

## Equivalences : Tribal Territories and their Souterrain Architectural Forms in the Cork region (Unfinished)

The purpose of this speculative piece of work is an attempt to look at the relationship of major tribal areas in Cork from the perspective of the souterrain classes they hold.

### Cross Territories Overview

Fir Maige	Muscraighe	Corcú Laoidhe	Déise	Ciarraige	Uí Mochaille
<b>B1</b>	Rectangular chamber and passage	Oldcourt	Folded A3	?	Folded A3
<b>B2</b>	C1	C1	?	?	?
<b>B3</b>	C3	C3	?	Cloonkirgeen?	Carrigtwohill?
?	A2	?	?	?	?
?	A1 (Cellar)	?	?	?	?
?	?	?	A1 (Shrine)	?	?

### Possibility of variations on the B1 design (oratories):

Of 11 site examples 8 are in Fermoy / Condons and Clangibbon barony i.e. Fir Maighe territory with Rathcanning as a southern outlier in Imokilly and Coolgarrif with Claraghmore as outliers in Muscraighe and Duhallow west of Fir Maige lands. Cross Tabulation by site name for B1 examples found in Cork county tribelands / baronies

Site	Fir Maige	Muscraighe	Cairbre (Corcú Laoidhe)	Déise	Ciarraighe	Uí Mochaille
<b>Ballymaclarence</b>	Yes	No	No	No	No	No
<b>Ballyvouskillakeen</b>	Yes	No	No	No	No	No
<b>Burnfort II</b>	Yes	No	No	No	No	No
<b>Carrignagroghera</b>	Yes	No	No	No	No	No
<b>Claraghmore III</b>	No	Yes	No	No	No	No
<b>Coolgarrif I</b>	No	Yes	No	No	No	No
<b>Inchinpallas I</b>	Yes	No	No	No	No	No
<b>Manning I</b>	Yes	No	No	No	No	No
<b>Rathcanning</b>	No	No	No	No	No	Yes

Site	Fir Maige	Muscraighe	Cairbre (Corcú Loaidhe)	Déise	Ciarraighe	Uí Mochaille
Ballinacarraige	Yes	No	No	No	No	No
Castleblagh I	Yes	No	No	No	No	No

### Civil Parish locations for above sites

Site	Civil Parish	Barony
Ballymaclawence	Killathy	Fermoy
Ballyvouskillakeen	Kilcrumper	Condon's and Clangibbon
Burnfort II	Mourne Abbey	Barretts
Carraignagroghera	Fermoy	Condon's and Clangibbon
Claraghmore III	Drishane	Muskerry
Coolgarrif I	Aghinagh	Muskerry
Inchinpallas I	Killathy	Fermoy
Manning I	Glanworth	Condons and Clangibbon
Rathcanning	Dungourney	Imokilly
Castleblagh I	Ballyhooly	Fermoy
Ballinacarraige	Kilcrumper	Condon's and Clangibbon

So, if B1 = A3 = RCLP the conclusion is that they are all the same monument class and intended for the same purpose the only difference being choices made in the layout and method of construction chosen in each tribal area. True? The label RCLP is a souterrain form which has a long passage and which a single chamber (rectangular) at its end. The A3 is a single chamber (domed or rectangular) with a long passage to it.

So, what was the geographical relationship of the Fir Maige kingdom's boundaries/ borderlands to Condon's and Clangibbon, north east Muskerry, Duhallow and north Imokilly? Were these borders fluid with religious influences from Fir Maige lands spreading into these areas?

### Surface associations for B1 class sites:

**Ballymaclawence** (Killathy civil parish i.e. Cell of 'athy'...*áit tí*?). This townland was named as the *Baile* (homeplace) of the son of Lawrence. It is one of the land unit divisions in a medieval parish called the Cell (Cill) of 'Athy' (e.g. meaning *áit Ída* i.e. *Ída's* place, *Ída / Íta* as a local saint or her cult?)

Within townlands were smaller land unit divisions called sub denominations. Within them were specific field and land use names, as well as names of landmark places e.g. the red rock, the white cliff, the stone cross, the stone ruins, the slope, the hollow, the river ford, the *farsid* a crossing place, the faery mound, the Dane's fort etc.

This souterrain is in a ringfort in this townland. The ringfort is called Kilmone i.e. Cell of 'mone'. What is this derived from? Is it an anglicisation of a Gaelic woman's name i.e. *Móna* or is it a corruption and contraction of the word *Monach* / *Monaigh* a variant pronunciation / spelling of *Manach* / *Manaigh* meaning monk or hermit?). Did a female hermit named *Móna* have her hermitage, her personal cell in this ringfort; its encircling uni-vallate bank her enclosure, its souterrain her habitation and prayer cell? Was she a spiritual sister of *Ída* / *Íta* from whose cell ( nearby?) this parish would come to be named?

Kilmore ringfort also has a *cillín* burial ground at its south side. Did the *cillín* burial area come into being in later times because local memory regarded the tradition of *Móna's* cell being there as marking the ringfort as a more ancient Christianity's sacred space? An earlier, folk Christianity existing prior to a change of rules, among them one connected to the right of burial in sacred ground i.e. a graveyard, a *relig*?

Was the newer *relig* one beside a functioning medieval parish church rather than a more ancient and abandoned *relig* connected to a Celtic Christian cell, cluain, *lyra*, its hermitage, to its oratory, to its *leacht*, to its outdoor altar or altar hut? Even a Christian hermitage place up on the burial place of pre-Christian local families, a retro-conversion of the ancestors?

If so was the change due to the influence of Patrick, or of the Whitby Synod less than 250 years later, or to church reforms 500 years after Whitby and during the 12th century AD ? Was the south side of the ringfort chosen for burials because the north side was seen by tradition and superstition as something else? Is that why in succeeding centuries only the baptised were allowed burial in the parish graveyard? Is that why the unbaptised and strangers were buried in *Cillíní* i.e. because such abandoned places were still regarded as Christian sacred spaces?

Instead were they seen as liminal / subliminal spaces in the everyday landscape and its functioning? Seen as not of the Norman Christianity of reformed times but instead being a continuing, a parallel undying tradition within a dogged and unchanging Gaelic folk tradition, a tradition whose origins and orientation remained faithful to its founder saints, one orientated towards an older, more deeply embedded in the social consciousness, and more directly eastern, Christian tradition - one which at one time had passed through Rome?

Was such a tradition one of their remnants and saintly presences, their shadowing presences at holy wells on pattern days, their miraculous cures and intercessions with God remaining at the sites of these wells, wells of more ancient spiritual origins? Their ancient hermitages nearby, reduced to burial mounded ruins of decaying masonry, hermitages long abandoned and not incorporated into the pastoral activities and functional geography of later parish church foundations and traditions; the geography and societal orientations in local communities having being rejigged, redirected to newer sacred spaces and the rules of their more formalised, non-local administrative structures? At one time, at a time before the post 12th century dioceses and parishes of the Middle ages, in rural Munster, in the lives of ordinary people, existed, was the number of such hermitages very large, were they so common place in their uni-vallate encirclements

across the Munster landscape that many were abandoned in the course of 12th century reforms in order to reduce and formalised, locally centralise, the pastoral and administrative activity of the emerging Medieval Irish church, a church in a tension perhaps between tribal politics and a Roman architecture of reform and control? Did the arrival of new monastic orders from Europe such as the Cistercians cause such abandonments to take place in great number as they took control of the old Celtic bishoprics, their demesnes, their deserts, their farmlands and tenants, their sacred sites, their hermitages etc., as they changed the religious landscape from its older semi-cenobitic identity to a cenobitic one of large monastic houses? What tensions arose and how were they resolved if at all? Was the older semi-cenobitic lifestyle tolerated in the expectations that its memory and identity would gradually fade away from the everyday social landscape with time? Did it become the 'third order', one to grow into a revival of anchorite practices in the 13th and 14th centuries: Agnes de Hereford at Cork, others in little cells beneath churches or in overcrofts, peeking out from 'squints' at the ceremony of the mass each day? Did these monastic orders introduce other hermitage forms of their own? Did the Lyra concept arrive with them from Normandy? Did earlier Benedictine ways and forms in Munster give way?

**Ballyvouskillakeen** (Kilcrumper civil parish i.e. the Cell of the Presbyter parish). No direct surface associations are known.

**Burnfort II** (Mourne Abbey civil parish) is in a uni-vallate ringfort. There is an ogham stone from the ringfort.

**Carrignagroghera** (Fermoy civil parish) is in a uni-vallate, platform ringfort.

**Claraghmore III** (Drishane civil parish) lies west along the Blackwater River from Fir Maige lands and on the northern side of the Blackwater from *Muscraige* lands. No direct surface associations are known.

**Coolgarrif I** (Aghinagh civil parish) is in a ringfort.

**Inchinpallas I** (Killathy civil parish) situated at the top of a hill? Erased ringfort or cliff fort?

**Manning I** (Glanworth civil parish) was unassociated and on a limestone knoll.

**Rathcanning** (Dungourney civil parish) had no visible surface association but it is in a townland which has a 'rath' place-name. An ogham stone was found in the souterrain used as a capstone.

**Castleblagh I** (Ballyhooly civil parish) was in a uni-vallate ringfort.

**Ballinacarraige** (Kilcrumper civil parish i.e. Cell of the Presbyter) was in a uni-vallate ringfort on a cliff top overlooking a tributary of the Blackwater River.

**Summary:** *Out of 11 B1 class sites above, 6 are in ringforts of which one was a platform type, one contained a cilleen, 3 were in high and prominent places. Note the number of 'Kil' i.e. cell, place names above and note that Drishane means a thorny, wilderness place and that there was also an early nunnery / religious settlement in the locality of Drishane and Cullen parish beside it.*

## RCLP sites as a *Muscraige* variant of the *Fir Maige* B1 site class i.e. Oratories

Site	Fir Maige	Muscraige	Corcú Loaidhe	Déise	Ciarraige	Uí Mochaille
Ahaliskey III			Yes			
Ballycunnin gham		Yes				
Ballygarvan			Yes			
Coolanarney III		Yes				
Garranes (Templemartin)			Yes			
Gortnalour			Yes			
Kilcrea		Yes				
Killany			Yes			
Kilmartin Upper		Yes				
Loughanemore			Yes			
Lyroe I		Yes				
Oldcourt			Yes			
Roovesmore		Yes				

So, I interpret *Corcú Loaidhe* lands to have included what would later become the baronies of Bear, Bantry, Kinsale, Kerrycurrihy, Kinalmeaky and Courseys etc. *Corcú Loaidhe* territory therefore running at some point in time from the Kenmare River Estuary eastwards beyond the Old Head of Kinsale and ending somewhere around where Cork Harbour now lies. The RCLP form seems to be native to this territory and to that of its early allies the *Muscraige* on its northern boundary. The major portion of the *Corcú Loaidhe* territory became the barony of Carbery and also the diocese of Ross.

### **B2 and B3 variations i.e. private and group lodgings**

My view of the B2 class sites, at present, is that in Muskerry and Carbery lands they are represented by the C1 class form of souterrain and are lodgings / cells for one or two persons e.g. a religious person with a servant or a colleague. My view of B3 sites is that they are lodgings / cells for small 'skete' like hermit / monastic groups. The number of cubicle varies according to the number of persons in a group or may reflect an anticipated number. Also one chamber may be larger than the other and might represent a communal space to pray and eat together.

**The two functional forms of A1 class sites i.e. cellars and shrines.** Does the presence of ogham stones distinguish a cellar from a shrine? What are the geographies of these sites? What are their surface associations? What are their relationships with other souterrain forms in close proximity to them?

## A2 Design Sites and their geography plus surface associations and other Souterrain Forms:

### Tabulation

Townland Name	Fir Maige	Muscraige	Corcú Laoidhe	Déise	Uí Mochaille	Ciarraige Luachra
Annagloor IV						Yes
Ballyanly I		Yes				
Clashmorgan		Yes				
Dreenagh West						Yes
Glenawillin		Yes				
Kilclogh		Yes				
Kilcullen South II		Yes				
Kilmartin Lower		Yes				
Knockanena gark		Yes				
Knockglass		Yes				
Tullyglass		Yes				
Castleblagh II		Yes				

According to Canon Power parts of Imokilly (*Uí Mochaille*) were at one time under *Déise* control. In some cases above a Norman barony abuts Muskerry lands and was probably once part of them. Apart from Barrymore barony most of these Norman baronies appear to be small territorial units in Cork, while those baronies which retained the original tribe-land names are in some cases large. Is it reasonable to assume that the smaller Norman named baronies were simply segments of territory extracted from the large and much older tribe-lands which abut them? Examples of these would be Barretts, Courseys and Kinsale as well as urban areas such as Cork city. Bear and Bantry seem to have used their locality names when segmented off. Baronies like Condons and Clangibbon seem to have combined both Norman and Gaelic names.

If one is looking beneath the barony identities for older tribe-land configurations and extents, Clashmorgan is in Mourne Abbey civil parish which is in Barretts barony but

abuts Donoughmore in Muskerry barony. Were these parishes a part of the demesne of the Donoughmore monastery in pre-Norman times? Dreenagh West is in the Norman barony of Orrery and Kilmore which combines the tribe-land of the *Orbraighe* with the demesne of the Kilmore monastery. This barony lies on the east side of Duhallow barony in *Ciarraige Luachra*. Glenawillin is in Templenacarraige parish i.e. temple of the rocks, cliffs. It is in Barrymore, a Norman barony which neighbours Imokilly on its east side. Kilcullen South according to Hartnett's site plan of it had both galleries in a linear arrangement and not at right angles to each other. Knockanenagark has Gallery 2 offset at a 50 degree angle from the main axis line of Gallery 1. The site is either an A2 variant or it has similarities with Souterrain B at Ballycatteen in Coursey's barony, a Norman barony by Ballintemple near Kinsale an area once on the eastern side of *Corcú Laoidhe* territory.

Knockglass is in Aghabulloge parish and in Muskerry barony. Tullyglass is in the Norman barony of Kinalmeaky, a barony which retains its Gaelic tribal (*Cinéal*) name. This was once O'Mahony land, O'Mahony of Kilmichael, Aghabulloge and Donoughmore which lie to the north of it beside the Lee River. Both Knockglass and Tullyglass are in 'green hill' locations i.e. *Cnoc Glas* and *Tulloch Glas*. So both of these souterrains were once in O'Mahony lands and consequently in Muskerry which abuts Carbery on its south side, Carbery being *Corcú Laoidhe* land. Perhaps Kinalmeaky lands shifted in alliance between Carbery and Muskerry over the early centuries the relationship between Muskerry and Carbery breaking down in the 7th to 8th century AD with the expansion southward of the *Eoghanacht* kingdom. This region was once the territory of the *Uí Eachach* centred on *Ráth Raithleann* which some take to have been the Garranes tri-vallate ringfort on the north side of the Bandon River.

Castleblagh townland is in Ballyhooly civil parish and it is at the western end of the *Fir Maige* kingdom. It has the Fermoy type B1 class souterrain in a uni-vallate ringfort. But in the same townland it has an A2 class souterrain also which is in a bi-vallate ringfort. Castleblagh lies abuts the north side of Muskerry and therefore I assume that whatever monastic cell lay in this land area which later became known as Castleblagh ( Castle of Flowers?) had both *Fir Maige* as well as *Muscraige* influences in its buildings.

Summary: I see the A2 class souterrains as penitential cells either for use at specific times of day (i.e. performance of the religious 'office') or as anchorite cells. I see similarities with the Purgatory cavern at Lough Derg in Donegal bearing in mind that the concept of Purgatory is a later concept while the concept of penance is much older. At Lough Derg

perhaps the idea of private individual penitential practice derived from the common daily office of the monks of a cell located on an island, became a public one which, because of its survival into late medieval times, made it a place of international renown and a place of pilgrimage when these cell caverns, once the norm, had been otherwise abandoned and forgotten elsewhere in Ireland due to, by then, long standing changes in religious practices. Except for three, all of the above 12 sites are or were once in Muskerry or its periphery. Two were in Ciarraige Luachra ( Duhallow) land on the north side of Muskerry and one example at Glenawillin (Glen of the Mill). It is in the Norman barony of Barrymore' a large territory which had Imokilly on its south east and Barretts barony on its west. Barretts contains the Clashmorgan site. Clashmorgan is in Mourne Abbey parish, Glenawillin is in Templenacarraige parish, both are Norman parishes.

### The Geography of the A3 Souterrains in Cork: Unresolved

Site	Fermoy	Muskerry	Carbery	Déise	Imokilly	Ciarraige Luachra
Ballycatteen			yes			
Ballyhank		yes				
Caherdesert II					yes	
Carhoovauler II			yes			
Deerpark					yes	
Dunbeacon II			yes			
Dunisky II		yes				
Garraneredmond II		yes				
Rath					yes	

- Ballycatteen's souterrain B is the one in question here. It seems to have had a timber roof because of post holes in all three chambers. But is it really in the style of other A3 sites or is it a different type of site e.g. just a lodging which happens to have a zig-zag arrangement of its 3 chambers? The site is in a tri-vallate ringfort with 2 other souterrains in it. it is in Templetrine Ph. and Coursey's Barony (once part of Carbery - Corcú Laoidhe).
- Windele's sketch of Ballyhank shows the site as in a uni-vallate(?) ringfort. it has 3 sections one 6m long, one 5m long, one 6m long. Brash said it had rectangular

chambers linked by narrow passages. 5 ogham stones were recovered but with 6 inscriptions. All were capstones Ballyhank in Kilnaglory Ph. in East Muskerry.

- In a 'stone fort' (caher?). In Gortroe Ph, Barrymore By. Passages with jamb-stones at angular bends - sounds like Rath in Imokilly. Gortroe Parish in        km from Rath.
- Carhoovauler II may be more like Ballycatteen Souterrain B or Ballyhank rather than an A3 type site. The site is in Desertserges Ph, East Carbery. Not associated.
- Judging by Power's (Rev. Canon P.) drawing it is very similar in form to that in Rath Townland, Imokilly. Not associated. Deerpark is in Castlelyons Ph, Barrymore By. Was it in Fir Maige or Imokilly territory?
- Dunbeacon was in the 'forteen' field i.e. ringfort field. It is in Skull Ph, West Carbery. It has 5 sections, these have a zig-zag alignment. There is also a 6th section which enters a segment of the zig-zag plan at right angles approximately. Two of the zig-zag sections have oval plans and projecting jamb stones are used to demarcate 4 of the sections. There is also a narrowing, to creepway size between sections 3 and 4 as on the drawing by Rynne. I see similarities between this site and that at Rath in Imokilly which was also in a ringfort. But there is no suggestion of a single chamber connected to the sections. instead some of the sections are more like chambers in themselves.
- Dunisky II was unassociated. it is in Dunisky Ph, West Muskerry. O'Kelly and Fahy's drawing shows that the 5 sections (or more?) had distinct creepways. The site description seems to be more like Ballyhank or Carhoovauler II or Ballycatteen's three souterrain forms.
- Garraunredmond II. In Donoughmore Ph, East Muskerry . not sure if it was an A3. May have been in levelled ringfort.
- Rath is in a ringfort in a prominent location. One end of the souterrain runs into the bank and is collapsed. The passages/galleries have a zig-zag alignment. it is in Ardagh Ph, Imokilly By. It has similarity in shape with Dunbeacon.

## Summary

So, the only sites which seem to fit this class precisely are Rath, Deerpark, Ballyhank, Caherdesert II, Dunbeacon II i.e. 5 of the 9 sites I classified as of this category. Of the remaining 4 sites Ballycatteen (Souterrain B), Carhoovauler II, Dunisky II the emphasis, in construction, of rectangular chambers with creepway suggests to me that they are just drystone built versions of C3 class sites either designed as night lodgings or storage

places. Garraunredmond II is not well described in its report. So, I leave it out of the reckoning. Another point is that Dunbeacon II is segmented as if intended to be used as set of chambers joined to each other. Does this mean that it is just a construction variant, located deep in Carbery, of souterrains like Ballycatteen? If so, then the only possible examples of an A3 are Ballyhank, Rath, Deerpark and Caherdesert II while Ballyhank is in Muskerry, Rath Deerpark Caherdesert II are all in lands to the south of the Fermoy kingdom i.e. in what would become Barrymore and Imokilly Norman baronies. I have incorporated the Barrymore sites a part of Imokilly's tribeland. At one time the lands of Imokilly were part of the Déise kingdom of Waterford. Going on the short descriptions given for certain West Waterford souterrains in the Archaeological inventory, I am wondering if the A3 souterrain form also exists there, though I have no records of a precise example the only indication being surface level observations of depressions in field/ringfort surfaces. However, if the A3 form is in fact to be found in West Waterford then does Rath reflect a time when Déise influence was strong in Imokilly and was Rath in some way reflective of Ardmore and its influence? Did Rath's segments lead to a chamber, e.g. a rectangular or oval chamber in the inner bank of the ringfort? Was A3, a zig-zag or folded souterrain form distinctive to Imokilly and Déise lands but with an outlier at Ballyhank in Muskerry? If so, why was Ballyhank the only one in which ogham stones were found? Brash, who had an interest in searching for souterrain ogham stones in Waterford, suggested that zig-zag souterrains had had their passages folded to economise on the use of space within ringfort interiors.

### Cross Tribal Comparisons for architectural types

Fermoy/Fir Maige	Muskerry/Muscraige	Carbery/Corcú Laoidhe	Déise	Duhallow/Ciarraige Luachra	Imokilly/Uí Mochaille
B1	Rectangular chamber and passage	Oldcourt + bell	A3 folded		
B2	C1	C1	?		
B3	C3	C3	?		
?	A2	?	?		
?	A1 (cellars)	?	?		
?	?	?	A1 (shrines)		

Note: A1 Cellars to A1 Shrines = pray in cellar.

Evolutions B2,C1, evolving into B3, C3 as more followers arrive or 'built the cells and they will come' (Anthony) mostly in clay/rock but also drystone (Ballycatteen)

- Where in a td. with a Cill name, the cellar is part of monastic or secular activity (domestic). Do cellars evolve
- Beehive corbel architecture specific to Fermoy Why?
- The purpose of the Classification Scheme I created in 1975-77 was a means of organising and analysing available descriptions and plans created up to that point in time. Its a tool of analysis. As I have worked with it it has become apparent that some classes have different architectural expressions in different tribal lands and to demonstrate this I have compiled the above table.

What is becoming clear is that the construction of chambers using the dry-stone beehive corbelling technique is specific to the Fir Maige lands. Why would this kingdom use corbel masonry techniques when they do not appear to have been used in the lands of the Muscraige, Corcú Loaidhe as far as Kenmare, the Déise of Waterford as well as the lands of the Uí Mochaille and the lands of the Ciarraige Luachra? An advantage in having someone capable, a master corbeller? The technique is applied in building a single beehive chamber entered by a long passage (B1) in two to three chamber sites with short entrance passageways (B2) then in expansions of such sites into four if not more chambers (B3) expressing perhaps the growth requirements of a religious community. I see two distinct functional designs in the architecture of the Fir Maige souterrains i.e. a type of oratory (B1) and a type of lodging with versions for a single or two/three persons (B2) or more (B3). The locations of all designs follow the townlands and parishes of the Blackwater River between its junctions with the Funcheon River and spread as far west as Ballyhooly. They also spread from the Blackwater up into the lower reaches of the Funcheon e.g. Manning, Ballyhindon and Ballinacarraige townland. This appears to tie in with O'Carragháins ( ) identification of three monastic estates in Fir Maige lands, the majority of known souterrains being in the and estates. The saint associated with these foundations are Finnchú whose parents occupied RathHealy a short distance south of Manning and beside Kilcrumper parish. Kilcrumper is said to have been founded by St Abbán. Did Finnchú (Farrahan) create his foundation at Brigown after following the Funcheon northwards from Kilcrumper until he arrived at Brigown (the homeplace of the smiths) i.e. Michelstown. Manning townland according to Canon Power had a residence of the king of Fermoy. Would this explain the presence of two B1 class souterrains in the townland, if they are oratories, and if Manning was the focal point of the

kingdom and also the focal point of the Cell of the Presbyter (Kilcrumper) monastic estate and its community?

St Flanaid was the daughter of a king of Fermoy in the 6th century(?) Stretching from the southern bank of the Blackwater, opposite the junction with the Funcheon and abutting the south east portion of Kilcrumper parish, the parish of Clondalane (Cluain Dá Lann, the hermitage of two chapels) stretches south to the parish of Coole Abbey, where the legend of a Civitates survives along with a holy well and two small Medieval chapels. Most of Clondalane parish is a single townland called Clondalane. Flanaid founded a hermitage here ( a nunnery). Was the townland of Clondalane just south of Kilcrumper and Manning townland the site of her nunnery and its working estate? At the southern end of Clondalane townland is Coole Abbey i.e. the 'abbey' of the Cúile or corner space or devotional place with its chapels and holy well. Was this the focal point of Flanaid's hermitage (cluain)? Coole Abbey is a civil parish of one townland of the same name. Did it remain as churchland because of the chapels?