HISTORICAL AND TOPOGRAPHICAL NOTES, &c.

Abbeville.

In 1814, John Anderson, Esq., the founder of Fermoy, lived here, and the post town was Buttevant.—(D. N. P.)

(Note.—I should like to obtain information regarding this place. It may be known by another name now.—J. G. W., Col.).

Aghacross and Mologga.

Sheet 18, six-inch Ordnance Survey, and Sheet 165, one-inch O. S.

Joyce (i., 328) says: "The parish of Aghacross (the ford of the cross), near Kildorrery, in Cork, took its name, no doubt, from a cross in connection with St. Molaga's establishment, erected to mark a ford on the Funcheon."

It may be better, however (as it has been pointed out to me), to regard the cross of Aghacross as having been erected to mark the boundary of the tearmann, or Sanctuary of Molaga, at the ford, so as to give fugitives an opportunity of reaching the tearmann.

It lies about a mile east of Kildorrery, which is the post town.

In 1895 there was no large residence upon it. It is the name also of a townland, barony of Condons and Clongibbons.

Mr. James Byrne, J.P., of Wallstown Castle, Shanballymore, writes: "The Abbey or Temple of St. Mologga is on the townland of Ahacross. He had another at Timoleague, a third at Labba Mologga, and his first church was erected at Tullach Meen, now believed to be Knockanevin, a place situated midway between Temple Mologga and Labba Mologga."

"Some white-thorn trees mark the spot, and a few uninscribed gravestones are visible; also a small elliptical stone of a bluish colour, which the peasantry believe has the power of coming back to the spot, no matter whither removed."

Mr. James Byrne refers to some legends connected with St. Mologga in the "Journal," vol. i., page 227, as follows:—

"Mr. Denham Franklin, in his interesting notice of Timoleague Abbey, states, with reference to St. Molaga: 'He founded a monastery at a place called Tulach-Min (the little smooth hill), which cannot now be identified, but which there is strong reason to believe was near Kildorrery.'"

The ruins of Temple Molaga stand about a mile and a half to the east of Kildorrery, in the townland of Ahacross, on the banks of the Funcheon river.

Most probably a stone cross was erected here by the monks of Temple Molaga, which would account for the name of the townland, which
signifies the "ford of the Cross." About four miles further north there is another ruin, known as Labba Molaga, referred to by Mr. Franklin; but about midway between both, at the junction of the townland of Knockanevin and Baunanoneeny, literally the "gentle hillock" and the "daisy lawn," a small graveyard is to be found, which the farmer in whose land it lies, Matthew Hanley, told me was the place where St. Molaga erected his first church in that district.

The few small headstones in this little cemetery bear no inscriptions. It is not enclosed, and no recent burials have taken place in it. Mr. Hanley showed me a polished blue stone, almost perfectly elliptical, about a dozen pounds in weight, which rests on one of the headstones, and which is held in veneration by the people there as a relic of St. Molaga, which he brought with him from some foreign country.

As Tullamain and Knockanevin are synonymous terms, it is not at all improbable that the spot I refer to is that which Mr. Franklin says "cannot now be identified."

There are some legends yet told in the district in connection with the good saint.

Close to Temple Molaga is a copious spring well, which was always held sacred by the people and should be used only for drinking and curative purposes; but on one occasion, the lady of the manor, an unbeliever, would insist on cooking her husband's dinner in the water of the sacred spring. When the water had time to boil, the cook remarked it was icy cold; more logs were placed on the fire, still to no effect. The logs were still being piled on, the fire blazed, but when the dinner hour arrived, the water was still as cold as ever. The lord waxed hungry, and, like other mortals, became angry; he rushed into the kitchen to ascertain for himself the cause of the delay, had the cover lifted off the huge pot, and, although the fire was crackling and blazing high about it, he felt the water was quite cold; but what astonished him more was to behold a beautiful trout swimming about in it, without apparently suffering the least inconvenience. He became wonder-stricken, and had his advisers called in. They told him to take the water back to the well without delay and pour it in. This being done, the trout again became invisible, and is since rarely seen, except by certain votaries.

In the district it is a common saying when water is slow to boil, "perhaps the Molaga trout is in it."

There is another legend attached to the pagan cemetery adjoining Labba Molaga, which was referred to by Mr. Raymond in Mr. Franklin's notes.

In the cemetery there are two tall flags, and two smaller ones, while in the Christian cemetery are found some of those curious shaped brown stones, which resemble large balls of woollen thread.

The legend has it, that one night two weavers and their boys stole a quantity of thread from a farmer's house, but as they had to pass Saint Molaga's Oratory, where they knew the holy man would be engaged at his penances, they felt timid lest some ill should befall them. They passed the Oratory as noiselessly as possible, lest the saint should hear them, but when they found themselves at what they thought a safe distance, they uttered a cry of defiance to him, the consequence being that they were instantly turned into stone, together with their thread, where they remain to this day, a warning to evil doers.
AGHACROSS AND MOLOGGA.

I examined those monumental stones to know if they bore any inscription, but could trace none. The blue elliptical stone, of which I made mention, has the reputation of always returning to the spot where I saw it in the little cemetery of Knockanevin, remove it where you will.

Some few years ago, a party of labourers and masons were sent, through the instrumentality of the late Serjeant Caulfield Heron, to restore the ancient church at Labba Molaga; but the people of the neighbourhood, not understanding their designs, routed them from the place. This is very much to be regretted, as the little buildings are amongst the most ancient in Ireland, and, had the intentions of the restorers been explained to the inhabitants, they would have received them most cordially. It is to be hoped that the next time an attempt is made to restore Labba Molaga, the party entrusted to do so will not be so easily frightened off as those sent by the learned Serjeant.

The following entry taken from *Chronicum Scotorum*, at year 1059 A.D., is very interesting re the sacred fish:

"A hosting by Aedh Ua Conchobhair, King of Connacht, into Munster, and he burned Killaloe and demolished the fortress of Kincora, and ate the two salmon that were in the well of Kincora, and the well was afterwards closed up by him."

There is said to be a sacred trout in the well of Cumenet, Cumannait, or Commanait, in parish of Kilcomenty (Church of Cumenet), near Newport, County Tipperary.

The Very Rev. Canon O'Hanlon, in his *Life of St. Commainet of Kilcomenny*, gives a curious tale of the trout of Tobar Cumenta.


6128 (4965), 1597, A.D. Grant (under Queen's letter, 7th May, '39) to the provost and fellows of the College of Holy Trinity by Dublin: (amongst lands) of land adjoining the church of O Mollaggi near Across, parcel of the lands of the abbey of the Corbe O'Mollaggie, Co. Cork (2s.).

Lewis states:—Ahacross or Aghacross, a parish in the barony of Condons and Clongibbons, County of Cork, and Province of Munster, 4 miles (W. by N.) from Mitchelstown; the population is returned with the parish of Templemolloga. This parish, which is situated on the confines of the county of Limerick, and near the road from Kildorrery to Mitchelstown, comprises only 356½ statute acres, as apportioned under the Tithe Act, and valued at £445 per annum; it consists chiefly of mountainous pasture, and for all civil purposes has merged into the parish of Templemolloga, of which it is now regarded only as a townland.

Fairs are held on Jan. 20th and Oct. 3rd, chiefly for cattle. It is a rectory, in the Diocese of Cloyne, and forms part of the Union of Cloyne, from which it is detached by the intervention of several other parishes; the tithes amount to £30 5s. 7d.

The nearest church is Marshalstown.

In the R. C. divisions it is included in the union or district of Kildorrery.

Under heading Templemolloga or Mologga, it is stated, "that for all civil purposes the small parish of Ahacross has merged into this parish,
into which is supposed to have also merged the ancient ecclesiastical parish of Rogericalvi, still retained in the incumbent's title as a vicarage.

Near the ruins of the old church of Mologga is a beautiful cottage, Monteagle, lately erected by the Hon. Robert King, as a summer residence [now (1904) the residence of Wm. O'Brien, J.P., who succeeded Thos. O'Brien, J.P.]

In the R. C. divisions it is part of the union or district of Kildorrery; the chapel of Coolbohoga, a small, plain edifice, is about to be rebuilt.

The ruins of a second church exist at Laba Mologga, which is supposed to have been formerly a distinct parish."

In *Journal of R. S. A. I.* (vol. viii., 1898, page 19) it is mentioned that close to Ballywiheen Church, Ballyneanig, Co. Kerry, is a well dedicated to Mo-Laga. There is a legend about this well that its water is unboilable.

On page 170 of same volume Miss Hickson writes:—"The legend as to the impossibility of making water from this well (St. Molaga's Well, Co. Kerry) boil is nearly identical with one connected with the well of St. Fanahan (as it is called) at Mitchelstown, Co. Cork. A woman at the latter place told me that having been sent by her mother in her childhood for water to boil for dinner purposes, instead of going to an ordinary well for that purpose, she went to the nearer one (St. Fanahan's) and brought it to her house or cottage. She said that her mother put it down to boil, unknowing whence it came, but that at the end of an hour it was still unboiled, although on a large fire, and that then her mother questioned her, and she, frightened at the (supposed) miracle, told that it was water from the Holy Well, and it was at once removed, and she was sharply rebuked for her sin in bringing it for cooking. No fish is in this Mitchelstown well, but at St. Molaga's, and at Maumnahalorta, near Glenfas (or Kileton), in Kerry, there were sacred fish."

Miss Hickson proceeds to give instances of sacred fish in other places, and ends by stating:—"The difficulty of boiling the water in these holy wells was probably a real one, due to the presence of salt or minerals of some kind having a real health restoring power; but the sacred fish are certainly a survival of the worship of Atargatis, the Oriental Juno of Hera, and other pagan deities."—See *Calendar of Oengus*, p. clx.

The *Journal* (p. 257, 1897):—"According to the *Life of Molaga* (the patron of Timoleague Abbey), that saint was of the tribe of Dimma, which with the Degadii and Luchtee possessed a portion of this territory (Clenor).

The Rev. J. F. Lynch contributes the following:—

Dr. Joyce (Irish *Names of Places*, i. 328) says: "The parish of Aghacross (the ford of the cross), near Kildorrery, in Cork, took its name, no doubt, from a cross in connection with St. Molaga's establishment (see p. 152) erected to mark a ford on the Funcheon." At p. 152 Dr. Joyce says: "St. Molaga, or, as he is sometimes called, Lochein, was born in the territory of Fermoy, in Cork, where he received his education; and after distinguishing himself by piety and learning, he established a monastery at a place called Tulach Min (smooth little hill), in the same district. He visited Connor, in Ulster, and thence proceeded to North Britain and Wales. On his return he settled for some time in Fingal, north of Dublin, where he kept a swarm of bees, a portion of the bees brought over from Wales by St. Modomnoc of Tibberaghny, in Kilkenny. From these circumstances the place was called Lann beachaire (the church of
Giraldus Cambrensis, among others, relates this circumstance of the importation of bees by St. Modomnoc, or Domnoc, or, as he calls him, Dominicus—'St. Dominicus, of Ossory, as some say, introduced bees into Ireland long after the time of Solinus.' Some records say that these were the first bees brought to Ireland, but Lanigan (ii., p. 321) shows that there were bees in the country before St. Domnoc's time. It is evident that he merely imported hive or domesticated bees. This (Lann-beachaire) is the ruined church and cemetery of Bremore, a little north of Balbriggan, now nameless, but which in the Reg Alani of the see of Dublin is called Lambeecher. He returned to Tulach-min, and died there on the 20th of January, some short time after the year 664. He is the patron saint of Templemolaga, near Mitchelstown, in Cork, where on the banks of the Funcheon, in a sequestered spot, is situated his church; it is called in the Book of Lismore Eidhnen Molaga, Molaga's little ivy (church), a name which most truly describes the present appearance of this venerable little ruin. It is now called Templemolaga, and near it is situated the saint's well, Tober Molaga. About four miles north-east of Templemolaga, is the ruined church of Labbamolaga, Molaga's bed or grave, which gives name to a townland. The place called Tulach-Min was obviously identical with or in the immediate neighbourhood of Templemolaga, but the name is now obsolete. Timoleague, in the south of Cork, is called by the Four Masters, Teach Molaga, Molaga's house; we have no record of St. Molaga's connection with this place, but there can be little doubt that he built a church there, from which the name is derived; and the place is still well known for its fine abbey ruins.

According to the Calendar of Oengus, St. Colman Ela was born on October 3rd, and St. Colman Ela is stated to have been abbot of a monastery at Lynally, near Rathen Monastery, in King's County, of which latter St. Mochuda was abbot. St. Colman Ela, who is coupled with Finchua of Bri Gobann in Calendar of Oengus, p. cxix., is frequently referred to in the Life of St. Mochuda of Lismore and Rathen, and St. Mochuda has a connection with Aghacross district, as shall hereafter be shown in the notes on Ballyhoolaa; and so it is possible that the October fair of Aghacross has a connection with St. Colman Ela of Lynally, son of a sister of St. Columcille. The January fair of Aghacross is certainly connected with St. Molaga, as the fair is held on January 20th, and on January 20th St. Molaga died.

In Calendar of Oengus, at Jan. 20th, we read: "A splendid four I sew together on one feast that is holiest, Molaca, Moeca, Sebastianus, and Oenu." In notes from the Lebar Brecc, at Jan 20th, we read: "Molaca, i.e., at Lann Becuir, in Bregia, he is. Or it may be Lochine, son of Dubdliged, i.e., from Telach Min Molaga, in Fir Maighe in Munster." Lann Beachaire could also mean the church (literally enclosure) of the bee-hive, for beachaire means bee-hive as well as bee-farmer. In the Cork Historical and Archæological Journal (March, 1897) there are some legends concerning St. Gobnata, of Ballyourney, near Macroom, and of her beachaire, or "bee-hive," which is stated to have been changed into a brass helmet, and also into a bell. Gobnata, recte Gobnait, is a feminine form of Goban, and the name Gobnata is contracted from Gobannait. Dr. Whitley Stokes, in Calendar of Oengus, p. ccxx., says that Gobnait, or Gobnait, means "little mouth," but this explanation is very
doubtful. Miss M. T. Kelly, in *Cork Journal*, says that Gobnata is called Abigail by the English, and was known in Ireland as Gobnait, Gobnit, Gobinet, and Gobnata, while at the present day the poor people, especially in County Limerick, call her Deborah and Judith, which, by their usual abbreviations of Debby and Judy, are common among the peasantry. In the Indulgences granted in 1601 for the feast day of this saint by Pope Clement VIII. (a copy of which is included in the Carew Papers) this pontiff mentions her as St. Gobeneta. Miss Kelly says that the date of St. Gobnata's birth is uncertain, but it is supposed that she was born either at the end of the fifth or at the beginning of the sixth century. Consequently, according to the *Life of St. Gobnata*, there were hive-bees at Ballyvourney in the sixth century. The people of South Limerick call Gobnata by the name of Deborah, and it is curious that this name Deborah is the ordinary Hebrew word for bee.

Lewis says that Templemolaga is also called Nonane, and the Rev. Canon O'Hanlon (*Lives of Irish Saints*, vol. i., p. 341) says that in the Visitations Book of 1591, a manuscript in the Library of Trinity College, Dublin, Temple Molagy is otherwise called the Church of Nylane. In the *Ecclesiastical Taxation* (A.D. 1302) we read: "Prebend of the Archdeacon, Master Maurice O'Sullevan, the Church de Athcross Neynan and a small portion of Clenor, valued at 50 shillings." The Church of Athysmolaga (ford of the lios or enclosure of Molaga) is valued at 2 marks in the *Ecclesiastical Taxation* (A.D. 1302). These forms, Nonane, Neylane, and Neynan, are the same, and mean "the ivied covered" (church), for "n" is a fragment of the Irish article which has been attracted to eidhnean. In *Chronicum Scotorum*, at 870 A.D., we read: "Suairlech of Indeidhnen, Bishop and Abbot, Cluain Iraird, the most religious of all Hibernia, quievit"; and W. M. Hennessy, in note, says: "Ineithdnen. This church was in Meath, near Slane. The name seems compounded of the article, 'ind,' 'the,' and 'eithne,' which would mean a small ivy-covered building—literally, 'the little ivy.' The place has not been identified. St. Molaga's Church, now Temple Molaga, in the parish of Temple Molaga, barony of Condons and Clongibbons, and County of Cork, is called the Eidhnen of Molaga in the *Book of Lismore*, fol. 182."

In *P. R. I. A.*, Irish MSS. series, vol. i., part i., p. 110, we read: "Maelpoil, son of Aillil, bishop, anchorite, and scribe, of Leth Chuinn, and abbot of the Edhnen, 920." This Edhnen, or Eidhnen, has not been identified, but it is most likely the Eidhnean of County Meath. The Very Rev. Canon O'Hanlon says that Molaga was son of Dubhligidh, or Dubhligidh, son of Dubhdiacon, son of Dubhculloc, son of Lichta, and that in the *Menologic Genealogy*, chap. 31, Lichta, or Luchtia, is son of Colla, son of Conscrac, son of Firelche, son of Brian, son of Modhruit, or Mogh Ruith, and he adds that the Conscrac family of Fermoy derives its origin from the celebrated hero Modh-ruith, son of Fergus Macrogus (Mac Ruithie Mac Roiche, Mac Ruighthe, or Mac Ruithhe), King of Ulster, as appears from the *Menologic Genealogy*.

Some further particulars will be given concerning Mogh Ruith in connection with Carraig Chliodhna, near Mallow, and Leaba na Caillighe, near Glanworth; but we must now return to Athcross.

The Very Rev. Canon O'Hanlon says that Molaga, or Lachinhus, was also named Molaecus, but that this was not his original name, as the name Lachin was bestowed on him by St. David of Wales. Molaga's
mother was named Mioncolla, or Mincollaid, and in O’Looney’s *Life of Molaga* she is called “the Caillech of the Caenraighe,” now Kenry, in County Limerick (see *Silva Gadelica*, p. 376). The parents of Molaga are stated to have lived at Liathmuine, in the present parish of Kilgullane, or Cill Cuilean, not “church of the pillar stone,” as explained by Dr. Joyce in *Irish Names of Places*, but “Church of St. Cuilean.” This parish is named Kilgullane and Kilcolhilan by Lewis. Cloch Liathmuine is now named Cloghleafohy, and it is in Feara Muighe, or Fermoy, the ancient name of Fermoy being Crichad an Caolailfe, or “territory of the wood,” according to the tract known as Forbuis Druimdamhghaire, or “the siege of the hill-of-the-troop-of-stags, which had also been called Cnoc na cenn, or “hill of the heads,” but is now called Knocklong, i.e., Cnoc luinge, or “hill of the encampment.” According to O’Looney’s *Life*, the fields cultivated by the parents of Molaga adjoined the south side of a great road at Ath Cross, and on a certain day when Cummin Foda and his brother, Comgan mac Dacherda, and a number of clergy, were passing along this great road they observed Dubhligidh and his wife, Mioncolla, near Ath Cross, and thereupon Cummin Foda prophesied that Dubhligidh should have a son who should devote himself to the study of literature in Tulach Min an Maighe, or “smooth hillock of the plain,” where he would preside as Ard Ruire, or high chief.

In *Silva Gadelica*, p. 575, Run, daughter of Fiachna, mac Gairine, meic Duach Iarlaith, meic Maine, meic Cairbre, meic Cuirc, meic Luigdech, is stated to be mother of Guaire, King of Connacht, by Colman, of Comgan, by Dachearda, of Cuana, King of Fermoy, by Caileen, of Brecan of Dairinis, near Lismore, and of Crimuthan of Cualu, by Aedh Cerr, King of Leinster, who died, according to the Four Masters, 591 A.D.

Dubhligidh, Mioncolla, and Molaga were invited by Cuana mac Cailcin to reside with him at Liathmuine, and it was intended that Molaga should be baptised at Carnchuilinn, by St. Mochuill, or Mochuille, who, according to O’Donovan, *Book of Rights*, p. 83, was of the race of Mogh Ruith, and had several churches in Munster dedicated to him. In *Windele Manuscripts* (*Cork H. & A. Journal*, October—December, 1897, p. 181) there is mentioned a Kill Mochiniile (recte Cill Mochuille), about half a mile north-west of Kildorrey; and the Very Rev. Canon O’Hanlon says that he has been informed by Mr. Joseph O’Longan that there is a church named Cill Mochuille, about four miles east of Mitchelstown, on the road to Ballyporeen. Dubhligidh, or Dubhdligidh, said to his wife, Mioncolla: “Go thou southward to Ath Carn Cuilind”—which was called Ath Cross in the old biographer’s time—“and I shall go to Ath Fachtar Feda”—called Ath na gCaornach in the old biographer’s time—“to see if either of us would meet a comrade to commune with.” This quotation is taken by Rev. Canon O’Hanlon from O’Looney’s *Manuscript Life of Molaga*; but according to extracts from *Book of Fermoy* furnished to Canon O’Hanlon by Joseph O’Longan, it is stated that Dubhdligidh and Mioncholla were met at Ath in Cairn in Ath Cairn Cuillinn, and that they were stopped by Saints Cumin Foda and Comghgan, at Cross na Tuinnidhi, at the entrance of the road into the ford of Ath Cross, but in O’Looney’s *Manuscript Life* it is stated that they were detained at the Cross of the Dun, in front of the highway, just at Ath-Cross. In a fountain of running water, at the north side of the ford, which specially flowed for the occasion, Molaga is stated to have been baptised by Cuimin Foda. In notes from
the Lebar Brecc, at November 13th, in Calendar of Oengus, p. 169, we read: "To my Cumain, i.e., Cumen the Tall, son of Fiachna, successor of Brenann of Chuain Perta, and of the Eoghanacht of Loch Lein was he. Now Aedh was Cumin's proper name, and Druim Daliter the name of his stead, and in a basket (Cumin) was he found in Cell Ite (Killeedy) in Ui Conaill Gabhra. Cuimin Foda, i.e., big, was he, and with him are commemorated Ernin, son of Findchan, abbot of Leighlin, and Metan (or Mellan) the slender, in Ard (Ulaid, now Ards, in County Down)—

"Mugain, daughter of Fiacha the Fair, Mother of Cumin, the Sweetsonged. She, Mugain, was his mother: He unto her was brother."

This explanation of Cumin is not correct, the name is by some writers derived from Cum, "shapely, beautiful, well-formed."

In Silva Gadelica, p. 547, Cuman, daughter of Dalbhbronach, is stated to be mother of Cuimin Foda mac Fiachna, of Guaire mac Colmain, and of Caecimin of Inishcaltra, so that the mother of Cuimin Foda is named Run, Cuman, and Mughain.

The Very Rev. Canon O'Hanlon is of opinion that Tullach Min was in the parish of Temple Molaga, where there is an extremely beautiful and picturesque ruin, and an ancient well dedicated to the saint flows beside the church, to which the peasantry ascribe many virtues, and tell various strange legends regarding this fountain. The Very Rev. Canon O'Hanlon says that from such a description, however, it would seem the church of Athnacross was meant, and he says that Windele identified Temple Molaga with Athnacross. This he describes as an oblong old church, the walls of which were well preserved when he visited it in May, 1852; but the head of one window in the north wall, and the head of another in the south wall, were gone. The chancel window on the inside was concealed by an unsightly tomb, while on the outside impenetrable ivy covered it. The door was in the west end, and evidently very ancient. It was rather narrow, with inclining jambs, and covered by a flat and rude lintel-stone. The right-hand jamb was rounded on the external angle; the left-hand angle is not so, and the appearance of this doorway is well sketched in ink.—Topography of County Cork, W. and N.E., by 75, preserved in the Royal Irish Academy.

The Very Rev. Canon O'Hanlon considers that within the parish of Temple Molaga, on the north-east boundary of Cork County, St. Molaga built his monastery at Tulach Min. There three townlands, named Labba Molaga East, Labba Molaga West, and Labba Molaga Middle, are to be found. In Labba Molaga Middle are the old church ruins of Labba Molaga, in a beautiful situation, and within a valley or glen. Surrounded by a stone wall built about beginning of last century are two buildings of unequal size. They are distant from each other over twenty feet, and in the vicinity of the buildings grew six ash trees. One of these trees was of considerable size, and it grew within the smaller building, called the Leaba, lying to the south. It is interesting to find these ash trees connected with the old church, which was built in a district famous for ash trees, since the river is named Funshion, or "river of the district of the ash trees."
ST. MOLAGA'S BED IN LABBA MOLAGA CHURCHYARD.
(Photo by Colonel Grove White, March, 1925.)

THE RUINS OF LABBA MOLAGA CHURCH.
(Photo by Colonel Grove White, March, 1925.)
O'Flaherty, in Ogygia, vol. ii., pp. 207, 208, says that on the birth
night of Conn of the Hundred Battles, five spacious roads which led to
Tara were first discovered, and in the same night five celebrated trees
were also discovered. The road from Great Island, Cork Harbour, which
crossed the Funshion at Ath Cross, and the Blackwater at Ath Ubhla, led
to Tara, for it has been traced to Tara through Munster and Leinster.—
Silva Gadelica, pp. 117-118. Of the trees O'Flaherty says: "These trees
flourished in the highest bloom among the other trees of Ireland, and
their fall is described by writers in the social reign of the sons of Aedh
Slaine, in the year of Christ 665."

Very Rev. Canon O'Hanlon says that the Church of Leaba Molaga is
considered to have been built in the seventh century, and that the door-
way, consisting of a flat lintel and a single upright stone on either side, has
been well sketched in ink, by Windele. The ruinous side-walls scarcely
exceed six feet in height, while they project beyond the end walls about
nine inches, so as to form a sort of antae at either front. The end walls
are ruined at the gables. The internal measurement of this old building
is 13 by 9 feet. Within it there is a kind of cist, consisting of a large
flag-stone, resting on low side stones, and leaving an open space beneath,
said to have been Molaga's bed. It lies at the south side of the chamber,
and is nearly wide enough to permit a person to stretch on the ground,
but in immediate contact with the covering flagstone. Formerly a well
of clear water was here, and a brown stone cross, which rested on the
covering stone of the Leaba, in May, 1852, was injured and shortened
since a former visit which Mr. Windele had paid to the place. Lying
nearly parallel with the church of the Leaba there is a somewhat larger
church to the north. Not more than about six feet in height of the walls
remain, while all traces of windows have disappeared. The door seems
to have been an ornamental one, but only a few details remain as speci-
mens. This church is supposed by Brash to be more modern than the
church of the Leaba, by four centuries at least. The cemetery surround-
ing both churches was greatly crowded with graves, and some old dallans,
or pillar-stones, forming a quadrangle near it, have been sketched by
Windele.

In the Life of St. Mochuda, Cathal, son of Aedh Flannca thrac, King
of Munster, is stated to have bestowed some lands in Ciarraighe Cuirche,
now Kerrycurrihy, on Mochuda, which will hereafterwards, in connection
with Ballybola, be referred to; and in the Life of Molaga this Cathal is
also mentioned. The wife of Cathal is said to have died when giving
birth to a son, and at this time Molaga, accompanied by St. Mocholmog,
is stated to have visited the Court of Cathal who, in the Life of St.
Findchua, is stated to be residing at Cashel and Dun Eochair Muighe,
or Bruree, and Cathal's wife is named Mugain, daughter of Fiachra Finn,
King of the Eoghanacht of Loch Lein (Lives from Book of Lismore,
p. 235), while at p. 239 the wife of Cathal is named Mumu, daughter of
Fiachra, and it is worthy of attention that the Irish name for Munster is
Mumu or Muma. When Molaga and Mocholmog (or Colman) reached the
Court of Cathal, they heard the wailing of an infant. "These are the wailings
of a child that has lost a mother," exclaimed Colman. "Let him receive,
therefore, a corresponding name," said Molaga, "and let us hope that
he will not be long without a mother." It is said that the mother was
restored to life, and the child was named Cai gan mathair, or "wailing
without mother." In *Chronicum Scotorum*, at year A.D. 604, this name, Cai gan mathair, is written Cu cen mathair, and it is explained "hound without mother" by W. M. Hennessy, and in *Annals of the Four Masters* the name is written Cu gan mathair, or "hound without mother." In the Genealogical Table given by O'Donovan in the tale of *The Battle of Magh Rath*, Cu gan mathair, King of Munster, is son of Cathal, King of Desmond, and, according to O'Donovan, was born 604 A.D., and died 657, and sixth in descent from him is Caomh, from whom the O'Keeffes (Ui Caoimh), the Eoghanacht of Glanworth, were named. According to *Chronicum Scotorum*, Cu gan mathair was born A.D. 604, and in this year, according to the *Chronicum Scotorum*, died Colman mac Lenin, of Cloyne (see Labba Mologga and Temple Mologga).

The Very Rev. Canon O'Hanlon says that the Colman who accompanied Molaga to the court of King Cathal may have been Colman, Bishop of Lismore, venerated on 22nd of January, or Colman Stellan, Abbot of Terryglass, venerated on 26th May, or Colman Mac Lenin, who died in Muscraidhe Mitaine, and is venerated on 24th November. If the fair held at Ath Cross on October 3rd has reference to Colman Eala, then this must be the Colman who was companion of Molaga. Colman Eala is stated to be the son of Beogna mac Mocha, by Cuimine, sister of Columb Cille. Colman Eala is also mentioned in connexion with September 26th.

The Very Rev. Canon O'Hanlon says that in the time of Molaga a dispute arose between Guaire Mac Colmain, King of Connaught, and Cuana Mac Cailcin, King of Fermoy, as to which of them had the greater reputation of liberality and magnanimity. Accordingly, three druids, named Fiach, Erriach, and Einiach, sons of Lear, who were subjects of King Guaire, went to King Cuana, and demanded from him the town of Carn-Chualinn, together with rule over its inhabitants. To the druids Cuana at once resigned Carn-Chualinn, who at once confiscated the goods of the inhabitants, who offered resistance, but were all massacred. Molaga hastened to the scene of slaughter, and the druids sought safety by flight. No sooner, however, had Carn-Chualinn been destroyed, than the whole country around was consumed by a sulphurous flame, while the town and fort of Liathmuine shared in this general conflagration. Molaga, in order to reprove the actions of Cuana Mac Cailcin, who was the cause of so many evils, left Fermoy, and went to Connor, in Ulster, whither it is not necessary to follow him.

Cai gan Mathair, King of Munster, having resolved to abdicate, and his chiefs having vainly sought to induce the King to change his mind, it was resolved to hold a council of distinguished ecclesiastics and laymen, in order that the King's purpose might be submitted to them for adjudication. Molaga was especially summoned, and the Munster chiefs, in order to obtain Molaga's help, conferred upon his church a privilege of refuge and other immunities. The Council was held at Tearman Molaga, and besides other incidents connected with this meeting, various privileges and possessions were bestowed on the church of Molaga. The Very Rev. Canon O'Hanlon was furnished by Mr. Joseph O'Longan with the following statement from the *Book of Fermoy*: At page 91 is related how he obtained the freedom of his Termon from the King and men of Munster, with its boundaries north, south, east, and west, viz., from Dairgh Mochua to Inis Gubain at the river Fuinnson on the west, to Feirin Leabhall, at or in the river Uinsinn, on the east, and from Ath na Lee