

ANTIQUITIES FROM CRUMLIN TO BALLINALACKEN

## ANCIENT REMAINS NEAR LISDOON- VARNA.

BY THOMAS JOHNSON WESTROPP, M.A. M.R.I.A.

When a traveller visits a pleasure resort outside of Ireland and desires to see and know what there may be of interest in its neighbourhood, he invariably finds all his wants in this respect abundantly supplied. Books—from the briefest little guide to elaborate country histories (and all usually of good quality) “can be had for the buying, and his only cause for complaint is that everything has been illustrated and described, and that there are no new worlds left for him to conquer.” Very different in both respects is his condition in Ireland. There are few guide books, and those often, as has been truly but maliciously said—“calculated to the meridian of the tripper.” The county histories are often not attainable, and when consulted, tell little or nothing about the lesser antiquities. On the other hand, anyone sufficiently energetic, can find many objects undescribed, and sometimes only known to a few. Both in Natural History and Archæology there is much to be done for Ireland to bring her sciences to the level attained in other countries.

The encouraging interest shown in our previous paper on the antiquities round Miltown—imperfect and disconnected though it was—leads me to attempt a similar work for persons staying at Lisdoonvarna. Like its predecessor, the present paper is mainly suggestive of districts to be explored and the classes of objects to be found in them.

How well we, who travelled to Lisdoonvarna ere the railway existed, remember the journey from Ennis. In any sort of endurable weather, especially with a companion who knew the district, it was a time of enjoyment, fresh, bright, full of interest. To the antiquary, every few miles brought some new object for speculation. The ivied gables and grey window tracery of Ennis Abbey, the grim old ruins at

Drumcliffe, the brown church of Kilnaboy, with its round tower, and the cathedral at Kilfenora, recalled the Christian period. The houses of the chiefs—Ballygriffy, Ballyportrea, Shallee and many others;—Inchiquin, ivy-clad, on its post before the beautiful lake and great wooded mountain of Cenn-Nathrach and the wrecked Lemaneagh, the gate of Burren, told their tale of unrest and violence; while of that dark period—behind the times of English, Dane, and even Christian—one saw the dolmens, burial mounds, cairns and forts of Carran, Roughan, Leanna, Ballyganner, the great wall of Ballykinvarga behind its “sonnach” of stone spikes, and the great hill fort of Doon, crouched on its lofty ridge over Kilfenora, and looking for miles across the Atlantic. Then we crossed the moor, seeing afar the blue sea and the “island of houses” among the bogs, the goal of our journey, carrying away, too, the refreshing sense of drives through woods, past grey crags, rich in flowers, over hawthorn clad ridges and deep valleys with clear, bright streams.

LISDOONVARNA. Lisdoonvarna itself calls for but little attention in these notes. So new that it does not appear on the first Ordnance Survey, and save for its deep cut stream-beds and strange tortoise like concretions, the interest lies at some distance from its site. It exists by its spas and is blessed in having no history. Its place names are however of more interest. Ballinshenmore and Beg on which the village stands show that it was not always, as now, bare and unsheltered, but forested with ash trees. The tree was not unknown in Burren, for, up the craggy upland, far to the east, we find Gleninshen. To the west, the townland of Knockaskeheen suggests one of those dreary thorn bushes, “with its back to the wind,” that elsewhere are picturesquely supposed to spring from the dust of the dead, blowing restlessly before the gale. In the neighbouring valley to the north-east was once an oak forest at “Derrynavahagh,” while the wolves made their lair on the hill of “Knockaunvictera” to the south of the spas.

When we mention the Irish wolf (a by-word even in Shakespere’s time, and the avowed enemy of all the contending parties in “the land of Ire” three centuries ago), we may note how strangely rare are finds of his remains. The elaborate excavations of Mr. Richard Ussher, in the caves of Edenvale, Newhall and Ballybeg, three years since

disclosed some 50,000 bones of elk, reindeer, bear, and other animals, but little undoubted trace of wolf. None, so far as we know were found by Miss Parkinson in the crannogs of Dromeliff and Clareen, or in the early settlements among the sandhills of Milltown, Bealaghaine, Lehinch, or Fanore, or in the middens and souterrains near Doonmore on Loop Head. Literature but rarely alludes to the wolf of Old Thomond. Caeilte in "the Colloquy of the Ancients," is made to tell how, in the severe winter, "the stag of frigid Echtghe's summit catches the chorus of the wolves;" the Four Masters tell how in 1573 the wolves and ravens made merry over the slain profaners of Inghean Baoith's church. The place names, especially of western Clare, however, bear witness to the presence of the "grey beast," for the name "Breaghva" occurs in Moyarta, Kilrush, Kilmurry MacMahon, Clondegad and Kilchrist, while "Breaffy," near Miltown-Malbay, has been noted in these pages. Add to these, perhaps, the nearly levelled fort of "Cahermacateer," called in old documents "Caher na McTire," near Wilbrook.

The great earthen fort of Lissateeaun lies between the spas and the old castle of Lisdoonvarna, and probably gives the place its name. We find beside the road to Kilmoon the foundation of a cathair built with large blocks, and called "Caherbarnagh," and lower down the valley we find "Lisdoonvarna," each fort being named after the "gap" or pass. The latter name has also that interesting and archaic feature of reduplication which we find in so many fort names here and about Ireland. Caherdoonerish, on Black Head, Caherlisaniska, near Glensleade, Lisnara, Lisdangan, Rathdangan, Lissatunna, Lissamota, Dunalis and Lismohr. Lissateeaun is a reputed fairy mount, and appears to have been carved out of a natural hillock. Little is left, and as little known about the castle of Lisdoonvarna. Of the ruins, we only find reaches of low, unpicturesque walls round its outer enclosures. It was confirmed in 1621, to Bostius Clanchy, (Pat R) a relation and namesake of the famous Spanish-hanging sheriff. The castle was subsequently occupied by the O'Davorens, the Fitzpatrick, 1641, and the Creaghs, 1679. 1723, a lease of Rickard Connell, of Ruscagh, to William, Earl of Inchiquin, grants Lisdoonvarna. The last O'Davoren of Lisdoonvarna, was Donogh, a haughty and tyrannical man. It

passed to the Hogans, and from them to the Stacpooles. Reg. Deeds, Dublin, b. 41 p. 280.

**KILMOON CHURCH (O.S. 8.)** North from Lisdoonvarna, a short distance from the main road to Ballyvaughan, is the ancient church of Kilmoon. It stands beside a by-road which leads up the hill to the high bog land between Knockauns Mountain and Slieve Elva, a paradise for botanists, as every runnel, deep cut in the shale, and the heathy moors between, abound in plants.

The church is a greatly defaced but very early structure; the masonry and plinth at the S. E. angle should be examined as a fine example of pre-Norman work. The north wall is still standing. The church measures 52 feet by 18 feet inside. A very curious and unusual feature is traceable at the east end. Later builders in the late fourteenth, or early fifteenth century, built a pier to each side of the altar, about five inches from the east wall, over these they formed a pointed arch, with a chamfered rib, resting on one of those neatly moulded angular corbels so common in the cornices of the churches and castles of that period, and under the tower arches of the abbeys. The recess left the east window unimpeded, and added the effect of a chancel to the otherwise simple interior. Only the right pier and the spring and corbel of the arch are preserved—the foundation of the left pier is, however, traceable. There is slight trace of a south window near the east end. A sort of side chapel, or, perhaps tomb house was made, probably later than 1600, it measures about 24 feet north and south by 20 feet east and west, and stands clear of (but only 5 feet from) the church.(1) In the field at some distance to the west, is St. Mogua's well, and tree and altar, the latter has some of those round stones usually called "cursing stones," such as are found at many ancient churches. We have noted them in County Clare, at St. Columba's church, at Kinallia; at Ross, near Loop Head; at Killone well, near Ennis; and (as we shall see) at Killeany. In many cases they were probably used as a sort of rosary for keeping count of the requisite prayers, and we have seen them so used at Killone. Occasionally they have, however, been used

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(1) It has plain, chamfered oblong windows, with hoods ending in stepped drops; the door is pointed. Some of the stones of the church may be found lying about the graveyard, one has a slot for a key-shaped iron tongue of a frame.

for the far different purpose of malediction. It is not many years since an inhabitant of an adjoining barony beat and lamed an old woman who threatened to "turn the stones of Kilmoon agin him." The case was tried at petty sessions, and it was "proved" that, by a fast and certain prayers, going round the altar and turning the stones "against the sun," the face of the "cursed person" could be twisted, and from the real belief in this method the violence of the threatened person was charitably regarded as a mere act of self defence.

To the east of the church, at some distance, on the summit of a ridge, the tall pillar called "the cross" or "the standing stone of Kilmoon" rises against the sky. It is a rude uncut monolith, and measures 11 feet 6 inches in height and 13 inches by 8 inches in thickness. It probably marked the limit between Kilmoon and its neighbour church Killeany.

There are no early records of either of these churches. In the Papal Taxation 1302, we find both recorded as Kilmugown and Killeny. In 1404, John O'Dalayg, the Chancellor of Kilfenora, was priest of Kylleney-Innabyr (2) and Ybflachnyed. Very little else is told of the churches down to the time of the visitation of 1615, when both had been long in ruins. The chief lands and proprietors in 1641-1655 were—in Kilmoon parish—Kilmoon held by Donogh O'Brien and Turlogh son of Loughlen O'Loughlen, it was transferred to Lord Inchiquin and Piers Creagh, the other original proprietors in the parish were members of the Clancy, O'Loughlin, O'Coilehane, Neylan and Fitz-Patrick families. The last held Ballytiege and Lisdoonvarna, while the O'Loughlens held the site of the present 'town' of Lisdoonvarna. In Killeany parish the owners were mainly O'Briens and O'Conors, with one O'Loughlin. Killeany itself was held by Donough O'Brien, and transferred to Pierce Creagh, a member of that ancient family (probably an offset of the Russells, but claiming descent from the O'Nialls), who were seated at Adare, Co. Limerick, from 1321, when Agnes, widow of Richard Russell, had a suit for dower against John Crevagh and another. John Russell, alias Crevagh (3) was Mayor of Limerick in

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(2) Killeaney in Fionnabhair [Kilfenora], and Killilagh.

(3) This points to a different origin from the "received" family tradition of their descent from O'Niall, which is, however, as old as the time of Elizabeth, and is perpetuated on the modern tablet set in Ennis Abbey.

1216. In the survey of "1675," now at Edenvale, Sim Creagh held most of Killeny, with the exception of Ballygastill which was in possession of Henry Ievers the founder of the Sixmilebridge family. In the parish of Kilmoon, Creagh again appears to have held ten out of thirteen townlands, including Lisdoonvarna Castle, Kilmoon church lands and the site of modern Lisdoonvarna.

KILLEANY (O.S. 5.) Between Kilmoon and Killeany churches lay two remarkable stone forts, but modern vandalism has destroyed the more generally interesting features. The one on the high ground over the road down that long picturesque valley, past Elva to the "Khyber Pass," is named Cahercloggaun. A great part of its finely built ring of dry stone walls is still standing. Towards the S.E. a great mound, showing foundations of mortar built walls and traces of a cupboard or ambrey and a staircase, is all that remains of a castle of the O'Loughlins. (4) The second fort, Cahermoyle, is greatly lowered, but of even finer masonry, standing on the edge of a steep little ridge. Local legend renders Cahercloggaun as the "fort of the silver bell," possibly an appurtenance of the church in the valley below. (5) Both these forts have been described at full length along with the two cahers of Caherbullog farther northward and the large but overthrown cromlech of Cooleamore. The whole valley is full of interest to students of our stone forts, but beyond reference to the published descriptions we must confine ourselves to the buildings of the historic period. (6)

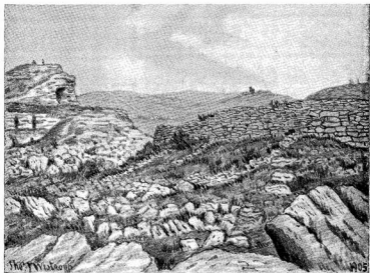
In the southern end of the valley, in full view of the great brown ridge of Slieve Elva, we find the ancient church of St. Enda, who, with

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(4) "The place is called 'Kaercloghan' on the Elizabethan map of 1560. Hely Dutton ingeniously revises its name to "Cahercallaghan." Its inhabitants seem to have been in constant trouble with the Government: in 1570, Brian O'Loughlin of this place needed a pardon; the next year another inmate, Donough Mac Rorie O'Loughlin needed another; and in 1585, a large group of its inmates received pardon, Donough appearing again with his tenants or retainers, Edmond and Owen MacSwyny, Teige MacBrien and Teige O'Tyerney.—Fiants. 1641, 4-753, Book of Distribution. It subsisted as a castle till 1652, when it was allotted to the transplanted Pierce Creagh, of Adare, County Limerick, who eventually settled at Dangan, near Quin." In 1626, Terence O'Brien of Ballinalacken, held the castle, vill, and land of Cahercloggan, with Kilmoon, Cooleabegg and other lands.

(5) The stream to the west is Owencloggaun, and there may be (or have been) a legend of some hidden bells of either of the neighbouring churches.

(6) R.S.A.I. Journal xxxi, p. 12.



COANALESHAGH ROCK AND DOONAUNMORE FORT, COUNTY CLARE



St. Breacan, a member of the ruling house of Thomond, evangelised the Isles of Aran and parts of Corcomroe and eastern Clare towards the close of the fifth century.

We may gather a few of the old traditions that pass for the history of St. Enda, the patron of Aran. The "lives" of himself and his equally saintly sister, St. Fanchea, are very late and overlaid with fable, and that of Enda is grievously lacking in that local colour, which often gives a high topographical value even to absolute fiction. We however probably can read between the inconsistencies, mistakes, and aimless miracles, a real legend of a real, self-sacrificed and holy life.

Enda, Fanchea, and a second sister Darenia, wife of Aenghus, King of Cashel, were children of Conall Derg, King of Oriel, or Orghialla, which lay in Louth, Armagh and Fermanagh. Conall was son of Daimhim, son of Coirpre-Domhairgid, of the race of Colla da Chrioch and his wife was Aebhfinn, daughter of Ainmire, son of Ronan, King of the Ards. Born about 460, Enda was brought up as a young chief and warrior, and was of a fiery and angry disposition, though of pure life. Fanchea had become a nun, and settling at Ross Oirther or Rossory, in Fermanagh, attracted round her a group of holy women. On the death of Conall, Enda was chosen to succeed, but, apparently, in the face of considerable opposition, probably on account of his youth. He however mustered his friends, defeated his enemies, and at the head of his men marched past Rossory singing war songs of triumph. "This vociferation," said Fanchea sadly, "is not pleasing to Christ." She paused as she heard her brother's voice and added "he is a son of the Kingdom of Heaven," and she met the blood-stained warriors to rebuke Enda for bloodshed. The young man defended himself and pressed her to give him one of her companions whom he named to be his wife. Fanchea left the poor girl to choose for herself, she selected the religious life and died immediately. Fanchea then led her brother to the chamber of death, and in the awful revulsion and distress Enda determined to resign his chieftainry and become a monk. It is the frequently recurring story of the middle ages, nay even of our day, and like many another man, Enda, along with religion, sought the blessed solace of hard work, and by his unsparing labour he dug the fosses and mounds round his sister's cells, of which all trace has not vanished from

Rossory. He went with her to Killeany and was set on by robbers, his warlike spirit rose, and seizing a post from the timber, stacked for building the new convent, he was about to fall on the men when Fanchea called to him to put his hand on his head, and on feeling the tonsure, he laid down the post and left the robbers unmolested. Fanchea seems to have feared for his fierce disposition, and so persuaded him to go to St. Mansenus, an Irishman, named Manchene, abbot of Rosnat, in Britain (*"Monasterium Vallis Rosina"* in Wales.) Enda sojourned there for some time, visited Rome and founded a cell called Latinum (or *Lætinum*), in Italy or Gaul, which has been identified or confused with St. Fursey's cell at Latinicum, in Gaul, founded in 640.

On his return to Wales he was visited by Fanchea, who advised him to settle in Aran. The advice was good, for "the Aras of the sea" were an appanage of the King of Cashel—is it not written in the "Book of Rights"? So Enda set out to his brother-in-law, Aenghus Mac Natfraich, King of Munster, who dwelt at Cashel. Fanchea had died soon after her return to Ireland, on January 1st, about 480, and Enda had no other tie to Oriel. King Aenghus, after a vision of the distant Isles from a hill near Cashel, gave them to his relative who set out to reach them.

Aran, according to tradition, had about the beginning of our era been colonised by the Firbolgs of Clan Huamore, the enormous walls of dry stone, attributed to their chiefs Aenghus and Conor, crown the summits of the three Islands at Dun Aenghus, Ughil, Dun Conor and O'Brien's castle. When Enda landed at Leamhcoill, or more properly Ochoill, he found some pagans from Corcomroe dwelling there under a chief Corbanus, but they fled to the mainland. Legends are told of the barrel of corn set afloat in Clare and reaching Portdeeha near Killeaney; of the angel smiting the rock to make a landing place, and of the same, or another angel bringing a gospel book and chasuble to Enda.

We know that in the thirteenth century (when the existing "Life" was probably written by Augustin Magraidin), Enda's Gospels were enshrined in a brass box, which, even then, had replaced the golden shrine of olden times. The legends are of little interest after the foundation of his monastery in about 480. He seems after some objection,

to have shared the island in perfect friendship with the Dalcassian Saint, Brecan, son of Eochy Bailldearg, a most gentle, cheerful and loveable man of the sincerest piety and humility, whom one would like to believe was (by his strong contrast to the sorrowful and passionate Enda) a consolation and blessing to his sad brother abbot. Brecan's church and grave lie in the Eoghánacht (Onaght) near the north-western end of Aranmore, Enda's near the sandy bay to the eastern end. Both saints laboured in Clare, where Brecan is remembered at Toomullin, and near Ennis, (at Noughaval-Kilbreacan, Doorra, and Clooney) and Enda at Killeany.

To Enda's monastery crowded many who, in their turn, became noted saints and founders of churches and monasteries—Kieran, the carpenter, founder of Clonmacnoise was there, and Manisterkieran still recalls his residence in Aran. Brendan the saint of seafarers, and reputed discoverer of America—

“Seeing how blessed Enda dwelt apart,  
Amid the sacred caves of Ara Mhor;  
And how beneath his eyes, spread like a chart,  
Lay all the isles of that remotest shore,  
And how he had collected in his mind  
All that was known to men of the old sea.”

set out from Smerwick to consult him before his adventurous voyage. Then came a crowd of saints—Jarlath, patron of Tuam; Finan, of Moville; Finian, of Clonard; Carthage, or Mochuda, of Lismore; Kevin, of Glendalough; Caveen, his brother, of Inishere; Lonan, Benan, Papeus, Gigneus, Nechatus, Libeus—but the list is long and has been published.

Enda had founded his monastery, where the stump of a round tower, a broken cross, two churches, some cells and foundations, are the only remains of a group of ten churches and a monastery, which sprang up at various periods during the thousand years after his death. Most of the buildings were demolished by the garrison of Arkin fort in the time of the Commonwealth, and the materials used to enlarge and strengthen the castle. At this spot Enda led a life of piety and great austerity.

“Enda of high piety loved,  
In Ara, victory with sweetness,  
A prison of hard, narrow stone.”

He, however, was able to establish other religious settlements in Clare and Galway ; Killeany, near Glin, in county Limerick ; Killeany, in Deece, county Meath ; Clonenagh, in Queen's county, and several other churches are dedicated or attributed to him.

The date of his death is uncertain, it fell on a 21st of March, on which from the earliest times his feast was observed. He was buried at Teglach Enda among the sandhills of Killeany Bay. The cemetery is reputed to be the resting place of hundreds of saints. (7)

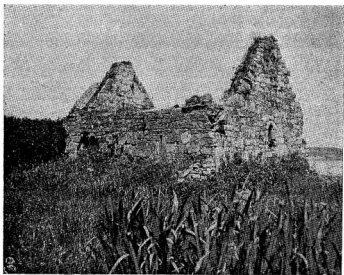
We now may turn to the venerable building. Simple and unadorned as it must appear to strangers used to the grander churches of other countries, it is to an antiquary a mine of interest. First we note the very evident gable of an eleventh century church, embedded in the east end of the building. Its large, white-lichened blocks, set in irregular courses, glare out of the darker masonry of later days. The window has one of those plain but most pleasing arches, which, lining a wide splay, are masterpieces of perfectly fitted masonry. Inside is a small moulding, like a drip ledge, running round the head of the arch, and a broad raised band under the sill and turning up for about half the height of the jambs, though outside them, turning again as a level cornice along the faces of the wall. The narrow light is moulded on the outside, and beside it on the head stone is a quaint round knot formed by a well cut little serpent. The inner face of the south chancel light is evidently of the same period, but it has been reset, and the older light replaced by a trefoil-headed window slit, hardly older than 1450. The plain old altar is still standing. On it are some bases, shafts and capitals, well cut, probably remains of a shrine or recess, dating from the period when the church was rebuilt. The nave calls for less notice, it is divided from the chancel by a lofty pointed arch, "faced" with rather thin slabs. The south door was pointed, the blocks lie about the place, the door having been thrown down. The windows are all small and evidently belong to the fifteenth century.

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(7) For excellent summaries of the Lives of Fanchea and Enda, see the late Canon O'Hanlon's "Lives of the Irish Saints," Vol. i, p. 1, and Vol. iii, p. 12. For the remains in Aran, see Royal Society Antiquaries, Ireland, Vol. xxv, p. 251, and their recent "Handbook of the Western Islands of Ireland."



KILLEANY CHURCH AND ALTAR, COUNTY CLARE.

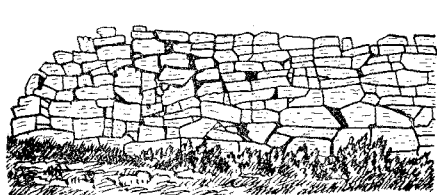


KILCREDAUN CHURCH, COUNTY CLARE.

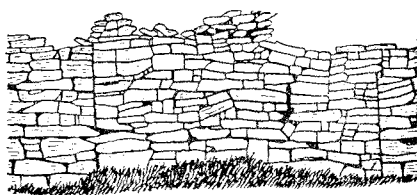
The nave is  $34\frac{1}{2}$  feet; the chancel 19 feet 2 inches, being square the church being that width inside the separation being marked by the arch alone, (8)

In the graveyard to the S.E. is a rude and curious altar of large limestone blocks, measuring  $9\frac{1}{2}$  by  $10\frac{1}{2}$  feet. On it lie 28 of the shale nodules usually called "cursing stones." The only interesting tombstones are those of Honora Neylan, 1725, and Father Moriargh Flanagan, the priest of the parish, 1712.

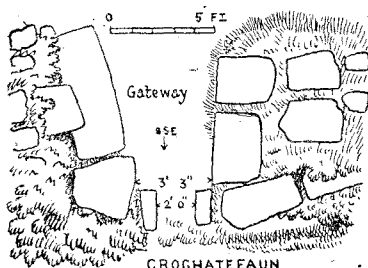
Southward from Lisdoonvarna there are few remains of general



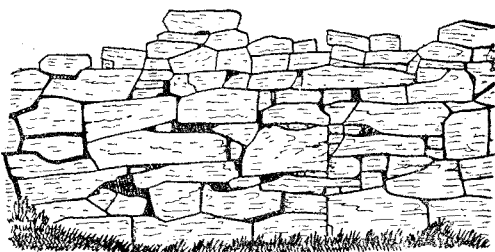
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CAHERDOON



CROGHATEEAUN



DOONAUNMORE

DETAILS OF FORTS NEAR BALLINALACKEN, CO. CLARE

interest. The much damaged fort of Caherkinallia or Caherreagh stands at the end of a long promontory running out into the bogs near Lough Goller, and can be seen from the road to Ennistymon. Little else but raths of the ordinary type are to be seen in that direction till we approach the sea.

OUGHTDARRA (O.S. 8.) Taking the road to one of the most perfect castles in the county (and probably the best known of the Clare

(8) The church has been described and illustrated in Proc. Royal Irish Academy Series III, Vol. vi, p. 132, and by Canon O'Hanlon "Lives of the Irish Saints" III, p. 915, and in R.S.A.I. Vol. xxx, p. 305.

peel towers) beside the pretty villa of the O'Brien's, on the steep rock of Ballinalacken, we come to the sharp turn of the road from Lisdoonvarna, we see the earthworks called Lislard and the Mote. Both have a rounded central mound, and a ring and ditch round it, and both are probably burial places. Westward is a very fine view of the deep green valley and the little ruined house and plantation under a sheltering cliff at Cregg Lodge. Beyond "the great endless deep" from the Cliffs of Moher out past Aran. The three holy isles, fort-crowned and church-crowded, the white houses of Kilonan and Killeany, and the sandhills near them, and at Inishere, shining in the sunlight. Then we turn the hill and come in full view of a most interesting scene. Behind are the great cliffs and terraced limestone hills so characteristic of the Burren. Up on the highest plateau rises a little wall against the sky. It is the fine ring fort of Caheradoon. Below the tall cliffs with their sheets of ivy are green glens, mossy crags and hawthorns. Beautiful it is to see the white masses of blossom in May, and to wander through those crags brightened with primrose, blue gentian and wild violet, into the low valleys where the streams break forth from under the hills.

"Oh! that I too were  
By deep wells and water flood,  
Streams of ancient hills, and where  
All the wan, grey places bear  
Blossoms, cleaving to the sod."

Days may be spent enjoyably in this wild place, but few ever go off the beaten track to see its beauties. In the deepest valley, among the few cottages and beside the great craggy bluff of the "Cnockauns"—Cnockaungall, with its white rocks, near the houses, Cnockaunatinnagh, the haunt of foxes, and for that matter, badgers, to the north, and Cnockaunadaclóich, a long stony ridge—lies the ruined oratory of Oughtdarra. Fragments of the walls of a late church  $18\frac{1}{2}$  by  $36\frac{1}{2}$  feet, with the cut stones of its pointed south door and narrow east window, and a holy water basin, may be found. There is no carving or notable tombstone, for the cemetery is only, I believe, used for children dying under seven years of age.

It is dedicated to the famous Saint Sionach Mac Dara,—famous locally, where even angry people fear to curse in his name, and venerated all round Galway Bay, but making very little figure in the

records. He is supposed to have lived in the sixth century, and his chief hermitage is represented by the interesting stone-roofed oratory and carved stones on the Island of Cruach Mac Dara. So obscure is his life that the idea that he is a mythical fox-hero (his name being "Fox, son of oak tree," by interpretation) has been suggested. His interesting and massive church near Dun Aenghus, in Aran, is well known. (9).

The remarkable fairy hill, Croghatecaun, haunted by the "Dan-nans," rises—regular as an artificial mote—on the plateau to the west of the Cnockauns. On the summit are the foundations of a once strong hill fort, its gateway facing the S.S.E. Behind these remains are a giant wall of rock, ending in a bold headland to the S.W. It is called Doonaunmore, and is a really fine promontory fort of the type of Caherconree. A great rampart, over 300 feet long, crosses the neck of the headland, and is a strong wall nearly 9 feet thick and over 10 feet high; inside are the remains of several houses. Legend tells of a Giant occupant who was attacked, lost his magic wand, or "Druid staff," and was slain. A rock-pillar called Farbreaga stands at the foot of the southern end, and through the plateau at its foot runs southward a remarkable valley with two huge rocks strongly like negroes' heads, at one side, and mushroom-like pillars on the plateau near its mouth.

In the opposite direction in the highest cliffs, where the townlands of Crumlin, Ballynahown and Oughtdarra meet, we see a cave, Labhanaheanbo. When the great final battle is fought in Ireland the General of the native army will be wanting till he is found hidden in that cave and comes out to lead his forces to victory; he is to be an Ulsterman. As to the "one cow," I was unable to get any information from my most kind guides, Messrs. Hilary and Kelleher, of Oughtdarra, who took me over the lower plateau on one of the three days I devoted to the study of the townlands. Another cow, the famous "Glas," so famed on Glasgeivnagh Hill, near Corofin, sojourned in the green valleys behind Doonaunmore, but nothing further is told though her hoof-prints are shown.

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(9) See Journal Royal Society Antiquarians, Ireland, xxv., for his church in Aran, xxvi. for Cruach Mac Dara, and xxxv. for the Oughtdarra district.



Following the cliffs westward, we find a series of picturesque escarpments and gullies with fine outlooks. One cliff is Doonaunbeg, but no trace of a fort is to be seen. Then a bolder knoll has a cave in its face called Ooanaleeshagh, from the Lysaght family who once dwelt at Oughtdarra. Beside it, a long natural cranny has been roofed artificially. It runs up to a gap called Barnagoskaigh, which in its turn leads to a little amphitheatre surrounded by an ancient horse-shoe wall. In the arena, an enclosure and row of large blocks is called Tuamangoskaigh, beside the blocks was laid the giant hero with his great sword, and the "cave" was said to continue up to and under the "Tuam." The foundations of a small fort or large house are visible on the crags to the south, and another at the foot of the cliff. We are now nearly in line with the Cnockauns, and find one of the most picturesque passes in the Burren, a long, green ascent flanked by cliffs 50 to 80 feet high, sheeted with ivy and climbing plants, and forming natural towers, curtain walls and bastions. On the plateau to the east of the pass lie several greatly broken forts, and the strong and remarkable little Caher, Cahernagrian, on a bold, hazel-clad knoll at the foot of the great cliffs. Along the latter in a bold recess to the east, if one ascends the great talus of broken rocks, one finds accessible, but 15 or 20 feet up the cliff, a fairly large and remarkable cave, but it exhibits no sign of human residence and is floored by the bare rock. There is a most beautiful view from its mouth. To the west of Cahernagrian, a ladder-like pass up the cliff leads to the plateau on which stands the fairly perfect and well built ring wall of Caherdoon. It has a terraced rampart, hut sites, a souterrain 19 feet long and 5 feet wide, with a small side chamber and, in the field to the east, the fallen slabs of a reputed cromlech. On the other and northern edge of the plateau and a few fields away, is another fine but much injured fort named Caherduff, probably from its shady position to the north, in contrast to the sunny and sheltered site of Cahernagrian on the south.

At the foot of the slope below Caherduff, is the venerable little oratory of Crumlin, once a parish named Cromglaon, in 1302. It is dedicated to St. Columba. Tradition says that when the great "Apostle of the Hebrides" left Aran—that change he so pathetically laments if the poem to Aran be really his own—he built this little

church whence he could see the loved and holy isles across the bay. Only the east gable and portions of the sides remain. The east and south windows are of a very early type with round heads cut out of single blocks outside and rudely arched inside. It is much to be wished that so early a building, with its recollection of so great a man and saint, were vested and preserved from further injury.

The interesting forts through the valley with the old round castle of Faunaroosca and the church at Killonaghan, lie so far outside the Lisdoonvarna District that we need not deal with them in this paper.

Before returning to Ballinalacken Castle we may notice the charming little bays and low cliffs in line with Oughtdarra. The break of the sea into these, throwing up sheaves of dazzling foam, the rocks sheeted with samphire and sea-loving plants, and the beautiful flowers and ferns of the slopes beyond the break of the waves—for in gales the spray blows far inland—make it a spot to “linger out a dreamy summer day,” as charming as it is healthy and cheering.

(TO BE CONTINUED).

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\*\* I may here give corrigenda to the paper on the “Ancient Remains near Miltown Malbay,” in this Journal. Vol. ii, p. 47, and vol. iii, p. 1.

Vol. iii, p. 4, line 28, for “I will not surrender, &c.” read “I will not take the quarter of Belliaw and Sruell,” p. 9, correct “Telegraph,” and 10, delete “u b t” in middle sentence; p. 11, correct to “Iniscathaigh,” and in line 10 read “some papers of the original partition are among.”