

## Inchigeela Parish in 1641

*I*t is appropriate in the 350th anniversary of the 1641 Rebellion to glimpse at Inchigeela Parish - known also as Iveleary. Iveleary means "Descendants of Laoghaire or "O'Leary Country".

*A*ccording to the 1640 Civil Survey, of the 39 Landowners in possession in Iveleary, 36 were O'Learys. Daniel Mc Arthur O'Leary held 4,000 acres from Gortsmorane to Carricknamuck, including Kilbarry and Cluainsiar. He was the largest. Second largest holder was Auliff Mc Donagh O'Leary with over 2 1/2 thousand acres at Dromcarra and Inchineal. "Freckled" Conor O'Leary who held over 1,000 acres at Carrignacurra and Inchygrada, occupied Carrignacurra Castle which turned a Mill. He lost all to the Crown when in 1641 he too joined the Civil War - and the Castle seized exactly 350 years ago.

*T*he O'Learys had three Castles in all in the Parish, which incidently is separated from Kilnamartyr by the Toon River - a tributary of the Lee. The other two being Carraignaneela Castle, now gone without trace, and Dromcarra Castle, the remains of which can still be found.

*I*n addition to the remaining 33 landholding O'Learys in 1640, were two of the McCarthy Clan - namely Donough McDaniel McCarthy and Tighe McCarthy, each holding 500 acres at Coomeduff and Keamcorrovoly. The remaining landowner, and only representative of his Clan was Cnogher O'Connell, with 62 acres at Cerantornora, meaning Wooded Glen of the Wheelwright or Woodturner.

*I*nchigeelagh townland, meaning River Inch of the Fetters (Island of Restraint) rests in the heavenly approach of Inchigeelagh Lakes, correctly called Lough Allua. One Parish History (O'Donoghue) suggests that Lough Allua derives from Flann Luadh, the son of The Laoghaire of the early 6th Century. But equally, this attractive sounding word comes from "Eala" (pronounced Allah) meaning Swan. The Lakes are close to the 15,000 year old woodland known as the Gearagh - which hosts one of the main Sanctuaries in all Western Europe and is Europe's largest "Wooded River". The 1654 survey names the Lakes as "Lough Logalloa" (Ealú meaning Escape) but it is accepted that this was incorrectly recorded by the Cromwellian Sheriffs.

*I*n 1837, the Parish had a Population of 5,783 with 500 children attending the 4 national schools at Cool Mountain, Inchigeelagh, Ballingearry and Kilbarry.

*I*n magpie's next issue, we will consider what Freckled O'Leary would find in his native Carraignacurra, were he to return in 1991, 350 years later.

*T*ED COOK



# INCHIGEELAGH 1641-1991 - Part two

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To discover what Conor "Freckled" O'Leary would find in Iveleary were he to return, it is necessary for the reader to imagine what Iveleary was like 350 years ago.

You will recall that Freckled Conor owned and occupied Carrignacurra Castle. A map of Ireland made in 1600 shows at least one eighth of the land surface of Ireland under trees. The Lee, from Lake Gougane Barra was wooded along its entire course under dense Oak, to Cork City. Tradition has it that "a squirrel could hop from bough to bough from Killarney to Cork.

The tree was central in the life of the people of Iveleary. Oak, Yew and Pine were considered "the nobles of the wood" under Brehon Law. Birch and Elm were among "the commoners of the wood". Under the (gaelic) Brehon Law, there were different penalties imposed for damaging or injuring either noble or commoner. The penalty for damaging an noble was two and a half milking cows. Under the current law (Forestry Act 1946) the fine is £5.00.

Wolves were plentiful and increasing fast in numbers as a result of the 1641-50 wars in Munster. Around this time Cromwell prohibited the export of Irish Wolfhounds and offered between 10 shillings and £6.00 for every dead wolf, according to its age and sex. The amount paid out in Bounty in 1656 was £3,874.00. The last Irish wolf was exterminated in 1770.

After the flight of the Earls in 1607, tens of thousands of Rebels had retreated to the forests and were known as "Woodkerne" and later as "Tories". The woods were seen as a source of danger. And wealth! Tanyards were widely distributed throughout the East-West Valleys of Cork and Kerry. Leather-tanning requires the stripping of oak-bark from the living tree.

The Boyle family and for a short but intensive period Sir Walter Raleigh, were felling mile after mile throughout Iveleary and surrounding parishes for barrel-making and the ship-building industry. The furnaces of the ironworks lined the river valleys. This smelting industry relied on the burning of young Oak for the manufacture of charcoal.

And so Iveleary became denuded of the native woodland. Freckled Conor would find his landscape of very high environmental sensitivity, being drained and ploughed and planted by commercial interest for efficient timber production as an exclusive goal.

Freckled Conor would find his natural heritage very much in retreat and not at the hands of the Cromwellian plantation. In 1991 he would discover to his horrors, that much of the environmental damage is arising in his native parish "because the Government's Grant and Tax Incentives are stimulating utter destruction"(Professor Frank Convery, U.C.D.).

A fitting tribute to the Chieftain Conor the Freckled, in this the 350th anniversary of his rebellion, would be to cherish and respect the remaining portions of Iveleary's natural magic, especially its waters and wildlife.

**Teddy Cook**

In our last instalment, we looked at the landscape of Iveleary three and a half Centuries ago. In this issue, let us consider what was happening in the Parish after Cromwell crushed the 1641 Rebellion and began the Land Clearances.

The Plague had reached Ireland, followed by famine, so that by 1652, the native population had dropped to well below one million. The Irish Soldiers were enlisting in the Austrian, Spanish and French armies to such an extent that French army records reveal that by the early 1700's, a half million Irishmen had died in the service of France. The vast numbers of widows and orphans that survived the Cromwellian Campaigns were transported as slaves to the West Indian Colonies.

The English Parliament in autumn of 1652 declared all Ireland confiscated and fixed May 1st 1654 as the date before which all Irish of all classes must transplant themselves to Connaught and Co. Clare where small allotments of wasteland would be granted. Any Catholic Irish found outside Connaught after May 1st was an outlaw. This enormous exodus from North, East and South, while the Plague and famine were still rampant, found upon their arrival that they were forbidden access to the Western Coastline by a 4 mile limit and access east to the Shannon by a 2 mile limit. The landless class of ploughmen and labourers and the few remoter small hill farmers were exempt from this expulsion and were earmarked to serve the newly planted Cromwellians.

After the Clearances, the lands were distributed by way of payment to Cromwell's army. Charles II in the 1660's granted immense gifts of land in Munster to favoured individuals - one such grant of 120,000 acres to his brother.

Hopes soared, only to be dashed in Cork's valiant resistance but the City in September 1690 surrendered to William's Orange Forces. Hopes again rose in 1695 on the signing of the Treaty of Limerick wherein restoration of lands and liberty of Worship were promised the Irish. But the English Parliament broke the Treaty and instead followed the Penal Code.

It is difficult to grasp why the Protestant Dublin Parliament systematically enforced English directives to destroy Irish trade and manufacture because such measures reduced scores of thousands of Irish Protestants to poverty and emigration with disaffection. A permanent prohibition in 1666 on Irish cattle into England was placed. Further prohibitions destroyed the Irish horse and shipping trades. Thirty years later an export duty of 4 shillings per lb. of wool was placed - ruining the entire wool trade. Smuggling and Piracy increased all round the coasts for generations as a result of these tariffs. (Irish wool was selling at 2 1/2 shillings on the French market.) One Historian has suggested that the morally degenerate Dublin Parliament sat so long as the King desired - sometimes for up to 33 years, whereas in England a Parliament lasted for 7 years. Much of the Dublin Parliament was absentee.

It should be mentioned that William of Orange, while he suppressed the Irish wool trade, he promised to promote the linen trade in support of the Ulster Plantation resulting in less emigration or discontent among the Puritans in that Province.

In Part 4, we will look at Iveleary during Penal Times and the first struggle with the landlords for possession of the Common Lands.

**Teddy Cook**

# INCHIGEELA 1641 - 1991

## Part IV

By 1700, historians generally agree that between nine tenths and six sevenths of the entire island of Ireland was in the hands of the Cromwellian planters or settlers who numbered about 200,000 or one fifth of the population.

In our last instalment, we saw Sarsfield (Earl of Lucan) concluding the Treaty of Limerick with William of Orange. William was however overruled by his English Parliament and Lord Capel was appointed Secretary for Ireland or Lord Deputy. Capel summoned the Dublin Parliament and in the two sessions of 1695 and 1697, the Parliament passed the main enactments of the Penal Laws.

- 1.) All Catholics to deliver up their arms. No maker of arms to take on Catholic staff.
- 2.) Intermarriage between Protestants and Catholic forbidden, and a Protestant woman who married a Catholic lost all her wealth to her next Protestant heir.
- 3.) No Catholic to serve on a grand jury and no solicitor could take on Catholic staff.
- 4.) No Catholic was to teach school or teach scholars in private houses - this measure was to deprive altogether Catholics from education.

All Bishops, Jesuits and Monks must quit the island by May 1st 1698 or face punishment by death. The Parish Clergy (Priests and Curates) must register themselves with the authorities and give security for good behaviour. No Catholic chapel to have steeple or bells and burial in the graveyards of the suppressed Monasteries was forbidden.

6.) No Catholic might keep a horse worth more than £5.-

In 1704, the Popery Act was enacted. Under this Act, where the eldest son of a Catholic converted to Protestantism, he became the owner of his family wealth and his family became life tenants.

On a father's death, where his sons were all Catholic, the land and wealth was to be divided equally. This measure was for the purpose of gradually impoverishing Catholic families because each heir succeeded to a progressively smaller portion. The alternative was to remain unmarried but in this instance, no land could pass by descent to a Catholic and no gift of land by will or otherwise to a Catholic was lawful.

The Test Act required anyone holding office in the Civil or Military Establishment, to receive the Sacrament on Sundays according to the English Rites.

No Catholic was permitted to live in Limerick or Galway. Large awards were offered for the discovery of unregistered Priests or Schoolmasters - these rewards to be collected as a Tax on Catholics.

In 1727 an act was passed depriving Catholics of a vote at elections of any kind.

Much of the Penal Code were brought to bear against the Presbyterians of Ulster who were expelled from Derry and Belfast, whose marriages were declared void and who also were forbidden from teaching school.

As persecution increased, so the Presbyterian and Catholic alike became sturdier. The excessive severity of the Penal Code caused a very different reaction among the vast majority of the ordinary good people of Ireland. Passive resistance grew fast among the general body of Protestants and everywhere Catholics were being protected from the operation of the law by the "pitying kindness" of Protestant neighbours.

The Penal Laws were invented and enacted by a very small minority who made up the Governing Class, who were motivated by the same "perverse greed" that the few scattered remaining folk in Iveleary had seen five centuries earlier with the coming of the Anglo-Norman Invasion into the Lee Valley in 1197.

The landlords had begun to enclose as their private property the "Commons" which had from ancient times belonged to the People. Commonland were the mountains, forests and bogs and all were free to graze, procure



# INCHIGEELA 1641-1991

## A History - Part 5

In the August issue, we summed up the Penal Laws. Pleists were licensed like dogs and Catholic worship, which was viewed by the authorities as a riot, was celebrated with the utmost caution and secrecy.

The 1767 Census states the population of Ireland at 2,600,000, four fifths of whom were the landless Catholics. Iveleary Parish (Inchigeela) formed part of a much larger grant of land (almost all Muskerry) that had in 1703 been made over to an English company called the Sword Blade Company. This company manufactured edged weapons for the Crown Forces and was granted large parcels of land in Ireland instead of cash payments. This company sold off large portions to the colonists who since 1641 were pouring in and consolidating their grip throughout the seventeenth and eighteenth centuries.

The Masters family purchased the Castle and lands at Carrignacurra in 1723 and built a fortified dwelling nearby to Conor Merigagh's Castle, naming it Castle Masters.

The Barry family were granted Carrignaneelagh Castle and lands and became major landlords. This castle which stood until 1822 is said to have been still garrisoned late into the 17th century. In the latter part of the 18th century, this family produced the High Sheriff of the County named James Barry - known as the Barry Mór.

The other principal "seats" of Iveleary were the Boyles of Leacain na Gaoithe - also called Boylegrove; the Baldwins of the Glebe House in the townland of Seantoir - also known as Glebe and the Barters of Lee Mount which is now Dromcarra House.

By 1772, war between England and her North American colonies grew inevitable. The American colonies numbered 3 million in population, enjoyed full religious freedom and equality before the Law and were well armed and accustomed to the use of weapons.

There was widespread sympathy with the American struggle in Ireland. The British Cabinet became alarmed at the strong resemblance between its Irish and American colonies. The Dublin Parliament was directed by the British Cabinet to introduce the Bog Reclamation Act "to prevent the infection of political discontent".

This Act of 1772 urged the Protestant landlords to lease 50 acre portions of Bog to Catholics, with a half acre of arable land to include a site for a cabin, but not within 1 mile of Town or City.

In the following year, the Citizens of Boston emptied a cargo of tea into their port in defiance of an English tax of 3p per pound of tea. Addresses from the leaders of the American uprising "to the Irish People" strongly aroused the country's attention. War broke out between England and America in 1775.

In November of the same year, the Crown ordered 4,000 Irish troops for service against the American colonies. The Dublin Parliament agreed and the troops were dispatched.

A powerful but tiny minority in the Dublin Parliament, known as the Patriot Party, not only objected but openly expressed sympathy and respect for the Revolution resulting in an outbreak of semi-anarchy in Ireland.

These early symptoms of Independence in Ireland so alarmed London that the Parliament was dissolved and a new Secretary for Ireland was sent over to manage the English Interest, with its command centre in Dublin Castle.

In the next issue of "magpie" we meet the leader of the Patriots, not yet thirty years of age, taking his seat in the new Dublin Parliament for the Tyrone-Armagh Constituency - described by historians as the "purest patriot" in our history. We will also consider the nature of the organised perjury by Government, Judges, Magistrates and Juries drunken with pride & greed.

**TED COOK**

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part 6

The American Colonists seized their independence from England in 1777 on the imperial army's surrender at Saratoga. In the following year, France acknowledged the independence of the United States which produced great paranoia in England who now lay wedged between a hostile Catholic France and Spain and abitterly discontented Ireland to her west.

Henry Grattan, a Dublin Protestant, born in 1746, took his seat in the 300 seat Dublin Parliament in 1775 as Deputy for the Tyrone-Armagh Constituency. Around him quickly formed the Patriot Party.

This Irish Parliament, since the 15th Century had neither the power to sit nor pass laws without the prior approval and permission of the English Crown and Government. It was as Grattan described it - a Parliament of "the Dead". Grattan and his small Patriot Party originated "The Volunteers" in Belfast in 1779. In Part 5 we saw that the Crown had ordered the Irish troops for service against the American revolt, leaving Ireland undefended against foreign invasion.

Grattan, who formed the Volunteers to protect the Country, had within 12 months, a standing Protestant army of 100,000 men under the control of the Patriots - it was a national army which owed its allegiance not to England but to the Patriot Party and its policies of an independent Irish Legislature, free trade and an end to the Penal Code (undoubtedly, Grattan feared a British Invasion).

The Country appeared to be fast moving out from under English control and moreover because Grattan's army now began to enroll and arm large numbers of Irish Catholics.

In 1778, the English Parliament enacted measures for the relief of the English Catholics, who suffered equally in England under the Penal Code and who numbered about one tenth of the population of Britain. In the same year the Dublin Parliament permitted Catholics to take leases of land. In a further effort to woo the Irish Catholics back to loyalty and away from Patriot influence, the Dublin Parliament, in 1782 adopted measures for further relaxation of the Penal Code. The measures removed the ban on Catholic worship and Catholic schools, admitted Catholics to live in the Cities of Limerick and Galway and entitled Catholics to purchase a Freehold title.

Later in 1782, on April 16th, Grattan moved his amendment that England forever renounce all authority over the island of Ireland and that the English Crown alone with an independent Irish Parliament had the right to make laws for Ireland. Grattan and his Patriot Party (which held about seventy seats in the 300 seat House), received unanimous support and in the following year the Westminster Government yielded to Ireland's demand as presented by Grattan. In a tremendous outburst of joy, and as evidence of grateful loyalty to the English Crown, the Dublin Parliament voted 20,000 Irishmen and £100,000 to the British Navy. It seemed that the "vital English interest" in Dublin Castle was now under the control of the Irish Parliament but not so; as we shall discover by considering the nature of the permanent two third majority in the Dublin Parliament, which was in the pocket of the Castle.

By 1788, the population of Ireland had in a period of 21 years increased by 1.5 millions to over 4 million people. Mac Geoghegan in his history of these years, describes the streams of Catholics, pouring east and southwards out from Connaught, Clare and Donegal, back to their ancestral townlands, almost three generations after their banishment to Connaught. In Part 1 of our history, we discovered that in 1640, all but 3 of the 39 landowners in Iveleary were O'Leary's. In addition to the 36 landowning families of O'Leary, there were 2 McCarthy families and one O'Connell family. We can only imagine the massive movement of the people out of Connaught on hearing of the Catholic Relief Act in 1782.

All householders, including the Catholic Tenantry, had to pay "tithes" or Church Taxes for the support of the Protestant Clergy. These "tithes" were forced out of the very poorest by the land agents or "tithes proctors" who managed for the absentee Clergymen. The agent commonly received a fixed proportion, normally a third. The whole country was impoverished by the "rack-rents" of the "middlemen". The "middleman" was a species of speculator, who leased large tracts from the absentee Cromwellian landowners and sublet at a "rack-rent". We saw in an earlier instalment the emigration to the "New World" by scores of thousands of English Protestant settlers earlier in the Century - resulting in vacated farmhouses and lands the length and breadth of the Country. Everywhere, the Catholics were returning from the mountains and wastelands of the West, into the welcoming arms of ruthless "middle-men". Furthermore, the Tax Laws exempted grazing lands - which discouraged tillage and resulted in the tax burden falling chiefly on the poor cottiers. And in addition, it is recorded that there was a specific tax called "quarterage" which was levied solely on the Catholics, a species of "Residence Tax". Like Britain's current Poll Tax.

But all the taxes were not enough for the upkeep of that extravagant and corrupt Parliament in Dublin. How was this "Protestant Ascendancy" Parliament made up? And to grasp this point, explains why Grattan and his Patriot Party and the Volunteers were systematically and politically slaughtered.

This "Ascendancy Parliament" did not at all represent the Nation; not only were four fifths of the people expressly excluded as Catholics, but of the 300 members of the Commons only 72 were really returned by the people; 123 were directly appointed by 53 Peers; 25 individuals owned and auctioned off 116 seats. This meant that all 300 seats were, bar 72, nominated by Dublin Castle through its all powerful influence. The staff of Dublin Castle

were appointed by the British Government. And the Castle housed the Treasury. In the November issue of "magpie", we meet the two elements that formed from the disintegration of Grattan's Volunteers - the Orange Society and the United Irishmen. We also consider the Revolution raging in France and it's very huge affect on each successive generation in Ireland to the present day. We will also unfold the story of what our Catholic Blacksmiths are at - it being the only trade open to Catholics under the Penal Code.

## TED COOK

The Country appeared to be fast moving out from under English control and more so because Grattan's army now began to grow and am large numbers of Irish Catholics. In 1778, the English Parliament enacted measures for the relief of the English Catholics, who suffered equally in England under the Penal Code and who numbered about one fifth of the population of Britain. In the same year the Dublin Parliament permitted Catholics to take leases of land, in a further effort to woo the Irish Catholics back to loyalty and away from Patriot influence. The Dublin Parliament, in 1782 adopted measures for further relaxation of the Penal Code. The measure removed the ban on Catholic worship and Catholic schools, admitted Catholics to live in the Order of Lincolns and Galway and enabled Catholics to purchase a Freehold title. Later in 1782, on April 18th, Grattan moved his amendment that England forever renounce all authority over the island of Ireland and that the English Crown share with an independent Irish Parliament the right to make laws for Ireland. Grattan and his Patriot Party (which held about seventy seats in the 300 seat House), received unanimous support and in the following year the Westminster Government yielded to Grattan's demand for a Freehold title. In a memorable outburst of joy, and as evidence of general loyalty to the Dublin Parliament, 20,000 Irishmen and £100,000 to the British Navy. It seemed that the recovery by Ireland of the Dublin Castle was now under the control of the Irish Parliament but not so. Considering the nature of the permanent two third majority in the Dublin Parliament, with the support of the Castle. By 1782, the population of Ireland had in a period of 21 years increased by 1.5 million to over 4 million people. MacGeoghegan in his history of these years, describes the streams of Catholics pouring east and southwards out from Connacht, Ulster and Donegal, back to their ancestral townlands, almost 11 new generations after their departure to Connacht. In Part 1 of our history, we discovered that in 1640, all but 3 of the 39 landowners in County Wick were O'Leary's. In addition to the 36 landowning families of O'Leary, there were 2 McCarty families and one O'Connell family. We can only imagine the massive movement of the people out of County Wick in the hearing of the Catholic Relief Act in 1782. All householders, including the Catholic Tenantry, had to pay "tithe" or Church Taxes for the support of the Protestant Clergy. These "tithes" were forced out of the very poorest by the land agents or "tithes proctors" who managed for the absentee Clergyman. The agent commonly received a fixed proportion, normally a third. The whole country was impoverished by the "rack-rent" of the "rack-renter". The "rack-renter" was a speculator who leased large tracts from the absentee Cromwellian landowners and sublet at a "rack-rent". We saw in an earlier instalment the migration to the "New World" by scores of thousands of English Protestant settlers earlier in the Century - resulting in vacated townhouses and lands the length and breadth of the Country. Everywhere the Catholics were returning from the mountains and westlands of the West, into the welcoming arms of ruthless "middle-men". Furthermore, the Tax Laws encouraged grazing lands - which discouraged tillage and resulted in the tax burden falling chiefly on the poor cottiers. And in addition it is recorded that there was a specific tax called "quarrels", which was levied solely on the Catholics, a species of "residence tax". The British current Poor Tax. But as the taxes were not enough for the upkeep of that extravagant and corrupt Parliament in Dublin. How was the Protestant Ascendancy Parliament made up? And to grasp this point, explain why Grattan and the Patriot Party and the Volunteers were eventually and possibly early laws. This Ascendancy Parliament, did not at all represent the Nation; not only were few titles of the people expressly excluded as Catholics, but of the 300 members of the Commons only 75 were really returned by the people. 125 were directly appointed by 53 Peers; 25 individuals owned and auctioned off 715 seats. This meant that 300 seats were, but 75 nominated by Dublin Castle through its all powerful influence. The staff of Dublin Castle



## INCHIGEELA 1641 - 1991 PART 7

In Part 6 we discussed the 1782 Catholic Relief Act, which removed the ban on Catholic Worship and Catholic Education.

The only house of Catholic worship in Iveleary was a wretched building of narrow dimensions, thatched with straw and patched with heather. The present Village Community Centre stands in its place. There were no schools in Iveleary. Although Toll Roads had been introduced nationwide in 1730, the Parish was still inaccessible at the close of the century. There were no bridges across the Lee, resulting in most of Iveleary being cut off by floods.

Only a practiced horseman with fluent Irish could possibly travel through the wilds and fastnesses of the Parish. The Rev. Jeremiah Holland, appointed as Parish Priest in 1816 was such a horseman and a brilliant and fluent Irish speaker. A powerful and thick-set man standing 5 foot 8 inches, Fr. Holland was a young Curate attached to St. Finbar's Parish in Cork, when offered Iveleary in 1816.

Only a man of indomitable physical energy and possessing a deep sense of religion could accept Bishop Murphy's offer. Iveleary had a very widespread reputation as a vast and extremely poor barren Mountain Parish. The Obituary published on Fr. Holland's death in 1864 describes the Iveleary People as having been "savage and semi-barbarous" in character on Fr. Holland's arrival in 1816. The same Obituary states that by 1864, "there are not in the world a more well-disposed, religious people than those of Iveleary."

The legal ban on education for Catholics increasingly had driven the people to extreme violence. The refusal of any form of Citizenship or power-sharing to the Catholic Irish had generated a great despair. "Land Hunger" led to intense and bitter competition. A typical rent at this time was based on the two thirds of its Freehold Market Value: where the tenant carried out improvements, the valuation increased.

It is recorded that in Iveleary, in the 1700's, "the men never came to Mass on Sunday except armed with bludgeons to be used after Divine Worship in deadly settlement of the quarreling rival factions." Such was the almost imponderable condition of the Iveleary Folk.

Father Holland was one of the first priests in Ireland who fast availed of the advantages of the new National Education Board. By 1837, there were 500 children attending four National Schools in Iveleary and by 1864 there were seven, described as large, comfortable, well-furnished schools in the Parish. Faction fights are said to have disappeared altogether under his sway. "Magpie" hopes forever.

There is much folklore concerning Fr. Holland's purchase from the Barters of Lee Mount, of the present site of the Parish Church of "St. Finbar & All the Angels."

Fr. Holland's pre-decessors as Parish Priests were the Rev. James Crowley P.P. in 1681 and a native of Crossdaire, Kilmichael and lived at Carrignacurra (where Michael Murphy lived). The Rev. Donnchadh Beag na Mochóirigh O Leary P.P. who lived at Clonmoyle, Kilmichael until 1724.

The Rev. Daniel Leary was appointed Parish Priest in or about 1764 and died in 1801. The Rev. John Murphy was Parish Priest and lived at Hearikeen (in Con Lucey's house). The Rev. Garrett Stack, a native of Mitchelstown was P.P. for 1 year; followed by Rev. Timothy Lane P.P.; followed by Rev. Daniel Neville P.P. (whose brother Fr. Batt was also his Curate); followed by Rev. J. O'Leary P.P.

Rev. J. Holland succeeded in 1816 and lived in Capanclare Townland in a low long thatched cabin, running east-west on the north bank of the Lee, now gone without trace. Part of Inchigeela Village is in this townland, the remainder of the Village being in the townlands of Inchigeela and Carrigleagh.

The present fine residence of Mr. & Mrs. Eugene Corcoran running north-south, is the same as the property described in Lewis' survey of 1837 as "The Cottage", built by R. Jeremiah Holland in 1819. Father Holland converted former residence some yards away into a school which 1821 was attended by 40 boys and 40 girls. Fr. Holland privately supported this school in addition to local collection. Father Holland was the only occupying tenant Capanclare in 1821 and held both "The Cottage", the school and 50 acres. His landlord was Jasper M. Pyne. Mr. Pyne thought to have inherited the Masters Estate and re-entrusted through marriage into Castlemasters, a little down-river. 1840, the rent for Capanclare was £34.

In Part 6 we mentioned the Church Tithes, payable for the support of the Protestant Clergy, by all households including the Catholic Tenantry. At the close of the 18th century, the Tithes on crops of wheat and potatoes per acre was £1 annually, and 5 shillings per acre of hay, in addition to rents and taxes.

Father Holland kept two good horses and grew oats and vegetables. The property passed to Fr. Holland's nephew another Rev. Jeremiah Holland (brother's son) in 1864 and on his death in May 1888, the property passed to his brother John Holland.

Thomas Corcoran inherited as John Holland's nephew. He was Fr. Patrick Hurley P.P. in 1888 who built a Parish Priest house in Tirnaspidoga, 2 1/2 miles west of the village.

As a consequence of the Catholic Relief Act 1782, the British Government erected Maynooth College in Co. Kildare, not far from Dublin. It is a Priest-training college with University status and was opened in 1795. Throughout the Penal Year and since 1641, students for the Irish Priesthood were educated in colleges on the Continent of Europe - many returning as rebel political priests, preaching the Rights of Man - a subversive Doctrine in the eyes of the authorities and especially the landlords. This Seminary enjoyed vast annual grants from the British Government in exchange for consultation before the appointment of Bishops.

The Government furthermore exercised the right of veto in the appointment of its professors. These two conditions were meant to ensure that only "suitable" students passed the Bishops' Examination for entry to the college. The authorities realized the necessity of a "friendly" Clergy because the population (which by 1788 had increased by 1.1 million in a period of 21 years) was in constant and very rapid increase and in a state of trauma & disorientation.

The grants were passed annually and the British Parliamentary debates on the subject make very interesting reading. One M.P., a Richard Lawlor Shiel advised the Government in London on the subject of the £10,000 annuity "that a large army and police was more expensive than the moral police with which by the Priesthood of Ireland you can be thriftily supplied."

In our Christmas Issue we will return to Grattan's Volunteers and the Orange Society, which co-incidentally first emerged in the same year as the opening of Maynooth Seminary; the French Revolution and the strike of ten thousand blacksmiths' anvils from Kerry to Antrim in the wee hours.

And just to mention for our tree-loving readers, this is the 200th anniversary of the publication by Sam Hayes of the first book printed in Ireland on the subject of trees and their nursery care and coppicing techniques. Sam lived at Avondale in Co. Wicklow in the home that was later purchased by the Parnell Family - and the story of our uncrowned King will come up later in our history. Meanwhile commemorate Sam's publication by planting a native tree. And thank you to Eugene Corcoran and Mrs. Corcoran for their entrusting me with fine manuscripts and for their fond assistance.

TED COOK.

## INCHIGEELA 1641 - 1991 Part 8

In this instalment, readers are advised that this period is complex and to grasp developments in Ivelary, we must study the broader national and international stage in the lead-up to a new formation in the Irish Character and the Bloody 1798 Rebellion.

British Rule in Ireland in the late 1700's consisted simply in making the Irish people pay out vast salaries to a parliament that was betraying the people. The government encouraged the divisions among Grattan's Volunteers and issued orders that any assembly of the Patriot Volunteers should be forcibly dispersed. The Army did come into direct collision with the Volunteers, the latter wisely declined and the phantom of the Army of Ireland passed quietly away out of history.

The same powerful influences which had formerly made the Anglo-Norman settlers "more Irish than the Irish themselves" now began to act on the Cromwellian and Williamite settlers. Patriotic protestants had ceased feeling that Ireland was merely their colony - they now felt it their own country, their nation.

Ever since 1782, when Grattan's gigantic effort succeeded in winning full independence from English Rule for Dublin, the Dublin parliament sank deeper into an incurable deluge of corruption. It was as Jonathan Swift described it "always firm in its vocation for its own pocket against the nation". After this, parliament had voted for a doubling of their own pensions, Grattan attacked it as "a cartload from the infirmary and the brothel".

As this parliamentary museum of curiosities proceeded, the catholic population were said "to be flying to the ends of the earth for education", as a result of the 1782 Catholic Relief Act, which admitted catholics to schools for the first time since 1695. A further Relief Act of 1793 legalized inter-marriage between catholic and protestant communities and legitimised the children of existing mixed marriages. This act admitted catholics to study law and the vote was extended to the few free-holding catholics, whose property was rated at a minimum of forty shillings. The real intent of this Relief Statute was to purchase the excellent recruiting material in the 3 million catholics on the eve of England's war with the new Revolutionary French Republic.

While in 1785 the national debt stood at well over 3 million pounds and rising, and with parliament assembling for the purpose of voting to one another even greater sums of the people's money, Revolutionary Republicanism was fast seeping through the protestant intelligentsia and catholic traders. A Catholic Committee had been formed in Dublin in 1770 to petition the government for catholic relief. For 20 years, these petitions had been systematically rejected at the gates of Dublin Castle. This Committee was made up of Dublin catholics including the city's bishops, gentry and merchants.

Theobald Wolfe Tone, a young protestant lawyer, born in Dublin in 1763, was appointed paid secretary to this Catholic Committee in 1791. Under its new secretary, the Committee became so revolutionary that its bishops and gentry, numbering 68, resigned from the committee. The Castle through its Castle Press began to insult and abuse the remaining Committee, claiming that the bishops and gentry were the real representatives of the catholic population. But support for the remaining Committee under Wolfe Tone, poured in from every quarter of the country. The Castle withdrew in frantic outrage and the bishops and gentry shrunk in disgrace. The Castle was now faced by a revolutionary Catholic Committee, under Wolfe Tone's influence, which represented a massive Civil Rights Movement of over 3 million catholics.

In October 1791, Tone formed the first Club of the United Irish Society (United Irishmen) in Belfast, made up of the best

talent and patriotism of the Ulster Presbyterians (Dissenters). The objective was a union of power between Irishmen of every religious persuasion. Its newspaper, "The Northern Star", published in Belfast, enjoyed subscription the length and breath of Ireland. It promoted harmonisation between the Catholics and Dissenters, who for two centuries had shared this island in deadly estrangement. This publication propagated the erection of a Republic and redistribution of the lands fairly, to all the people. Within 5 years, The United Irishmen swelled to a half million in number and it began to broadcast update news of the progress of the Republican Revolution in full career in France.

The United Irish Society and the Catholic Committee, both under Wolfe Tone, were coming closer and closer and finally, the United Irishmen actively sympathised with the Civil Rights Movement of Tone's Catholic Committee. The Castle viewed this development as high treason. The catholic bishops condemned the principles of Republicanism. The united Irishmen adopted a solemn undertaking by each member never to inform or give evidence against each other, should the claim to civil and religious liberty be criminalised. In 1793, the parliament passed the Convention Act, which made unlawful all unauthorised assemblies and demonstrations. In May 1794, the United Irishmen reorganised on a revolutionary basis.

In 1796, the parliament passed the Insurrection Act, which created unlimited powers to arrest and imprison on suspicion, and to search houses for arms. This act provided for the arrest and internment of all vagrants and homeless who had no visible means of a livelihood and send them for service overseas in the English Navy. This act also imposed censorship on all news reports and provided for the punishment by deportation of any person publishing or selling unauthorised newspapers or pamphlets. Habeas Corpus was suspended and Martial Law was declared in Ulster. In the same year, Lord Edward Fitzgerald became Commander-in-Chief of the United Irishmen and prepared for armed resistance.

Historians now accept the fact that Dublin Castle, on instruction of the British Prime Minister Pitt, was actively exciting and hastening the 1798 Rebellion - so as to identify and liquidate the roll models of this newly emerging Irish character which expressed itself as a "brotherhood of affection seeking communion of rights". Meanwhile, Wolfe Tone sailed for France to arrange for a French invasion of Ireland.

In our next instalment, we consider Grattan's allegation that the Castle, on instruction from London, was in league with the Orange Society as a counter-insurgency measure. We will also trace the failed attempts at invasion by the French fleet and the 1798 uprising in Ballinascarthy.

*Ted Cook*

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(1991)

For this issue, it would be more in keeping with the spirit of Christmastime to look back fourteen centuries, on the earliest celebration of Christmas in Iveleary.

The mournful chant of the wind through the countless ruined abbeys and churches seems at this time almost to gladly whistle the passage of the longest night of the year. Alongside the rebirth of the sun on December 22nd, we celebrate the incarnation of the Holy One. Just as we celebrate the Enlightenment by St. John, of the Holy One, alongside the longest day (June 23rd).

Originally named Gleann Eirce (ERKAH), Gougán Barra takes its meaning from "Barra's Lone Retreat". It is from here that the first news of the Incarnation flowed out along the Lee Valley.

In pre-Christian times, Gleann Eirce is said to have been a forbidden Valley. The De Danann settlers believed the origins of rivers to be especially sacred. Springwells were also considered holy and healing spots.

In his 1902 history, Fr. C. M. O'Brien states an ancient tradition that a lizard monster inhabited Gleann Eirce. It is interesting to note that other pre-historical communities (notably the Aborigines of Australia), held lizard habitats to be sacred shrines. This explains why the candlesticks and sanctuary lamp in the Island Chapel at Gougán Barra were carved in lizard forms (again according to Fr. O'Brien).

Finn Barr's father was named Amergin and was descended from a brother of Niall of the Nine Hostages. Amergin moved from his native Connaught and became Chieftain at Rathlin, in the neighbourhood of Bandon.

Amergin married a woman from the Chieftain's household. Tradition has it that Castle Bernard is built on the site of the Rath wherein St. Finn Barr was born under the name Lochan. The family moved to a spot near the source of the River Lee named Achaldh Duburcon.

Three hermits stopped one night in Amergin's home, when Lochan was about seven. Some time later, the hermits returned and were entrusted with Lochan. During Lochan's "Tonsure" Ceremony (a formality of shaving a hermit's head), the performing hermit exclaimed "finn an barr" meaning "how fair the hair". Ever after he was called Finn Barr. Finn Barr pursued his studies at Gowran Abbey in Co. Kilkenny and proceeded to Bangor Abbey in Co. Down under the then guidance of St. Congall. It is thought that while at Bangor Abbey, Finn Barr was the friend and fellow disciple of St. David of Wales.

Finn Barr, from an early time, was demonstrating miraculous healing energy and his fame spread overseas. Many miracles are attributed to Finn Barr, the most appealing perhaps being the showering of ripe fruit in springtime from the tree under which he was sitting as he preached the "Incarnation".

"To view the qualities of Godhead" in "the strong light and shade" of his lone retreat, brought Finn Barr southwards and back to his native Gleann Eirce. Many gathered around Finn Barr and they built a hermitage after the local Chieftain offered the land to Finn Barr.

Finn Barr's School in Cork, which included St. Colman as a pupil, grew and formed the beginning of the City of Cork.

Finn Barr then went to Rome, accompanied by a saintly man named Mac Corp, to be consecrated Bishop by Pope Gregory the Great. The Pope declared that Finn Barr would not be consecrated by human hands. Finn Barr and Mac Corp returned to Cork and we are told, were consecrated Bishops at the hands of Angels in the year 606.

Some years later, on the death of Bishop Mac Corp, Finn Barr sought and found a spiritual advisor in the aged Man of Aghabullogue. As Olan lay dying with Finn Barr at his side, Finn Barr's hand is said to have become charged by Divine Energy. Henceforth, Finn Barr always wore a glove.

From this time until his own passing, Finn Barr spent his time and labour building the many chapels and churches to his name. St. Colman was at Finn Barr's side on the day of his passing: 25th September 623.

Finn Barr's remains were carried to Cork and waked for 12 days and laid in a silver shrine.

Despite four invasions and destructions of Cork by the Danes between 822 and 840 and the devastation in 1082 by Dermot O'Brien's fleet of ships, the Hermitages continued to flourish and were rebuilt after each plundering. The relic of Finn Barr was removed during the 1082 invasion.

From earliest pilgrimages to Gougán Barra, the pilgrims counted their prayers or "pathereens" by throwing from one hand into the other, small pebbles to mark the number of prayers. The small pebbles were then cast far into the Lough. This custom was still practised in 1813 according to a visiting historian.

St. Finn Barr's practice of "Fairness" and his preaching of "Fair Play" from his lone retreat is the real challenge to each one of us as we reflect upon - and celebrate the profound truth of the Incarnation.

Teddy Cook

(Eirce - from Eascú luachra - Lizard) ?  
 Eirceach Heist? ?

# INCHIGEELAGH 1641-1991

## Part 10

We saw in the January Issue that the British Prime Minister Pitt, had plotted to hasten the insurrection in Ireland. Through his Secret Police, operating from Dublin Castle, he was at all times in possession of the secrets of the rebel "United Irishmen". A Dublin solicitor, Leonard MacNally, who was entrusted with the innermost secrets of the United Irish Society, was later discovered to have been on the Secret Service payroll. Pitt needed to create in Ireland, an environment of alarm among the masses, in order to force Ireland into a Union with Britain.

The number of public ceremonials doubled and were calculated and devised to humiliate the Catholic population. King William's (Orange) birthday on Nov. 4th became the primary ceremony of the gentry.

A large portion of Catholics looked to the Republican Revolution in France with admiration and hope. For them, it promised the collapse of Unionist Landlordism in Ireland. That bitter and intolerant Landlord's Parliament in Dublin refused any form of power-sharing. The people were driven to madness and goaded into action.

The Catholic Bishops, on the other hand, thought their own interests safer under a British Government than in the liberty and equality of a Republic. The Church preached loyalty and strongly condemned the United Irishmen. The implied promises of Civil Rights for the Catholic Community had made the Bishops favourable to Unionism. It afforded, they believed, the only chance for their emancipation.

I mentioned earlier that Wolfe Tone had sailed for France to negotiate an invasion of Ireland and erect a Republic. On Dec. 16th 1796, a fleet of 43 warships with 15,000 French troops aboard and carrying 50,000 firearms, set sail from France for the West Cork Coast. Tone was adjutant General of the fleet. The flagship and most of the fleet were dispersed by fog and only 18 entered Bantry Bay.

The impoverished population of Bear and Bantry regarded the liberating force as a hostile invasion. A multitude gathered on the beach, capturing a boat sent ashore from the squadron of ships. On Christmas Day, the winds reached storm force and the fleet cut cable and returned to France.

In his history, Mitchell states that virtually all blacksmiths were United Irishmen. These worked tirelessly, forging pike-blades to arm the rebel tenants. Penal Law forbade a Catholic owning or carrying firearms. The disappearance of young ash trees for the pike poles awoke great attention and suspicion among the authorities.

In addition to the 16,000 Militia (500 per County), Militia regiments and Yeomanry poured in from England and Scotland. By the end of 1797 there were 140,000 military in Ireland. On top of this, the British Government brought over to Ireland two regiments of German mercenaries. These "Hessians" were Pitt's favourite instrument in seasons of threatened revolt. The most notorious regiment ever sent into Ireland was a Welsh cavalry regiment named the "Ancient Britons". The full picture of their destruction and killing has never been chronicled due to the Censorship Laws of the time. It is sufficient to remark that the "Ancient Britons" were especially marked by the rebels and cut to pieces, to a man.

Orders were issued from Dublin Castle that the Military "should proceed at their own absolute discretion in all measures". According to the Ancient Britons, speaking Irish was speaking treason.

Irish remained the only language of the Iveleary Folk - well into the 1800's. At a later census in 1851, the most of West Munster and Connaught (being one quarter of the population) had no English whatsoever. The Gentry had to learn Irish to get anything done. Tipperary County alone is said to have been generally bi-lingual.

The principal action in Cork County took place near Ballinascorthy Village on June 19th 1798. A regiment of Militia, on march from Clonakilty to Bandon were attacked by a body of 400 men armed with pikes. The attack was so rapid and fierce that the troops lost formation and were about to be overcome, when a Scottish regiment suddenly appeared on the rebels' flank with sharp and sustained fire of Musketry. One hundred and thirty rebels were killed and the rest retired unpursued.

In the November Issue, I described the streams of Catholics, in 1782, returning from the bare hills of Connaught and Donegal after almost a century of banishment. They now offered to become tenants in the deserted lands of their forefathers, the land having become dispeopled by the large emigration to America of the Protestant settlers. Protestant farming tenants were now exposed to competition for land, particularly in the Mid-Ulster region.

In 1784 a secret association of Protestant tenants formed itself to expel their Catholic neighbours. They were called the "Peep-O-Day Boys" or "Protestant Boys". The Catholic tenants formed a counter-association and called themselves "The Defenders". This private squabble over land between tenants swelled gradually into a religious war. The Country Gentry of Mid-Ulster, as ignorant and savage a race of squires as any in Ireland, took part with the "Peep-O-Day Boys" and extended their activities to Down, Tyrone and Monaghan. By 1795, they had formed themselves into a society called "Orangemen". Their openly expressed intention was to expel all Catholics from Ulster. Parliamentary reports of that year reveal that in its first year, this society had slaughtered or burnt out of their homes, in North Armagh alone, 7,000 Catholics.

The Government naturally professed to disapprove the principles of Orangism, but grew to rely on it as a willing force to crush the mass of the people. Arms were secretly issued to the Orange lodges from Dublin Castle. Vast sums were expended to extend the Orange system which spread rapidly into counties Leitrim, Westmeath and Kildare.

Henry Grattan, leader of the Patriot Party, who in exasperation resigned his seat in Parliament, has stated that "the Ministry

was in league with the Orange Order and at war with the People".  
In the March Instalment, we find the Unionist Dublin Parliament voting itself out of existence for £15,000 per seat (payable by the Irish People) and the passing of the Act of Union of 1800.

INCHIGELLAGH 1841-1991  
Part 10

Teddy Cook

The year in the January issue that the British Parliament...  
Great Famine...  
A Dublin school...  
discussed to have been on the...  
in order to have...  
The number of public...  
William O'Connell...  
A large portion of...  
the collapse of...  
to power...  
The Catholic...  
agreed to a...  
One of the...  
status for...  
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# INCHIGEELAGH 1641-1991

## Part 11

The Irish Parliament sat for the last time on January 1st 1800. The debate on the proposed Union with Britain was won and carried by the 158 Unionists as against 115 Anti-Unionists.

Five million Sterling was spent in bribes, swelling the Irish national debt to £26 million. The Bank of Ireland purchased the Parliament Buildings in Dublin by auction and ~~January the 1st~~ was fixed as the Date of Union. The British Flag, or Union Jack, made up of the Crosses of Saints Patrick, Andrew, George and David became our National Flag. Ireland was to return 100 members to Westminster and 28 Peers to the House of Lords. The Crown demanded a veto on the appointment by the Pope of Irish Catholic Bishops and Primate in exchange for admitting Catholics to power-sharing through emancipation. It was a Kerryman, known familiarly as the "Liberator" who led the opposition to the British Crown's demand.

Daniel O'Connell, whose aunt was the wife of the murdered Count Art O'Leary of Raleigh, was born near Cahersiveen in 1775. He qualified as a lawyer in 1798 at the age of 23 and at once rose to international prominence as the founder of the notion of non-violent resistance to Authority in pursuit of Human Rights. The Authority naturally responded by criminalising all gatherings and assemblies under the operation of the Convention Act.

We will return later to the "Liberator", whom modern historians have described as one of the greatest popular leaders of world history.

The Iveleary folk at this time were in a sorrowful condition of hardship and unemployment as was the general state of the Country. The population had again exploded and by 1800 had well exceeded six million.

There still continued a steady flow of emigrants from Munster as replacements in the Irish Regiments of the Austrian and French armies. When in 1815, the Irish Brigade of the French army was discontinued, many Irish emigrants flocked to the British Army. A large proportion of Britain's 300,000 soldiers were Irish in the early 1800's.

Only three Irish families still retained their estates in the County and only with the help and protection of Protestant friends. Tenants could not obtain a lease larger than 31 years. A tenant was forbidden from improving his holding if the improvement yielded a profit greater than one third of the annual rent. The rotation of crops and tillage was considered as improvement - as was the application of manures. We will see in a later issue that it was the virtual collapse of the soil structure that caused the crop failures of 1845-7. A secret Army Corps, known as the "Black Mob", and drawn from Wexford's County Militia had rounded up all the Blacksmiths who were suspected of forging pikes - destroying the forges utterly and transporting the Blacksmiths to the colonies.

Workhorses everywhere stood unshod and maintenance of the most basic farming implements became impossible. The ancient rights under British Law, allowing a tenant farmer to cut timber on his own holding for home repairs, firing or repairs to farm equipment was refused the Catholic tenant. In any case, we saw in an earlier issue that the Raleigh and Boyle families had clear-felled the Iveleary Oak Woodlands with only the Gearagh Woodland remaining intact.

Close-cropping of the hair, as a symbol of resistance to the continued presence of such massive numbers of British and German troops and mercenaries, became common among the tenants.

The unspeakably violent North Cork Militia under Sergeant Thomas Honam, rounded up these "Croppie Boys" and punished them by scalping, literally. The use of political symbols by the people had not yet emerged, although Mac Geoghegan and Myles O'Byrne record that the mere wearing of the colour green was unsafe as it was seen by the Military as subversive. Up until the 1860's, men self-consciously, stood at the back of the church with handkerchiefs knotted over their heads. These men were "Croppies" who had survived Honam's scalping or so-called "pitch capping".

It can hardly come as a surprise therefore that Iveleary, like many other remote Parishes, was by 1817, in a frantic state. The collapse of the Brehon Legal System, coupled with the devastated landscape and the memory of Cromwell's visit to Ireland in 1641 had fragmented terribly the Irish psyche.

Readers will recall that the Very Rev. J. Holland was appointed in 1816 as Inchigeelagh Parish Priest. In April of the previous year, Dr. John Murphy succeeded Dr. Moylan as Bishop of Cork.

Mr. Croker in his 1813 "Researches" states that "the Pilgrimage at Gougan Barry had in fact become notorious for faction-fighting and riot, resulting annually in the loss of many lives". In a Pastoral Letter dated June 1817, Bishop Murphy condemned as "vile superstition" the drinking, bathing or dipping on St. John's Day, in the waters of Lough Gougan Barra. The sentence of Excommunication, the faded original of which remains to be seen at Cork Archives Centre, was pronounced on June 9th 1817. It excommunicated all persons who (on St. John's Day or on September 24th and 25th) went to Gougan Barra to perform any religious duty.

The ban on the pilgrimage remained until the 1870's when, according to Dr. Pochin Mould, Fr. Hurley restored the pilgrimage. Before 1834, there was no organisation of a disciplined Police Force. Parish Constables were appointed but unpaid. The 1824 Cork Directory lists 240 Parish Constables, 28 of whom had the power to summon military assistance. Where there was any semblance of Law, the Courts, operating in English, were seriously handicapped due to the shortage of interpreters and as we have seen, few if any Iveleary folk could speak English, according to the 1851 Census.

In our next issue, we will see the "Liberator" tirelessly organising and harnessing the mass of the People of the country and the beginnings of the Land Struggle.

# INCHIGEELAGH 1641-1991

## Part 12

Iveleary Parish can gratefully boast of a fine architectural heritage - though much has been lost through abandonment and demolition. County Cork's only "Crannóg" is situated in Lough Allua, opposite Tirnasplideolge townland and originally called "Mehigan's Island". This Crannóg made out of oak, still visible, was the earliest dwelling of Iveleary's first settlers. In the same townland is a ringfort.

In a place called "Bawnateampill" in the townland of Gurteenakilla, stands at 19 feet, what is believed to be the second highest standing stone in these islands. This stone was re-erected last year, having fallen some 7 years ago. In the same townland rest the ruins and graveyard of Iveleary's earliest Christian Chapel, named Teampill Augeris or Temple of the Passage. On a freezing night in December 1602, it is recorded that the O'Sullivan Beare and his troops, encamped among these ruins, on their first night after leaving Glengariff.

A description, dating 1700, recounts the condition of the ruins and graveyard of a small Chapel of ease, called Kilbarry and said to have been built by the O'Leary's. The outline of this sacred and historic spot remains.

We saw in an earlier issue the construction by the O'Leary's of 3 stone castles, the finest of which stands at Carrignacurra. Dromcarra and Carrignaneelagh Castles were pulled down in 1968 and 1822, respectively.

Records from the 1690's recount a 70 foot long stone built Protestant Church, unroofed and the west wall collapsed. This ruin stood on the spot of the present ruins of the Protestant Church, rebuilt in 1814. Although Iveleary Parish, since 1591, had an unbroken line of Protestant Vicars (up to 1909), the community had disappeared by 1700. It had re-emerged by 1800, numbering 54. In 1867, this building was renovated.

The present ruin of the Vicar's Glebe House, opposite this church was built in 1859 on the site of the original thatched Glebe built a century earlier. In a later issue, we discover its being burnt out in the War of Independence earlier this century. An almost perfect replica of this handsome building may be found in the Glebe at Castlemartyr.

Sadly, little trace remains of Castle Masters, apart from the stone plaque which states it to have been built in 1777. But surely, Dromcarra House (formerly Lee Mount) and Boylegrove, on the eastern Parish bounds, remain the finest examples of the same period, anywhere in the 32 counties.

The present Catholic Church in Inchigeela Village, according to the Lewis Survey of 1837, was originally built at a cost of £300 in 1820, and enlarged in 1830. Ballingearry Church was built in 1809 at the cost of £500. Both are architectural gems. Iveleary, uniquely, contains an unbroken progression from the misty time of the Crannóg, before the O'Leary's came inland from the coast to hunt off the O'Flynn's - right up to the present century. It is an irreplaceable heritage.

As our countryside gets spruced up ever faster, each generation, journeying through, bears a profound responsibility to preserve both its natural and man-made environment.

In the June issue, we return to the unfolding events of the early 19th century.

Teddy Cook

# INCHIGEELAGH 1641-1991

Part 13

In our April Issue, we saw the dreadful state of the Catholic population struggling under impossible conditions, subsisting entirely on the potatoe while shiploads of corn were daily exported.

Inchigeelagh, in the early 19th Century, was a very remote part of the Empire, ruled from London. The journey to Dublin from Cork, in the Blanconi Long Car was accomplished in 33 hours. The Macroom Car covered its journey to Cork in 3 hours. Newspapers frequently carried stories of attacks by robbers and "highwaymen" along the way. Accidents were frequent because of the condition of the roads.

Catholics were forbidden from sitting in Parliament, unless they took the required Oath that their religion was a false one.

The "Catholic Association" was formed in 1823 by Daniel O'Connell, the young lawyer who founded the principle of non-violent agitation. Every Catholic household on the Island was asked to contribute one penny every year to this association. It was known as "Catholic Rent". This association fought for emancipation of the Catholic peasantry so that their voice might be heard in the Imperial Parliament. Daniel O'Connell ran for the vacant Clare constituency and was returned by a huge majority. The Association was preparing to return Catholics throughout the country.

London was alarmed at what appeared to be "Civil War" in Ireland and great sympathy was aroused throughout the United Kingdom.

Despite stormy debate, the Emancipation Act became law on April 13th 1829 and O'Connell took his seat without the required Oath. This Act also admitted Catholics to all civil and military offices but raised the franchise to £10 from forty shillings (i.e. only Catholics whose holding was worth a minimum of £10 Rateable Valuation). The Act also outlawed O'Connell's Catholic Association.

In the General Election of 1830, many Catholics were returned despite the fact that voting was in public and normally supervised by the landlords, as Returning Officers. In fact, public voting continued up to 1872 and many tenants were evicted for voting anti-Unionist, the landlords themselves being generally Unionist.

O'Connell reformed the Association under the name "Society of Friends of Ireland" which was also banned. Then he founded the Anti-Union Association but it was also suppressed. In 1831, O'Connell was tried and convicted for attending one such meeting and his popularity grew from strength to strength. The more the authorities tried to shame O'Connell, the more powerful he became. Again we see the authorities unintentionally fanning the Winds of Change into storm force. The more London ignored the pacifist and non-violent demands, the more the number grew that opted for violent means.

Readers will recall in an earlier issue, the conflict over "tithes". These tithes were a tax on the Catholic population for the repair and upkeep of Protestant churches. In addition, Church Rates were borne by the Catholic tenants. Livestock, bedding and even kettles were seized by the Tithe Proctors in lieu of payment. O'Connell led the "Tithe War" both in and out of Parliament. Hundreds of Protestant clergy became impoverished and one million pounds was paid out by the government for the support of the Protestant clergy.

The tenants resisted until in 1833 Church Rates were abolished. Tithes were reduced by 25% in 1838 but tithe collection was henceforth placed on the landlord. (Inchigeelagh or Holy Trinity Vicarage was worth £400 in tithes.) Tithes were now added to the rents and eviction became the penalty for non-payment.

In the same year, the Quakers of Cork began the Temperance Movement, spearheaded by Rev. Theo. Matthew, a Capuchin Friar. "Ireland sober is Ireland free" became the motto and this movement became central in steadying and centering the masses which by 1841 exceeded 8 millions in population, four fifths of whom lived rurally. At the rate of 217 per square mile, the pressure for land and space grew.

In 1843, O'Connell's magnificent public addresses from the Hill of Tara attracted more than a quarter million people to attend. His subsequent arrest and imprisonment led to such mass depression and sense of hopelessness that the people, already strained, were incapable of coping with the famine and attendant fever that followed the crop failures of 1845 and 1846.

In our next issue, we will look at that calamity, said by Joyce to have been unique in the historical experience of all Europe.



# INCHIGEELA 1641-1991

## Part 14

In response to Father Cahalane's (P.P.) request, I devote this instalment to commemorating the 150th Anniversary of the Consecration in 1842, of our Catholic Church in Inchigeela.

Readers will recall from an earlier instalment, that the Masters Family in 1723, had purchased a large portion of land in Iveleary, from the Sword Blade Company. Jasper Masters built Castle Masters House in 1777, in the shadow of Carrignacurra Castle. Masters had one son Stephen and three daughters. In 1799, Stephen died tragically in a riding accident and the substantial family property passed, upon their marriage, with the three daughters.

Catherine Masters married Jasper Pyne and they lived in Rathcormack. The 1840 Ordinance Document describes Pyne as owing the townlands of Carrignacurra, Cappanclare, Carrignamuc, Derrynagree, Gortaneadin, Garamtorna, Inchigrada, Tooreenalour & Tooreenaneane.

Jennett Masters married a Brown of Currihy Townland. The third Masters daughter married one Thomas Barter and their son Joseph Barter, in the same Ordinance of 1840, is described as the owner of Carriglegh, Derryvane, Derrananig, Inchigeelagh (part), Tirnaspiddeoge and Inchinell. Inchinell was leased to the Boyle of Boylegrove. Joseph Barter married Sophia Boyle of Boylegrove and built Dromcarra House in 1830.

We saw in an earlier issue the coming to Iveleary of the Rev. Jeremiah Holland as P.P. in 1816. Fr. Holland at once set about negotiating the purchase of land in Carriglegh from the Barters of Dromcarra House, to build a Catholic Church. Before he was four years in Iveleary, the Rev. Holland, by 1820, had a Catholic Church built on the site of the present Church of "The Angels and Saint Finnbar". O'Comdealbhán's History states that this first church of 1820 was enlarged in 1830. The Lewis Survey of 1837 states the same. The present Church was built in 1842.

It is recorded that the Barter family made a generous donation to Father Holland's Building Fund. It is also on record that a James Barry, Landlord and Tithe Collector, known as the "Bearrach Mór" or Barrymore, also made a generous contribution to the Fund.

Who was this "Bearrach Mór", whose terrible reputation still holds strongly among the older folk of Iveleary, even 157 years after his death?

James Barry was born in Kilbarry House in Carrignaneelagh Townland in 1761. At 26, he inherited the Barry wealth on the death of his father William Barry in 1787.

William Barry was the son of the Dr. Edward Barry, absentee landlord living in Dublin, whose advertisement in the Cork Journal in July 1755, offered for sale the Oakwoods of Céatach O'Leary of Tirgea. (Céatach was the grandfather of Captain Art of Raleigh House who was murdered on May 4th 1773 at Carriganima). Dr. Edward Barry's father is thought to have been Captain John Barry of Kilbarry, who came into possession under the Cromwellian Distribution shortly after 1649. Till he died in 1835, in Kilbarry House, James Barry was a Justice of the Peace and for a short period was High Sheriff of the County. He was principally a landlord and Tithe Collector. He is remembered as a "hanging Magistrate" travelling Iveleary on horseback and always accompanied by armed servants. Some 21 townlands thought to have been owned by the Barry Family, including those in the Silvergrove District and Glasheen / Gortsmorane / Kilbarry District of the Parish.

James Barry's name is often mentioned in connection with the Battle of Kilmanelgh in early January 1822, when a body of men from Ballingearry paid sudden visits to loyalist homes near Bantry to get firearms. In fact, James Barry simply made for Macroom to alert the military. But for his small part in the affair, a group of Whiteboys burnt down Kilbarry House later in January 1822. Barry at once rebuilt the house from the remnants of Carrignaneelagh Castle.

James Barry is recorded as Churchwarden in the Protestant Parish Records of 1807 but although Protestant Church records are in existence from 1784, there is not a single Baptismal, Marriage or Burial record for any of the Barry family. Catholic Church records commenced in 1816 as the result of an Act of Parliament but Church records for Inchigeelagh appear to commence only in 1843. (first entry September 3rd).

There is an interesting account of the death of the "Bearrach Mór" at Kilbarry House in 1935, his anointing by Fr. Holland and his secret burial in the Barry Tomb in the early hours of the morning and the subsequent desecration of his tomb by local people. Although it is believed by some that the Barrymore died from gunshot wounds in Limerick, at the hands of the Whiteboys, this cannot be confirmed or denied.

As a final note, the population in Iveleary on the consecration of the Catholic Church in 1843 was six and a half thousand. The population 25 years ago stood at a little over two thousand.

-I wish to extend a very hearty welcome to Bishop Buckley to our Parish Church on September 25th.

# INCHIGEELAGH 1641 - 1991

## Part 15 (A)

In our August instalment, we saw the Imprisonment of the Liberator Daniel O'Connell in 1843, who preached "Justice for Ireland Through Passive Resistance". We discover what he means, if we trace those national events that lead to the Great Famine.

We saw earlier that any improvement to their lands, including the vital processes of crop rotation and application of manures, rendered tenants to a rent increase. Personal improvement, like that of the soil, was halted.

Wholesale evictions had begun in 1815 after the Westminster Parliament passed a law in pursuance of its depopulation programme, providing for more systematic and cheap ejection of tenants, whose annual rent was under £20. Most Irish tenants fell into this category. By 1817, Famine swept through the tens of thousands of homeless. Typhus, a consequence of insufficient nourishment, spread rapidly the same year.

Famine struck again in 1822, resulting in 133,000 people in Co. Cork subsisting on daily charity. Cholera first appeared and began to spread fast during the blighty summer of 1832.

Queen Victoria came to the Imperial Throne in 1837. Her reign is characterised by the fake values that make up a society, in which the poor are regarded as Public Enemies - a dangerous class to be well watched. The omnipresent Police hung like a cloud over the homes of all suspected persons - that is, all who still had a roof over their heads. The Penalty for Vagrancy was one month's hard labour. By autumn 1847, there were to be three million famished vagrants.

Westminster, in 1840, divided Ireland into 127 Poor House Districts (or Unions) and built huge prison-like Poor Houses. These Poor Law Jails were to house the ejected tenants.

In 1843, Ireland exported to England three million quarters of grain and one million head of livestock. In the same year, 100,000 people emigrated through Emigration Agencies set up to handle "Overstock Tenantry". Five million pounds (stg.) in rents poured out of the country to the Absentee Landlords.

By 1844, a bumper Irish harvest worth fifteen million pounds (stg.) was exported to England. London responded with a £50,000 grant for Public Works in Ireland. Daniel O'Connell and many Irish M.P.s pulled out of the Westminster Parliament. Ireland's population entitled her to a 175 seat representation in the Commons but this had been gerrymandered to 100.

The 1845 harvest failed nationwide. According to Mac Gheoghan, five million people in Ireland depended exclusively on the Potatoe. London set up a Government Relief Committee to be staffed by ten thousand greedy Commissioners, clerks and secretaries (called the Poor Guardians) shipped over to Ireland to gobble whatever little relief was provided.

The Landlords generally, in cowardly fear of an outraged and plundered people, needed the British Army to protect their interests. The more likely reason, perhaps, for the same army's massive presence here, was to ensure shipment to England of Ireland's bountiful harvests. One commentator at the time stated, "The English have eaten us out of house and home - for this reason they will try to keep us". Prime Minister Peel's response was, "If Ireland demands independence, England must drown that demand in blood. Civil War is preferred to Imperial dismemberment".

Emergency Powers summoned all blacksmiths to register under Licence. The offence for possession of a pike or spear was seven years transportation. It was an offence to harbour or help an ejected neighbour, thus criminalising a custom extending very deep into Ireland's past.

In 1846, nearly a half million homeless had died from Typhus, the Poor Houses were full to capacity. The Government responded with a grant of £200,000 to be levied as a Poor Rate, placed on the tenants. The same figure, in the same year was granted to drain London's fashionable Battersea Park.

The 1846 crop failure became obvious by early August. Fifty thousand pounds was granted for giving work (Public Works) in pauperised districts. The Public Works were to be strictly unproductive, which explains the many towers and obelisks in the middle of nowhere up and down the country. Three quarters of a million heads of families in Ireland were on these Public Works. It was a wasted labour - serving to kill enterprise in those who still possessed it.

Vast numbers heard the calling of the British Army's "shilling a day pay". Any tenant-farmer applying for Relief Aid was required to give up his farm and retain no more than a quarter acre. More and more land lay abandoned and unprepared. Thousands of tons of relief supplies from Australia and the U.S. rotted in locked-up Government Stores in Haulboline and other ports. The Poor Guardians were said not to understand the fourteen tons of complex documentation - and were unsure of quite what part they played in the Relief Administration. They do, however, seem to have grasped and exercised promptly, their authority to transport paupers to far distant colonies.

Because of typhus, quarantine was imposed on Irish emigrants to Britain. Fares for Deck Passengers soared, leaving our emigrants the choice of America or the grave. All other avenues were shut.

In February 1847, ten million pounds were provided by the British Parliament for Relief - to be levied as a Poor Rate, on the tenants. By September, two million were dead and a half million died from Typhus. Two hundred thousand emigrated this year.

Thom's Directory for 1847 values Ireland's Agricultural Produce as worth £45 million Stg. It is not a World Wonder but the consequences of mass land-clearances that in this year, Ireland exported seventeen million pounds (stg.) to England in Beef & Wheat.

Grain arriving as relief from England was Irish grain, previously exported, returning laden with crippling freight, insurance and merchant taxes.

This Instalment and that of Part 15 (B) in November (Month of the Souls) are intended as a dedication to the Somalian People, hungry for justice, on a planet designed to feed four times our entire human population that exists as present - and in the spirit of thankfulness for being thankful.

**Ted Cook**

P.S.: Regrettably, the Population Census 1821 - 1851 was destroyed in June 1922, after the Central Records Office was blown up in the Civil War.

15 B

Part 16

In our October instalment we looked at the nationwide conditions obtaining during the Famine Years.

Iveleary formed part of the Macroom Catchment under the Poor Law Union structure. The present Cottage Hospital in Macroom housed a Fever Hospital and Poorhouse. Each Union kept its own records but it is unlikely that full and detailed records were ever maintained as the numbers of homeless simply overwhelmed the administration.

Cholera fever was rampant and one Historian claims that in many cases, there were two (and sometimes three) sick and dying persons sharing a hospital bed. One account states that there were, from time to time, during the Famine Decade, over two thousand cramming the Macroom Union Hospital. The imposition of curfew made it imperative for everyone to be indoors after sunset, greatly adding to the already collapsing Poor House system.

The 1821 Census reveals that Iveleary was a heavily congested Parish with the average tenant-farmer holding approximately one "gneave" of land (about 20 acres). Up to the end of the eighteen hundreds, land was measured in "Ploughlands". A Ploughland was the measure of land it took a plough team to plough within a certain amount of time. A gneave (pronounced neeve) was one twelfth of a Ploughland.

Readers will recall the placement of a Company of Cromwellian troops in Carrignaneelagh Castle to supervise and enforce the Plantation of Iveleary after the rebellion by Chieftain Conor Merigagh O'Leary in 1641. His own Carrignacurra Castle had been rendered unfit to house a garrison.

By 1750, a Barracks in Inchigeelagh Village housed two regiments of soldiers. This made Inchigeelagh the most important Garrison after Cork and Ballincollig. Macroom and Bantry accommodated only one regiment each. The 1821 Census states that the Commander of Inchigeelagh garrison was a Captain Hamilton Evatt (aged 36) who is described as "lodger and visitor" in the Glebe House. Captain Evatt's father, who was also Commander of the Inchigeelagh garrison, is buried (1820) with his wife Elizabeth (1817) in Inchigeelagh.

It appears to have been customary for the Captain of the Barracks to have lodged with the Vicar. The field west of the Glebeland is still remembered by the name of the "Barrack field", and is thought to have stabled the several dozen horses required by two companies of soldiers. The Barracks are said to have been sited in Carrigleigh, in the vicinity of the road, east of Pleasure Island.

We saw in an earlier instalment, how the landlords transacted their business through their "middleman" or "Land Agent". A family by the name of the O'Learys Glasheen, also known as the O'Leary Breac (trout-speckled) were the Land Agents for the Barrymore family. They built Milleen House to the north-eastern end of Iveleary in the closing years of the seventeen hundreds.

During the Famine Decade, Richard Breac was in residence at Milleen and his brother, Denis Breac lived in Cool Mountain House in Cool Mountain townland to the south of the Parish.

On the eve of the Bantry Fair, September 9th 1848, two young men by the names of James Stephens and Michael Doheny were refused lodgings in Shortens Hostelry in Ballingearry because there was no room at the Inn. Shortens Pub, incidently, was already a long established licenced Hostel in 1820, according to the Cork Historian of the time, John Windels. The two men then travelled to Denis Breac's and enjoyed "safe house" at Cool Mountain House. The two men were on the run from Tipperary and styled themselves "Fenians". On Stephen's arrest elsewhere in 1865, he was described as the dreaded "Chief Organiser of the Irish Republic", having founded the Irish Republican Brotherhood (I.R.B.) in Dublin in 1858.

By 1851, the population of Iveleary was reduced by over one third; the landlord system was in a state of virtual bankruptcy and the native tongue of the Iveleary folk had suffered what might yet prove to have been its mortal blow (An t-athair Peadar O'Laoire).

In our Christmas Issue, I would like to recount for our Readers, the old customs of the people as told to me by our Parish Elders and I would invite anyone with any wee story or custom of years past, to share it with our Readers.

P.S.: Some older Readers recalled for me their parents' memories of two elderly and very prim Victorian ladies, travelling by horse-drawn trap from Milleen House (Hedgefield) to Cool Mountain House early each day, six days a week. These two "old dears" were Ellen and Ellza O'Leary, daughters of Richard Breac, born in the 1820's at Milleen. Both are laid to rest in the old graveyard in Inchigeelagh.

Ted Cook

## Part 16

Up to our last instalment, our Story of Iveleary has not been a fanciful one. In Part I we saw the Parish of the Mid Sixteen Hundreds under dense Oakwood. Some twenty townlands take their name from the oak tree - Derrynagree (Oakwood of the Heart; Derrivane (Oakwood of Saplings); Derreen (Little Oakwood); Derrylordane (Riordán's Oakwood) and so forth. The charcoal manufactured from the oak served many Iron Works along the Lee and the other major East/West waterways of Munster up to 1700. A field in Glasheen named "Palic na Cortha" indicates that the skinnings of the oak bark served small tanneries.

Along with the oak trees disappeared the Irish Wolfhound, whose extermination was ordered by Cromwell. The townland of Munavadra (Muing-a-mhadra) is said to be derived from the "Graveyard of the Wolfhounds". While they were held in high regard by the people, they struck terror into the settlers as English Colonisations pushed inland and westward. The Clan Leaders were banished to Connaught and the common folk were reduced to small tenant-farmers on their own "tuath" (collectively owned clanslands).

According to several older readers, there was in Iveleary the slings of a way of life that had partly survived the systematic and violent destruction of Landscape and Language.

The "Meltheal" shows a natural co-operation among folk. It was a central to the Community as their religion. Whether the spirit of the "Meltheal" can survive the creeping demands of "Competitiveness" with its Primacy of Profit, is now up to us.

Men and Women, young and old, played their parts fully in the "Meltheal". Women, many of whom were natural midwives, gathered to aid each others' home-births. Like that of divining, the Art of Midwifery passed in families.

Neighbours would again gather to "lay out" their dead and it was not long ago that "waking" the deceased lasted through two nights. We saw earlier that in September 623 A.D. St. Finnbar was waked in what is now Cork City for 7 nights.

Of the many explanations offered concerning the meaning of Pipe Hill, three are deserving of consideration. "Cnocánaphopa" or Pipe Hill was the traditional route to Inchigeelagh Graveyard for the dead of that vast mountainous portion stretching South of the Lee back to Tulloch where Iveleary bounces the Parishes of Dunmanway (Fanlobbus) and Kilmichael. In some cases, the remains were carried by family and neighbours. Generally, the deceased was borne by horse-drawn cart. As the funeral wound its way over Pipe Hill, the Pipers of the district gathered and played laments from the top of the hill.

Another explanation was that a Piper was permanently posted on Pipe Hill to alert the O'Learys of the approach of the McCarthys (Ríochs) whose lands centred on Kilbritton. This junior branch of the McCarthys were hostile to the O'Learys.

Perhaps, the more likely origin of the name comes from "Clay Pipe" (píopa). It was said that the clan elders of the different branches of the O'Learys, men and women, gathered on Pipe Hill, from time to time, with their clay pipes, to settle their affairs among themselves. From Pipe Hill, there is as good a view as any, of much of the forty five thousand acres in the Parish.

The presence of so many known "Killeens" in the Parish, notably at Plás na Linnibh (Gort na Carraige), Aharas and Doneens, reveal a belief held long ago, that the remains of unbaptised infants were better buried apart from the community. It also tells of a very high infant mortality, in the far off long ago.

The presence of so many Forges in the Parish in the early eighteen hundreds tell us of a different technology. There were three blacksmiths operating in Inchigeelagh alone, all named Manning.

When in 1810, Mr. Brophy built the Lake Hotel for his daughter, he is said to have instructed his Architect to "spare nothing". Despite its having been, in living memory, commandeered and occupied by the Black 'n Tans, Free Staters and Republicans, at different times, it is said by its Proprietress Mrs. Lilly O'Sullivan "to be and to have always been a very happy house".

One older Reader of 80, recalled that every cow in the Parish had its name and that "humming" to the cow settled her while she bore her "fine fat calf". After calving, a cow was fed a bucket of bran, hot water and two eggs to keep away milk fever. How many readers know what the "Cruds of the beastings" meant? Let's keep our dear Jamsie Carney's memory precious and his pursuits a secret. Sin é scéal eile. And Go Dé Sibh Slán to all who so wholeheartedly contributed to making up this instalment.

May I take this opportunity to broadcast a request from a descendant of the Berrach Mór, for contact with other existing descendants. It has been documented by the Nuns in Skibbereen that a Harriet Barry of Kilbarry House in 1867 entered Convent Life as Sister Therese and that part of the family moved to Macroom and lived in Ivy House, which is the last house on the Sullane River at the foot of Castle Street.