Welcome to the Derrynaflan Trail, a driving trail that will take you along the highways and byways of Tipperary. Here you will discover the rich ecclesiastical heritage of this wonderful part of Ireland, from the Stone Age to the modern day. Patrick, to commemorate his visit, founded a church on the banks of the River Suir. The trail leads you to church sites, old monasteries, graveyards, holy wells and other sacred places. These heritage sites contain a wealth of stories and history spanning fifteen centuries, from the earliest years of Christianity in Ireland in the 5th century to the Tudor period. There was ecclesiastical activity in this area right back to 600 AD and before. Saints men and women sought out remote places where they could lead a life of prayer and contemplation. A chain of islands of fertile land within the vast expanse of Littleton bog provided ideal locations for these monastic settlements. Saints Mochoemög, Colmán, Tigernach and Ruadhán founded Liathmore, Derrynaflan, Derrywella and Derrynullan respectively. Saint Naul founded a church in Killenaule (Cill Náile), a town which bears his name. The virgin Saint Sineach lived on a round tower in a remote place near Kilcooley. The stories and folklore of these ancient sites are documented through the Historic Graves mapping project and some of their stories are told in this booklet.

Derrynaflan Hoard became prominent in this part of Tipperary thanks to the patronage of the O’Brien Kings of Munster. The monks consolidated their position by building Holycross Abbey and Kilcooley Abbey. Holycross has been brought back to life as a working church but retains its historic aura and, of course, the relic of the True Cross from which its name derives. Kilcooley is a secluded and tranquil ruin where many of the fascinating architectural features remain intact. Both abbeys display the mark of the powerful Butlers of Ormond, who were the predominant family in the area during these centuries.

The Butlers had arrived in Ireland following the Norman invasion in the late 1100s and along with other families, they brought with them a different type of ecclesiastical activity. Sites such as Buolick, Graystown and St. Johnstown have their origins in the Anglo-Norman influence. Here nucleated settlements developed around castles and churches were built nearby to cater for the spiritual needs of the population. Church ruins such as Ballinameadows and Killusty also date from this period.

The turbulent years between 1500 and 1700 saw upheaval as the old Gaelic order was replaced by a new English Protestant ascendency. The reign of the Tudors in England, followed by the Cromwellian conquest of the 1650s, had disastrous consequences for many of the old church sites, some of which were attacked and subsequently became ruined. In Fennor, Magorban, Lismalin, Crohane and Killenaule, however, the new ascendency consolidated their position by building Protestant places of worship on the sites of former churches during the 1700s and early 1800s. Crohane and Magorban are still in use, while the Old Church of Ireland in Killenaule has found a new lease of life as a heritage centre.

Cistercians became prominent in this part of Tipperary thanks to the patronage of the O’Brien Kings of Munster. The monks benefitted from generous grants of lands and introduced new farming techniques while practicing an austere life of work and prayer. The Cistercian legacy is evident today in two magnificent sites on the trail, Holycross Abbey and Kilcooley Abbey. Holycross has been brought back to life as a working church but retains its historic aura and, of course, the relic of the True Cross. Viking raids led to the demise of many of these ancient sites. Church reform brought Ireland’s insular church under the influence of Rome. Consequently, a new wave of activity commenced with the arrival of monastic orders from mainland Europe after 1000 AD. The arrival of monastic orders from mainland Europe after 1000 AD. The

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Catholic Emancipation in 1829 sparked a wave of church-building across Ireland that expressed the power and confidence of the Church as it emerged from centuries of subjugation. St Mary’s Church, Killenaule is a fine example of a 19th century church with eye-catching stained glass windows.

In the many graveyards along the trail, you will find the burials of prominent figures from the last two centuries of Irish history. Their details, as well as the details of all local graveyards, have been documented through the Historic Graves mapping project and some of their stories are told in this booklet.

We hope this booklet will serve as a useful tool for your journey across the trail and through the centuries. It can be read in conjunction with the audio guide for the trail, available online at www.slieveardagh.com or www.holycrossballycahill.com or www.abartaudio guides.com

Front page Places:
Clockwise from top left – detail of Butler Tomb, Kilcooley Abbey; Holycross Abbey; Dancing Men’ at Perry’s Well; Derrynullan Hoard. Derrynullan Hoard photograph published by kind permission of the National Museum of Ireland.
The former St. Mary’s Church of Ireland is located on River Street and was built between 1838 and 1840. It was constructed of sandstone with limestone surrounds for the doors and windows, giving a distinctive appearance.

Killenaule derives from the Irish Cill Náile, the church of St. Naul, whose feast day is on July 31st. He was an early Christian saint and a son of Aengus, King of Cashel, who had been baptised by St Patrick. Around 520 AD, Naul founded a monastery at Kilmanagh, Co. Kilkenny, just 14 miles from Killenaule. His original church in Killenaule may have been on this site. The life of St. Naul tells us that “it was a church angelic, golden-belled, heavenly, noble, of sacred beauty, divine, charitable, intelligent, hallowed”.

There is certain evidence for a pre-Reformation church here in the form of medieval architectural fragments in the surrounding graveyard, including door jambs and window fragments.

St. Mary’s Catholic Church is perhaps the most impressive rural church in this part of Tipperary. It is built in Gothic style and the architect, J.J. McCarthy from Dublin, was reputedly a pupil of the renowned English neo-Gothic architect Pugin. The foundation stone of the church was laid in 1859 and it was dedicated 1865.

The stained glass windows of the church are a notable feature. The window behind the altar is said to be the second-largest of its kind in Ireland. It contains representations of the 12 apostles and makes an interesting comparison to the Butler tomb in Kilcooley Abbey. Several windows in nave of the church were made in the studio of Harry Clarke, the famed Irish stained glass artist. Others were produced by the Mayer & Co. studio.

The pulpit in the church was carved in the Pearse Studio in Dublin. Two members of this family, Patrick Pearse and Willie Pearse, played prominent roles in the Easter Rising 1916 and were executed in its aftermath.

Behind the church is the grave of Fr. Patrick O’ Brien-Davern (1808 – 1843). He was a native of Ballinure and an agitator for tenant rights in the 1800s. In 1842, while curate of Knockavilla, he led a campaign for 1,300 Catholic tenants evicted from the estate of Viscount Haining, Dundrum. Following several letters by the priest to The Nation newspaper, the Viscount initiated legal proceedings. Daniel O’Connell lent his support to the priest. However, Fr O’ Brien-Davern died from fever on August 31st 1843 before the case came to court.

Fr David Humphries (1843-1930), who played a prominent role in the Land War, is buried near the front of the church. He was instrumental in establishing the settlement of ‘New Tipperary’ for tenants evicted from the Smith Barry estate in 1890 and was later jailed for a ‘seditious speech’. He served as parish priest of Killenaule for 35 years.

GPS Co-ordinates: 52.569081, -7.674814
Graystown Castle is spectacularly set on an outcrop of limestone rock overlooking the Clashawley River valley.

Graystown guarded an important route linking north and south Tipperary along this river valley.

It is said that the name Graystown derives from the Norman lord and military genius Raymond le Gros, who accompanied Strongbow on his invasion of Ireland around 1170. However, it seems more likely that the area is named after one of a number of Norman knights called Grey, who are named in documents from around 1300.

Henry Laffan was granted 120 acres of land here in 1305 and Graystown became the chief seat of his descendants. Thomas Laffan of Graystown was a Member of Parliament for Tipperary in 1633. The Laffans lost their lands in Tipperary following the Cromwellian conquest and were transplanted to Connaught. Their name is still evident in the nearby crossroads and derelict railway station at Laffansbridge.

The castle itself dates from the 1500s, extends to five storeys and is 60 ft. high. In the 1620s it was occupied by Henry Laffan. The gate wall of a three-storey mansion house also survives. This was located within the protective bawn adjoining the castle.

To the north of the castle there is evidence of extensive settlement in medieval times, with the remains of up to eight houses, three enclosures and a street running through the centre. This settlement was the scene of fair days up until the 1800s.

According to local tradition, Graystown contains remnants of an ecclesiastical or monastic settlement. The field to the north of the castle is known locally as the Monastery field.

Please note that Graystown Castle and the surrounding fields are not accessible to the public. The castle ruin is situated on privately owned land. Furthermore, the site is in a hazardous state and poses a risk to anyone who enters the site. Visitors are asked not to enter into the field or castle and to only view the site from the adjacent public road.

GPS Co-ordinates: 52.564856, -7.714940

3. Graystown - Baile an Ghraeigh
Derrynaflan Island, also known as Goban Saor’s Island, is situated in the middle of Littleton bog. The name derives from the Oak Wood of the Two Flanns, a reference to two prominent century clerics who lived during the 800s, both of whom were associated with the place. It has a history as an ecclesiastical settlement from early Christian times to the 1700s.

The foundation of the first monastic settlement is attributed to St. Ruadhan of Lorrha in the 500s AD. Derrynaflan was at its height between 700 and 900 AD when it was associated with the Celi Dé movement in the early Irish Church. The term Celi Dé or Culdees means ‘companions of God’. These were hermetic communities who sought out isolated locations such as Derrynaflan and lived in austere fashion. The monastic settlement appears to have gone into decline in the late 800s, possibly due to the Viking invasions and the demise of the Eoganacht dynasty of Cashel.

The ruined church on the island dates from two distinct periods. The first phase is a pre-Norman single cell church. The chancel was added during the 1200s and incorporated the earlier church as a nave. One wall of a walled enclosure remains standing close to the church. A small Franciscan community continued largely unnoticed on the island between 1676 and 1717. This was during a period of suppression of the Catholic Church in Ireland following the Cromwellian conquest, the Williamite Wars and the enforcement of the Penal Laws.

Derrynaflan came to international prominence following the discovery there in February 1980 of the Derrynaflan hoard. The hoard consists of five liturgical vessels: a silver chalice, which is decorated with gold filigree and amber ornaments, a silver paten, a bronze strainer, a silver hoop and a bronze basin. It is thought that the hoard was concealed in the early 900s. The objects were restored by the British Museum and are now on public display in the National Museum of Ireland, Kildare Street, Dublin. The hoard is considered a prime example of the Insular Celtic style of metalwork from this period in our history.

The hoard was discovered by Michael Webb of Clonmel and his son by using a metal detector. It was then passed on to the Director of the National Museum. A complex and lengthy legal battle ensued over the ownership of the hoard and the case was ultimately decided in the Supreme Court in 1987. The court ruled that ownership of the hoard resided in the State. The case received widespread publicity at the time and had significant implications for official policy and legislation on national monuments and archaeology. It led to new legislation on excavations and a ban on metal detecting for archaeological objects.

Derrynaflan is reputed to be the burial place of An Gobán Saor (Goban the builder), a famed architect, stonemason and builder of churches in Ireland in the decades around 600 AD. He is alluded to in an Irish poem from the 700s, is mentioned in the Life of St. Abban and also has an entry in the Catholic Encyclopaedia. A wealth of folklore abounds concerning the life of An Gobán. Three gravestones on the eastern side of the island are said to mark the burial place of the Goban and his family. In recent years, dawn mass on Easter Sunday morning on Derrynaflan Island has become an annual event.

Direct vehicular access to Derrynaflan is difficult but it can be accessed on foot from Liskeveen townland in the north or from Lurgoe in the south (see map).

GPS Co-ordinates:
Southern access point (Lurgoe): 52.595746, -7.745858
Northern access point (Liskeveen): 52.600992, -7.739598
Magorban Church of Ireland is believed to be constructed on the site of an earlier pre-Reformation church. This earlier church was appropriated to the Archbishop of Cashel. The current church was built by the Board of First Fruits in 1815 as part of an initiative to build Protestant churches.

Buried within the graveyard are members of the Armitage family who played key roles in promoting the welfare of blind people.

Thomas Rhodes Armitage (1824-1890) married Harriet Black, heiress to the nearby Noan Estate, in 1860. Born in Sussex, he was educated in Germany and France and trained as a medical doctor in London. He built up a successful practice but failing sight forced him to retire in his mid-thirties. He then devoted his life to supporting the cause of blind people, especially their education and welfare. He was the principal founder of the Royal National Institute for the Blind in 1868. In particular, he is credited with popularising Braille in the UK, leading ultimately to its adoption as the main system of reading for the blind. He died in Cashel following a riding accident.

His daughter Alice Stanley Armitage (1869-1949) played a key role in establishing the National Council for the Blind in Ireland in 1923 (pictured). She issued the invitation to the first formal meeting of the organisation and drafted its first constitution. This new organisation helped to coordinate and improve services for blind people in the newly-independent Irish state.

Bill Shanahan (1897-1954), who was born in the nearby townland of Kilkarney (pictured), was a noted athlete whose career spanned 16 years. A real all-rounder, he won national and provincial titles in the high jump, long jump, triple jump, pole vault, sprinting, hurdles and weight throwing. The pinnacle of his achievements came in 1924 when he represented Ireland in the decathlon at the Paris Olympic Games. This was the first time Ireland competed at the Olympics as an independent nation. He also participated in the Tailteann Games in 1924, 1928 and 1932; these sporting events were a revival of ancient Irish games that were similar to the Olympics.

Bill was a detective with the Garda Síochána based in Dublin. In 1940, he was awarded the Scott Medal for Valour, the Garda Síochána's highest commendation, for saving the life of a colleague in a bomb blast. He died in 1954 following a riding accident.

Magorban – Maigh gCorbáin

Ballinure Church is a medieval church, now in ruins, situated in a graveyard. Ecclesiastical taxation records show that there was a church here in the early 1300s, dedicated to St Matthew. The present church dates from the 1400 or 1500s, however, the Down Survey of the 1650s mentions the church being in ruins at that time. A vault was built inside the ruined church by the Taylor family landlords of the Noan estate. Nathaniel Taylor, Godfrey Taylor, Edward Taylor and Anne Taylor are buried here. Nathaniel Taylor was an officer in Cromwell's army and was granted 1,000 acres of land in Slieveardagh in 1666. Noan House, a classic Georgian country house, was built by the Taylors in the early 1800s. A vault and headstone to the west of the church mark the burial place of the Perry family, another prominent local family after whom Perry's Well is named. Bill Shanahan (1897-1954), who was born in the nearby townland of Kilkarney (pictured), was a noted athlete whose career spanned 16 years. A real all-rounder, he won national and provincial titles in the high jump, long jump, triple jump, pole vault, sprinting, hurdles and weight throwing. The pinnacle of his achievements came in 1924 when he represented Ireland in the decathlon at the Paris Olympic Games. This was the first time Ireland competed at the Olympics as an independent nation. He also participated in the Tailteann Games in 1924, 1928 and 1932; these sporting events were a revival of ancient Irish games that were similar to the Olympics.

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In a rustic setting three miles from Killenaule, Crohane Church of Ireland was built in 1839. However, this site has a history of activity dating back to early Christian times. Its name in Irish means “the round hill in the plain of the river”. Crohane is linked to the virgin Saint Sineach, who lived here some time between 450 and 550 AD. She was part of the Eoganacht dynasty of Cashel and was a sister of Saint Senachus. Her feast day falls on October 5th and was celebrated with a pattern festival in Ballingarry until the 1810s. However, the festival was brought to a halt by a local priest around this time as “the celebrations bore little resemblance to celebrating the sanctity of Saint Sineach”. Sineach’s holy well was situated in the field beside the church but is now dried up.

Crohane was the scene of a battle between the native Irish and Vikings in 852 AD. The Annals record it as the first major defeat of the Norsemen in battle in Ireland.

There are records of an early medieval church at Lismalin dated to the early 1300s, which was attached to the Cistercian monastery of Hore Abbey in Cashel and provided the monks there with property and income. The present ruin is a Protestant church which was built in 1610 and was still in use into the 1800s. To the north-west lies a castle and barn that was built by Viscount Barron, one of the Barons of Ormond, in the late 1500s.

A prominent headstone at the rear of the church was erected by Major David Power Cunningham in memory of his family. Cunningham was a prominent figure in Irish-American life in the 1800s. Born in Crohane in 1825, he became active in revolutionary politics and joined the Young Irelanders. He took part in the Council of War before the 1848 rebellion at the nearby Ballingarry Warhouse.

Afterwards, he fled to the US but came back to Ireland several times during the 1850s. The first of his many novels was published in 1859: The Old House at Home was based on the execution of the Cormack brothers of Loughmore in 1858. Power Cunningham returned to the US at the outbreak of the American Civil War and began working as a journalist for the New York Herald. He became a war correspondent and reported on the activities of the Irish Brigade under General Thomas Francis Meagher. He saw much front-line action, was wounded and commended for bravery. Subsequently, Cunningham became active in Fenian politics in New York and continued to write prolifically about his Civil War experiences. He completed further novels and historical works. All the while, he remained in close touch with events at home through his friend and relative Charles J. Kickham and made regular visits. He died in New York in 1883 and is buried in Calvary Cemetery.

GPS Co-ordinates: 52.545625, -7.532314
Buolick church and graveyard is situated in a level, fertile plain between the Slieveardagh Hills and Littleton Bog. The meaning of the name Buolick is something of a mystery, but much is known about the history of this place.

Buolick appears to have originated as a Norman settlement; there may have been a church here before then, but no evidence remains. The earliest written references to Buolick date from the first decade of the 1200s. The Motte and Bailey which stand in the field to the east of the church are tangible reminders of settlement. Such fortifications were common across Ireland and would have been protected by wooden palisades.

The Normans created manors like Buolick to secure their conquest and to introduce new agricultural techniques and settlers. The Manor of Buolick was held by Mannaseur Arsic in 1200. In 1307, John Assyk was Lord of the Manor. Around this time Buolick became connected to the priory of the Hospital of St. John of Dublin (also known as the Crutched Friars). Church revenues and land were granted to the priory and, in exchange, they provided a priest for the parish.

Buolick subsequently came into the ownership of the Butlers of Ormond, the predominant family in Tipperary and Kilkenny in the medieval period. The tower house east of the church is known as Bawnreigh castle and was built by Edmund Butler in 1453. It seems that the Butlers themselves did not inhabit Buolick and records show it was rented to other Anglo-Norman families, including the Cantwells and Laffans. William Barker of Kilcooley lived at Bawnreigh for a spell around 1707 as the living quarters at Kilcooley were not adequate.

The church ruin in Buolick is amongst the largest in this part of Tipperary and dates from the around the same time as the tower house. The tower at the west end of the church served as living quarters for the priest. The church was attacked and possibly burned during the turbulent years of the 1600s. However, it was still in use in the 1720s when Bishop Edmund Butler made a number of visitations. At this time, the church was dedicated to the Assumption of the Blessed Virgin. Records of births, deaths and marriages were being kept and the church was equipped with a chalice, other liturgical vessels and vestments.

An interesting discovery was made at Buolick in 1890 by two gravediggers, who uncovered two cast bronze church bells. The bells were taken to the garden of the Archbishop's Palace in Thurles by Dr. Croke where they remained for many years. It was only when they were investigated in the 1970s that it was realised they were of some significance. One was dated from before 1250 and is the oldest church bell in Ireland, while the second dates from the 1400s. There is speculation that they once hung in Kilcooley Abbey. When Holycross Abbey was restored in the 1970s, Archbishop Morris presented the bells to the newly renovated Abbey where they were dedicated to Saint Michael and Saint Gabriel. Today the bells can be rung by visitors as part of the guided tours of Holycross Abbey.

Please note that the castle and Motte are both situated on private land. Visitors are asked not to enter onto either site without prior permission from the landowner.

GPS Co-ordinates:
52.657470, -7.64583
Sitting in the heart of the magnificent Kilcooley Estate, Kilcooley Abbey has been described as the most beautiful Cistercian ruin in Ireland. It was founded in 1184 when Domhnall Mór O'Brien, Gaelic King of Thomond, gave a grant of land to the Cistercian order. He was also responsible for founding Holycross Abbey around this time. The name Kilcooley is derived from the Irish Cill Cuaile (Church of the Angle) and reflects its location in the corner of border territory between the ancient kingdoms of Thomond and Ormond and the dioceses of Cashel and Ossory. The abbey itself was dedicated to the Blessed Virgin.

The Cistercian order was founded in France in 1098 and became known for both its austerity and industry. Within half a century the first Cistercian monastery had been established in Ireland by St. Malachy at Mellifont. Jerpoint was the most prominent abbey in the south of Ireland and it was from here that Kilcooley was founded. Not much is known about the earliest years of Kilcooley, but we know it was burned twice in the 1400s. Abbot Philip Molbardayn, with the support of the Butler family, began a major restoration in 1450 and most of the important architectural features date from this time. Abbot Philip's own gravelslab is now affixed to the north wall of the chancel.

The abbey is in a good state of preservation and contains a wealth of architectural features. As one approaches the abbey from the nearby Church of Ireland, the first point of interest is the dovecote. This domed stone structure was used to rear pigeons and other fowl for the abbot's table.

The tomb of Pierce Fitz Óg Butler, who lived in nearby Clonamicklon Castle and died in 1526, is one of the most outstanding features of the abbey. It was carved by famed sculptor Rory O'Tunney, the patriarch of a dynasty of medieval sculptors based in Callan, County Kilkenny. On top of the tomb is an effigy of a knight (it is thought it was defaced by Cromwellian soldiers) while the front panel of the tomb has carvings of ten of the twelve apostles.

The east window in the chancel is ornately carved in a style known as flame tracery and makes for spectacular viewing from either inside or outside the abbey. The abbot's chair at the south-west corner of the tower is a fine piece of ornamental carving, while many of the mason's marks are similar to those found in Holycross.

The sacristy wall in the south transept is another wonder and contains several distinctive carvings in five separate panels. They include a mermaid with a comb and a mirror, a crucifixion scene, an abbot and St. Christopher holding the infant Jesus. The presence of the Butler coat of arms here is testament to their patronage of Kilcooley.

Along with monasteries across Britain and Ireland, Kilcooley was suppressed in 1540 by Henry VIII. Although there was an ecclesiastical presence on the site in subsequent centuries, the glory days of the abbey had come to an end. After the turbulent Cromwellian conquest of the 1650s, the land around Kilcooley eventually came into the possession of the Barker family. They lived in the tower of the abbey for some time. In the 1770s, the fourth William Barker built the magnificent Palladian house and was responsible for much of the beautiful landscaping we see today. He also brought Palatine settlers to the area from Limerick; these Protestant families had originated in Germany. A nearby area on the hillside to the south is still known as Palatine Street.

Today Kilcooley exudes an aura of tranquillity and mystery that will entice any visitor to stay and explore for an hour or more.
Main Trail sites
1. Slieveardagh Heritage Centre
2. St. Mary’s Church, Killenaule
3. Graysstown Castle
4. Derrynaflan (southern access)
5. Ballinure graveyard
6. Magorban Church of Ireland
7. Crohane Church of Ireland
8. Lismalin graveyard
9. Buolick
10. Kilcooley Abbey
11. Fennor graveyard
12. Durrahy
13. Liathmore Churches
14. Ballymoreen graveyard
15. Derrynaflan (northern access)
16. Holycross Abbey

Other ecclesiastical sites
17. Church Hill
18. Perry’s Well
19. Scornan Church
20. Hill of Bones
21. Knockanglass Church
22. St. Johnstown graveyard
23. Magowry graveyard
24. Modeshill graveyard
25. Lanespark graveyard
26. Ballinalacken graveyard
27. Ashill graveyard
28. Moycarkey graveyard

Local attractions
a. Ballingsarry Corner
b. Famine Warhouse
c. Commons Tricolour
d. Palatine Street
e. Grange Crag walk
f. Dereen Picnic area
g. Derryvella looped walk
h. Cabragh Wetlands
i. Ned Kelly mural, Moyglass

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Fennor graveyard is located on a hilltop close to the old Dublin-Cork main road and overlooking the village of Urlingford in the neighbouring county of Kilkenny. This graveyard has the unusual distinction of containing the ruins of both a Catholic and Protestant church.

There are records of a church here dating back to the early 1300s. In the mid-1400s Fennor church was linked to Kilcooley Abbey; the abbot of Kilcooley was prebendary* of Fennor. It is likely that the income derived from Fennor was used to pay for the restoration of Kilcooley around this time. In an obvious example of corruption in the church, it was recorded in 1506 that the prebend of Fennor was held by Theobald Butler of Cashel, a cleric who was aged just 12!

The older church ruin at Fennor is late medieval and probably dates from the 1500s. There may have been a belfry or tower at the eastern end of the church. At the western end is an annex which was the residential quarters for the priest. The church was still in use in the 1650s and was recorded in the Civil Survey.

Located just off the old Cork-Dublin road, ½ km west of Mary Willie’s pub, in Longfordpass townland, this site has many stories to tell over many centuries. Durraha’s location is the key to its history; it is situated on an important crossing point through an extensive bogland and overlooks the main route from Dublin and Leinster into Munster.

Civil Survey: The Protestant church was constructed in the late 1700s or early 1800s. While it is common in this area for Protestant churches to be built on the site of former Catholic churches, Fennor is a rare example of where the two church ruins co-exist.

Fennor is also known as the site of faction fights and hurling matches between Tipperary and Kilkenny folk in the early 1800s. Even to this day, the area remains a hotbed of Tipperary-Kilkenny rivalry.

* A prebendary was a medieval church office similar to a canon who was entitled to revenues from an estate or parish, known as a prebend.

Durrahy’s location is the key to its history; it is situated on an important crossing point through an extensive bogland and overlooks the main route from Dublin and Leinster into Munster.

The ruin of an early Christian church still visible here is almost certainly the site of the monastery of Daire Mór founded by St. Colmán in the 7th century. Colmán was the son of King Aengus of Munster who had been baptised by St. Patrick. He is mentioned in the lives of many contemporary saints.

The Life of St. Ruadhan relates that Colmán sent Ruadhan a cask of butter which was transported across the bog to Derrynaflan. Archaeological evidence for toghers, [wooden bog roads] found nearby lend some credence to this tale. The saint’s feast day ‘Lá Colmáin ar na cáiplibh’ [Colman’s day on the horses] is celebrated on July 31st.

Durrahy was raid ed by the Vikings in the 840s and was eventually replaced by Kilcooley Abbey. The foundation charter of Kilcooley mentions Daire Mór and the abbot of Kilcooley was described as the coarb [successor] of Colmán.

In later centuries, the strategic importance of Durraha led to much military activity in the vicinity. In 1174, Strongbow’s Norman army passed through here shortly before their first defeat in battle in Ireland, when they were routed by Donal Mór O Brien outside Thurles. The Scottish armies of Edmund Bruce also crossed the bog here in 1316 as they rampaged through Ireland. Cromwell’s soldiers built a massive earthen fort here in the 1650s, named after Cromwell’s deputy and son-in-law, General Henry Ireton. In the 18th century a barracks was constructed here and its gable wall remains. The area was the scene of an engagement between pro- and anti-Treaty forces during the Irish Civil War.

GPS Co-ordinates: S2.708007, -7.599359

Durrahy – Daire Mór

GPS Co-ordinates: S2.694976, -7.646334
13. Liathmore – Liath Mór

The vast expanse of Littleton bog was home to much ecclesiastical activity in early Christian Ireland. Along with Derrynaflan, Durrahy and Derryvella, Liathmore is testament to this unique heritage. Like these three sites, it is situated on a dry island of fertile land in the midst of the bog, a suitable place for those seeking a life of prayer and contemplation.

Liathmore is associated with Saint Mocheomóg, who founded a monastery here around 590 AD. His name translates as ‘my Kevin’ or ‘my beautiful one’. Kevin is patron saint of the parish of Moycarkey in which Liathmore is located. Mocheomóg was born around 560 AD. He was a nephew of St. Ita, who raised him for his first 20 years in Kileedy, Co Limerick. He travelled north to study at the monastery of St. Congall in Bangor, Co. Down, before returning south to the ancient territory of Eile in mid Tipperary.

The chief of Eile granted him any site of his choosing to establish a monastery, but Mocheomóg wanted a deserted and secluded place. When he arrived at Liathmore, a little bell which he had been given by St. Ita began to ring clearly. She had said it would be silent until he came to the place of his resurrection. Mocheomóg then named a wild grey boar called the place after its colour i.e. liath (grey). Mocheomóg died in 656 AD and his feast day falls on March 13th. He is reputedly buried at Liathmore.

The Annals of Inisfallen refer to the death of St. Cuangas, abbot of Liathmore in 752, and also record details of other abbots and events up until the 1100 AD. Liathmore was raided and plundered in 1015 and this spelled the start of the decline of the monastic settlement. Two church ruins are all that remain of this once important ecclesiastical site. The smaller church to the north is older and dates from the 700s and may even have been built by Cuangas. Its size, simple style and rectangular layout are typical of early Christian Irish churches.

The larger church to the south probably dates from the same time but was altered on several occasions afterwards. The original church was smaller and was expanded to the west. During the 1400s an upper storey was constructed above the chancel and was used as living quarters. This can still be accessed by a narrow stairway where one can enjoy views of the surrounding countryside.

The larger church has a number of interesting features, including a Sheela-na-Gig. These carved stone figures are symbols of female fertility found at many ancient church sites in Ireland. It is said that they were put in place to ward off evil, but another view is that they served as warnings against sins of the flesh. The Sheela at Liathmore can be found on the archway of the north-facing door of the church. On the eastern post of the doorway, the Sheela is lying in a horizontal position.

There are a number of carved sandstone heads and figures along the southern door of the church. These date from an earlier time than the wall into which they were inserted. They may have been part of an earlier Romanesque church at Liathmore, but some experts have speculated that they were brought from another ecclesiastical site.

Archaeological excavations here in the 1960s uncovered the foundations of a round tower, which are now preserved. It is likely that this tower had fallen or been dismantled before 1500 and the stone was removed elsewhere. The excavations also revealed a burial site. Earthworks which remain around the churches are the remains of houses built during the 1600s, although it is not clear if these were ecclesiastical dwellings.

GPS Co-ordinates: 52.669558, -7.668350
Ballymoreen is a late medieval church and graveyard situated close to the village of Littleton. It may be associated with the site of former castle 100m east. The church is now in ruins and few of its architectural features survive. The graveyard, however, is still in use and contains some chest tombs and headstones dating from the 1700s and 1800s.

Ballymoreen is the burial place of General Richard Mulcahy (1886–1971). Born in Waterford, his father was employed in the postal service and work brought him to Thurles. Richard followed his father into the postal service and moved to Dublin where he joined the Irish Volunteers in 1913. He was second in command when the Volunteers took part in an engagement with police at Ashbourne, Co. Meath during the 1916 Rising; this was one of the few actions outside Dublin during the rebellion. He was elected to the first Dáil in 1918 for the constituency of Clontarf and appointed Minister for Defence.

Mulcahy was also Chief of Staff of the IRA during the War of Independence and Michael Collins' deputy during the military campaign. He supported the 1921 Anglo-Irish Treaty, delivered the graveside oration at Collins' funeral in August 1922 and then assumed command of the pro-Treaty forces in the Civil War. Mulcahy's role in this bitter conflict defined the remainder of his political career.

He was an active member of both the Dáil and Seanad for the next 40 years and held a number of ministerial posts. He became leader of the Fine Gael party in 1944. However, when a Fine Gael-led coalition government was formed in 1948, his role in the Civil War meant he was not acceptable as Taoiseach to some coalition partners. Instead, he became Minister for Education. He retired from politics in 1961 and died in 1971.

GPS Co-ordinates: 52.632926, -7.750061
One of the ecclesiastical jewels of Tipperary and indeed Ireland, Holycross Abbey has much to offer. The Cistercian abbey was founded here in 1182 AD by Domhnall Mór Ó Brien, King of Thomond and the charter he granted to the Cistercian order survives to this day. There is evidence of earlier ecclesiastical activity here: a Benedictine monastery and an earlier church indicated by the Irish name Cill Uachtar Leamhann.

The O’ Brien dynasty were strong supporters of church reform in pre-Norman Ireland and their loyalty was rewarded when Pope Paschal II gifted a relic of the True Cross to Domhnall Mór’s granduncle, Muirchertach, in 1180 AD. Holycross became home to the relic and has been associated with it since.

At one stage Holycross housed at least two, if not three, relics of the True Cross. The legend of the Good Woman’s Son is associated with one of these. According to this tale, a blind monk had a vision where he saw murdered man’s body half-buried in a nearby wood. The victim was a young English prince who was collecting Peter’s Pence when he was set upon, robbed and killed. The visionary monk sought help to bring the body back to the Abbey for burial in what became known as the Tomb of the Good Woman’s Son (the sedilia in the chancel). The mother of this man was an English queen and she presented the Abbey with a relic as a token of gratitude.

The nave of the church is the oldest surviving part of the abbey and reflects the simple architectural style of the Cistercian order. Under the patronage of the Butlers of Ormond, the abbey underwent a major restoration in the 1400s and its most outstanding architectural features date from this period. The ribbed stone vaulting over the transept and chancel is a marvel of stonework and bears numerous marks of the masons who carved it. The elaborate sedilia, seating places for the abbot and his deacons, have been referred to as the most outstanding piece of medieval church furniture in Ireland. On the west wall of the north transept one can distinguish the hunting scene mural, a unique and unusual painting within a church. The relic of the True Cross is housed close by in one of the chapels of the north transept. The waking monks’ bier, the east window, abbot’s door, the abbot’s door, the whispering arch and the cloister are other architectural highlights. In truth, one can spend hours exploring the Abbey and marveling at these features.

In the late 1960s a major initiative began to bring Holycross back to life. Led by local priest Willie Hayes, and with the support of Archbishop Thomas Morris and the Office of Public Works, restoration work began in 1970 and took over five years to complete. On the traditional parish feast day of Michaelmas, September 25th 1975, the Abbey was consecrated and mass was celebrated. The remarkable story is documented in Holycross: The Awakening of the Abbey by the aforementioned Willie Hayes. It is just one of many publications where the interested reader can find out more about the history of Holycross.

Visitors can now enjoy guided tours of the Abbey courtesy of Holycross Community Network. E-mail: holycrossabbeytours@gmail.com Phone: +353-(0)86-1665869 GPS Co-ordinates: 52.638884, -7.867777
Other ecclesiastical sites

There are many other ecclesiastical sites of interest in this part of Tipperary. These sites are significant and are an important part of our ecclesiastical heritage, but many of them are remote and difficult to access. In some instances, little remains of these places above ground and in others, there is scant historical information which lends an air of mystery to these old churches and graveyards. They will appeal most to those with a specialist interest in ecclesiastical heritage or who are researching their family trees.

Moycarkey – Maigh Coirce Eile

This is a pre-Reformation medieval church ruin in the parish of Moycarkey and associated with the nearby castle. Polish priest Fr. Londaski is buried in the Power family grave. He fled to Ireland from the Russian Empire in the 1800s. He was taken in by Maurice Power of the nearby castle. Polish priest Fr. Londaski in the village of Moycarkey and associated with this pre-Reformation medieval church ruin.

Mellissan – Moileasan

Mellison Castle stands on sloping, elevated ground overlooking the road between Gortnaheo and Glengoole. The tower house is relatively small in size and dates from the late 1400s or early 1500s. It was associated with the Cantwell family, one of the prominent Anglo-Norman families in the area. John Cantwell, Lord of Mellissan died in 1532 and is buried in Kilcooley Abbey. The castle was sold to the Earl of Ormond in 1556 and was still occupied at the time of the Civil Survey. To the south east of Mellissan Castle stands on sloping, elevated ground overlooking the road between Gortnaheo and Glengoole.

Kilcooley Abbey

This is a small circular graveyard located at the rear of the Kilcooley Estate which is surrounded by an earthen bank and a moat. A holy well nearby is associated with St. Puseann and is known locally as Simon’s Well. There was once a church within the graveyard and the footings of the church may have been the rectory of the Kilcooley Estate which is surrounded by an earthen bank and a moat. A holy well nearby is associated with St. Puseann and is known locally as Simon’s Well. There was once a church within the graveyard and the footings of the church may have been the rectory of the Kilcooley.

Derryvella – Doire Bhile

Grange of Hisigh (Graigaheesha) which gives the townland its name and it was linked to the nearby Lough Derryvella. A rare carved pieta which was located at the church in the 19th century is now overgrown and inaccessible and there are no remains visible above ground, but it can be viewed from the nearby Lough Derryvella looped walk. A ruined medieval church is known as Teampall Geal (the White Church) and is dedicated to St Peter and St Paul. It is located down a narrow laneway just north of Ballinlacken and St. Tighearnach, whose feast day falls on November 4th and also with St. Puseann. His feast falls on March 31st. Archaeological remains consist of an early Christian ecclesiastical enclosure which once contained a church and graveyard. The site is now overgrown and inaccessible and there are no remains visible above ground, but it can be viewed from the nearby Lough Derryvella looped walk.

Derryvella – Doire Bhile

According to folklore, this is the second-oldest churchyard in Ireland and the Pope is obliged to pray for those interred here once a year. It is associated with St. Tighearnach, whose feast day falls on November 4th and also with his mother, Meall Chráibtheach, who was a cousin of St. Brighid. Her feast falls on March 31st. Archaeological remains consist of an early Christian ecclesiastical enclosure which once contained a church and graveyard. The site is now overgrown and inaccessible and there are no remains visible above ground, but it can be viewed from the nearby Lough Derryvella looped walk. A rare carved pieta which was located at the church in the 19th century is now overgrown and inaccessible and there are no remains visible above ground, but it can be viewed from the nearby Lough Derryvella looped walk.

Ballinlacken – Bille na Léacain

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Church Hill

This ruined medieval church was known as Cill Bhudh (the yellow church), a name reflected in the neighbouring townland of Kilboy. It occupies a prominent position on the skyline in the townland of Ballintogher with fine views north to the Littleton bog to Derryvella and beyond. A rare carved pieta which was located at the church in the 19th century was later moved to Perry’s Well less than 1km to the south. There are few written records concerning the church here and it may have served as a private chapel. Earthworks around the church indicate that there was a settlement of at least three houses here, along with two walled enclosures.
built*. It is said that the church was knocked by Cromwell's men and the earliest headstones within the graveyard date from the 1780s. There is public access to the graveyard across the field but the castle is attached to a private residence and is not open to the public.

Magowry – Maigh Gabhra *
This small and inconspicuous graveyard has an interesting history. The Life of St. Declan, a biography of the fifth-century saint from Ardmore, County Waterford, mentions that he founded a church here. This area would have been the north-easternmost extent of the territory of the Deise tribe, to whom Declan belonged. Little remains here apart from one wall of a possible church. All of the headstones in this small graveyard belong to one family, namely the Clancys of nearby Ballyluskey.

Modeshill – Maigh Dheisil
This name of this place means 'southern plain' and it guards a historically important route known as the Pass of Compsey, which connects Leinster and Munster along valley of the King's River. This was the site of a pre-Norman church which was granted to Kells Priory in County Kilkenny around 1200 AD. The present church ruin dates from the 16th century and was part of an important settlement at this time which included the adjacent tower house and around a dozen dwellings. The graveyard is said to contain a Famine burial plot to the north east of the church ruin. The earliest headstone is dated 1770.

Scornan Church *
This ruined medieval church was called Scornan in ecclesiastical documents and was recorded as being in use as far back at the early 14th century. It is situated on a hilltop known in Irish as Cnoc na bPráoinneach (hill of the whortleberries) and overlooks Graystown Castle to the north west. The church is located in Graystown and was dedicated to St. Catherine. Little remains of the church and although there is a graveyard around it, there are no grave markers above ground. The site is situated on private farmland and permission should be sought from the landowner before entering.

St. Johnstown – Baile an tSeánaigh
St. Johnstown is a medieval church in Killenaule parish. It lies east of a tower house which was built by the Anglo-Norman Lord of this area, Robert St. John, between 1450 and 1550. A plaque in Latin above the castle door reads "Robert de Saint John Lord of Cualeagh, Lismoynan, Scadanstown, and a friend of his people had me..."
As well as its rich ecclesiastical heritage, this part of Tipperary also has much to offer in terms of history and natural beauty. You may wish to visit some of the sites listed below as you travel around the ecclesiastical trail.

**Ballinamore Historic Corner**
This community project in Ballingarry village celebrates many aspects of local history and heritage, particularly the connection with coalmining. There are carved stone plaques with details of some of the ecclesiastical sites and a mural depicting the 1848 rebellion. Local sculptor Philip Quinn was commissioned to produce all pieces in 2013 and it is designed to serve as a gateway to the Slieveardagh Region. See [www.slieveardagh.com/ballingarry-gateway/](http://www.slieveardagh.com/ballingarry-gateway/) for more.

**The Famine Warhouse 1848**
During the Great Famine, the Warhouse was the scene of the 1848 Young Irelander’s Rebellion. There was a siege at the house, owned by the Widow McCormack, in July of that year when a party of police was surrounded by rebels. The House exhibits the history of the Great Famine, the Rebellion and its European context. It also gives details of the leaders, some of whom were local. Many of them were deported to Australia or were forced into exile in North America and continental Europe in the aftermath of the rebellion. Admission is free. Phone (087) 9089972 for a booking. Visit [http://www.heritageireland.ie/en/south-east/faminewarhouse1848/](http://www.heritageireland.ie/en/south-east/faminewarhouse1848/) for further details.

**Commons Village**
The Irish tricolour of green, white and orange was hoisted for the first time in The Commons village during the 1848 rebellion. It is still hoisted daily at dawn. A plaque at the same crossroads commemorates the achievements of athlete John Joe Barry: known as the Ballincurry Hare, he held world records in middle-distance running in the 1940s. The Old Schoolhouse in the village has been refurbished and is now used to display information on the area’s mining heritage.

**Palatine Street**
The road connecting the Commons and Grange village is known locally as Palatine Street. A settlement of Palatine Protestants came here from Limerick in 1773 to work for Sir William Barker on the Kilcooley Estate. They originated in Germany and their distinctive German names are still evident locally. A former Methodist chapel and a former school, now a community hall, can be seen along this road.

**Grange Crag Walk & Wellington Monument**
Adjacent to the village of Grange is a recently developed Grange Crag walk. This walk through Coillte forest takes 45 – 60 minutes to complete. Features of note include a waterfall, a Victorian era ice house and the impressive Wellington monument, which was built by William Barker of the Kilcooley Estate in 1817 to commemorate the Duke of Wellington at Waterloo in 1815. A new stairway installed in 2013 allows you to climb to the top of the monument. It is located on a height and offers very fine views of mid Tipperary. Visit [www.irishtrails.ie](http://www.irishtrails.ie) for more information.

**Dereen Picnic Area**
Dereen picnic area is located on the hillside above the village of Glengoole/New Birmingham. It is the venue for the annual Dereen Heritage Festival, which is held each July and is a celebration of traditional Irish music. There is a plaque commemorating the musical heritage of the area, seating and a small platform for dancing. One can see right across Littleton bog and mid Tipperary from this elevated site.

**Lough Derryvella (Doire Bhile) looped walk**
Nestled in the vast expanse of Littleton Bog beneath the Slieveruddagh Hills, this pleasant walk will bring you through lakes and wetlands. This bog area is rich in biodiversity and home to the Marsh Fritillary Butterfly. The looped walk is 3 km long over flat terrain and should take no more than an hour to complete. Close by to the east is the Derryvella ecclesiastical site, which the forest service is obliged to pray for annually.

**Cabragh Wetlands**
With a vision of conservation, education and recreation, this is a unique, community-managed 200-acre ecosystem close to the River Suir between Holycross and Thurles. It contains a variety of wildlife and habitats, including birds, flowers, insects and mammals. There is also an education and information centre on site with regular events and activities. Footpaths and raised boardwalks allow visitors to explore reed swamps, wetlands and other natural habitats.

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**Additional Link**
[Local Attractions: History and Natural Beauty](http://www.glengoole.net/information/dereen-view.html)
**Hotels**

**Horse & Jockey Hotel, Horse & Jockey, Thurles, Co. Tipperary**
W: www.horseandjockeyhotel.com | E: info@horseandjockeyhotel.com
T: +353-(0)504-44192  | GPS: 52.615395, -7.776148

**Bed & Breakfast**

**Boherna Lodge, Clohane, Holycross, Co. Tipperary**
W: bohernalodge.com | E: bohernalodge@gmail.com
T: +353-(0)504-43121  | M: +353-(0)86-8785863

**Abbeyvale House, Cashel Road, Holycross, Co. Tipperary**
W: www.abbeyvalehouse.com E: info@abbeyvalehouse.com
T: +353-(0)504-43042 | GPS: 52.634659, -7.868525

**Hawthorn View, Knockroe, Horse & Jockey, Thurles, Co. Tipperary**
E: noreenomahony555@gmail.com | T: +353-(0)504-21710

**The Castle Country House, Two-Mile-Borris, Thurles, Co. Tipperary**
W: www.bandbthurles.com | E: bookings@thecastlecountryhouse.com
T: +353-(0)504-44324 | GPS: 52.672377, -7.78568

**Dunboy House, The Tumpile, Two-Mile-Borris, Thurles, Co. Tipperary**
T: +353-(0)504-44533 | GPS: 52.670534, -7.68259

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**Sacre Coeur, Ballingarry, Thurles, Co. Tipperary**
T: +353-(0)52-9154510 | M: +353-(0)86-7435910

**Derrynavar House, Ballintane, Cashel, Co. Tipperary**
W: www.derrynavarhouse.com | E: info@derrynavarhouse.com
T: +353-(0)504-915406 | GPS: 52.557752, -7.779044

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**Self-Catering**

**King's River Cottages, Mohober, Mullinahone, Co. Tipperary**
W: www.kings-river.com | E: admin@kings-river.com
T: +353-(0)52-9154484 | GPS: 52.55780, -7.50784

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Every care has been taken in the compilation and checking of information in this booklet to ensure accuracy. The publishers cannot accept any responsibility for printer errors or omissions.
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