"Cabhair is Cairde is Grásta Ó Dhia Chugáin\n: A Study of the "Saíocht" of a Parish in Co. Clare.

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'CABHAIR IS CAIRDE IS GRÄSTÀ Ó DHIA CHUGAINN'
A STUDY OF THE 'SAÍOCHT' OF A PARISH IN CO. CLARE

"CABHAIR IS CAIRDE IS GRÁSTA Ó DHIA CHUGAINN"

A STUDY OF THE "SAÍOCHT" OF A PARISH IN CO. CLARE

A STUDY SUBMITTED TO THE SCHOOL OF BUSINESS, HUMANITIES AND SOCIAL STUDIES, INSTITUTE OF TECHNOLOGY, TRALEE.

IN FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS

Name: Flan Garvey, N.T., B.A., H.Dip. Ed.
Name of Supervisor: Dr. Muiris Ó Laoire

Submitted to the Higher Education and Training Awards Council, October 2008
DEDICATED TO MY FAMILY, PAST, PRESENT AND FUTURE
AND THE PEOPLE OF THE PARISH OF INAGH AND
KILNAMONA
Map 1: Map of Clare
CORRIGENDA

The author wishes to advise readers that the following corrigenda have been made to this dissertation in Chapter 1, Chapter 4 and Chapter 5:

Chapter 1

Chapter 1 Section 1.3.

Page 28: Line 10

The sentence: The Gaels did not attempt the conquest of Clare until the third century of our era - 550 years after their arrival in Ireland-and did not complete it, in the sense of actual occupancy- until the ninth century should read as:

Fr. Gaynor (1942), referring to evidence from the mythology of Co. Clare has written: "The Gaels did not attempt the conquest of Clare until the third century of our era - 550 years after their arrival in Ireland-and did not complete it, in the sense of actual occupancy, until the ninth century...

The entire section 1.3 until line 20 on page 35 is an extended direct reference to Fr. Gaynor's work and is quoted verbatim. Inverted commas are opened, therefore, page 28 line 10 after the following sentence: Fr. Gaynor, referring to evidence from the mythology of Co. Clare has written: : "The Gaels did not attempt the conquest of Clare until the third century of our era - 550 years after their arrival in Ireland-and did not complete it, in the sense of actual occupancy, until the ninth century...and are closed in line 20 on page 35 at the end of the following sentence: This brief survey of the racial groups in Clare drawn mainly from prehistorical mythology and the annals may help us, nonetheless, to form a reasonable surmise in reference to the ancient inhabitants of Inagh and Kilnamona, and to perceive how the origin and development of the parish fitted into the general texture and pattern of the history of the county"

Page 36 Line 9

The sentence: Gorse and rushes grow in the vicinity and in recent years the land between it and the lake have been planted, mainly with Sitka Spruce trees- should read as: De Valera and Ó Nualláin (1961:36) describe the monument as follows: "Gorse and rushes grow in the vicinity and in recent years the land between it and the lake has been planted, mainly with Sitka Spruce trees. The remainder of section
1.4.1 and section 1.4.2, and section 1.4.3. until line 7 are a direct reference to De Valera and Ó Nualláin's (1961) work which is quoted verbatim here. Inverted commas are opened, therefore, in line 9 on page 36 after the following sentence: "Gorse and rushes grow in the vicinity and in recent years the land between it and the lake has been planted, mainly with Sitka Spruce trees and are closed in line 7 on page 41 at the end of the following sentence: The stone at the north is .30m long, .10m thick and .10m high.”

Section 1.4 (1) to 1.4.2(2) Page 36 to page 42

Page 39 Line 22

Section 1.4 Monument Location Lickaun Reference O.S. 32:8:3’.

Here footnote 28 should read as follows:


Page 41: line 11

1.4. The Inagh River should read as 1.5. The Inagh River.

Section 1.4 (page 41 line 11 and page 43 line 3)

Section 1.5 Electrical Fishing is renumbered as 1.5.1 Electrical Fishing.

Page 42 (line 10) to page 48 (line 14)

The following requires to be inserted after the sentence: It was written and researched by K.K. Whelan, Ph.D. and W.K.Roche B.Sc... Roche’s work in a Central Fisheries Board Report is quoted verbatim here. The remainder of section 1.5. and section 1.6 are a direct extended quote from this work (pp. 3, 7, 51, 61-63, 68). Inverted commas are opened, therefore, in line 10 on page 42 after the following sentence: It was written and researched by K.K. Whelan, Ph.D. and W.K.Roche B.Sc. and are closed in line 14 p. 48 after the following sentence:
Perhaps wild salmon from the Dealagh and Ballymacravan systems behave in a similar manner?

Section 1.6 (Page 48 to end of Page 69)

Page 48: Line 15

1.6. From early Christianity to 18\textsuperscript{th} century: An historical overview should read as
1.7. From early Christianity to 18\textsuperscript{th} century: An historical overview

Page 48: Line 16

The following is inserted at the very beginning of this section: Fr. Gaynor states in regard to early Christianity to 18\textsuperscript{th} century history. The sentence should read: Fr. Gaynor (1942: 30-43) states in regard to early Christianity to the 18\textsuperscript{th} century history: In olden times the people of central Clare regarded the districts of Kilmaley and Inagh as the fetid region-Breintir. The remainder of this section is quoted verbatim from Fr. Gaynor's work (pp.30-43). Inverted commas are opened, therefore, in line 16 on page 48: In olden times the people of central Clare regarded the districts of Kilmaley and Inagh as the fetid region Breintir and are closed after the following sentence in line 23 of page 69: Presumably, Father Daniel O'Sullivan, its first pastor, was grandson of the "transplanted papist", Daniel O'Sullivan, Gent., who held land in Ballyea, Inagh in 1664, or of some kinsman who followed him to Clare and are closed at the end of page 69 after the sentence "...or of some kinsman who had followed him to Clare".

Page 65: Line 8

"which translated means..." should read "Fr. Mortimus Ó Griofa caused me to be made in the year 1671".

Page 71: line 10

Burodin should read Bruodinus.
Chapter 4

Section 4.5 (page 175 to line 2 page 182)

The entire section 4.5. is quoted verbatim from Fr. Gaynor's Parish Records 1942. These were subsequently quoted by Mac Mathúna (1965).\(^1\)


Chapter 5

Section 5.7 (page 243 line 15 to page 244 line 19)

Page 244: line 18
Catherine (see Baptismal Reg, p.544) (Frost p. 566) should read Catherine (see Baptismal Reg, p.544) Gaynor (1942:38).

\(^1\) The author assisted in the writing of the pamphlet by Mac Mathúna and his contribution is acknowledged by Mac Mathúna p 5: line 39.
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ABSTRACT

This research is based on a rural parish, Inagh-Kilnamona, in mid North Clare. It deals with its physical hinterland, its people, past and present, its history and folklore. Over the centuries, its people have moulded the land. The buildings and infrastructure represent man-made heritage and although the area would have been described as ‘wild’ some hundreds of years ago, it has been transformed by man into being what it is today, a modern place with a modern society, a changed society but still deeply rooted in its past.

The time has come to excavate the past by research to give to posterity what will be a reference for our present people and for future scholars. Thus, a narrative has been produced. It is the story of a “simple” people steeped in religious faith and tradition, whom whenever tested, have shown resilience, facing adversity with courage and dignity. It is these societal attributes that need to be recorded and preserved for posterity.
PLACE NAMES - TOWNLANDS

Ahasla: Áth Astula: The Ford of the Staff

Ballyashea: Baile na Sidhe: The place of the fairies

Ballyduffbeg: Baile Dubh Beag: The small black townland

Ballyea: Baile Aodha: The townland of Hugh- said to be a brother of St. Flannan

Ballymongaum: The townland of Mangan, Baile Uí Mhongáin

Ballynabinna: Baile na Binne- The peak or mountain top

Ballyneilan: Baile Uí Nialláin: O Neylon’s townland

Ballymoe: An Baile Nua-the new town (the townland of the Synge family)

Been: An Beann: The Point

Baunslieve: An Sliabh Bán - the white mountain - maybe bog cotton (ceann bhán)
gave it its name

Boolavaun: Buaile Bán - The white pasture

Boolinridda: Buaile an Rúdhha: The pasture by the wood

Boolyduff: An Buaile Dubh: The black or log pasture

Boolynamiscaun: The pasture of the dishes of butter

Caherbanna: Cathair Bhannach- The foxes’ cave or den

Carrowkeel: Ceathru Caol-The narrow sub-division

Clounanaha: Cluain An Átha: The field of the ford

Cloongowna: Cluain Gamhna: The field of the calves

Clonmacken: Cluain Meacain: The field of the parsnips

Clountismara: Cluainte Sméartha: The fields of berries

Coolshingaun: Cúl Seangán – The corner of the ants

Coogacuid: An Cúigiú Cuid: The fifth part

Croaghaun: Cruachán: The pile of stones
Curraghodea: Currach Úi Dheaghdha: O Dea’s land
Derry: Doire: A wood
Derryharriv: Doire Thairbhe: The wood of the bull
Derroolah (Derula): Doire Shúlach: The wood of the sap
Drimanure: Drom An Íúir: The hill of the yew tree
Drumcreen: Drom Coirí: The hill of the little corner
Drumcarna: Drom Cairn: The hill of the cairn
Drumcullaun: Drom Calláinn: The hill of the shouting
Drumduff: Drom Dubh: The black hill
Drumlish: Drom Leis: The exposed hillside
Drimnagaugh: Drom na gCath: The hill of the battles
Formoyle: For Maoil: The bare Hill
Garrillaun: Garbh Oileán: The rough island or place
Garrohill: Garbh Eochaill: The rough wood
Glenageer: Gleann na nGadhar: The valley of the dogs
Gortalougha: Gort an Locha: The garden of the lake
Gorthofearna: Gort Both Fearna: The garden of the hut of the alder tree
Inagh: Eidhneach: Ivy-producing
Islandgar: Oileán Gearr: The short island
Kilnamona: Cill na Móna: The church of the bog
Knockacaurhin: Cnoc an Chaorthain: The hill of the mountain
Knockalassa: Cnoc an Leasa: The hill of the fort
Knockatemple: Cnoc an Teampaill: The hill of the Church
Knockogonnell: Cnoc an Choinnill: The hill of the candle (or light)
Kylea: Cill Aodha: The church of Hugh – brother of St. Flannan
Leckaun: Leacán: The flagstone or rock

Letterkelly: Leitir Coille: The wooded hillside

Maghera: Machaire: Plain

Magherabaun: Machaire Bán: The white plain

Magowna: Magh Gamhna: The calves’ field

Maurice’s Mills: Muillte Mhuiris: The mill of Maurice (O’Connell)

Meelick: Miliuc (Maigh Fhliuch): Marshy ground

Moorhaun: Motharán: The shelter for folding lambs, small mothar

Muckinish: Inis Muice: The pig’s island

Roosca: Riasc: Moory or marshy ground

Rushaun: Rosán: A thicket

Shalee: Sealaibh: A clearing in the wood

Soilshaun: Soillseán: A beacon or light

Skaghvickincro: Sceach Mhic Concro: Crowe’s Bush

Slieve Callan: Sliabh Calláin: The mountain of the noise (or pups-coileán – Fionn Mac Cumhaill’s Hounds)
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ACKNOWLEDGEMENTS

I would like first of all to thank the Institute of Technology, Tralee, because it was its team of practical, forward thinking, friendly people prompted me to do, what for years I had planned to do, i.e. compile the history, culture and folklore of my own parish, Inagh in County Clare. At one stage the thought just struck me - “this is it; these are the people who can help me put this story together but I just couldn’t get the urge to finally say ‘yes’ to.”

To my supervisor, the brilliant, gentle, ever so humble, Dr. Muiris Ó Laoire. I say a most sincere “gura míle maith agat”; to Dr. Henry Lyons who put him my way, as my tutor; to Brian O’Connor, Head of School; to Pat McGarty, Head of Department and to Kay Fitzgerald for their help and encouragement, I say “nár laga Dia bhur lámha”. I am for ever indebted to I.T. Tralee.

To my wife, Máiread Ní Chíosáin, from Ballybunion, Co. Kerry; to my twin daughters, Róisín and Sinéad and to all my family, especially my father Clem and my mother, Úna, who gave me the particular grá for my culture, safocht and Gaelachas I dedicate this work to posterity.

To all the great people of the past of the parish of Inagh and Kilnamona who worked so hard in poor times to give us what we’ve got today: a good standard of living, education and environment. To those saints and scholars from this area who are not even spoken about anymore and are totally forgotten - you all played your part in making this area so wonderful for me, my generation and future generations to live in and enjoy. Solas na bhFlaitheas oraibh go léir.
To all the people of the area who shared their memories and possessions with me: retired Garda Joe Forde, who was the last Garda to serve in Maurice’s Mills Garda Barracks before its closure in 1965 and buíochas le Dia he is hail and hearty.

To Johnny Barry, Drimanure, for sharing his memories and tapes of songs and music with me and who is the “keeper” of our treasured St. Flannan’s well.

To Tom and Mary Anne O’Connor, Ballyea, who told me all about the Inagh creamery and its creamery managers. Tom was the last ‘fireman’ to work in the creamery, the only other fireman being his father, also Tom R.I.P.

To Neilus Burke, the last creamery manager in Inagh, a native of Causeway, Co. Kerry and now residing in Liscannor, Co. Clare.

To John Thomas and Nancy Longe who told me about their younger days - John is now in his mid-nineties and as healthy as a salmon, buíochas le Dia.

To Patrick (Pakee) Shannon and Chris who shared their memories for emigration and music, Pake being a renowned singer and flute player.

To Anthony Frawley, Cloonanaha, for his stories about the Cloonanaha area and especially for his story, as Gaeilge of the Glas Gaidhneach the most famous milking cow of all times.
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To Robert Tottenham and his wife, Jane, for their courtesy and sharing of the history of Mount Callan House.

To Jack Lynch and Johnny O'Rourke for their memories of the Inagh Development Committee that started the great revival and development of the area.

To Tom Burke, ex-N.T., last principal of the now closed Synge N.S. and the present Cloonanaha School and secretary of Western Europe’s largest group water scheme - the Kilmaley/Inagh group water scheme.

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PREFACE

Putting together the history of a parish is an overwhelming task and the writer knows well that he can never do justice to the enormity of it; but in a new millennium it behoves someone to gather as much information as possible and consign it to the written word and stored archives so that scholars of the future will know more about our past.

There is scant literature about local histories in spite of the explosion of interest and work in the field over the last twenty-five to thirty years. The present research located in academic terms in the interface of social history and folklore, using a more “oral tradition” methodology illuminates national historical events, social debates at a local parish level and acts as a microsm within which one can trace key national historiographical issues. It uses mainly primary source materials and data collected by the author in extensive field work during the period 2005-2007, including parish records, personal memoirs and personal memorabilia.

Our present and our future are firmly rooted in our past. Just as the mighty oak takes centuries to mature and continuously draws sustenance from the nurturing soil, so do

1 The heading of my proposal “Cabhair is cairde is grástá ó Dhia chugainn” comes from an old prayer given to my mother by Séan ‘Wheeler’ Russell, who was a native Irish speaker and this prayer has never been published and never been seen or heard by the author elsewhere.

Cabhair is cairde is grástá ó Dhia chugainn
Do chabhair gach lá atáimid ag iarraidh
Sacramint na hathrai go neartai Dia linn
Is cumrai dr n-anam ort, a Mhuire Bhantiarna

Solas na soilse is radharc na Tríonóide
Is grástá na foighne in aghaidh na héagóra
Is más é toil Dé is na Maighdine Glórmháire
Suaimhneas slóraí d’ár n-anam i bhflaitheas na Glóire
the people of a parish gradually develop from the past drawing strength and inspiration from their ancestral heritage of faith, culture and tradition. Like the oak that bends and sways from time to time due to the wild elements and yet continues, to mature, so does a people through good times and adversity develop into a more flowering and mature future.

The parish of Inagh/Kilnamona lies between the towns of Ennis, Miltown Malbay and Ennistymon with the village of Corofin to the north. It is surrounded by the parishes of Ennis, Kilmaley, Miltown Malbay, Ennistymon (which is in the Diocese of Galway), Corofin and Ruan. It has an area of approximately 22,000 acres and a population - mainly rural - of 1,700 approx (see Appendix H). In recent years the population has begun to increase again after many years and centuries of decline.

The one outstanding natural landmark is Mount Callan, 1,282ft high, which stands on the West/South West boundary. Not a very high mountain, but we call it a mountain because all the surrounding land is low-lying and therefore Mount Callan is visible from all ends of the parish and also form outside counties.

Another striking feature is the Inagh River with its tributaries and lakes forming a natural artery, with supporting views penetrating a vast area of our parish. As if originals designed by the Maker, three wedge tombs stored in three strategic positions on the borders, Knockalassa being on the extreme south-west, Drimamure is to the extreme north and Lickaun stands in the south-east, as if all three served as lookout posts to guard against the marauding enemy. In the past the area would have looked extremely wild, rugged and poor but, that landscape has all changed with man
bringing about that change by means of cultivating and enriching the soil, building houses and out-houses and developing a modern road infrastructure.
INTRODUCTION

Why should I undertake this work? Since the inception of the written tradition and long before that in the era of the unfailing oral tradition, it has always been considered important that all districts should keep a factual record of events. The parish in rural Ireland is a vital unit of culture. Rural communities feel affinity with the "parish" in sport for example. For this reason, the operalisation of the G.A.A founded in 1884, was based on the parish as a unit or the history, culture and traditions. In times gone by, things were localised, mainly through lack of transport. Rarely did people travel beyond their own area unless through emigration. People married locally and the world was really small up to even thirty years ago.

The failure to record information of the past has resulted in the loss of local culture and, therefore, it is incumbent on me, as it was on Ó Criomthainn to put in print what I know of our people and our past in order how to relate the resilience of the local people and culture. The will to survive is paramount and I intend to prove how that reflects on our people before us in the parish of Inagh / Kilnamona in County Clare.

Take for example the parish church records which date from the 1850s. There were church records before that and world handed them down through the clergy and told to me by Fr. Kevin Horgan in Inagh. When the Parish Priest of the time (1850s) died his housekeeper took those records with her to her house. Her house was a place constantly visited by neighbours and the story goes that pages out of the parish records were used by men to light their pipes. People just did not realise their worth but it does prove the value of keeping records.
Since I began this study two important people for the history have gone to their eternal rest. The first being Robert Tottenham of Mount Callen House, whom I have recorded on video and who made all the records and anecdotes of the house available to me for my study. The second is our late President, Dr. Paddy Hillery who like his father Dr. Michael, was our local G.P. and dispensary doctor and both were present at my birth at home, Dr. Michael being the doctor and Paddy as his student. I had intended having a forward for this work written by Dr. Paddy when hopefully I publish this in book form. Unfortunately, this will not now happen but both the examples I have given prove the importance of acting “now”.

Therefore, I think that someone like me who was born, bred and reared in the parish and who worked in the parish as a teacher for over thirty five of my thirty seven years of teaching should leave to posterity all I have discovered about our place and our people. Others will hopefully carry on from there and maybe delve even deeper but at least there will now be a base to work from and with references I am giving be able to go further in time.
CHAPTER I: INAGH & KILNAMONA: AN OVERVIEW FROM PREHISTORY, HISTORY AND LEGEND

1.1 Introduction: A view from prehistory and mythology

In providing a background to modern history we begin by going back as far as sources allow to the foundation of what is can be regarded as the culture of a parish in Co. Clare in the west of Ireland in the early 21st century.

The earliest extant reference to Co. Clare is in The Book of Invasions - Leabor Gabála Érenn. The Gaels did not attempt their conquest of Clare until the third century of our era. The Milesians, The Firbolgs, etc., had conquered Ireland previously and now the Gaels began to assert themselves for the very first time. Cairbre Baiscinn, from which came Corca Baiscinn and now our part of Clare, invaded our territory according to the "Legend of Nas" as quoted in The Dindseanchus.

"The Earnaf" – a Gaelic Tribe of descent from Ollion Eireann came to Munster C. 150B.C. The Martíni occupied the Golden Vein c.100 A.D., but, suffered defeat on the slopes of Mount Callan (Inagh) "where Baiscionn himself fell" Annála Ríoghachta Éireann."
The first spearhead occupancy of Clare by the Gaels was established in the region of Kilrush c.200 A.D.\textsuperscript{5}

The second penetration was affected across the Shannon from Limerick probably led by Lughac Meann, King of Cashel c.350 A.D.. The 3\textsuperscript{rd} Gaelic invasion of Clare took place either under the leadership of Cas or of his son, Blod Mac Cais, across the ford of the Shannon at Killaloe and settled on the west bank and hence the name Dalcassian (Dál gCais) for the present Clare people.\textsuperscript{6}

The fourth Gaelic settlement came as a result of a defeat of Corca Moruadh and other tribes during the reign of Niall of the 9 Hostages (i.e. St. Patrick) and being defeated drifted towards Munster. Four hundred years later the ancient Firbolg Tribe, Clan Umhoir, still held centre Clare, Drumcliffe, Kilnamona, Dysert, Corofin, Crusheen and Clooney. The final Gaelic invasion did not take place until the early part of the 9th century, this being done by Roghanacht tribes from Limerick, who sailed up the Fergus to Clarecastle and established themselves there and in neighbouring places like Kilmaley, Drumcliffe, Kilnamona, Inagh (Brentir), Corofin and Clooney. Brentir became the name of our area and was known to be forested, mild and wet.\textsuperscript{7}

\textsuperscript{5} This text – found in both the Book of Leinster and the Book of Fermoy is the core text of the mythological cycle in Irish literature, as well as the earliest known history written by the Irish. It tells of the successive invasions of Ireland by different tribes, from the creation of the world to the coming of the Milesians.

\textsuperscript{6} Taken from Sean Ó hÓgáin’s “Conndae an Chláir” show Clare in Connaught in the 1\textsuperscript{st} century and in Munster in the 5\textsuperscript{th} century. Yet in Cromwell’s time Clare was back in for the “Hell or to Connaught” dictate.

\textsuperscript{7} “Molua” – Written by Fr. Gaynor, P.P. Inagh / Kilnamona. Killaloe Diocesan Publication in 1941 and 1942
This section goes on to deal with the settlements in Lettermoylan, Mount Callan and also mentions the martyrs of Inagh, secular and otherwise, St. Mac Creehy, St. Flannan, St. Flannan’s Wells, etc.

“Maccreehy, Maccreiche or Maccrecius of Kilmacreehy, a disciple of St. Ailbe of Emily, died 540, having lived to an advanced age founding Kilmacreahy, Kilmanaheen and Inagh churches about 530. His curious Latin life is still extant” (Westropp on the churches of Clare - proceedings of the R.I.A. Vol. VI, No. 1, 1900).

Apart from Mount Callan to the west the other main physical feature is the Inagh River, lakes and tributaries.

Map 2: Map of Parish of Inagh and Kilnamona
The name Inagh is derived from the Irish work *Eidhneach* < *eidheann g.-inn* (adj. *used of river as noun would be feminine*), which means ivy producing and it is a very apt name as ivy is to be seen throughout the area on bridges, old ruins, all kinds of buildings and trees and also on many telegraph poles. At one stage Teampall Dubh na Eighnighe became Teampall Glas na h-Eighnighe. Also, it is known that when the writing on the O’Connell Vault in the graveyard in Inagh was having the inscription on it, a covering of ivy had to be removed to do so. As the inscription was on the west facing wall, it was worn away by the weathering in time and is completely gone now. Maybe we intended to be taught a lesson that ivy served a special purpose in Inagh!

1.2 A view from *Leabor Gabála* pseudo-history

The earliest occupation of Inagh took place when ancient Firbolg tribes were forced to take refuge in ‘Breintir’ as Inagh was then called. They were pressurised to flee from Corca Baiscin in the south west and Corca Moruadh in the north. The patron of the tribes from the north west coast was St. MacCreiche and so he became patron of Inagh too. The present day graveyard in Liscannor, near Lahinch is called “Killmacrehy” where the ruins of his church still remain.9

The main underlying rock in two thirds of the parish, i.e. Cloonanaha - Inagh area is sandstone, the other third, Kilnamona, being mainly limestone. The sandstone area is generally covered by an impervious mud, which explains the wetness of the soil10, but this area is interspersed also with tracts of peat or bogland, the boglands playing a

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8 “Molua” – Written by Fr. Gaynor, P.P. Inagh / Kilnamona. Killaloe Diocesan Publication in 1941 and 1942
9 Writings by Fr. Gaynor and The Journal of the R.S.A.I. for 1916
10 Soil analysis of Clare – Foras Talúltais (now Teagasc) 1967
major part of life for the people of the whole parish down through the ages. Kilnamona - Cill na Móna - the church of the meadow - gets its name from an ancient church, whose footprint still remains near the N85 in the heart of Kilnamona.\textsuperscript{11} This rock dates back to 300 and 400 million years respectively.

Throughout the Inagh-Cloonanaha area are many quarries of shale or pencil gravel laid down in the ice ages as the glacials moved along and deposited this very useful product which is still used quite a lot in the making of roads, drains and the foundation of houses and yards which are then covered by concrete.

There is a granite rock - an outstanding one - deposited in the receding ice-age in Kelly's land in Maurice's Mills. It is really one of the proofs that the ice age existed here as granite is totally foreign to the area. The common bedrock is sandstone and this one rock is the exception.

Legend tells us that beneath the ogham stone on the south side of the mountain rest the remains of Conán Maol Mór Mac Morna\textsuperscript{12}, where he lies at peace to await his resurrection. The mountain peak also is the home of "Altóir na Gréine" where the ancient pagans worshipped the sun-god and where existed a pattern day on the last Sunday in July (like Croagh Patrick) when people climbed the mountain. This custom continued to the 1940s (see The Festival of Lúnasa).

South west of Mount Callan is the ancient dolmen at Knockalassa \textsuperscript{13}(cnoc a'leasa - the hill of the fort), the very extreme edge of the parish while at the northern edge in

\textsuperscript{11} The oldest church in folklore was known as Teampall Dubh na hEighnighe
\textsuperscript{12} Frost's History of Clare – Pp. 136 - 137
\textsuperscript{13} Ref: OS 31:16:14
Drimanure lies a similar monument known as "Leaba Dhiarmada's Ghráinne". Legend tells us that when the young Diarmuid eloped with Gráinne from Fionn Mac Cumhaill they were chased around the island by him and slept in these ancient burial portals. Hence the name "leaba". In an "Archaeological Bibliography of Clarestone" Peter Harbison refers to these, but, detailed analysis of our wedge tombs was conducted by Thomas Westropp who actually visited the sites and refers to them in The Journal of the R.S.A.I. in the second half of the year 1916 Vol. XLVI, Part II (Series VI, Vol. VI). In page 113 he mentions his visit to the wedge tombs in Dromanure where he met Mrs. Shannon, then aged 95, and on whose property the "leaba" is. She told him about Fionn's wife Gráinne, ran away with Diarmuid and they built the "leaba" as a bed. Diarmuid, she said, brought the big stone from over the hill of Aile to the west there, on his head; Gráinne carried the other stones in her apron.

This is the countryside where Oisín lies beneath the crag of Slaveen - south of Kilnamona - his grave like that of Wolfe Tones "faces the foe and forts the morning sunburst". This is where the famous "Londubh an Chairn" sang his song. To Breintir and "into the shady and in-sweet-birds - abounding woods" fled Domhnall the brother of Turlough in the "Caithréim".

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14 These "leabai" are covered in the section on Wedge Tombs – Section 1.3
15 Westropp also published notes on Certain Primitive Remains (Torts and Dolmens) in Inagh and Killimer, Co. Clare in the J.R.S.A.I., 46, 1916, 97-120.
16 Fr. Gaynor, P.P. Inagh / Kilnamona
17 Fr. Gaynor, P.P. Inagh / Kilnamona
This is also the countryside that meant so much to the MacBrody Bardic family. In these environs Michael O'Cleary submitted his draft of the "Annuals of Ireland" to Conor MacBrody for approval. The MacBrody family held land at Lettermoylan, near Mount Callan, where the learned scribe locates Conán Maol Móir Mac Morna's place of rest. Fionn MacCumhaill had two hounds at "Formoyle of the Fianna", Formoyle townland being nearby. The two hounds were called Bran and Sceolann.

Unfortunately there has not been much written about our parish. Maybe there were not many historic sites that would lead to that.

1.3 Further evidence from mythology

The Gaels did not attempt the conquest of Clare until the third century of our era - 550 years after their arrival in Ireland-and did not complete it, in the sense of actual occupancy, until the ninth century. Perpetual warfare prevented that increase in population, which would have enabled them to overrun the entire country within a few hundred years. The chiefs of the greater clans dominated wide regions not by posting garrisons but by punitive raids and by taking hostages. If a tribe needed further living space they attacked their immediate neighbours - Gaels or non Gaels - and forced them to migrate to another district; or perhaps, the lesser families, ousted by the Gaelic custom of allocating part of the tribal territory to the sons of the chief, migrated in order to avoid being reduced to servitude. These migrations led, ultimately, to the occupancy of the whole country by the Gaelic race; but it was a very slow process, especially in Clare.

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18 The McBrody family was a very important family who held land in the area. Their importance is displayed by the fact that Michael O'Cleary submitted this draft of Frost's History of Clare (Page 141) to Conor Mac Brody.
19 Frost's History of Clare (Page 17, MDCCCXCIII)
20 Ó hÓgáin (1938) Conndae an Chlár
The Gaels described the Firbolg and other ancient inhabitants as “na haitheach tuatha” — the uncouth tribes; later the term came to signify the enslaved tribes (daor/clann). In time, many Gaelic clans were reduced to slavery and were reckoned among the six grades of Aitheach/tuatha.\(^{21}\)

The enslaved tribes—forty six in number — revolted, 10 A.D., under the leadership of the legendary Cairbre Cinncait\(^{22}\), and slew the Milesian kings and many of the nobility; but within a decade or two the Milesians, led by three sons of the slain kings, reasserted their supremacy, and scattered the Aitheach/tuatha to the four winds of Ireland. Clare because of its isolation remained unaffected by the revolt and subsequent dispersal. The Firbolg tribes, in the county, had been in occupancy long before the reign of Cairbre Cinncait. The most ancient of these, Fir na Craoibhe, were Sean Connachtaí of descent from the famous Firbolg chief, Ceanann; they dwelt in east and north Clare. Another noted Firbolg tribe, Tuath mac n-Umhoir, or Clann Umhoir— also of descent from Ceanann—came to Connacht, c. 100 B.C., and sought protection from Oilioll Mór and Queen Maeve; they received territory in parts of Galway, Roscommon and Clare. Their king, Aengus mac na Umhoir (a quo Dun Aenghusa, Aran Is.) fell at Magh Ghlae, in Corcmodhruidh. The chief of the Clare branch, Adhar mac n/Umhoir (a quo magh Adhair) ruled over the eastern part of the county, and westward to Iorgus ag Ceann Boime (Burren). Tuath Fer Ruidi occupied north/west Clare and survived in the district for many centuries; the Book of Ballymote mentions that Tuath Fer Ruidi were still in Corcmodhruidh. Probably they were the tribe who defeated Clann Umhoir, and slew Aengus, at Magh Ghlae; if so

\(^{21}\) Ó hÓgáin (1938) *Conndae an Chláir*

\(^{22}\) Ó hÓgáin (1938) *Conndae an Chláir*
they were Sean Connactáí, a branch of Fir na Craoí, and were of decent from Ceanann.

The people of south/west Clare and the west coast were of different stock from those of east and north Clare, being of the race of Sengann. The Dindseanchus, in the “Legend of Nas” says that Mount Callan “was known as Cluain Ailestair, now Sliabh Leitreach, and was in Sengann’s heritage. Tuath Cathbarr and Tuath Carra, Firbolg tribes of descent from Sengann, were in occupation of south/west Clare and of the west coast.”

Sections of those tribes who were found in north Clare had probably migrated when Cairbre Baiscionn invaded their home territory. Ó hÓgain 1938 surmises that they, and Tuath Fer Ruidí, likewise, were craftsmen skilled in the use of dyes and metals.

Tuath Mairtine are reckoned-mistakenly, I think - among the earliest in habitant of south/west Clare away back in prehistoric times; if so, they were, presumably Sean Connactáí, akin to Fir na Craoibhe. But the Máirtíní occupied parts of Cork, Limerick, and Tipperary, in the first century of our era. It is not easy to believe that a Firbolg tribe, Sean Connactáí, could have occupied and held the richest lands in Munster at a period when the powerful Éarnaí tribes dominated the province.

The Éarnaí-a Gaelic tribe of descent from Oilioll Earann, and so from Eremo-came to Munster c.150 B.C., having suffered eight defeats in battle at the hand of Clann Rudhraighe in Ulster. Already their kinsfolk, Clanna Deaghadh, ruled Munster, and

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23 Fr. Gaynor, P.P. Inagh / Kilnamona
for 300 years the Earnaí were masters of the province. The Máirtíní, then, who occupied the golden vale, c.100 A.D., must have been of the dominant race; else they were simply an enslaved Firbolg tribe, and if so, how did it come to pass that they supplied the army of adventurers with which Cairbre Baiscionn, a chief of the Earnaí Mumhan, invaded and conquered south/west Clare. Ogygia and Forus Feasa ar Éirinn represent that the Máirtíní suffered defeat on the slopes of Mount Callan, “where Baiscionn himself, fell”

“Aeneas Olmucadius.... martineos ad Sliaw/Cailge, in Corcobaskinn, ubi Baskinnus ipse occidit, Tuomoniae regione obtivit”

“The battle of Mount Callan where Baiscionn himself fell”. Those texts place the defeat of the Mairtini c. 200/220 A.D.; but a curious text in “Annala Rioghachta Eireann” refers to the battle of Sliabh Cailge away back to the fifteenth century, B.C. – 1,600 years before Cairbre Baiscionnn set foot in Clare.

“A.M. 3790/ In the eighteenth year of his reign, Aenghus Olmucadha fought the battle of Carman against Enna nAirmheach,” (The only king of that name who receives mention was Enna Airgtheach, brother of Cais; he became King of Munster c. 375 A.D.) “Ase Aenghus ro bris na catha so....cath Slebhe Cuilge for Mhairtine i crich Corca Baiscinn.”

24 In Greek Mythology, Ogygia is a fabled island controlled by the nymph Calyspo. It was a tree covered, dark, depressing land in which the temperature was cold and the beasts were fighting.
25 “A.M. 3790/ Parish records written by various Parish Priests over the years from Inagh / Kilnamona
“Ogygia” probably errs in ascribing the defeat of the Máirtíni to the mythical Aengus Olmucadha; otherwise the text fits very naturally into the history of Munster at the period. Mogh Nuadhat, with the aid of and army supplied by Daire Barrach of Hy Kinsella, ancestor of the Mac Gormans of Ibrickane, defeated the Earnáí Mumhan, c. 140 A.D., and expelled those who refused to accept his supremacy. The migration of the Máirtíni, and perhaps of other Munster tribes, across the Shannon to south/west Clare might well have taken place in consequence of that defeat; or if the Máirtíni submitted to Magh Nuadhat, they evidently followed Cairbre Baiscionn to Clare some sixty years later.

Cairbre Baiscionn, born c. 150 A.D. was son of Conaire Mór – supreme chief of the Earnáí and King of Ireland-and of Saraid, daughter of Conn Ceadcathach. “....tri mic Conairí mic Nogha Lamha ut dicunt alii i. Aengos otait Musgraide hErannlll agus Aillill Baschain otait Corco Baiscind agus Eochaidh Rigfhada otait fir Alban agus Dalriata.”

Conaire’s sons were also known as the three Cairbri: Cairbre Musg, Cairbre Bascain, and Cairbre Riata. They were still young when their father was slain, 165 A.D.. They remained in Tara with their uncle, Art, son of Conn Céadcathach; but twenty years later we find them in Munster with their Earna kinsfolk, on the watch, perhaps for opportunity to recover the throne. They made show of friendship with Eoghan Mór and fought on his side at the battle of Cinn Feabrath (Bealach Feabhrath) in 185 A.D.. Cairbre Musg accepted the situation and remained in Munster; Cairbre Riata ultimately went north to Dalriada; and Cairbre Bascionn either organised an army of

26 “Inagh prior to its union with Kilnamona” – Molua 1941 to 1942
his restless clansmen for the conquest of Clare or else crossed the Shannon and was accepted as their chief by Earnaí tribes who had already gained a foothold in that county.

The first spearhead in the occupancy of Clare by the Gaels was established in the region of Kilrush (c. 200 A.D.). if we may trust “Ogygia,” the invaders were known originally, as the Máirtíneigh, but within a few centuries the direct descendants of Baiscinn had become the dominant tribe and, thenceforth, the inhabitants of south west Clare were designated Corca Baiscinn. In time they extended their control to the district which, later was named Ilbricane, and which, of old, had been part of Sengann’s heritage.

The second penetration was effected across the Shannon from Limerick into the territory in Clare, which is still sacred to St. Munchin, Tuath Luimnig, Úi Cedfada, and Úi Namraidh. Probably this invasion occurred when Lughairc Meann, King of Cashel, c. 350 A.D., annexed the county to Munster and name it “Gairbh/Shearann Luighdheach.” The tribe Úi hAmraidh-a quo le Namraidh-were of descent not from Cormac Cas nor from Eoghan Mór but from their brother, Clan mac Oiliolla Olum. The penetration from Limerick was extended into Tradairge by Casen (a quo Úí Caisin) and was continued northward along the bank of the Fergus by his descendants, Clan Dulein, to Newmarket, Quin, Tulla, and finally to Doora, Barefield, and Crusheen, whence in the fourteenth century, they rounded on the Úi Blóid tribes in east Clare and brought them all, except, of course, the O’Briens, into subjection.27

The third Gaelic invasion of Clare, either under the leadership of Cas or of his son, Blod mac Cais (a quo the great Úi Blóid clans), took place across the ford of the Shannon at Killaloe and extended towards Clonlara and Broadford, and also towards Ogonneloe, Scariff, Bodyke and Feakle; the advance, however, was very slow and gradual-east Clare was the stronghold and refuge of the Úi Blóid race, but their eyes were towards Munster, not towards the west.

The fourth Gaelic settlement in Clare came about in a curious way. Corca Moruadh, Ciarraighe, and Araodh-famous northern tribes who had been defeated by Ulaidh-sought refuge in Munster during the reign of Niall of the Nine Hostages (379/405 A.D.). Corca Moruadh, a branch of the great Clan rudhraighe who had expelled the Earnáí from Ulster, were of descent from Fergus Mac Róigh, and were reputed to possess their famous ancestor’s bravery and skill in war. Enna Airgtheach, King of Cashel, offered them territory in north Clare that they might hold the border of his province against the men of Connacht.

Thus, in 400 A.D., the Gaels held four key points in the county; being of distinct races, each of those settlements developed independently of the others, and very slowly. Four hundred years later, the ancient Firbolg tribe, Clan Umhoir, still held central Clare, Drumcliffe, Kilnamona, Dysert, Corofin, Crusheen, and Clooney; and Tuath Fer Ruidi were still strong in north Clare.

The final Gaelic invasion, and the occupancy of the remaining key point in the county, did not take place until the early part of the ninth century. the migrants on this occasion, were Roghanacht tribes from Limerick who sailed up the Fergus to
Clarecastle, in search of living space, and established themselves in Drumcliffe Uí gCormaic, Inch and the eastern part of Kilmaley (still known as Uí gCormaic), and Clooney (Magh Adhair-territory, until 1200 A.D., of the O’Hehirs, chiefs of Cineal Cormaic). Beyond any doubt, Cineal Cormaic were Eoghanacht; the date of their arrival in Clare may be inferred from the poetic lament which they addressed to Feidhlimidh mac Criomhthainn, King of Cashel, 818/845 A.D.

The complaint that they were being harassed by Corca Baiscinn and their salutation, “venerable father, renowned king of the Eoghanacht,” suggest that they still regarded themselves as exiles and looked on Feidhlimidh as their natural protector. Their occupancy of Drumcliffe and of Magh Adhair implies that neither the Clan Culein advance from Tradraighe nor the Dalcassian expansion in east Clare had reached thus far in 800 A.D.. It seems fairly certain, then, that not alone Cineal Cormaic but all the Gaelic clans in mid Clare, Cineal Baoith of Kilnamona, Cineal Fearmaic of Dysert, Clan Ifeman agus Neachtain of Corofin, and Clan Cathail of Rath, were of the Eoghanacht race and took part in the ninth/century migration from Limerick to Clare.

This brief survey of the racial groups in Clare drawn mainly from prehistorical mythology and the annals may help us, nonetheless, to form a reasonable surmise in reference to the ancient inhabitants of Inagh and Kilnamona, and to perceive how the origin and development of the parish fitted into the general texture and pattern of the history of the county.
1.4 Wedge Tombs

There are three wedge-shaped gallery graves in the parish. They happen to be at the outer extremities to the south to the north and to the south east.

1.4.1 (1) Drimanure (Drom an Íuir), the Hill of the Yew Tree, Reference O.S. 24:11:1

The monument lies about 300 yards due north of Drimanure Lake on flagstone land near the edge of an area of bog and alluvial soil. It stands in a rather damp meadow, now owned by Seán Hurley and formerly owned by the Shannon family, surrounded on all sides by higher ground. Gorse and rushes grow in the vicinity and in recent years the land between it and the lake have been planted, mainly with Sitka Spruce trees. The tomb is well preserved and retains its roof stone. Remains of outer-walling are present along the north side and beyond the west end of the chamber. The chamber stands in a mound of irregular outline about 7m across. A drain cut along the south-east edge of the mound passes close to the chamber. The southside of the chamber consists of two slabs set end to end.

Photo 1: Drimanure Wedge Tomb
The more westerly is 2.40m long and .20m thick. Its top edge is straight and slopes down to the east. The second slab is 1.30m long and .15m thick. Its top edge continues the slope of the last.

The northside of the chamber consists of a single slab, 2.85m long and approximately .15m thick. Its top edge slopes down to the east. A hole .60m wide and .40m deep, broken through the middle of the stone is not an original feature. A slab 1.00m long and 0.15m thick lies 0.60m east of the last. It leans heavily to the south and is almost prostrate. It may indicate a continuation of the chamber side. The roofstone is of irregular outline and measures 2.80m long, 1.95m wide and .25m thick.

Two stones of an outer walling survive on the north side of the chamber. Both lean inwards. Flat at the east is .70m long, .75m high and .10m thick. The other is .80m long, .65m high and .15m thick. A slab .60m long and .05m thick leaning very heavily outwards and lying outside the southside of the chamber may be an outer wall stone. If erect it would be about .75m high. A further outer wall stone is set .35m west of the end of the northern side stone. It’s 1.05m long, .65m high and .15m thick and leans inward against the end of the sidestone. A partly concealed slab, 1.30m long lying south of it may have continued the line of the outer wall.

The chamber decreased in height and width from west to east. It is .60m high at the west, 40m high at the east end of the north sidestone. Its original length seems to have been at least 2.80m but it may well have extended further eastwards.
This wedge-shaped tomb is situated approx. 1 mile from Maurice's Mills and three and a half miles from Inagh village. It is about 500 yards from St. Flannan's Well referred to elsewhere and they are both only a short distance west of the main Inagh/Maurice’s Mills/Corofin regional road.

1.4.2 (2) Knockalassa - Cnoc a' leasa - the Hill of the Fort - Ref. O.S. 31:16:4

This wedge shaped gallery gravey is visible from the main Connolly/Miltown Malbay road. The monument is situated on a boggy platform on the lower southern slopes of Mount Callan. The site commands extensive views to the south and south-east across the rolling boglands to the west and to the Atlantic Ocean. The wet boggy land in the vicinity provides some poor pasture and some turf is still cut there right close to the monument.

![Photo 2: Wedge Tomb of Knockalassa](image)

The monument built of regularly shaped slabs with lightly corrugated surfaces, presents a very neat appearance. The north and south sides of the chamber, each
consisting of single slabs, support the roofstone. Two prostrate slabs in the west end of the chamber may originally have closed the entry. The chamber which is partly filled with water at certain times of the year, stands in an oval shaped hollow measuring 7.00m east-west, 5.00m north-south and .50m deep. Shaley clay, exposed a cutting 1.00m to 2m deep within twenty five yards of the site indicates that the tomb may have been built on the underlying door of the bog.

The northern sidestone leans slightly inwards. It is 3.10m long and .25m to .30m thick. At the west end it is 1.20m high and at the east 1.10m high. Its straight top edge is interrupted at the east by a low “step” .10m high and .60m long. The southern sidestone is 2.10m long and .20m to .25m thick. It is 1.12m high at the west and 1.08m at the east. Its top edge is straight and broad. The roofstone is 3.00m long, 2.25m wide and .25m thick. The two prostrate slabs at the west end of the chamber are partially concealed in the peat. The more southerly measures 1.30m by .60m and the northern .90m by .70m.

The tomb decreases in height and width from east to west. It is 1.80m wide and 1.20m high at the west and 1.55m wide and 1.10m high at the east. The length indicated by the side-stones would about 2.00m.

Westropp in his studies relays information supplied by Fergus from O’Looney that a second wedge-tomb existed on Mount Callan, but in the survey of Megalithic Tombs of Ireland he says that it “has long been demolished”. This monument is described as of six grey slabs with a heavy cover. The four side blocks stood upright,
fixed in the ground, with another to each end, the sides about four feet apart and a
great flag resting on them. Two upright flags were fixed behind at the west end,
rising 18 inches and 2 feet above the table stone. There were other stones of various
shapes and sizes around it at the back and ends and an elevation or mound of "clay
and small stones". While O'Looney's description does seem to apply to a megalithic
tomb, perhaps with outer walling, the evidence as a whole leaves considerable doubt
as to whether a monument, distinct from the extant site, did in fact exist. It is time
that O'Looney's description of the situation of the site: "(It lay) south-west from
Leaba Chonáin (Conán Maol Mór Mac Mórna) and looked south west across the lake
to Crag na Sean Éan" does not fit the example. However, as O'Looney's account is
based on recollection, too much reliance cannot be placed on his vague description of
the situation.

The absence of apparent outer-wall features on the existing tomb could well be due to
denudation. The position for the site described by O'Looney would approximate to
that of "Conán's Monument" on the O.S. 6 (1840) and the whole question is
bedevilled by the infamous controversy relating to this monument, whose position is
alleged on later maps. Lewis mentions three "Cromlechs" together with Conán's
Monument on Slieve Callan or Mount Callan as it is called nowadays. So, O'Looney
may not have been too far wrong in his claims.

1.4.3 (3) Lickaun - O.S. 32:8:3

The monument is situated in a pastured field on gently sloping ground some 500 yards
northwest of Rushaun Lake. To the west stands Mount Callan while eastward the
distant mountains of East Clare are visible. The land in the vicinity is mostly under
pasture and meadow. The tomb is very ruined. Beneath the roof are the remains of the chamber sides and backstone. A stone at the north may be the remains of outer-walling. Four set stones to the west of the chamber are probably not related to the monument. Three of these to the south may be the remains of a fence. The largest is 1.10m long, .35m high and .10m to .20m thick. The other two are .25m and .30m long, .10m thick and .10m to .20m high. The stone at the north is .30m long, .10m thick and .10m high.

As mentioned in Section 1.2, all these wedge tombs are known as 'Leaba Dhearmada is Gráinne” - Diarmuid and Gráinne’s beds, relating to old story from the Fiannaíocht called “Tóraíocht Dhiarmada is Gráinne” - the pursuit of Diarmuid and Gráinne.

1.4 The Inagh River

The Inagh River rises in Mount Callan, winds it’s way in a semi-circular direction and flows through Inagh Village. As it flows north westwards towards Ennistymon it creates a waterfall at Monananagh and then flows slowly along a flat plain before it reaches the town and forms a high waterfall in the centre of town. In the late 1950s fish-passes were installed both in Ennistymon and Monaananagh to allow salmon to come upstream for some strange reason they have never served that purpose.

The Inagh River is thirty-seven kilometres long and enters the sea between Liscannor and Lahinch. It is tidal back as far as the falls in Ennistymon and this stretch of the river is excellent for salmon and sea trout.
As mentioned in Section 1.1, Inagh gets its name from the Irish for “IVY” which is Eidhneach. As it flows towards Ennistymon it passes through an area called Cullenagh (Irish cuilleann ach - meaning “holly grove” so we have the ivy and holly on the same river. The river has trout, eels, pike and salmon as already mentioned. The biggest pike caught in the Inagh River weighed 20 lbs., but in 1987 that was an exception. There is both game fishing and coarse fishing on the Inagh. There is no closed season for coarse fishing but trout fishing is not allowed from the end of September to February 15th. In June 1987 the Central Fisheries Board did a survey on the Inagh River. It was written and researched by K.K. Whelan, Ph.D. and W.K. Roche B.Sc.

Eight water samples were taken from tributaries within the Inagh catchment. The lowest ph value recorded was 6.6 from the Kilnamona stream at the head of the

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29 Central Fisheries Board survey of Inagh, Doonbeg and Annagheeragh Rivers – June 1987
catchment. The Ballyillaun stream had a ph value of 6.65 and the remaining sites had ph values ranging from 6.75 to 7.1.

1.5 Electrical Fishing

Electrical fishing was carried out on nineteen separate sites distributed throughout the Inagh catchment. Seventeen of these were fished using pulsator sets the other two were fished from flat bottom boats. The survey is significant and can act as a useful benchmark so that future surveys can be measured against the 1987 one.

The Inagh has a number of tributaries, the main ones being the Aughaglanna, Ballyillaun, Aillenabacagh, the Ballymacreuan and Dealagh. There are several lakes attached, the main ones are: Lough Burke, Islangar, Rosconnell, Rushaun, Lough Caum, Drimanure and Liskeen and they are much fished, Liskeen being the most famous. There is endless possibility for developing this fishing area, but it will take a body like the Central Fisheries Board to take over the complete catchment and do it in a controlled way.

While agreeing with the proposed experimental stocking of the River Inagh the Shannon Regional Fisheries Board put forward the view that salmon stocks were low in both the Doonbeg and Annageeragh catchments and that some smolts should be stocked into these systems. Given the fact that a wild population of salmon already existed in these systems it was thought unwise to stock them without first carrying out a preliminary biological assessment of both rivers.
Due to a serious outbreak of disease amongst the salmon smolts it was not possible to carry out the proposed stocking in spring of 1985. Exceptionally high water levels during the summer of 1985 also precluded the proposed electrical fishing survey of the three catchments and the work was re-scheduled for May/June 1986.

A preliminary survey of the Annageeragh and Doonbeg catchments was carried out from the 26th to 30th May, 1986. Electrical fishing surveys of these two catchments were carried out from the 16th to 20th June, 1986 and the River Inagh catchment was surveyed between the 19th and 23rd June, 1986.

The surveys were designed to give qualitative information on the presence of the various salmonid species within the catchments examined and to study their distribution and relative growth rates. From the information obtained it was further hoped to advise regarding possible fisheries management strategies for each of the three catchments.

The Inagh River is an extensive system (Photo 3) which is formed by a number of streams flowing from the low-lying hills to the east of Slievecallan (O.S. Grid Ref. R14 78). These streams join and flow into Drumcullaun L. Several other tributaries join the river on its course to the sea. The system drains several lakes, the largest of which is Lickeen L.

Many and varied soil types are associated with the Inagh catchment. The upper section of the river flows through gleys which lie on Namurian rock. Interdrumlon peat and peaty gleys are also distributed through the gley soil areas, in the upper
reaches of the catchment. In mid-section the principal soil type is blanket peat. The lower reaches of the river flow through acid brown earth as far as Liscannor.

The lower Inagh River is principally a slow-flowing deep channel. There are two extensive falls on the main river, one at Moannagh Bridge and the other at Ennistymon. The river channel, from approximately 3km above Ennistymon to the estuary, is fast flowing with a selection of pools, weirs, fast runs and riffle areas.

Two main channel sections of the Inagh River were fished to assess the status of fish stocks in the river. Stretches from below the outflow of Drumcullaun Lake to Moanannagh Bridge and a 3.3km stretch from below Moanannagh to the Railway Bridge in Ennistymon were fished using two flat bottom boats.

The 1st stretch (IB1) is characterised by extensive meanders containing many slow flowing deep areas. Interspersed with these are short shallower faster-flowing glides. Macrophytic growth (comprising mainly Potamogeton spp.) was more extensive in these faster flowing glides than in the deeper water. Much of the surrounding land was poor and the riverbanks were flat, bleak and very exposed.

Because of the excessive depth and width of the river, it was not possible to carry out a quantitative estimate of fish stocks. However, the fish samples obtained enabled the compilation of a fish species list for the lower catchment. It also provided information on the age and growth rates of these species.

Rudd, pike, trout, salmon parr and eels were recorded from this section of river.
The rudds were confined to the river margins and the majority of those captured were fry. The largest rudd recorded was 24cm in length and was aged 8+.

Five pike, ranging in length from 36.8 to 62.0cm, were captured. Four of these fish were 3+ and the other was 2+. These pike appeared to be in poor condition i.e. long and lean.

Trout (1+, 2+ and 3+ fish) outnumbered 1+ salmon by 3:1, and most almonids were confined to the faster-flowing sections where the electrical fishing apparatus was particularly effective.

The 2nd stretch (IB2) has many rapids and much turbulent water, particularly in the final section above Ennistymon. However, part of the section was slow flowing with meanders. Bank-cover was extensive, particularly adjacent to the section of fast flowing water. The faster-flowing, shallow water yielded the bulk of the trout and salmon. Trout outnumbered salmon parr by 10:1. The trout were mainly 1+ and 2+ fish. Pike ranged in length from 47.8 - 61.3cm, and were aged 2+ and 3+. These fish were also long and lean. The rudd was generally small. No adult salmon or sea trout were observed in this section.

The system encompasses a large catchment area comprising: the Culfin or Inagh River and the Dealagh and Ballymacravan catchments, which flow into the Culfin estuary below the town of Ennistymon.
The water of the catchment area generally poor in nutrients and the calcium content of the water is relatively low. In contrast the average pH of the system is close to neutral (pH 7). However, from a faunal density point of view Toner (1965) has shown that the river is a typical “acid stream”. The relatively poor growth rate of the brown trout would also support this view.

In the past the resident Inagh brown trout provided local anglers with fair to good angling. With the spread of rudd and pike throughout the catchment during the 60s and 70s local anglers maintain that trout fishing has declined. Some of the more popular local lake trout fisheries were also invaded by rudd and fly-fishing for trout has suffered as a consequence.

One unique fishery within the Inagh catchment was Lickeen Lake where char could be regularly taken on small black flies during summer evenings. In the recent past rudd appeared in this water and large stocks of this species are now present. It is not known what effects this invasion has had on the char populations but rudd now predominate in anglers’ catches.

Following completion of the River Inagh fish pass in 1963 it was hoped that a run of salmon would become established in the river. Due to a lack of accurate quantitative data it is very difficult to establish the magnitude of the run, which developed in the catchment prior to the expansion of the offshore drift net fishery in the 60s and early 70s. A resistivity fish counter was installed at the head of the fish pass in 1963 and

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30 Central Fisheries Board survey of Inagh, Doonbeg and Annagheeragh Rivers – June 1987
annual counts for the period 1963 to 1977. It is not known how accurate these counts are but even allowing for spurious results in some years (e.g. 1972 and 1973) it may be assumed that some salmon, at least, were using the pass and moving upstream. Small numbers of salmon were also taken above Ennistymon, on rod and line, at this time. However, during the course of Toner’s survey in 1965 and the present project, only small pockets of juvenile salmon were recorded.

It is difficult to explain this apparent anomaly. One possible explanation is that the salmon moving upstream through the counter were not “native” Inagh fish but rather of Dealagh or Ballymacravan origin, which subsequently dropped back downstream and spawned in their native systems. It is now known from both the Erriff and Burrishoole catchments that once past their homing point, reared salmon, will drop back downstream. Indeed, some salmon continuously move up and downstream through the traps and counters. Perhaps wild salmon from the Dealagh and Ballymacravan systems behave in a similar manner?

1.6 From early Christian to 18th century: An historical overview

In olden times the people of central Clare regarded the districts of Kilmaley and Inagh as the fetid region-Breintir. The ancient inhabitants of Inagh/Kilnamona moved from Limerick and pushed their way through South East Clare through Ennis and went from there to Inagh. Prior to the twelfth century, that wild tangle of bogs and marshes, and of forests “in sweet singing birds abounding” had offered an almost impassable barrier to any further advance from central Clare beyond Drumcliffe, Inch, and Kilnamona; hence the earliest occupation of Inagh took place not from the east

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31 Central Fisheries Board survey of Inagh, Doonbeg and Annagheeragh Rivers – June 1987
32 Wild, rough full forested inhabited by wild animals – Westropp 1911
33 Fr. Gaynor’s Parish records
but from the west. Sections of the ancient Firbolg tribes-tuatha Carra, Cathbarr, and Fer Ruidi-were forced by pressure from Corca Baiscinn, in the south/west, and from Corca Moruadh, in the north, to seek refuge in desolate Breintir. Accordingly, we find that St. Mac Creiche, patron of the tribes on the north/west coast, was patron of Inagh.

"Maccrecius of Kilmacreehy, a disciple of St. Ailbe of Emly, died 540, having lived to an advanced age, founding Kilmacreehy, Kilmanaheen, and Inagh churches about 520." 34

St. MacCreiche had associations with Rath as well as with Inagh, but apparently none with Dysert or Kilnamona. Often, in ancient Ireland, a saint's influence was limited by tribal boundaries, and in this instance there was the further barrier imposed by the untamed forests of Breintir. Indeed, we find no trace of any relationship, religious or tribal, between Kilnamona and Inagh until c.1725, when they were united to form the modern parish. Probably, then, Rath, like Inagh, was linked racially and monastically with north Clare during the early centuries. Up to this, Inagh had been linked with the neighbouring parish of Dysert and a few people from here still have their family grave in Dysert.

Legend has it that the patron saints of Muckinish (Inagh), of Moughna, and of Clooney (Ennistymon parish), were brothers, and used to communicate with each other by signals. The story may have little substance, yet it accords with the undoubted connection between the inhabitants of Inagh and those of the north/west coast. Possibly, too, a link existed between Inagh, Rath, and Killeaspog/lannain, in

34 St. Maccrehy died 540AD. See Westropp (1916) on the "Churches of Clare – Proceedings of the R.I.A".
devotion to St. Flannan. Evidently St. Flannan, or some of his disciples—perhaps his
dfriend and teacher, St. Blathmac (a quo Rath/Blathmaic) – evangelised the ancient
tribe who occupied Killeaspog/lannain. At that date Inagh was scarcely inhabited at
all; neither was there any direct relationship between Inagh and east Clare, then or
later; yet we find in the district two holy wells\(^{35}\) which according to tradition, have
always been sacred to St. Flannan.

For more than a century the well in Muckinish has borne the Gaelic name,
Tobar\(^{}/lannain and the saint’s “bed,” beside the well, was Leaba/lannain i.e.
Fhlannáin.

In Driminure, one of the oldest inhabitants asserts, very positively, that his
grandfather used to call the well, St. Flannan’s well; others say that it was called
Tobar/ee, which perhaps, is Tobar Uaigh, well of the grave. Some terrible act of
desecration is said to have been committed there, three hundred years ago. But if the
dedication of the well in Muckinish is very ancient – as the survival of the Gaelic
name seems to imply—we may, perhaps, surmise that devotion to St. Flannan, in Inagh,
was derived from Killeaspog\(^{36}/lannain through the migration of families from that
district into Breintir.

In the twelfth century, when the boundaries of Irish dioceses were defined,
Killeaspog/lannain was still inhabited by people of north Clare stock and was within
the borders of Corcamoruadh. Rath Blathmaic, on the other hand, had long been
occupied by Clann Cathail—hence the name, Tír Uí Cathaill and was in the territory of

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\(^{35}\) This is dealt with in Chapter 4 Blessed Wells
Uí Fearmaic. The Gaelic penetration of Breintir commenced at this same period. Cineal Cormaic, ousted by Clan Culein from Magh Adhair, which they had held for four centuries, were obliged to settle in Kilmaley-Breintir Cormacach. The rise of the O’Dea clan to power in Uí Fearmaic, and their increasing occupancy of the home territory in Dysert, forced many of their clansmen – MacBrodys, MacEnormoyles, MacEncroes, O’Huieres, and some of the O’Deas, themselves, to seek living space in and beyond Inagh-Breintir Fearmacach.

This gradual advance by Cineal Fearmaic into Breintir led, automatically, to the expansion of Dysert parish westward to Mount Callan and Curraghodea. Cineal Baoith of Kilnamona may have extended their territory into Breintir, but their occupancy was confined to a very small area; a few of the western townlands, Raheen, Clongowna, and Cloncaura, may have been reckoned part of “the fetid region” in olden times. Right from the time when the diocese of Killaloe was organised on parochial lines in the thirteenth century, Kilnamona, being the territory of an independent tribe, ranked as a distinct parish; but Inagh never enjoyed that status; it remained part of Dysert down to 1725/1730 A.D. when it was united to Kilnamona. The identification of “Inalli” with Inagh in Sweetman’s Calendar—in the tax list of Killaloe parishes, 1302 A.D. — is erroneous. “Inalli” is a misprint for “Imalli” Templemaley.

Teampul dubh na hEidhnighe was erected c.1470 A.D., to replace the ancient “Tempul na glas Aidhne”. It had “a double/lighted east window with trefoil heads and iron frames for the glass, dating from 1460/1480; there was a plain chamfered doorway, probably in the south wall, and an altar tomb of about 1630 to 1640 ... now
set in the O'Connell vault.” Westropp also refers to “a companion church” which stood beside “an Teampul dubh”; it may have been an older church which had proved too small for the increasing population of Breintir. Old people, about 1870, used to say that they remembered remains of those buildings as still standing.

1.7 The Martyred Friars of Inagh

Inagh cuts little figure in the field of ecclesiastical history prior to the Cromwellian period; its name never appears in the Annals, beyond casual mention in 1573 and again in 1599 when Red Hugh swept through the district in his devastating raid on Clare. Towards the end of 1651, Inagh began to emerge from obscurity, and to provide a vivid page in the history of the county. On October the 1st of that year (1651), the Cromwellian forces, under command of Sir Hardress Waller, marched from Limerick into Clare. At news of their approach the friars of Quin marched from Limerick into Clare. At news of their approach the friars of Quin and of Ennis fled, some to Doolough (a desolate region about two miles south of Mount Callan), and others to Carrigaholt, where they were assured of Lord Clare’s protection; but many friars remained in the vicinity of Ennis, and of these seven are known to have been captured and put to death in the winter of 1651. In addition, Father Owen O’Cahane, Guardian of Ennis convent, was hanged, in 1652, according to Bruodinus, “in monte Luochrensi in momonia” which may have been Knockluachra, near Mount Callan, or else Slieve Luachra in Kerry.37

We may assume that the Guardian, Father O’Cahane, and his Vicarius, Father Thady Carrighy, were the last to leave the friary, and were likely to have remained in the

37 “Molua” – Written by Fr. Gaynor, P.P. Inagh / Kilnamona. Killaloe Diocesan Publication in 1941 and 1942
vicinity of Ennis in the initial stage of their flight—probably in Dysert. They must, however, have needed the aid of some younger men to carry chalices, vestments, and other requisites—a service which, seemingly, was rendered by Daniel Clancy, a lay brother, and by Anthony Broder, a deacon.

This inference is derived from a passage in an unpublished MS. at St. Isidore’s in Rome. The MS. was written by an unknown friar who—unlike Broudinus—had precise information concerning the martyrdom of Father Carrighy. The author was so exact and careful in his choice of words and in his statements that he kept on making corrections and alterations until he had left his MS., almost illegible—a characteristic which deserves special attention in the interpretation of the passage.

"Bonaventura Carrigius, Tuomoniensis, praedicator, ac conventus Ennisii Vicarius, a quodam centurione heterodoxo carceri mancipatus, suspendio—ita mandate crudeli illi Valerio—necatus, animam Deo reddidit anno 1651; nec solus, nam ir eadem terra, annoque eodem, caesus fr. Danieli Clancy, laicus ... et fr. Antoniu Broder, clericus"

("Bonaventura" was Fr. Carrighy’s name in religion; "Valerio," i.e. Sir Hardres Waller; "carceri mancipatus"—detained in prison; "suspendio ... necatus"—put to death on the gallows; "caesus"—(beaten to pieces), put to death by the sword "fr." i.e. "frater.")

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38 Franciscan Chapter Bills, 1709 A.D.
39 (a) Life & Letters of Lore Query, Governor of Munster 1743 (b) Query’s State Letters Vol. ii., P.110. Dublin 1940
40 Manuscripts in St Isidore’s Franciscan College in Rome. This information was provided by Fr. Brendan Jennings O.F.M., (R.I.P.) a leading authority on Franciscan literature.
The words, "nec solus etc." (and not alone”), imply that the friars named were in some way associated with each other. Why, else, should the writer have linked a lay brother and a deacon with Father Carrighy rather – for instance – than one other of the three priests, Father Denis Neylan, father Roger Macnamara, or Father William Hickey, who also suffered death during the winter of 1651 in Walle area of command.

A careless writer might have mentioned all three names, that in one sentence, by accident; but the friar of St. Isidore’s was not careless.

Every word in the passage was chosen deliberately and with consciousness of its precise significance. For some reason Father Thady Carrighy, Daniel Clancy, and Anthony Broder were associated in his mind; and the natural explanation is that they were captured on the same occasion and were united in suffering, although the manner in which they were put to death was entirely different. Father Carrighy – a famous preacher, well known in all parts of Clare, was an important capture and being a priest and a friar his condemnation was certain, he, therefore, was placed under arrest and was reserved for the ignominy of public execution. Daniel Clancy and Anthony Broder, who were not priests and who might have escaped the death penalty if brought before Waller, were killed on the spot. The blood was hot, and the Dalcassian fire burned fiercely in those days; it is not unlikely that Daniel Clancy and Anthony Broder attempted to defend the priest, or to ward off the foremost pursuers and give him the chance to escape. They were cut to pieces, whether in rage or in cold malice, by the soldiers.
The story thus concisely told by the friar of St. Isidore’s is in complete accord with a tradition which has survived in Inagh for almost three hundred years. “One morning,” so the story runs, “a small party of friars set out from Dysert on the way to Doolough (or perhaps to Carrigaholt or Lislaughteen). The road lay by Coolisingaun (Maurice’s Mills) and by an old path west of the river Brocagh, towards Silshane and Drimlish and down to the ford across the Inagh river. They had come to Drimnagath, where—as some say—they delayed to hide their chalices and vestments, when they perceived that a troop of Cromwellians caught sight of them and were hot in pursuit. The friars ran down through Drimlish bog, towards Dromcullane lake; one friar swam the Inagh river where it was 20 feet deep in winter floods, but three friars were overtaken in the bog at Tulchanruadh (the little red mound) and were put to death there by the soldiers.”

Father Anthony Clery, O.F.M., interviewed two recognised exponents of the Inagh tradition, Liam bán Cotter of Cloonanaha and Matthew Leyden of Lifford, Ennis, but a native of Inagh (1914). Liam bán had heard that four friars were running away, of whom three were captured, but one escaped. Matthew Leyden held that there were only three friars in the party, and was very positive that not more than two friars were put to death in Drimlish.

This divergence of view in the local tradition is very significant taken in conjunction with the evidence in the MS at St. Isidore’s, which implies that Daniel Clancy and Anthony Broder were killed by the sword at the moment of capture, whereas Father Thady Carrighy was reserved for public execution.

Thus the case stands. Either the victims of the Cromwellian fury in Inagh were unknown friars whose names were never recorded (and why not — since one of the party escaped), or else the Inagh tradition is also the story which was set down by the author of the MS at St. Isidore's in Rome.

1.8 Martyred Secular Priests of Inagh (1652 A.D.)

"Rogerius Ormilius, a secular priest of respectable parentage in Thomond, over sixty years of age and for more than thirty years pastor of the parish of Breintir, fell into the hands of heretics there, on October the 12th, 1652. On his admission that he was a priest he was cruelly hanged, without process of law, and so obtained eternal life. In that same place and on that same date, and by a like manner of death, Father Hugh Carrighy, a priest of Thomond and a most worthy pastor, in the 76th year of his age and the 44th of his priesthood, earned the crown of martyrdom."

In this part of Clare, during the penal times, when Catholic churches and parochial revenues had been confiscated, priests seem to have dwelt with friends in their native districts, and to have taken charge of convenient areas rather than of the old time parishes. For instance, Father Roger MacEnormoyle (Ormilius) ministered in the district around Inagh, and probably in the direction of Gurtbofama where Philip MacEnormoyle held land in 1641. His pastorate began about the year 1620; and at that date Father Donald Ó Gabhainn was pastor of Rath and Dysert. Father Hugh Carrighy is said to have had a little chapel in Kylea, in a secluded grove beside the river, a few hundred yards south of Scagh bridge, less that a mile beyond Inagh, on the road to Miltown Malbay. Evidently, he had charge of the western part of Bereintir, in the direction of Mount Callan. Locally, Kylea is interpreted as "Cill
Aodha – Hugh’s church.” The derivation may be incorrect, yet it lends support to the
tradition that Father Hugh Carrighy was hanged there, beside his little chapel. Old
people, seventy years ago, used to speak of “Hugh’s grave,” in Kylea: my informant,
Sean Bán Cotter, had no idea who “Hugh” might have been, but had a firm conviction
that Kylea took its name from “Hugh’s grave.”

Father Rager “Orumley”, according to local tradition, was hanged in the middle of
Inagh graveyard and was buried outside – west of – the boundary wall of the modern
cemetery. Belief that part of the graveyard was accounted desecrated, by the slaying
of a priest, until a “Coadjutor” came and blessed it, still survives in Inagh. It is also
said that the church was called “Teampul dubh,” instead of the older name, “Teampul
na glas Eidhnighe,” because Father Roger Orumley had been put to death there.

The vigilance displayed by the Cromwellians in the district suggests that Waller had
established an outpost in Teampul dubh; the story that Father MacEnormoyle was
hanged in the cemetery would appear more credible on the supposition that the church
was occupied by a garrison. According to the custom of the time, the Cromwellians
made no difficulty about handing over a dead body to the relatives though they might
demand money, especially if they were Scots, as in the case of Malachy O’Quealy;42
if, then, the people had access to the church we should expect that Father Roger would
have been buried there, but tradition has it that he was buried west of the cemetery.

No difficulty arises in supposing that Father Thady Carrighy and Daniel Clancy
(whose names are coupled in the MS at St. Isidore’s) were captured in Inagh; but the

42 Fr. Donagh O’Quealy’s cousin Dr. Malachy O’Quealy, Archbishop of Tuam, had been slain by the
Scots at Ballysodare near Sligo in 1645 and hence the money reference to the Inagh martyr.
testimony of Broudinus is at variance with that of the Roman MS., in reference to Anthony Broder. The Roman MS associated Anthony Broder with Father Carrighy and Daniel Clancy, and states that he was put to death by the sword in Waller’s area of command, in 1651. Broudinus says that Anthony was hanged by Charles Coote in 1652 at Castelturlevaghan, in Galway; that his relatives dug up the body four days later (whereupon copious bleeding from the nose occurred) and re-buried it in consecrated ground (Propugnaculum c. p. 710)\textsuperscript{43}.

At first glance, that statement seems very impressive; but Broudinus was inclined to take every story at face value, and to set down his own inferences as established facts. A leading authority on Franciscan literature says of him: “From my own rather close study of his methods I have come to the conclusion that he had no hesitation in creating the whole setting of a martyrdom if he knew just as much as the martyr’s name. He has quite clearly done this in many cases, and it is therefore impossible to trust him anywhere.” (personal letter - Appendix A).

Broudinus\textsuperscript{44} had attended Father O’Cahane’s famous school in Quin (1643-46), and very likely Anthony Broder had begun his studies at that same time – he was a novice, in the Order of deaconship, in 1651. Broudinus might easily have learned that Anthony was a native of Galway, and might also have heard that his body, after some days, had been reburied in the family cemetery. The question is, did Broudinus make his further statement on reliable authority, or did he simply infer that the execution had taken place, near at hand, in Coote’s district. His story implies that Anthony Broder had parted company with the friars of Ennis and had prudently returned to his

\textsuperscript{43} Fr. Gaynor’s, P.P. Inagh / Kilnamona, Parish records
\textsuperscript{44} Fr. Gaynor’s, P.P. Inagh / Kilnamona, Parish records
home in Galway; but if so, surely he would also have refrained from attracting
attention, and since he was not a priest, why should he have been hanged, even by
Coote. The Roman MS tells a more credible story – that Anthony had refused to
abandon the order, and, as a novice, had remained directly under the care of his
Superior, Father Carrighy (and perhaps under that of Father O’Cahane, as well).

Broudinus\(^{45}\) postulates an interval of four days between the first hasty burial of
Anthony’s remains in unconsecrated ground and their subsequent transference to the
family cemetery. He supposes, too, that the execution had occurred, without process
of law, in a place to which Anthony’s relatives had free access. But if Anthony had
been hanged in his native district, why should there have been any informal burial.
The soldiers had scarcely troubled to bury their victim, and the inference is that the
people of the locality had done so; therefore the interval of four days – if Broudinus’s
assertion is correct – allows time for reception of the news, by Anthony Broder’s
friends, that he had been slain in Clare, and for a journey to the hastily made grave,
say, for instance, to Inagh.

Tradition, in Inagh, ascribes the hanging of Father Roger Normoyle to Charles Coote.
I do not know if the statement is derived from the original Gaelic version it may be a
later embellishment on the part of some seanchuidhe who had read works on general
history. Perhaps Coote did make incursions into Waller’s area of command; and if so,
Broudinus’ story may, in large measure, be reconciled with the testimony of the friar
at St. Isidore’s that Anthony Broder was associated, in some special way, with Father
Thady Carrighy and Daniel Clancy, and had suffered martyrdom in Clare.

\(^{45}\) Fr. Gaynor’s, P.P. Inagh / Kilnamona, Parish records
The identity of the friar who swam the Inagh river will probably remain a mystery. The Guardian of Ennis, Father O'Cahane, and the Vicarius, Father Carrighy, with the young friars, Daniel Clancy and Anthony Broder, in attendance on them, would have formed a very natural little group of fugitives; and the young men had urged the Superiors to make haste, while they, themselves, delayed – as the Inagh tradition has it – to hide the chalices and vestments with which they were burdened. Father O'Cahane (then about 48 years old) might have reached the river in advance of his companions. It is strange, if one of the party not only escaped but survived until later times, that a written version of such an interesting story was not preserved in Franciscan literature. But if Father O'Cahane was the friar who swam the Inagh River he did not survive to tell the story; he suffered martyrdom a few months later either in the territory of his former pupils, the MacBrodys of Knockluachra, near Mount Callan, or else among the hills of Kerry, at Slieve Luachra.

1.9 Transplanted Papists in Inagh (1656 A.D.)

Many of the old established families in Inagh survived the Cromwellian confiscations and retained their holdings in the reduced status of tenants under Murrough O’Brien, Baron of Inchiquin. Some Catholics found their way from Ulster to Cloonanaha and Leterkelly – Laffertys, Crawfords, Kinoultys, O’Rourkes, McGoughs, Devitts – but the date of their arrival is unknown. A few very distinguished families were transplanted from Kerry and Cork to Inagh, in 1656 A.D., under the Act of Settlement – Maurice and Geoffrey O’Connell, Teige McCarthy and his son, Charles, Daniel O’Sullivan, Gent., and the Barry family.

46 St. Isodore’s, Rome
The Ormond MSS\textsuperscript{47} record that Morris Connell, Cahirberna, Co. Kerry, was allotted 4,037 acres on the 23\textsuperscript{rd} of May, 1656. Actually, if Maurice of Inagh be the same – he received less than 1,000 acres in all – Ballyduffmore (508 acres), and a half share, jointly with Inchiquin, of Silshane (658 acres), and of Coolsingaun (261 acres). The name, O'Connell, does not appear on Frost’s list of landowners in Clare, in 1641; and in the later list (1659 – 1664), only Dr. Patrick O'Connell, Gent., receives mention, as tenant of Kilbarron, Feakle, in addition to Maurice and Geoffrey O'Connell of Inagh. Dwyer, however, says that there were 7 O'Connells in the Barony of Tulla, 12 in Bunratty and 7 in The Islands, in 1664; he mentions none in the barony of Inchiquin, unless “O’Connelane” is intended for “O’Connell.”

“Maurice’s Mills” was named after a Maurice, either Maurice son of Geoffrey O'Connell of Ballycarbery, near Valentia, and brother of Deniel, ancestor of the Derrynane line, or his son, of the same name.

The elder Maurice was transplanted to Breantry after 1652; his sons were Maurice, in the King’s Guards, slain at Aughrim in 1691 (as is still traditionally remembered around Inagh), and John, a lieutenant in the King’s Regiment, killed at the siege of Derry, 1689. The last of the Breantry family, Richard, died in 1749”.

Mr. Westropp’s account of 1916 is incomplete\textsuperscript{48}. Geoffrey O’Connell held land, jointly with Maurice, in Coolsingaun; Morgan O’Connell of Breantry was Captain in Col. Charles O’Brien’s regiment of infantry, in 1690, and Teige O’Connell of

\textsuperscript{47} Vol. 1, Pg. 12
\textsuperscript{48} Journal of Royal Society of Antiquities in Ireland by Thomas Westropp available in Clare County Library.
Breantry was Ensign. John O'Connell of Breantry acted as security for Father Donough O'Quealy, 1704 – 1714.

Brigadier Maurice O'Connell enlisted eleven hundred men in Inagh and the vicinity for King James' army; it is said that the wife of one of the Barrys cursed him for taking her son to the wars. His dead body was carried from Aughrim to Inagh by his soldiers – proof that he had won their admiration by his character and by his valour – and was laid to rest in the family vault within the ruined Teampul Dubh na hEidhnighe.

Photo 4: O'Connell Vault in Inagh Graveyard

During the election campaign in Clare in 1828, Vesey Fitzgerald twitted Daniel O'Connell that he was "a stranger in the county." In reply Daniel declared that he was akin to Brigadier O'Connell of Inagh, and went on, to tell a story that the brigadier, on the morning of the battle at Aughrim, met a friend of his named Barry, who had not troubled to shave: "Och, Bharraidh," said he "cad fa nach bhfuilír bhaorraíthi?

49 Frost's History of Clare p. 567
“An té a mbeidh an ceann aige anocht,” said Barry, “bearrthadh sé é.” The Brigadier’s play of words, “Barraidh – Bearrtha” is lost in translation; he spoke in jest rather than in reprimand, expecting and receiving the droll reply which was – and still is – so very characteristic of an Inagh man. The memory of the Brigadier is vivid among the people; he stands out as a gallant and romantic figure in the traditions of the parish.

The Barry’s were well established in Clare in 1659; hey held lands by tenancy in Crusheen, Quin, Ballynacally, Kilfenora, Kilkeedy, Ruan, Rath, Oatfield and O’Brien’s Bridge. In a decree of Charles II – 1675 A.D. – by which certain lands were restored to Donough O’Brien, son of Conor of Leimaneh, there is a clause “saving the rights of ... Teige Kerin ... and William Barry,” but the townland in which William dwelt is not specified. The Barry’s are not mentioned as landholders in Inagh in the “Book of Distribution and Survey”; perhaps they had not acquired land there until 1659, but they were prominent in Inagh before 1690. They figure among the officers in King James’ army – an indication that they ranked as gentry at that period. Edward and Thomas Barry of Brentra were Lieutenant in Charles O’Brien’s regiment; another member of the family was known as Quarter-master Barry. David Barry of Inagh, a Lieutenant in the Yellow Dragoon (afterwards Clare’s Dragoons) fell at the battle of Aughrim; according to tradition derived from Liam ban Cotter, who is said to have had the story from one of the O’Curry's (travelling scholars), David’s dog guarded his master’s dead body on the battlefield. The Barry’s may be of descent from Garrett Barry, who held land in Rath and Quin, in 1664; Garrett was a favourite name in the family.
1.10 The Friars of Roosca (1663 – 1691 A.D.)

The O'Briens reinstated the Franciscan Order in Ennis Abbey in 1663 – within three years after the restoration of Charles II to the English throne. Encouraged by this example, Maurice O'Connell of Inagh induced the friars to erect a little convent on a site which he provided for them at Roosca, about half a mile northwest of Inagh, on the left bank of the river. Five friars (three priests and two lay brothers) dwelt unmolested at Roosca for three years, until Lord Orrery instructed the sheriff to arrest them in December 1666. The Guardian, Father Flan Brody, had gone to visit Lord Clare, in Carrigaholt, but Father Murtagh O'Griffey, Father Teige O'Hehir, and the lay brothers, William Browne and Richard Lysaght, were brought before the Justice of the Peace, John Gore, on the 21st of December, 1666. Orrery consulted “Mr. Coppinger,” who assured him that the friars were “none of his feather”; on that pretext, and because the gaol in Ennis was ruinous, Orrery placed his prisoners under bail and released them.

In Franciscan Chapter Bills, 1709 A.D., Father Bonaventure Geraldine is listed as Guardian of Inagh. This does not imply that the friars were still in Roosca; the title was honorary, but its preservation in the Franciscan Order until 1709 shows that the little convent had ranked as a formal monastery, and had been in existence for a considerable time. We know that the friars of Ennis remained undisturbed, under the O'Brien's protection from 1663 until 1691; and the friars of Quin, “being subscribers,” were also left in peace. In all likelihood, then, the friars of Roosca returned to their convent on their release from prison and continued to reside there during the reigns of Charles II and King James.
The fate of the Guardian, Father Flan MacBrody, is uncertain; he was arrested in February, 1667, through the agency of John Crofts, a spy in Ennis, and was lodged in Limerick gaol, there to await the instructions of the Lord Lieutenant. Father Murtagh O'Griffey, however, was certainly alive and active in the district, five years after his arrest; he had a chalice made which is still in use in the friary at Ennis, and which bears the inscription:

"PF. FR. MORIARTUS OGRIPHA ME FIERI FECIT ANNO DOMINI 1671" which when translated means "Fr. Mortimus O Griofa caused me to be made".

1.11 Father Donough O' Quealy, P.P. (Circa 1690 – 1725)

We may assume that secular priests ministered in Dysert and in Inagh between 1660 and 1690, but their names are not on record. An Act of Queen Anne, in 1704, required that priests should be registered, with security for their good behaviour, and in the return made by the Sheriff of Clare for that year Father Donough O'Quealy was listed as pastor of "West Dysert"; Father Mark Griffey, of "East Dysert"; and Father Teige Kerin or Ruan and Kilnamona. Many priests on the list belonged to families who ranked as gentry and possessed great influence; they probably complied with the law as a matter of policy in order to maintain the public and official status of the Church; but they may have had the assistance of curated who were unknown to the authorities. The friars, too, though perhaps few in number, were active in the county. We read that David Fitzgerald, formerly a friar of Askeaton had "removed to Clare"—some time prior to 1714; and Florence Macnamara was captured and transported in 1713.

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50 Franciscan manuscripts, St. Isodore's, Rome.
A further Act of Queen Anne, in 1709, obliged priests to take an oath of abjuration in repudiation of the claims of the Stuart dynasty. The High Sheriff of Clare, Mr. William Butler, took no action against the clergy for their failure to comply with the enactment until, on the report of Francis Burton, in 1711, he received a reprimand from the authorities. Orders were then issued for the arrest of the priests on the pretext that they were responsible for the killing and maiming of cattle. The registered priests presented themselves, voluntarily, at Ennis gaol, among them Father O' Quealy and Father Teige Kerin.

They forwarded a remonstrance to the Lord Lieutenant, through the good offices of Mr. Butler, and, in consequence, were released from prison and were allowed to find lodgings in the town pending the Government's decision in their regard. Evidently the decision was favourable; they were back, once more, in their parishes in 1714.

Father Mark Griffey, pastor of “East Dysert”, had died prior to the issue of the order for the arrest of the clergy. Probably his “parish” had included not only Ballygriffey but also the district around Loughaunaweelaun, in Ruan, where he had resided. After his death – we may assume – “East Dysert,” situated between Ruan and Kilnamona, came under the jurisdiction of Father Teige Kerin. It was entirely outside Father O'Quealy's line of country; he resided in the townland of Maghera, near Inagh. The fact that Father O'Quealy was listed as pastor of “Dysert”, in 1714, does not imply that he had acquired Fr. Mark Griffey's district; the Grand Jurors had in mind to discover whether the priests had taken the oath of abjuration, and were rather careless in setting out their exact spheres of authority, e.g. Father Teige Kerin is described as
parish priest only of Kilnamona although he had charge of Ruan – his native parish and a great O’Kerin stronghold – during the entire fifty years of his priesthood.

The association of Father Donough O’Quealy with Inagh is clearly established. He dwelt in Maghera, and his securities were John O’Connell of Breantra, and Richard White of Dromabawn.

1.12 The Union of Inagh with Kilnamona (Circa 1730)

Father Donough O’Quealy’s name does not appear in the “Report on the State of Popery” (1731); evidently he had already gone to his reward. We may surmise that he had been ordained c. 1685-90, and had died c. 1725. Perhaps he had chanted Brigadier O’Connell’s Requiem, after the battle of Aughrim- the last chant in Inagh for many a day. The brigadier was laid to rest within the ruined sanctuary of Teampul Dubh na hEidhnighe, and very probably Father O’Quealy, and his successor, Father O’Sullivan (as well as Father John O’Hehir and Father Frank Curtin) await the sound of the Last Trumpet in that same hallowed place, close by the O’Connell vault.

The position after Father O’Quealy’s death is somewhat uncertain. The “Report on the State of Popery” (which, allowing time for its compilation, has reference to 1729-30) mentions that Father Kerin and Father O’Sullivan were then “priests of Dysert” – a term which may be taken to include Ruan, Dysert, Kilnamona and Inagh. We may infer that Father O’Sullivan had been sufficiently long in the district to be known by name to Ambrose Upton, Rector of Kilnaboy from whom local information was derived for the “Report”; or perhaps Father O’Sullivan had registered as parish priest, in compliance with the Act of 1704. It would seem that Ambrose Upton knew the
names of the priests, but not their precise spheres of jurisdiction, hence an inference, from the “Report” that Father Kerin was pastor of the entire area, with Father O’Sullivan as his assistant, is scarcely warranted. If Father Kerin’s authority had been thus extended, at the time of Father O’Quealy’s death, the arrangement would not have been altered during his lifetime; and it appears from the Sheriff’s list, in 1744 – while Father Kerin was still active, though in his 76th year – that Father O’Sullivan was then parish priest of Inagh and Kilnamona. The evidence of the 1744 list, on that point, is especially reliable for the reason that Inagh had never been associated with Kilnamona in previous official records. The Sheriff, or his clerk, might well have copied from an older list to fill in blank spaces in the 1744 return, but it was another matter to create a new parish; the statement, in reference to Inagh and Kilnamona, must have been made with due advertence and with knowledge of the facts. We may take as certain, therefore, that Father O’Sullivan was pastor of the new parish in 1744, and the presumption is that the union of Inagh with Kilnamona dated from the time of his formal appointment as parish priest. Very probably, Father O’Sullivan had officiated in Inagh (from the time of his ordination, as curate to Father O’Quealy, and had continued to take charge of West Dysert and Inagh after his pastor’s death, but without formal appointment as parish priest, during the closing years of Dr. Eustace Browne’s episcopacy. Dr. Sylvester Lloyd, a prelate of great ability, was consecrated in September, 1729. I think we may ascribe to Dr. Lloyd the appointment of Father O’Sullivan as pastor, and the readjustment of parochial boundaries – say in 1730 – by which Inagh was linked with Kilnamona, and Dysert with Ruan.

Further complication arises, however, from the appearance on the scene of a newly-ordained priest, Father Patrick Curtin. His name is not mentioned either in the
“Report” of 1731, or in the Sheriff’s list of 1744; but in the record of his obit, May, 1790, we are informed that Father Curtin “had been parish priest of Dysert for upwards of sixty years,” i.e. since 1728 –29. If we take that statement in its literal sense, we have to suppose that Dr. Lloyd had limited the venerable Father Teige Kerin’s authority to Ruan in order to appoint a recently ordained priest, pastor of Dysert — a very unlikely course of action; or, as an alternative, we may suppose that Father Kerin had died c. 1730, and had been succeeded by Father O’Sullivan receiving Kilnamona in exchange for West Dysert. But against that hypothesis there is the fact that Father Kerin’s name appears as pastor of Dysert both in the “Report” of 1731 and in the Sheriff’s list in 1744. Admittedly, the Sheriff was negligent in compiling the 1744 return; it is possible that he filled in the name of Father Teige Kerin (who, as we must suppose, had been over a dozen years in the grave) from an old list; but error to that extent, in the case of Father Kerin, was highly improbable not only because he resided near Ennis but because he had saved the lives of some soldiers in Ruan and, in consequence, was well and favourably known in official circles. We may, therefore, interpret the statement in Father Curtin’s obit notice to mean that he “had officiate in Dysert for upwards of sixty years,” first as curate to Father Kerin, and in due course, as his successor. In any event, we are on fairly safe ground, weighing all the available evidence, in placing the creation of the modern parish, Inagh and Kilnamona, at the commencement of Dr. Sylvester Lloyd’s episcopacy, 1730 A.D.. Presumably, Father Daniel O’ Sullivan, its first pastor, was grandson of the “transplanted papist” Daniel O’Sullivan, Gent., who held land in Ballyea, Inagh, in 1664, or of some kinsman who had followed him to Clare.51

51 Frost’s History of Clare, p. 475. Dermot O’Sullivan, Quartermaster in the Yellow Dragons in 1690 was probably of the Inagh Family (Frost p. 566) who held land in this authors townland.
1.13 The Friar Martyrs and Inagh

Donogh Cairbreac O’Brien,52 Prince of Thomond, fired his residence at Clonroad, Ennis in 1240 and soon afterwards he commenced the erection of the Abbey. He died in 1242 and was buried in the crypt, which he had prepared for himself and his posterity in the half-built church. His son, Conor, completed the abbey (1247) and at various times, subsequently, the Princes of Thomond enriched and adorned it. The crypt became their recognised sculpture - for which reason the O’Brien Chieftains, even when they became politically protestant in the 16th century, showed favour to the Friars and protected the Abbey. In 1543 the abbey was nominally suppressed by Henry VIII (at this period a reform took place in the Franciscan order and the distinction between Friars of regularly observance and those of “strict observance” ceased - this explains the heroic part they played, later). The Ennis friars were expelled in 1577 when Elizabeth seized the abbey and ordered its demolition. Donogh O’Brien however saved it from destruction, claiming that it was the burial place of his ancestors. Even so the residence was turned into a barrack and the church into a courthouse. Inagh, nevertheless, succeeded in having one friar left in charge of the abbey - Dermot Bruodin (same name as “Brody”).

(Donogh O’Brien was executed at Limerick Gate in 1582, having taken part in the De Burgo rebellion. He was ancestor in the direct line of William Smith O’Brien).

In a note to Canon Scanlan on this subject the late Canon O’Dea gave the name of the lone friar in Clonroad as “Anthony Bruodin”. Bruodianus gives his name as “Dermot

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52 Frost’s History of Clare & Fr. Gaynor’s Parish Records
Bruodin”. Possibly “Dermot” was his baptismal name and “Anthony” his name as a religious. Anthony was son of Myles Bruodin of Ballyhogan, Corofin. He was educated in Quin and afterwards in Spain. In the early part of Elizabeth’s reign he returned to Ireland after an absence of twenty-six years.

Canon O’Dea described him as a picturesque and daring character who was known as “The Mad Friar”. He ministered up and down the county, openly wearing the habit of his Order. On one occasion, when preaching at Cratloe he was arrested, taken to Limerick and publicly flogged. Donogh O’Brien, however, interceded for him and procured his release.

“Dermot Burodin, the last surviving monk of Ennis Abbey died there on August 9\textsuperscript{th}, 1617, having lived alone, with one servant, for many years, unmolested by the Government” (Bruodinus).

In 1621 the abbey was granted to William Dongan, but some years later it was given to the Earl of Thomond, with the result that the Friars were reinstated and held possession until the Cromwellian onslaught in 1651, when they were driven out and six or perhaps many more friars were put to death. To avoid confusion in dealing with this subject it is well to set down first the facts which are recorded in Frost’s History, p.46-47 (Canon Scanlan and Canon O’Dea missed these references for the reason that they are given under the heading “Kilreachtis Parish”). Frost quotes from a “curious work” so he describes it - called “Propagraculum Catholic Venitatis” by Fr Anthony MacBroch, O.F.M. which was written in 1668.
Among the Friars who were put to death are:

1. Fr. Owen O’Cahane (Keane), ordained at St. Isidore’s Rome. He came back to Clare in 1641 and opened a school in Quin, by permission, Anthony Brody and 18 others of the name, being among the pupils, to the number of 800, who attended. Later, the school was suppressed and Fr. O’Cahan became Guardian of Ennis Friary in which office he was arrested in 1651 and was hanged at Mount Loughran in Munster - a place not identified. It is evident, therefore that Fr. O’Cahane had no special relationship with the parish of Inagh. (NB: Fr Canice Mooney says Fr O’Cahane was hanged at Slieve-a-Loughane in Kilmaley parish.

2. Fr. Donagh O’Neylan - For many years P.P. of Kilrachtis, he became a Franciscan and was sent to France. Returning to Ennis Abbey in 1642, he resided there until the disposal in 1651. Soon afterwards Cromwell’s forces captured him in the house of his relative, Laurance McInerney, and having tied him on a horse they carried him to Inchicronan (Crusheen and then, in their Stronghold, they hanged him. If these facts, stated by Fr. Ant. McBready are correct, it is evident that Fr Donagh O’Neylan has no part in the Inagh tradition.

3. Fr. Roger McNamara

4. Fr. David Clancy

Natives of Tradaree, Friars of Quin Convent, acc. To Fr. Ant. McBready, Place of capture and execution not stated - probably in 1651

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5. Fr. Jeremiah McInerney

6. "Fr. Thaddeus Creagh" (not mentioned by Frost nor by Fr. Ant. McBrody nor in the "Summarum"). This name seems like a Latinised form of the name.

6 (a) "Fr. Thady Carrigge" or "Carrighy" probably pronounced "Curreeghy", since the "gg" suggests that the accent is on the second syllable. Possibly, however, it is established that there were two distinct person, Fr. Creagh, and Fr. Carrigge. According to Fr. Ant. McBrody, Fr. Teige Carrigge, a Friar of Ennis Convent, was hanged in 1651.

The Inagh Traditions: (a) “A priest named Rogerious Uromly, killed by Cromwellians, was buried in Inagh” (between the N.W. wall of the present cemetery and the river). Canon Scanlan must not have known of this tradition, but it is confirmed by Fr. Ant. MacBrody (Frost p.47) who says that “Rogerius Ormilians, parish priest of Inagh for thirty years, was hanged on October 12\textsuperscript{th}, 1652 (Philip MacEn Ormoyle, gentleman, owned land in Ballyea in 1651 (Frost p.471).

6 (b) In a letter from Fr. Ant. Clery O.F.M. which Canon Scanlan copied in his notes, it is stated that in 1917, Fr. Clery interviewed old Liam Cotter (Liam Bán) was said that ‘four friars were on their way from Dysart via Maurice’s Mills, in Inagh to meet their superior in Carrigaholt or Leslaughtin when they were chased by Cromwellian’s (near Drimnagath). The Friars ran through Drumlish bog and one friar reached the Inagh River and swam across and
escaped but the others were captured at the mound in the bog and were killed there and were buried under the mound. Mr. Leyden, a native of Inagh, and for many years a merchant in Lifford, Ennis, whom Fr. Clery also interviewed maintained that only three Friars were running away from the soldiers and was very positive that only two Friars were captured and put to death.

The late Canon Denis O’Dea who was curate in Inagh in 1886 took a keen interest in this subject. In his notes (copied by Canon Scanlan) he says that according to tradition “Fr. Thady Carrighy, Fr. Thaddeus Creagh and Fr. Denis Neylon” were the three Friars arrested in Inagh on the spot marked by the mound. This was a strong and fixed tradition. That they were murdered there was “a less fixed and weaker tradition”. He says he never had the impression that they were buried there. Neither did he think that his fellow curate, Fr. Foley, had that impression (Both Canon O’Dea and Fr. Foley were very able men, Gaelic speakers and they were very interested in the study of local history). Canon O’Dea adds, “It is inconceivable that their bodies would have been allowed to rest there” and if they were buried there that there would have been “a more vivid tradition and veneration of the spot testifying to the fact”. Moreover we know that Fr. Carrighy “was hanged” (Bruodinus) and that form of erection “could not easily have been carried out at the spot marked by the mound”. Canon O’Dea forgot that Inagh was densely wooded then. It is curious that neither he no Canon Scanlan makes any mention of Fr. Hugh Carrigge P.P., age 76, who acc. to Bruodin was hanged in Inagh on the same day as Fr. Roger MacNormoyle. There is a tradition that Fr. Hugh Carrigge was hanged on a yew tree in Kylea and had been in charge of that district. Some people even explain the name “Kylea! As “Hugh’s church” or “Hugh’s Wood”, because Fr. Hugh Carriggi is said to have lived there.
Curiously, some old people say that the name of the well in Driminure was "Tobar Aodha" "Hugh's well. Whatever may be said about this derivation the fact of its being suggested shows the reality and strength of the tradition that Fr. Hugh Carrigge lived somewhere in Inagh and was hanged there. There is, too the testimony of Bruodinus ("Propugnaculum" p. 714), who describes Fr. Hugh as "Tuomonisusis Sacerdos et parochus dignissimus". He was put to death "on the same day of the year and in the same place and in the same way as was Fr. Roger Normoyle, ie. he was hanged in Inagh without process of law on October 12th 1652.

There is a tendency in local tradition to suppose that the martyred Friars of Drimlish were on their way from Dysart via Maurice’s Mills to “the monastery in Roosca” when they were captured. This is incorrect - there were no Friars in Roosca until ten years later.

At first, after their dispersal, from Clonroad, the Friars had to hide from their persecutors - some went to Carrigaholt and others to Doolough a wild and isolated spot in Mullagh parish. In 1663 however when Cromwell had died they set up “a formal monastery” in Roosca, and were unmolested for three years. The monastery was raided in December 1666, two priests and two lay brothers being arrested. The Guardian, Flan Brody had gone to Carrigaholt (Canon Scanlan gives the date as 1666 quoting Frost p. 553 but Canon O'Dea, relying on the O'Brien rumours gives the earlier date 1661 and this seems to be correct, for the Friars were reinstated by the O’Brien’s (who had no fear of Charles II) in Clonroad Abbey in 1663 (four R. Soc Antiquaries - Series V. Col. 10) 1900, page 442) and it is unlikely that they would have as we should suppose if Canon Scanlan’s dates were right - erected a "formal
monastery” however small, in that same year, in Roosca bog. Possibly, they had been slightly more than 3 years in Roosca).

The Friars arrested at Roosca were Murtagh O’Griffey and Teige O’Hehir, priests and two lay brothers, William Browne and Richard Lysaght. The Guardian, Flan Brody, escaped arrest at the time but was captured three months later by means of a spy, John Crofts of Ennis. The “copes, vestments, chalice, etc, were also seized” (proof that the little monastery was fairly well equipped).

In the O’Brien memoirs it is “recorded that during one inquisition taken on December 21st 1666, Murtagh O’Griobha of the order of St. Francis, being examined before John Gore, one of his majesty’s justices, deposed: - “that he with the rest of his brethren did erect a house at Roosca in Brasatir in the parish of Dysart in the barony of Inchiquin” (note - Inagh remained attached to Dysart until 1730 or later. In 1704 acc. To Frost, p. 559, Teige Kerin, P.P. of Kilnamona, had charge also of Ruan parish, but Mark Griffey was P.P. of “East Dysart”, (Ballygriffey) about this period. Mark Griffey, however, died about 1710 (Burke p.402) and Teige possibly took charge of E. Dysert (Sheriff’s return 1712). In 1704 Donogh O’Quealy is listed as P.P. of Dysart (and Inagh) and Teige Kerin as P.P. of Kilnamona. Thirty years later - 1744 - Teige Kerin is listed as P.P. of Dysert and Fr. Dan O’Sullivan as P.P. of “Magh and Kilnamona” - “Magh” being obviously a misprint for Inagh. At that date then (1744) and for some time previously - Inagh was separated from Dysert and linked to Kilnamona. “Dysert” derives its name from the custom of having attached to a large monastery, but at some distance, a smaller house to which monks could retire who wished to
observe a more strict rule and to practice special austerities - this was known as going into the “Desertum”, hence Dysert).

Murtagh O’Gríobha further deposed:— “that he doth celebrate mass according to his Order (ie. Holy Orders) received from Malachy O’Quealy, Archbishop of Tuam” (died in 1645). He was son of Donogh, or Donatus O’Queally of Ó Cadhla and descended from the lords of Conmacnamara. He was a Doctor of Divinity, of the College of Navan in Paris. Probably F. Meehan has mixed up Dr. Mal O’Quealy with Dr Malachy Kelly (O’Caollaigh) of Galway to whom Charles II wrote a letter in 1654 - see Ormond Mss. Vol. 1, p.12) after which he returned to Clare and was appointed Vic. Ap. of Killaloe. In 1629 nearly all the Lords of Thomond and the bishops signed a petition to the pope, requesting that Dr. O’Quealy be made bishop of Killaloe. John O’Neill, Prince of Tyrone wrote in similar terms to Luke Wadding urging him to use his influence on Dr O’Quealy’s behalf. Rome, however, held Mal. O’Quealy in such esteem that he was elevated in 1631 to a still higher dignity, the Archbishop of Tuam, and a year later Dr John Moloney (I) was made Bishop of Killaloe. At first Dr. O’Quealy was not well received in Connacht, but very soon he had earned the esteem of all honest men. The bishop of Limerick said of him “Tuam is the most laborious and faithful member we have in all the country”. In his instructions to the nuncio the Pope warned him to “make Tuam his confidant”. The nuncio however had barely arrived in Ireland when Dr. O’Quealy was slain by the Scots at Ballysodare near Sligo (1645) very likely Fr Donogh O’Queally, PP of Dysert and Inagh in 1714, was a near relative of Dr O’Quealy whose father’s name was also Donogh).
Resuming Murtagh O'Griobha's deposition, he said:- “that the site of their monastery was given to them by Maurice O'Connell, gentlemen, that Flan Brody was Guardian of the Convent, that they had lived at Roosca these three years past (ie. since 1663), that they belong to the convent of Ennis - Clonromhada”.

“The examination of Teige O’Hehir, another of the friars at Roosca is exactly to the same office as that of Friar Murtagh O'Griobha, and the examination of William Browne and Richard Lysaght, lay brothers, is to the effect that they go abroad each day among the good people of the country to begin their charity for the relief of the convent” (Report of Broughill - Lord Orrery - Gov. of Munster, Frost p.553).

Lord Orrery, having consulted Mr Coppinger (evidently a secret agent) who said that these friars were “none of his kidney”, ie. none of his concern, gave leave to the sheriff to let them out on bail “not to act anything against the law” and reporting the incident to Ormond, the viceroy, he adds by way of excuse, that “the county jail in Ennis was ruinous”. His letter to Ormond is dated “Charleville, Jan. 4th 1667, ie. within a fortnight after the friars’ arrest. Probably O’Brien influence was at work (Frost, p.553).

Very likely the friars returned quietly to Inagh, or else since the O’Brien's had reinstated their order in Clonroad, they resumed monastic life there and ended their days in peace.
1.14 Mount Callan House

The house is situated on the northern side of Mount Callan and is very well sheltered by the mountain itself.

Photo 5: Mount Callan House

It is occupied at present by Robert Tottenham (R.I.P. 2007), his wife Jane and their three sons, Robin, Freddie and George. Robert Tottenham has been the pioneer of private afforestation in this country and has given such a lead that many have followed his good example on the island over the years.

Mount Callan has produced the best growth rate for Sitka Spruce in Europe and it took Robert a long time to convince the Department of Forestry some years ago that this is a fact. Not until department officials came and took measurements on a yearly basis did they believe Robert’s claim. But, having measured they proved it to themselves. The two main factors for such growth are the shelter for the trees from the mountain and the heavy rainfall attributed to the mountain in the south west of

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53 Robert Tottenham supplied all the information to the author prior to this death. Many records exist at Mount Callan House.
Ireland. The Tottenham family has been keeping rainfall measurements for years and therefore have their own proof of this.

This house had electricity generated for its own use for a few years before the E.S.B. harnessed the Shannon at Ardnacrusha. It was not until quite recently that the Tottenham's got connected to the national grid! Mountain streams were harnessed to generate this electricity for the house. Robert Tottenham has always been available to share his wealth of knowledge in this and the forestry fields.

The name Callan comes from the Irish word “Cuileann”, meaning holly or maybe from the other word “Coileán” meaning a pup. The latter may be the more credible as there is many a referral in mythology to the two hounds of Fionn MacCumhaill kept at nearby Letermoylan.

Mount Callan House is situated 6km southwest of Inagh. The original house was a two-storey, slate roofed residence. The present house is built on the same site. It is also a two-storey house with a basement under the front portion, built in the late 19th Century. The house faces south over a wide valley and has two approach roads, one from the North and one from the South.

The Mount Callan estate was created by Lieutenant Colonel Charles Synge in the early nineteenth century and he built the original house. Lieutenant Colonel George Synge built the present house in the 1870's on the same site and was inherited by the present owner's grandfather a few years later. The woodlands surrounding the estate have been producing wood for commercial purposes for many years now and the
present owner is now preparing to get involved in wood chipping and wood pellets to generate heat for house and commercial buildings now that oil and other fossil fuels are getting expensive, scarce and of course also cause pollution.

One item of historic fact is that during the troubles in the 1920s, the owners of Mount Callan House had protection from the I.R.A. This shows how well got they were in the locality and had served the people of the area well over the century. Personal memoirs of George Charles Synge 1877/1923 are in the author’s possession and a DVD on the life story of Robert Tottenham is attached to this dissertation.\textsuperscript{54}

1.15 Conclusion

In chapter one, I have given an overview of our parish from prehistory, history and legend. I have traced back as far as in possible to go by means of the formation of the bedrock and soil to the earliest inhabitants. This has been covered in 1.1 and 1.2. The three wedge tombs in 1.3 deal with the burial customs in ancient times and the lore that built around them.

Section 1.4 deals with the Inagh River and a specific survey carried out on it. It is one of the big physical features of our area. In section 1.5, I have produced further evidence from mythology dealing with various invasions and building up to the final settlement of peoples. In section 1.6 the author has given an historical overview from early Christian times up to the 18\textsuperscript{th} century. Section 1.7 records the history of the Martyred Friars of Inagh and section 1.8 deals with the Martyred Secular Priests, all mainly in the Cromwellian period.

\textsuperscript{54} Supplied by Robert Tottenham R.I.P in 2006.
Section 1.9 explains how the family names like Lafferty's, Crawford's etc. came to our area by way of transportation. The Friars at Roosca near Inagh and their fate is dealt with in section 1.10. Section 1.11 is devoted to Fr. Donogh O'Queally and shows a pattern beginning to emerge regarding the formation of our parish and the union of Inagh and Kilnamona which is covered in Section 1.12.

Section 1.13 covers the fate of the Friar Martyrs is dealt with here and the priests in question named. Mount Callan House is dealt with in section 1.14. This is the only example of a landlords house still remaining and the occupants, the Tottenham Family, being very much part of a modern community. It is very important that all the information on Mount Callan House and the Synge and Tottenham families be recorded here as it was all given to the author by the late Robert Tottenham R.I.P. who died suddenly in April 2007. He had given it to me as a personal favour (we shared a common interest in forestry and wood production). He wished have me to record everything. The one special request was not to record the letter from Barrett to his father while he was still alive, hence its availability now in Appendix B.

Mount Callan House and its surrounding lands were an exception to the norm in this way. Usually Protestant landlords were given large tracts of rich land. This was the exact opposite. The land in question is of very poor quality, Moorish, mountaining soil not good for growing grass, crops or cereal, but, the late Robert Tottenham has left a monument behind him. By his pioneering work in private afforestation he proved that (1) it was possible to make a living from forestry and (2) that the best growth in Sitka Spruce trees in Western Europe is in Mount Callan where it is sheltered and gets a huge amount of rainfall.
The Synge/Tottenham story also shows that there were some good landlords and that they were good to their tenants and neighbours and got on very well with them. The present generation Tottenham sons are carrying on that tradition and are modernizing the wood production industry by getting involved in wood for sustainable energy schemes.
CHAPTER II: THE SOCIAL HISTORY OF
INAGH/KILNAMONA IN THE 20TH CENTURY

2.1 Introduction

This chapter aims to deal with the various systems, organisations, trades occupations etc. that were part and parcel of everyday life in the parish of Inagh during the twentieth century. This researcher’s methodology includes here primary and secondary research method. Primary research is drawn from collecting materials by way of interviewing, recording, photography etc. The secondary research method includes a review of all known material already available relating to our parish i.e. school roll books, parish records etc. There is a vast range of information available in the parish on this and also from the memories of people still alive, many of whom I know and have recorded.

This chapter will show how the various strands of living were intertwined and how people depend on themselves and others and how working together, rather than separately, benefited everybody.

2.2 The social history of the Gardaí

A new Garda Station was opened in Inagh in 1965 and it replaced Connolly Garda Barracks and the Maurice’s Mills one. There was an old R.I.C. barracks at Maurice’s Mills and it was burnt down in 1921 – 22. The building or ruin became the property

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55 Records are dated from 1850. Fr. Kevin Horgan, P.P. has a story that there were records pre 1850, but, that when the then P.P. died, his housekeeper took them and they were used in her home to light pipes etc. of people who come on “cuaird” to her. Obviously she did not know the value of them.
of a Mr. Patrick Leyden who did some repairs on it. When the Free State was formed, Maurice’s Mills barracks was identified as a centre to base Gardaí in it.

A house was first occupied by Gardaí on April 8th 1924, two Gardaí were allocated from Ennis and one from Corofin. He cycled from Corofin to Maurice’s Mills daily, whereas the other two lived there. The house in question is where today’s Post office stands in Maurice’s Mills. However, it took a long time to get the place organised and suitable for occupation.

The house at the time was a single storey house. It was described by the Chief Superintendent in Clare in a letter dated 29th July 1924 as follows: “The premises at present occupied are only a thatched hovel, one storied, containing only a kitchen and two small rooms – with earthen floor – not in keeping with the requirements of a Garda Station”.

The agreed rent for the premises was £12 per annum and any repairs to be done would be at the expense of the Garda Síochána. In one letter to the Minister, a Superintendent stated that the room was so small that the Garda had to crawl over a table to get into bed.

In an extract from the Deputy Commissioners report, he stated that “Garda Walsh looks a very weak and sickly person and physically a poor type. He complained of being ill and ascribed his illness to the unsanitary condition of the station”. There were no sanitary facilities in the building. The Deputy Commissioner advised that

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56 Garda H.Q. Archives, Phoenix Park, Dublin
57 Garda H.Q. Archives, Phoenix Park, Dublin
58 Garda H.Q. Archives, Phoenix Park, Dublin (1924)
unless conditions were improved there, the station should be closed. "It is useless to expect men to perform their duties in such surroundings", he stated.  

The purchase price agreed for the R.I.C. Barracks was £300 with an estimate of about £800 costs to restore it. It is worth noting that in 1965 when the station was closed it was put up for sale by public tender. There was only one offer that being made by Mickey Lyons and his offer which was accepted was for £100. Mr. Michael McGough, Inagh, had done repairs to Mr. Leyden's house and it was occupied on April 8th 1924.

The Gardaí survived, badly it must be stated, in that house until the R.I.C. barracks was restored by Mr. Sean MacConmara, Parkgorm, Crusheen, Co. Clare, contractor and the contract was to be completed on 9th December 1926.

The Deputy Commissioner of the time in a letter dated 25th January 1927 states that the "re-constructed R.I.C. barracks at the above centre were occupied by An Garda on the 17th instant and the premises of Mr. Patrick Leyden, Mahera, Morris Mills, vacated and handed over to the owner on same date".

The letter goes on: "The building comprises of 10 rooms, two pantries and a cell. Five rooms, cell and a pantry have been allocated to the barrack portion, and five rooms and pantry to married quarters". There were two separate parts to the building a) for a married sergeant and family and b) for three single Gardaí. The dimensions of the rooms were as follows:

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59 Garda H.Q. Archives, Phoenix Park, Dublin
60 Garda H.Q. Archives, Phoenix Park, Dublin
No. 1 Kitchen - 13'10" x 11'2"
No. 2 Dayrooms - 13'10" x 14'8"
No. 3 Cell - 8'0" x 6'6"
No. 4 Sgt. Office - 7'4" x 13'10"
No. 5 Sgt. Room - 7'4" x 13'10"
No. 5 Dormitory - 15'0" x 13'10"
No. 6 (Married Quarters) Sitting room: 15'0" x 12'0"
No. 7 Kitchen - 8'8" x 12'0"
No. 8 Bedroom - 11'8" x 12'6"
No. 9 Bedroom - 7'4½" x 11'0"
No. 10 Bedroom - 7'4½ x 11'0"

There is a yard attached to barracks also a small one to married quarters. Six out-offices, three apportioned to married quarters and three to Station. None of these are yet completed. Sanitary arrangements also are not completed.

In a report by the Chief Super it stated that there were:
<table>
<thead>
<tr>
<th>Year</th>
<th>Crimes</th>
<th>Offences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1929</td>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td>1930</td>
<td>3</td>
<td>26</td>
</tr>
<tr>
<td>1931</td>
<td>3</td>
<td>24</td>
</tr>
<tr>
<td>1932</td>
<td>2</td>
<td>19</td>
</tr>
<tr>
<td>1933</td>
<td>1</td>
<td>34</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
<td>128</td>
</tr>
</tbody>
</table>

61 Garda H.Q. Archives, Phoenix Park, Dublin
The author has studied a copy of a letter written by Michael Hegarty, P.C., Ballyea, Inagh to his "friend", Seán O'Grady, T.D. parliamentary Sec., to the Minister for Lands in support of a local Garda who couldn't be found on a given day when the local superintendent called! In Seán O'Grady's response, also studied by the author to that by way of a letter sent to the Minister for Justice. It states: "I send herewith for your consideration a letter which I have received from Mr. Michael Hegarty, Ballyea, Maurice's Mills, Co. Clare. I would strongly recommend that Maurice's Mills Garda Station be closed down as it is absolutely unnecessary in such a peaceful district".

On that closing day in 1965 Sgt. Wm. Kelly (the fiddler) transferred to Doonbeg and Garda Joe Forde transferred to the new Inagh station. It is worthy of note that Sgt. Wm. Kelly was one of the first to join the Garda Síochána ranks in the early 1920s. As a young Garda in Maurice's Mills and Inagh, Joe Forde was very much involved with the community organising school sports and Muintir na Tíre. He organised a television set through Muintir na Tíre for the hall in Inagh and every Tuesday night in the 60s farmers would gather to watch the farming programme. During those 50s, 60s and 70s winter classes for farmers and housewives were very popular. Booking, baking and craftworks were the main ones for the ladies and talks on stock rearing, drainage, fertilisers, etc., were the main topics for the men.

Distances to:-

Fresh water - 300 yards
Nearest telegraph office - Inagh 2½ miles

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Nearest railway station - Corofin 6 miles
Nearest Headquarters - 8 miles
Nearest Divisional Headquarters - 11 miles

"The range installed in the kitchen (barrack portion) appears too small and is not working satisfactorily". It never did, try as Michael McGough might to fix it. But before any repairs could be done to anything it had to be recommended locally and then by the Chief Superintendent, then the Commissioner and finally the Minister. When one reads the dimensions of rooms in the building one would be forgiven for thinking that it was a beautiful building. The building was large and spacious but always damp and cold. The roof leaked and on one visit the local Superintendent wrote that he had seen pails placed in various positions to take the water that dropped down through the roof.63

The three Gardaí had no place to hang their clothes so they were constantly damp. Over a number of years three wardrobes were finally allocated after several letters were sent through the system, but, when they were finally sanctioned on March 22nd 1946 at a cost of £36 (£12 x 3) it was clear that the three Gardaí had to pay for them

2.2.1 Crimes

Cycling at night without a light, having a horse-car on the road at night without a light or without the owner's name being written clearly on the front shaft, an odd fight, stealing from a house, having an unlicensed dog, bull or stallion or for having ragworth, thistle or dock growing in a farmer's field. During those years (1923 -

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63 Leas Comisinéirs letter to the Secretary, Office of Public Works. (08.08.1928)
1965) crime was at a very low level when one compares with modern life. There would be an odd local fight, maybe over women or thieving cattle or use (or abuse) of right-of-ways. Women fighting was a rare event though a few would be known as “tough women” and usually that meant tough with the tongue or abusive, usually anonymous, letter writing. Gardaí watched farms for dog licences and “ragworth, thistle and dock” growing in the fields and termed “noxious weeds”. There would be an odd prosecution over no light on a bicycle or horsecart.

2.2.2 Sanitary services

There was a spring well about 300 yards away and a stream approximately 100 yards. There were outside lavatories which consisted of pails and the men dumped the contents of the buckets into the local stream. One superintendent asked what happened when the stream went dry. Another, a Commissioner asked why there wasn’t a garden with the barracks for disposal of contents! A further lavatory problem arose for the married quarters side only. On that side the yard outside was higher than floor level of the lavatory so when heavy rain came alternative arrangements had to be made. Leaks, windows, doors, etc., kept on causing problems and the range was changed in 1946. In 192864, it was recommended that blinds be installed in the windows as the public could see what was happening after dark.

2.2.3 The telephone in Maurice’s Mills

There was only one telephone in the parish when Maurice’s Mills Garda Station opened and that ‘phone was in the Post Office in Inagh (Inagh 1) 2½ miles away.

64 Letter dated 23.05.1928. Leas Comisinéir to Office of Public Works
Going to the telephone became regular both as a reason and an excuse. The excuse being the opportunity to oil the throat in one of the two pubs in the village.

As time went on various superintendents saw the need for two way contact between the Garda Station and Ennistymon or Ennis headquarters and on various visits recommended that one be installed. This didn’t happen overnight and in a letter dated 11th July 1931 from the Secretary of the Minister of Posts and Telegraphs for the information of the Minister for Justice, it stated that the rental for an exchange line “would not be less than £29 a year” and would have to be rented for a minimum of five years.65 “The capital cost involved would be £235 approximately and it would, therefore, be necessary for the Minister for Justice to obtain the prior authority of the Department of Finance for the undertaking in accordance with the Departments Circular No. 27 of the 4th July 1923”.

As a result of this letter, another letter was issued from the Dept. of Justice on July 15th 1931 that the telephone service provision would be “deferred for the present”. Several letters and recommendations issued over the following years and the present years referred to in the last sentence became a reality on July 7th 1940, when a new ‘phone was installed and became “Inagh 2”.

During the 50s, 60s and 70s winter classes for farmers and housewives were very popular. Booking, baking and craftworks were the main ones for the ladies and talks on stock rearing, drainage, fertilisers, etc., were the main topics for the men.

65 Garda H.Q. Archives, Phoenix Park, Dublin
2.3 Education

Education has always been very important in our parish dating back to hedge school days. The 1824 census records the following “schools” or hedge schools. Knockacaurin/Kilnamona where Terence O’Brien taught 84 pupils. Subsequently (1841-50) we find a teacher named Doherty teaching in the Church Gallery. He was known to be a “strict taskmaster”.

Raheen: Patrick Kennedy taught 57 pupils
Tooreen: Mr. McElligott is said to have taught in “Ellie O’Keeffe’s Cabhail” (ruin) on the Maurice’s Mills road.
Maurice’s Mills: James Curtin taught 70 pupils. He was the last of a great list of Curtins (McCurtins) who subsequently taught in Cloonanaha.66

A Joseph Brown taught in Maurice’s Mills at one stage alone.

Gortbothfearna: Peter Carancar taught 60 pupils
Beene: James Barry taught 64 pupils
Cloonanaha: Mary O’Brien taught 30 pupils.67

Teachers were paid by means of a local voluntary contribution.

2.3.1 National Schools

Synge (or Mount Callan) National School closed its doors on July 1968 with Mr. Tom Burke, N.T., as Principal and Mrs. Mary Murphy, Assistant and they transferred to Cloonanaha N.S. with their children. It was built in 1894 and opened in June 1896 at

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66 Fr. Gaynor’s P.P. parish records
67 Fr. Gaynor’s P.P. parish records which are available through Fr. K. Horgan, Inagh
the behest of Colonel Tottenham, local landowner and of the Protestant religion. It was rested in the stat and not in the local diocese as most other schools were and thus it remained until its closure. Col. Tottenham’s wife was Synge and the story of Mount Callan House, the home of the Synge Family is recorded elsewhere in these writings. Col. Tottenham gave the site for the school and claimed the right of management and patron. This led to early conflict and on opening day Col. Tottenham arrived to perform the official opening as did Fr. M. Foley, C.C., representing the Parish Priest, Fr. P. McInerney. There was much debate over time, but finally agreement was reached with Col. Tottenham being recognised as patron and Fr. McInerney as manager. This arrangement worked very well over the lifetime of the school and never was conflict to occur again on that front. Tottenham resigned as manager on 26/11/1901.

Teachers, on appointment, had to present themselves at Mount Callan House for “approval” and were informed that the patron had the power “to dispense with their services and those of the manager as well”. However, conflict raised its ugly head on
a different front! This conflict and it was a serious one, arose between the Rev. manager and the first principal, Mr. P. McCaw. There were agreements not being signed by the manager and therefore, Mr. McCaw was not being paid salary. Letters in the National Archives, reference ED914775, show that a major row broke out in 1900 between the two. Mr. McCaw accepted students from Carrig, Baunslieve and Booladuff and the parish priest maintained that he should not have. Synge school was built for 86 pupils and in 1900 there were 143 on rolls. Dr. McRedmond, Bishop of Killaloe, on visiting the parish, stated that children were entitled to go to Synge school from any part of the parish. Fr. McInerney resigned as manager but was reappointed again. The key of the school was left at Mrs. Dowd’s house in Inagh for collection either by Fr. McInerney or Mr. McCaw so that the Principal could have it for school time and the Manager for after school inspection. There was also a major row between them over the closure of the school because of the death of Miss Susan Curtin, who was a teacher there. The Manager suggested that it was an incorrect closure.

There is a very interesting episode also recorded in the National Archives, reference ED28150, about a dentist named Mr. Wise visiting the school to treat children and adults around the 1916-1918 period. The dentists services were paid for by Lieutenant Colonel Fred Tottenham, patron, but the Department of Education questioned whether he was a qualified dentist or not. One item worth noting is the percentage of bad teeth in girls as opposed to boys. The other item of interest is that in those years there were no anaesthetics and as one who had a tooth filled in 1957 without an injection and the drill used being a foot drill. Another item noted in the archives is that on 10/6/1905 a grant of £3 was sanctioned on expenditure of £4-10-0
towards a press for science apparatus - a sign of modern thinking and progress by the
Dept. of Education. Other teachers to have taught in Synge N.S. include Miss Susan
Curtin, already mentioned, a Miss Fogarty, The “Master” Flynn and his wife, Mrs.
Flynn, Síle Lynch, Mattie Bermingham, Jim McMahon who became Principal in
Kilnamona, Helen Hegarty, who later became Mrs. O’Brien and taught in Inagh N.S.
for some time, Mary Bermingham, who became Mrs. Murphy and later taught in
Cloonanaha and Kilnamona and Tom Burke, as already named. Mrs. Hegarty also
taught in Synge school and was a sister of Mrs. Darcy who taught in Inagh. The
letters in the National Archives, written by Rev. P. McInerney, Mr. P. McCaw, Mr.
Tottenham and Mr. McEnry, Department of Education schools inspector are very well
worth reading. Synge school closed in 1968 and is now owned by the Hinchy family
(see Appendix J).

2.3.2 Kilnamona National School

The present Kilnamona school was built in the year 1889 so its centenary was
celebrated just seven years ago. The school building incorporates a lovely blend of
the new and the old, the oldest part being as stated over 100 years old and a modern
general purpose room and classroom being added in recent years. Due to its
proximity to Ennis numbers of pupils in the school are growing. Kilnamona is
approximately three miles from Ennis.
On the 2nd September 1997 Seán Crowe from Ruan succeeded Jim McMahon as principal when he retired and the assistants who preceeded the present teachers were Mrs. Mina Power, Kilnamona and Mrs. Mary Murphy, who previously taught in Clounanaha and Synge national schools. The previous principal to Jim McMahon was Paddy McGarry who both resided in Ennis.

As previously stated the 1824 census records the following Hedge Schools in the Kilnamona area.

(1) Knockacaurin/Kilnamona where Terence O’Brien taught 84 pupils. Subsequently (1840-1850) we find a teacher, named Doherty, teaching in the Church Gallery. He was known as a “strict taskmaster”!

(2) Raheen - Patrick Kennedy taught 57 pupils.

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Fr. Gaynor, P.P. Inagh / Kilnamona
Tooreen - Mr. McElligott is said to have taught in “Ellie O'Keeffe’s Cabhall” (ruin) on the Maurice’s Mills Road.

In the National Archives in Dublin there is reference in DEl/11 to a teacher named Bridge Greene, age 17 in May 1872 and also to an Ellen O'Grady, as Principal and Margaret Greene, as monitor in charge of 90 female students. These archives also give the following information:

<table>
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<tr>
<th>Date</th>
<th>Name</th>
<th>Position</th>
</tr>
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<tbody>
<tr>
<td>06.2.82</td>
<td>Michael Sexton</td>
<td>Assistant at age 17½</td>
</tr>
<tr>
<td>10.1.82</td>
<td>Michael Keating</td>
<td>Principal</td>
</tr>
<tr>
<td></td>
<td>Pat Neylon</td>
<td>Monitor</td>
</tr>
<tr>
<td></td>
<td>Wm Looney</td>
<td>Monitor</td>
</tr>
<tr>
<td>20.4.86</td>
<td>Margaret O’Hegarty</td>
<td>Principal</td>
</tr>
<tr>
<td></td>
<td>Katie Collins</td>
<td>Assistant</td>
</tr>
<tr>
<td></td>
<td>Kate Fogarty</td>
<td>Monitor</td>
</tr>
</tbody>
</table>

The Archives have a copy of the Limerick Leader of July 10th 1901 which deals with a court case about the cutting of cow’s tails, reference EDI/11, involving local man, Owen Hegarty and Michael Keatinge, Principal. The Archives also note a Miss Bridge Keating as a Junior Assistant Mistress on 29/3/1992 and states that a Miss Lizzie Keating resigned on 31/12/20.

Other records show that Kilnamona and Inagh school got new ceilings in 1909 through Fr. Wm. Marrinan P.P. and that a Miss Mary Keatinge was appointed Assistant in Kilnamona from the 1/10/03. The Keatinge name is why much to the
fore in the early life of Kilnamona School and the present Bernadette Killeen (nee Keatinge) who teaches in Kilnamona is a direct descendent of those.

The local name Hegarty features often in teaching staff also. References ED1/12 No. 64, ED9 - 12865 of 1886 and 1899 respectively give details of staff, pupils, etc, at that time.

There are some references to teachers being reprimanded or in some cased fired for such things as lack of punctuality or lacking in teaching disciplines of having wrong figures in roll books, but that is a long time ago.

2.3.3 Leterkelly School

This school was built in 1863. Leterkelly school closed in 1965 due to a decline in numbers with Phillis Conlon N.T. as Principal. Though actually in the Parish of Inagh/Kilnamona, Leterkelly school always came under the patronage of Miltown Malbay parish, the reason being it seems that the area was under the jurisdiction of the same landlord who owned the lands near Rineen bordering on Leterkelly. So when the school eventually closed the children were transferred to Cloonanaha and Miltown and Miss Conlon went to Rineen, N.S.
The archives show that the school was built in 1863 and the walls were 11 feet high in front and the back walls were 52' long and 17' wide. There were 10 desks and 10 forums each 8'-6" long and that Patrick Clancy was the teacher, archive reference EDI/11. School hours were 10am to 4pm and religion was taught from 4 to 4:30pm. Saturday school as 10am to 1pm. Very Rev. Michael Bugler P.P., Miltown Malbay was the Manager.

The *Clare Journal* of July 1st 1915, archive reference EDZ/1903, makes interesting reading regarding an action in the school. William Hanrahan became Principal of the boys school later and Mrs. Margaret Barry was Principal of the girls school until they amalgamated on the 1/1/1912. Mrs. M. Barry had (2) taught in the school from 1871 to 1889. Canon Hannon P.P., Miltown Malbay was manager in 1916 and got a grant that year from the Department of Education for fireguards and fenders to the sum of £2 and £3 respectively. Miss A. McMahon, age 16 on 22/5/1885 taught there as a monitorress from 1/7/1883 to 31/12/1883. In 1864 a schools inspector named Mr. M.

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69 Available in the roll books of both schools
Taylor visited the school and stated that the children had no books - "you can hardly say the school is open" he wrote.

The old school still stands and is used as a cattle shed by the owner, Mr. Michael Greene.

### 2.3.4 Cloonanaha School

The present Cloonanaha school opened in 1940 and replaced the older school in lower Cloonanaha near Crawfords and Rynnes. That school was built in 1895 and was the subject of a local boycott for some time.

![Photo 9: Cloonanaha School](image)

The "Master" Patrick Cuddihy was the principal of the boys school and a Miss Margaret O'Sullivan from Sixmilebridge was appointed Principle of the girls' school. It is of interest to mention here that nearly all schools at the time had separate boys and girls schools, but, attached as one building. Playgrounds and outside lavatories were also strictly separate. The Master Cuddihy had served for 2 years in
Gortbofearna N.S. ending 31/3/1899. He was a native of that area. The locals did not want Miss O’Sullivan the ‘outsider’. They wanted a Miss Greene, who was local. They were just being parochial and there was a local trustee on the school board who would be under pressure to appoint a local

The trustees for the school were Rev. P. McInerney P.P., Most Rev. Thomas J. McRedmond, Bishop of Killaloe and William Botter (James) from whom the site was leased on a 99 year lease from 25/7/1896. The building was 150’ x 90’ (reference ED9/18798).

The boycott already mentioned was in favour of the local, Miss Greene and a few days before the school was to open on 1/9/1899 two ladies were spotted by Wm. Cotter in the vicinity of the school and being a typical rural man he asked them who they were. Miss O’Sullivan answered “I’m Miss O’Sullivan, the new teacher”, to which Wm. Cotter said “go home to Sixmilebridge - the people want Miss Greene”. This was witnessed by a Nelly Galvin and the boycott became the cause of a departmental enquiry in Galway. It was a very serious affair and lasted for years. It affected the boys’ school as well as the girls’ school, as many parents would not allow just the sons to go to school.

Mr. Cuddihy’s salary was £59 for the year and Miss O’Sullivan’s was £39, known as a 3rd class salary because of low members. However, at the behest of Fr. McInerney they were awarded a 2nd class salary which gave them £80 and £69 respectively. (See Appendix I)

70 National Archives ED8/17965
"For several months the schools were subject to a sense of boycott from the effects of which the attendances is only just recovering" wrote the inspector in May 1901. The average attendance is as follows:

<table>
<thead>
<tr>
<th>Period</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>One month ended</td>
<td>30/9/99</td>
<td>11.8</td>
</tr>
<tr>
<td>4 months ended</td>
<td>31/12/99</td>
<td>15.3</td>
</tr>
<tr>
<td>7 months ended</td>
<td>31/3/00</td>
<td>19.9</td>
</tr>
<tr>
<td>10 months ended</td>
<td>30/6/00</td>
<td>23.2</td>
</tr>
<tr>
<td>Year ended</td>
<td>30/9/00</td>
<td>25.9</td>
</tr>
<tr>
<td>Year ended</td>
<td>31/12/00</td>
<td>29.8</td>
</tr>
<tr>
<td>Year ended</td>
<td>31/3/01</td>
<td>32.3</td>
</tr>
<tr>
<td>Quarter ended</td>
<td>31/12/00</td>
<td>32.1</td>
</tr>
<tr>
<td>Quarter ended</td>
<td>31/3/01</td>
<td>35.1</td>
</tr>
</tbody>
</table>

Miss O’Sullivan left for another appointment and they all lived happily ever after.

The present Cloonanaha School was built in 1940 at a cost of £2,700 with a local contribution of £200.

The present Principal is Mrs. Mary Egan and the assistant is Mrs. Mary O’Riordan. The school caters for the area of former schools, Synge and Letterkelly, and that in itself gives an indication of how much the population has dropped in that huge area over 100 years roughly. Celtic Tiger - not seen in that area!
Mr. Joe McMahon was principal after Mr. Cuddihy and served until retirement in 1967 bar spending a term in the Curragh Detention Centre for IRA activities.

Bridie McMahon, Poulainilliam, Miltown Malbay, came to Cloonanaha School as a teacher in 1950 and died there in 1956. She was replaced in Cloonanaha by her niece, another Bridie McMahon, who retired in the year 2000. Miss Maura Crehan taught there also as a young teacher in the mid-40s, but when she married local man, Jimmy Lernihan, she had to retire as all married women of the time in the Public Service had to do due to what was known as “the marriage ban”. This was lifted in the late 50s. Maura, now Mrs Lernihan, returned to Cloonanaha, for a year in July 1967 to act in a temporary capacity until the amalgamation of Synge and Cloonanaha Schools in 1968. She then came to Inagh as assistant and remained there until she retired. She passed away in 2006.

Mr. Tom Burke who preceded Mrs. Egan was Principal from 1968 to 1999 when he retired. The Cloonanaha area was famous for its teachers and scholars and still is, but one of the most famous teachers there was the man who ran the hedge-school - James MacCurtin. There is very little known of his parentage and his early youth, but his early teaching years began in Kilnaboy, Co. Clare and later in Moy near Lahinch. People from Cloonanaha invited him to teach there. He opened a school there with the following poster advertising same:

"The Parish of Inagh and the public in general are hereby informed that MacCurtin the last relic of the hereditary bards of Thomond has after a short stay by the shores of Malbay, returned convalescent to his duties in the hospitable locality of Cloonanaha,
where with his usual zeal, efficiency and diligence and perseverance, he will instruct his pupils in polite and popular literature, notwithstanding the sublime and romantic ideas which have made him the innocent enemy of ignorant, shallow-brained abecedarian pedagogues of the country”.

1860 James MacCurtin

Hedge-school life was different - it depended on the whims of the teacher and holidays tended to be rather prolonged. MacCurtin was fond of “the drop” and sometimes missed school due to over indulgence in intoxicants. That varied from his thirst to his pocket he had a habit of spending whatever he earned.

The late Professor O’Looney was a regular pupil though he had to walk six miles as did many more of the 100 or so students. Some students who went there and couldn’t afford the fees learned from others and from fireside chats well into the night.

James MacCurtin was “poet and preceptor and the last hereditary bard of Thomond”. His poetry bemoaned the decadence that had set in with the fall of the “Big Houses” and the lost Gaelic culture that fell with them. He turned his poetry and writing into simple language to be understood by the peasantry who gave him food and shelter.

Eventually, his health broke down and he was hit by a severe illness and rheumatic fever and the teacher come poet was taken to the workhouse in Ennistymon where he died with the Rites of the Church and was buried in the paupers grave in the

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71 Fr. Gaynor’s P.P. parish records
72 Fr. Gaynor’s P.P. parish records
Poorhouse Plot, behind the present Ennistymon Hospital. On an autumn morning Séamus MacCurtin passed to his eternal reward. As he lay on his deathbed he wrote "Udheacht Sheamus Mhic Cruitín - the last will and testament of James MacCurtin - dividing his professions and the rich lands of Clare among his friends and benefactors. Of course the poor man had nothing to divide, in fact!

2.3.5 Gortbofearna School

This school was built on the corner of the Shannon farm now Garvey’s, in 1888. The trustees appointed were Garrett Shannon, Rev. P. McInerney, P.P. and Rev. M. Foley C.C., Inagh. The original application for a school was made by Very Rev. James O’Neill P.P.. A 99 year lease was executed on 12/10/1887 and the grantors of the lease were Edward P. Westby, Esq, D.L. and Francis Westby, Esq, Robert Castle, Dublin. (ED2/172, National Archives)

Photo 10: Gortbofearna School

The first Principal appointed on 6/8/1888 was John P. Moloney in the boys’ school and Miss Kate Harvey in the girls’ school on 1/10/88. The first girl registered was
Bridge Scully, Ballyea and we don’t have a similar register for boys. The following is a list of Teachers, Principals, Assistants and Monitors. There does appear to be discrepancies in the list of monitors in particular but with the material at my disposal this is the best I can make of it.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Appointment</th>
<th>Resignation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Martin Flynn</td>
<td>4/9/1905</td>
<td>18/9/1908</td>
</tr>
<tr>
<td>Michael McGrath</td>
<td>1/10/1098</td>
<td>16/9/1927</td>
</tr>
<tr>
<td>Peter J. Maloney</td>
<td>14/9/1923</td>
<td>27/11/1923</td>
</tr>
<tr>
<td>T.C. Ó Gairbith</td>
<td>1/10/1927</td>
<td>30/6/1965</td>
</tr>
<tr>
<td>Agnes (Úna) Murphy</td>
<td>7/1/1924</td>
<td>27/4/1965</td>
</tr>
<tr>
<td>Mrs. Brigid Harvey</td>
<td>1/2/1913</td>
<td>31/13/1945</td>
</tr>
<tr>
<td>Miss Catherine Maloney</td>
<td>1/9/1921</td>
<td>4/11/1953</td>
</tr>
<tr>
<td>Máiread Ide Ní Ghairbhith</td>
<td>5/9/1955</td>
<td>30/6/1962</td>
</tr>
<tr>
<td>Mrs. Mona Keating</td>
<td>1/7/1962</td>
<td>30/9/1974</td>
</tr>
<tr>
<td>Tadhg F. Ó Gairbhith</td>
<td>1/7/1965</td>
<td>30/6/1973</td>
</tr>
<tr>
<td>Máiread Bn. Úí Ghairbhith</td>
<td>1/7/1973</td>
<td>1/7/1974</td>
</tr>
<tr>
<td>Áine Bn. Úí Chuin</td>
<td>1/7/1974</td>
<td>30/9/1974</td>
</tr>
</tbody>
</table>

Miss Kate Harvey was appointed Principal of the Girls School on the 1/10/1888. She seems to have been succeeded by a Miss Fitzpatrick who had a Miss O'Flaherty as assistant and on her leaving a Miss Daly worked as assistant.
On 17/1/05 a Margaret Richardson was appointed assistant from 1/12/04.

On the 14/7/05 a letter came to the Rev. Manager accusing him of selling the assistantship to a Miss Leyden 5/9/05, no further charges re above were deemed necessary.

The roll books of Gorthofearna N.S. remain intact and are all in the possession of St. Flannan’s N.S., Inagh since the schools amalgamated on the 1/10/1974 with Tadhg F. Ó Gairbhith, former Principal of Gortbofearna being appointed Principal of the two amalgamated schools, those leading to a smooth transition and guaranteeing equality for students and teachers. Gorthofearna Céilí Bands and marching bands had made their names in the early seventies. Among their victories was the All-Ireland under 14 céile bands victory in 1972. It was really for the 1971 competition but there was no Fleadh Ceol na hEireann in 1971 because of the Northern Ireland troubles being particularly bad at the time.

Many of the past pupils of the school who got 2nd level education did very well, playing their part in the teaching, nursing, civil servants and Gardaí in particular. Up to the 60s many unfortunately did not get the chance of 2nd or 3rd level education and settled down locally. Many others emigrated and worked and made their homes in England, USA and Australia in particular. Free travel and free education came in in the 60s so from there on the school buses made all students equal and they availed of second level education in Ennistymon or Ennis.
One past pupil has risen to very high office in the Garda Síochána. He is Chief Superintendent, Tom Conway, Ballyea, who has just left his post as Chief in Kerry to return to Dublin from whence he came and it is hoped that he may rise to the highest office in the land in the next four years. Hurling was always strong in the school mainly thanks to former Principal, Clement Garvey, who himself was a former Limerick and Clare senior hurler. Many of his past pupils formed the backbone of successful Inagh teams and some, including himself, also played with Kilnamona, before the Inagh club was formed. Up to the 60s conditions in all schools were fairly basic, for example there were dry toilets (outside) in all schools and even when rural electrification came to area Gorthofearnna school was not connected for some strange, stupid reason. This only happened in 1966 and then only by the Principal of the day, Flan Garvey, agreeing to having the ESB bill in his name and looking after the payment. Fr. P.J. O’Dea P.P. at the time agreed only to those conditions and it was not until Fr. P. Ryan C.C. became school manager some years later that the parish accepted full responsibility for the ESB.

One other particular feature attached to this school was the emphasis on rural science, where the pupils in the middle and senior classes had plots of flowers and vegetables with a team allocated to each plot. These plots were divided by earthen paths until the 50s when Master Garvey and the senior boys together installed concrete paths. But life moves on in all walks of life and the school finally closed on the 30/9/1974 due to falling numbers and lack of proper facilities. Thus ended the final chapter of a book of wonderful memories and wonderful people.
Just a note to state that the National Archives (ED9-8517) say that on the 9/11/1893 Garrett Shannon signed a letter to say he was the only surviving trustee of the school as the Rev. James O’Neill and John Shannon were both deceased and in their place Rev. P. McInerney P.P., Kilnamona and Rev. M. Foley C.C., Inagh were appointed.

2.3.6 St. Flannan’s National School, Inagh

I now go back to what I found in the National archives relating to post-hedge school times.

In 1865 it is recorded that Inagh N.S. male school was at Aradnaskea, in the Barony of Inchiquin. It was a good solid masonry building with a schoolroom measuring 26’ x 17’, with 4 new desks 7’ long and 4 forums to correspond with previous ones 12’ long. It was open to visitors and Rev. Thomas Quin P.P. was the named manager. Daily attendance was 50. There were from 25 to 30 families living with a radius of the half mile at the time. The teacher was named as Joseph Browne, age 29, who came from Tiermaclane, and was described as “very fair and up to his rank III and of good character”.

Photo 11: St. Flannan’s National School
His method of conducting school was "likely to succeed" and the scholars paid between a shilling and one and six pence per quarter. Teachers were paid £10 per annum. The attendance (30) on opening day was low as potato digging and picking was in full swing!

In 1870 the Archives name a Catherine Kelly as Principal of a girls school with Margaret Doohan named as Monitress and Rev. P. Nagle P.P. as Manager. There were 104 on rolls.

October 1872 William O'Toole is named as Principal, Martin Barry, aged 17 as assistant and Fr. Nagle P.P. as Manager.

ED2-172 Folio 107 Townland, Carrowkeel West, (Inagh), states that the vested trustees were:

(1) Rev. P. McInerney P.P, Kilnamona
(2) Rev. M. Foley, C.C., Inagh
(3) Michael Leyden, Esq.

and showing a lease of 99 years from 2/11/1894.

15/11/1998 Mr Joseph Keating approved as assistant
7/6/1999 Manager was requested to admonish Mr. O'Dea (Principal) for bad language towards assistant and remarks to manager.
15/8/99 Principal, Thomas O'Dea, fined £5.
1/5/00 Principal, Thomas O'Dea, caught cheating with rolls.
26/4/05 No promotion granted to the then Principal, Mr. Flynn, as record of efficiency was available for two years and three was required.

18/1/06 Mrs. B. Cuddihy appointed assistant as from 1/1/05

ED9 - 8517 dated 1/6/94 lists the following:

Richard Dixon, Monitor employed to teach second class from 1:30 to 2:00pm

Another Monitor named (in bad writing!) is Michael Barry (or possibly Curry)

Pupil: Simon Dowd

Pupil: Patrick J. Keatinge - 6th Class 7.4.1899

Pupil: Martin O’Loughlin - 4th Class

Pupil: Patrick O’Loughlin - 5th Class

Mrs. C. Flynn named as Principal of girls school

ED2/172. Folio 12 from the National Archives lists various teachers payments, reprimands, cancellations of allowances and an actual dismissal.


However, the real gem in all these antiquities is the reprimand of Thomas O’Dea, Principal, for getting the school children to sing songs like “The Boys of Wexford” in celebrating the victory of a local man, Michael Leyden, who had just been elected to Clare Co. Council. Mr. O’Dea absented himself for a while from school on the
occasion and one could suspect he went to Leyden’s house a pub, for a little drink and I don’t blame him!! Education has always been a priority in Inagh. We left the old school in 1985 as previously stated and that school was built in 1930, being the replacement for a new school built in 1894, but destroyed by a fire in 1911. It took a long time to rebuild (1911 to 1930) and while that was going on teachers and pupils went back to the old school (now the Garrett Barry hall). This building had been used for years, having previously being used as a mass house pre 1800. There is a plaque still on the outside front wall of this building which states:

“Rebuilt by Rev. A. McGuane, builder, Pat O’Donoghue, August 4th, 1803”.

That building is probably the oldest building in the parish still in use.

As stated on the Gortbofearna School story, Gortbofeanra N.S. and Inagh N.S. amalgamated on the 1/10/1974, with extra accommodation in Inagh being provided by the erection of a two-roomed prefabricated building.

As of that date the staff consisted of:

Mr. Flan Garvey, Principal
Mrs. Mona Keatinge, Privileged Assistant
Mrs. Maura Lernihan, Assistant Teacher (R.I.P. 2006)
Mrs. Máiread Garvey, Assistant Teacher
Mrs. Anne Quinn, Assistant Teacher
Amalgamation took place on the clear understanding that a new school would be built in Inagh to accommodate pupils and teachers. The story of the fulfilment of that agreement would be a book in itself, but suffice if to say for now that pupils and teachers did not enter the new school until June 1985! That school was the most modern school of the time, with each classroom having its own toilets and washing facilities. Furniture, fittings, etc, were all new and it was a joy to enter and work in.

There was also a bright spacious general purpose room and a separate room for a library and for teachers. It was the last new school built in the area and became known as St. Flannan’s N.S., Inagh.

Towards the end of the nineties (1988-1999) I was approached, as Principal of the school by a mother to see if we would take her son as a pupil. She explained that he had autistic tendencies and though none of the staff at that time had training for special needs I said we would accept him if the teacher of infant classes agreed. The teacher in question was my daughter, Úna, and she willingly agreed. The Department of Education and Science sanctioned a Special Needs Assistant, Teresa O’Sullivan, who is still on the staff. Tomás, the new pupil did very well and I clearly remember the joy in Úna’s face when she came home excitedly from school and told me that Tomás had spoken his first word. I had retired as Principal at this stage, but, was so happy for all involved. Úna left the school approximately a year later and was succeeded by Bernie Lyons, who is now the Special Class Teacher (A.S.D.) in charge of a totally new unit for autistic children and special needs.
The Principal Anne Quinn, Susan Crawford, Bernie Lyons and others formed a fundraising committee to gather funds to build this special unit and succeeded in gathering almost €100,000. With a contribution from the Department of Education and Science of €120,000 the building was built in record time and was officially opened by Minister Síle de Valera in May 14th, 2004. It is a state of the art facility and is equipped with the most modern equipment. Great credit is due to everyone involved.

Present Staff of St. Flannan’s National School:

Anne Quinn Principal Teacher
Síle O’Loughlin Deputy Principal
Claire Moroney Mainstream Teacher
Caitriona Kennedy Mainstream Teacher
Bernadette Lyons Special Class Teacher (A.S.D.)
Sheila Brennan Learning Support Resource Teacher
Tanya Carroll Learning Support Resource Teacher

Special Needs Assistants: Teresa O’Sullivan Helen O’Halloran
Geraldine Longe Eleanor Leyden
Marie O’Leary Lorraine Cullinan

As one can see from the above list there are now thirteen people employed full-time with part-time secretarial and caretakers also employed. The school numbers are 105 at present and growing, due to many new houses being built both in the village and
throughout the area in general. The Department of Education and Science recognition and planning permission has now been granted for a new autism centre plus two more classrooms as of 13th February 2008 and it is hoped to have that building completed this year.

Teachers who taught in recent years in the school were:

Úna Ní Ghairbhith, now running Mol an Óige Steiner School, Ennistymon
Máiréad Garvey, now retired since 1998 having taught there since July 1974
Mona Keatinge, now retired in Kilnamona
Catherine Crawford, retired 2007, Principal in Miltown Malbay School
Bridget Ryan, now teaching in Northampton N.S. near Kinvara
Monica Cotter, teaches in Gaelscoil Mhíchíl Cíosóg, Ennis
Principal Flan Garvey 1973 - 2000 now retired
Maura Lernihan, who died in 2006
Dilly Garrihy, 101 years old and hail and hearty
James Garrihy, R.I.P., her husband, who was Principal until 30/6/1973.
Helen O’Brien, retired and living in East Clare
Phil Nugent, retired and living in Barefield
Edel Cotter, now teaching in Clarecastle N.S.

The following also taught in Inagh and have all gone to their eternal reward.
Mrs. Darcy, who lived near the Five Crosses
Mrs. Walsh, who lived in Darragh, Maurice’s Mills
2.4 The L.D.F. or F.C.A.

The Local Defence Force later known as the F.C.A. was very important in our area. It was really a voluntary army reserve and many young men joined. They trained and drilled regularly during the year and went on an annual two weeks intensive training course in various Army Barracks or sometimes in the huts in Lahinch. They were to assist the army in case of emergency. Some local wags called the F.C.A. "the Free Clothes Association" as each member was given a uniform and leather boots. They took part regularly in marches in the towns at Easter, etc., and formed a guard of honour when the Bishop visited the parish every three years for confirmation. Quite a number, though getting fewer, of the first F.C.A. unit are still alive and there is a small number of active younger members in the parish. That now includes ladies. Many tales lie on among the older men, about episodes of manoeuvres in the good old days, though they were never called into real action.
The local branch of the F.C.A. was part of “B” Company, 32nd Battalion. Photo is of “B” Company in Kickham Barracks, Clonmel 1971. First from right in front is Sgt. John Lyons, R.I.P., Maurice Mills and 4th from right front is the author.

2.5 Communications

2.5.1 Kilnamona Post Office

The present postmaster in Kilnamona post office is Denis Mackey who succeeded his parents some years ago. The post office gives a good service to the local Kilnamona area serving it to the edge of Ennis.

The present postman for the Kilnamona area is Rory O’Brien and all post for the area is now organised through Ennis G.P.O. Michael McEnry was the last local postman and he and his predecessors travelled the roads on bicycle through hail, rain or snow.

Michael Mackey, Dennis’ father, was the previous postman and he succeeded his father, another Denis Mackey.

Before the post office came into the care of the Mackey family it was run by Owen Hegarty and his family.

2.5.2 Maurice’s Mills Post Office – closed 31.12.07

The postmistress in Maurice’s Mills post office is Mrs. Ann Vaughan whose husband Seán is postman for part of the Dysert, Moyhill, Gortbofearna, Drimanure, Drumduff, Derry, Castlehill, Drinagh, Moanreal, Clouna, Cahersherkin and Ennistymon area. Seán’s mother, the late Mrs. Katie Vaughan, was postmistress in Maurice’s Mills for
many, many years. Danny Griffin was the Maurice’s Mills area postman for many years and on retirement was succeeded by Paddy Daly of Meelick. Then Johnny Barry served the area for some time before Michael O’Leary, Ballyduffbeg took over the area for thirty three years. When he retired Flan Barry, son of Johnny, took over the whole Maurice’s Mills, Inagh and Cloonanaha areas. They were the first two to travel the postal area by car or van. Before Vaughans ran the post office the Considine family ran it.

2.5.3 Inagh Post Office

Inagh post office closed as a post office in 2003 on the retirement of the Postmistress, Mrs. Josie Lynch, who had served the people of the area for over thirty years at the post office in her home in Inagh. There is now a Post Point in Keating’s supermarket, but services are limited at a post point. For example one cannot post a parcel there, whereas that facility is available at both Maurice’s Mills and Kilnamona post offices. It is a strange twist to have more services available in the smaller population areas than in the mushrooming Inagh village population.

In olden times post offices were a great local rural focal point. The post came from there and before the 1950s post was also available on Saturdays, but not on Tuesdays or Thursdays, when if you wanted post you had to go to the post office for it. It was the only place in the rural areas up to the sixties that had a phone, so therefore it was a busy spot especially in the days of the non-automatic wind-up services.
Telegrams were also delivered from post offices and they often brought both good and bad news. The local post office was also a centre for local news - births, marriages, deaths, etc.

Licences for dogs, radios, televisions were all administered through the post offices and they were a hive of activity in previous times. Children’s allowances, pensions, farmers dole, etc., were all paid out in the local post office.

Before Michael O’Leary travelled the Inagh area, Micko Callinan, Peter Callinan, Micko Reidy and Michael O’Loughlin were the area postmen. The O’Loughlin family, known as the Máirtíns ran the post office in Inagh for many, many years until the last survivor, Margaret (Maggie), died in the early 1970s. The post office then moved temporarily to McNamara’s premises now the Biddy Early Brewery until Mrs Lynch was appointed postmistress.

The letterbox for the Cloonanaha area was until recent years in lower Cloonanaha near the old school and Crawford’s shop which was a thriving business well into the last century. The letterbox is now positioned near the school and church and the post is collected by the postman on his rounds and brought back to Inagh.

The postman was a vital source of news in olden days and he often found time for a cup of tea (or stronger at Christmas time) while sharing the day’s news with his people.
2.5.4 The Phone

Phone use was very scarce up to the 1960s and for some time after that. The first phone was in Inagh Post Office and the number was “Inagh 1”. It was worked by an antiquated system where the postmistress wound a handle to get through to the local exchange in Ennistymon. There are many stories at that time relating to Post Office staff listening to conversations. What a change came from the 60s on, and bit-by-bit every house had a phone. Nowadays, most houses have phones and most youngsters in those houses have at least one mobile phone also.

In the 1950s artificial insemination for cows came to be and the Clarecastle Breeding Station organised the service for county Clare and that is why the phrase “I sent for the Clarecastle” became common. It meant sending for the inseminator to come and inseminate the cow.

This was an amazing change of events in farm life and farmers no longer needed a bull. People found it very hard to accept that this system could work and there are several stories about phone calls made through the local Post Office, as farmers hadn’t their own phones in the earlier years of insemination. There are also many funny stories about stores when the inseminator visited the farms!! You could now phone for a bull to come and do the business!!

2.5.5 The E.S.B.

Electric power came to this area in 1958, 1959 and 1960 period. Up to that time conditions were fairly basic. Baking and cooking was done on the open fire up to those years and the “crane” or hanging irons over the open fire were very popular.
The fire was kept going twenty four hours a day and all year round, including summer when you may have very hot weather. The old people had great respect for the fire and never let it out. There was a common saying that “the fire never went out in that house”. Last thing at night who ever was last to bed, “raked” the fire. That meant gathering the “griosach” which was the dying embers of turf or timber and covering it over completely with ashes, so as to exclude all air and thereby keep the fire alive until the first person got up the following morning. Even when people got the luxury of a range in the 1950’s they kept the same tradition of keeping the fire alive.

The only light up to the 60s was from either a candle or an oil lamp. The oil lamp had a glass globe and many a child, including myself suffered the consequences of dropping and breaking the globe. Our parents didn’t believe in accidents! A great modern invention was the “Tilly” lamp, which had a bright light, thanks to a pressurised system and a cloth mantle and globe. They were delicate fittings and often got broken.

But the candle and the lamp served their purpose and you would now wonder how in the name of God women were able to stitch, knit and sew in such conditions. How did they see the eye of the sewing needle or sewing machine to thread it? I well remember that as my mother grew older and her sight began to fail, I’d be given the job of threading the needle and when I’d have that job done she’d praise me affectionately by saying “Go bhfága Dia radharc do shuíl agat”. May God keep your eyesight for you.
So, when my father left Parteen, near Ardnacrusha in 1927, just after the “Shannon Scheme” as it was called, he came with great hopes of the electric power following him. He had to wait a little while – all of thirty years – and even though the main E.S.B. line went through our land from Ardnacrusha to the town of Ennistymon, we wondered why we couldn’t get it.

In the mid-fifties, then when word went around that the “electric light” (not power!) was coming there was fierce excitement, with arguments for and against accepting it. Some things don’t change. The prophets of doom suggested some of the following (1) it would be too expensive to run (2) it would be very costly to install (3) it would be dangerous (4) this was the threatening one – it could kill one!

Agents for the E.S.B. went round to the houses to get people to sign up. There was some fun lurking in the dark there! Everyone on a given line of households had to sign or no one would have it installed it. This led to bad feelings for years between neighbours because someone wouldn’t sign. I remember one group of my neighbours didn’t get connected until 1967/68 because they thought it too dear in the beginning.

Over the years they’d hear people talking of the advantages; the light was so bright; you could boil the kettle; you could bake and cook on electric ovens and cookers; you could milk the cows with a machine – now that was the real breaking point, because many a farmer who didn’t mind the wife having the hardship of running the home, now saw an easier life for himself with milking machines making life easier for him and wonder of wonders he was now prepared to concede that getting in the electricity was the proper thing to do!!
Money was scarce so many people only got in one light and one plug. As time went on, they grew more adventurous and finally every room had lights and plugs. Take a look now at Christmas time and see how different the countryside looks now compared to the 1960’s.

They say that the electric light got rid of a lot of the fairies and ghosts and tales about those faded quickly soon after its arrival!

Our life got a major overhaul with the advent of the electric power. The women said they had to keep the houses tidier and cleaner, because, now they could see dirt and cobwebs that they were happily unaware of before! That was the only drawback! On the plus side, they began to use electric kettles to boil the water for the tea (coffee had yet to make its way into country lift and it’s only in recent years that coffee did find favour with country people).

The housewives got electric irons – what a change from the old way of having to put the brick in the fire and when it was red-hot, it was put into a hollow iron. Many a burn was received from such irons and bricks.

The next really revolutionary item was the washing machine. Up to this women often brought their washing to a local stream or well and maybe met the neighbouring woman there, where they washed their clothes together and had a chat, sharing their local news and common problems. The washboard and scrubbing board were now history. Later in time they got electric clothes dryers and more recently again – tumble dryers.
They got electric mixers to mix the bread and cake ingredients and to beat eggs, etc., for their sponges, etc. And then of course they had electric cookers and ovens to cook and bake for them. What a revolution for the housewife, who had slaved for years trying to rear a big family, which was normal at the time, and yet do all the other chores. Did any woman in the mid fifties living in our parish ever dream that things could change for the better so fast.

How did the men fair out? The main change for them was the milking machine. Up to now they had to milk every cow by hand and in the dark sometimes. Their wives often helped them in this arduous task as well, but, now, that hardship was over.

The milk could be now cooled in cookers and fridges. The fridge was a mighty asset to us. We were used to having our milk cool naturally so the lifespan was short. Often in summer we had to tolerate milk going sour and having to put up with it until the next milking was done.

Those times remind me of a cure we had. We all wore Wellingtons and with short pants the top of the Wellington kept rubbing against our bare legs, which often become sore around the rim and we suffered from what was called “oighir”. It was a sore red ring around your leg created by the rubbing wellington top. The cure for it was to rub cream, which formed at the top of the milk, on to the sore leg.

Up to that time also we only ate one kind of meat-salty bacon, from our own home grown pig and home cured bacon. When my father would shop on a fair day or such an occasion he’d bring home “fresh meat”. It had to be eaten fresh or it would go off.
The fridge solved all that and we were able to be a modern as our “townie” friends at last. Now we can have any food we like when we like it. But, I well remember that in older days if special visitors came unannounced a hen or chicken had to be killed on the spot to make a substantial meal.

Apart from the milking machine the farmer’s life was changed and made easier by being able to use electric power tools. Drills, saws, sanders-such things were great and many of the farmers got very good at handling them and becoming very skilful.

As time went by the terrible fear of electricity waned, yet people had great respect for the dangers. A new era had dawned!

The following is a list of two of the main teams who were involved in erecting the poles in our parish under the Rural Electrification Scheme

(A) John Greene
   Michael Organ
   Michael Callinan
   Sean Rynne
   Mattie Cotter
   Frank O’Looney
   Supervisor: Will Boles

(B) Martin Reidy
   Michael O’Loughlin
   Tom Cotter
   Packie O’Loughlin
   Jimmy Griffin
   Bill Hurley
   Supervisor: John Joe O’Leary

A Martin Griffin acted as supervisor for some time also.
Paddy Hayes, Ahasla, had the contract with his horse to pull each pole one by one from the roadside to its final position. When his horse got injured the rest of the contract was taken over by Jack Curtin with his horse.

2.7 Agriculture

2.7.1 Inagh and Kilnamona Creameries

Built in 1933 with first creamery manager, Michael Gleeson and fireman, Tom O'Connor Snr. Tom was replaced by his son, Tom, in 1962 and he was fireman until the creamery closed in 1976. Other managers to served there were Brian Connellan, Inagh; Jeremiah O'Connor, Limerick; James Dennehy, Cork; M.J. Casey, Kerry, whose house was blown down by ‘Debbie’ on September 16th 1961. Paddy Donnell, Michael Hickey, Jim Harmon, Willie Cavanagh, Mick Tobin and Neilus Burke, who was the last creamery manager in Inagh also served there.

[Photo 13: Caherbanna creamery]

John L. Mullins, Drumcullaun was the first supplier at Inagh Creamery and at one time 300 suppliers were listed, almost every farmer in the area. Only 3 suppliers now
bring milk to a collection point in Inagh. They are Michael O’Gorman, Michael Hegarty, both Drumduff and Ml. O’Loughlin, Drumlish.

Kilnamona or Caherbanna Creamery 1934? This creamery served the Kilnamona, Dysert and Fountain areas. The one and only fireman for this creamery was Michael Forde of Fountain, R.I.P. Creamery managers were: Tom Keane, Limerick, Tom Sexton, Kerry, Michael Naughton, Cork and the last manager was Francis Corey, Loughville and formerly of Co. Tyrone, R.I.P. The first milk supplier there was Pat Keane, Kilnamona. There is no known survivor of the team that ran Caherbanna creamery. The building itself was left intact and is now home to a thriving business called Burren Trailers.

Inagh Creamery suffered a different fate under the stewardship of Golden Vale. It was totally demolished for no known good reason and the site is now derelict. The building of these creameries and others throughout the 1930s was a great asset to our parish. It gave great hope to the farming community which accounted for 90% of our population. Other employment in the area was very scarce. For the first time in the farming community there was now a guaranteed income, though small, for milk. It gave the farm families something basic to work on by way of income. For many years the milk was separated at the creamery and the skimmed milk was brought home to feed the calves, pigs, etc. People grouping - lorries and tractors in later years.

2.6.2 The bull inspection

When it was illegal to have a bull without a licence there was an annual bull inspection day in Inagh at the crossroads. Department of Agriculture inspectors
would come to judge the yearling bulls and decide whether they would pass for a licence or not. Farmers took great pride in their stock and the young bulls would be well fed over the previous winter and groomed very well to impress the inspectors on the day. Some farmers would have a few animals on display and would sell them if they qualified. Others just pinned their hopes on one animal. There was a great sense of pride on having your bull pass and if they didn’t pass the law said they had to be castrated and that law was implemented. There were 128 rejected at an inspection in 1928.

There would be a huge gathering of the local farming community on that day, even farmers who had no bull for inspection would come to study ‘form’, enjoy the fun and have a drink in the two local pubs.

Of course everybody present was a ‘judge’ and knew well which one’s would pass and which one’s would fail and of course had their own news also on an odd one that should have passed and also ones that should not have.

When the inspection was over and the bated breath of the farmer was fulfilled or dashed some sales were made, some farmers buying their bull for the year and tried to buy cheap the ones that failed. In those times the saying was that there were two status symbols in farm families: (1) A priest from the house, or (2) a bull in the yard.

Those farmers who had a bull were a bit above the neighbours and those who had no bull brought their cows in turn on a rope to the neighbouring bull. There was no payment involved in our area, but for every cow that was serviced fruitfully her owner
would give “a day” at haymaking or turf cutting to the owner of the bull. It was a very good system and led to much good will and neighbourliness. It was not always an easy task to bring the haltered cow to the bull. Some cows were pretty wild and in many cases there was a good long walk involved.

2.6.3 Turf and hay saving

All through the centuries and up until the 1960s most households were about 90% self sufficient. The people worked very hard from dawn to dark, many depending on daylight and the position of the sun to judge the time of day.

The cows were milked twice daily and many people made their own butter and some sold “firkins” of butter in the towns and markets. Every farmer cut his own turf either in his own land or in rented bog. Some sold off surplus turf to regular town customers or at the markets. The main bogs were Barry’s, Ballyea, Ryans, Drumcullaun, Glynn’s Annagh, Greene’s Muckinish, Greene’s and Kearney’s, Mount Callan. Every farmer had his own bank of turf, but neighbours often joined together with the “sleán” for cutting, spreading the turf, turning it, making grógáns (small files, standing upright for drying purposes) and in bringing it home. Many people came from the Dysert area to “cut” Ryan’s bog as they had no peat in their limestone area.

In many cases the turf was brought from the banks to more accessible ground by ass and baskets (ciseáns), the baskets being made locally. The last of the great basket makers, Tom Foudy, Derryharriv, died in 2003 and was acknowledged by president Robinson at Bunratty Folk Park in 1998 when St. Flannan’s N.S., Inagh took part in the “Story” event which represented many Celtic European countries. The basket
makers also made “pusachs”. These were put on young calves heads to prevent them sucking. They also made “cliabháns” for bringing in turf from the rick to the fireplace.

When the turf was dry it was brought home from the bogs by means of asses, ponies, horses and in latter years by tractor or lorry. Making a rick of turf in a way that the rain could not affect it was a great art and there were some expert men to “fod” the turf so that all the outside sods sloped outwards so that the rain would fall off. The tops were thatched with rushes to prevent the rain getting through.

Down through the centuries and up until recent years when machinery and especially silage making took over hay-making work was very physically demanding. In the earlier centuries and up until the early 1900s men cut the hay with their scythes. Again, this was a great art and demanded great skill and care and some men were noted for the edge they could put on the blade and later on, on the hay-knife for cutting benches in the ricks. It was all manual and the whole family took part by shaking the hay with hayforks and very often having to turn and shake it several times because of bad weather. Artificial fertiliser only came into use in the 1950s and up until then farmyard manure had to be spread with a fork, again severe hard manual work. Hay-saving in earlier times went on until October in many years and many a man and woman tell tales of the forks and rakes and the great men to make a “cock” or tram of hay which had to be very skilfully built in a round shape and pointed at the top to prevent rain getting down through it. The “cocks” also had to be tied with a súgán (often handmade from the hay) to prevent damage from winds.
Cow herds were small until the 1960s when artificial fertiliser became common. Land was drained with government grants and crops became heavier each year. The number of milking cows increased also as the price of milk went up and up and then the creameries began to keep all the farmers milk, including the skimmed milk.

After the scythes came the single horse drawn machine and in some cases the double machine pulled by two horses. Then came the tractor and in the beginning those few who had tractors went on hire to other farmers to cut the hay. After that almost every farmer bought his own tractor and machinery to save his own hay. The back-breaking work of farming was now over thanks to a better income, equipment and machinery. The greatest thing that has happened in recent years for farming has been the coming of the wrapped silage bale when all the fodder for the coming winter can be cut and stored in a matter of a day or days. The hard labour of hay saving is dead and buried.
Cutting the turf in olden days was a big event. The sleán had to be edged, the turf barrow for barrowing out the sods from the turf cutter had to be checked to make sure it was in reliable working order, the hay fork (2 prongs) and the hay-knife had to be in good order and edged. On arriving at the bank of turf in the pony car, or whatever way, the first thing that had to be done was to measure the turf bank and set down a line of yarn approx 6ft. back from the edge of the previous year. When that line was in order the farmer then “raced” the bank with the hay knife along by that line. Then with a spade or shovel the bank had to be skinned of the top scraw which was dumped neatly into the “poll marbh” as it was known. That was the base of the bank of turf cut the previous year and laying those scraws properly ensured a good base for scattering out some turf for drying purposes.

When the bank was skinned the turf cutter was now ready to start cutting the first “barr” of turf. A “barr” was the depth of the blade of the sleán or one sod in length. The top “barr” was always the toughest to cut and as one went deeper and deeper down the turf got softer and better, the last “barr” being the best and the turf from this “barr” was called “cloch mhóin” (stone turf) because when it dried out it was very hard and gave heat in fires as good as coal. Peat was of course created by falling leaves and other growth dying over thousands of years. Every now and then you would have to contend with bog deal which was the preserved remains of dead trees over the centuries.

When leaving home each day to go to the bog, the turf cutters had to bring their food for the day as they would not be returning until late evening. There was always someone, usually a boy, deployed to light a little fire with bits of bog deal and
remains of last years turf and boil the kettle to make the tea. This happened two to three times a day and there was always a special taste to that food so well prepared by the housewife at home. Turf cutting and spreading was hard work and many a man experienced what was known as the féar (or fíor) gortach”, a terrible hunger that struck suddenly and rendered you very weak.

Usually neighbours were cutting their turf at the same time and would sit down together for the tea and talk about local news and tell stories of the great men of the past and their work with the “sleán (pronounced “sh-lawn”). The bog cotton, or ceannabhán as it was commonly called was a plant with a lovely white soft head like wool and seemed to nod in agreement in the breeze with the men’s stories as if to say “yes, I remember those men and those days well”. It took about 3 – 4 days to cut a winter’s supply for each house. Anything extra was for sale.

Cutting with the sleán was a great skill and the person helping out took each sod with the hayfork and filled each barrow full. Then they wheeled the barrow back from the bank and threw the turf in heaps. Depending on how good the weather was the people returned to the bogs (maybe a week later) to scatter all the barrows of turf. After a number of days they would return again to turn each sod to dry the other side and then again, depending on the weather, would come back to “foot” the turf. That meant placing four sods on end leaning into each other on top for balance and putting a sod or two on the flat on top of those four. When the turf was fully dry, they would return to bring it home by whatever means they had at their disposal.
2.7 An Ghaeilge

Up to the 1960s our area was regarded as a Breac - Ghaeltacht, recognising that some people were still native Irish speakers from birth. We’ve lost that over the last 40 years much to our shame but some younger people are trying to revive it. The fading of the Irish language can be attributed to two things, (a) colonisation and (b) emigration. Colonies banned the use of Irish and children in school were slapped when they spoke Irish, but it was really immigration that did most damage. Over the years and centuries our area was hit by serious unemployment. As a matter of fact now is the first time in my memory that young people don’t have to go abroad for work. But down through the years many young men and women went to England, America and Australia to seek employment. The last native speakers were Martin Cuddihy, Gortbofearna and James Keane of Bauslieve who had the unique Clare ‘blas’. “Cé’n bhail a thárd” was always the greeting used by Martin Cuddihy to my mother “Cen bhail atá ort” – how are you.73

An aunt or uncle who had emigrated in the previous generation would bring out an older niece or nephew and in time the niece or nephew would bring out other brothers or sisters. In many cases everyone in the family, bar the brighter who inherited the family farm, all emigrated. In early times the girls who emigrated did housework and in time moved on to study for nursing or office jobs. The men were usually labourers and helped build England and U.S. - roads, water and sewerage schemes, houses, etc., were all built by the Irish. The reason I mention this is to show how much people had to rely on spoken English to make a living and that militated against the Irish language.

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73 Irish Poems written by my mother are in Appendix D and Irish words commonly used in English up to recent years are also included in Appendix C.
All townlands and even most fields have beautiful Irish names that have a relative meaning, whereas the English names mean nothing. I've gathered the names of all townlands in the parish and their meanings as well as many names of fields. These are well recorded with their meanings (c.f. Placenames on page 6).

2.8 Roads and Quarries

Up to the middle of the last century the roads were made from the stones from local quarries. There were quarries in Ballyea, Barry's and Paddy Longes, Fitzgibbons in Maurice's Mills and in Been and Skeagh on the western side of the parish.

Up to the 1950s roads were let out for tender and whoever was awarded the contract supplied the stones and as a young boy the author remembers seeing the Curtin brothers sitting on a bag on a heap of stones and with their hammers broke the stones up small enough to be put on the roads to maintain them. The stonebreakers would tender for certain roads from crossroad to crossroad.

2.9 Travellers and Travelling Shows

2.9.1 Travellers

In the fifties and sixties, and for many years before that, families known as travellers would come to the area every now and then. Some were descendants of the displaced Irish centuries before who became used to a nomadic way of life. They would travel by means of horse and cart or caravan and when they picked their parking spot they would live in a caravan or sometimes in a camp or basic tent. They always, like the swallow, came back and pitched in the same spot every time.
They were very poor and were always welcome to the area. There would be a certain sense of excitement when they came. The women would call around to the houses asking for tea, sugar, milk, etc and would always have a few children with them. The men had the skill of making pots, pans, etc and also mended damaged old ones. I don’t know how much they were paid for their work, but, I’m sure it was something small. Sometimes they did other small jobs on farms and there was always one of them to empty the local school dry toilets, for which they were also paid. They’d stay in the same spot for a week or two and then move on to another area. Their horses were usually tied with long ropes and grazed the grass on the side of the road and an odd time they would avail of the grass in the farmer’s field! They usually had a greyhound and another dog or two with them and also a pony or donkey and maybe a few hens.

They lit a bonfire with wood gathered locally and it was lovely to watch them gathered around the campfire by night and when they all got together to eat and chat. They were called tinkers because they worked with “tin”. The name took a different meaning and it was not complimentary, but, these people were respected by the community.

They have changed lifestyle altogether and are integrating with the settled community slowly at present, living in either houses, caravans or mobile homes. None of them live in our parish. They live in the neighbouring towns of Ennistymon and Ennis.
2.9.2 The Travelling Shows

Up to and including the 1960s travelling shows would come around to the area. The McCormack and McFadden families were the most common visitors. They came for a week or so and set up caravans in a local field. They put on a show every night in a big tent. The shows were usually lighthearted entertainment singing, music and short plays. We just loved to see them coming because life was very boring in those times and winter seemed very long.

They were part of a European culture or tradition of the time as the travelling show was very common throughout mainland Europe. They put on variety show as it was called and we thought they were wonderful actors and actresses and entertainers. What the standard was really like, I do not know, as we had nothing to compare them to. The main thing was that they brightened up our lives and we thank them for that. Now and again they would give a small prize to a local who would get up and sing a song.

After those then came a different type of entertainment – the film. We loved the old reel films and even though they broke down now and again we forgave them. Cowboy and Indian films were all the go – Hopalong Cassidy, Roy Rodgers were the main characters, but we also saw Laurel and Hardy, Charlie Chaplain and many funny entertainers.

We wouldn’t have seen such films, but, for the travellers who showed those films either in their own tent or in the local school.
I also remember the great Anew McMaster coming to Ennistymon doing Shakespearean plays with his group. We saw Hamlet, Othello, King Lear, etc, and seem to come just every few years.

We were spoiled for entertainment in those far off years!

2.10 Basket-making

Cutting the sally or ozier rods in November was also a tradition. This was the time to cut them and they could be used over the winter to make the baskets out of the seasoned but flexible rods. ‘Pussacks’ for calves mouths to prevent them from sucking the cows, baskets for asses to carry out the dry turf from the turf banks and also baskets to keep turf in near the fireplace and to draw the turf in from the rick.

Photo 15: Tom Foudy with President Robinson

74 He traveled the country putting on Shakespearean plays in town halls in the 1950s. He was later to become Michéal Mac Liamóirs father-in-law. Clare Champion May 23rd 2008. “Saturday Record” August 8th 1927.
The last weaver or basket maker was Tom Foudy, Derryharriv, who made baskets up to a month before he died two years ago. With him, went a great tradition, but one of his sons knows the trade, but does not practice it. The ozier rods were always cut in the month of November with the full moon. They were left until the late spring of the following year for use, when they became very pliable. Tom often came to our school when I was Principal in Inagh and displayed his talent with the pupils.

2.11 Blacksmiths

Blacksmiths were a very important profession in rural Ireland down through the centuries and the last used forge in the parish was at Maurice’s Mills. Miko Griffin was the last full-time blacksmith, though his son, Jimmy, followed him for a short time. His brother, Pake, also was a blacksmith and ran a forge at Jiggs Forge, which was on the Corofin/Ennis road near Fountain. Putting shoes on horses was a very skilful and delicate operation and could be dangerous at times, as an odd horse or pony let fly with the hind legs.

When the animal was brought to the forge the hooves had to be paired and prepared. There was always a fire in the forge which was fuelled by solid fuel like turf and coal and there was always a bellows. It was a big affair with rope or handle off it which the blacksmith pulled down. It went up by itself. Its outlet was fitted under the fireplace so that when it was pulled it blew the fire and made it light better. Youngsters were always intrigued by this unusual phenomenon.

The horseshoes had to be heated in the fire and when red enough were taken out one by one and pressed hot against the horse’s hoof by means of a punch and the red hot
shoe burned its way into the roof. The smell of the burning hoof was unique. At times the smith would have to get the shoe again onto the anvil and belt it into proper shape to fit the hoof. This had to be repeated until it was a perfect shape. When the smith was happy with the shoe he put it into a water font to cool off. He could catch it by hand then.

When ready he got the horseshoe nails and hammered them in one by one with real accuracy. They had to be perfect and when each one came through the hoof in front it was caught, twisted and the point then whipped off. When the shoes were on the blacksmith then got a little foot stand, put each of the horses hooves up on it one at a time and then got a rasp to put the finishing touches one ach one by filing off any bits of the hoof that were protruding.

It was believed that the water used by Miko Griffin and all blacksmiths had a cure for warts, as had the slug that was caught, tied up with a string alive on a hawthorn (fairy bush) and rubbed when dead to the wart. Miko died on 16th February 1978. Jimmy worked the forge part-time until 1970.

The Other forges were at Crowe’s Bridge where Joe Vaughan was the blacksmith, Reidy’s at Inagh and Morgan’s in Kilnamona. There is no blacksmith in our parish now.

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75 Sean Ó Súilleabháin had very little on blacksmiths in “Nósanna agus Píseoga na nGael” (Irish Customs & Beliefs”, Mercier Press 1967. However in “Ireland Long Ago” Kevin Danaher details the blacksmith’s work. Our last blacksmith, Miko Griffin, suffered from T.B. and survived it. Unlike Kevin Danaher’s blacksmith, he just put shoes on horses, ponies etc., but didn’t make anything in latter days. He, his brother Pake and their father made gates, but none of the fancy things mentioned by Kevin Danaher for example wheels, horse-cart fittings, spades.
2.12 Marriages and Deaths

Most marriages up to the 1950s in this area were made marriages or ‘matches’. When it was ‘time’ for a man or woman to marry (that time was decided by their seniors or a local matchmaker) their parents or some other acceptable senior person would get into discussions and suitable candidates were discussed. When an agreed favourite emerged as their future husband or wife an approach would be made to the parents of that candidate, if they were interested then real serious discussions would begin. The land had to be valued – around by the bounds, sometimes a neighbouring field or stock was added! The stock counted turbary and other assets were also taken in to account and when all the facts were discussed the “dowry” became the final hurdle. The girl marrying in had to bring a dowry or fortune with her to hand over to the new in-laws. That dowry was used by them to marry off one of their daughters to someone else and very often the same dowry travelled to make the same deal in several houses c.f. Percy French’s song “Mr. Brien’s Heifer”
The Catholic Church did not allow marriages during Lent so it was very common to have a number of marriages on the same day in the local church. Shrove Tuesday, the last day before Lent was the popular day for such weddings as none could take place for 40 more days. Hence the expression “Happy Shrove” which could be heard into the 1950s.

The weddings were very simple affairs, very few guests, immediate family, near neighbours and a few friends; in many cases the husband might not see his bride until they met at the altar rails. There are some great local stories about “wrong” (usually uglier sister!) been sent as the bride to be! There is also a local story about two brothers living together and on the morning of the wedding the one who was supposed to go and get married sent the other brother as he had a lot of “jobs” to do. That was a very successful marriage, and the other fellow never married. After the simple church ceremony the group would go home to the husband’s house where local women had prepared the wedding meal.

The new bride now joined the extended family. The husband’s parents if still alive stayed in the same house until they died and very often a single brother or sister lived there too. It was amazing how well the system worked, though many people would now claim that the new wife was very hard done by. In some cases yes, but in other cases the new woman in time became the boss and handled the money and money was power!

There would be music, drink and dancing in the house and finally when the guests went home, the new couple would go to the marriage bed, especially prepared by
local women. How all that worked out is history but, there was many a keen eye kept on the new bride over the subsequent months, to see if there was ‘anything stirring’, meaning was she pregnant.

The wife in those times did all the housework, was usually pretty handy at knitting, darning and sewing as well. The man did the farm work but very often his wife helped with milking the cows, saving the hay, sewing the potatoes etc. It was an era of hard work every day, but, people were very physically fit and pulling a hamstring was never heard of. Children were all born at home and usually a midwife or a “handy woman” attended the mother. People rarely had to go to a doctor and if a doctor was called to a patient or a vet called to a sick animal it was really serious!!

Generally speaking those marriages worked well - the new woman of the house minding her own children and rearing them and also minding her parents in law right up to the end of their lives as they normally died at home.

A death in the family was a big event and was treated with great dignity. The person normally died at home and family and neighbours kept a vigil 24 hours a day to be with the dying person. When they finally passed on they were laid out in their own bed, wearing a habit like a gown and usually brown. The person was waked at home, family, neighbours and friends gathered and food and the family and neighbours who were so willing to share, supplied drink.

Many people, who all had their own particular memories, recalled the person’s life in detail. The men drank whiskey and porter and some women, but few, drank a little
sherry. Arrangements were made with the local priest and undertaker for the funeral and normally four local men were picked to dig the grave. They were usually supplied with a bottle of whiskey and glasses. The rosary was always said at midnight and people stayed up all night to stay with the corpse. The men to carry the coffin were chosen, usually four men of the same surname as the dead person. They would be the four to carry the coffin out to the house and also into the church. In the morning after mass, the same four would carry the coffin (which in those years was left at the back of the church) out of the church, then other neighbours and friends would replace them, two by two, but again the same four would finally take the coffin to its final place of rest.

Widows usually mourned officially for 12 months and wore black clothes all the time. The men usually wore black or dark clothes, black ties and a black star-shaped piece of cloth which was sewn on to the left sleeve of their jacket. People really mourned their dead in those times whereas nowadays the pace of life is so fast that basic mourning of a loved one does not get proper time and hence other modern problems.

The gravestone was erected and inscribed before the anniversary mass twelve months later and there was always a customary "month's mind" mass.

People of the house didn't go to dances or parties for a long time afterwards – up to a year- and the dead were always treated with great respect.
In the month of November – the month dedicated to the Holy Souls, special masses were said for the dead including three consecutive masses on all Souls Day, Nov 2\textsuperscript{nd}, which followed the Feast of All Saints on November 1\textsuperscript{st}.

2.13 Sport and games

The parish has a great record over the years for sports and games and in modern times Fergal Hegarty, who won senior All-Ireland medals with Clare in 1995 and 1997, Ronan O’Looney and Tony Carmody, who is one of the best forwards in the game at present, would be the names in most people’s minds nowadays. The first known hurling team in the area was known as “The Conán Maols” in the Mt. Callan/Cloonanaha area in the early nineteen hundreds. They were called after Conán Maol Mór Mac Morna, who is buried in Mount Callan.

There have been great hurling teams in Kilnamona and Inagh in the past and they’re still there and have been recorded elsewhere. There are two hurling clubs and two camogie clubs in the parish - sounds a bit extravagant for such a small population - but at the young ages in hurling the two sides have pooled their talent and resources and proven beyond doubt that that is the way forward. They have had many successes in recent years, but the winning of the Minor ‘A’ county championship in 2005 was the greatest ever achievement for the parish, because it proved that our young men under 18 are the best in the county. Let’s hope the ladies follow suit and together move on to the bright future that lies ahead for people with vision.

Cross-country running and tug-of-war teams were famous in the parish, but now past tense. Down through the years the parish has produced many great sports people and
athletes. Probably the most famous worldwide would be Mike McTigue, Kilnamona, after whom the Community Hall is now called, who became light heavyweight boxing champion of the world on St. Patrick's Day 1923 at the La Scala Theatre in Dublin when he defeated Battling Siki for the title. He held the title until 1925. During the 1930s and 1940s Inagh and Kilnamona men had many, many victories in cross-country running and there were also famous tug-of-war teams during that period. Their names live on in folklore and are recorded elsewhere. Mai Hegarty was a famous Kilnamona cyclist of then and later years and won many Munster, Connaught and National titles.

In recent years many of our young hurlers have made their names with St. Flannan's College, Ennis, in winning Harty Cups and All-Irelands and they have become the backbone of most Inagh/Kilnamona hurling successes, Ronan O'Looney, being the first ever captain from the parish to captain a Harty Cup winning team.

2.14 Conclusion

Chapter two has shown how the people of Inagh/Kilnamona lived a simple life in the earlier part of the 20th century – no cars, no vehicles, just very simple horsedrawn machinery. Life was very straightforward as they were kept busy doing their work, the men working the fields mainly and the women, generally, confined to their homes, having their children, caring and providing for them and preparing all the food for the household. The men worked the land and saved the crops, though the women often helped them. Rarely if ever did the men folk help with housework. That was the way things were and the system worked. Together they shared their joys and their sorrows
and they prayed together for everything and accepted in a simple faith that whatever happened was “the will of God”.

Life then was at a very slow pace, but, this was all to change dramatically towards the latter half of the century when machinery became automated, cars, tractors etc. came into everyday life, electricity came into the homes and farmyards and farm life was completely transformed. People were free to go to places and make contact whether by visiting or using phones. Radios became popular in the 50s and T.V. arrived in the beginning of the 60s that changed peoples’ lives and way of living and thinking – a new challenge for our era.

But though systems have changed and the way of living changed our people adapted to the challenges that the changes brought about. With the challenges came new opportunities and the people of Inagh/Kilnamona took them on board.
3.1 Introduction

In chapter three, traditions and customs particular to the Inagh area are analysed. There are undoubtable commonalities between these traditions and that are specific to the area for example selling the farmer’s horse after his death.

The tides were controlled by the moon, people’s mood swings with the moon, we always blessed ourselves when we saw the “new moon” and also we believed that the weather was affected by the moon. “The Saturday moon comes seven years too soon” was an old saying as peoples believed that “it brought bad weather”. Lunar month – there are thirteen in the year – there is a link between that and lunacy. “The ring around the moon”\(^76\); a red sky at night, a shephard’s delight, a red sky in the morning, a shephard’s warning; the moon lying on its back – all these had significant meaning for our people.

The moon played a big part in the lives of the people particularly in the annual ritual of killing the pig for meat for the year. Killing the pig provided meat for the year. The ritual of pig killing, usually before Christmas involved, the cutting up of the pig; the cutting of the pork steaks; making the puddings; putting the eight fitches of meat – four from each side of the pig – in the barrel of pickle to preserve it and after three weeks taking it out and hanging it from the ceiling and cutting it as needed during the year; the custom of dividing the puddings and pork steak with the near neighbours; all

\(^76\) The ring around the moon meant wet weather while the moon lying on its side meant broken, windy weather.
these things were ritual and part of what we were. When the pig was cut up and the puddings made, small parcels of each were given to the nearby neighbours usually by the children of the house. We were pleased to go from house to house with the meat as there was usually a financial award for some!

The annual customs – burning the hair off the cows udder when she calved; shaking the holy water on the cattle and crops on May Eve and November Eve; the meitheals gathering for turf cutting and the ricking of the hay; the “tipping” of the hat or cap to a priest, a lady or as you passed a church or graveyard etc., maybe gone now, but, respectful in the past.

The author proposes to point out how the once important rush was so valuable long ago, but, is now despised. Why did this come about? The one time that the rush is revered is on St. Bridget’s Day, February 1st, the first day of spring, when the cross is made out of the common rush. In the section Calendar Dates, I detail the different events from January 1st to December 31st that are of significance in our lives and what they mean to our people. Some are now extinct, but, many still remain and others are making a comeback.

Music, song and dance have been at the heart of our people even in bad times and the present generation have a great “grá” for all three with traditional music playing and set-dancing in particular making a big comeback in the schools and outside of school classes catering for a great demand. Garrett Barry, the Blind Piper of Inagh down to the present “fiddler” Joe Ryan being the two most famous musicians, with the late Ger D. Commane of Kilnamona, a wonderful concertina player.
3.2 Customs and Superstitions

There were many lovely customs in this area, many of which have died away. Some may be classed as “pisreógs” or “piseogs” - superstitions. For example, when the new moon appeared people would say “go mbeirimid beo ar an am seo arís”. May we all be alive at this time again. My mother would never look at the new moon through glass. She would have to even take off her own reading glasses and go outside to bless herself and say the Irish prayer. The farming community had great belief in the moon and believed it affected people’s minds. They also believed that it had an affect on the weather. Where the full moon went out was very relevant and they had the saying that “a Saturday moon came seven years too soon” meaning it would create terrible weather. They also believed that it affected the blood flow in cattle. For example they would consult the calendar and the moon before killing the pig or castrating, or more recently, de-horning animals. The moon also decided when the farmer or farmer’s wife would make butter in the churn. They believed that the full moon brought a better return and a better quality.

Making the butter was a special event and the farmer’s wife took great pride in it and the quality of the butter she produced. If you entered a house where the churn (butter) was being made the custom was that you took a “dreas” of the churn - that is that you swing it at least once. Refusing to do so was looked on as an insult and meant bad mind to the household.

77 source - personal memoir
78 Paddy Enright R.I.P.
Other customs included selling the farmer's horse the year the farmer died - to get rid of bad luck. It was believed that the farmer's friend his horse had to be sold after he died to finish the bad luck for that year.

When a cow calved my mother always burned off the extra hair on the cow's udder with a blessed candle. This was to bless the cow and her produce. Repeated holy water was always shaken on the cattle and land on May Eve and November Eve to keep away evil spirits.

3.4 Killing the pig – a communal feast

Killing the pig was also a very special occasion. It is now illegal to do it in the old fashioned way at home, but a few still do. There was always a special local man for these jobs and also a "gifted" man for delivering calves or edging scythes or blades. When the pig was killed (in a pretty cruel way) the blood was drawn and kept in a vessel to make black puddings.

The pig's entrails were taken out and disposed of except for the intestines, heart, bladder, kidneys and liver. Young boys usually were given the bladder which they pumped up and kicked around like a football until it burst or got punctured. The other parts were eaten, but the puddings or intestines were brought to the well to be thoroughly cleaned and washed out, to be kept as outside lining for the puddings. The main ingredients of the black pudding were the blood drawn from the pig, pinhead oatmeal and some spices. When the mixture was made and prepared the puddings were filled, a tricky and skilful operation. Some women were noted for the black puddings they made. That custom is almost completely gone.
The pig was killed usually in the lead up to Christmas. Pork steak was cut away from the main fletches of meat and ‘the puddings and pork steak’ were divided with the neighbours, a lovely custom and it lasted up to recent times.

The pig was cut up and the meat was then put in pickle or brine which was water with a considerable amount of salt. It was put in a timber barrel for weeks, and when it was ready it was taken out and hung from the ceiling in the kitchen, covered in paper. Smoke often got at it from the open fire but that was supposed to ‘add’ to the flavour.

Men always took off their hats or caps when eating and blessed themselves when so doing. They always prayed with bare heads. They also ‘tipped’ the hat or cap when passing a church or saluting a lady. Ladies were always first in those days and men taught boys that custom to stand back and let a lady go first or to open a door for her or give her a seat.

The one magpie also brought bad luck, as did meeting a red-haired woman. If you were travelling on a journey and met one of them you should turn back. Opposite to that was meeting a black cat – a sign of good luck.

If you saw sparks coming from the fire and you spat on them quickly, money would come your way.

If you broke a mirror it was bad luck and to undo that you should throw a pinch of salt back over your shoulder.
If someone sneezed you were supposed to say "Dia Linn", God be with us.

If you had good eyesight and were able to thread a needle for your mother, she'd say

- Go bhfága Dia radharc do shúl agat.

Sometimes eggs or dead fowl were found on people's lands, planted purposely by others to bring them harm or bad luck. Certain people in every locality were suspected of this superstition and were despised locally. This malpractice also lasted into the 1950s.

All the customs were passed on by word of mouth from generation to generation. I learned all these from my parents and local people.

3.4 The common rush

"Meitheals" (local men) always gathered for the making of the hay rick and again certain men were noted for their skill in rick making, keeping it straight, (when a rick fell, as did happen now and again it was a black mark against the rick maker!), turning it in and putting a water tight head on it. When the rick was made it was tied very carefully with súgáns and after a number of days when it had fully set it was thatched. Thatching was real skill. The material for thatching was the much maligned common rush - hated by farmers in the wet lands of Inagh and the West of Ireland in general. When the rick had fully settled it was tied more carefully again by way of intertwining sugáns in a mesh type arrangement called "mogals", thus making the thatch more secure.
The rush was the farmer's friend in ancient Ireland and up to the 1950s. Up to that
time most rural houses, sheds, etc., were covered with thatch\textsuperscript{79}. That custom, of
course, is almost totally gone now and it is mainly reeds are used for modern day
thatching.

\textbf{Photo 17: Thatching}

Rushes were often used as bedding for calves and cattle. The rush has now come to
be hated by farmers, particularly in the wet lands of the West of Ireland. The wet soil
encourages the growth of rushes and farmers also blame modern artificial fertiliser,
including the spreading of ground limestone for softening the land and therefore
encouraging rush growth. The \textit{Irish Press} in the 1950s had a section called “Captain
Mac” which ran a competition for St. Bridget’s crosses.

\textsuperscript{79} “In Ireland Long Ago” by Kevin Danaher (1964)
In the 1950s a chemical rush spray came on stream and was regarded as a gift to the farmer, but, now organic farming does not allow the use of chemicals on land so there is a huge crisis once more as to how to eradicate the common rush. In the early 1950s, my mother, Úna, revived the old tradition of making St. Bridget’s crosses with the rush. That remains very strong to the present day and schoolchildren on February 1st, St. Bridget’s Day, make the crosses, have them blessed by the local priest and distribute them to the local houses, especially to the elderly, who appreciate the gesture.

3.5 Annual Festivals

New Year’s Eve was an evening for celebration again, but New Year’s Day was a day for going nowhere. They believed you should stay at home because whatever you did on New Year’s Day you’d do every day for the rest of the year.

The New Year was always heralded and there were simple celebrations to welcome in the New Year – “Go mbeirimid beo ar an am seo arís” was a common blessing recited at the time.

The “Coiscéim Coiligh” or cockstop was also noted. This was the extra time of brightness in the evenings from December 21st, the shortest day of the year up to January 1st. People always commented with delight with this as they had renewed hope now that the dullness of winter was over and even though the weather was generally worse in January than in the ferocious winter months, the lengthening of the evening was encouraging.
On Jan 1st, it was a custom not to visit any house (brought bad luck) or to spend any money. If you spent money on that day you’d spend every day for the year to come!

3.5.1 Lá le Bríde

Next month was February was called “February Filldyke” as there was a lot of rain on a typical February month. It began with the Feast of St. Brigid and people made crosses out of rushes and also tiny ones out of timber, which they pinned on a roof rafter. The traditional St. Brigid’s cross was an unusual design, but people took great pride in making them. The feast day being the first day of spring was a great landmark of hope for the old people in particular.

The snowdrops and daffodils had arrived and nature awoke from its slumber once more. Next came young calves, foals, chickens, ducklings etc., and the world was full of life and hope again. Everyone kept their own animals and fowl and were almost self-sufficient.

When you saw anything new with your neighbour you are supposed to admire it, but if you didn’t say “God Bless It” you didn’t really mean well.

Every four years February had an extra day – Feb 29th, thereby causing a leap year and in a leap year the woman was supposed to ask the man to marry them. The opposite was true for the other three years.

March came in like a lion (weather wise) and went out like a lamb or vice versa and because of the diversity of weather it was called “March many weathers”. The early
potatoes usually “land leaguers” were sown before St. Patrick’s Day. This was a big
day when people wore the shamrock. Anyone wearing clover (a shamrock cousin)
was regarded as a bit of a fool as it had a white spot on each leaf!

3.5.2 Lent

Lent\(^{80}\) began with Ash Wednesday, a day of fast and abstinence. It was preceded by
Shrove Tuesday, or Pancake Tuesday, which was a traditional day for eating lots and
lots of pancakes\(^{81}\). The beginning of Lent was decided by the date on which Easter
Sunday fell and that was, and still is, on “the first Sunday after the first full moon after
the 21\(^{st}\) of March”

No meat was allowed by the Catholic Church on the Wednesdays and Fridays of Lent
so people ate eggs or fish. People who were receiving Holy Communion at mass had
to keep away from food from midnight the night before. There was fast and
abstinence also on the Wednesdays, Fridays and Saturdays of Quarter Tense (every 3
months) and before certain feasts and vigils.

Dances were banned during Lent, but plays and drama were not and in those times
almost every parish had its own dramatic society and so had Inagh with the locals
packing the parish hall to see our own actors and actresses.\(^{82}\) It is still worth noting
that most drama festivals take place at the same time of year – Lent.

\(^{80}\) Twenty years a growing – M Ó Suilleabhaín
\(^{81}\) “Carneval” in many Catholic countries i.e. Spain, Portugal, Brazil etc.
\(^{82}\) Plays performed were “Professor Tim”, The Bodyke Evictions”, “Poor Jimmy” and “The Damsel
from Dublin”.

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Even for those “doing the lent” it was allowed to drink alcohol on that day without breaking your promise. Many people gave up drink, smoking, sweets, biscuits etc., for repentance for the 40 days of Lent, which finished on Easter Sunday, which was a day for eating many eggs.

One festival or pattern day particular to this parish was climbing Mount Callan on the last Sunday of July – same date as still happens in Croagh Patrick and it was “Garland Sunday” in nearby Lahinch where people of North Clare gathered at the seaside resort where there would be stalls of all kinds selling their wares. Three card trick men would be there, plus lucky dips, 6 penny picks etc. and “the wheel of fortune” where if the wheel stopped on your number you won a prize. Mount Callan had a mound of stones on top called “Altóir na Gréine” and in pagan times the Sun God was adored there. Climbing Mount Callan pattern day died in the 40s. Garland Sunday celebrations in nearby Lahinch died in the 50s. Croagh Patrick thrives and continues right now.

3.6 Calendar dates

As previously mentioned, Shrove or Pancake Tuesday was the last day for getting married until Easter was over and the next Sunday after Shrove. In other words the first Sunday of Lent it was the custom to put chalk on the coats of the eligible men who did not get married on Shrove Tuesday. They were deemed as “write-offs” for some time to come. This custom lasted well into the 1950s. It wasn’t exactly a nice

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13 I would suggest that it died out as transport became more freely available and climbing Croagh Patrick on the same day or going to celebrate Garland Sunday in Lahinch became more trendy.
14 In “The Year in Ireland” by Kevin Danaher, Mercier Press (1994) says this custom died in the 20s and 30s. This author remembers it in his area into the 50s
one but most men took it in good taste. Young lads usually chalked the men on the way out from mass and that caused a local stir for a while.

By Eastertime all the gardens would have been set with various crops to feed the family for the whole year. The main enemy of the potato crop was frost, which would burn the stalks, and blight, which would kill the stalks and not the potatoes. The farmer regularly sprayed the potatoes with a mixture of bluestone and water to prevent blight. The eelworm became a later enemy. The eelworm destroyed whole patches of the garden and the answer was not to till that particular part the following year. The caterpillar was the main enemy of cabbage and the carrot fly did damage to the carrot crop. Turnips and onions were the other two main vegetables and they were usually trouble free bar thinning and weeding them like the other vegetables. Frost was a danger well into summer. I remember a hard frost on June 16th 1956 did terrible damage to the potato crop that year. The black or bog gardens were much more prone to frost than the brown or red soil as the bog held more moisture.

3.7 Summer Festivals

May Eve was an important day. It was an old pagan Feast Day and its memories lived on. People in the country and indeed in towns put up the May bough over the front door of the house. It was usually a whitethorn sprig and it was meant to keep away evil spirits. People also sprinkled the animals and crops on that eve with holy water.

April brought the showers and the weather improved. May and June were the months for gardening, the bogs and great growth of grass and leaves. The swallows and the cuckoo had come in April and really lifted people’s hearts. They were the real
harbingers of spring and summer and the heat came into the air and the land responded to growth.

On 23rd of June was the Eve of the Feast of St. John and it was customary to have scrub and bushes cut for that night and to light a bonfire. It coincided with the longest day of the year June 21st and that was possibly the reason for the celebration fire. People usually lit their fire on high ground and everyone looked around the locality to see who else lit a fire. People sometimes danced around the fire holding hands and singing.

Swimming was not common in this area though some people (young usually) would dip in a pool in the local stream or river. The seaside town of Lahinch was about eight to ten miles away on average and because of lack of transport, people didn’t go there often. There was a saying that “April and May keep away from the sea” (pronounced say). June and July swim till you die”. It was regarded as unhealthy and/or dangerous to swim in April and May even if a very hot spell of weather came. At seaside resorts like Lahinch, which was the nearest one to our parish, there were bathing boxes, wooden huts where people went to change their clothes. We were very modest in these times and swimsuits in those times were one piece and covered a lot more than they do nowadays!

The last Sunday in July was known as Garland Sunday or Pattern Sunday. Up to the 1950s, people from the area used to climb Mount Callan. Others went to Lahinch and from about the 1950s on when transport got better, many went (and still go) to

85 It was an old custom dating from pagan times when people climbed to the mountain and prayed at Altóir na Gréine which was built to the Sun God.
climb Croagh Patrick in Mayo. Some of them doing so by night and some also barefooted. People believed that there were many blessings in store for doing such a pilgrimage. The whole world seemed to be in Lahinch on Garland Sunday. The locals went on foot or on bikes. Some people would walk to Ennistymon and then travel the final two miles on the West Clare Railway – now gone since 1960 unfortunately. The main street would be lined with traders of different kinds. Spin the wheel, take your pick, throwing of rings were very popular and if your luck was in you got a prize. Throngs just kept on walking up and down the promenade, meeting people and having a chat, some went for a drink and for some reason late in the evening word would go out that there was a fight. I think it was just a matter of some men taking too much drink.

3.8 Harvest Festivals

Hay saving usually took place in July and August, much later than nowadays as there was no artificial fertilizer. Towards the end of August and early September the turf was brought home and ricked methodically as was the hay.

The next big event then would be the 15th of August, the Feast of the Assumption, a holy day and it meant show day in Ennis. The annual Agricultural Show took place in the Showgrounds in Ennis on that day. Many locals, especially women, would have entered items for the competition, for example crafts, knitted garments, embroidery, etc., being the most popular. People sometimes entered cattle like bulls, calves, etc., and took pride in winning a rosette for the troubles.

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86 It was just the custom to go there on that Sunday because many stalls selling different wares would be there and it was just customary to go there. Everyone for miles around gathered there.
87 The turf was heaped and foded (the word fôd meaning a sod of turf). The complete outside was built sod by sod, sloping outwards so as to throw off the rain. The rick was sloped for the same reason and the top of the rick was thatched.
September had its special attractions in nearby Lisdoonvarna. Some of the older people, usually men, went and stayed there for a week. If they had rheumatism, arthritis or pains anywhere they'd go for the famous sulphur baths to ease the aches.

Up to the middle of the last century when cars began to increase in this area, young men and women would cycle to the dances there and fancy their chances. I don't know if anyone from the parish ever got a partner out of "the Spa" as it was known locally, but, there was great fun in trying and it kept stories going for a long time.

There was a Feast Day of St. Martin towards the end of September and it was a custom to kill and eat a cock as distinct from a hen or chicken, to mark that one.

September, October were two great months for picking fruit and many a housewife made jam from rhubarb, apples, blackberries, red berries, strawberries, blackcurrants and gooseberries. Those jams were a welcome treat with the homemade bread, which was the normal bread for the family for the year. Even though the bread was very wholesome, the fact that it was the same all day, every day, did not help and hence the appreciation of the jam. "Baker's bread" as it was called was only bought when someone went to town and that may be once a week or once a fortnight.

**3.9 Winter rituals**

Hazel bushes, crab apple trees and some plum trees grew wild in the area and they were very popular with the young in particular. By the way, young boys were prone to robbing or "wrawking" local orchards and sometimes paid the price when caught.
October 31st or Hallow Eve or Halloween was a special night for the young. This was another pagan feast Day and as young lads we were told that the “púca” or the devil went around that night and spat on all the wild fruit so they were poisoned from that night on and so nobody picked fruit after that. Halloween was really a great night for children – they played many games and of course with no distraction of T.V. or such things the whole family took part. There was always mighty excitement to see who would find the ring in the barm-brack – they would be married before the year was out. “Púicín” or blind man’s buff was always good fun with the main participant blindfolded until they caught and named someone else. Snap-apple was very popular. The author remembers his father hanging an apple from the ceiling with a piece of string and participants in the game had to bite pieces off the apple with their hands behind their backs. Coins were placed in a basin of water and children had to submerge their faces in the water to remove the coins with their mouths.

Two peas would be placed on a hot griddle (used for making very special griddle bread) and each pea was given a boy’s or girl’s name – one of each. As the griddle heated, the peas would jump. If they jumped towards each other, it was a match but, if they did the opposite there was no match. These were simple, but, effective games and pastimes.

The clocks had been put back an hour and the evenings grew darker and darker. The only thing to look forward to now was Christmas. People tended the family grave very respectfully during November and prayed hard for their dead loved ones.
There was a horse fair and a cattle fair in Ennistymon. It was known as “Little Christmas Fair” and was on the Saturday preceding Christmas. Very often the farmer would sell a foal or a bullock or two to make a few pounds to keep the “home fire burning”. Prices were small but a few pounds would go a long way in those times. The money made at such a fair would be used for events during the year like a christening of a child, a first holy communion, a confirmation or a wedding.

The 8th of December was a big country day in the town of Ennis and many went there to shop, but, the main event before Christmas would be for the farmer and his wife to go to Ennistymon on the pony and car or horse and car to buy “the Christmas”. They would go to their usual shops to bring the half sack of flour, a chest of tea, a big bag of sugar, presents for Santa Claus, big candles for the windows for Christmas and some few bottles of alcohol – whiskey, sherry and porter for Christmas visitors and some biscuits.

There was a custom that the shopkeepers would give them a “Christmas box” which usually consisted of tea, cakes, drinks, etc., and when they came home they would compare the generosity of the different shopkeepers.

The children, who were being minded at home by the grandmother and grandfather waited anxiously for the parents return as they would always bring home some sweets (bulls eyes were most popular), chocolates or biscuits, plus some orange and lemonade.
Christmas Eve was a very long day especially for the wife who did all the preparation of the turkey or goose and all that went with it for the Christmas dinner. That would be the only time that turkey or goose would be had for dinner during the whole year. The house would be decorated with holly and ivy and paper ornaments of various colours with red being the prevalent one. Children were put to bed early, as Santa did not come to them if they were awake. The children brought swift and excited life into the house when the first one woke and found Santa had come. They were just wild with excitement and often woke tired parents to show them the presents.

Mass usually would have been at midnight the night before or very early morning and shoes had been polished and clothes cleaned the night before. Nothing was left to chance.

After mass the nicest and best meal of the year was prepared and eaten with great gusto. Mammy was praised and thanked and “go mbeirimid beo ar an am seo arís”, was often heard.

On that evening, young men of the area would gather to prepare for the hunting of the wren, on the following day, St. Stephen’s Day. They travelled on foot or on horseback around the area going house to house to collect money for the soiree, which would be arranged in the next few days. Usually when a house was picked for the dance and music (local musicians) food and drink organised some young men would call around again to name the night and the venue and to invite the girls free. Others would have to pay a few shillings at the door.
That dance would last away into the early morning and was often condemned by the local priests because of drink and courting, which took place in the nearby sheds and hay ricks!

3.10 Music, song and dance

There has been a great tradition of music in the parish down through the years, with set-dancing being very popular right to the present day and young children have won many competitions in recent years thanks to their tutor, Tom Cuddihy, Lauragh, who trains youngsters weekly for the past number of years. He continues to instil in them a flair and love for the traditional set and won’t be found wanting to perform the “brush dance” himself when the occasion arises.\(^8^8\)

\(^8^8\) Tom saw this danced by his father-in-law, Mr. Kennedy. It is also used at the traditional entertainment in Bunratty Folk Park.
Set dancing is also used by the "Strawboys" who have gathered over the centuries to welcome newly-weds home.

But, when one thinks of traditional music in our area one immediately thinks of Garrett Barry, the blind piper of Inagh.\(^89\)

The people of Inagh/Kilnamona loved their music and dancing and still do. But, they also love their singing. Many voices of the past have been recorded so their memories live on. Mikey "Straighty" Flanagan had an LP called "Shanakyle" made in the last century and also recorded on tape were great men like Joe Ryan, Maghera, Jackie Galvin, Soilshaune, John O'Donoghue and John Lyons, Maurice's Mills, Mary (Aggie) O'Halloran, Clounanaha, Michael Barry, Lauragh, Pake Brennan, Ballybeg, who made the song he composed about Martin Devitt his very own. Martin Devitt was shot dead as a young volunteer near Crowe's Bridge in February 1920. These have all passed on but their memories still hold.

A small unknown band swept the boards in 1971 and 1972. They were the members of the under fourteen Gortbothfearna Céili Band who won the All-Ireland title at Coláiste Mhuire, Dublin in May 1972 and in August of the same year at the Listowel Fleadh Ceoil were runners up for the under sixteen title. The following are the members of that band and many of the names are famous familiar household names now - Geraldine Cotter, piano; Christy Barry, drums; Joe Rynne, Noel O'Connor, Therese McCarthy, Bridget O'Loughlin, fiddles; Ann Devitt and Frances Egan, accordions; Nuala Hynes, Irene Hynes, Anne Enright, Ann O'Loughlin and Pat Barry,

\(^89\) Chapter 5.2
tin whistles. They were a very talented young group and were trained by two experts in traditional music, Michael Kelliher, fiddler and Frank Custy, banjo and fiddle. It was a fantastic achievement for such a small place who also produced many marching bands for celebrations in local towns and at the Fleadh Nua in Ennis on many an occasion. There are surely many more unrecorded heroes of the past but suffice it to say that traditional music is alive and well in the present day.

On Easter Saturday night 8th April 2006 another famous traditional player was honoured in Inagh. Joe Ryan, the fiddler, who has had many tapes and CDs done to record his talent. Joe was awarded the Hall of Fame title by fellow Clare people in Dublin when Muintir an Chláir held their annual Dinner Dance. One of Joe's recordings was with fellow parishioner Gerdie Commane, Kilnamona, who unfortunately passed away during the year, but will always be remembered for his wonderful concertina playing. His music too has been recorded for posterity by Ciarán Mac Mathúna and is available on CD.

Patrick O'Loughlin, Kilnamona, was there on the night to honour Joe Ryan. Patrick is master of the button accordion and loves his music as does fellow banjo player, Cyril Cullinan, also from Kilnamona. Another modern day talented button accordion player is Nuala Hehir of Kilnamona who has All-Ireland titles to prove her talent at many All-Ireland Fleadhs. The Queally brothers, Michael on fiddle and Pat on concert flute, excel and can be found playing at many a function even well away from their
Inagh base. Michael Queally would be the best known of our modern traditional players by far and had released numerous CDs playing with others.

There is also a fresh group of talented young boys and girls coming through Inagh school at present. Accordions, fiddles, tin whistles, concertinas and flutes may be heard frequently thus guaranteeing continuity to our musical tradition. David McCarthy won the Under 12 button accordion competition at the All Ireland Fleadh Ceoil in Tullamore 2007.

John Meehan, Maghera, on fiddle, Pake Shannon, tin whistle and concert flute and Paddy Cuddihy, likewise on both instruments are still hail and hearty, but do not be heard of as much in recent years sharing their talent. Both Paddy and Pake were also good for a song in the past and Paddy excelled at puss-music or lilting.

The late Pake Foudy, Kylea, taught Joe Ryan how to play the fiddle and was a much wanted player at house dances long ago when neighbours gathered to enjoy themselves. One such occasion would have been the ‘soirees’ when people held a house dance after hunting ‘the wren’ on St. Stephen’s Day.

Mrs. Barry, Kylea, who lived next door to Garett Barry’s homestead went to her eternal reward this year also, but will be remembered in her younger days for her concertina playing, which tradition is being carried on by her grand-daughter. Her grandson, John Reid, whose mother is Barry, keeps on the Garrett Barry tradition with his excellent piping.

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90 ‘Over the edge’ and “Out in the Ocean” as part of the Moher Group. “Trip in the Merc” with the Gold Ring Ceili Band. “Trip over the Mountain” with Cyril O’Donoghue.
3.11 Conclusion

In Chapter three I have outlined the importance of dates and events in the lives of our people and the customs they observed.

Music, song and dance played a big part in their lives of continuous work. Yet, they appeared to have made time for these and kept their hearts up in bad times by doing so. Many of them were self-taught, or learned in their own homes from a member of the house, a neighbour or travelling musician or bard. Some composed their own rhymes or songs or tunes, i.e. Garrett Barry.
CHAPTER IV: RELIGION – ANAM POBAIL

4.1 Introduction

In this chapter I hope to show how religion was important to our ancestors and as to how even in adversity, they adhered to a strong belief system. The first churches, their remains and our present three churches in Kilnamona, Inagh and Cloonanaha, built in that order are described. Amazingly Kilnamora and Inagh were build in the aftermath of the great Famine 1845 – 1847 and it is absolutely an unquestionable statement of what their faith meant to them that, under the leadership of the then Parish Priest, Fr. Thomas Quinn 1841 - 1870, that they could even contemplate finding some money and effort to give towards the building of those churches. Cloonanaha was built in the last century, still not in rich times, but, in a totally different era to the first two.

I list all the priests of the parish from the beginning right up to the present day.

In the section Pilgrimage to Lourdes I describe the trip to Lourdes of Mary Grace Moloney, a young woman stricken with cancer. Her being cured there confounded the medical profession of the time and was held as the only known miracle in the parish.

The Blessed Wells in our parish were very important places of worship in the past and great centres for meeting on occasions. They fell “into disrepair” but, there is a big revival “on” again. Some have been restored and there are plans to have all renovated and surrounds upgraded within the next two years.
The House Stations were a very important event in rural parishes and areas were divided up by way of grouping townslands to organise same. The custom has totally died out now, though many households have mass privately in their homes inviting friends and neighbours to join them.

In our parish, there are records of the Marian Shrines erected in Inagh and Kilnamona in 1954 and the Ballyea Graveyard which is no longer in use but well maintained.

### 4.2 Inagh Church

Before 1800 there was a "mass house" at Inagh near the site of the present hall. As mentioned elsewhere it was rebuilt in 1803. In 1863 the old chapel was converted into a national school with Mrs. Flynn as first Principal Teacher there in 1865. For many years she prepared breakfast every Sunday morning there for the priest who said mass in Inagh Church, which was built in 1858. This church, dedicated to the Immaculate Conception of 'Our Lady, was built by Very Reverend Thomas Quinn, P.P. It was dedicated so on June 19th 1859. It remained so until 1931 when the then Parish Priest, Very Rev. William Scanlon P.P. carried out extensive repairs to the church and grounds at a cost of £350. In 1936 the sanctuary was renovated by new woodwork being provided at a cost of £104. Veritas Co. erected a new oak altar, costing £125. This altar was subsequently destroyed when the church was extensively renovated in 1969. A gem was lost. Very Rev. John O'Looney U.S.A., presented the wooden altar railing at the cost of £45. That was taken away in 1969 and also some of it remains as the front to the present church gallery, which was shortened in those

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91 Fr. Gaynor, P.P. Inagh / Kilnamona
92 Inscription on Church Wall
1969 renovations also. Fr. O’Looney donated the altar rails in memory of his parents and his brother, Fr. Frank O’Looney.

On January 4th 1937 the belfry of the church was hit by lightning. This event is recorded in the Irish Independent of the following day. The tower was smashed to pieces and the heavy cut-stones were hurled in all directions, some to a distance of a hundred yards, some through the roof of the church and one through the roof of the garage of the curate’s house at the back of the church. Some stones were crushed to dust by the strike and the barge at the other end of the church, over the sanctuary was displaced back and front and some 350 slates were either hurled down or broken. A local boy, Bartholomew Moylan, who was standing nearly at the front door of his house was thrown back into his kitchen but, thank God, survived. The curate’s house was also damaged by the lightning flash and tore a four-inch diameter hole in the wall of the sitting room and fused the wires of the curates, Fr. Loughnane’s radio.
Radios at that time were very scarce and were powered by a wet battery, which had to be changed every now and again and a dry battery and had a connecting wire to very primitive outside aerial, luckily Fr. Loughnane had been called out to a man who was knocked down by lightning on the roadside and who survived. After a prolonged debate the Irish Catholic Church Insurance Company agreed to pay £360 towards the cost of repairs and local contractor, Mickey Mc Gough, was employed to do the repair work. (Source – Fr. Gaynor’s Parish Records)

In August 1939 Rev. Mother Gerald Barry, sent money to the parish priest to adorn the sanctuary. She shared the money from gifts she received from her relatives and friends in America to spend a holiday at home in Lauragh, Inagh. Her donation, which remained anonymous for some time, came to £345. Her brother, Fr. Joseph Barry added £55 to that and statues of St. Joseph and St. Patrick, still in Inagh Church, were a further contribution to the adornment of the Sanctuary.

That curate’s house mentioned in the lightning strike had been built in 1888 by Fr. Michael Foley, the contract being given to his father, Thomas Foley, Ruan, recognised as a fine contractor. In 1968 Fr. Walshe, C.C., took on the onerous task of repairing the church, putting on a new roof, floor and totally renovating and modernising the sanctuary. A modern simple altar further out into the sacristy replaced the old oak altar on to the wall, which priests faced up to the 1960s with their backs to the people, saying mass in Latin. The total cost of these renovations was in the region of £10,000. Fr. Walsh had a great way with people and the local Post Office family, O’Loughlins, gave £3,000 towards the cost. The Inagh people in

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93 Fr. Gaynor, P.P. Inagh / Kilnamona
94 Chapter 1.10.2
England and New York especially contributed generously as did the local parishioners. In 1969, when the Church was rededicated by Bishop Harty, Fr. Walshe had left the parish, but with the Church totally paid for.

The last major works were organised by Fr. Kevin Hogan in the late 1980’s at a cost of £15,000 with local contractor, Cyril Hehir doing the work. Next year, 2008, we will celebrate the 150th anniversary of the building of our Church.

4.5 Cloonanaha Church

At Most Rev. Fr. Fogarty’s request Rev. Patrick Grace, C.C., Inagh, began to collect money in 1917 from the people of Letterkelly and Cloonanaha for the erection of a church in the district. Between local subscriptions and donations from friends in America he collected £460. Most Rev. Dr. Fogarty gave £200; Very Rev. Wm. Marrinan, P.P., gave £150, and Fr. Grace himself gave £30. This sum (£840) was lodged in the bank, and with interest and some later donations (including a further sum of £28 given by His Lordship) it amounted to £1,008 in 1923 when it was invested in Savings Certificates. (Source – Parish Record Books kept in the sacristy in Inagh Church)
When Mr. De Valera was returned to power in 1932, Most Rev. Dr. Fogarty who lacked confidence in the new government deemed it advisable to have two-thirds of the Savings Certificates sold and the proceeds invested in the Irish Sugar Company. In all, the profits from these investments amounted, in 1936, to about £822, which brought the total fund up to £1,830 - sufficient to permit the erection of the new church.

The site was bought from Mr. Thomas Griffin, Cloonanaha, for £20. The architect was Mr. Edward Ryan, Limerick. His fees amounted to £111. Mr. Joseph Daly, Ennis, got the contract, his tender (£1,788) being the lowest. The furniture (altar, confessional, seats and vestment press) cost £421. The Stations of the Cross cost £90. (The frames were provided, on the Bishop's instructions, according to the architect's design; the oil paintings are copies of the famous Stations in Antwerp Cathedral). The oak gate cost £15. The total cost of the new church, therefore, was £2,445. Altar requisites cost an additional £45 - leaving a deficit of £660. This was the position in May, 1937, when Canon Scanlan was transferred to Tulla. Fortunately for his successor generous help was given to pay off the debt. Most Rev. Dr. Fogarty, in addition to his previous subscription (£228) gave £138; Canon Scanlan gave £100; Anonymous benefactor (per Fr. Loughnane, C.C.) gave £50; Rev. Joseph Barry £25; Rev. T. O'Reilly gave £15; Rev. M. Hamilton gave £15; Rev. W. Greene (Liverpool, native of Cloonanaha) gave £5; Miss Mary Ryan (USA) gave £10; Mt. Callan school children, on their own initiative, collected £1/1/0, and there was a trifle less than £1 in the church fund, making £360 in all, and leaving only £300 due. To meet this debt a collection made in the parish realised £145, and the following residents (or former benefactors) contributed towards the remainder.

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95 Parish Record Books kept in the sacristy in Inagh Church
residents) in the church district paid £5 each towards the cost of the Stations of the Cross: (1) Nora Marrinan, (2) Susan Marrinan, (3) John Rynne (Michael) Corrig, (4) Thomas Greene, (5) and (6) Misses Neville, (7) and (8) Mrs. James Moloney, Beene, (9) Mrs. Marrinan (Michael) C. O'Dea, (10) Mr. James R. Crawford, Dublin, in memory of his parents, Richard and Mary Crawford, and his relatives; (11) Mrs. Ned. Lafferty, (12) Miss Nora Murray, (13) Mrs. P. Haran jointly with Patrick Haran (Tom) and John Haran (Terry), (14) John Crawford jointly with Ml. Clune (brother-in-law).\textsuperscript{96}

The deficit (£20) in the actual cost of the Stations was made up by Fr. Gaynor. There remained due £65 to Mr. J. Daly, contractor, which was paid by Most Rev. Dr. Fogarty.

Mrs. Delia Hammond and her sister, Miss K. Kenneally, Pawnee, Ill., USA, sent £5 towards the cost of a Station, when the list was closed. The sum was lodged in the church account to be used for some special purpose. This applied also to a sum of £20 sent by the “anonymous benefactor” (who had already given £50) with a request to provide statues of Our Lord and Our Lady in the sanctuary - it is impossible to find space there for statues. The people of Moughna (Ennistymon parish) contributed generously on the understanding that they could attend Mass in the church. Miss Neville and her sister who paid for the 5\textsuperscript{th} and 6\textsuperscript{th} Stations in memory of their parents and brothers were natives of Moughna. Mr. John Lafferty gave a donation of £9 which was used to purchase the sanctuary lamp. Michael and Mrs. Mahony subscribed £5 which was used to purchase the crucifix for the altar. The Sisters of the Sacred Heart Convent, Roscrea, presented the vestments, a lace alb, and a plain alb.

\textsuperscript{96} Parish Record Books kept in the sacristy in Inagh Church
Miss Catherine Lafferty, Flag Road, Miltown, presented the chalice and ciborium. She was born in Letterkelly, her father was John Lafferty and her mother, Mary Rynne of Derrymore, Ennistymon. She spent most of her life in America. She acted as housekeeper for ten years in the monastery of the Fathers of the Immaculate Conception, Lowell, Mass., USA, and afterwards she worked at Daytona Beach, Florida, where she presented a monstrance and a censor cabinet to Fr. Mullally for St. Paul’s church. The Lafferty family are of Ulster origin - in the North the name is written “Laverty” - and, as this record shows, there is Northern icon in their Catholicity. Possibly their ancestors followed Red Hugh to Clare, and later when they were despoiled during the Ulster Plantations, made their way back to the foot of Mt. Callan with several other Ulster families who also found refuge there. (The short house of the Old Chapel at Inagh was called “Teach na n-Ultagh”, the long house being called “Teach na Bhfear”).

The church bell, manufactured by Matthew Byrne, James Street, Dublin was presented by Most Rev. Dr. Fogarty. The bell was blessed by the Parish Priest (with special faculties) and was given the name “Michael” on May 15th, 1939. It was rung for the first time on Pentecost Sunday, May 28th, 1939.

Holy Mass was offered in the new church by the Parish Priest, for the first time, on the feast of Corpus Christi (May 27th), 1937, and two days later (May 29th) the church was solemnly blessed by Most Rev. Dr. Fogarty. Subsequently Holy Mass was offered by Rev. P. Loughnane, C.C. In addition to the Parish Priest there were present Very Rev. Canon Vaughan, President of St. Flannan’s College; Very Rev. John

On the following day (Sunday, May 30th, 1937) a meeting of the people was held after Mass, the Parish Priest presiding. Resolutions of heartfelt gratitude were adopted, and most sincere tributes were offered to Most Rev. Dr. Fogarty, to Very Rev. Canon Scanlan, to Rev. Patrick Grace, formerly C.C. of Inagh (who had collected £460), and to all our benefactors.

An enthusiastic parishioner also proposed a resolution of thanks to the late Fr. Marrinan who had given £150 for the erection of the church - perhaps this resolution was heard and recorded in Heaven. Special praise is due to Rev. P. Loughnane, C.C., who devoted all his time and energy to organising the people of the district and enlisting their aid in preparing the site, drawing sand and gravel, building the fences and planting trees and shrubs. He gave equally valuable help in the erection of the new school beside the church.

Among the later benefactors of the churches we include the following that occur to mind. We feel certain that we are inevitably omitting some, because in such a matter it is almost morally impossible to avoid unconscious omissions; Very Rev. P.J. Keating; Very Rev. Joseph Barry, P.P.; Mr and Mrs J. Garrihy, N.T.s.; Mr. Joseph McMahon, N.T.; Mrs. Mary Cullinan, Mrs. Catherine Casey, The Garvey family; F.J.C. Nuns; Mrs. Bridget Nolan, Mrs. Custy, Mr. John Foudy, Sr. M. Dympna (Keating), Messrs Rathbourne Ltd., The Greene family, Mr. Owen Linnane, Kilnamona G.A.A., Miss Barry, Ladies’ Committee, Mr. M. McGough, Mrs. D.
4.6 Kilnamona

"Cill-na-móna"\(^{97}\) derives its name from a church more ancient than the ruined building in the graveyard on the hill. (It too is in Kilnamona). The more ancient church, as its name indicates, was located in the marshy ground beneath the hill. According to legend a depression of the soil took place, and by miracle "the church was transferred to the hill overhead\(^{98}\). There are still traces of ancient ruins in the marsh, and within living memory great quantities of building stones were removed from the traditional site. The old church in the marsh gave to the chapel district its ecclesiastical title "Kilnamona", but this name does not appear in the list of station townlands, and neither is it mentioned among the districts in the collection book. The

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\(^{97}\) In papal mandates C.A.D. 1400, referred to as "Kilnamona Uí Buith"

\(^{98}\) Cameos of Historic Clare – published by the Clare Champion
townland around the modern church and school is known as "Knock-a-teampil" - the name given to the hill when a church was built there towards the end of the fifteenth century. This church on the hill was, very probably, in use for nearly two hundred years. It shared in the immunity from invasion and persecution, which was general in County Clare after the battle of Dysart O'Dea until the Cromwellian re-conquest. Almost certainly it was one of the churches in Ennis area, which was not destroyed but "reared up" as the records have it. We may assume, however, that it was abandoned and fell into decay about the middle of the seventeenth century (1651).

The map which is reproduced on page 22 omits the old "church in the marsh" (Kilnamona) but shows the church in the graveyard (see Appendix M) on the hill (Knockateampul). The field marked "glebe" presumably, belonged to the parish priest and the house shown in the eastern corner was his residence before the "Reformation".

In 1929, at Canon Scanlan's request the commissioners of the public works sent an Inspector of Monuments to report on the ruined church in Knockatemple. They refused to accept the structure for visiting.

"It is a late 15th century structure of which only three walls remain. It is built in squared limestone of excellent appearance but set in mortar of poor quality. Its principal feature is a single light ogre-headed window widely splayed internally, the jambs and soffits being in chiselled limestone. There is an interesting back-arch rib worked on the soffits in the solid and set back from the inner face - an unusual and
When the fury of the post-Cromwellian persecutions had died down a “mass-house” was built in the townland of Knockahaurin, about half a mile from Knockatemple (Kilnamona). The field in which the chapel stood is now part of the parochial farm sold in 1971. The site may still be discerned where the ground is very level and slightly raised, but the building itself has completely disappeared. The chapel was a very low long building. It is said that farmers in the locality, not having barns of their own, were allowed, each in his turn, to thrash their corn on its floor. Those near at hand repaired the roof if it were damaged by a storm. It was the recognised meeting place on Sunday evenings, and on week evenings, too, when the day’s work was done. The date of its erection is not known, but very likely it had done duty as a chapel for nearly a century prior to 1842 when the modern church of Kilnamona was built by Father Quinn. It is said that the mason’s charges for erecting Kilnamona church amounted only to £18 - according to the standard wage in 1842. The high altar was “erected to the memory of James Considine” - the date is not mentioned (about 1895). The Stations of the Cross were erected by Very Rev. P. McInerney, PP, by Episcopal authority on November 2nd 1905. The stained glass window over the altar was presented by Mr. Patrick Keane (in 1921) who died in Australia.

An ancient baptismal font dug up a century ago near the ruined church (Knockatemple) had been kept in Kilnamona church, on the floor, for the past eighty years. In 1931 Mr. Thomas Monaghan had it set on a cut-stone pedestal (cost £4-10-
0) as a Holy Water font. The sanctuary lamp was originally presented for Our Lady’s Altar in Kilrush by Mrs. Kelly, a member of a very prominent Catholic family there. It was replaced by a more ornate lamp, and was presented by Dean McInerney to Fr Scanlan for Kilnamona when Most Rev. Dr. Fogarty in 1929 decided that the Blessed Sacrament should be reserved in the church instead of being kept in the parochial house as in former times. By a curious coincidence another Mrs Kelly (nee O’Loughlin of Licaun, resident of No. 4 Thomond Villas, Limerick) paid the cost £3-10-0 of fittings and of having the lamp hung in Kilnamona.

In 1932, V. Rev. W. Scanlan had a new roof put on the church, new floor and altar steps put down in the sanctuary, a new altar railing erected, also a baptistery and as well the church was painted and other improvements were carried out. The total cost of these repairs was £1,181-10-7. The new roof cost £654-10-0. Mrs. Sarsfield Maguire, Ennis, presented the altar railing (£75) in memory of her father, Thomas Galvin of Cahirbanna. She also supplied the pitch pine flooring for the sanctuary and the pedestals and carpets (cost £54) and she had already contributed £10 to the general fund. Her total gift therefore was £139. Mrs. Maguire died on February 13th, 1937. R.I.P. Canon Scanlan (to give him his present title) paid for the erection of the baptistery (£15) and as well he paid for the mastic cementing of the slates a few years later (£16). Daniel O’Keefe subscribed £15, and William Neylon, James J. Hegarty, Ness Mackey, Miss Julia Keating N.J., Miss Ellen O’Keefe, Mr. Owen Linnane (Ennis), Kathleen and Jos. O’Keefe (USA) subscribed £10 each, Miss Delia Monahan, Miss Brigid Keating N.T., Michael Neylon, Jos Barrett, Mrs. O’Keeffe, Patk. Brody, Thady Mackey, John Mackey (Athlone), Miss Nancy Galvin, Nurse Galvin (Dublin) and a New Zealand nun, subscribed £5 each; a parishioner subscribed 10 guineas

Most Rev. Dr. Fogarty sent £100: V. Rev. James Monahan Clarecastle sent £20; Rev. M. Galvin sent £10: Rev. J O'Reilly CC Quin sent £5. Rev. Jos. Barry and Rev. Ged Clune sent £2 each: Rev John Roche, Rev. M. Madden (Ennis) and Rev. Jas Smyth and Rev. Dan Donohue (Kilrush) and Rev. P. Hayes (Newmarket) sent £1 each.100

Parish collections, card tournaments, concerts and a prize drawing brought in the remainder of the fund required. A whist drive held in Ennis by permission of F. Roche Adm realised £10.

The parish collections were paid satisfactorily, those who gave special donations paid their quota of the collections as well. Three leading parishioners and a few of lesser standing gave nothing whatever.

The church committee (elected by ballot), Mr. Myles Keane, Cahirbanna, Mr. Michael O’Looney, Tooreen, Mr. Jim Ryan, Ballyknock, Mr. Thos Monahan, Ballyashea, Mr. Gerald Griffin, Raheen, Mr. Martin Hanrahan, Licaun, Mr. John Power, Ballyduffmore and Mr. Patrick Keane, Ballymongaun, gave very valuable aid. Canon Scanlan pays a special tribute to Mr Pat Keane who acted as Hon. Secretary and proved to be “exceptionally able and reliable”.101 He also praises the teachers of the parish and mentions that among the most notable helpers outside the parish were

100 Fr. Gaynor, P.P. Inagh / Kilnamona
101 Fr. Gaynor, P.P. Inagh / Kilnamona
his teacher friends and acquaintances. Mr Thomas Leyden, Maghera had the contract for putting on the new roof but practically all the carpentry work and other repairs were carried out by Mr Michael McGough, Inagh. When Canon Scanlan was transferred to Tulla in May 1937, he had not alone paid off all the expenses incurred in renovating the church, but as well he left to his successor in the fund special to Kilnamona £114-6-9 to meet cost of necessary repairs to the school. In completion of the work done for Kilnamona church it was decided to have the walls replastered externally, in the hope that this would prevent dampness. The walls were given two inner coatings of cement plaster and then roughcast. This work was carried out by Mr Michael McGough at a cost of £138 in October 1938, the amount required being raised in Kilnamona chapel area.

At Easter in 1939, Miss Julia Keating N.T., presented a harmonious (value about £15) to the church.

In addition therefore to ordinary upkeep costs, improvements to the value of £1,350 have been carried out in Kilnamona church within the past six years and of this sum at least £1100 was subscribed by the people of the district. Renovations were also carried out in 1969-1971 and since then heating, etc has been modernised. (Source – Inagh / Kilnamona Parish Record Books).

4.5 Parish chalices

Inagh - There are two silver ciboria, a monstrance and two silver chalices in Inagh. One of the chalices has no inscription. The other chalice is now 176 years old. It is inscribed: “Me fieri fecurunt parochianti de Kilnamona, anno 1789”. Evidently this
chalice served both chapels for two years, but in 1791 another chalice was procured for use in Kilnamona - as the inscription shows - and since the people of Kilnamona had paid for the first chalice the parishioners in Inagh were asked to pay for the second. It is inscribed as follows: "Kilnamona", and "Sumptibus suis hunc calicem fieri fecerunt parochiani de Inagh 1791" which translates to "Parishioners of Inagh had this chalice made at their own expense 1791". The latter chalice is now kept at the parochial house in Kilnamona.

In addition to a silver ciborium, a very large pyx and a monstrance, there is, in Kilnamona Church, a fine gilded chalice which is inscribed: “Presented by Patrick Keane, Australia, to his native church, Kilnamona, through Very Rev. P. McInerney, P.P., 1901”. Patrick Keane, who also presented the stained glass window, was a native of Ballyashea. He was born on the farm just across the fields from the parochial house. Later Thomas Monahan lived here and it is now owned by Henry Greene. Patrick Keane was a first cousin of Matt Keane (grandfather of Patrick Keane, Ballymongaun).

**Cloonanaha** - The chalice was made by Gunning, Fleet Street, Dublin. It is of solid silver, gilded. It is according to the design of the De Burgo chalice, but the cup, for safety, was made less wide at the top. It was consecrated on August 24th, 1937, by Most Rev. Dr. Fogarty, and was used for the first time, by the parish Priest, on August 29th, 1937, the Mass being offered for the donor, Miss Catherine Lafferty. The chalice is inscribed: “Hunc Calicem Catherine Lafferty donavit pro oratoria apud Letterkelly, Inagh. Ora pro ipsa et amicis suis. A.D. 1937”.

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Miss Lafferty was so pleased with the chalice that she authorised the Parish Priest to purchase a ciborium as well. Luckily a very beautiful little ciborium of solid silver, gilded, according to the De Burgo design (in harmony with the design of the chalice) was discovered on sale at Messrs Hopkins and Hopkins, O'Connell St., Dublin. It was blessed by the Parish Priest and used for the first time on October 31st, 1937 (Feast of the Kingship of Christ). An inscription “Hoc ciborium etc.” commemorates Miss Lafferty’s gift.

**Fr. Quinn’s Chalice** - This chalice was found among Canon A. Clancy’s effects. The executor, on Most Rev. Dr. Fogarty’s instructions, gave the chalice to the Parish Priest of Inagh and Kilnamona for parochial use on July 10th, 1941. (Very Rev. Fr. Rody Kennedy, P.P., was Canon Clancy’s executor). Canon Clancy, in a note attached to the chalice, said “it had been lent to him, in December, 1895, by Mrs. T. Lillis, Churchtown, Cooraclare”.

### 4.6 The Parish Seal

The Seal contains in addition to the official title of the parish - “Inagh and Kilnamona” - an impression of the new church, in order to commemorate the three churches in the parish. It was supplied by Veritas Co. at a cost of £7/10/0 in 1939, according to the design submitted by the Parish Priest. There is no recognised Patron Saint of the united parishes, whose name could have been inscribed on the Seal.102

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102 Parish Record Books kept in the sacristy in Inagh Church
4.7 Priests of the Parish

Chronological order:

At present (2008) we have two priests in our parish. They are Very Rev. Seán Sexton P.P., who resides in Kilnamona and Very. Rev. Kevin Hogan, retired parish priest who is now A.P. (Assistant Priest) and has been in Inagh since 1986. The people really appreciate the service of these two fine priests and maybe that it is apt now to have two parish priests for Inagh and Kilnamona as they were separate parishes originally. Both priests have played a major role in uniting the people of our parish. Unfortunately in time, due to a lack of priests we will be reduced to a one-priest parish like all neighbouring rural parishes.

But lets now go back in time and list the priests since the parish/parishes began.

"The state of the Diocese of Killaloe presented to His Majesty's Commissioners at Dublin, July 1st 1622" by Dr. John Rider, Protestant Bishop makes a complaint from him about "The Multitude of Popish Priests" within his diocese. He was able to list names and addresses of 37 of them. (Dwyer, 1878 – The Diocese of Killaloe)

Inagh and Kilnamona are not mentioned in the list, but, Inagh was then part of Dysart parish – Dysart now is part of the parish of Ruan. Kilnamona was also probably linked with Dysart at this time because after the battle of School Hill (Scumbal – na – ratha) near Dysart in 1562, the castle of Shallee, now a ruin (approx. one third remains) was transferred from Brian Dubh O'Brien, son of the King of Thomond – as ransom as he was taken prisoner – to Teige, son of Murrough, Baron of Inchiquin.
One can presume therefore that Fr. Donnell O'Goivan who is recorded in Dr. Rider's list as parish priest of “Rath and Dysart” had also charge of Inagh and Kilnamona.

In “Frost’s History of Clare” it is recorded on page 559, that Fr. Teige Kerin was parish priest of Ruan and Kilnamona in 1704, his securities being Patrick Burnell of Ranahan, which family name is still there in that townsland and Donogh O’Dea of Moycullen. The Second Act of Queen Ann – June 24th 1704 – required that every parish priest be registered with particulars of his parish, age and place of ordination. The “Oath of Abjuration” came into being in 1709.

The Union of Kilnamona and Ruan parish was merely an accident of the penal days, due to scarcity of priests. The association of Inagh and Dysart had its origins away back in the 12th Century when Dysart Clansmen began to occupy wild and lonely Breintir. Both Unions however came to an end on the death of Fr. Donough O’Quealy and the reasons are now apparent. Fr. Kerin, Pastor Ruan was happy to get Dysart instead of Kilnamona and Fr. Domhnall O’Sullivan (Fr. Quealy’s successor) and a native of Inagh and living there found the exchange to his advantage. In 1744, Fr. Kerin was pastor of Dysart and Ruan.

We may assume that secular priests ministered in Dysert and in Inagh between 1660 and 1690, but their names are not on record. An Act of Queen Anne, in 1704, required that priests should be registered, with security for their good behaviour, and in the return made by the Sheriff of Clare for that year Father Donough O’Quealy was listed as pastor of “West Dysert”; Father Mark Griffey, of “East Dysert”; and Father Teige Kerin, of Ruan and Kilnamona. Many priests on the list belonged to families
who ranked as gentry and possessed great influence; they probably complied with the law as a matter of policy in order to maintain the public and official status of the church; but they may have had the assistance of curates who were unknown to the authorities. The friars, too, though perhaps few in number, were active in the county.\textsuperscript{103} We read that David Fitzgerald, formerly a friar of Askeaton had “removed to Clare” – some time prior to 1714; and Florence MacNamara was captured and transported in 1713.

A further Act of Queen Anne, in 1709, obliged priests to take an oath of abjuration in repudiation of the claims of the Stuart dynasty. The High Sheriff of Clare, Mr. William Butler, took no action against the clergy for their failure to comply with the enactment until, on the report of Francis Burton, in 1711, he received a reprimand from the authorities. Orders were then issued for the arrest of the priests on the pretext that they were responsible for the killing and maiming of cattle. The registered priests presented themselves, voluntarily, at Ennis gaol, among them Father O’Quealy and Father Teige Kerin. They forwarded a remonstrance to the Lord Lieutenant, through the good offices of Mr. Butler, and, in consequence, were released from prison and were allowed to find lodgings in the town pending the Government’s decision in their regard. Evidently the decision was favourable; they were back, once more, in their parishes in 1714.

Father Mark Griffey, pastor of “East Dysert,” had died prior to the issue of the order for the arrest of the clergy. Probably his “parish” had included not only Ballygriffey but also the district around Loughaunaweelaun, in Ruan, where he had resided. After

\textsuperscript{103} Fr. Gaynor, P.P. Inagh / Kilnamona
his death – we may assume – “East Dysert,” situated between Ruan and Kilnamona, came under the jurisdiction of Father Teige Kerin. It was entirely outside Father O’Quealy’s line of country; he resided in the townland of Maghera, near Inagh. The fact that Father O’Quealy was listed as pastor of “Dysert,” in 1714, does not imply that he had acquired Fr. Mark Griffey’s district; the Grand Jurors had in mind to discover whether the priests had taken the oath of abjuration, and were rather careless in setting out their exact spheres of authority, e.g. Father Teige Kerin is described as parish priest only of Kilnamona although he had charge of Ruan – his native parish and a great O’Kerin stronghold – during the entire fifty years of his pastorate.

The association of Father Donough O’Quealy with Inagh is clearly established. He dwelt in Maghera, and his securities were John O’Connell of Breantra, and Richard White of Drombawn.

As already shown in section 1.13 above, Father Donough O’Quealy’s name does not appear in the “Report on the State of Popery” (1731); evidently he had already gone to his reward. We may surmise that he had been ordained c.1685 – 90, and had died c.1725. Perhaps he had chanted brigadier O’Connell’s Requiem, after the battle of Aughrim – the last chant in Inagh for many a day. The brigadier was laid to rest within the ruined sanctuary of Teampul dubh na hEidhnighe, and very probably Father O’Quelaly, and is successor, Father O’Sullivan (as well as Father John O’Hehir and Father Frank Curtin) await the sound of the Last Trumpet in that same hallowed place, close by the O’Connell vault.
The position after Father O'Quealy's death is somewhat uncertain. The "Report on the State of Popery" (which, allowing time for its compilation, has reference to 1729-30) mentions that Father Kerin and Father O'Sullivan were then "priests of Dysert" – a term which may be taken to include Ruan, Dysert, Kilnamona and Inagh. We may infer that Father O'Sullivan had been sufficiently long in the district to be known by name to Ambrose Upton, Rector of Kilnaboy from whom local information was derived for the "Report"; or perhaps Father O'Sullivan had registered as parish priest, in compliance with the Act of 1704. It would seem that Ambrose Upton knew the names of the priests, but not their precise spheres of jurisdiction, hence an inference, from the "Report" that Father Kerin was pastor of the entire area, with Father O'Sullivan as his assistant, is scarcely warranted. If Father Kerin's authority had been thus extended, at the time of Father O'Quealy's death, the arrangement would not have been altered during his lifetime; and it appears from the Sheriff's list, in 1744 – while Father Kerin was still active, though in his 76th year – that Father O'Sullivan was then parish priest of Inagh and Kilnamona.

The evidence of the 1744 list, on that point, is especially reliable for the reason that Inagh had never been associated with Kilnamona in previous official records. The Sheriff, or his clerk, might well have copied from an older list to fill in blank spaces in the 1744 return, but it was another matter to create a new parish; the statement, in reference to Inagh and Kilnamona, must have been made with due advertence and with knowledge of the facts. We may take as certain, therefore, that Father O'Sullivan was pastor of the new parish in 1744, and the presumption is that the union of Inagh with Kilnamona dated from the time of his formal appointment as parish priest. Very probably, Father O'Sullivan had officiated in Inagh (his native
district, I think) from the time of his ordination, as curate to Father O’Quealy, and had continued to take charge of West Dysert and Inagh after his pastor’s death, but without formal appointment as parish priest, during the closing years of Dr. Eustace Browne’s episcopacy. Dr. Sylvester Lloyd, a prelate of great ability, was consecrated in September, 1729. I think we may ascribe to Dr. Lloyd the appointment of Father O’Sullivan as pastor, and the readjustment of parochial boundaries – say in 1730 – by which Inagh was linked with Kilnamona, and Dysert with Ruan.

Further complication arises, however, from the appearance on the scene of a newly ordained priest, Father Patrick Curtin. His name is not mentioned either in the “Report” of 1731, or in the Sheriff’s list of 1744; but in the record of his obit, May 1790, we are informed that Father Curtin “had been parish priest of Dysert for upwards of sixty years,” i.e. since 1728-29. If we take that statement in its literal sense, we have to suppose that Dr. Lloyd had limited the venerable Father Teige Kerin’s authority to Ruan in order to appoint a recently ordained priest, pastor of Dysert – a very unlikely course of action; or, as an alternative, we may suppose that Father Kerin had died c. 1730, and had been succeeded by Father Curtin, whereupon the readjustment of boundaries took place, Father O’Sullivan receiving Kilnamona in exchange for West Dysert.

But against that hypothesis there is the fact that Father Kerin’s name appears as pastor of Dysert both in the “Report” of 1731 and in the Sheriff’s list in 1744. Admittedly, the Sheriff was negligent in compiling the 1744 return; it is possible that he filled in the name of Father Teige Kerin (who, as we must suppose, had been over a dozen years in the grave) from an old list; but error to that extent, in the case of Father
Kerin, was highly improbable not only because he resided near Ennis but because he had saved the lives of some soldiers in Ruan and, in consequence, was well and favourably known in official circles. We may, therefore, interpret the statement in Father Curtin's obit notice to mean that he "had officiated in Dysert for upwards of sixty years," first as curate to Father Kerin, and in due course, as his successor. In any event, we are on fairly safe ground, weighing all the available evidence, in placing the creation of the modern parish, Inagh and Kilnamona, at the commencement of Dr. Sylvester Lloyd’s episcopacy, A.D. 1730. Presumably, Father Daniel O’Sullivan, Gent., who had land in Ballyea, Inagh, in 1664, or of some kinsman who had followed him to Clare.

1820 Fr. Jas O'Shaughnessy was PP probably F. McGuane’s successor. He lived in Knockahaurin – a noted horseman who used to ride straight across country to sick calls.

1828 Fr. Frank Curtin became PP and died there in 1841. He was a native of Rath, his brother Andy married Fr. E. Borry’s sister and lived in Ahasla. He died in 1841. According to tradition he was to have been buried in the Mass House but the grave had become filled with water and he is buried in the graveyard, probably in Fr. John O’Hehir’s grave. Fr. O’Sullivan had been pastor of Inagh, Kilnamona since 1730 and so was the first P.P. of the newly created parish. He built the “Mass Houses” in Inagh and Knockahaurin which served as chapels. Rev. John Hehir was the next P.P., born 1740 and came to Inagh before 1770 according to tradition. He lived in Clounskinna and may have been Fr. Sullivan’s immediate successor. In those days, priests spent nearly all their lives in a parish. Died 1st Dec. 1800.

1803 Fr. Anthony as is on the inscription on the wall rebuilt the old Mass House.

1835 Fr. Edward Cullinan was C.C. prior to 1835

1836 Rev. Andrew Scanlan came from Feakle to Inagh as C.C.

1837 Rev. Patrick McMahon


Fr. Quinn’s curates were

1843 Rev. Thomas Moloney. He wrote many letters to the papers about famine conditions in West Clare and was selected to give evidence before the Parliamentary Commission in London

1847 Rev. Thomas Reid came from C.C. in Dysert.

1851 Rev. Peter Meade who became P.P. of Ballynacally

1861 Fr. James Cahir, a tall stately, dignified and cultured man.

1865 Fr. Joseph Meade – a brother of Fr. Peter Meade. He remained as curate till Fr. Quinn’s death and wrote a great tribute to his friend and parish priest in the Baptism Registry.

Very Rev. Patrick Shannon P.P. Kilmailey, a native of Gurthbofearna, often helped out when he came on brief holidays.

Rev. Mortimer Brennan C.C. Kilfenora often gave a helping hand also.
1840 Rev. Laurence Considine came to Inagh from Kilkee. According to the “Catholic Luminary” replacing Rev. M. Honan (one of the “peripatetic philosophers” may have spent a few months here.

1870 Rev. P. Nagle was appointed by Dr. Power as P.P. He bought a farm in Knockahaumn in 1871 and built the parochial house there. For a year and a half he and his curate lived in Ennis and came to the Stations on horseback. When he purchased the farm he drained it and built the front part of the house and out-offices. During his first year his curates changed often.

1870 Fr. James O’Neill – later P.P. remained a few weeks.
Fr. John McInerney C.C. for three months – later P.P. Killaloe
Fr. M. O’Sullivan C.C. for two months – later P.P. Kinnitty.
Fr. P. Meehan C.C. Oct.’70 (born in Ennis) to 1877
P.P. and curates lived in Ennis until summer ’71

1877 Fr. John Garry C.C. who took an active part in the Luduar and the Parnell Split. He became P.P. in Ruan and drove his pony and trap on to the railway when the West Clare Railway Co., refused to stop there. He got his way about having a station there!


1884 Rev. Michael Foley C.C. remained ‘till 1899 – fifteen years.

1888 Rev. Michael Foley C.C. built the curate’s house in Inagh under the Glebe Loans Act, an acre of land was leased from Thomas Keating Ardnaskea.
For some of this time there were two curates in Inagh.

1886 Fr. Denis O’Dea was sent in March – a few months before Fr. Nagle’s death and stayed until May, ’87.
1886 Fr. James O’Neill was appointed P.P. He erected the school at Gortbofearna in 1889 and Kilnamona schools in 1889. He is buried in Kilnamona Church.

1887 Fr. Thomas Collins succeeded Fr. D. O’Dea as 2nd curate in Inagh. Born in Corofin at Dromaher. While in Broadford in 1888 being a man of courage and principle he opposed the carry on of certain local land leaguers. They fired shots at his house and he went to Australia.

1893 Fr. Pat McInerney app. P.P. He erected the Stations of the Cross in Inagh 1905 and in Kilnamona.

1895 Fr. Thomas Meagher was app. 2nd curate in Inagh

1899 Fr. James Carey succeeded Fr. Foley as sole curate

1906 Rev. Wm. Marrinan appointed P.P. and remained 23 years. A very charitable man, his generosity sometimes abused. When he retired in 1929, he went to live with relatives in Ennistymon.

1907 Rev. Thomas Meehan app C.C. He had a deep interest in horses.

1913 Fr. Pat O’Halloran C.C.

1915 Rev. Patrick F. Grace C.C. He initiated the collection for the new church in Cloonanaha.


1929 Rev. Thomas O’Reilly C.C. a native of Corofin.

1929 Rev. Wm. Scanlan, first as Administrator and on Fr. Marrinan’s death in 1932 as P.P. An addition to his great work for churches and parochial house he reorganised the parish records.

1929 Fr. Scanlan was presented by Dean McInerney with a sanctuary lamp for Kilnamona when Bishop Fogarty decided that the Blessed Sacrament be kept
in the Church instead of the parochial house. In 1937 Canon Scanlan was transferred to Tulla having renovated the church in Kilnamona and leaving £114.0.9 for repairs of the school.

1931 Rev. Patrick Loughnane C.C. He carried out all the work of supervising and organising the building of the new church in Cloonanaha and new school there. He promoted Gaelic pastimes - fox hunting among them.

1937 Rev. Patrick Gaynor P.P. He did a huge amount of research on the history of the parish.

1940 Rev. David Fitzgerald C.C.

1943 Fr. P. Hayes C.C. died suddenly in 1954 – a great judge of cattle, a coursing follower and a hurler.

1945 Rev. Michael Baker was appointed P.P. He died in 1952 and is buried in Kilnamona Church grounds.

1952 Rev. T. Cosgrave appointed P.P. He had a great interest in local history and opened the “new hall” in Kilnamona 1960

1954 Rev. T. Gleeson – two Marian Shrines were erected – one in Kilnamona and one in Inagh.

1959 Rev. Fr. P. Walshe was app. C.C.

1966 Rev. P.J. O’Dea

The following priests have not been written into the parish records yet.

**Fr. P.J. O’Dea P.P.**

Fr. O’Dea was a native of Knockjames, Tulla and went to school in the local school, St. Flannan’s College and St. Patrick’s College, Maynooth where he was ordained.
He served as curate in Mullagh, Coolderry, Dunkerrin and Kildysart before being appointed Parish Priest of Broadford. From there he went to Ballyuilliam, Youghalara and succeeded Fr. T. Cosgrove as Parish Priest of Inagh/Kilnamona on January 19th 1966. He was the last Parish Priest to live in that parochial house because some years later a modern bungalow was built by the Diocese close to the Church in Kilnamona and the parochial house and farm was sold. The new house cost £10,000 to build and the old house and 18 acres attached was sold for exactly that price. Fr. O’Dea lived for some time in a mobile home before finally moving into the new house in spring 1974 and though he retired on the 8th of October 1977, he remained in the parochial house until July 3rd 1978 when he moved to a house in Drumbiggle, Ennis.

Fr. O’Dea died on January 14th 1982 and was buried in Kilnamona Church grounds. He was born on the first day of the last century.

Fr. O’Dea lived very frugally and had a great fear of colds, flue, storms, etc. He always had a Volkswagen Beetle and always bought a second-hand car. He was an unusual character, had a great turn of phrase, didn’t believe in spending money in the parish and certainly raised no debts. He had a very sweet singing voice.

His housekeeper was very loyal to him, always kept hens, which provided them both with fresh eggs.

He dispensed with ceremony very skilfully and had a great interest in stocks and shares.
Fr. John Gaffney P.P.

Fr. John Gaffney was a classmate of the then Bishop of Killaloe, Dr. Harty, as a terminally ill cancer patient, was appointed Parish Priest of Inagh and Kilnamona in succession to Very Rev. P.J. O'Dea who retired on the 8th of October 1977.

Though appointed Parish Priest, Fr. John only spent a few days in our parish and resided at house No. 1 R.H.O., which the Diocese had bought for him. This was necessary as Fr. O'Dea, though retired, still lived in the Parochial House in Kilnamona. Fr. John had been a very keen fisherman up to the time of his illness.

He was so ill when he came to Inagh that had not the strength or energy to say mass or appear in public. I met him briefly one day when I called to welcome him to the parish. He came to us from Bridgetown, Killaloe, where he had been curate and where he was involved in the I.F.A.

Fr. John was a native of Quin, Co. Clare, went to the local school there St. Flannan’s College and St. Patrick’s College, Maynooth. He had served as curate in Templederry, Tulla, Newmarket on Fergus and Killaloe.

His term of Parish Priest was the shortest ever as P.P. in Inagh/Kilnamona and probably in the Diocese of Killaloe. He was buried in Inagh Church grounds at his request on 27th December 1977.
Fr. Pat Ryan P.P.

Very Rev. Patrick Ryan now resides in retirement in Ennis. He was born in Carnacalla, Kilrush and his late brother Peter was also a priest of the Diocese and finished his ministry as Canon and Parish Priest of his native Kilrush. Fr. Pat was educated at the local National School, St. Flannan’s College and St. Patrick’s College, Maynooth, where he was ordained. His first appointment was as a teacher of English in St. Flannan’s College. He served as curate in Clonlara, Scariff, Dunkerrin and Tulla before coming to Inagh on July 10th 1969 as curate, succeeding Fr. Walshe who had just completed the renovation of Inagh Church. Fr. Ryan was appointed P.P. of Inagh and Kilnamona on January 23rd 1978 in succession to Fr. John Gaffney P.P. who died on Christmas Day 1977.

Before he was appointed P.P., Fr. Ryan assumed the post of manager of the National Schools in the parish for a number of years. As manager he set about doing essential repairs to the schools, etc., put in one new floor in Gortbofearna School and took over the E.S.B. bill there. This had been in my name up until then as the only way I could get the previous manager to get the E.S.B. connected to the school was on condition that I would arrange payments for all E.S.B. bills!! He had flushed toilets installed in Inagh N.S. in summer of 1973 and though they were outside under cover, it was a big improvement on the dry toilets that were there up to then. As there was no water scheme in the parish up to then, toilets in all the schools got the water supplies through pumps from wells or, in Inagh’s case, the Inagh river.

Fr. Ryan will be remembered for the building of the new St. Flannan’s N.S. in Inagh, which opened in 1985 and was opened officially by President Hillery in May 1987.
Through negotiations between the Dept. of Education and ourselves we succeeded in getting an eleven twelfth’s grant, which left only one twelfth to be paid locally. This money Fr. Ryan had collected quietly over the years so that when the school was built no one was asked for any extra money. Fr. Ryan took an active part in the Inagh Development Society, which brought a parish farm in 1973 and encouraged development of same. This group is referred to in a separate section.

On the 25th of July 986, Fr. Ryan left to become P.P. in Kinnitty, Co. Offaly and from there became Parish Priest in Quin, where he retired some years ago.

Fr. Oliver Briscoe C.C.

On the same day as Fr. Pat Ryan was appointed P.P., Fr. Oliver Briscoe was appointed C.C. and lived in No. 1, R.H.O., Inagh. That was January 23rd 1978. He remained there until September of that year, when he moved to the parochial house in Kilnamona. Due to ill health he left for treatment on 14th of October 1978. He never returned to the parish or diocese to serve. There was no curate in the parish from the day he left until April 10th 1979. R.I.P. 2007.

Fr. Lawrence O’Gorman

Fr. Lawrence O’Gorman, a native of Doonbeg and a Columban Father, was appointed on a temporary capacity on April 10th 1979 and lived in the Kilnamona residence until July 1980. He later went to Kilkee where he died suddenly on July 6th 1982. He was buried at St. Columba’s, Navan, Co. Meath, since he was a member of the Columban’s Society.
Fr. Michael Keatinge

Rev. Michael Keatinge of Knockerra, County Clare was ordained in 1948 in Maynooth. He had been previously educated at his local National School, Cistercian College, Roscrea and St. Flannan's College, Ennis. He left Ireland immediately after his ordination and served for many years in Tulsa in the Diocese of Oklahoma where he became Parish Priest some years later. He returned to Ireland in 1974 and became curate or as he liked to term it (A.P.) “assistant priest” in Roscrea. On July 25th 1980 he was appointed to Inagh/Kilnamona and took up residence there in the parochial house. He was found dead there on February 9th 1988 having been dead for some days unfortunately.

He was appointed Chairman of the Board of Management of Kilnamona N.S. on August 18th 1980.

He was very interested in choirs and church music and established, with help, the choir in Kilnamona, which still stands as a monument to him.

He was a very placid, relaxed man and loved to wear his cap.

Fr. Noel Lynch

Fr. Noel Lynch came to our parish for a few months to fill a gap after Fr. Keatinge’s death, until a new curate was appointed that year. He was a Columban Father and had previously served in Belize, Africa. He left in July 1988 for the Galway Diocese where he still serves.
Fr. Joe Nelson C.C.

Fr. Joe Nelson was born just down the road from St. Flannan's College in Ennis. He was an only child and having finished his secondary school education in St. Flannan's, he went to St. Patrick’s College, Maynooth, where he was ordained a priest for the Killaloe Diocese.

He returned to St. Flannan’s College as a teacher of English and spent many years there. He was my first secondary school teacher, being the teacher of the first morning class. He was one of the few friendly faces of that era of the mid to late fifties in St. Flannan’s. He had a great command of the English language and obviously loved it. He never used punishment – physical or otherwise – and didn’t need to as students learned from the example of his love and his pleasant, winning smile.

He left St. Flannan's after many years of faithful service and went to Nenagh as curate. He also served as curate in Killanena and Scariff before coming to take up duty here in July 1988. He served dutifully here both with churches and schools and died after a brief illness on May 21st 1995. Ar dheis Dé go raibh sé.

Fr. Kevin Hogan P.P.

Fr. Kevin Hogan P.P. came to this parish as parish priest in July 1986, succeeding Fr. Pat Ryan P.P., who moved to Kinnitty, Co. Offaly as Parish Priest. Fr. Kevin was born in Feakle and was educated in the local National School, St. Flannan’s College, Ennis and Maynooth College, where he was ordained in 1949. His first appointment as a young priest was in West Ham in England and later moved to the parish of
Barking in Essex. He spent a total of two and a half years in England and his first appointment in his own home Diocese of Killaloe was in Mullagh. He began there in 1952 and moved to Lissycasey from there as curate in 1959 where he spent twenty three years. He moved from there to Cranny in 1982 and became parish priest there. He was P.P. of Cranny for just four years before he was appointed parish priest here in July 1986.

He is known as a very kind, generous, forgiving and charitable priest and is much loved by the people especially the elderly for whom he has a very soft spot. He visits those housebound for the first Fridays every month and visits those in hospitals on a very regular basis.

In his younger days he was a very keen hurler and played senior hurling with his native Feakle and also the Clare Senior Hurling team. He has a keen interest in all sports especially G.A.A. up to the present day.

He will be remembered also for his interest in buildings and indeed for his way in getting volunteer parishioner workers to help in building parish property, his greatest achievements being the new Church in Lissycasey and the priest’s house in Inagh, which he got built on the site of the old one in 1987/88 shortly after coming to the parish. This was followed by renovations to the Church and altar area in Inagh Church in 1988. Most of this was done by local contractor Cyril Hehir and his team. He also had the windows glazed and sealed as there was dampness getting through on same. He also developed the new graveyard in Inagh.
As school's manager he saw to it that all schools had sufficient funds to do necessary repairs and provide modern equipment and facilities. He is in his eighties now, but still serves the people and the present parish priest, Fr. Seán Sexton, very well.

**Fr. Seán Sexton P.P.**

Fr. Seán Sexton, present parish priest of Inagh/Kilnamona was born in Frure, Lissycasey. He was educated at the local National School, St. Flannan’s College, Ennis and St. Patrick’s College, Maynooth, where he was ordained.

As there was no vacancy in the Diocese of Killaloe for a priest at the time, Fr. Seán was sent to Gort for one year. On returning to our diocese a strange series of events was about to unfold in a very short time. He went to visit Bishop Rodgers to get an appointment in the Diocese. As there was no vacancy right then, the Bishop sent him to Doonbeg to help out while the curate Fr. Taaffe was on holidays. But before his appointment with Bishop Rodgers, the Bishop died suddenly. Dean Quinn was now in charge of the Diocese pending the appointment of a new bishop, but, he too died suddenly at the month’s mind mass for Dr. Rodgers before Fr. Seán had got an appointment with him. Monsignor Hamilton was now in charge of the Diocese and Fr. Seán’s first real appointment to the Killaloe was to Birr in 1966 where he remained from August ’66 to December 1967. The new bishop, Dr. Michael Harty transferred him to Nenagh until August 1968. In autumn of that year he went to Swansea University in Wales where he studied for one year.

In September 1969, he came back to Ireland and was appointed chaplain to Ennis Vocational School, where he remained until summer 1974.
That summer he was appointed Diocesan Director of Youth Work in the Ennis Youth Services Building and still holds that post.

In 1995, he was appointed curate in Inagh/Kilnamona and became Parish Priest in 1999 when Fr. Kevin Hogan retired. Fr. Sean’s brother, Fr. Pat is Parish Priest in Scariff.

We now have two parish priests former and present, serving us in our parish and are lucky to have both.

Fr. Seán is a fantastic organiser and coordinator with help from members of the parish council, liturgy groups, ministers of the Eucharist and a finance committee is restructuring the parish to face the future with confidence. The next big event for him will be the celebration of the 150th anniversary next year of the building of our church in Inagh and we all look forward to that.

4.8 The Pilgrimage to Lourdes

Mary Grace Moloney - Aged 18, of Maurice’s Mill, Inagh, Co. Clare

The following history of the case of Mary Grace Maloney is compiled from particulars supplied by Very Rev. Canon Burke, P.P., Clarecastle, Co. Clare, and obtained by him (in writing) from the girl’s parents and the various doctors who attended her from time to time.

Up to nine years of age, Grace (as she is called) was a strong healthy child, but about this time she complained of pains in her right leg, though no notice was taken of them.
In March, 1906, she had a severe febrile attack and was attended by Dr. O'Dwyer of Ennistymon. After the first day of her illness she was unable to move her right leg, and the knee became very much swollen and painful. After six weeks' treatment at home the doctor ordered her to the Co. Clare Infirmary for operation, as the bone had become diseased. She was admitted to this institution on May 8th, 1906, where she remained 134 days. During her stay in the Infirmary she was operated upon by Surgeon Faris on three separate occasions. On the first day he opened a large cavity on the inside of her knee, which he informed her parents was of a tubercular nature. Whilst in the infirmary the patient developed scarlet fever and was removed to the Fever Hospital, Ennis. In January, 1907, Grace returned to her home much improved and able to walk fairly well, but her knee was not at all cured and was still stiff and much swollen and discharged freely from the site of the operation wound. In September, 1907, the leg again got bad and she was removed to the Mater Misericordiae Hospital, Dublin, where she was operated upon by Surgeon Blayney for “Tubercular Disease of the Femur”, and the operation, according to the Hospital Records “of chiselling away diseased bone”. After six weeks' stay in hospital she was removed, on the advice of Surgeon Blayney, to her native air where he said would be conducive to her restoration to health. The wound continued to discharge on her return home and she was placed under the care of Dr. Denis Keane, of Ennistymon.

Dr. Keane, writing on the 20th October, 1913, says: “She came under my treatment a few months after the operation, about three years ago, able to walk but the wound was not quite healed. She soon showed improvement in her general health, as well as in the healing of the leg. However, in about six months she came back complaining of
pain and tenderness over the original site and I operated, removing all tubercular tissue as far as I could, and leaving, as I thought, no trace behind”.

After this the patient went home and she was much better, but the wound did not heal up till June 1908. Even after that the leg and knee were stiff and sore, and her general health was very poor. Her original trouble soon returned, and again Dr. Keane operated, removing a large amount of diseased tissue, and she returned to her home apparently cured, but the improvement was only temporary and the leg again broke down, and in Dr. Keane’s words, “Her condition became worse than before: she could not put her foot on the ground and had to get about on the tips of her toes”.

In July, 1912, an abscess formed on the old scar.

Dr. Kinmouth gives the following report of her case at this time:

Report of Dr. Kinmouth

Mary Grace Maloney was a patient of mine from July to December of last year (1912). Her history previous to coming to me was of frequent operations on the lower part of the femur (or thigh bone), which were of temporary benefit. On examination when I first saw her, the tissues of the knee joint were inflamed and swollen, the knee was flexed and she walked upon her toes in order to relieve pressure about the joint as pain was considerable when the leg was fully extended. At certain periods of about four weeks duration there appeared to be exacerbation of the condition which occasionally ended by suppuration taking place from the site of the scars left by operation, there was also extreme tenderness on pressure over the affected part. She
got tonic treatment with diet, etc, and during a quiescent period was beginning a course of Vaccine Inoculation with Tuberculines. After the first inoculation she developed a slight rise of temperature which soon became normal after which she again received another. These set up a redness and inflammation in the scar and surrounding tissue which pointed to a positive reaction with the tuberculines. An abscess formed which was opened and drained. The inoculations were then continued regularly for a couple of months when there were signs of improvement in the condition of the limb and general health of the patient, the parts were not so tender, and the inflammation had sensibly decreased, the scar becoming soft and pliable, the patient was also able to extend the leg with comfort and walk with the foot firmly planted on the ground. There was, however, some tenderness still on deep pressure over the affected part, but no suppuration had taken place. As she had been free from any recurrence of discharge from the wound, I allowed her to return home, and from what I have since learned she remained free from trouble for a short period, 6 or 7 weeks, when she again had a relapse. I again saw her since her return from Lourdes and on examination find that the previously affected parts at present appear free from any active disease. There is no tenderness on pressure nor any sign of inflammation, the limb is quite flexible and she walks without trouble. The scar tissue is soft and pliable and her general condition appears entirely satisfactory.

Grace’s father describes her condition in March 1913 and from that to her departure for Lourdes, as follows: “Early in March of this year (1913) she was feeling somewhat better in health and we sent her to the Dominican Convent in Galway at the end of March, but she had to return in May very much worse and she continued getting gradually worse up to the very day she left for Lourdes. She could not put her
heel on the ground but had to walk on her toes. Her knee was swollen and painful, and the leg to the ankle was very much swollen. At the ankle there was a large swelling, like a second ankle. She felt it painful to walk or even touch her foot or knee, but still she limped along. The old scars of the operation looked sickly, the glands in the neck were swollen, and her colour was sickly pale. She had all these symptoms since she returned from Galway until the day she left for Lourdes”.

This then was the condition of Grace Maloney on the day of her departure for Lourdes as testified by her father and mother, and verified by many who saw her on the journey. Now comes the story of the cure. On Friday, September 12th, the first morning after our arrival, Grace with some difficulty limped to her place in the great procession, which was about to start for the Grotto, but her knee at the time was extremely painful and those who accompanied her feared she would not be able to take her place with the others. Despite her pain and difficulty in walking, however, the young pilgrim persisted and soon her reward came. What occurred is best told in her own words.

Grace Maloney’s Statement (source - Molua 1942)

I went on the Irish national Pilgrimage to Lourdes last September. I was then suffering from a tubercular knee which gave me great pain and trouble. I suffered a great deal on my journey and when I arrived in Lourdes the pain was very bad. On Friday morning, the twelfth of September, I went for the first time to the grounds adjoining the Church. It was about ten o’clock, and a procession was forming to go towards the Grotto, I joined the procession and it started for the Grotto about half past ten. I found it almost impossible to walk, but with the help of two ladies I managed to
get along for some distance. The pain was becoming worse at every step and I felt as if I could go no farther when I felt a very sharp pain in my ankle and it seemed to run from the ankle to my knee. When it got as far as the knee it was so bad that unconsciously I stretched my leg out, a thing I had not done for a very long time before. The pain, soreness and dwelling all disappeared at that moment. I was at the time opposite the crowned state of Our Lady and it was about a quarter past eleven. I felt perfectly cured and I could walk with the greatest ease and continued to walk all day without the least difficulty.

Grace Maloney,
17th February, 1914

Finally writing on the 3rd March 1915, Dr. Keane says:

"I examined Miss Maloney on Saturday last. There is no evidence of any disease at present, and as far as I can judge no likelihood of a recurrence. The scars resulting from the operations performed still remain but are quite healthy. There is no thickening of the bone, nor swelling of the knee joint, the movements of the joint are quite normal, neither is there any lameness or tenderness anywhere round the joint. Tubercular disease being essentially chronic, both in its outset and its subsequent course, I regard the sudden disappearance of symptoms and sings as altogether outside the natural course of events".

Ever since Grace’s return she has been kept under observation in order that her case might be fully reported to the Investigation Committee. Canon Bourke, P.P., Clarecastle, Co. Clare, writing on February 10th, 1914, says “I saw Grace Maloney today, she is in perfect health. She assured me, as did also her father by letter, that
there has been no pain or twinge of pain, no soreness, swelling, or any feeling of discomfort in the knee since I saw her last. The filling out of the cavities has continued and everything is exceedingly healthy”.

Mary Grace Maloney became a postulant in the “Little Company of Mary, St. John’s Convent, Limerick, and died there on January 22nd, 1915. Grace Maloney’s father, John P. Maloney, was a former principal of Gortbofearna National School and her sister, Catherine Maloney, taught there until she died in the early 1950s.

4.9 Blessed wells

There are a number of Holy Wells in our parish nicely scattered to the four corners. The Holy Wells of the Christian era were obviously places of worship in pagan times, but were neatly changed to blessed ones by the early Christians. When one thinks of innocent times centuries ago people of that era are easily forgiven for thinking that the spring well was a gift from the Gods. What is obvious now to modern man was very mysterious to ancient peoples.

The spring well was a place where ones spirit and thirst were replenished and where goodness flowed. There are a number of wells in the parish as stated and the best known and most visited is St. Flannan’s Well in Drimanure, Maurice’s Mills. There is a holy well in Pat Greene’s land in Muckinish and there is an old disused graveyard nearby. It is called Tobar Líonáin. This information was given by Pat Greene who died in 2006. The blessed well and graveyard on same lands are to be restored this year. “Líonáin” is the same as Flannán and has a corresponding name in Liscannor parish - Kilaspuglinnane” - Cill Easbog Fhlannáin.
4.9.1. St. Flannan’s Well

St. Flannan’s Well, called after the patron Saint of our Diocese, is situated in Michael Shannon’s land in Drimanure. Since time immemorial it has been a place of pilgrimage on the Saint’s Feast Day, December 18th. Long ago people came in great numbers to do their rounds at the well and some of them stayed overnight before treading the long rough roads home again.

There were two crutches left there by a man who was cured there, about the year 1882. There is great faith locally in the healing powers of the water from the Holy Well, especially for any eye ailment. A story tells of a priest, from America, Fr. Barry, having a request granted after visiting the well. He told a local old man that he had travelled to Lourdes, Rome, Knock and other renowned places, but had his request granted only after visiting Drimanure.
An old story tells that up to 1805 the two wells were about thirty steps up the hill from where they now are but some evil deed was done at the well on St. Flannan’s night and the next morning they both had moved to their present position. The old well is still to be seen.

There may be a simple explanation for this occurrence as it is a well known fact that springs often change. Also, if a hole is dug at a lower level than the present level of a well it is quite possible and likely that the original well would go dry.

The well was first covered in 1880 by a handyman named Andy Casey. The structure of the well was completely renovated in 1958 by Johnny Barry, Joe Barry and Paddy Barry of Drimanure. Pakee Griffin, Maurice’s Mills, made a lovely gate for the entrance to the well. £72 was gathered to pay for the material used. All the local people gave voluntary help in quarrying the stones in Garvey’s Quarry and bringing them to the Blessed Well. Walls were made and hedges set by them also. Thanks to the fine work done by these people, the rounds can now be done in comfort.

The ‘rounds’ at the well consist of an Our Father, seven Hail Mary’s and the Apostles Creed. People usually do five rounds. There is also a hole inside the gate in the shape of the Saints head. It is supposed to be a cure for headaches to lower one’s head into this. People usually say one Our Father and three Hail Mary’s here. When the rounds are completed people take three sips of the holy water in honour of the Blessed Trinity.
This well was formerly known as Tobar Naoimh Aodha - the well of St. Hugh or Tabar Naoimh Eadhbh - the well of Saint or Holy Eve.\textsuperscript{104}

For many years now mass is celebrated at the well and four years ago a roadway was made with voluntary labour and a County Council grant. Mass at the well was broadcast on RTE 2 years ago. There is also a holy well in Joe Greene’s land in Knocknakilla called after St. Darragh and this area is presently being renovated (October 2007). The Holy Well, Tobar Líonóin, in Greene’s land in Muchinish will be reconstructed in 2008.

Ordnance survey maps also show one in Lettermoylan, Mount Callan. Near Ballyashea, just north of Morgan’s lake there is a disused holy well. Tobar Laichtín, Tobar na Taise and Tobar Iníona Baoith are inside the Shallee river in Kilnamona and also one near Pilkington’s at the end of Brohane Lake known as the well of the “Three Golden Friday’s”.

Fr. Myles Ronan draws attention to March 29\textsuperscript{th} as being the Feast of the Virgin’s Eithne and Soadhealbh, two daughters of Baoith. In the Leabhar Breac, they are associated with the devotion to the Divine Child.

The name Baoith appears often locally. He is patron of Quin and a holy well exists in Crusheen in his memory. Also, the next parish has a townsland called Killnaboy - Cill Iníne Baoith. There is also reference to the Saint near Donabate, Co. Dublin.

\textsuperscript{104} Tone Cotter, R.I.P. and Johnny Barry
4.10 The stations

House masses, known as "the stations" were prevalent in our area up to twenty years ago. This goes back to the penal times when mass had to be in secret. What it amounted to was that few neighbouring townslands would be grouped together for this purpose and every house in turn held "the Stations". It was a big ordeal and huge preparations had to be made. There was a bit of not only "keeping up with the Jones' involved, but in many cases, outdoing the Jones's as well!

The house, the surrounding buildings and area got a thorough makeover. The thatch was repaired or maybe completely redone. The walls were whitewashed - a mixture of lime and water, the yard or street as it was sometimes called, had to be swept and tidied and any bushes or hedges had to be trimmed. If there were a flowerbed (which was scarce enough in rural places) it had to be at its best. Mass was usually in early morning, 8:00am being the most common time and mass servers who were not used to be serving mass in the church were trained specially by the local schoolmaster. Boys loved this as they would be late coming to school on that day and also got a little financial donation for their work from the farmer.

They would also get breakfast in the neighbour's house and we all remember that the food in the neighbour's house was always nicer than you got at home!! (Imagination they say is as good as a physic to a fool" and this was true in this case!) There was something special about the mass server's return to school. They had a smile on their faces and of course worked their Sunday best - they shone out for that day anyway!
The Stations placed a very heavy burden on the woman of the house. She had to do all the inside work, brush, wash and scrub everything, clean the windows, bake fresh bread, get fresh eggs from her hens and present the food in a fitting manner. There was many a story told about the boiling of the egg for “the priest”. It had to be perfect, soft or hard, exactly as he required. “Bullets, Bridgie” as the Seanchaí Eamonn Kelly’s story told were a disaster.

It was a very early morning rise for the whole household. The farmer milked the cows early, fed the pig and stock, cleaned the sheds, etc, all had to be done before the neighbours began to arrive and they did arrive early. The wife was busy preparing the house - a good turf fire was vital, the kettle was boiled several times or put on the boil - you’d wonder why as everybody was fasting from before midnight the night before, the ‘parlour’ was done up to the last with the table set, best tablecloth and the china tea - set laid out and everything of course polished up to the last. The brass candlesticks which every house had were like mirrors the shine was so good after a good coat of “brasso”.

The “parlour” or the “room” was used only for very special visitors and for very special occasions and a fire was lit there for this occasion and an odd time we’d hear of the crows having their nest built there since the year before and there would be consternation in the camp when the room filled with smoke and of course ‘twas always someone’s fault!!

“Would you like a brown or white egg, Father” was a regular question and “how would you like it boiled, soft, hard or medium”. There was always a boiled egg -
never fried or never any other food other than bread and of course salt and pepper properly presented and mustard was a speciality or luxury.

As the priest arrived he was greeted by the farmer and his wife at the door, one of them holding a blessed candle (all such candles were blessed in the church on Candlemas Day in early February). The woman of the house and indeed all women wore their hats or shawls and the men removed their hats or caps when the priest arrived and didn’t put them back on again until he had left.

Men always wore hats or caps fulltime (except in bed) in those times and that tradition hasn’t fully died out yet. There are still the few wearing the caps. In earlier times the priest arrived with his leather bag holding vestments and chalices, etc, and he arrived on foot or on horseback. If he came on horseback he rode to the front door where the farmer took the horse from him and brought the animal to be tied up and watered and fed with fresh grass and/or oats.

When the welcoming ceremony was over the priest went up in the room and heard confessions. In those years and up to the 1950’s people didn’t go to Holy Communion at mass unless they went to confession first. Some priests were notoriously wicked in confession so going there was an ordeal, especially for those who had very bad sins to tell, especially sins of the flesh!!

4.11 Marian Shrines

1954 was dedicated a Marian Year by the then Pope, Pope Pius XII, and there was renewed dedication to Our Lady in various ways. Inagh Church is dedicated to the
Immaculate Conception and the people of the time thought it fitting to erect a Marian Shrine. A committee was formed to do same and money was collected and a lovely shrine was built.

A local committee also got together in Kilnamona with PP, Fr. J. Cosgrove, as treasurer. As there was a surplus of funds a processional cross and a ladder, for doing out odd jobs around the church, were purchased. Both shrines remain in excellent condition. In 1955 Mr. Miko Reidy, Ennis and formerly of Inagh and a blacksmith by trade made and presented a lovely gate to the shrine in Inagh (Parish records).

4.12 The Ballyea Graveyard and Other Children’s Burial Grounds

There is a graveyard, now disused, situated on a hillside in Ballyea, in Conlon’s land and renovated and restored just four years ago by the Conlon Brothers, P.J., Jimmy and Peter.

It contains one vault, one marked family grave and a number of unmarked graves just marked by a stone with no inscription.

The vault has an inscription as follows:

“Erected by P.E. Reily, Justice of the Peace, to the memory of his dearly beloved wife, Elizabeth Reilly, who died on 27th December 1870 aged 72 years. Requiescant in Peace. Amen”
Reilly was a local landlord and it is noted that there is no “O” in the name and as such the name is extinct. The other grave marked and inscribed on a cross has this inscription: “In loving memory of Margaret Doherty who died 6 February 1925 aged 76 years. Erected by her beloved husband, Tom Doherty, Ballyea, R.I.P.” The last person, a Tom Doherty, was buried in this grave in 1950 and no one has been buried in any grave in that graveyard since. There is no explanation in the mind of any elderly local person as to why no one else has been buried there since. Parish records don’t record the last man’s burial or do they even note the existence of such a graveyard.

There are a number of children’s burial groups (unbaptised children) in the parish, this Ballyea one being one of them. They are commonly known as “Citizens”. There is one in Barry’s land near my own home, one on the roadside as one travels from Maurice’s Mills to Inagh, on the bank of the Brocagh River, near Garvohill, one in Naughton’s land in Licaun, one in Mount Callan, near Tottenham’s and one near Greens in Muckinish, beside Tobar Naomh Fhilionnáin, where some adults are also buried.

In those dark days stillborn babies or unbaptised children were buried secretly by night in those graves. Please refer to Appendix M for graveyards used at present in the parish which are in Inagh and Kilnamona.

4.13 Rev. Father Garrett Shannon

This section narrates the life of Fr. Shannon, Gortbofearna, Inagh, who ministered in Australia for many years and left a mark in this parish.
The parishioners of Murrumburrah, Australia, were plunged into deep grief when they learned that their beloved Parish priest, Rev. Father Garrett Anthony Shannon had passed to his eternal reward in Lewisham Hospital, Sydney. He had been in ill-health for some time, but strong hopes had been held of his restoration to health. The late Father Shannon went from West Wyalong to Murrumburrah in February, 1933. He was a most zealous pastor, loved and esteemed, not only by his own congregation, but also by all classes and creeds. Universal regret is expressed at his death by all who knew him.

At the funeral His Lordship Most Rev. Dr. Barry, also a native of Inagh preached the panegyric. He said; “I ask all present to offer up your prayers for the repose of the soul of the late Father Shannon, whose mortal remains now lie in the church. His life was comparatively short, but it was good and worthy. He was a zealous priest of God and an earnest pastor of souls. He loved the House of God. You all know only too well how he carried out his great ambition to build the beautiful Church of St. Anthony. Death was probably hastened by his anxiety to have the work of erecting this magnificent church carried out in a proper manner, although there was no foundation for that anxiety. Father Shannon loved the beauty of the House of God, wherein the glory of God dwelleth.

He wanted everything to be of the best material. Father Shannon began his sacred duties at Temora, subsequently going to Henty and West Wyalong. Finally he came to the Murrumburrah parish where he administered to his people for the past two years. The people loved him and he loved them. They recognised his worth and cooperated with him. At West Wyalong, Father Shannon erected a magnificent church.
costing over £20,000, which stands as a memorial to his zeal and devotion. Now he has been called away, and his departure from this life has been somewhat sudden, although he was well prepared. He knew he had not long to live, and he made the best possible preparation for the call. Let us hope that he has already heard the welcome words: “Well done thou good and faithful servant, thou hast been faithful over a few things, I will place thee over many, enter now into the joy of the Lord”.

The late Father Shannon was born in Gortbofearna near Inagh 55 years ago. He received his early education in St. Flannan’s College, Ennis, graduating to St. Patrick’s College, Carlow, where he was ordained in 1903. After his ordination he ministered for three months in his native parish of Inagh/Kilnamona during the illness of the late Father W. Marrinan, who was then Parish Priest. This was the only duty that Father Shannon ever did in this country. Shortly after this he was called to the Australian Mission. Although he never revisited his native Clare he kept in constant communication with his relatives during his life. He was a brother of Mrs. Wm. Barry, of 77 Parnell Street, Ennis, of Mrs. Daly who resides near Ennistymon, and of Mr. Michael Shannon, of Inagh. Bequests of £100 each were left to both the Boys’ and Girls’ Roman Catholic Orphanages at Goulburn were contained in the will of the late Rev. Father Garrett Anthony Shannon, parish priest of Harden-Murrumburrah.

The will, probate of which was granted, provides for the administration of an estate valued at £2,282.

Deceased died on May 5th, aged 56 years.
The late Father Shannon, appointed the Rev. Father Austin Henry O'Connor, parish priest of Taralga, and Rev. Father James Carragher, of Ungarie, executors and trustees.

He directed his executors to pay the sum of £100 to such priests of the Goulburn Diocese as they should decide upon for the repose of the souls of his parents, and his brothers, Anthony and Patrick, and his sister, Mrs Bridget McCarthy. He also bequeathed £100 in the same terms to be used for the repose of his own soul.

To his housekeeper, Jane Harden Wharton, he left £500, and directed that after these legacies had been paid in full £600 should go to his brother, Michael Shannon, of County Clare, Ireland.

His other bequests were: £100 to the Boys’ Orphanage, and £100 to the Girls’ Orphanage, both at Goulburn and £100 to the Girls’ Orphanage at Thargoona, via Albury.

His executors were directed to spend out of his estate up to £100 for the erection of a headstone and kerbing over his remains.

The late Father Shannon left a sum of £200, if that sum was remaining in the residue of the estate, to be spent by his in the purchase and erection of a bell at St. Mary’s Catholic Church, West Wyalong. He directed that if the residue did not amount to such a sum, then such as remained was to be used for this purpose. If at the time of
his death, a bell had been erected at St. Mary's then the sum was to be used on such improvements as were necessary at the church.

Father Shannon expressed the desire that the bell should be purchased from "one Byrnes, bell founder, or bell merchant, of Dublin."

Any residue over and above these bequests was to be equally divided between his brother, Michael Shannon, and each of the treasures of the three orphanages mentioned in his will.

There was a very large congregation in St. Anthony's Church, Harden on, Tuesday, 4th inst., for the Month's Mind for the repose of the soul of the late Father G.A. Shannon.

His Lordship Bishop Barry presided. The Right Rev. Monsignor O'Connell was present in the sanctuary. The celebrant was Rev. Father A. O'Connor; deacon, Rev. Father O'Doherty; sub-deacon, Rev. Father Jas.O'Connor; deacons at the throne, Rev. Father Duffy, C.S.S.R., and Rev. Father Michael, C.P.; master of ceremonies, Rev. Father Moore; chanters, Rev. Fathers Gilby, Collins, Deegan and Comerford.

Rev. Father Slattery preached the panegyric. He took as his text, “I am the Good Shepherd; I know mine and mine know me” (John 10:11), and said: Jesus Christ is the only one perfect model of the Good Shephard. Every true follower of Christ should try to imitate and follow the good example set by Our Saviour. They should try to make the world a little better and a little brighter. Every priest endeavours to carry out his sacred duty according to the will of the Divine Saviour. The late Father Garnet Anthony Shannon who has passed away, was a king friend and a devoted pastor, around whose bier we gather to-day to lament and mourn. He loved the people; he loved the diocese. His earthly career came to an end before he was far advanced in years, and his noble soul went to his God. The priests and the people all loved and admired Father Shannon, and many a bitter tear has been shed by his loving friends at his departure from amongst them.

Father Shannon has left two lasting monuments to his memory. These are beautiful and sacred edifices, built for the greater honour and glory of God. At West Wyalong a magnificent church was erected by Father Shannon, which is the pride and admiration of every Catholic who worships inside its sacred walls. Subsequently, he built this beautiful Church of St. Anthony at Harden, in the Murrumburrah parish, and the people there are also proud of their grand church. The reasons why Father Shannon was able to build the two magnificent edifices was because of the beautiful life he had led; he held the respect, love and confidence of the people, who gladly rallied around him and co-operated with him in his noble efforts.

The late Father Shannon had two special characteristics. He was a true gentleman, and he had unfailing charity towards the poor, which proved him to be a true
Christian. He was a loving pastor, and never acted hastily, never easy to be annoyed. He treated everyone with kindness and respect, and his gentlemanly ways endeared him to all. He never used a hurtful phrase to anyone. He was loved by all his brother priests. They were always welcome to his home; he treated them with kindness and consideration; they were received with a smile and a handshake. Every young priest looked forward to the chance of being Father Shannon’s assistant. He was no mean orator and on many a Sunday morning he delivered and eloquent address to his congregation in terms that captivated their hearts and inspired them with high Christian ideals. He followed the example set by his Master. He went about doing good and comforting those bowed down with sorrow. The people admired him for his wonderful acts of charity. One particular instance of charity could be mentioned. A certain poor man who had no friends in the world was very ill. Father Shannon visited the sick man, brought him to his home and put him into his own bed. He then nursed him and looked after him until he was cured of his ailment, and was restored back to his former health and strength. Actions like these used to make a great impression on the pagans of olden times.

Alas, the work and anxiety he experienced aggravated his illness, and his death was somewhat untimely. He laboured as if the sole purpose of his life was to have this church erected. God willed, however, that he never had the privilege of celebrating Mass within its hallowed walls. The only religious ceremony at which he was present was when his body was brought into the church, still in death. His was the first Requiem Mass celebrated in this church. Facts like these should make an impression on everyone, and make them consider that the world conditions are vain, fleeting, and transitory. Father Shannon’s name will always inspire prayer, and his memory will
never fade away from his people. He lived a good and holy life, and died a happy death, having followed the example of the Good Shepherd. On May 5th his soul was claimed for heaven - R.I.P.

4.14 Memories of the Diocesan Pilgrimage to Lourdes 1958

This marked the centenary of the building of the Church in Inagh in 1958 and a pilgrimage was led by the then Parish Priest, Fr. T. Cosgrove, to celebrate that event.

“Come to Lourdes! Come to my city! There will you witness the many miracles wrought by my Son in confirmation of the Marian teaching of the Catholic Church.”

Words like these have echoed throughout the Christian world since Our Blessed Lady asked St. Bernadette to proclaim the hallowed grotto a place of world pilgrimage. In response to his call our Diocese answered with a truly marvellous expression of Faith during this centenary year.

June 10th was the great day for our Pilgrimage; but as the train pulled out from Ennis station, after the Liturgical opening at the Cathedral, very few realized the twelve months of preparation. Many meetings of the Diocesan Committee were held – experience learned from the pilgrimage of 1954 was called upon – under the guidance of the Chairman, Spiritual Director and Travel Agent, difficulties were ironed out until all was ready for the Great Adventure. Our Pilgrims numbered six hundred. Four hundred and fifty journeyed overland, one hundred chartered planes from Dublin, while fifty invalids were taken by air from Shannon. In choosing these invalids a very fair representation was given to the whole diocese, no easy task especially with so many applications during the last rush days. The overland group, led by our
Bishop left on Monday 10\textsuperscript{th}, while the planes flew out on Thursday, and all arrived at Lourdes on that same night.

In the local Press of 1954 Canon Vaughan gave us a wonderful pen picture of the overland route. We, however, did not enjoy his glorious sunshine on the first June evening of our travel. We were not spared the deluges of 1958; but the rain made us more conscious of Lourdes and its spirit of Penance. Bologne was for me a place of school day memories. I wandered around to recall them, but all had gone, and a new port and city had arisen from the debris of World War II. Paris was a welcome rest place. Here too we were greeted by sun, while a few slogans on the walls told us of the imminent fall of the 4\textsuperscript{th} Republic. Rue de Bac, where Dr. Rodgers said Mass for the pilgrims, was first on our tour of the city. Notre Dame, Sacre Coeur, the Louvre and Eiffel Tower were wonders for those on their first continental trip. Our taxi drive by night through Palais Royal, past the illuminated Place de la Concorde, up through the myriad lights of the Avenue des Champs Elyse\`es, was “a night to remember.”

4.15 Conclusion

Without doubt this chapter has shown that religion has always been at the heart of our people. Their faith pulled them through and kept them from despair in times that makes one wonder how they withstood the opposition, hardship and utter depravity they were subjected to. It begs the question – would we do it now? Hopefully the answer is still “yes”.

In 1958, the Centenary of Inagh Church was celebrated. During the ceremony Most Rev. Dr. Rodgers confirmed 130 schoolchildren of the parish. His Lordship was
attended by Very Rev. J. Barry, D.D. P.P. and Very Rev. T. Cosgrave, P.P. In the choir were Very Rev. J. Cuddy, President of St. Flannan’s College; Rev. J. Barry, C.C., Truagh; Rev. Dom Bernard O’Dea, O.S.B., Glenstal (native of Inagh); Rev. P. Loughnane, C.C. Kilrush; Rev. D. Fitzgerald, C.C. Doora and Rev. K. O’Gorman, Diocesan Inspector. Mass was celebrated by Rev. T. Gleeson, C.C. Inagh and the combined schools choirs were conducted by Mr. T.C. Garvey, N.T. Gortbofarna. Plans for the 150th celebration are being planned for 2008.

The following is an extract from His Lordship’s address on that occasion to the people of Inagh and Kilnamona:

“One hundred years ago, as you well know, there was no church here and the people were depending upon an old Mass house, part of which still serves as a parochial hall”.

Those were the bad days for the Church which was just emerging from the gloom of the Penal Days and coming into the twilight of emancipation. But there were still days to come with the impact of the Famine years. It was not by chance that this site was chosen for the church, or, not far away is the place where the old Franciscan monastery was and near the spot where tradition marks as the place of martyrdom of the three Franciscan fathers. Closer still lies the grave of the martyred Parish Priest, Very Rev. Roger Normoyle, who was murdered at the hands of Cromwellian soldiers.

The building of our Churches in the particular era in which they were built is a proud testament to the people of these times.
The Blessed Wells\textsuperscript{105} revival is proof that once more we are prepared to renovate them, use them and in that way pay tribute to the people before us.

The House Stations are now a memory for some of us, not for the younger generation, but, houses do still have masses said in them.

Lourdes has been a place of pilgrimage for many of our people every year and it is hoped to have a parish pilgrimage there in 2008 to celebrate 150 years of our church in Inagh.

The work of Fr. Garrett Shannon and other priests elsewhere is a tribute to our parish producing religious for the foreign as well as home mission.

\textsuperscript{105} The Blessed Wells now were all believed to be Pagan places of worship, as was Altóir na Gréine (The Altar of the Sun) a relic on top of Mount Callan.
CHAPTER V: LAOCHRA PARÓISTE

5.1 Introduction

This chapter deals entirely with the history of some members of the Barry family who distinguished themselves as laochra paróiste at home and abroad. Why single out the Barry family over other families. There is the saying in this parish that there are more Barrys in Inagh than devils in hell”. We don’t know how many devils there are in hell, but we do know for certain that there are far more Barry’s in our area than there are of any other surname and though there are less of them there at present than previously, they are still a formidable force.

And of course like all other names in the past there were ways of distinguishing between people of the same name. For example, we have the Mickey Pats, the Thomas Larrys, the Tom Doties, the Garry Barrys, the Brian Bernies, the Bernie Streets, the Mickey Gaurus, the Tom Dicks, the Mickey Seans, the Bill Begs, the Frank Dinans, the Tom Boy Barrys, the Tom Patricks, the Tom Jo, the Páraic Toms, to name some of those still remaining.

Some of the Barry clan were quite famous especially some of those who emigrated and more especially the Barrys of Lauragh who entered religion, men and women and left their mark mainly in Florida, USA where a university is named after them.

Another world famous name is the Jim Barry Winery of Clare, South Australia, whose wines have won many international prizes and are available the world over. Another
Barry who became a leader in the trade union movement in Melbourne was Miko (Michael) Barry of Lauragh.

One Barry who died in 1899 is also very famous. He is famous for his playing of traditional Irish music and is called “Garret Barry the Blind Piper from Inagh”. Though his name is very famous it is a sad fact that his own shunned him because of his addiction to drink and he died penniless in the workhouse in Ennistymon. Neighbours arranged a local collection to have him buried in Inagh graveyard.

At the Clare election of 1828, the Liberator, Daniel O’Connell, who was elected by the people of Clare in that historic year, being the first Catholic to be elected to the English Parliament,\(^ {106} \) was taunted by Vesey Fitzgerald, that he (O’Connell) being from Kerry had no Clare connections, proudly declared that he was descended from Brigadier Maurice O’Connell, after whom Maurice’s Mills, Inagh was called. Maurice O’Connell had a mill on the river near the present post office in Maurice’s Mills.

Daniel O’Connell then went on to muse over the story at the Battle of Aughrim\(^ {107} \) when the Brigadier met a Barry from Inagh on the morning of the Battle. He asked of Barry “A Bharra céin fáth nach bhfuil tú bearrtha?” “Barry, why aren’t you shaven”? to which Barry replied, “Einne go bhfuil a cheann air anocht, is féidir leis é a bhearra”. (Anyone who has his head tonight may shave it!) - punning on the word “Barra” and “beartha”!

\(^ {106} \) Frost’s History of Clare p. 567
\(^ {107} \) Frost’s History of Clare
The same Maurice O'Connell's ancestors came from Valentia area in Kerry as a result of the Cromwellian Act of Settlement in 1653, as did other Kerry families. That O'Connell is remembered as a friend of the Friars of Roosca, and as the father of three brave sons, who fought in King James' Army. Tadhg was an Ensign and Morgan was a Captain in O'Brien's regiment of infantry, but Maurice was the most famous of all being one of King James' Commanders. All perished at Aughrim, dying for the cause.

Brigadier O'Connell's remains were brought back for burial in the O'Connell Vault in Inagh Graveyard, thus bringing to a close the O'Connell link with Clare until the Liberator came in 1828.

I'm taking the Barry's as a sample of people steeped in mórtas cine, whose history reflects that of the locality. The focus in the remaining section of this chapter is on the social, cultural and religious influence of the following:

1. The life of Garrett Barry, the blind piper from Inagh.
2. Jim Barry of Jim Barry Wines, Clare, South Australia.
3. The Barry's influence in religion in Florida, USA who left a huge mark on the church and education.

5.2 Garret Barry - The Blind Piper

"He let me listen to the blackbird's whistle
And put rhythm in my dancing feet
When blinded Garry piped out eh winds of barley
To young and old at New Year's evening feast"
Lines written by Mother Mary Gerald Barry, O.P. in 1947. These lines are taken from her poem called “Who am I that God should be no provident” - a poem of 14 verses.

The now famous Garrett Barry was born in the height of the Great Famine in 1847, known as “Black 47”. It was so called because the potato stalks blackened with blight that rotted the potato crop. He was born at Garraí na Saileog, the garden of the Sally, Kylea very close to Clonmaccon Lake. Kylea - Cill Aodha, the Church of Hugh, who is reputed to be a brother of St. Flannan patron Saint of our Diocese of Killaloe, who has Saint Flannan’s Well in Drimanure, Maurice’s Mills called after him. Ballyea, Baile Aodha, my own townland means the “townland of Hugh” is in the extreme north of the parish (see Appendix K). Some say Garrett was born blind, but others argue that he was blinded at a young age by measles or chickenpox.

There is a third possible explanation for his blindness that seems to have been the fate of the great O’Carolan, the blind harpist and the great poets like Liam Dall Óhfearnáin and Séamus Dall MacCuarta the common word being “Dall” which is the Irish for blind.

These gifted men were reputed to have lost their site by being confined to similar houses of the day, houses without windows or a chimney thus living under terribly smoky conditions. The poor hovels that people lived in in these terrible times often had no chimneys, as there was a tax on chimneys and many peasant farmers could not afford the taxes.

108 Mother Mary Gerald Barry O.P. Ecclesiastical Woman of Vision and Daring. Published by Adrian Dominican Sisters, Adrian, Michigan, U.S.A.
Though blinded he had compensatory powers of hearing, had a brilliant ear for music and therefore picked up tunes very easily. It is not known where he got his pipes, but it is quite likely that he was self taught.

Unfortunately, his life led him to drink and his family did not really want to know about him as he rambled around from place to place. He was not as lucky as O'Carolan, who had the aristocrats to pay and care for him, but, he was very popular for house dancers, weddings and celebrations of different kinds and though Ireland was coming out of the dark era of the Famine and British persecution the Blind Piper held a position of prestige and honour. He had the affection and veneration of the plain people of Clare and was much loved. He entertained the students of the McCurtin Bardic school in the locality.

His tuneful melodies floated in the air of many a wedding and festivity and it is said he even played for Parnell, the uncrowned King of Ireland, on some of his visits to Clare to encourage the truant farmers to stand up for themselves.

The Barry's were great supporters of Parnell and walked many miles carrying their flagpole to show cause with their leader. I have in my possession a Barry Flagpole which the late Jack "the Railway" Barry gave to my father. It was carried proudly by the clan to the huge Parnell meetings in Ennis and further afield.

The Garrett Barry Jig, (Appendix E) is the most famous of his compositions, but, his music continues to influence players and composers right up to the present day and one thing is certain and that is that whenever traditional Irish musicians are gathered
the name of Garret Barry rings through their ears especially at such a gathering as the Willie Clancy Summer School in Miltown Malbay each July. Willie Clancy himself was one of the great pipers at the last century. He learned the pipes from his father, Gilbert Clancy, who in turn learned his piping from the local Maestro himself, Garrett Barry.

Gilbert Clancy was the one man who retained an invaluable store of the music of Garrett Barry and also the settings and techniques of the pipes, which in turn he passed on to his son, who especially in his jig-playing passed on the style that Garrett produced and gave the lovely Clare lilt to our traditional music. He died penniless and a few neighbours in Clounanaha collected money for his burial. His coffin was brought to Inagh and left on the wall of the graveyard, from where it was taken for burial in Doogan’s grave, unmarked, but known to yours truly, thanks to Jim Lynch, R.I.P., Moughna, showing it to me years ago. It was near his own family grave and that’s how he knew where it was.

5.3 Mother Mary Gerald Barry O.P. 1881-1961

Mother Mary Gerald Barry was the Mother General of the Adrian Dominican Sisters for 28 years (1933-1961) numbering some 2,300 members in 37 dioceses. Under her charge, there were 200 houses, including colleges, elementary and high schools, hospitals and homes for the aged, scattered from California to New York and to the Caribbean. Born Bridget Catherine Barry in Lauragh in 1881 to Catherine Leyden Dixon and Michael Shannon Barry, she was the thirteenth of eighteen, five of whom died in infancy. She attended Inagh National School from 1886-1896. She was destined to become Inagh’s most famous woman in history as she left home, age
fifteen to go to the U.S.A. to join her brother Gerald, (15 years older than she) in Chicago, U.S.A. There she attended the Gaelic school of language and literature. She attended Power Business College also and when she was twenty-two, taught Irish in the Gaelic School of Languages and Literature. She studied commercial and civil law privately under her brother Frank, who was studying law in the University of Notre Dame. She went to Nogales to work with him in his practice and while there studied French and the piano with the Adrian Sisters. In 1912 she joined them.

In 1933 she was elected Mother General of the Order. She promoted the education of the sisters and sent them to various universities. Barry College, Florida, now a University, called after her brother, Bishop Patrick Barry, opened in 1940. She established many new facilities in her time including Colegio Sante Domingo in the Dominican Republic in 1946. In the 1940s she assumed the staffing and administration of three hospitals in Santa Cruz, California and St. Rose Hospin Henderson in Nevada. She had a great concern for basic reading skills in children and proposed the development of the phonetic method of reading. She was a great proponent of oral reading, art and music and also encouraged the study of the sciences in the 40s and 50s. In 1946 she formed the Glenmary Home Mission in Ohio and took over hospitals in Cincinnatti, Monterey and Fresno. In 1947, she opened a healthcare ministry in Henderson, Nevada.

1936 became a historic year as she went to Rome to gain official status for the congregation and after half hour private audience with the Pope, Pius XI, she achieved that status for the Adrian Sisters.
Numbers of sisters grew so much that in the last 50s the congregation was divided into five provinces. In a letter dated July 29th 1960, the year before she died, she said they had '2146 professed sisters, 108 novices and 160 postulants'. She spearheaded some overseas missions also and on the 13th September 1945, nuns arrived in the Dominical Republic to establish Colegio Santo Domingo. She also sent sisters to Puerto Rico, Nassau and to the Bahamas. In May 1961, she prepared the groundwork for a base in Peru. In the U.S. she led house visits with her nuns in Detroit, Toledo, Philadelphia, Pittsburgh, Louisville, Jacksonville, Miami, New Orleans, Minneapolis, Wisconsin, Mississippi, Nebraska, to mention but a few. She was also a great business woman and advised sisters about keeping records and handling bank accounts. She kept records of nuns who served in the U.S. Army in World War II. She advised nuns to keep accurate records for historic purposes for example write their family name and religious name in case of mix up.

She had a strong belief in the power of prayer. On March 31st 1952, she received a request from the Sacred Congregation for Religious in Rome asking her to chair the National Committee of Sisters at a congress in Notre Dame from August 10th to 14th. 1200 nuns took part. In 1957, she was elected as Prioress General to the Congregation.

In 1961, Loyola University bestowed an Honorary Doctorate on her. On November 20th 1961, she died peacefully after a long illness borne in prayer and dignity.
5.4  **Fr. Joe Barry**

Fr Joe Barry, Lauragh, Inagh, was the last of that family in religion. He served in seven parishes in the Diocese of Killaloe, the last one being Flagmount, from which he retired home and worked the home farm. He died on June 10th, 1990 and is buried in Inagh Church Grounds.

5.5  **Very Rev. J. Barry, P.P.**

Very Rev. Joseph Barry, who died, aged 74 years, was parish priest of Sixmilebridge, Co. Clare, for 24 years.

A native of Lauragh, Inagh, Co. Clare, he was educated at St. Flannan’s College, Ennis, and Maynooth College, where he was ordained in 1915. Before his appointment as P.P. of Sixmilebridge, he ministered as curate at Birr, Co. Offaly, Nenagh, Ballywilliam and Doora. Some years ago he received an honorary degree of Doctor of Literature from Barry College, Florida, U.S.A.

He was a brother of the late Most Rev. Dr. Patrick Barry, Cist. Bishop of St. Augustine, Florida; Mother Mary Gerald Barry; O.P., Mother General, Adrian, Michigan, U.S.A., and Right Rev. Monsignor William Barry, Miami Beach, Florida.

He is survived by Rev. Joseph Barry, C.C., Borrisokane (nephew); Sister Kathleen Maria, O.P., Florida, and Sister Maria Joseph, O.P., Florida (nieces); Michael Barry, Inagh (nephew), and Mrs. John Whelan, Kilbeggan**109** (niece), R.I.P. 2006.

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109 Her Son, John, has a shop there on Main Street and also runs the Barry Homestead farm in Lauragh, Inagh, as that Barry family have no “Barry” descendents as their only brother, Michael, died a bachelor.
5.6 Jim Barry

Jim Barry graduated from Roseworthy Agricultural College in 1947 and was offered a position at the Clarevale Cooperative, becoming the first qualified winemaker to work in the Clare Valley.

In 1959, Jim and his wife Nancy, purchased their first property on the northern outskirts of Clare and in 1964 purchased 70 acres (28 hectares) of land from Duncan McRae Wood, part of which now forms the famous Armagh vineyard.

With a growing family to look after, Jim took on the challenge of establishing their own winery and cellar door, with the first “home-made” wines being produced in 1974.

In his 57 years of winemaking, the late Jim Barry saw many changes.

“When I first came to the Clare Valley, grapes were delivered by horse and cart. Today our business is international – but one thing won’t change. The quality of our wines. At the end of the day, the wines are what matter.” (Jim Barry, 4th January 1925 – 14th October 2004)

Parents

Jim’s father, Frederick James Barry, was born in Adelaide in 1890. His mother, Dorothy Douglas Eulalie Wilson (see below for further information) was born in Darwin and moved to Adelaide where she met and married Frederick. They had four

* The Wilson family (maternal grandparents and mother)

Jim Barry’s maternal great grandparents were James Brazill and Mary Ann Bradley. Their daughter Elizabeth Mututina married Herbert Douglas Wilson and they had five children.
- Helen Mary (Nell)
- Dorothy Douglas Eulalie (Jim’s mother)
- James Brazill
- Hilda Estelle
- Marion Elaine

Lieutenant James Brazill, was killed in France when his Army Field Post (a farmhouse) suffered a direct hit from a German cannon shell.

Many years later a farmer ploughing the fields uncovered his identity chain and enameled tag with his rank, name and number on it. It was restored and sent home to his sister Dorothy circa 1935.

Grandparents

Jim Barry’s grandfather, Michael Barry, was born in 1855 in Clongowna, Kilnamona near Ennis and emigrated to Australia at age 27. Jim’s grandmother, Kate Doohan was also born in Connolly near Ennis, and emigrated around the same time. They met and married in Adelaide, South Australia, after which Michael joined the police force.
They lived in a cottage in Gilles Street, Adelaide, and had seven children.

- Polly (who married Mick Kelly, also a policeman)
- Bill (a surveyor)
- John (a farmer on the west coast, killed in France during the 1914-1918 war)
- Margaret Helena (single, served as nursing sister in France 1914 – 1918)
- Stephen (died in infancy)
- Francis Martin (won the Magary Medal and Most Brilliant player in the Adelaide League Australian Rules in 1915 before embarking for France. Attended Cambridge University and worked in State Government Service until retirement.
- Frederick James, was also a good father and cricketer, but suffered an injury to his right leg which made him unfit for military service.

The boys were all educated at Christian Brothers College in Wakefield Street.

All information supplied by Nancy Barry, widow of James Brazill Barry.

5.7 Maurice O’Connell, Gentleman and other Inagh families of distinction

The O’Connell family from Ballycarberry, Valentia came to Inagh as a result of the Cromwilliam Act of Settlement in 1653. With them came other “transplanted papists” from the south. Daniel O’Sullivan (who held land by tenancy in Ballyea and whose son Dermot was a Lieutenant in the Yellow Dragons in King James Army, and whose grandson, we may suppose, Fr. Daniel O’Sullivan was P.P. of Inagh and Kilnamona in 1744) Charles and Feige McCarthy (who held land as tenants in Fermoyle and Clonanaha) and as well, the Barry’s who are not mentioned by Frost as either
landowners or tenants in Inagh, but we were strong on the list of Officiers in King James’ army – one of the Barry’s was Quarter-Master and David Barry of Inagh was a Lieutenant in the Dragons. Thos. Barry and Edw. Barry of Bantra were Lieutenants in Co. Chas O’Brien’s regiment of infantry. Their rank as officers proves that they were gentry.

Maurice O’Connell must have been a person of importance he is listed in Frost p.474-6 as landowner in Ballyduffmore, Silshane and Coolsigaun. He established mills in the latter district, which thus acquired its modern name “Maurice’s Mills”. In addition, he and Geoffrey O’Connell held land by tenancy in Rath and Dysert parishes. Maurice O’Connell deserves to be remembered as friend of the Friars of Roosca, and as father of the gallant sons who fought in King James’ Army. Teige O’Connell of Briantra was an ensign and Morgan O’Connell was Captain in O’Brien’s regiment of infantry, but the most distinguished of all was Brigadier Maurice O’Connell, one of King James’ commanders. Brigadier O’Connell, fell fighting at the Battle of Aughrim and was buried in the family vault at Inagh. Another member of the O’Connell family, John, acted as security for Fr. Donagh O’Quealy P.P., of Dysert and Inagh in 1704. Only one of the names is now left in Clonmaccon – Catherine (see Baptismal Reg. p544) (Frost P.566-7)

At the Clare Election in 1828, Daniel O’Connell, being twitted by Vesey Fitzgerald, that he was a “stranger in Clare” replied that he was descended from Brigadier Maurice O’Connell of Inagh and he went on to tell a story of the Brigadier that meeting one of the Barry’s of Inagh on the morning of the battle of Aughrim, he said A Bearraig, cad fa nach fuil tu bearrtha, and Barry met the just with equal drollery,
any lad that has his head tonight can shave it"! The story helped Dan to win the election and indeed it may have happened that the Brigadiers family slipped back across the Shannon to Kerry for safety after the defeat at Aughrim, had it re-entered with great solemnity in the cloister of Donegal.

5.9 Conclusion

This family of the Barry name epitomizes the ups and downs of the life, some extremely successful, some not quite so good but yet important in life and death. The Barrys cover all aspects of rural Inagh, religious, farming, soldiers, workers, musicians, wine makers (and drinkers!) and the same is still very common in our parish.
6.1 Introduction

In this chapter I demonstrate how working together benefits everybody and this is demonstrated by two examples which have worked splendidly in our parish: Inagh Co-operative Development Society and the Kilmaley / Inagh Group Water Scheme.

In 1973, a farm of 22 acres went for sale right in the heart of the village and because no development had taken place in the village for years and because of a need for land for housing, a new school, a playing pitch and other possible amenities a group of parishioners got together one Sunday morning after mass and decided to form a committee to buy the farm for the parish to provide badly needed facilities.

It so happened that at the same time neighbours in Kilmaley Parish were trying to organise a group water scheme and appeared to have trouble getting organised. As we needed water for our housing development in Inagh it was decided to approach the Kilmaley group to work together. The group was warmly welcomed and a separate group was formed to deal with providing a group water scheme to deliver water to every house in our two parishes and to provide for expansion of housing, business, etc.

110 Minutes of Inagh Co-operative Development society meetings from 1973 - 1998
111 Information supplied by Tom Burke, Sec. Kilmaley/Inagh Group Water Scheme
6.2 Inagh Co-operative Development Society

Inagh was a quaint village up until the 1970s. The Inagh River divided the village in two, with 2 pubs (Leydens and McNamaras) on the N85 on the north side and the church, presbytery, school, graveyard and post office on the south side. Four families controlled all the land in the immediate village north and south of the river, McNamaras and Leydens owning the north side and Keatings and O'Loughlins owning the south side. None of these was prepared to sell ground for housing or development so, therefore, expansion of the village was out of the question.

That was until 1973 when the last surviving O'Loughlin, Margaret (Maggie), died and left her property, including the old post office and 22 acres of land, to friends of hers (Quinns) from Ennis. Luckily for the parish, the Quinns decided to sell the land and encouraged by Fr. Harry Bohan, R.H.O., (Rural Housing Organisation), Shannon, who expressed an interest in building houses in Inagh, Fr. Ryan the local priest in Inagh was approached with a view to buying the farm as a “parish farm” to prepare for development of the village. Word spread and a public meeting was held in the hall in Inagh on Sunday, February 18th, 1973 to discuss the purchase of the farm.

The minutes of that meeting record that “Flan Garvey, speaking on the need for housing, site for school, site for cemetery and hurling pitch in this parish, stressed that this opportunity should not be missed”. After a full discussion it was decided to form a parish committee to purchase the property and develop same. The following officers were then elected:

Chairman: T. Harvey
Vice Chairmen: Joe Ryan and Fr. Ryan
The first meeting of this Development Committee took place on Sunday 18\textsuperscript{th} February immediately after the public meeting and it was agreed to send a deputation to meet the Quinns and their solicitor with a view to buying the property from them. The minutes of all subsequent meetings make very interesting reading.

Brendan Behan, the great writer, said that usually the first item on the agenda for any new committee was "the split"! And sure enough the word "split" appears in the records of the 2\textsuperscript{nd} committee meeting - not the first!! The chairman reported on a recent hurling club meeting said that his impression of that meeting was that "a split was developing between the hurling club and the Parish Development Committee". However, Fr. Ryan and Flan Garvey, who were both present at the same-said meeting disagreed with the chairman's impression.

The same meeting agreed to get an architect to draw plans of the farm showing various sites - housing, school, G.A.A. field, etc., and Fr. Ryan let it be known that he was, with the bishop's permission, prepared to give £1,000 on loan towards placing a deposit on the property and each committee member was asked to sign 2 copies of letter guaranteeing to return same within 12 months. A deputation from the hurling club then addressed the meeting and was satisfied with the ensuing discussion and said that "a sum of £900 would be available if required" towards deposits.
Weekly meetings of this committee were held and Co. Council, Fr. Harry Bohan and other possible interested parties were approached for advice and assistance. Following an advertisement in the Clare Champion the previous week to sell the property “by private treaty” a meeting was held on Monday, July 2nd to discuss same. Fr. Ryan informed the meeting that he had been told by the Auctioneer (Frank Lynch) that there was already a bid of £7,000 on the land. This was in stark contrast to the public auction where Fr. Ryan had placed a £5,000 bid on behalf of the parish” and was the highest bidder, but that bid was not accepted on the day.

A further advertisement (copy in minutes) appeared in the Clare Champion on Friday, July 13th and on that same day the committee met the Auctioneer, Frank Lynch, and finally an agreed price of £6,000 was struck and Fr. Ryan paid £1,800 by cheque to include the deposit and auctioneers fees.

A long legal delay was to follow and this naturally led to frustration. One shining light in all this was R.H.O. and Fr. Harry Bohan. He had previously committed his organisation to buying 1.75 acres for £2,000 to build houses in Inagh and he followed that through exactly as promised and in time built 14 bungalow-style houses there.

At this stage it was decided that it would be to the committee’s advantage to form a co-operative. This was following on advice we had got and which in the end proved to be bad advice. Not knowing any better we became “The Inagh Co-operative Development Society Ltd” and registered under the I.A.O.S.
At the same time 1973/1974 as all this was happening in Inagh our neighbours in Kilmaley were trying to put a group water scheme together and we were invited to send a delegation to their meeting. This transpired to be very fruitful and in time the Kilmaley/Inagh Group Water Scheme was formed under the name of “The Feighroe Co-operative Society Ltd”. On Friday, October 5th our Inagh co-operative was formed, each member signing the necessary documents and paying 50p towards costs of registration. This was to be refunded. By January 1974 Inagh still had not got the title to the property and the solicitor was approached to expedite the matter as R.H.O. and everything was being held up. On Thursday, 21st February 1974 at a committee meeting it was proposed that Tom Burke N.T., Cloonanaha be co-opted onto the committee to represent the western end of the parish which up to now had no representative on it. This was agreed unanimously and it is to be noted that Tom Burke went on to be Secretary of the Kilmaley/Inagh Group Water Scheme and still is running the biggest group water scheme in Western Europe catering for 1700 houses in the two parishes of Kilmaley and Inagh/Kilnamona and surrounding areas.

Up to the time that this group water scheme came into being, people had no running water except for those who sank their own wells. Most people went to the well for drinking water. The local spring well was often a meeting place for people where they discussed the local news.

On Wednesday, March 6th 1974 the Committee agreed to canvass the whole area to get people to sign up for the group water scheme as it was time now to know exactly who was interested before drawings, etc., could be done and grants etc. applied for.

112 Feighroe is in Kilmaley Parish
On March 13th a group representing the Kilnamona area came to a meeting in Inagh and asked if they could join the scheme. This was agreed and Jack Lynch outlined his plans for a “Silver Circle” to gather funds. £10 was collected from every household interested in joining the water scheme and a further £10 was collected a few weeks later as engineers charges became available.

Monday, August 12th 1974 a meeting was called to discuss a letter pushed under Tom Harvey’s door regarding the closure of Gortbofearna school. The chairman said he did not know who was the person who secretly delivered the letter. By February 10th 1975 the land title was still not complete and the meeting was informed that Houlihan Solicitors were taking proceedings against Quinns and their solicitor Mr. Moloney for not completing the deal.

On Thursday, November 13th Fr. Bohan and two other representatives from R.H.O. met with committee in Inagh and agreed on price of £2,000 for site, that houses would be built as 3 bedroom semi-detached; area: 945sq £6,000 being the present day price of same. On January 28th a request from Fr. Ryan for the repayment of the church loan for purchasing the farm was deferred. At a meeting held on Wednesday, 24th June 1976 it was agreed that Fr. Ryan should complete the sale of the old house (post office) and 1½ acres of land for £3,500. However, subsequent to that the would-be purchaser said he was no longer interested. On the very same day as Fr. Ryan was notified of this, Mr. Tony McMahon called and bought the property for £4,000. Fr. Ryan and Flan Garvey being present. When this good news (£500 more than previously agreed) was presented to the meeting Fr. Ryan was rebuked by some

113 Gortbofearna school was proposed to be amalgamated with Inagh N.S. and the majority of parents voted for that. Amalgamation took place on the 1st October 1974.
members for not reporting back to the meeting first. However, the vast majority agreed with Fr. Ryan and common sense prevailed. In letter from Inagh G.A.A. requesting the return of their £800 towards the deposit on farm was read and agreed to return same with thanks.

January 26th 1978 a meeting was informed that the water scheme was progressing well that four reservoirs had been built and that the pump in the main pump-house would be connected to the ESB next week. In 1978 R.H.O. agreed to pay £4000 for sites for a further 14 houses. A further site with two planning permissions for houses was sold for £1,560 by tender, this being objected to by a member, who said it wouldn’t be legally binding as that day was Sunday.

At a meeting held on May 24th, 1979 a difference of opinion arose as to what part of our lands the Co. Council wished to buy, the chairman saying that the school site was their preferred site. This was clearly at variance with the Secretary’s report, but it is quite obvious from the minutes of this particular meeting that tension was growing. The following meeting on 11th June 1979 ended abruptly when the Chairman closed the meeting having refused to accept a proposal. The next meeting heard representatives from Clare Co. Council and the minutes make very interesting factual reading.

Blood really boiled at the following meeting before the treasurer and chairman walked out and dissolving the committee! But, the rest of the committee stayed on and continued with the business. During summer 1979, the ex-chairman went so far as to threaten high court action. This never happened. A special meeting of the committee
was held on January 19th 1981 to pay tribute to the memory of our colleague, Pake Foudy, who had passed away.

In September 1981, members were informed that the taxman wanted us to pay tax and this put the committee in a terrible dilemma.

May 27th, 1984 saw the arrival of Uachtarán na hÉireann, Dr. Paddy Hillery, to officially open the development of the housing schemes and businesses. A commemorative stone was laid to mark the occasion and at the function, Sgt. Fitzgerald, now retired, was wished well. Monies accumulated from time to time were given to the church to install gas heating and carpeting, the gas heating costing £4,000 for Inagh church in 1986.

On July 25th, 1986 the committee met for a farewell meal in honour of Fr. Ryan P.P. who was now moving to Kinnitty, Co. Offaly. The 1990 meeting agreed to sale of
plot to Co. Council for £10,000. Because of pending tax liabilities it was decided to hand over the remainder of our lands to St. Flannan’s Diocesan Trust. Bishop Harty agreed to this on condition that we pay all legal expenses as the property wasn’t much use to them.

It was agreed to liquidate the Inagh Co-operative Development Co. Ltd in order to avoid paying tax. This was a sad event for those who gave freely of their time and trouble over a period of 20 years, but they left knowing that they had made a new beginning for Inagh and achieved tremendous success. All monies were divided between the schools, churches and hurling club. The Co. Council bought 2 sites in time for housing and paid the Diocesan Trust £15,000 and £20,000 respectively for the “useless” land. This did return to the parish.

On that “Maggie’s Farm” now proudly stands 28 R.H.O. houses, 12 Co. Council houses, a modern new school, St. Flannan’s N.S., opened in 1985, and was officially opened by Uachtarán na hÉireann, Dr. P. Hillery, on 20th May 1987, a top class G.A.A. pitch, a new sewerage scheme for the whole village, built in 1995, and officially opened on 9th June 1995, a new supermarket, a new garage, four private residences and there is still some land left. An extension to the school to cater for autistic children was officially opened by Minister Síle de Valera on 14th May 2004. Six children from around Clare currently attend this special unit. In February 2008, the school authorities have received planning permission to build an extension of two more classrooms and an additional autism unit.

114 Margaret (Maggie) O’Loughlin was the last survivor of a family of spinsters and bachelors and hence the name.
115 Script of President Hillery’s speech in Appendix L.
That story, plus the Kilmaley/Inagh Group Water Scheme has been the fore runner of developing the whole parish with every house having running water and an air of affluence all over the place, never envisaged even in our wildest dreams when we bought the parish farm on July 13th in 1973.

This property is now valued at approx. €8m - good value for £6,000 in 1973 and a considerable asset to the ever-growing village and surrounding hinterland.

6.3 Kilmaley/Inagh Group Water Scheme

Up to the year 1973 the number of houses in the parish that had bathrooms and toilets were very few as there was no running water. A few go ahead people had installed their own water systems by boring private wells and pumping the water into their homes. Many of those private bores though they produced plenty of water, did not produce quality water unfortunately and the water was not suitable for drinking and also caused corrosion in piping as there was a high iron content in the water. At the time of the formation of the Inagh Co-operative Development Society a group in Kilmaley got together with the idea of providing a group water scheme.

Though their motives were good and though they worked hard voluntarily things were not going their way. They had their fellow parishioner, Martin Cahill, as Chairman of Clare Co. Council and he invited a deputation from Inagh Co-op to come and talk to them. It seems their proposed scheme would not be viable on their own and they invited Inagh to consider joining them. This seemed like a very positive project to the Inagh committee and they agreed to link up. A Mr. O’Neill and Mr. Seán Reid were
the engineers employed to design the scheme and this they did in time with Loughnaminna Lake being the chosen source.

It was agreed to collect £10 per house as a deposit and to collect £140 per house overall. People had to be persuaded that this was a good thing. Many were very sceptical and were afraid that it cost too much or that it wouldn’t work.

However, both the Inagh and Kilmaley committees were committed to the cause and worked hard to coax, pressurise or whatever to make the scheme a reality. A group from Kilnamona came to the Inagh committee and asked to be taken in the scheme. This was agreed and one huge effort was made to get the scheme off the ground. A total of 900 houses and farms got involved. The scheme took a few years to design as there were approximately 160 miles of pipes from 8” to 2” in size to cater for. Levels had to be taken, reservoir sites had to be picked and legal agreements to be put in place.

In 1976 Western Watermains, Lisdoonvarna, owned by Michael Mee won the contract to do the scheme and the first pipes were laid in the ground that year with 2½ years allowed for completion of the scheme. The cost agreed was 24 pence per yard and in 1978/79 water began flowing in the pipes. 1980/81 Jimmy Meehan and Patrick Lynch were appointed as caretakers and what a service they have given. Jimmy Meehan has long since retired and Brian Barry now operates the scheme with Patrick Lynch.
The original officers of the scheme were:

Chairman: J.B. Lynch;

Secretary: Mrs. Maura Tobin;

Treasurers: Joe Costelloe and Danny Hickey R.I.P.

After a number of years Mrs. Tobin retired and was replaced by Tom Burke N.T.\textsuperscript{116}

After some years service Tom retired and was replaced by Mrs. Quinn, Inch (R.I.P. 2007). Some few years later she retired and Tom came back again and up to the present day he, J.B. Lynch, Patrick Lynch and Brian Barry more or less run the scheme on their own. This is a tremendous feat as it is the biggest single group water scheme in Western Europe.

As the pipes were being laid and tested, teething problems emerged, leaks here and there, bursts, etc. No stones were to be put back in in backfilling but obviously some did and pierced the pipes here and there under the weight of trucks and lorries.

Getting this huge scheme off the ground was a fantastic achievement as money was very scarce in those years and found it hard to come by it. But join they did and the number of houses has doubled to approximately 1,800 now with a huge area involved. The original cost was between five and six hundred thousand pounds, which in today's times would do little over a mile of pipe-laying. However, it was big money at the time.

\textsuperscript{116} Sec. Kilmaley/Inagh Group Water Scheme and member of Inagh Co-operative Development Society
Over €1½m has been spent on the scheme in recent years improving and upgrading the system, filtering the water, repairing leaks, installing meters on farm and business supplies resulting in a far better service and conservation of water.

In 1988 it was accepted that the flow from Loughnaminna to Connolly was inadequate and therefore bigger pipes (6") were installed as far as Been reservoir to improve the whole Inagh area north of Been. A further €1m has been spent on essential repairs in recent years and right now a new treatment plant has just been installed at a cost of €1.9m thus continuing the upgrading of the whole project.

Schemes are judged nationally now for unaccounted water. Jennings and O’Donovan Engineer Co, Sligo, have the overall country brief for this and our scheme is ranked No. 1 in the county with an unaccounted loss down to between 10 and 15%.

Overall, this is a great success story and the almost 2,000 consumers are deeply indebted to J.B. Lynch, Tom Burke, Patrick Lynch and Brian Barry for their unselfish and efficient management of a huge project.

The real problem facing the scheme now is to provide more water as the numbers seeking planning permission for houses in our villages and countryside grows rapidly.

However, “where there’s a will there’s a way” and our men are confident of getting the solution.
6.4 Conclusion

If ever a proof were needed that working together benefits the people, the two examples given in this chapter are shining examples. The Inagh Co-operative Development Society set out if you like with a vision to provide certain facilities lacking in our village and in our parish in general. They bought the parish farm and all the aims set out in the minutes of that first meeting have been achieved, even far surpassing what was originally intended. Almost 50 houses now stand on that property. A new primary school, built in 1985 has been expanded since and now due for further expansion. A fine G.A.A. pitch plus dressing rooms, running track and ball alley have been established. A modern, thriving, supermarket provides a much needed shopping facility for the whole area – the nearest town being 7 miles away. A garage is doing good business there and is providing excellent service for cars, tractors, other vehicles and farm equipment. This is a very necessary service for our community. One very important item which was not planned originally by the committee is the Sewerage Treatment plant which was installed by Clare County Council and services the whole village. That site is on a piece of waste ground on the 22 acre parish farm and the plant is due to be expanded this year to cater for the many extra houses now planned.

The Kilmaley/Inagh Group Water Scheme continues to face increasing demands. It has been a huge success story and is one of the largest group water schemes in Western Europe. This scheme really transformed the two parishes and over the years new houses are being built everywhere, even in the most remote areas. Particularly in the last ten years many, many elegant houses have been built and right now there are
proposals for over 500\textsuperscript{117} new houses to be built in Kilmaley, Inagh and Connolly villages. At present there is not enough water in the scheme to allow these to go ahead, but, new bore holes have been drilled and new springs found near the original water source of Lougnaminna, so it is hoped that housing development will proceed again this year, thus bring new people and extra life into our area, as well as holding onto our young people who want to set up home in their native area.

This chapter shows that visionaries are always needed and are always there and are a welcome antidote to the "knockers" and prophets of doom and gloom. It is also very positive for the same visionaries to be able to say to themselves "Yes the effort was worthwhile for everybody".

\textsuperscript{117}Figures based on planning applications to Clare County Council 2006/2007
7.1 Introduction

When one looks back on our history and studies the various periods when it looked as if we would succumb to Tuatha de Danann, Fomorians, Milesians, local tribes or Kings, Danes, Normans or English, it is an amazingly rich story of resilience and pride. Invaders failed to suppress us, the Great Famine, the Black Plague, wave after wave of disease, including T.B., cancer, polio, all proved one thing and that is that struggling people always have an ambition in life. The first objective of the human being or the animal is to survive and protect oneself, the next being to procreate and our people through all times, good or bad, have stood up to all kinds of tests and as I write we are the in the most prosperous era ever recorded.

Census figures show that in 1841 (pre-famine) our population was at 5950 for the whole parish and shrank to its lowest in 1971 when it was 1654. This terrible demise was caused by emigration. We now are rising in population again and the 2006 figures from the census, show we are at 1865 and we know from the number of planning permissions being sought that that will continue to rise dramatically in the next few years, though we must accept that family size is much smaller now than heretofore and that the number of houses does not indicate a huge rise in population compared to the past.
7.2 The Census 1841 - 2006

The first figures from a census available to us is the 1841 census which shows our population at 5,950 and the latest one being 2006 when we have a figure of 1865. The greatest drop in population happened between 1841 and 1851 with the Great Famine and emigration explaining the reasons. In those ten years we dropped by a total of 1669 which is roughly our total population for 1971, which happens to be the time when our population began to increase again. We continued to increase except for the period 1986/1996 when depression once more set in. We are grouping steadily since, but, it is a stark reminder that depression is not too far back. Let’s hope it stays away.

It is interesting to note an increase in population between 1871 and 1881 and for that period only. What is the explanation? Was it that our people had recovered from the aftermath of the Great Famine and began to get hope again? Was it that the Fenians, the Land League, the Home Rule Movement, the GAA, the Gaelic League roots were establishing themselves and give people some ray of hope and confidence? There seems to be no other verifiable reason.

Figures available from the various censuses taken show a consistent trend of improving numbers. Long may that continue as we have a long way to go to catch up with the figure of 5,950 in 1841 which is the highest known figure available to us.

Census figures are factual and I enclose a copy of all available census figures. (See Appendix F.)
7.3 Where are we now?

Those who left the area more than thirty years ago and who now return to visit the old homestead are probably the best judges of visible change. Those of us who live here fulltime maybe don’t realise what changes have happened because we lived with the change and therefore did not notice it as much.

Those who are in my age group – the 60s – remember when there was no E.S.B., no running water, no T.V., very few radios, just a few phones, particularly in the post offices and garda station, very few cars (there were 3 at the main Sunday mass in Inagh in my young days), no tractors and about three lorries. Computers and mobile phones were not even in people’s dreams. One mode of public transport, however, I can always remember was “the Lisdoonvarna bus” – it went daily from Lisdoonvarna to Limerick. The bus driver was Johnny Setright and the bus conductor (ticket man – now defunct) was Mick Curtin. That service went right through the middle of the parish and in summer time there was an extra bus called “the mid-day bus” that brought you to Lahinch. We could hear the sound of the West Clare Railway (closed October 1960) as the train trudged its way north of us from Ennistymon to Ennis via Corofin. We often walked to Ennistymon and got the train to Lahinch. That meant walking six miles and travelling by train for two miles.

People themselves travelled generally speaking, on foot or on bicycles. A few of the older men travelled on horseback, or in the trap or sidecar. It wasn’t quite as classy to travel in a pony car, horse car or ass car.
Now we all have cars, the exception being a few old people. Everyone drives – men and women. Women did not drive in the olden days. It is quite common now to see 3, 4 or 5 cars or 4x4s or trucks outside most houses.

Very few people now emigrate – there are plenty of jobs for our young people, many of whom live at home. Hence the number of cars outside houses. Many of our young people now build their new homes on the home farm. Sites have become so expensive in towns that parents give free sites to their children. When the young people build houses now they build them big – huge in some cases, with everything modern, no expense spared. Before they move in everything is fitted to the highest standards, grounds landscaped expensively – you name it! As a local elderly wise man said; “When I was young, we had small houses and big families. Now we have huge houses and one or two children”!! It is only a short few years since we had four families with 10 children in each family in our local school. That will not happen in the foreseeable future.

Young women now are all working and when they marry and have children, they still continue to go out to work and hand their children over to a childminder/créche, etc. They don’t live in the same house as the grandparents anymore – another huge change from the past; the newly married couple who inherited the home place and farm always lived in the same house as the father and mother and now and again there would be a single uncle or aunt living there too. That is all changed. They are now a separate and independent entity.
This modern change has put huge pressure on parents, their finances, lifestyle, etc. Both parents now come home from work, tired after their day at the job. They have only a few hours with the children before the children go to bed. Have they enough energy to give special time to the kids even for the few treasured hours? This happens five out of every seven days. It is not easy for sure, but is it having a bad effect on young people growing up? This is a serious question and only time will tell what the cost is.

These same type of what I call “the modern families” usually go on a family holiday once a year and that’s a good thing surely. The chances are that the couple’s own parents never went on a holiday. Maybe they’d have taken a day off for a wedding or something special within the country, but, one thing is definite and that is they’d never have even heard of a holiday in the sun and even if they did, they certainly never went on one. They hadn’t the money, even if they had the inclination!

For these reasons also the traditional baking and cooking has also become almost a non-event. There is no time and the take-home meal is very handy and they bring it home on their way home from work. They can be seen now and again out for Sunday lunch also.

The biggest transformation in recent years is the huge number of young men from the parish getting involved in the booming building industry. How many vans do you now see advertising building contractors? There are a big number involved locally. We also have a large number of carpenters, roofers, plumbers, electricians, plasterers, blocklayers, tilers, fitted kitchen makers, etc. – all making huge money and more luck
to them. Their hour has come. One drawback to this is that some young men are being drawn away prematurely from school by the temptation of the fast buck. Let's hope they do not live to regret that.

Many of our post primary students are now going to 3rd level education, institutes of technology and universities, thus raising the standard of education to a new level. They sky is the limit as regards education and the free bus system and free education introduced by the late Donagh O’Malley, Minister of Education in the late 60s is owed a deep debt of gratitude for that. That event was the levelling-off point between rural and urban dwellers and gave every student equal opportunities. Country people especially in the West of Ireland always had a deep interest in and respect for education.

The parish is also awash with agricultural contractors – very high numbers compared to other rural areas. Since the 60s on, grants for land reclamation, drainage, buildings, etc., have helped the farming community here to improve their holdings, conditions and income. The type of farming has changed drastically especially in the last 20 years. The number of fulltime farmers now is very few and decreasing rapidly year by year. There will be practically none left in a few years time. Most young farmers are only part time farmers with off farm employment being the norm of the day. Many are involved in the building industry, others work in Ennis, Shannon, Ennistymon, etc., in factories, thus supplementing their income.

Most farmers now stock dry-cattle only. I mentioned elsewhere that there are only three milk producers now in the Inagh area where once there were three hundred.
Most farmers keep their cattle indoors for the winter, being kept in modern slatted houses for which generous grants were availed of. However, one would have to question the wisdom of this particular change. Is it healthy for these animals or human beings who consume the produce of these animals to have been breathing in fumes from their own waste? – highly debatable and highly controversial.

In the 70s, and since, many farmers have planted a lot of their land with trees – mainly Sitka Spruce – again availing of generous government grants both for planting and maintaining the trees. Now there is a new future for this activity, which I will deal with later, but again it will help supplement farming income. The landscape of the area has changed drastically with hundreds of acres of the land looking green all year round. There was a time when the appearance of the countryside in winter in particular looked grey and gloomy, but now with the improvements in the land through drainage, fertilising and maintenance, there is a far more appealing appearance in the whole area.

When I mention agricultural contractors, I refer mainly to those who own hycms and various types of diggers and also silage and hay contractors and those who spread the slurry from the slatted houses. Speaking of slurry – it can become a serious problem at times if the underground tanks spill over during winter. The run-off is dangerous for fish life in our lakes and rivers and can of course interfere with our drinking water. Sometimes unfortunately tanks have to be partially emptied at least, at times when land conditions are not suitable due to wet conditions. In summertime the rural smells emanating from the slurry are not very pleasing to humans and many of our visitors comment on the not so pleasant whiffs.
So, in summary at the beginning of '07, we have three vibrant schools, three churches, though with diminishing numbers of regular churchgoers, one garda station, one post office (Maurice’s Mills) one post point (Inagh) with Kilnamona post office closed at the end of last year, two shops, both also selling petrol and diesel (one in Kilnamona and one in Inagh), two pubs, both in Inagh and one of which is the Biddy Early Brewery, being Ireland’s first micro-brewery, a Mace Supermarket in Inagh, one garage in Inagh, one thriving wood or timber industry in Mount Callan, run by the Tottenham family, a thriving goat’s cheese industry in Gortbofearna called Inagh Farmhouse Cheese, selling under the name of the brand “St. Tola”, we have three taxi/hackney services, public bus services – a sound base of essential services to work on for the future.

Two of the industries I just mentioned are the Biddy Early Brewery and Inagh Farmhouse cheese and both deserve further detail. The Biddy Early Brewery began in 1995 and was the joint project of the Garvey Brothers, the late Peadar Garvey and his brother, Flan. The idea sprung from a holiday of mine in the Isle of Man, when I happened to spot a V.W. Beetle with the name “Bushy’s Brewery” on it. As the place is not too large it was relatively easy to find the brewery and the brewer, Martin Brunschwiler. Having spoken to him I knew it was just what we needed to make an ordinary pub, which we owned in Inagh, different. I also knew that I couldn’t put it together, but knew that my brother could. He had a Ph.D. in chemistry and it was easy convince him. After a brief trip to our newfound friend in the Isle of Man, Peadar put the package together swiftly and Ireland’s first Micro Brewery began, brewing just in time in 1995 to be in action before Clare’s Senior Hurling All-Ireland victory in September of that year.
Peadar became a master brewer and produced Black Biddy, a stout, Red Biddy a beer, Blond Biddy, a lager and other trial drinks. The special and unique thing about all these drinks called after the famous good witch, Biddy Early, of a few centuries ago, is that they are all the result of a natural brew, with no chemicals, additives or preservatives, making them very special compared to all other brews available in this country. The drinks are available on draught in the pub and in bottled form in most off-licences countrywide. The one sad story in this great story is that Peadar died suddenly in the brewery on November 16th, 1998. His son, Niall, now runs the brewery and has become a very competent and innovative brewer.

The Inagh Farmhouse Cheese story is another special one. A lovely couple, Meg and Derrick Gordon, came to Inagh and bought some land. They got an interest in goats and goat’s milk and cheese and after some training in France started rearing and milking goats on their farm. They established Inagh Farmhouse cheese and in keeping with the French tradition called the cheese after a local Saint in the next parish and that is how the St. Tola brand began. It is now a thriving business, with a herd of over 200 goats, giving good employment and making its name internationally by winning several international prizes and awards.

Again in keeping with our principles this cheese is a totally organic production and as people are becoming more conscious of what they eat and drink this type of food is really making a mark on world markets.

The Gordon’s were in business for approximately 15 years and then sold the business to my daughter Siobhán, who transferred the business to our farm eight years ago and
with heavy investment has a thriving modern facility for rearing goats and producing excellent organic milk and cheese.

One other vital aspect to our community is our modern roads structure. In my early years there was only one tarred road and that was the road that ran through the parish from Ennis to Ennistymon. As youngsters on bikes, we loved to get off the rough byroads and get on to the smooth tar, when we could cycle faster and the wheels made a different sound.

Also as youngsters, we went barefoot for the summer months and it was so different for our feet to have a smooth underlay as distinct from the pinchy stones and gravel of the rough roads. The only drawback with the tar road was that ponies and horses were in danger of slipping or falling on the way to town.

I also mentioned the Inagh River flowing from Mount Callan, through the village of Inagh on to Ennistymon and entering the sea between Lahinch and Liscannor. Up to recent years it was a great fishing river for trout and so were its contributories and many lakes. The river and most of our lakes (and we have an abundance of them) are infested with pike and so trout are now very rare. However, a new fishing club has been established and between the club and the Central Fisheries Board, lakes (especially Clonmaccon lake) have been stocked with trout at regular intervals and the art of fishing is back with young people being trained in how to fish. Clonmaccon Lake has also a civic amenity area since Clare Co. Council bought some land by the shore and put in a car park and slipway. Wild duck were also purchased and put in the lake and being within walking distance of the village, many people go there to
view and feed the ducks, swans, etc., have picnics now and again or do some fishing.
It is a beautiful relaxing, peaceful place to visit where nature can be experienced at its
best in the shadows of our beautiful mountain Mount Callan and in the vicinity of the
birthplace of Inagh’s blind piper, Garrett Barry. What a wonderful restful thought
provoking place to visit in “vacant or in pensive mood”.

Over six years ago Clare County Council’s central landfill near Ennis was closed by
order of the High Court. The Council hired consultants to pick out the most suitable
site in Clare and they narrowed it down to three and finally decided on one, which
now is in Ballyduffbeg, approximately one and a half miles on the Ennis side of
Inagh, beside the main road, the N.85.

The decision to build the facility in Inagh caused great upset in the parish, especially
to the nearest residents. The Council purchased a 150acre holding of forestry, 40 of
which is to be used for waste landfill.

Many protest meetings were held in the local hall. Many politicians and many do-
gooders promised everything to the locals. Public meetings were held. Council
deputations were organised. Money was collected to fight a High Court case, but, in
the end of the day, the challenge to stop the landfill all fizzled out and many people
who gave money towards the cause felt very hurt, disillusioned and let down and the
landfill opened five years ago.

A liaison committee, consisting of locals, local area councillors and local people
representing the residents and various organisations in the parish was established and
continues to meet on the first Wednesday of every month. Some residents have a problem with the site, complaining of odours and birds and no matter how much the site is monitored, some problems continue.

The only benefit to the parish is that a community fund has been established. For every tonne of waste that goes into the landfill, the parish organisations get €1.27 and this has helped various organisations within the parish who qualified to use the money to provide better facilities like in the schools, G.A.A. grounds, etc. The amount of waste predicted to be put in there has grown less and less due to various campaigns to recycle waste, etc. That is good, but it means there is also less and less money available to our community. It also means that the site, which had been planned to be used for just 20 years, will obviously now take longer than that to fill.

There is an overview of where we stand now and the final chapter will deal with the future? How much and how far can we predict?

7.4 What lies ahead?

Never was the future so bright for the people of Inagh/Kilnamona parish. Never were the prospects so good. Never had our people so much money. Never had our youth such opportunities. Emigration, after being a heartbreak in so many homes for many centuries, has disappeared. No-one is compelled to emigrate any more. Those who do choose to emigrate do so by choice rather than by compulsion. A number of our young people still take “a year out” to travel the world and at present the favourite destination by far is Australia.
So, what’s going to happen? More and more of our young people will build their new homes at home on their parents’ land, or in the local centres of Inagh and Kilnamona. More outsiders will also buy houses in our villages because of our proximity to the town of Ennis and also to the seaside at Lahinch and Spanish Point, where there are leisure amenities, especially golf, within 10 minutes of their homes.

At present lands in Inagh, Kilnamona and Clounanaha are zoned under the last County Development Plan. Because of that there are 2 new planning permissions granted in Inagh Village for 14 and 34 houses respectively, with further planning permission being sought for 100 houses, crèche and shopping units. The site for the latter has made €2m! The whole parish could have been bought for that kind of money up to 30 years ago! Would you believe what is the only fly in the ointment as regards this development? Water! Imagine with our river and all the freshwater lakes we have, that we have a shortage of water. Well we have a shortage of properly treated drinking water. In a previous chapter I mentioned that we have the largest group water scheme in Europe - the Kilmaley/Inagh Group Water Scheme, with its source being at Loughnaminna Lake. To improve the capacity we have to either raise the level of this lake by raising the embankments, so as to still use the same modern treatment plant at this source or connect to the nearest County Council Scheme at Doolough or provide other sources from one or more of four own lakes. If we choose the latter, it would mean having to provide another treatment plant, with costs being extravagant. However, I’m sure that a solution can and will be found and therefore ensuring the further development of housing in our area. It is just another new challenge and I’m confident that we will rise to the occasion.
In the last few years hurling has hit a new high with the combined clubs of Inagh and Kilnamona winning the Minor A County Hurling Championship two years ago while in 2006 our joint under fifteen hurlers also won the under fifteen A championship. Sense is prevailing and it appears obvious that the two clubs will have amalgamated teams up to senior level and holding their rightful place with the best clubs in Clare. At this juncture it is right to point out that families have taken very active interest in our games mainly as a result of Clare's All-Ireland successes in 1995 and 1997. It is expensive to bring a whole family to matches, especially in Croke Park, but parents have the money and the interest to do so and this is to be welcomed.

Parents nowadays are playing a much more active role with their children outside of the home. This includes school involvement and helping in games, youth clubs, etc. We have two active youth clubs and they meet weekly in the Mike McTigue Hall in Kilnamona and the Garrett Barry Hall in Inagh. Inagh youth club were very successful in the 80's with regard to Irish Debating and winning a number of county and All-Ireland titles.

Speaking of halls - the Mike McTigue Hall is a fine modern building and apart from being used for youth club activities is also used for meetings of the GAA, ICA, etc, and stands as a lasting monument to the memory of the boxing world champion. The Garrett Barry Hall in Inagh is a very old building being 'reconstructed' in 1803 as stated elsewhere. When the new St. Flannan's N.S. was built in 1985 the old school was joined on to the existing hall and a new roof, etc, was added to the hall. These

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118 In January 2008, two simultaneous meetings of both Inagh and Kilnamona hurling clubs took place and voted by a huge majority to amalgamate so we now have one club called Inagh-Kilnamona.
buildings are used for youth club activities and other organisations use rooms for meetings and it is used also for pre-school children for a number of years.

It is now being taken over by the Inagh Development Association on a long-term lease from the parish. They intend to reconstruct it and develop it to modern standards where it may be used as a Daycare Centre for the elderly, among other ideas they have for it.

The childcare centre has been operating for many years now and is a great facility for working parents. The need for this was created by a modern demand. Bernie Barry, Clongowna, was first to run this centre, assisted by her sister-in-law, Bernie Foudy, who now is in charge since the other Bernie moved on. She is assisted by Maureen Grogan, Ballyea and more recently by Michelle Wynne. The demand for space and places has been growing and right now Inagh Development Plan on starting a totally new building on February 1st 2007 as they have got a grant from the Government of over €1m. This will be a very modern state of the art facility. The staff running the childcare centre are excellent and that really counts. The contractors for the new building were Guerin and Considine, Liscannor which opened on 26th November 2007.

At present we have two priests and three churches. The churches are not as full anymore for masses or services as the young people in particular are not as interested in church going as their predecessors. The priests are moving on in years and it is quite obvious that before too long we will be down to one priest, as numbers for the priesthood are dropping drastically. When that happens it would make sense to sell
the parish house in Kilnamona and have the one priest in the centre, Inagh, where the majority of the population is.

There are four masses in the parish every weekend. Kilnamona has a Saturday evening mass during winter time and a Sunday morning mass for summer time. Inagh has two masses every weekend all year round, Saturday evening mass being at 8:00pm and Sunday morning at 11:15am. Clounanaha has one mass at the same time year round and that’s at 9:00am on Sunday morning. The numbers attending mass here have been dwindling consistently over the years as the population ages and lessens. It is the one section of the parish where there is no real development and school numbers are falling too. However, I’d predict that in time as our overall population grows that quiet places will come good again as sites will be cheaper there.

7.5 The Future for Farming?

Farming was the backbone of our society. Everyone had a farm, large or small, mainly small though two farmers, Neylons and Marrinans, were known to have an acre for “every day in the year”. Both have 365 acres.

All farmers milked cows in the past, but, as explained elsewhere, that is almost a thing of the past. Life has changed, times have moved on and very few people would milk even one cow for their own milk now. They buy the milk for the house in the local shop or when they go to town once a week for the main shopping.

It is absolutely amazing that even thoroughbred country children don’t know that milk comes from cows!! They know it comes out of a carton or a plastic can! Earlier in
this story I stated that most farmers were self sufficient, having their own milk, their own potatoes and vegetables, their own meat from the pig they reared and right now that has all changed. Very few have any garden, no pig, no turf from the bog, no hens for the eggs - they buy everything like their neighbours in the towns.

This is a bad thing and hopefully the pendulum will swing back once more and they'll make time for a small garden to grow their own organic food, which our soil is quite capable of doing, instead of buying stuff full of additives and preservatives, which are injurious to our health.

Another change that is slowly happening is a return to our traditional funerals. Funeral homes have been the fashion for the last 20 years, but, little by little people are waking their dead in their houses again and in some cases are bringing the remains straight to the church for Mass and burial on the same day. This is a welcome trend as funeral homes are not conducive to proper grieving and are generally speaking fairly gloomy, heartless places.

So, what will really happen? Can we predict the future? Short-term, yes, but, long term, who knows? Who would have said even five years ago that ten acres of land in Inagh would make €2m!!

What will happen our elderly and those who live alone, especially those who cannot drive, scarce though they may be? What will happen our post offices? We are down from 3 full post offices to 1 and one post point. Will the postman be calling to the houses anymore and will he be dropping post into a post box for everyone?
What will happen to our people who are used to going to the village for a few pints and socialise with their friends once or twice a week? Will they be frightened by the stringent drink/driving laws and stay at home and become reclusive? If they do we will have a more serious problem on our lands as loneliness and depression set in.

Minister Eamon Ó Cúiv, TD, seems to be sensitive to these issues and intends to tackle the problem by way of providing rural transport and he is to be commended for his plans.

How now are we prepared for our people of various categories for the future? For our very young we will have a wonderful new childcare centre in Inagh for pre-primary school children. This is to be welcomed and will provide first class facilities for the foreseeable future. For our children aged 4-12 we have three fine primary schools in Clounanaha, Inagh and Kilnamona and for post-primary education we are well positioned to have choices of schools in Spanish Point, Ennistymon and Ennis and an excellent bus service catering for all three centres. Post-leaving cert we are within easy reach of 3rd level institutions in Tralee, Limerick and Galway, neither centre being more than forty miles from us with Universities in both Galway and Limerick one hour away.

How about young people and young adults? Have we proper facilities for them as related to pastimes and activities and the answer is ‘No’. We have two youth clubs. We have hurling and camogie clubs, but, really we are limited for modern day demands. For young parents, we could do more to have a centre for them to meet and
compare notes. As of yet we have no real centre to get new people from outside our area, who now live among us, to meet and greet.

We have our churches and we have our pubs, but, time has moved on and not everybody goes to church anymore and our pubs have gone quiet also for reasons already stated.

We have more and more elderly and retired people now and also people are living longer. Have we a centre where they can meet and socialise? Again, unfortunately the answer is No. They are bused once a week to a Daycare centre in Ennistymon and Miltown Malbay, but, our challenge as a people will be to provide for them in our own area.

We could be smug now and say, as many do, “things were never better”, but to bury our heads in the sand and forget about those whose lives are not better would be totally unchristian. There is a huge challenge there and we must face up to it.

Our population is growing again. Census figures from 1841 up to and including 2006 show various patterns of growth and decline, famine, emigration, lack of job opportunities have been the main reasons for decline over the centuries. But, we are a resilient people and now, more than ever before, the world is our oyster and the people of Inagh and Kilnamona can look back to our past with pride and look forward to the future with faith, hope and confidence.

Ar aghaidh linn arís ár son glóire Dé agus onóra ár muintire!
I have given a factual outline of where we are now and riches we never dreamt of, with a growing population, thanks mainly to the end of emigration and migration and to an economy that is providing jobs for our young well-educated population. A new era has dawned!

What lies ahead, we can only surmise, but, one thing is certain is that a bright future lays ahead. There will be challenges, some unforeseen, but our people have always responded to challenges down through the years and we have every reason to believe that future generations will be as successful as the present and past ones.
CHAPTER VIII: CONCLUDING REMARKS

The theme of my submission is "Cabhair is cairde is grásta ó Dhia chugainn" and in putting together a selected social history and folklore of Inagh / Kilnamona in County Clare, I have endeavoured to show how "help" and "friends" and the "grace of God" are intertwined in the lives of our people, a theme often present in manifestation of local culture. Our present is built on our past and our future is based on the firm bedrock of both.

From the earliest extant reference to County Clare in The Book of Invasions – Leabor Gabhála Érenn, I have focused on tracing the origins of our parish up to the present day; how it developed; how our people lived; what culture, heritage and lore they have handed onto us and what now lies head in the foreseeable future.

In Chapter I, I have given an overview from prehistory, history and legend. It tells how far back we can go in proving the physical composition of the soil and afterwards when the earliest know occupation of our parish began. It deals with wedge tombs that still are there in our area to date that period in our existence. This section also described one of our main physical features – the Inagh river and what it means to the area with its tributaries and lakes beautifying this rural landscape. This chapter deals with the early Christian period of St. Flannan of whom ther are many blessed wells to his name and St. Macreehy, to whom a few old churches and graveyards refer. Following on from there we have a large section dealing with the Martyred Friars of Inagh and the Martyred Secular Priests of Inagh and through the Catholic people of our parish were all under constant threat of deal, they held on to their faith in spite of
oppressor! In this chapter we also deal with families who were transplanted from Ulster and their names still live on in our parish. Maurice O’Connell, ancestor of Daniel, the liberator, was given lands in Ballyduffore and hence the name Maurice’s Mills. Information on the Friars of Roscrea with this chapter also and from there we still have the Inagh Chalice in the Friary in Ennis. We lead on from there to the final union of Inagh with Kilnamona.

The final section in Chapter 1 gives very special details on Mount Callan House formally built and owned by the Synge family and now in the hands of the Tottenham family through marriage. This house and land was unique as it was the only estate in the whole area owned by Protestants who were the landlords to many local tenants. They treated their subjects very well and this is proved in a letter in Appendix B which mentions one of the I.R.A. guaranteeing them immunity from attacks during the troubles.

Robert Tottenham (R.I.P. 2007) gave the author access to all the paperwork on Mount Callan House and this is the perfect example of how important it is for someone like me to collate local history for future records. The author has on DVD a recording of the late Robert Tottenham.

In Chapter II, the social history of Inagh/Kilnamona in the 20th century, the author dealt with the various systems, organizations, trades, occupations etc that were part of everyday life in the parish of Inagh / Kilnamona during the twentieth century. This involved gathering materials on schools, garda barracks, post offices, F.C.A. phones, E.S.B., creameries, farming, turf cutting and hay saving. It also dealt with roads and
quarries in the area and how important they were. The crafts were part of our everyday life – the basket makers, blacksmiths and the entertainment we had by way of travelling shows etc. pre radio and television. Marriages and deaths were always part of everyday life and the customs attached to some have been recorded. We have always had our sports and games and they have been handed down to us by way of tradition.

In the third chapter, Meon na nDaoine: Traditions and Customs, the author has researched traditions and customs particular to the Inagh area and how these played a big part in the ordinary life of the time. The moon and beliefs attached to it were important. It affected the weather and superstitions grew around it. The feeding of the pig, the killing of the pig and importance of meat for the family and the customs attached to it were all very relevant. All the Yearly Festivals and feast days are dealt with as are sayings and customs built around them. Festivals and rituals are researched as are music, song and dance which were all part and parcel of our traditions and led to people’s simple enjoyment and entertainment.

In Chapter VI, Religion – Anam Pobail, the author has delved into the Parish records which are available in the church in Inagh and contain huge information, thanks to our priests but especially to Fr. Gaynor, R.I.P., former P.P. of Inagh / Kilnamona who wrote much and had a great flair for records and history. This section records the value of religion to our people down through the centuries. It records our churches, graveyards, blessed wells etc. which were always held dearly in the hearts and minds of our forefathers. It lists all the priests in the parishes since the establishment of the Parish of Inagh / Kilnamona to the present day. It records “the stations”; that was an
annual house mass taken in turns by every householder in the parish. The Marian Shrines are included. We also record the trips to Lourdes and one by Mary Grace Maloney, cured there miraculously in 1913 and a parish trip in 1958 to commemorate the building of Inagh church in 1858.

Chapter V, *Laochra Paróiste*, deals with one particular surname, which was and still is but not to the same extent, the most common name in the parish. Every person has different talent and some families seem to have a common one.

The Barry family and one in particular – the Barrys of Lauragh – became very famous and a University in Florida U.S.A. is called after them. That surely is a rare event, but their life stories are amazing. The Blind Piper of Inagh, Garrett Barry, is still very famous though dead for over a hundred years and his music lives on. Jim Barry Wines of Clare, South Australia, are world famous and Barrys are listed in King James’ Army in 1690. No more than any other families they were not all saints or scholars who bore the name Barry, they were ‘our people’ and we are proud of them.

In Chapter VI, *Ar scáth a cheile a mhaireann na daoine*, we clearly show how people are so dependant on others and how, by working together, we can achieve so much. Research shows that two organisations have delivered much to our parish and they are the Inagh Co-operative Development Society and the Kilmaley / Inagh Group Water Scheme. The former purchased a parish farm (22 acres) in 1973 and caused a huge heart to be developed right in the centre of our area and now is on its way to be heading to town status. It has been an amazing success story as has been the provision of running water to every house in our parish and beyond. This has been a
remarkable achievement by a group of volunteers who still run Ireland's largest group water scheme efficiently and professionally.

So as the original heading stated "Cabhair is cairde is grásta ó Dhia chugainn" I contend that the people of Inagh / Kilnamona have lived by that statement from time immemorial to the present day and, let us hope, will continue to do so.
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Appendix A

The Abbey
Galway

8th April 1940

Dear Fr Gaynor,

I must apologise for not having answered your very interesting letter before this. Some time ago I was appointed to teach S. Scripture to our students here in Galway, and the work keeps me very much occupied. Today has been a holiday, and I have spent most of it going through my notes on the Franciscans who are said to have been martyred in Thomond, in the hope that I might be able to throw some light on your problem. From the outset I knew that I was on a rather impossible piece of work, as the evidence is so scanty. The only writer amongst the Franciscans who troubled to write about the Franciscan martyrs at any length and with any detail is Anthony Bruodin (in his Propugnaculum Catholicae Veritatis published by him at Prague in 1669) and I am afraid it is hard to give any credence to his unsupported statements about anything. From my own rather close study of his methods, I have come to the conclusion that he had no hesitation in creating the whole setting of a martyrdom if he knew just as much as the martyr’s name. He has quite clearly done this in many cases, and it is therefore impossible to trust him anywhere. It is a great pity, as he might have rendered invaluable service to Irish history had he had a little historical sense.

In our Chapter Acts, no information whatever is given about our martyrs except merely their names. Sometimes not even that much is given, and it is merely stated that since the last Chapter so many were hanged by the heretics. An official list was drawn up and sent to Rome about the year 1662, but there again we have just merely the names. About the same time some one at St. Isidore’s College in Rome began to write an account of the Irish Franciscan martyrs, but unfortunately he did not think it worth the trouble to finish it. He apparently had a certain amount of information, but the little that he wrote down is in a very unsatisfactory and unfinished form - corrected and scratched out and amended so as to make it almost illegible. There is
mention of one martyr who was thrown into the Fergus and of another who was put to death at Clarecastle, but there is no mention of Inagh.

If you would not mind waiting until the summer holidays, I think the most satisfactory thing for me to do would be to copy out whatever information I have come across and send it on to you. I don’t think there is anything more to be found in any of our archives - Dublin, Rome, Brussels, etc, as I have examined them all very thoroughly. I have never come across anything about Rogerius Ormilius, except what may be in Bruodin. All my attention was given to the Franciscans, Thaddeus Creaghe - there is no doubt of the person of Fr. Thaddeus O'Caraghy, of the Friary in Ennis. He seems, moreover, to be identical with Fr. Bonaventure O'Caraghy. As names, when Latinised or Anglicised, were liable to take on very many cognate forms, I should be very much inclined to think that the two you mention were one and the same. I notice that on the official list of the Martyrs, the name of the Thomond secular priest who is said to have been put to death on October 12th, 1652, is given as Hugo Carrigi.

The Fr. MacBrody quoted by Frost is the Antony Bruodin to whom I have referred to above. I will send you on a copy of what he has to say about Denis Neylon, of whom he claims to have been a near relative and a pupil in Grammar: “Meus proximus sanguineus, sub cujus disciplina Grammaticae rudimentis in puerili aerate atudui”. The local tradition in your parish seems to be worthy of very great respect. I do not know the Ennis locality very well, but I often heard the old Fathers of the Province speak of a tradition of the place where some of the Ennis friars were put to death; and the tradition seems to have come down in the Order to our own times. The late Fr. Antony Cleary O.F.M. (whom you may have known) told me that when he was a notice in Ennis he and the others were taken out to see the tree from which the friars were hanged.

The Roman MSS to which I have referred speaks of Brother Daniel Clancy, a lay-brother, and Brother Anthony Broder, a cleric, who were put to death in 1651, and couples their names with that of Fr. Bonaventure Carrigy: “Bonaventura Carrigius Tomoniensis praedicator ac Conventus Ennissil vicarious a quodam centurione heterodoxo carceri manipatus suspendio, ita mandante crudell illi Valerio necatus animam Deo Reddidit, anno 1651...Nec solus nam min eadem aterra annoque eodem
caesus Fr Daniel Clancaeus laicus...Fr Antoniius Broder clericus”. The Valerius referred to is General Sir Hardress Waller, whose forces moved on to Ennis from Limerick (after the siege) on October 30\textsuperscript{th}, 1651.

I am sorry I am not able to supply more information, but at least I am very glad to be able to say that I know of nothing, which would throw any doubt on your tradition. Believe me, dear Fr. Gaynor.
1. This is to state that no person has any authority from the I. W. A (Executive Force) to ask on loan, a Commanders Car or any other property from the above named gentleman.

2. Dunkly, the I. W. A Force above mentioned are prepared to use all the forces at their disposal to prevent interference with Capt. Jobb Latham or his property.

Signed

Frank Barrett
Capt. 1st Western Division
Appendix C

2. ASHMD-DH - "EYE-FIDDLE", "HI-FIDDLE" - A MASK, A LITTLE EXTRA; AN APPENDIX
3. ASGNN - "ANGASHORE\" - MISERABLE, ONE TO BE PITIED,
4. ANNISOR - A SHAPELESS MASS - "GET UP YOU BIG ALLAIT."
5. ALLAT - "STUMP OF A FOOL" COMES FROM 'STOMPA AMADAN'
6. AMADAN - ARMER OR OXIER. HE WAS CARRYING AN ASCALL OF HAY
7. ASCALL - "BOCKESY\" A LAME PERSON OR AN UNSTEADY CHAIR,
8. BACALL - OLD STYLE DOOR HINGE SHAPED LIKE LETTER 'L',
9. BACAN - "BARNBRACK/BARNBRACK" MEANING SPECKLED LOAF,
10. BAININ BREAC - LIMPET. "HE HAS A GRIP LIKE A 'BAIRNEACH'."
11. BAILNEACH - A JUMP PERSON BUT USED TO URGES SILENCE TO SPEAK
12. BAIN - "AN IDIOM OF UNTIDY GARMENTS. 'SHE'S ALWAYS IN OUR 'BOLKISHES'."
13. BAINH - PIGLET OR BONHAM. SOMETIMES THE ACE OF HEARTS
14. BANNLAMH - "BANDLE\" A TWO FOOT MEASURE, "A BANDLE OF HIS TOUGUE
15. BACST - "BOXY\" A POTATO CAKE MADE WITH RAN PULP.
16. BAS - PALM OF HAND AS IN 'BUBALLACH BOS'; BLADE OF HARLEY
17. BASCH - "BOGHOON" - IGNORANT, UNCULURED LOUT.
18. BAIN - "BANSHIE\" A FAIRY WOMAN OR FEMALE KEENING SPIRIT.
19. BEAN SI - BUNDLE, SUCH AS HAY CARRIED ON ONE'S BACK IN A ROPE.
20. BAY - DEAF BUO IS THE ORIGIN OF THE WORD 'BOTHER'.
21. BODHAR - "SOFT, THUS GIVING RISE TO THE ENGLISH WORD 'BOG'."
22. BOC - "AN EGG LAID WITHOUT A SHELL"
23. BOCAN - AS IN 'BÓ BHRADACH' - 'A THIEVING COW'
24. BOCAN - "A BRAND\" ON WHICH A GRIDDLE RESTED OVER COALS
25. BRANHND (BRANH) - A SWATHE OF HAY, ESPECIALLY IN RICK-MAKING
26. BRET - "BROWL\" - A MISTAKE. "HE MADE A BROWL FILLING THE FORM
27. BREAL - "A COLT (YOUNG HORSE)
28. BROMACH - "BROWELL\" A MISTAKE. "HE MADE A BROWELL FILLING THE FORM
29. BROMALL - "A COLT (YOUNG HORSE)
30. BROMALL - "HIGH SPIRITS. "ISN'T IT ON YOU THE 'BROMALL' IS! A"
31. BRUSCAR - "FRAGMENTS\" - THE TURF IS NEARLY ALL 'BRUSCAR'
32. BURCHALAN (BU) - "THE YELLOW WEED, RAGWORT"
33. BUAILLEAN SCIAH - A BOASTER
34. BUNNACH - "THE RUNS"
35. BUNDUN - "THE BACKSIDE. "HE NEARLY PUT OUT HIS BUNDUN"
36. CABAIRLIN - A SMALL SAUCY-MOUTHED PERSON OR ANIMAL
37. CACAMAS - (I) NONSENSE; (II) BAD TEMPER; (III) STUFF OF POOR QUALITY
38. CAC BÓ - (I) A COW DUNG; (II) A TOADSTOOL (FUNGUS)
39. CAIBIN - "CAIBEEN\" - AN OLD HAT OR CAP
40. CAIEIS - "A DOCUMENT. "ANOTHER CAIEIS CAME IN TODAY'S POST.
41. CAIPIN - "CAIBSEEN\" A HALTER FOR BREAKING IN A HORSE.
42. CAMNHN - "I'M TRYING TO TAKE A 'CAINEEN' OUT OF MY EYE."
43. CAU CAEANNAN - "COCCANNAN" MASHED POTATOES WITH SCALLIONS E'T.
44. CALL - MEANING 'NEED' "AND I HOPE CALL TO DO THAT
45. CALL - "RELATEDLY THEY HAD CALLED THE
Caman
Hurley
47 Czech
"Cond. A A HICK OR CLUMSY PIECE. 'A CON'D OF BREAD"
48 Cannab (Canab)
MOANING, COMPLAINING. "DON'T BE ALWAYS 'CANNAB'."
49 Canach (Cúnach)
MOSS, MOULD OR MILDEW
50 Canión
A SMALL SQD OF TURF
51 Canóth
"KWAY" BOG-HOLE, SWAMP-HOLE (QUAGMIRE)
52 Carachán
SCABBY, MANGY, SICKLY, PERSON OR ANIMAL
53 Carach
WITH CURLY OR MATTEO HAIR
54 Cató
REGRET OR SORROW
55 Ceanabán
THE BOG-COTTON PLANT
56 Cionán
HOARSENESS, WHEEZINESS, LOSS OF VOICE
57 Clain (Claña)
A LONG-TIME, AN AGE. "I DIDN'T SEE YOU WITH A CLAÍN?"
58 Ciáró
BEETLE
59 Ció
"GEEK" - CHILD'S EXPRESSION FOR 'SEE', 'LOOK', 'I SEE YOU'
60 CIOTeg (Ciónach)
LEFT-HANDED AND THE ANKWWNESS ASSOCIATED
61 Cipó
"KIPPENS": LITTLE TWIGS ETC.
62 Ciseach
IMPROVED ROADWAY OVER SOFT GROUND OR BOG DRAINS
63 "A WINGED, GAY WOMAN"
64 Ciseán
A BASKET MADE OF WICKERWORK
65 Clab (Clábachán)
THE OPEN MOUTH (AN INCESSANT TALKER)
66 Cláidháire
A ROGUE OR VILLAIN, USUALLY SAID WITH AFFECTION
67 Clámhsán
GRUMBLE, COMPLAIN. "YOU'RE NEVER BUT 'CLAMHSÁIN,'"
68 Clásúr
"CLUTTER". "BEHAVE YOURSELF OR YOU'LL GET A CLUTTER !"
69 Cluasán
A BOtherED OR STUPID PERSON PRONE TO MISTAKES
70 Cnaimhsealaí
A GRUMBLER
71 Cogá
WHISPER. USUALLY USED WHEN ASKING IN CONFIDENCE
72 COMH
EQUAL. "THERE'S NO 'HO-'TO YOU" MEANING 'YOU'RE NO EQUAL':
73 COPÓG
THE WOOD, DOCK
74 Corcan
"Corkass": LOW-LYING SWAMP OR FLOOD PRONE
75 Corraghion
"ON HIS CORRRAGHION" = SITTING ON ONE'S HUNKERS
76 Cos in airde
AT FULL GALLOP
77 Cóta Mór
AN OVERCOAT OR GREATCOAT
78 CRAIG
"THE CRAIG WAS MIGHTY"
79 Craileálaid
JEST. "HE'S A RIGHT 'CRAILEALÁD"; 'HE'S UNHALED"
80 CRÁG
(i) A LARGE HAND; (ii) HANDFUL OF MEAL ETC.
81 Cragh
A BRANCH OR STICK. "DO WHAT YOU'RE TOLD OR YOU'LL GET"
82 Creáthán
A SMALL BUT SOUND POTATO. (THE 'CRAÓ')
83 Creol
"CREE" LATTICE CAGE ON CARTS FOR TURF, BAMBUS ETC.
84 CRÓ
SHED OR BYRE FOR ANIMALS. "CRÓ NA GEARE" ETC.
85 Crobh-nasch
"KROWSNA": A MIXTURE BINDING FORELEG AND HORN OF A COW
86 Croch lamh duine
TO "HANG" SOMEONE AT CARTS. REALLY TO SUSPEND HIS HAND
87 Croí craite
"A REAL 'CREE CRAITCHA" - SOMEONE HEART SORE WINNING"
88 CROH
HUMMING, BROIING. "A QUIZ WOMAN 'CROH-NING' IN THE CORNER" SHAPE APPEARANCE" I DIDN'T LIKE THE CAST OF HIM"
89 Cruise
A HUMP ON THE BACK. "GET THAT RUGON"
A PIG'S TROTTER

A CALL TO FRIGHTEN AWAY A CAT

"DRAW" - UNYIELDING, SUBORN. "YOUR MAN IS NO 'DAR"

AN AMOUNT "SHE BROUGHT A FAIR DALCÁN FROM AMERICA"

HOODWINKING SOMEONE, ALSO FOOLING YOURSELF

THE LAST DRINK BEFORE LEAVING (SOMETIMES!)

"SLOWLIM" - I CATCH A GRIP OF (SUCH AS A BULLOCK)

"DRAWS" - NON-TRUMP CARDS, DROSS

A TURN, A SPELL ETC. "I SLEPT A SMALL 'DRAWS'"

THE DRESS LEFT IN A VESSEL

THE SIMPLE FONDS, "HE HAD GREAT 'DUL' ON THAT HAT"

A SIMPLER ON "SURE HE'S A 'DULNE IDEA'"

EITHER OF THE GRIPS PROCEEDING FROM A SLIP THE HANDLE

A MISTAKE "WHATEVER 'DUL AMU' CAME OVER ME"

CLEAR THE WAY, A CHALLENGE FROM FISTION FIGHTING

(i) HUGEN PERSON, (ii) SUMMER SEASIDE VISITOR

A SEAGULL

GIANT, HUGE MAN

(i) QUAKING GRASS; (ii) HUNGER, WEAKNESS

A SIGHT OR SPECTACLE (DISPARAGINGLY) "A RIGHT 'FEIC''

WILD IRIS OR FLAG

"FEAR FEISTIGHE" - A TIDY WELL-SET MAN

A THISTLE

A WILD LOOKING MAN

COARSE MOUNTAIN GRASS

GENEROUS, BIG-HEARTED "SHE'S A VERY FLAISHÚIL WOMAN"

THE METHOD OF LAYERING TURF ON CART, TRAILER OR RICK

HEATHER

BILBERRY, WHORTLEBERRY

AGITATED BEHAVIOUR. "WILL YOU STOP FOOSTERING?"

"GWALL WHAT CAN BE ENFOLDED BY THE TWO ARMS:

A FORKED STICK, DIVING ROD ETC. -

AN OSIER WITH "HE'S AS ROUGH AS A 'GAD"

SARCASM, COMMENT ON A GREAT DEED "IF YOU AREN'T

"GOM" SILLY FOOLISH PERSON (THE GREAT 'GAISCI"

A YOUNG BOY

"GAID" TALK, CHATTER "THE GIFT OF THE 'GAD"
“GNECK” a disagreeable grin and posture “THE GNECK” 
GEEK the child was geeking (of him)
A small sound “not a GEEG or a MIG out of you”
A fringe of hair “take that MIG out of your eyes”
An empty-headed young person
An addled egg, one without a chick
Beak, slang for mouth “shut your gob”
A bad tradesman, in sarcasm, from Gobán sage
As in “Corraghob” — on his hunkers
Enough — has become English as “galeor”
Desire “a mighty ‘goradh’ of work after tea”
A hedgehog
“Gregging” (teasing) “stop gregging the child”
Tiny coals of fire mixed with ashes
Grug resting on haunches “down on his grug”
A small heap of footed turf
Your soul to the devil
Inch — a water meadow, land beside a river
Iskets the hollows behind one’s knees
Lank, lanky pleasant, affable, friendly
A ladle “keep your ‘laker’ out of the story”
Lyre the cleft in a cow’s hoof
Lyre a large open handful of meal etc.
Langet / fester or / spancel
Linney, a barn for spades, carts, ladders etc.
Lastar one who is lazy or always late
Laddy
“leather to whip” “will leather you”
Micious, drawn out “a leadránanach story”
Lace “thrasing” you’d want an awful lacing
Foolish, weak, or clumsy person
An unceasing cause “he’ll be drowned in that lybeen”
Tattered, slovenly and awkward
Lanky lazy person
Lutter muck, dirty “stay out of the lutter”
Pothole etc. “mind the lugg”
Loogens torn stockings or light shoes
A fat woman “she’s turned into a loais”
Looset, square kneading tray with rim (wooden)
Ludeen the little finger
Maganor “good enough or tipsy with drink”
Magalare “a wallopin’ ‘ill man forward ye”
The full of two hands held open
181 MANMAR
182 MAR A CHEILE
183 MAR NÉSS
184 MARR BHAL
185 MEAS
186 MEAS MADRA
187 MEIGEALL
188 MÉNEAL
189 MI-ADH
190 MÓBHÁIN
191 MOGALL
192 MOING
193 MÓRA
194 MUISE (MÁS EA)
195 NA BOC LEIS
196 NÁTÁNÁIN
197 NÁTÁN
198 NÍDAR NÉADAR
199 ÓIGHEAR
200 ÓINSEACH
201 PÁIDRÍN
202 PÁY
203 PALLÓG
204 PÁNACH (PÁNSEACH)
205 PASSOLL
206 PÁTÁCHÁN
207 PÁTÁCHÁN
208 PEAC PHACOG
209 PEANDÍ
210 PIACH (PIACHÁN)
211 PICIN
212 PIOG
213 PIŠEOG (PIŠREG)
214 PLAB (PLAP)
215 PLANÁS
216 PLÁNCHÁIN
217 PLEISBEACH
218 PLEIDNGE
219 PLOBAR (PLODAR)
220 PLUCAMAS
221 POITIN
222 PRASÁIEACH
223 PRASÁIEACH BHUÍ
224 PROMPÍN

GAP-TOOTHED OR AN INDISTINCTLY SPEAKER
ALIKE... "MIS 'MAR A CHÉILE' BETWEEN THEM"

"MORA": AS IS WERE "HE PASSED BY "MORA" HE DIDN'T
DIZZINESS "IVE A 'MEARAL' IN MY HEAD" (SEE US,
RESPECT, ESTEEM "WE HAD GREAT 'MEAS' ON HIM"
NO RESPECT "HE HAD 'MEAS MADRA' ON FRIE'SAN'S
BEARD "I SEE HE HAS A 'MEIGEALL' NOW"
A BAND OF NEIGHBOURS WORKING TOGETHER,
"MEARAL", ILL-LUCK, MISFORTUNE
"MEYRAUN" DIZZINESS, AS 184 ABOVE
"MÓGAL" - A MESH OF CORPS HOLDING DOWN THUS
AN OVERGROWN SWAMP "WATCH OUT FOR THE 'MOING
MOÓ" A SOD WALL OR CLADS ON AN UNEVEN FIEL,
"WISHA", "INDEED" IS THAT SO? ETC
"NABOČKLEŠ" "NEVER MIND," IT DOESN'T MATTE
NEENAWN INFANS' CLASS IN SCHOOL
PROVERBS, SAYINGS "HE'S ALL 'NÁTÁN'"
"NOÓDÁ-NAĐÁ" IN DECISION "A RIGHT 'NOODÁ-NAĐÁ"
"IRE" CHAFFING ON THE BACK OF ONE'S LEGS
FOOLISH WOMAN
"PÓDAREEN" A ROSARY BEADS
SIMPLETON... "HE MIGHT SEEM A 'PÁY', BUT HE MADE
"POLLÓHOG" A WALLOP OR A BIG WORD. (MONEY
A HEAVY CHILD OR TROUT, RASPELT ETC.
"POSS", "THE COWS BROKE IN AND 'POSS' THE HAY
A PLUMP BABY
"PÁICNOG" GATHERING AT A HOLY WELL ON A SAIN'S DA
"PIOČEO" THE SPRAWLING SHOOT OF A SEED POTATO
"PÓDÁY" SPRODS MASHED WITH BUTTER FOR CHILD
HOARSENESS, Sore throat ETC.
"PIOĽKEENS" VERY SMALL FISH MINNOWS
"PLUČ" A THROAT DISEASE OF FOWL - 'GAPES'
"PIŠHOUC" CHARM OR SUPERSTITION
THE NOISE MADE WHEN SOMETHING WAS DROPPED.
FLATLEYS, CAJOLEY, SOFT SOARING SOMEBODY
"PLÁNČY" HARPS HONE GIVING THIS PLUCKING SOUN;
A SOFT, TRUSTING PERSON
"POLENDGE", SIMPLETON, "PLENDICE AMADÁIN"
"POLE" MUCK, MIRE, "KEEP OUT OF THE 'POLEBAR"
"THE MÚPPS "MÁY HAS THE 'PLUCAMÁS"
"POTEEN" HOME-MADE (ILLEGIT) SPIRITS
TO MAKE A MESS OF "YOU MADE PRASÁIEACH OF THE SPRODS
"PRASÁIEACH WEED" WEED OF CORNFIELDS, CHARLOCK
THE FLESHY END OF FISIL
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puca</td>
<td>A mischievous, usually harmful spirit.</td>
</tr>
<tr>
<td>Pusín</td>
<td>A muzzle on a calf to prevent it sucking.</td>
</tr>
<tr>
<td>Púchín</td>
<td>A blindfold on a cow to settle her down.</td>
</tr>
<tr>
<td>Púchán</td>
<td>Sour-faced, sour-faced complainant.</td>
</tr>
<tr>
<td>Rácg</td>
<td>&quot;Rawk.&quot; We were always rawking apples long ago.</td>
</tr>
<tr>
<td>Ragairne</td>
<td>Rambling and visiting late at night.</td>
</tr>
<tr>
<td>Raúc</td>
<td>&quot;Rack&quot; noise in a crowd, trouble.</td>
</tr>
<tr>
<td>Raimeis</td>
<td>Non-sensical talk, actually derives from Romance.</td>
</tr>
<tr>
<td>Raithin</td>
<td>&quot;Rahet,&quot; sham of new-mown hay or a row of hay.</td>
</tr>
<tr>
<td>Rápaire</td>
<td>&quot;Rapparee&quot; outlaw, robber.</td>
</tr>
<tr>
<td>Rath</td>
<td>Being saved, a blessing. &quot;Rath dé ar an obair.&quot;</td>
</tr>
<tr>
<td>Rath</td>
<td>&quot;Rath,&quot; earthen ring-fort, a fairy fort.</td>
</tr>
<tr>
<td>Ray</td>
<td>A coarse wet cold meadow.</td>
</tr>
<tr>
<td>Riasc</td>
<td>Low-lying marsh or very wet ground.</td>
</tr>
<tr>
<td>Ratrá</td>
<td>&quot;Ree-raw,&quot; hubbub, uproar.</td>
</tr>
<tr>
<td>Ruaille</td>
<td>Ructions, commotion, often joined with &quot;rá.&quot;</td>
</tr>
<tr>
<td>Ruaimhber Peiste</td>
<td>A disease of cattle caused by worms.</td>
</tr>
<tr>
<td>Ruilín</td>
<td>Ankle, knuckle, fetlock or pastern.</td>
</tr>
<tr>
<td>Ruóg</td>
<td>&quot;Ruog,&quot; a waked cord used by cobblers.</td>
</tr>
<tr>
<td>Ruídalat</td>
<td>A fumbler, searcher, or clumsy fellow.</td>
</tr>
<tr>
<td>Sadhail</td>
<td>&quot;Soil&quot; after grass mown by scythe and fed to cattle.</td>
</tr>
<tr>
<td>Saléille</td>
<td>&quot;Shillelagh,&quot; a cudgel used in faction fighting.</td>
</tr>
<tr>
<td>Saisteán</td>
<td>A powerful punch with the fist.</td>
</tr>
<tr>
<td>Samhán</td>
<td>&quot;Sanyoun,&quot; a little nap, a dozy person.</td>
</tr>
<tr>
<td>Sagiste</td>
<td>&quot;Súist,&quot; a big lazy man, usually lying back.</td>
</tr>
<tr>
<td>Sásamh</td>
<td>Pleasure, satisfaction.</td>
</tr>
<tr>
<td>Scailín</td>
<td>&quot;Scalteen,&quot; a whiskey punch with various recipé.</td>
</tr>
<tr>
<td>Scailme</td>
<td>Confused. &quot;My head is scattered today.&quot;</td>
</tr>
<tr>
<td>Scáipeach</td>
<td>Wasteful, free-spending. &quot;He's very Scáipeach with money.&quot;</td>
</tr>
<tr>
<td>Scáillán</td>
<td>A fledgeling, a bird before it leaves the nest.</td>
</tr>
<tr>
<td>Scéabha</td>
<td>&quot;Scówa,&quot; at a slant, out of plumb, &quot;scow-ways.&quot;</td>
</tr>
<tr>
<td>Scéach</td>
<td>A hawthorn bush.</td>
</tr>
<tr>
<td>Sceartán</td>
<td>A parasitical tick attaching itself to animals.</td>
</tr>
<tr>
<td>Scéalt</td>
<td>&quot;Skelp,&quot; I cut a skelp out of my hand with that knife.</td>
</tr>
<tr>
<td>Scéalta</td>
<td>&quot;Skelp,&quot; I got a skelp of a rod from the master.</td>
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<tr>
<td>Scéimheal</td>
<td>Skiball. The bulge where the head of a hayrick begins.</td>
</tr>
<tr>
<td>Scéolan (Ceolan)</td>
<td>Silly, empty-headed. &quot;Sit down you &quot;Scéolaun.&quot;</td>
</tr>
<tr>
<td>Scibog (Scibog)</td>
<td>A wicker basket for drying cooked potatoes.</td>
</tr>
<tr>
<td>Sciodar</td>
<td>&quot;Scutter,&quot; scour, diarrhoea, huck etc.</td>
</tr>
<tr>
<td>Sciolán</td>
<td>A seed potato.</td>
</tr>
<tr>
<td>Scjota (Scjotadh)</td>
<td>&quot;Skitting,&quot; he's always skitting, laughing.</td>
</tr>
<tr>
<td>Scoipeall</td>
<td>&quot;Skoping,&quot; boasting.</td>
</tr>
</tbody>
</table>

299
"SCRAWB" A SHORT SQUALLY SHOWER OF RAIN
"SCRAW" A SURFACE SOO TURNED UP
"SREED" TAMERED CLOTHES "NOT A 'SREED' ON HIM"
"SHAGRAUN" GOING ASTRAY DUE TO MISFORUNE
NONSENSE, ALSO THE CHILDISH RAMALINGS OF OLD AGE
AGES AGO, AS IN "YARRA LIVE THAT 'SEANA' DONE,"
CONVERSATION "WE HAD A GREAT 'SEANCHAS,'"
A TRADITIONAL STORYTELLER
TRADITIONAL MANNER ESPECIALLY OF SINGING
AN ANY, "MIND, THERE'S 'SHANGANWS UNDER YOU"
"SHARUS" - BITTERNESS, SARCASM "ALWAYS SHARUSCH"
"SHASKER" COY, "THEY'RE 'SHASKER' IN THAT HOUSE"
"SHEEVEN" UNLICENCED DRINKING HOUSE
"SHEBANK" A PLUMP BABY, HARE, LAMB ETC.
"SHAYDAUN" PUFFING AND PANKING
"SHONEEN" ONE WHO APES ENGLISH WAYS
"SHEE-GWEE" WHIRLIND
FAIRY
LONG STACK OF DRYING TURF
"SLACHTAR" NEAT, EVERYTHING IN ITS PROPER PLACE
"HEALTH" - A TOAST
A HEAD COLD
SEA PLANT (LAYER) USED AS A DELICACY
AN UNKITY AND MESSY WORKER
A TURF-CUTTING SPADE
"SLEVEEN" A SLY, SMOOTH-TONGUED ROGUE
A HURLING BALL
"SLUG" A BIG GULPING DRINK, "A SLUG OF HIS PIN."
"SMEAR" "DON'T SMEAR YOUR CLOTHES!"
A HEAVY BLOW "I'SМАTHERE'D HIM"
"SMIG" THE CHIN
"SMITHEREENS" TINY PIECES
A SNIFFLER, OFTEN A VULGAR PERSON
A SMALL WHISKEY ETC
A PERSON WITH A FLAT NOSE
A CHUNK OF BOGDEAL MET WITH WHILE TURFCUTTING
A TAKER OF SNUFF AND THUS A SNEEZER
"SNIG" TO GET THE LAST DROPS OF MILK FROM A COW
LIGHTLIPPED WITH A HUNGRY APPEARANCE
A TROT
A WISP OF HAY, STRAW ETC.
"SPAUG" A LARGE, CLUMSY FOOT
SOMEONE SMALL AND GOOF FOR NOTHING
SIOBHÁIN AN CHAIN ÉRLIGH

1. SRAOIL (Sraoill) "STRING" A SLOVENLY UNKIND PERSON, USUALLY FEMALE
2. STAINNCHAR (Sailc) A FIST OF SULKINESS OR BAD TEMPER IN PERSONS OF
3. SIEULL "SHOEW IT A SPLASH OF LIQUID (ANIMALS
4. STIALL "STEELE" A BIG 'STEELE' OF HOME-CURED BACON
5. STIACACH A YOUNG MAN, OFTEN A LAZY, IDLE FELLOW
6. STOLLACH A BIG HEAD OF UNRULY HAIR
7. STORC STIRK: AN UNLICENCED OR UNEXPECTED BULL
8. STRACAIL A STRUGGLER AND HARD WORKER BUT ROUGH AND
9. STRAMALL A VERY STRONG BUT AWKWARD MAN
10. STRAOS "STREET" A BROAD GAIN "TO SEE THE STREETH" OF
11. STUAICACH JULY AND SUBMISSIVE "A STUAICACH MAN"
12. STUIGAN A STUPID, HUFFY PERSON
13. SUGACH SÚD MERRY WITH DRINK, IDENTICAL WITH "MAIT GOLDA
14. SUCAN A SHAW ROPE USED TO WEAR AND MAKE CHAIRSEAT
15. SUIACH STAIR A STAY YOUNGER, A BRAT
16. TÁLACH (TRÁLACH) A CRAMP IN THE HANDS FROM WRITING OR MILKING COWS:
17. TAOSÁIN A SMALL HELPING OR A PARTIAL LOAD
18. TABR: BIAS AGAINST "THE GUARDS HAVE 'TABR' ON HIM"
19. TRÁTHNÍN A BLADE OF GRASS, OFTEN TALLER THAN SURROUNDING
20. TRÁIN BUL TIMELY, USED SARCASTICALLY "GRASS"
21. TRÍ NA CHEILE CONFLUENT, DISORDER "COWS AND CALVES ARE TRÍNACHEIL"
22. TROISTAR NOISE, COMRADE "WHAT'S ALL THE TROISTAR FOR"
23. TÚILAS A PERSON OF GOOD APPEARANCE BUT LITTLE WORTH
24. TÚRLACH "TURLOUGH" A WINTER LAKE
25. TÚLAN A HILLOCK OR MOUND "THAT TÚLAN THERE IS DR"
26. UD "OUT" - 2 'COMBS' OR A '20' AND A 'COMB' IN CARD
27. UTamAL FUMBLING, AIMLESS ACTIVITY
28. UIUGA (U) DO YOU UNDERSTAND? DO YOU 'TWIG'?
29. URIHNAIAL "RYNHILEE" A SLOW PERSON, A DANDLER
30. BÍN "BAWN" NEWLY TILLED GROUND, SPECIAL CON FIELD
31. BOLGADÁIN ONE WITH A LARGE STOMACH 'THAT BOLGADÁIN WOULD EAT A
32. NAIGNIN THIS WORD PRODUCES "NOGGIN" "NAGGIN" "IT HAVE
33. TÁOM "TEEM" DRAIN OFF SUCH AS POTATOES, A WELL ETC
34. TEANN-TÓBAC "THOU'N'TABBOCK" - A GOOD BEATING

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4. Joyce, Patrick, Weston, English as We Speak It in Ireland, 1910
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Appendix D

Poems by Úna Ní Gháirbhith (1899-1965)

Mo Thigín Cinn Túí

Tá tigín deas suite sa phortach
An tigín is fearr liom faoin spéir.
Is ann a chaidh m’óige go seanmhar
Gan mhairg, gan chúram, gan bhaol.

Tá lánuin cineálta faoi réim ann
An lánuin is fearr liom san saol
A mhúin dom na paidreacha breátha
Chun mise a chosaint ó bhaol.

Biódh áras mór breá ag an saibhir
Biódh an caisleán is fearr ag an rí.
Ach fág domsa an fraoch is an portach
Ná héin is mo thigín rinn túí.

An t-Earrach

Trí mhí atá san Earrach
A naoi (deich) is a hocht mhó lár
O lá Bríde go lá Bealtainne
Tá Feabhra, Marta, is Aibreán.

Bíonn gach éinne go gnóthach
Tar éis an gheimhrídh fhuair
Ag treachadh, ag fuirse, ’s ag cur gach síol
Sula dtagann chugainn an church.

Bíonn na héiníní go meidhreach
Ag deánamh nead dóibh féin,
Ag cantain cecil is le neart a nglór
Ag cur á thais ar an saol.

O is breá lion féin an t-Earrach
Tagann bláthta aníos trén chré
Bíonn glór na nóg le cloisint
Ar rhnor, ar bháin ’S ar sléibh.
Óiche Shamhna

Bhí mamaí sa bhaile mór inné
‘S thug sí úlla abhaile léi
I croir an snap duinn go léir
Fuair Dadaí úll deas milis saor.

Ar cheann teadáin a chuir sé é
Is chroch sé suas sa chistin é.
Ba mhóir an spórt a bhí againn go léir
Ag iarraidh greim d’fháil le fiacla ghear.

Ó is maith liom Óiche Shamhna
Is maith liom í go mór
Is againn a bhfonn an féasta breá
Ag ithe úll is cnó.

An Nollaig

Tá an Nollaig buailte linn
Tá áthas ins an aer
Tá sneachta ar an dtalamh
Tá réalta ins an spéir.

Táimid ag dul a chodladh
Is tá ar sóraí réidh
Tá Daidí na Nollag ag teacht chugainn
Anuas an simléar.

A dhaidí brostaigh ort
Is cuir do mhála sfos
Is líon suas na stocaí brega
Le féirinní arís.

Is mithid duit imeacht
Suas an tsimléar
Tá páistí beaga ag feitheamh leat
I ngach aon áit faoin spéir.

Ag buadaladh bas ag buadaladh bas
As buadaladh bas go léir.
Tá an Nollaig buailte linn
Tá áthas ins an aer.
Naomh Pádraig

Tugadh daor anall go hÉirinn
Ins an am fadó
Daoradh é mar sclábhaí
Ag aoireacht muc is bó.

Pádraig bhí mar ainm air
Sé do bhí cneasta cóir
Ghuigh sé ar son na ndaoine
Céad uair d'óiche is de ló.

Anonn leis chuig a thfrín féin
Deineadh easpag de gan ghó
Is thréig sé tír is cairde.
Ar son ár sinsear romhainn.

Do mhúin sé is do bhaist sé iad
Is dhíbrigh sé go deo
An creideamh dall a bhí acu
Ar son an chreidimh bheo.

Is lá 'le Pádraig caithimid
Is caithimid go deo
An tseamróg lenar mhúin sé dúinn
An rún, An Tríonóid.

An Chuach

Fáilte romhat a chuachín, a chuachín mo chroif
Ag fógraínt an tsamhraidh le neart is le brí
Is breá liom do cheol deas a chloisint sa ghleann
Is Is breá le gach éinne do chualaith liath dhonn.

Is fior ghear do phort beag níl ann ach cú – cú
Ach fantar gach bliain leis le dúil is le mnúth
Is fáilte romhat a chuachín, a chuachín mo chroif
O Céad Mílte Fáilte anois agus cóich’.

An Teampall

Sin clog binn an Aifrinn ag bualadh
Ag glaochach an phobail chun Dé
Ó brostaigí liom chuigh an teampall
Chun éisteacht le haifreann Dé.
Tá altóir mhór ard ins an dteampall
Agus lampa a síorlasadh os a chomhair
Ag taispeáint go gcónaíonn Dia ann
Ar ár son-na d'ofche is de ló.

Tá 'turas na croise' iomlán ann
Le feiscint tá an pháis trom go léir
Is leanaimid ár d'Tiarna go brónach
Cos ar chois go dtí deire a shaoghail.

Mo ghrá é teampall m’óige
Atá suite go deas cos na habhann
In Eidlheach an eidhneáin fhíor-ghlais
Sa bhaile bheag thíos ins an ngeann.
Garrett Barry's Reel

The Committee wishes to thank:

♦ The Pipers Club
♦ The Willie Clancy Committee
♦ The people of Inagh and all those who supported today's celebration

COMMITTEE:

Chairman: Tom Maudely
Treasurer: John Barry
Secretary: Man Crawford

Garrett Barry

A Centenary Celebration

Garrett Barry's Jig

Sunday, 19th December 1999
### Appendix F

<table>
<thead>
<tr>
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<td>Kilnamona</td>
<td>1,758</td>
<td>1,276</td>
<td>1,029</td>
<td>896</td>
<td>875</td>
<td>910</td>
<td>854</td>
<td>798</td>
<td>753</td>
<td>623</td>
<td>608</td>
<td>543</td>
<td>502</td>
<td>570</td>
<td>642</td>
<td>628</td>
<td>699</td>
<td>737</td>
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<td>Ballyea</td>
<td>1,194</td>
<td>1,038</td>
<td>951</td>
<td>878</td>
<td>800</td>
<td>675</td>
<td>635</td>
<td>550</td>
<td>501</td>
<td>585</td>
<td>600</td>
<td>600</td>
<td>617</td>
<td>659</td>
<td></td>
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<td></td>
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<tr>
<td>Cloonanaha</td>
<td>1,130</td>
<td>1,016</td>
<td>931</td>
<td>832</td>
<td>772</td>
<td>639</td>
<td>566</td>
<td>445</td>
<td>402</td>
<td>316</td>
<td>308</td>
<td>293</td>
<td>318</td>
<td>284</td>
<td></td>
<td></td>
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<tr>
<td>Formoyle</td>
<td>564</td>
<td>561</td>
<td>518</td>
<td>509</td>
<td>420</td>
<td>362</td>
<td>352</td>
<td>264</td>
<td>249</td>
<td>236</td>
<td>209</td>
<td>192</td>
<td>175</td>
<td>185</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Inagh Parish</td>
<td>4,192</td>
<td>3,005</td>
<td>2,929</td>
<td>2,789</td>
<td>2,888</td>
<td></td>
<td></td>
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<tr>
<td>Total</td>
<td>5,950</td>
<td>4,281</td>
<td>3,958</td>
<td>3,685</td>
<td>3,763</td>
<td>3,525</td>
<td>3,254</td>
<td>3,017</td>
<td>2,745</td>
<td>2,299</td>
<td>2,161</td>
<td>1,802</td>
<td>1,654</td>
<td>1,707</td>
<td>1,759</td>
<td>1,713</td>
<td>1,809</td>
<td>1,865</td>
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</table>
Appendix G

I.T.A. TOPOGRAPHICAL AND GENERAL SURVEY

AMENITIES AND GENERAL INFORMATION
TOWNS AND VILLAGES (Other than Seaside)

Barony of: Inchiquin

Village: Inagh  Parish: Inagh  County: Clare

Location and brief description

Inagh is a small village of six houses, which include two shops (public houses and
grocery combined and a P.O., and is situated on the river Inagh and on the main road
from Ennis to Ennistymon, 9 miles N-W of Ennis and 7 miles S-E of Ennistymon.

Is there a Town Hall? No  Location -

Parks, Gardens and Recreation Grounds. Brief description:

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

Brief comments on water supply and sewerage:

Water from a pump, which is under the care of the Clare Board of Health.
No sewerage system

PUBLIC SERVICES

Nearest Station: Ennistymon  Distance: 7 miles  Bus: Yes

Public lighting by – Electricity? ................. Gas? ..............................

DANCING

Dance Hall: None  Proprietor:..........................

..........................................................
..........................................................

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The parish is noteworthy for its numerous hills and the poorness of its land. Lake and grove few but welcome, break the monitory of an unusually bare countryside, so scarcely populated.

To the eastern extremity alone, the bogland changes into a low-lying limestone region, where the rich green pasture is a contrast to the purple heather of the N.O.I.

The countryside has a steep angle of elevation to the W. and S.W. and rises to a height of 1,2,82' at Mount Callan, (5 miles S.W. of Inagh) from the summit of which a glorious vista is obtained.

Looking N.W. across the blue water of Galway Bay, one sees the Twelve Pins of Connemara raising their bastions to the South while the Silver Mines of Tipperary to the East and the great hills of Kerry to the S. and S.W. – which are so plainly visible on a clear day – form a picturesque and distant background to the basin of the lordly Shannon.

The river Inagh on which is situated the little village of Inagh, is the only river in the parish and flows in a north-westerly direction through the centre of the parish.
The following letter explains:

Cloonanaha Boys
Cloonanaha Girls

4/9/1900

Rev. Sir,

In reply to your letter of the 28th instant I am directed to inform you that the consolidated salaries provisionally allowed to the teachers of the above-named schools have been the subject of special consideration by the Commissioners in view of the exceptional circumstances connected with the case. The commissioners have decided to increase the amounts originally sanctioned to £80 in the case of Mr. Cuddihy and to £69 in the case of Miss O’Sullivan. The increase to take effect from 1/4/1901. The areas of salary due will be paid the close of the current quarter.

I am, Reverend Sir,

Your obedient servant

[Signature]

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Appendix I

COPY

Co. Clare: Roll No. 14,440: School - Synge

Mt. Callan,
INAGH,
Co. Clare
5th Aug/18.

The Secretariat,
Education Office
DUBLIN

Sir,

With reference to yrs. 26th July, and Doct. L.1965/18 2nd July, and previous correspondence, I much regret the delay in answering; I had to refer yr. Letter 6th June to Mr. Wise, for the required information, and somehow the letter got mislaid.

Mr. Wise’s information seems to confirm your solicitor’s opinion “that technically Mr. Wise is not on Dentists’ Register, and that the Secretary, Incorp: Dental Society, is of opinion that The School Board have the privilege of appointing anyone they like or of disallowing anyone they don’t approve of - no matter who pays the fees.

I would appoint out (1) that Mr. W. Wise is, I believe, the leading Dentist for many years, in Co. Clare, and that he is consulted by myself and family, by the gentry, and by all classes Co. Clare; (2) I am Patron of above school, and from my experience after having lived in this district some 26 yrs. I know how much harm and suffering is caused to adults and children through neglect of simple dental requirements; (3) For the last 6-8 yrs. I have asked Mr. Wise to come, at my expense, to do the necessary for children attending Synge school, and I usually go to the school for a short time while he is doing his job; (4) A Book has, I believe, been kept recording what has been done at each visit to each child examined; 95) No child is compelled to attend or
to be operated on; (6) The Manager, the Rev. W. Marinan, P.P. assented, and, I believe approves of my action in this matter; (7) at my request Mr. Wise purchased for me a Dental chair, which is kept at Synge school - (8) I have borne the entire cost of this service and I have no intention, as long as Mr. Wise is willing to attend, of employing any other Dentist; (9) I am of opinion that Mr. Wise's services have been of enormous advantage to the children attending Synge school

I have seen the Rules re Dental Clinic, but found them not applicable to this school.

I submit a return, which please return, of work done by Mr. Wise July, 1916.

I leave it now to the Board to sanction or to refuse sanction to Mr. W. Wise to carry on this good work. In trying to press the Board to give this consent, I would point out that the Board's refusal is my gain and the children's loss.

I would also point out that about 1895 when I started Synge school, I also started a school garden, not knowing it was against regulations. The first school Inspector told me it was not according to regulations, but that it was so nice he could not report it, another Inspector - more Red taped, came along and reported this garden - children's play-ground, etc. Down came an order, "Do away with garden - children's playground, etc. Next time I was in Dublin, I called at the Office and explained my views, shortly afterwards down came another order - "Make gardens," - which I did after a year or two, and now I understand Gardens are the order, all over Ireland, and Teachers blamed if gardens are not kept in good order, etc.

Yrs. Faithfully,

(Signed) FRED TOTTENHAM

Lt. Col.

Patron, Synge School,

Co. Clare.
## Appendix J

### SYNGE SCHOOL

<table>
<thead>
<tr>
<th>Summary of Dental Inspection</th>
<th>July, 1916</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inspected pupils</td>
<td>29 boys &amp; 29 girls</td>
</tr>
<tr>
<td>Extracted teeth from pupils</td>
<td>8 boys &amp; 18 girls</td>
</tr>
<tr>
<td>Number of teeth extracted</td>
<td>10 Teeth 28 teeth</td>
</tr>
</tbody>
</table>

27.5% Boys with bad teeth
62% Girls “ “ “

Teeth filled - 1.

Extractations from outsiders.

<table>
<thead>
<tr>
<th>Name</th>
<th>Teeth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thomas Rynne</td>
<td>2</td>
</tr>
<tr>
<td>Anthony Callaghan</td>
<td>2</td>
</tr>
<tr>
<td>Mrs. Molony</td>
<td>4</td>
</tr>
<tr>
<td>Pat. Creedy</td>
<td>1</td>
</tr>
<tr>
<td>Austin Woods</td>
<td>2</td>
</tr>
<tr>
<td>Margaret Halloran</td>
<td>1</td>
</tr>
<tr>
<td>Pat Scullane</td>
<td>2</td>
</tr>
<tr>
<td>Kate McGrath</td>
<td>4</td>
</tr>
</tbody>
</table>

Totals - 18 teeth

Total extractions - 56 teeth.
SYNGE SCHOOL

Summary
Of
Dental Inspection 15th June 1917

Inspected 32 boys & 33 girls Total = 65 Pupils
Extracted teeth from 7 boys & 16 girls " = 23 Pupils
Teeth extracted 12 teeth & 24 teeth " = 36 Teeth

21.8% Boys with bad teeth
48.4% Girls " " "

Teeth Filled = 10

Extractions from outsiders

Miss Bridget Molony 1
" Nora Howard 2
" Mary Clune 3
" Mary Cleary 2
" Minnie McGuane 3
Mrs. Mahony 3
Mrs. Molony 4
Total = 18 Teeth

Total extractions = 54 Teeth

Dentist: W. Wise, Esq, Ennis
Appendix K

We Won’t Give up the Old Land

Here’s a health to my gallant comrades
‘Ere we join the bloody fray
The sun burst in up on us
At the open eye of day.
As we strike for freedom
In a land we do not know
We won’t give up the old land
No, without another blow.

Chorus:
We won’t give up the old land
No we won’t lay down and die
Nor yield unto the Sasannach
Without another try
She stands like the tall pine in the snow.

We won’t give up the old land
No without another blow
She is worth your word ‘n honour
She’s worth all the gold in store
The pride we have upon her
Her beauty we do adore.

She is worth this world over
In lands we do not know
We won’t give up the old land
No without another blow

Chorus

Press me fondly, press me truly
Clasp your arms around my breast
Press me fondly, holy Ireland
It’s the land that we love best
Where ‘eer the light will bring us
Where ‘eer that we might go
We won’t give up the old land
No without another blow.

Credited to Garret Barry the blind piper and recited by Martin Longe, Kylea. This was handed down by word of mouth until now.
Address by An tUachtaran on the occasion of the opening of Inagh National School, Co. Clare on Wednesday, 20 May, 1987

A Chairde,

Is aoibhinn go deo lioin bheith ar ais in Eidhneach. Níl rud is mó a chuireann gliondar orm ná dul chun cinn tréan leanúnach a fhreicseil á dheanamh ag pobal bríomhar, fuinniuil, agus moladh go deo libh, tá dul chun cinn den chineál sin á dheanamh in Eidhneach.

Tri bliana ó shin chonaic mé le mo shuíle féin gne spreaguíil den saol anseo nuair a d'oscail mé sceim tithióchta. Ta cuimhne guile agam ar an ngaisce saothair a rinneadh chun an bheart sin a chur i gceart. D'fhág mé an ait agus mé bródúil as a caibh feicthe agam agus ag déanamh iontais den eacht is féidir le daoine a dheanamh ar a son féin, as a stuaírm féin, nuair is beag leo constaic dá mheid agus iad i mbun oibre.

Chuala mé a lán cainte chomh maith an lá sin faoi rudai eile a bhí beartaithhe a dheanamh in Eidhneach. Ré-mhinic ar ndóigh a chuirimid dallamullog orainn féin le caint sa tír seo. Ré-mhinic a chuirimid ina luí orainn féin go bhuil gníomh á dheanamh againn má dhéanaimid caint faoi. Ré-annamh faraor a leanann gníomh an chaint.
If the spirit of initiative and endeavour which has changed the face and destiny of Inagh in such a short time were to inspire every community in Ireland, we would soon become the wonder of the world. Your achievement is a salute to hope, confidence, courage and exemplary determination to assert and maintain your identity as a community and to promote its future.

It is impossible to express in words the measure of your achievement or to express adequately its significance for small communities everywhere. Perhaps the best thing that anyone who is in doubt about the destiny of small communities in a world where
organisations and regions tend to grow ever larger could do would be to come here, look in contemplative silence on the fruits of your work and then ask how the same thing might be done elsewhere.

The secret of your success, which you are happy, I am sure, to share with anybody who wishes to follow the example which you have set, is that determination to help yourselves by joining together in trust and shared effort which I have already mentioned. I saw its results on every side, when I was here three years ago. I saw it especially in the housing development which I had the pleasure of opening on that occasion.

Everything here proclaims a bright future for Inagh and its people. But the opening of this new school is the finest assurance, not only of its survival or that it will surely hold its place among communities, but that it will continue to grow and thrive and give heart by its example to other communities. There could be no firmer guarantee of the strength and vitality of the life of a place than the opening of a new school for its children.

St. Flannan's is a worthy act of faith in the future of this splendid community. In appearance, facilities and in its surroundings it is magnificent. There is a long tradition of education in Inagh, as a plaque on the first school built here proclaims with the words "rebuilt in the year 1803". It gives me great pleasure to participate in the continuation of that great tradition by opening St. Flannan's. May it inspire its pupils and teachers to continue the great work of this community.
Appendix M

Graveyards at Inagh & Kilnamona (some drawn by the author based on his field work)