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The Distribution, Origins and Development of Temple as a Church name in the South-West of Ireland

By V. HURLEY

An aspect of early and medieval church sites which has received insufficient attention is their nomenclature. A large range of names is used in relation to church sites, but we are still unsure why this should be the case. What, if anything, do the names applied to different sites mean? Do they imply differences in size, type or status? For example, do all the sites termed DESERT (*DÍSERT*) have some feature or features in common, or are the names merely fortuitous? This can hardly be the case since differences of terminology most probably indicate differences of function or status. Why not simply call all churches by the same name? Most of these questions cannot as yet be answered. Indeed a good many of them are probably unanswerable. This paper attempts to throw some light on the problem by examining the occurrence of one type of church name in a limited area.

In the south-west, as in the rest of the country KIL(L) (*CILL*) is the predominant name associated with church sites. Several hundred placenames in Cork and Kerry have KIL(L) (*CILL*) either as a prefix or as a suffix. DESERT (*DÍSERT*) and TEMPLE (*TEAMPALL*) names occur fairly frequently, while others such as AGLISH (*EAGLAIS*) and DONOUGH (*DOMNACH*) are rare.

Here we are specifically concerned with TEMPLE names. All instances of the occurrence of TEMPLE, as a place-name have been recorded from the Ordnance Survey six inch to one mile maps. Some other sites have been discovered from documentary sources. A list of all the sites considered has been appended. However, it is not exhaustive and it may be possible to add some extra sites to it.

It had been thought in the past that TEMPLE was one of the oldest forms of church name used in Ireland.¹ However, most modern commentators on the question have considered the use of TEMPLE as a church name to be a late development. In a recent paper Dr Deirdre Flanagan² has examined some aspects of ecclesiastical nomenclature and has attempted to correlate the terminology of church sites in the documentary sources with the onomastic evidence. She suggests that the terms (*ECLAIS*), (*MAINISTER*) and (*TEAMPALL*) are all late, and probably post-Norman introductions. In considering TEMPLE names she quotes the suggestion made by Liam Price³ that its use in Irish place-names denotes the principal church

¹ P.W. Joyce; *Irish Names of Places*. vol. I, (Dublin, 1869), pp. 317-8.

² Deirdre Flanagan; "Ecclesiastical nomenclature in Irish texts and place-names: a comparison" *Proc. 10th. International Congress of Onomastic Sciences*. VI/5, (1967), pp. 379-88.

³ Liam Price; *The Place-names of Co. Wicklow*. vol. VII. (Dublin: Institute for Advanced Studies, 1967), p. 505.

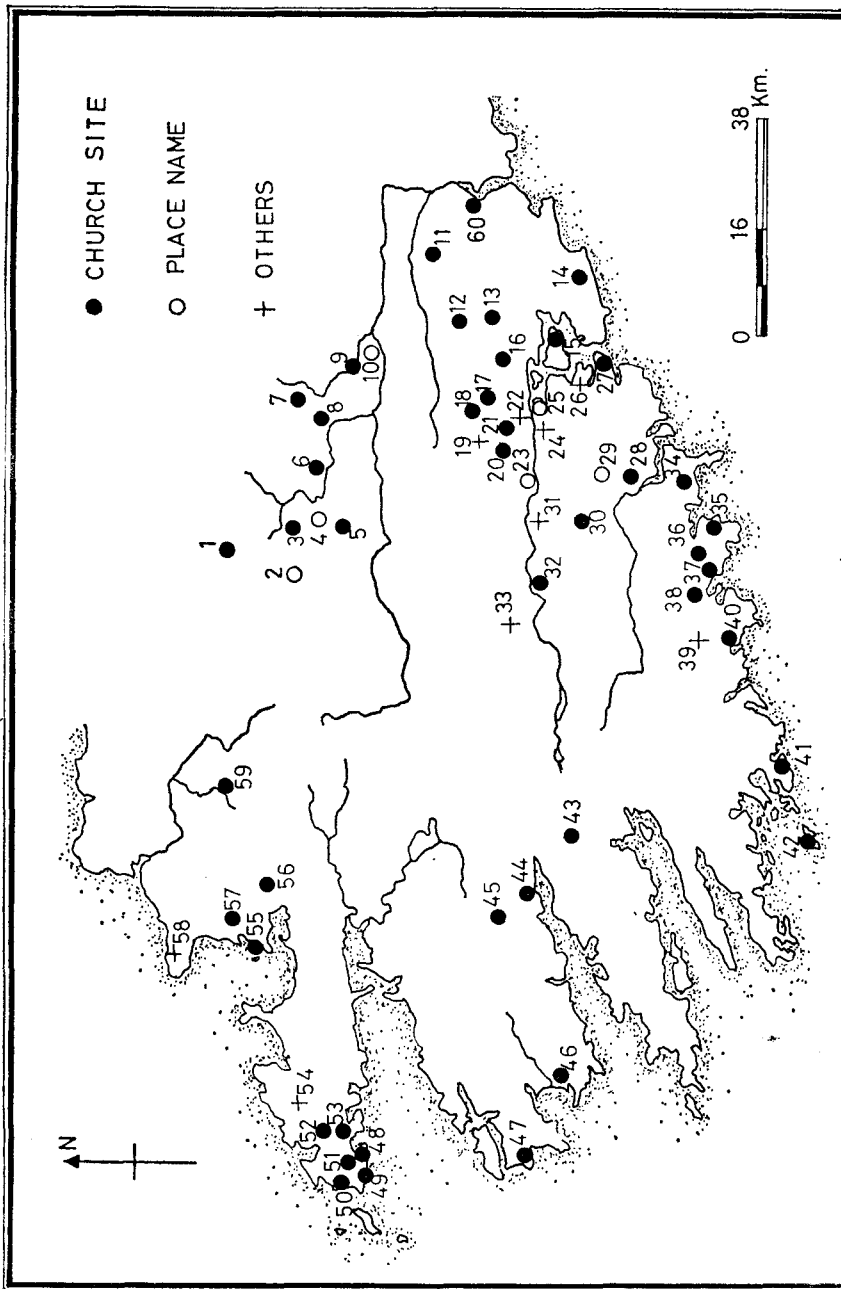


Fig. 1 General Distribution of TEMPLE Church-Sites in the South-West of Ireland

of a parish in the post-Norman period. Unfortunately not enough work has been done either on church sites or on Anglo-Norman settlement to allow us to make anything more than the most tentative statements. Nevertheless, some of the hypotheses advanced are testable, and one of the avenues of investigation immediately open to us is a study of distribution. Here an attempt is made to map the distribution of TEMPLE church-sites in Cork and Kerry and by relating it to the general patterns of Norman settlement in the area, to examine whether any connection is likely.

A distribution map (Fig. 1) of TEMPLE church-sites in Cork and Kerry shows some interesting patterns. The heaviest concentrations of sites are in east and north-east Cork, while a substantial number are scattered along the south Cork coast roughly as far as Skibbereen. With the exception of two near Macroom, there are no sites in mid or west Cork.

In Kerry there is a cluster near the head of the Dingle peninsula, and a group in the Ardferd district. The rest of Kerry has no sites, except for three near Kenmare and two outliers in Iveragh.

A total of sixty sites has been considered. Forty-two of these are in Cork and seventeen in Kerry. One further site has been included in the overall number; this is Templemichael (60)⁴ which is technically in Co. Waterford though situated on the west bank of the river Blackwater, just beyond the border of the present Co. Cork. It has been included because it was originally part of the Anglo-Norman cantred of Imokilly.

Of the Cork sites thirty-five⁵ have the term TEMPLE as a prefix, while in a further seven cases it occurs as a suffix. Four of the latter are called Ballintemple,⁶—presumably a reference to church lands. There are a number of compound names, of which Templenakilleeny (21) is the most interesting, as it includes two elements which appear to have the same meaning. Two names contain references to the church and its clergy, viz. Templenasaggart (6) and Teampull na mBráthar (23). A further two sites contain elements generally associated with secular settlement sites, —Bawna temple (32) and Lisleetemple (35). The occurrence of a term such as LIS (*LIOS*) may indicate that this was a secular site which was taken over by the church. The vast majority of the sites have surviving church structures,—only six are simply place-names without any surviving church remains. A few others such as Teampul Croghenigh (24), which is said to have stood near the site at present occupied by Elizabeth Fort, are recorded in documentary sources but no longer leave any trace, either physical or onomastic. In eleven cases⁷ the TEMPLE name refers only to the church site itself,—both the townland and parish in which it is situated having another name (see the appended Lists of TEMPLE church-sites). There are fifteen townlands with the element TEMPLE occurring as part of the name, in nine instances as a prefix and in six as a suffix. TEMPLE is found as part of sixteen parish names, in twelve of which it is a prefix, while it is a suffix in the other four. There are only

⁴ Numbers in brackets refer to the site number on the distribution map (Fig. 1) and in the appended list.

⁵ Seven of these are not recorded on the O.S. maps. They have been discovered from references in documentary sources (see appended list).

⁶ Churchtown (3), which is also "Baile an Teampail" has been included in this figure. It is possible that in some cases the term "Baile" used in association with an ecclesiastical toponym refers to land owned by the church, but where there was never an actual church-site.

⁷ Churches classified as "Others" in the appended lists have been omitted from these totals.

six cases where both townland and parish are called by a TEMPLE name.

In sixteen of the seventeen Kerry sites the TEMPLE element occurs as a prefix, the one exception being Ballintemple (50). In fourteen cases the TEMPLE name refers to the church site only,—both the townland and parish having a different name. There is only one townland,—Ballintemple (50), and one parish,—Templenoe (44), in which the element TEMPLE is included as part of the name. In no case are both townland and parish called by a TEMPLE name. There is one compound name,—Templenakilla (46), which is similar to Templenakilleeny (21) in being composed of two elements which seem to have the same meaning. A possible explanation of these two names is that the KIL element refers to the church settlement, while the TEMPLE element refers specifically to the church building. One site contains a combination of an ecclesiastical and a secular element in the name. This is Temple Cashel (44). The element Cashel (*CAISEAL*) may indicate that it was a secular site which was taken over by the church.

It is not necessary here to review the progress and nature of Norman penetration and settlement in the south-west of Ireland during the 12th and 13th centuries. Much has already been written on the subject,⁸ and while a great deal of further work needs to be done, the basic outline is fairly clear. Suffice it to say that the principal areas of Norman settlement were in the fertile lands of east and north-east Cork and along the coast of south-west Cork, with more limited penetration in other areas such as the valleys of the Lee and Bride rivers (Fig. 2). These areas came under Norman control in the late 12th century with the grants by Henry II to Robert FitzStephen and Myles de Cogan. FitzStephen was granted a sizeable portion of east and north-east Cork, as well as parts of west Cork, in the Skibbereen-Bantry area. He also received grants of land in south Kerry and parts of north Kerry. De Cogan received most of mid and west Cork and a broad strip along the coast from Cork to Rosscarbery. Other Norman families came into the region and occupied parts of it as the process of sub-infeudation developed. Thus de Barry occupied Olethan (roughly the modern barony of Barrymore) and Muscherie Dunegan (roughly the modern baronies of Orrerry and Kilmore and Duhallow); while the Fitzgeralds held Imokilly and the FitzHughs Fermoy. In the west the de Courceys occupied the area around Kinsale and Ringrone. Later most of the FitzStephen grant passed to the Carews, while the de Cogan grant passed to the de Courceys.⁹

This pattern is clearly seen in the distribution of such characteristic Norman structures as castles and moated granges. It is also seen from the onomastic evidence.¹⁰

In Kerry, Norman settlement was less extensive and settlement in depth occurred in only a few areas. In 1200, Myler FitzHenry was granted the two cantreds of Akunkerry and Hyerba (roughly the equivalent of the modern barony of Trughanacmy together with extensive parts of the Dingle peninsula). Other Norman families in Kerry included the Fitzgeralds, Moores and Ferriters. These occupied a large portion of the Dingle peninsula and mid-Kerry from the river Laune to the river Feale. The

⁸ See especially, — G.H. Orpen; *Ireland Under the Normans*. Vol. II, (Oxford: University Press, 1911), pp. 26-50.

⁹ I am grateful to Mr K.W. Nicholls, Department of Irish History, UCC for further information on this topic and for pointing out some errors in the original draft.

¹⁰ Dr Patrick O'Flanagan has recently collected some further evidence which reinforces this picture. P. O'Flanagan; "Colonisation and Co. Cork's Changing Cultural Landscape: The Evidence From Place Names", *JCHAS*, LXXXIV (1979) pp. 1-14.

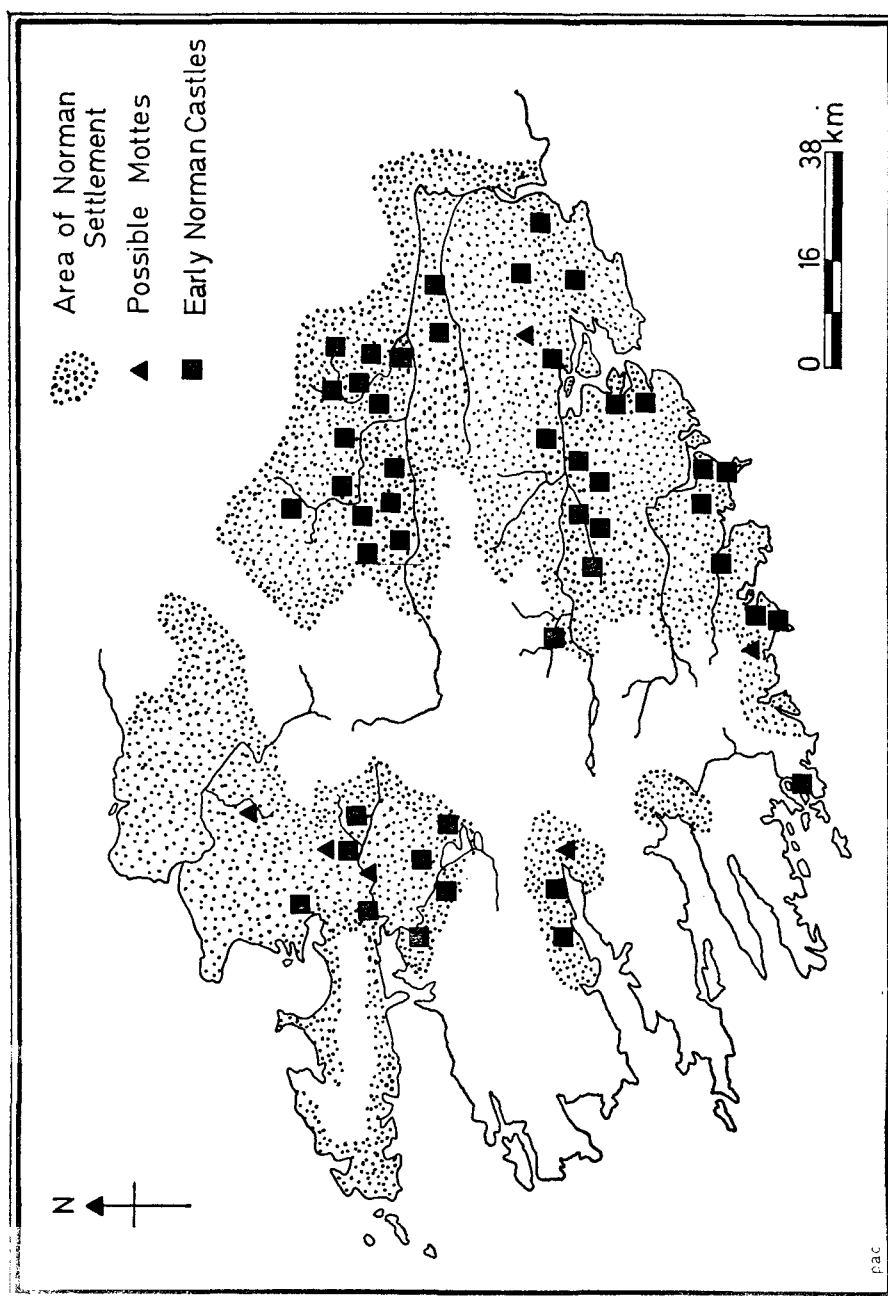


Fig. 2 Anglo-Norman Settlement in the South-West of Ireland at period of Maximum Extent; 12th and 13th centuries

fringes of the Sliabh Luachra area were also occupied from west Limerick to north Kerry, as seems to be indicated by the mottes at Killeedy, Co. Limerick and Lixnaw Co. Kerry.

The general distribution of TEMPLE churches follows a similar pattern. When we examine some of the more detailed aspects the picture is filled out. For example the distribution of the churches closely parallels that of early Norman castles.¹¹ Very frequently castles and churches occur in close proximity to one another, as at Aghamarta and Templebreedy (27), Timoleague and Templequinlan (36), Buttevant and Templenasaggart (6), Manning and Temple Lobhair (9), and Kilmaclenine and Templemary (5). Templetrin (34), is equidistant from the three early de Courcey castles of Ringrone, Old Head and Kilbrittan. It is very noticeable also in the outlying districts; Templebreedy Lough Hyne (41) and Templekieran (42) are both in the region controlled by Baltimore castle, while Teampul Muire, Clondrohid (33) and Bawnatemple (32) are near Macroom castle. In Kerry the pattern is not as striking, only Templenoe (44) is situated near an early castle—those of Cappanacush and Dunkerron, and perhaps significantly, this is an outlying district. In the rest of Kerry the TEMPLE churches are found in what would have been the central part of the colonised area.

There are two reasons for this pattern. Firstly a noted feature of early Norman settlement is the tendency to build castles close to pre-existing monastic sites.¹² Such sites were generally located in fertile areas which had already been well developed before the arrival of the Normans, and which consequently attracted the attention of the settlers. This can be seen in a number of instances in Cork and Kerry; Timoleague, Kilmaclenine and Bawnatemple are known early sites, and both the Templebreedys, Templekieran, Temple Lobhair and Templenasaggart, among others, seem to have had pre-Norman ecclesiastical associations. In most of these cases, though, it would appear that the settlers built new churches either on or near the preexisting sites. In Kerry there is an excellent example of the process, where the 13th century round castle at Parkavonear is built beside the early monastery of Aghadoe. Secondly, when the Normans built new churches of their own they tended to locate them close to their castles.

In the Norman areas the feudal lords exercised patronage within their territories by their right of advowson—the presentation of a candidate to a benefice. Some TEMPLE church-sites were subject to this procedure: for example Sarsfields occupied such a position in relation to Templeusque (17) and Garrets to Templetrin (34),¹³ while the Arundels held Templeomalus (37) as a parish in Knight's fee.

All of this is similar to the typical pattern of Norman settlement seen in other parts of Ireland,¹⁴ England and Wales. It is not my purpose here to make a detailed examination of Norman settlement in Cork and Kerry. However, it does seem that

¹¹ I am grateful to Miss Catherine Lucy, Department of Archaeology, UCC for information on early Norman castles in Counties Cork and Kerry. The distribution of castles indicated on (Fig. 2) is based on material supplied by her.

¹² B.J. Graham; "Anglo-Norman Settlement in Co. Meath". *PRIA*, 75, (1975) pp. 223-48.

¹³ Evelyn Bolster; *A History of the Diocese of Cork: from the earliest times to the Reformation*. (Shannon, Irish University Press, 1972) p. 157, mistakenly states that the Roches presented to Templetrin. The Roches presented to Dunderrow.

¹⁴ A.J. Otway-Ruthven; "The Character of Norman Settlement in Ireland". *Historical Studies V*, (1965), pp. 75-84. B.J. Graham; op. cit. R.E. Glasscock; "Moated Sites and Deserted Medieval Villages: two neglected aspects of Anglo-Norman settlement in Ireland". Stephens and Glasscock

such a study would be very worthwhile and would provide an interesting contrast to areas like Co. Meath. The close correlation between the patterns of distribution of diagnostic Norman features and the marked concentrations of groups of these features in the areas of known strongest Norman activity strengthens the view that where the Normans settled in depth they imposed a system akin to that operating in England, with castle, church, manor and village being closely connected, indeed interdependent, and functioning as a settlement unit rather than as individual agents.

One aspect of Norman settlement in the south-west which has always puzzled historians and archaeologists is the scarcity of mottes. Orpen¹⁵ mapped six, two in Cork and four in Kerry. However, in his recent revision, Glasscock¹⁶ maps only two possible sites—Leamlara and Rathbarry, both of which are in areas where there is a notable clustering of TEMPLE church-sites. It is tempting to see such a concentration as an indication of a heavy influx of settlers in the wake of an initial military penetration. Unfortunately there is not enough evidence to support such a view and against it we must balance the situation in Kerry. Two of the Kerry mottes, Lixnaw and Slaheny have TEMPLE church-sites near them,—Templeen (59) and Temple Feagna (43),—but the other two—possible mottes, Molahiff and Clonmellane, are situated on the banks of the river Maine, near Castlemaine, in an area where there is a group of early castles but no TEMPLE church-site. We should also remember that Rathbarry church is the nearest church to Rathbarry motte, and the nearest church to Leamlara is at Ballynabrannagh East.

At this stage it is necessary to review the documentary evidence, (Table 1), of which there is unfortunately not a great deal. The southern *Annals* have only one mention of a TEMPLE church. This occurs in the *Annals of Inisfallen* for the year 1311, when

“Seoan O’Donnchada went into the church of Mary (Tempoll Muire) in Cluain Droichit and Diarmait MacCarthy who had captured him (previously), took him forcibly out of the church.”¹⁷

There is no TEMPLE church mentioned in *MacCarthaigh’s Book*.¹⁸ None is recorded in either the *Vita* or *Betha* of Saint Finbarr¹⁹ or any other southern saint. Nor is there any mentioned in either the *Decretal Letter of Innocent III* (1199),²⁰ or in the

(eds), *Irish Geographical Studies in Honour of E. Estyn Evans*. QUB (1970), pp. 162-77. The map of rectangular earthworks included by Glasscock, (ibid. p. 165) shows that the distribution of such structures corresponds quite closely with the distribution of TEMPLE church-sites in Co’s Cork and Kerry.

¹⁵ G.H. Orpen; op. cit. map facing p. 344.

¹⁶ R.E. Glasscock: “Mottes in Ireland”. *Chateau Gaillard*, VII, (1975), pp. 95-110.

¹⁷ Sean MacAirt (ed.); *The Annals of Inisfallen*. (Dublin: Institute for Advanced Studies, 1954), p. 409.

¹⁸ Seamus Ó hInnse (ed.); *Miscellaneous Irish Annals*. (Dublin: Institute for Advanced Studies, 1947), pp. 2-115.

¹⁹ C. Plummer (ed.); *Vitae Sanctorum Hiberniae*. (Oxford: University Press, 1910) and *Bethada Naem nEveinn*. (Oxford: University Press, 1922). Though “An Teampull” (31) seems to be a later renaming of the site which figures prominently in the *Betha* of St. Finbarr as Cell na Cluaine, — (cf. Evelyn Bolster; op. cit. p. 15). In this case the term “An Teampull” refers only to the church building and is probably a comparatively modern designation.

²⁰ Printed in, Evelyn Bolster; op. cit. pp. 84-88 and pp. 98-9.

Papal Taxation (1302-06).²¹ However, a number of churches which later come to be referred to by TEMPLE names are mentioned in these documents, but by different names. For example Templeroabin (15) on Great Island is called "chapel of Fitz-Robert" in the Taxation lists. Similarly in the 15th century *Annates*²² many TEMPLE sites are recorded, but generally by other names. Templeroabin is here recorded as "Capelle Robertii", Templeodan (12) is called "Dromar", Templetrin (34) is "Trira alias de Treint", and Templeomalus (37) is referred to as "Cruary". In a few cases TEMPLE names are given, but where this happens an alternative is always included. Thus Templeroan (8) is called "Connach alias Tempulioayn", and Templeusque (17) is "Glenmeyr alias Templeusque". These latter must be instances of the TEMPLE name, while perhaps being in existence for some time, not yet having fully replaced an older name, or even the use of the term TEMPLE being regarded as a colloquialism.

TEMPLE names occur more frequently in later medieval documents. In the 1540-41 account of monastic possessions²³ some TEMPLE churches are mentioned. Temple-robin (15) is included among the rectories of the Priory of Bridgetown. It is described as

"Temple Robyn in an island called 'Baryes great Island' lately worth 60s. now not more than 30s."²⁴

Whitechurch (19) is recorded as Temple Geal and valued at 40s. It is stated to be a possession of the Knights Hospitallers. The rectory of Temple Breakan is also recorded—this may be identifiable as Ballybricken (26).²⁵

By far the largest number of TEMPLE churches is recorded in the *Royal Visitation*²⁶ of 1615, a good many of them under their TEMPLE names. For example, Templetrin (34) is "Temple Tryn", Templeodan (12) is "Temple Bodan", Templequinlan (36) is "Temple Naquinlan", Templeusque (17) is "Templeusqz alias Glanmire", Templeomalus (37) is "Temple O Mallis alias Cruarii", and Templevally (11) is "Belaghy alias Templevallagh". It is noteworthy that with the exception of Templevally (11), in all the cases where an alias is given the TEMPLE name is given first, thus reversing the formula used in the earlier *Annates*. Some sites are recorded under names other than TEMPLE; Templemichael (29) is "Sancti Michaelis de Dowagh", and Templemartin (30) is simply "St. Martins".

²¹ Printed in, B.S. Sweetman (ed.); *Calendar of Documents Relating to Ireland*. Vol. 4 (London, 1886). The Taxations of the Diocese of Cloyne are printed pp. 273-78, and pp. 310-16. Those of the Diocese of Cork pp. 307-10, and pp. 318-21; Ross pp. 293-4; and Ardfert pp. 294-8.

²² Rev. J. O'Connell (ed.); "Obligationes pro Annatis Diocesis Ardfertensis", *Archivium Hibernicum*, Vol. 21, (1958), pp. 1-51.; Rev. D. Buckley (ed.); "Obligationes pro Annatis Diocesis Cloynensis", *Archivium Hibernicum*, vol. 24, (1961), pp. 1-30; Sr. M. Angela (Evelyn) Bolster (ed.); "Obligationes pro Annatis Diocesis Corcagiensis", *Archivium Hibernicum*, vol. 29 (1970) pp. 1-32; Rev. J. Coombes (ed.); "Obligationes pro Annatis Diocesis Rossensis", *Archivium Hibernicum*, vol. 29 (1970), pp. 33-48.

²³ Newport B. White (ed.); *Irish Monastic Possessions, 1540-1*. (Dublin: Irish Manuscripts Commission, 1947).

²⁴ *Ibid.*; p. 146.

²⁵ *Ibid.*; p. 345.

²⁶ Michael A. Murphy (ed.); "The Royal Visitation of Cork, Cloyne, Ross and the College of Youghal". *Archivium Hibernicum*, vol. 2, (1913), pp. 173-215. Michael A. Murphy (ed.); "The Royal Visitation, 1615, Dioceses of Ardfert (and Aghadoe)", *Archivium Hibernicum*, vol. 4, (1915), pp. 178-98.

The nearest equivalent to the present position is found in the *Down Survey*²⁷ (1685), where a considerable number of TEMPLE church-sites are recorded, the majority of them under their TEMPLE names. Indeed three sites which are there recorded as being in Co. Cork have since become obsolete. One of these is indicated as Templemichell on the *Down Survey* maps and is located in the Donaghmore area. It has not been possible to trace the exact location of this site. Another is indicated as the parish of Templetheogan and is located north-west of Fermoy. The parish name no longer exists. However, the townland of Templenoe (10) is indicated on the *Down Survey* map as being in this parish and so can be taken as pointing to its general location. The third site recorded by the *Down Survey* is indicated as the parish of Templebreedy, situated in north-west Cork, in the Templemary (5)—Templeconnell (4) area. Indeed a townland indicated as Templemary is shown on the *Down Survey* maps as being in this parish: this is probably the townland now called Templemary (5). In Kerry the *Down Survey* records a B'temple in the Ballinskelligs area, which it is no longer possible to trace. It also records Templenoe (44), but indicates none of the other Kerry sites. Another Kerry site which is recorded in documentary sources but which now appears to be obsolete is Templedrinig, which is mentioned in the *Royal Visitation of the Diocese of Ardferf* (1615).²⁸ Apart from these, there are no TEMPLE church-sites mentioned in the documentary material for Co. Kerry.

Thus a close examination of the documentary evidence, while confirming the late nature of TEMPLE names and giving additional weight to the suggestion that they represent a post-Norman development, brings up further questions. The most important of these must be the question of chronological development. If the use of TEMPLE in church names is post-Norman, as seems indisputably to be the case, we may wonder how late a development it is. The distributional evidence considered on its own would point to a close connection with the Anglo-Norman settlement. This does not necessarily mean that TEMPLE as applied to church sites dates to the earliest phase of the colonisation in all cases. Indeed the documentary evidence outlined in Table I shows clearly that the process of development was often an extended one. In many cases the TEMPLE name does not become fully established until the 16th or even early 17th century. Thus it would appear that TEMPLE names continue to be formed throughout the medieval period, and are still being formed as late as the 16th century. The process can be seen in microcosm at Ardferf (57) where the 12th century Temple-na-Hoe and the 15th century Temple-na-Griffin are situated close to one another. Similar late formation of TEMPLE names seems to have taken place in Scotland.

There are a number of difficulties and apparent contradictions in the argument. Though no instance has been found of the name TEMPLE being applied to a church in the pre-Norman period, a number of the sites now designated as TEMPLE are

²⁷ Sir William Petty; *Hiberniae Delineatio; Atlas of Ireland*. (Dublin, 1685); and Y.M. Goblet; *Index of the Townlands and Parishes of Ireland from Seventeenth-Century Maps. A Topographical Index of Townlands and Parishes in Sir William Petty's Maps*. (Dublin, 1932).

²⁸ In the *Papal Taxation* (1302-06) this site was referred to as Dromultan. Neither name now exists. Michael A. Murphy (ed.) op. cit. p. 184, mentions a local tradition that the church was moved by supernatural means to nearby Kilcarson. I have been unable to discover the exact location of the site, consequently it has been omitted from the distribution map (Fig. 1) and the appended lists.

undoubtedly much older than the 12th century. The large monastic enclosure at Templebryan (38) near Clonakilty is a good example. The TEMPLE part of the name most probably dates from the post 12th century period, though we have no evidence as to when the change took place, or of what the former name may have been. A very similar example is the early monastic site at Bawnatemple (32). Templekieran (42) on Clear Island is associated with the 5th century St. Ciaran of Saighir, but the surviving church on the site can be dated to the 12th century on architectural grounds, though it probably occupies the site of an earlier church. On the other hand, architectural evidence would indicate that the small churches of Templebreedy, Lough Hyne (41), Templefaughnan (40) near Rosscarbery (which is associated with the 6th century St. Fachtna of Ross), and Temple Lobhair (9) in Glanworth, are all pre-12th century. All of these seem to be examples of a later change of name. The same seems to be true of Templenasaggart (6) and perhaps also Templeroan (8), both of which are recorded in *Crichad an Chaoilli*²⁹ as church sites and burial grounds. Templenasaggart seems to have been the royal burial ground of the Eoganacht Glennamnach, while Templeroan may be dedicated to St. Ruadhan, two of whose alleged disciples settled at nearby Kilclooney. Similarly Templebrackney (26) seems to have been associated with St. Mochuda.³⁰

Templebreedy³¹ (27), near Crosshaven, originally appears to have been called Cill Cuile: the first church on the site may date to the 6th or 7th century. It is not mentioned in the *Decretal Letter* (1199), but it is included in the *Papal Taxation* (1302-06) where it is referred to as "Kilcoule" and is valued at 15s. Following the Norman settlement of the area a new church was built near the original site. This was called Teampal Bride,³² the name also being given to the parish, though the townland was called Kilcolta—presumably a corruption of the original name.

A somewhat different problem is presented by a number of the Kerry sites, namely the corbelled stone oratories found in areas such as the Dingle peninsula, a good many of which are called by TEMPLE names. Indeed it can be argued that these structures are a separate problem. Temple Geal or Templemanchan (53), Templeacloonaght (52) and the three Templebegs (48), (49) and (51) have traditionally been ascribed dates much earlier than the 12th century, often as early as the 8th century,³³ and have been claimed as being amongst the oldest surviving church buildings in the country. However, if we accept Harbison's argument³⁴ concerning the dating of Gallarus, then the other oratories could well be of 12th century date. In the absence of either documentary evidence or excavation it is difficult to say. Five TEMPLE sites are found

²⁹ Rev. P. Power; *Crichad an Chaoilli: being the topography of ancient Fermoy*. (Cork: University Press, 1932); and J.G. O'Keefe; "The ancient territory of Fermoy", *Eriu*, vol. 10, (1928), pp. 170-89.

³⁰ Evelyn Bolster; op. cit. p. 92.

³¹ For a full account of Templebreedy see, — Diarmaid Ó Murchada; *Bun an Tábhairne: History of Crosshaven*. (Cork: Historical Guides Committee, 1967), pp. 10-11, and pp. 16-17.

³² K.V. O'Leary; "The Place-names and Antiquities of the Barony of Kerrycurrihy". *JCHAS*, XXV, (1919), p. 38, has suggested that the site was called Templebreedy after Brigid, sister of St. Colman of Cloyne. This seems very unlikely; a far more likely possibility is that it was named after Brigid of Kildare to whom the Normans had a considerable devotion and to whom Templebreedy, Lough Hyne (41) seems also to have been dedicated.

³³ H.G. Leask; *Irish Churches and Monastic Buildings*, vol. I, (Dundalk: Dundalgan Press, 1955), pp. 17-26.

³⁴ Peter Harbison; "How Old is Gallarus Oratory? A Reappraisal of its role in Early Irish Architecture". *Medieval Archaeology*, XIV, (1970), pp. 34-59.

in a small area at the tip of the Dingle peninsula, an area of Norman activity from a comparatively early period. Indeed there is a later FitzGerald castle close to the oratory at Gallarus, and could not the Gall part of that name refer as easily to the Normans as to the Vikings to whom it has been traditionally ascribed (principally on the grounds that architecturally the structure dates to the 8th century)? A vital part of that rather circular argument has been opened to question by Harbison's reassessment. The stone oratory at the summit of Mount Brandon, which is sometimes called *Teampaillín Breanáinn* is also a wellknown Lughnasa³⁵ site. It is the most inaccessible of all the churches which are termed TEMPLE. Another Kerry site with the element TEMPLE is Temple Cashel (47) in Iveragh, an area where there is little evidence for any Norman activity. The church itself appears to be comparatively late—probably 12th century, on architectural grounds.³⁶ This still does not resolve the problem. It seems unlikely that the Kerry oratories were built by Norman settlers. It is more reasonable to assume that these structures originally had other names and only acquired the TEMPLE element at a later stage. Though what the original names were, when the change took place, and why the term TEMPLE was applied are questions which remain unanswered. This is a problem which is found along the entire western coast of Ireland. In the Aran islands, for example, there are a number of similar stone oratories which are also referred to by TEMPLE names.³⁷ Perhaps the best hope of a solution to the problem lies in a detailed examination of all such sites.

A further suggestion put forward by Price,³⁸ is that TEMPLE as used in Ireland denotes the principal church in a parish. Such an interpretation is supported by the occurrence of such names as Templetuohy (Co. Tipperary),³⁹ which means the church of the (*Tuath*) and which must be a reference to the principal church in an area. However, the equation of a TEMPLE name with a parish church is not generally borne out in the south-west of the country, where the majority of churches to which the name TEMPLE is applied are not parish churches. Twenty-one of the forty-two Cork sites were parish churches, while there are only two parish churches out of seventeen sites in Kerry. Templemichael (60) Co. Waterford is also a parish church. This gives a total of twenty-four parish churches out of sixty sites. Of the sixty TEMPLE names only eighteen are names of parishes, while only seventeen are names of townlands, and there are only seven cases where both townland and parish are called TEMPLE. A striking feature, especially in Kerry, is the number of TEMPLE names which apply to the church only and not to either the townland or parish in which it is situated.⁴⁰ This would seem to be a further indication that the TEMPLE name is late and does not appear until well after a pre-existing name has become established. In some instances the older name persists beside the new term, as at

³⁵ Maire macNeill; *The Festival of Lughnasa*. (Oxford: University Press, 1962), p. 102, refers to it as "Teampaillín Breanáinn". In the *Papal Taxation* (1302-06) it is referred to as "Ecclesia Montis Brendani".

³⁶ Françoise Henry; "Early Monasteries, Beehive Huts, and Dry-stone Houses in the neighbourhood of Caherciveen and Waterville, Co. Kerry", *PRIA*, 58, (1957), p. 106.

³⁷ John Waddell; "An Archaeological Survey of Temple Brecan, Aran", *JGAHS*, vol. 23, (1972), pp. 6-27. Accounts of several other West coast sites with TEMPLE names are given in H.G. Leask; *op. cit.*

³⁸ Liam Price; *op. cit.*, p. 505.

³⁹ P.W. Joyce; *op. cit.*, p. 18.

⁴⁰ The appended list of TEMPLE church-sites shows this very clearly.

Templebreedy (27) where the townland continues to be called Kilcolta despite the change in both the church and parish names.

In England TEMPLE names appear to have been connected with the Knights Templars.⁴¹ There seems to have been no site in Cork or Kerry where this can be shown to have been the case. Indeed the Templars had little or no presence in either county.⁴² It is sometimes suggested that Templemichael (60) was a possession of the Templars. The suggestion is made on the basis of its supposed associations with Rinncrew, which is sometimes classed as a Templar preceptory.⁴³ The claim would appear to be unfounded and based purely on tradition. There is no record of there ever having been a Templar connection with Rinncrew, which seems to have always been secular property. Templemichael (60) may occupy an earlier site.⁴⁴ Templar associations are sometimes claimed for two other sites,—Temple Faughnan (40),⁴⁵ and Templum Ventry (39).⁴⁶ Both of these claims also appear to be unfounded.

Some Cork sites were associated with the Knights Hospitallers. Whitechurch (Teampull Geal) (19) near Cork city and Templeroan (8) are two examples. The latter was associated with the Hospitallers preceptory of Mourne Abbey. The Hospitallers also appear to have had possessions in the Ballintemple (25) area.⁴⁷

In Kerry there is no record of any Templar presence. But it seems likely that both Temple-na-Hoe and Temple-na-Griffin at Ardfert (57) were Hospitaller possessions. Some of the other west Kerry sites may also have been associated with the Hospitallers, who were strong in the area, but no record of any such association has survived. In Scotland there appears to have been some confusion between Hospitaller and Templar lands,⁴⁸ and there may also have been a tendency to invent TEMPLE names in order to claim the right to former Templar tax concessions. Somewhat similar considerations may have operated in some Irish cases.

It is a measure of how little we know about early and medieval church sites and about ecclesiastical nomenclature in general that even the meaning of the term

⁴¹ Deirdre Flanagan; *op. cit.*, p. 384.

⁴² Herbert Wood; "The Templars in Ireland", *PRIA*, 26, (1906-7), pp. 327-77, records no Templar possessions in either Co. Cork or Kerry.

⁴³ Rev. P. Power; *The Place-names of Decies*, (Cork: University Press, 1907), p. 61 and p. 65.

⁴⁴ *Ibid.*, p. 61. Power claims the dedication to St. Michael indicates that the site had Viking associations. The suggestion seems very unlikely. Dedications to St. Michael are frequently found, usually associated with high places; viz. Mont St. Michel in Normandy, St. Michael's Mount in Cornwall and Sceilg Michil. Some Viking connection is possible for Sceilg, which is first mentioned in the Annals, (*Annals of Inisfallen*; 824 AD) in the context of a Viking raid. However, a great many dedications to St. Michael are found in non-Viking contexts, and there are also some pre-Viking dedications recorded, such as that in: Egerton Phillimore (ed.); "Annales Cambriae", *Cymmrodor*, vol. 9 (1888), p. 160, — where the dedication "Consecratio Michaelis Archangeli aecclesiae" is recorded under the year 718 AD.

⁴⁵ A. Gwynn and R.N. Hadcock; *Medieval Religious Houses: Ireland*. (London: Longmans, 1970), p. 342.

⁴⁶ Samuel Lewis; *A Topographical Dictionary of Ireland*. Vol. I (London, 1837), p. 312. Lewis states that the church, which he describes as being situated in a very strong fortress, was built by the Knights Templars in 1298. However, he cites no authority for this claim. The fortress-like enclosure described by Lewis still survives: it consists of a circular earthen bank with a very deep ditch.

⁴⁷ Evelyn Bolster; *op. cit.*, p. 134.

⁴⁸ Angus Macdonald; *The Place-names of West Lothian*, (Edinburgh, 1941), pp. 14-5. I am grateful to Mr. Aidan Macdonald, Department of Archaeology, UCC for this reference and for other comparative information on the situation in Scotland.

TEMPLE is unclear. In some cases it seems to have been used to indicate a larger church. A cathedral is sometimes referred to as “prim-thempull”,⁴⁹—Temapull Chríost is the term applied to Christ Church Cathedral in Dublin. Its use to describe a larger church would presumably apply in particular to those instances where a new church had been built to replace an earlier (smaller) one. This may explain the frequency with which the name Templemore occurs. Templenoe, referring to a new church is also frequently found, there being one such site in Cork, Templenoe (10), and another Templenoe (44)⁵⁰ in Kerry. It also seems possible that the use of the term TEMPLE may in some instances imply Biblical connotations and imagery.

In conclusion, it appears that much of the evidence, both onomastic and distributional, points to some connection between the occurrence of TEMPLE as a church name and the areas of Anglo-Norman settlement. But the evidence is by no means conclusive, and a great deal of further work needs to be done on the subject. Here I have merely attempted to review the evidence available and to suggest some of the means of examining and evaluating it. It shows that a measure of correlation can be established between the distribution of TEMPLE church sites and the pattern of Anglo-Norman settlement. Use of the term TEMPLE as a church name does not occur until the post-Norman period, and then only in those areas where Norman settlement had taken place. It is apparently not found in those areas which remained exclusively Gaelic, nor in areas lost by the Normans at a comparatively early stage. Thus the distributional evidence, considered on its own, would suggest a close connection between the Norman colonisation and the use of TEMPLE as a church name. It is not, of course, suggested that TEMPLE was the only, or even the principal, name applied to churches by the Normans. Nor is it suggested that the use of TEMPLE dates to the early period of the Norman colony in all cases. Indeed examination of the documentary evidence shows that in many cases the term is not applied until quite a late date. A number of problems still remain. For example, what distinguishes a church-site designated TEMPLE from other types of church-site? The theory that TEMPLE represents a parish church is not borne out by the evidence. A further problem is presented by a number of sites which certainly pre-date the Norman colony but which are now called by TEMPLE names. Unfortunately in some of these instances the earlier name has since been lost. A separate problem is presented by the stone oratories found in Kerry and other areas along the west coast. These structures appear to have little connection with Norman settlement, yet they have acquired TEMPLE names.

The subject is one which requires a great deal of further study, particularly detailed site and architectural study, to determine whether these sites have any characteristics or features in common. In the course of such a study additional sites will no doubt be discovered; however, I feel that such additional material will fill out rather than

⁴⁹ David Greene and E.G. Quinn (ARRANGED); *Contributions to a Dictionary of the Irish Language. T — tnúthaigid*, R.I.A. (1943). Other entries imply differences between TEMPLE and other types of church; “ag freastal na se dteampall do bhi san chill” (“the six temples that were in the church”), though it is possible that in this case “Chill” may mean the church settlement or church land; or “teampall na mainistrech” (“the temple of the monastery”).

⁵⁰ Breandáin Ó Ciobháin; *Toponomia Hibernia 1; Barony of Dunkerron North*. (Dublin: An Foras Duibhneach, 1978), p. 165.

substantially alter the distribution pattern shown on (Fig. 1).⁵¹ It is also important that the subject be studied in other parts of the country, especially in those areas where more detailed documentary evidence is available.

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I wish to thank Mr Donnchadh Ó Corráin, Dept. of Irish History, UCC and Prof. M. J. O'Kelly, Dept. of Archaeology, UCC, for their valuable advice and criticism. I would also like to thank Mr Colum Hourihane, Dept. of Archaeology, UCC, who drew Fig. 1 and Mr P. A. Candon, Dept. of Irish History, UCC, who drew Fig. 2.

⁵¹ I have recently heard of such a site which adds another to the group at the head of the Dingle peninsula. It is situated near Ballyferriter and is referred to locally as "Teampall Bán". It is not recorded under this name on any map which I have examined, nor does there appear to be any documentary record of the name. The site came to my notice too late for inclusion on the distribution map (Fig. 1) or in the appended list. It is possible that in some cases of this sort, of which there are undoubtedly others, the term TEMPLE may not have been applied to the site until comparatively recent times, and its use may be no more than a colloquialism.

TABLE NO. 1

THE DOCUMENTARY EVIDENCE FOR THE DEVELOPMENT OF "TEMPLE" NAMES¹

NAME	DECRETAL LETTER NO. (1199)	PAPAL TAXATION (1302-06)	MONASTIC POSSESSIONS (1540-1)	ANNATES	ROYAL VISITATIONS (1615)	DOWN SURVEY (1658)
BALLINTEMPLE	25	ST MICHAEL				B'TEMPLE
BALLYBRICKEN ²	26	ROSBECH	ROSBEG	TEMPLE BREAKAN ³	ROSSBEGG ALIAS BRACKNAN	
CLONROICH ⁴	33		CLONDROICH ^{5*}	CLOYNDROYTH	CLONDROIT	
TEMPLEBREEDY	27		KILCOULE		KILCULLY ALIAS KILLECOULE ALIAS ST BRYDES	TEMPLEBREEDY
TEMPLECURRAHEEN	16		KILCULFYN		KILCURFIN	
TEMPLEDMARTIN	30				ST MARTINS	TEMPLEDMARTIN
TEMPLESMICHAEL	29				SANCTI MICHAELIS DE DOWAGH ⁶	TEMPLEMICHELL
TEMPLEENACARRIGA	13				CARIGOKENAGH ALIAS TEMPLEENACARRAGHIE	TEMPLECARIG
TEMPLEBODAN	12		DRUMMOR	DROMOR	TEMPLE BODAN	TEMPLEBODAN

¹ This table represents a preliminary tabulation of the documentary material; as such, it is a general guide to the chronology of the development of TEMPLE names. It is not intended as an exhaustive compilation.

² Or "Temple Breakan".

³ Appears elsewhere in the same document as "Templekeran".

⁴ Or "Teampull Muire".

⁵ An asterisk indicates an uncertain identification.

⁶ Appears elsewhere in the same document as "St Michael de Dowagh".

TEMPLEOMALUS	37	MAGOLAID*	CHROGHARGI ⁷	DECROACEY	TEMPLE O MALLIS ALIAS CRUARI	TEMPLE O MALOS
TEMPLEQUINLAN	36		NATHRUG*		TEMPLE NAQUILLAN	TEMPLE NA QUINLAN
TEMPLEROAN	8		SONNACHGOWIN	CONNAGH ALIAS TEMPULIOAYN	SONNAGH	TEMPLEROANE
TEMPLEROBIN	15		CHAPEL OF FITZROBERT ⁸	TEMPLE ROBYN	CAPELLA ROBERTI	TEMPLEROBIN
TEMPLETRIN	34				TEMPULRUAYN ⁹	TEMPLETRIN
TEMPLEUSQUE	17		GLENMAGGIR ¹¹		GLAMMEYR ALIAS TEMPLEUSQUE ¹² GLANMIRE	TEMPLEUSKY
TEMPLEVALLY	11		BALAGH*		BELLATH	TEMPLEVALLY
WHYTECHURCH ¹³	19			WHYTECHURCH ALIAS TEMPELL GEALL	DONOGAIRE ALIAS TEMPLE GALL	TEMPLEGALL

⁷ In the *Calendar of Documents Relating to Ireland*, p. (293) this is wrongly identified as Creagh, while "Cryegagh" which seems to be Creagh is left unidentified. Like many of the other identifications in the *Calendar*, this appears to be the result of a process of uninspired guesswork.

⁸ Appears elsewhere in the same document as "Chapel del Fili Roberti".

⁹ There is some confusion about this identification. It is possible that it may be Templeroan (8) but as this is in the diocese of Cloyne and the record of the site is in the Annates of the diocese of Cork, it seems unlikely. Templetrin appears elsewhere in the same document as "Trira alias de Treint".

¹⁰ Appears elsewhere in the same document as "Temple Tryne".

¹¹ Appears elsewhere in the same document as "Glynnmaygyr".

¹² Appears elsewhere in the same document as "Gleamayr".

¹³ Or "Tempell Geal".

LIST OF TEMPLE CHURCH-SITES

9

The sites in this list are classified under three headings.

- A *CHURCH SITES*: these are sites which are recorded as church sites on the Ordnance Survey 6 inch to 1 mile maps. They are recorded with exact map locations,—6 inch map number and location, which is given from the western and southern margins. Their national grid position is also given.
- B *PLACENAMES*: all sites with a TEMPLE name, either townland or parish, but where there are no surviving church remains. They are given approximate locations.
- C *OTHERS*: sites where the TEMPLE element no longer survives as part of the name and is not recorded on the O.S. maps, but where documentary evidence indicates the term TEMPLE was applied to the church-site.

CORK

(A) CHURCH SITES

NAME	NO. TOWNLAND	PARISH	BARONY	MAP NO.	LOCATION	NATIONAL GRID
BALLINTEMPLE	14 CHURCHTOWN	BALLINTEMPLE	IMOKILLY	89	22.7 12.5	W. 945 639
BAWNATEMPLE	32 BAWNATEMPLE	CANAWAY	EAST MUSKERRY	71	59.2 16.8	W. 399 710
CHURCHTOWN ¹	3 CHURCHTOWN	CHURCHTOWN	ORRERY AND KILMORE	16	58.5 58.8	R. 502 135
LISLEETEMPLE	35 LISLEETEMPLE	LISLEE	IBANE AND BARRYROE	136	83.0 31.1	W. 510 401
SHANTEMPLEEN	20 COLOWEN	WHITECHURCH	CORK	63	02.5 28.7	W. 631 764
TEMPLEABARRA	28 LEIGHMONEY BEG	LEIGHMONEY	KINALEA	111	43.0 38.2	W. 575 538
TEMPLEBREEDY	41 GLANAFFEN	TULLAGH	WEST CARBERRY	150	56.5 32.7	W. 099 280
TEMPLEBREEDY	27 KILCOLTA	TEMPLEBREEDY	KERRYCURRIHY	99	71.5 41.2	W. 802 601
TEMPLEBRYAN	38 TEMPLEBRYAN NORTH	TEMPLEBRYAN	EAST CARBERRY	122	50.4 03.9	W. 387 439
TEMPLECURRAHEEN	16 KILCURFIN GLEBE	CARRIGTOHILL	BARRYMORE	75	76.0 58.2	W. 809 746

¹ "Baile an Teampaill".

TEMPLE FAUGHNAN	40	BURGATIA	ROSS	EAST CARBERRY	143	62.0	55.7	W.	302	365
TEMPLEKIERAN	42	BALLYIERAGH NORTH	CLEAR ISLAND	WEST CARBERRY	150	56.5	32.7	W.	099	280
TEMPLE LOBHAIR ²	9	GLANWORTH	GLANWORTH	FERMOY	27	25.0	27.7	R.	756	038
TEMPLEMARTIN	30	GARRANES	TEMPLEMARTIN	KINALMEAKY	96	36.5	58.0	W.	465	629
TEMPLEMARY	5	TEMPLEMARY	BUTTEVANT	ORRERY AND KILMORE	16	69.6	11.8	R.	502	085
TEMPLEMICHAEL	18	TEMPLEMICHAEL	ST MICHAELS	BARRYMORE	63	65.5	53.4	W.	700	809
TEMPLE MOLAGGA	7	AGHACROSS	AGHACROSS	CONDONS AND CLANBIGGON	19	01.2	43.8	R.	745	117
TEMPLENACARRIGA	13	TEMPLENACARRIGA NORTH	TEMPLENACARRIGA	BARRYMORE	65	33.5	40.1	W.	861	789
TEMPLENAHOIN	1	KILBOLANE	KILBOLANE	ORRERY AND KILMORE	1	74.0	04.0	R.	422	203
TEMPLENAKILLEENY	21	KILLEENS	ST MARY'S SHANDON CORK		74	13.0	48.5	W.	642	741
TEMPLENASAGGART	6	ROSSAGH EAST	DONERAILE	FERMOY	17	48.0	24.8	R.	590	099
TEMPLEODAN	12	TEMPLEODAN	TEMPLEODAN	BARRYMORE	54	22.5	16.4	W.	850	831
TEMPLEOMALUS	37	BALLINTEMPLE	TEMPLEOMALUS	IBANE AND BARRYROE	135	78.6	34.7	W.	418	405
TEMPLEQUINLAN	36	CLOGHRIFIN	TEMPLEQUINLAN	IBANE AND BARRYROE	136	04.5	21.9	W.	438	423
TEMPLEROAN	8	CLOGHERDEMESNE	TEMPLEROAN	FERMOY	18	32.0	03.9	R.	668	074
TEMPLEROBIN	15	BALLYMORE	TEMPLEROBIN	IMOKILLY	88	02.5	55.3	W.	830	686
TEMPLETRIN	34	KILMORE	TEMPLETRIN	COURCEYS	124	44.0	23.0	W.	575	454
TEMPLEUSQUE	17	TEMPLEUSQUE	TEMPLEUSQUE	BARRYMORE	63	79.6	47.0	W.	715	801
TEMPLEVALLY	11	TEMPLEVALLY	MOGEELY	KINNATALLON	46	51.0	23.8	W.	978	902

² Also known as "Templealour".

CORK

(B) PLACENAMES³

NAME	NO. TOWNLAND	PARISH	BARONY	MAP NO.
BALLINTEMPLE	25	ST FINBARR'S	CORK	74
KNOCKTEMPLE ⁴	2	KNOCKTEMPLE	DUHALLOW	15
TEMPLECONNELL	4	TEMPLECONNELL	CHURCHTOWN	16
TEMPLEHILL	22	LACKENSHONEEN	CARRIGROHANE BEG. EAST MUSKERRY	73
TEMPLEMICHAEL ⁵	29	TEMPLEMICHAEL	KERRYCURRIHY	97
TEMPLENOE	10	TEMPLENOE	KILLATHY FERMOY	35

(C) OTHERS

NAME	NO. TOWNLAND	PARISH	BARONY	MAP NO.	LOCATION GRID	NATIONAL GRID
TEAMPULL	31	BALLINEADIG	AGLISH	EAST MUSKERRY	72	
TEMPLEBREAKAN ⁶	26	BALLYBRICKEN	BARNAHELY	KERRYCURRIHY	87	
TEAMPUL CROGHENIGH ⁷	24	ST FINBARR'S	CORK		74	
TEAMPULL GEAL	19	WHITECHURCH	WHITECHURCH		63	19.0 58.3 W. 652 811
TEAMPULL MUIRE	33	GARRANENAGAPPUL CLONDROHID	WEST MUSKERRY		96	36.5 58.0 W. 294 752
TEAMPULL NA MERRATHAR	23	GARRANBRAHER	ST MARYS SHANDON	CORK	74	28.3 43.0 W. 658 738
TEMPULUM VENTRIE	39	CASTILEVENTRY	CASTILEVENTRY	EAST CARBERRY	134	57.5 49.0 W. 299 421

³ It has not been possible to discover the exact map locations of the sites in any of these instances.

⁴ It is not possible to say in which townland the church was situated.

⁵ It is not possible to say in which townland the church was situated.

⁶ Also known as "Temple Keran".

⁷ It has not been possible to discover the exact map location of this site.

KERRY

(A) CHURCH SITES

NAME	NO. TOWNLAND	PARISH	BARONY	MAP NO.	LOCATION	NATIONAL GRID
BALLINTEMPLE ^a	50 BALLINTEMPLE	DUNQUIN	CORKAGUINY	52	16.0 57.5	V. 325 008
TEMPLEACLOONAGHT	52 LATVEEMORE	KILMALKEDAR	CORKAGUINY	42	78.0 29.3	Q. 390 120
TEMPLEBEG	48 KILFARNOGE	BALLINVOHER	CORKAGUINY	52	71.0 31.0	V. 384 978
TEMPLEBEG	49 FAHAN	BALLINVOHER	CORKAGUINY	52	41.1 26.5	V. 342 977
TEMPLEBEG	51 KILDURRIHY WEST	VENTRY	CORKAGUINY	52	44.5 50.8	V. 355 001
TEMPLE CASHEL	47 BALLYNABLOON	KILLEMLAGH	IVERAGH	96	65.7 57.3	V. 372 691
TEMPLEDERMOT	45 COOMLUMMINY	TEMPLENOE	DUNKERRON SOUTH	82	46.2 15.4	V. 740 766
TEMPLEEN	55 BARROW	BALLYNAHAGLISH	TRUGHANACMY	28	36.5 50.5	Q. 738 186
TEMPLEEN	59 GORTACLOGHANE	KILSHENANE	CLANMAURICE	17	09.2 08.8	R. 007 264
TEMPLE PEAGNA	43 GARRANES	KILCASKAN	GLANAROUGH	102	77.5 26.0	V. 967 641
TEMPLEMANCHAN ^a	53 BALLYMOREAGH	DINGLE	CORKAGUINY	43	00.6 17.0	Q. 405 125
TEMPLE NA HOE AND TEMPLE NA GRIFFIN	57 ARDFERT	ARDFERT	CLANMAURICE	20	77.0 16.9	Q. 813 211
TEMPLENOE	44 CAPPANACUSH EAST	TEMPLENOE	DUNKERRON SOUTH	92	58.3 14.2	V. 850 695
TEMPLEONE	56 BALLYNABRENNAGH UPPER	RATASS	TRUGHANACMY	29	73.5 47.4	Q. 879 178
TEMPLENAKILLA	46 EIGHTERCUA	KILCROHANE	DUNKERRON SOUTH	98	18.0 21.5	V. 513 646

^a Dunquin parish church.

^b Also known as "Teampall Geal".

KERRY

(C) OTHERS

NAME	NO. TOWNLAND	PARISH	BARONY	MAP NO.	LOCATION	NATIONAL GRID
TEMPLE BREANÁINN	54 FAHA	KILQUANE	CORKAGUINY	34	50.5 41.0	Q. 463 116
TEMPLEDALAHIN ¹⁰	58 GLANDALAHIN EAST	BALLYHEIGE	CLANMAURICE	14	28.2 56.8	Q. 732 317

WATERFORD

(A) CHURCH SITES

NAME	NO. TOWNLAND	PARISH	BARONY	MAP NO.	LOCATION	NATIONAL GRID
TEMPLEMICHAEL ¹¹	60 TEMPLEMICHAEL	TEMPLEMICHAEL	COSHMORE AND COSHRIDE	37	38.0 37.5	X. 091 809

¹⁰ Also known as "St. Dalahin's Church".

¹¹ This site has been included because it was once part of the Anglo-Norman cantred of Imokilly.