



[Photo by

J. G. Barry]

ROCKSTOWN CHURCH, E. WINDOW.



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## REVIEW.

“A Survey of the Ancient Churches in the County of Limerick.

THOMAS JOHNSON WESTROPP, M.R.I.A.

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Mr. Westropp in his admirable and exhaustive Preface tells us “This survey represents work done during nearly thirty years.” This statement will show how thoroughly the work has been done, as Mr. Westropp’s work is never “slipshod.” He only claims for this survey “that it may put in the power of more favoured workers notes on the ruins and records and, still more, on the forms of the names, which, in abler hands, may bear better fruit and may assist students who have been too often working by guessing, not by the careful study of the oldest forms of the place names.” As the foundation for an Ecclesiastical History of the Dioceses of Limerick and Emly, the information and facts recorded by this survey are invaluable. The topographical notes, giving the ancient divisions of the County, the old Tribe lands and English Cantreds, the formation of the Diocese by the Synod of Rathbreasil in 1116, the original Deaneries and the Prebends, the names of the churches and their Patrons, the monasteries, etc.; the Norse and Norman periods, an account of the Papal Taxations, Inquisitions and Visitations, etc. It is interesting to find that the greater number of our churches commemorate the names of their founders, who, in most cases, are still their Patrons. “*Becan, Beinight, Bride, or Brigid; Bruamech, or Broney of Athlacca; Caoide of Kilkeedy, Cathlan of Cullen, Kieran of Cloncagh and Kilfinane, Cohan, Colman, Colman Mac Duagh, Coluan, Colum or Dacolum; Comgan, Dioma, Eany, Eline, Finche of Kilfinny, Fintan, Gobhan, or MacGoban; Ina, Ita, Inide, or Deirdre; Lassagh, Lelia, Lonun, Mainchin, Mochealloc, Dachelloc, or Celloc; Mochuda, Mohua of Ardagh and Emlygrennan, Miodebhair of Morgans, Onchu and Ultan; also Banban of Monagay, Brendon, Credan, Cormac, Deriola of Corcomohide, Ethna, Gobnet, Aedan, or Maidoc; Molagga of Killenure, Molon of Tullabrackey, Nessian, Patrick, and Senan who was Patron of O’Connell’s, of Camus chapel, and of the wells of Killoraghan and Cahernarry.*”

The survey of the churches commences with the Deanery of Limerick, with a map of the different parishes, distinguishing the parish church, church ruin, church site, and monastery in each parish. He continues with Adare, and all the other Deaneries in the county, including those in the Diocese of Emly.

In concluding notes we find an account of church furniture, architectural remains, including round towers, belfries, cloister arcades, sedilia, altars and monuments. The contents of the Black Book of Limerick are given in detail, and an interesting note on the "Dedication of Churches." Mr. Westropp does not claim that this is an "exhaustive or final monograph," and asks the readers "forgiveness (and far more, their practical criticism by publishing corrections) for mistakes which, most probably, may be proved to exist in so very wide and complex a subject."

As one having a pretty general knowledge of this county, I can bear witness to the accuracy with which many ancient church sites are identified, which, undoubtedly, but for Mr. Westropp's investigation, would remain unrecorded, and in a short time forgotten. It would be impossible to put together such a mass, or original matter, without some errors; for example, Fedamore Parish is put in Pubblebrien instead of Small County Barony. On the whole this survey is a remarkable work, of very great value and accuracy, and must take first-class rank among standard works on Irish Church History. I may add that there is a complete index to the churches, also many valuable architectural plates and plans.

Fedamore and Cahevalley were, at an early date, dedicated to St. Mathew. In 1410, St. John the Baptist was Patron of the former, and St. Thomas of the latter.

The "Patron Day" in Fedamore Parish, still strictly observed, is the 29th of August, the decollation of St. John, not the 24th of June the usual Feast.

I venture to add some additional notes in connection with Fedamore Parish. In Fedamore (Ἰεραδομαίη, Damair's Wood: O'Donovan) Parish there are two church sites marked "sites unknown" in the survey. In the following notes I shall try to identify them. The churches are *Ballyowen* and *Kilquane de Achinis*, or *Kilcuane de Aghinis*, according to ancient records.

In the survey *Ballyowen* is given under the dates 1291-1302, 1410-1615, with Fedamore; but *Kilquane de Achinis* is ignored as of "unknown situation." In the White MSS. both are mentioned. Kilquane is stated to "belong to the Precentor of St. Mary's, Limerick," and the chapel of Ballyone as "part of the Parish of Fedamore."

As both names and sites are forgotten in the locality, it is not possible to give positive or conclusive evidence on the subject. The remaining sites of churches of which nothing is recorded are three, viz. : *Kilcaskin*, *Rockstown*, and "*The Glebe*," under Schule hill.

The first site, now entirely obliterated, was situated on the slope of Fedamore hill not far from the parish church, and cannot, from its situation and surroundings, be one of the missing sites described in the White MSS.

Rockstown is a variation of the older form Rochestown  $\text{Rochestown}$   $\text{de Rupe}$  = Roche, Rock.

*Rockstown* is not to be found under its present name in any account of Fedamore Parish; the name is quite modern, and not mentioned in the Down Survey. As the fabric of this church is well preserved, and the architecture that of the 15th century, with windows similar to those in the castle adjoining, to which, no doubt, it was "the chapel of ease," we may safely assume that it is one of the missing chapels mentioned in the old references to this parish of which it is a part, though isolated and running, like a wedge, due north between the adjacent parishes of Cahervalley to the west, and Rochestown to the east and north in the Diocese of Emlý. It would thus coincide with the description of *Ballyowen* as "part of the Parish of Fedamore." It is situated in a different barony (Clanwilliam) and on the extreme eastern verge of the parish. I can only account for the disappearance of the ancient name by the fact that this church was restored and used for Protestant worship after the Cromwellian Settlement, by the Ingoldsby family, who had large grants of land in the locality. The west gable was stepped and raised for a belfry, similar to the so-called "new church" at Loughgur, and it is a curious fact, that none of the natives of Fedamore Parish have been buried there since. The chancel of the church and church-yard seem to have been monopolised by the Barry family, who had settled in the

adjoining Parish of Rochestown in the middle of the 17th century. That this chapel is the missing Ballyowen I am convinced, though the evidence is only negative.

*Kilquane de Achinis* is mentioned in the Papal Taxation of 1302 and in other documents down to the 17th century. There is no tradition to guide one as to its site. Half way between Fedamore Parish church and Rockstown there is, under Skule hill and three hundred yards from the site of the castle, a Glebe of five or six acres, showing, in the west angle, traces of foundations and enclosures. It is a fertile spot, bounded on the east by the precipitous lime-stone hill of Skule; to the west by the sloping townland of Enaghroe, which likewise bounds it on the north. To the south the lands slope to the *inches* along the Camogue river. At the west boundary there is a stream, and formerly a footpath known as Κορὴν Ἀν Σαζαίτη, "the Priest's path," now a road.

As a link in the chain, though a slight one localising Kilquane, I may mention the fact that Quain still survives as a surname among the old inhabitants of the "Commons of Skule."

Εἰσαδέρμαρο = Red Marsh, is known in the Down Survey as "the Commons of Skule," now a cut-away and reclaimed bog. The *inch* lands along the Camogue are subject to floods, and the great wood of Fedamore, no doubt, covered the greater part of the low-lying land adjoining. Here, therefore, are some natural features to help identify the church of Εἰσίνις = horse island, or *inch*, a fertile spot between hills and marshes, good for pasturing horses, where, no doubt, there was a chapel of ease to the adjacent fortress, afterwards Skule Castle, the residence of a branch of the Bourkes, the Norman conquerors of Clanwilliam. As there are several *Kilquanes* in the Diocese of Limerick, here we have the site of Κῖλλῦαις, of "the horse island."

J. GRENE BARRY.