

## OF THE CITY OF LIMERICK.

The City of Limerick comprises several Parishes, but it contains but very few antiquarian remains at present, and these have been so minutely described already by Ferrar, Brewer and Fitzgerald that I think it needless to add one word to their labors. The antiquities to be marked on the map are the following:-

1. The Town or City wall. An accurate idea may be formed of the extent of this wall from a plan of the City of Limerick published in the *Pacata Hibernia*. Some fragments of it are still visible, but the greater part is levelled. It extends (interrupted by various chasms) south east from Thomond Gate along part of the Island road and across the Abbey River to Clare Street, from which it turns south by Vauxhall to Pennywell Street, thence to John's Gate and Mungret Gate and runs (extends) by the corn market to the Shannon.

2. St. Mary's Abbey. See Fitzgerald's History of Limerick, where this is described.

3. The Castle. See Fitzgerald's History of Limerick for the 57 description and history of this magnificent fortress.

For a description of the old Church of Kilrush in the Parish of St. Munchin's, see Letters on the County of Clare.

There is an old burial place in the Townland of Cluain Chonáin (Cloonconan) about two miles to the north of the City of Limerick in the Parish of Saint Munchin but only children are now interred in it.

In the same Parish in the Townland of Ballygenán there was a castle, but it was converted into a dwelling house by Mr. Delmage, the present proprietor, who remodelled all its original features.

The Castle of Rathurde is really situated in the Parish of St. Nicholas, but it has been described in the letter on that of Donaghmore, in which a part of the Townland of Rathurde is situated.

In the Townland of Killalee in the south end of the Parish of St. John there is a small grave yard which is much used at present, but it contains no ruins of a Church.

In the Parish of Saint Mary's, near its south east extremity

is shewn the site of the Franciscan Abbey, but nothing of the ruins to be seen but fragments of featureless walls.

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I do not find any other remain or trace of the olden time at Limerick or in its immediate vicinity. I have a good deal to say about its history but Askeaton is not the place to enter into historical disputes with Ferrar, O'Halloran and Fitzgerald.

## THE PARISH OF ST. PATRICK'S.

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**SITUATION.** This Parish is situated on the east side of the City of Limerick, and is bounded on the north by the River Shannon, on the east by Kilmurry and the same river, and on the west by Kill-eely, Saint Munchin's and Saint John's.

**NAME.** The original Church of this name was dedicated to Saint Patrick, unde nomen.

No part of the ancient Church of this Parish now remains, but its grave yard is much used. It is situated on high ground in the Townland of Glebe. About three hundred paces to the east of it but in the Townland of Singland there is a holy well called after Saint Patrick, which is still resorted to for the cure of sore eyes.

The Townland in which this holy well is situated is now called by the native Irish, Saingil, which is the name by which it is also called in the Irish Annals and in the most ancient lives of Saint Patrick. I abstract the following account of Saint Patrick's visit to this place from his Tripartite Life:—

"After the Saint had left the Territory of Ara Cliach he directed his course to the Territory of Hy-Figeinte, where he was entertained by Lonan, King of that country. Here he met with a youth of the name Nesson, whom after some time he placed over the Monastery of Mungret which he himself (Patrick) had founded. Some inhabitants of Thomond, having heard of Saint Patrick's visit to those parts, crossed the Shannon for the purpose of seeing him, and when instructed in the Christian religion, were baptized in a field called Tir-glais. He was also waited on here by Carthen son of Blod (Blood) Prince of Thomond, who was converted and baptized by the Saint at Saingeal" (now Singland or Fearannsingil). "Saint Patrick did not cross the Shannon on this occasion, but having ascended the hill of Fintine lying to the southwest of Donaghmore, and looking over the Country of Thomond, blessed it and foretold the birth after some years of the great St. Senan of Scatterry Island."

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The same story is given in the Life of Saint Patrick preserved

in the Book of Lismore, from which I here translate that part of it relating to Saingeal and Fintine:—

"Patrick afterwards gave a blessing to Nesson and conferred the degree of Deacon upon him. This is the Nesson that lies interred at Munghairit. Patrick went after this to Findine, a hill to the southwest of Donaghmore from which the country to the north of Limerick is seen, and he pronounced a blessing on Thomond in consequence of the goodness of the inhabitants in coming to him with many presents. On this occasion Carthen the son of Blood, the progenitor of the Clann-Torlogh (O'Briens) believed in the true God, and Patrick baptized him at a place called Saingil (so called from an angel who appeared there to St. Patrick, and who was not his own guardian angel, Victor). It was then Eochy Baildearg was born for Carthen; he was disfigured and Patrick miraculously formed him into a symmetric figure but a red spot remained on his body as a memorial of the miracle. Patrick himself did not proceed into Thomond on this occasion, but he viewed it from Limerick to the west and north and blessed it as far as he saw it; et prophetavit de sanctis qui meis ferant nominibus et tempore quo pervenissent. The green island to the west, said Patrick, in the mouth of the sea (recte Shannon) shall be inhabited by a luminary of the people of God, who will be the patron of this country, viz., Senan of Inis Cathaigh." — Lismore, fol.47, b.b.

The Well of St. Patrick above mentioned as in the Townland of Singil or Singland is the one at which Carthen, Prince of Thomond, was baptized. The name Findine is not now preserved in the country but from the description of its situation in the Book of Lismore it appears to be no other than the Hill of Cahernarry.

The only other historical reference to this place is found in the Irish Annals at the year 1088. The following is a literal translation of it from the Four Masters:—

"A.D. 1088. Donnell the son of Mac Loughlin, King of Aileach, marched with an army composed of the inhabitants of the north of Ireland into Connaught, and Roderic O'Conor, King of Connaught gave him the hostages of that Province. He was also joined by Roderic and both marched with their united forces into Munster and they burned Limerick and plundered the Plain of Munster as far as Emly on the one side and Lough-Gur, Bruree, Dun-Aiched (Dunakip) and Druimin O'Clerken on the other. They carried away the head of the son of Gallus O'Rourke from the hills of Saingeal, destroyed the walls of Kincora and led one hundred and sixty heroes of the Domes and Irish into captivity and as hostages, and then returned home. The following are the 'choicest' (most distinguished) of these hostages, viz., the son of Madigan O'Kennedy, the son of Congalach O'Hogan and the son of Eochy O'Linchy. But Mortagh O'Brien gave cows, horses, gold, silver and flesh (carna) meat in their redemption."

Nearly the same translation of this passage is given in O'Flanigan's translation of the Annals of Inishfallen, but he renders Cárna, which is really fleshmeat, as if it were written Corna (or 56 Cuirn) cups.

Antiquities examined by Mr. Curry.

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J.O'D.