CARRIGAHOLT (CO. CLARE) AND ITS NEIGHBOURHOOD.

PART I.

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There is a constant tendency in most men to go out into the corners and wild places of the world, and the tendency that made the history of the race so largely a tale of movements is as active as ever. The places that seemed very wild and secluded—places like Aran and Achill—are now accessible and frequented, and in a far greater degree the farther south-west of Clare (so much sought after, even in days of less easy travelling,) is getting ever more and more familiar. Also, though many only go for bathing, idling, and golf, numbers go to study and get a pleasure unknown to the mere "pleasure seeker." Such wish for information about their favorite haunts, and for such I have written several previous papers, treating of the places of interest around the health resorts further up the coast of Clare. After Lisdoonvarna, Lehinch and Miltown-Malbay, the neighbourhood of Kilkee naturally called for attention; so these papers are intended to supply a short guide for each of several possible excursions from Kilkee. Those depending on their drivers for information generally lose most of the interest attainable; so such papers, even if defective in themselves, are likely to be useful and to help to more special studies. I hope to give papers on Carrigaholt, Loop Head, Kilkee, Dunbeg, and their respective neighbourhoods; and though the forts, at least, have been described in detail elsewhere (1), I hope to show what there is of interest along the coast of the "Irrus" of Clare.

Irish historic archaeology is still so immature that it were out of place to go at any great length into the earliest history. The Ui Cathba and Ui Corra, with the Martini tribe of Firbolgs, and, far behind our native literature, at the beginning of our era, the Ganganoi (Gann and Sengann) tribes, lay at the mouth of the Shannon. The tribes, called after their reputed ancestor, Cairbre Bhascoin (2), "Corcavaskin," occu-

(1) Journal Royal Society of Antiquaries of Ireland, Vol. XXXVIII-XXXIX.
(2) Son of the Ard Righ Conaire, c. A.D. 150.
pied in more historic times all south-western Clare, from the Shannon to Loop Head, the present baronies of Ibrickan, Clonderalaw and Moyarta. They grew so powerful that the tribes across the Fergus estuary, in Tradree, feared them and entreated the protection of the king of Cashel. How this great tribal confederation fell we have no clear record. It was most probably "bled to death" by the Norse wars. We hear of earlier battles, such as that in which St. Senan, in the latest 5th century, was forced to serve against Corcomroe: one in 717 with Connacht; one of the Corcavaskin, in alliance with Corcomroe, against the Ui Fidgeinte of the present County Limerick, who appear to have crossed the Shannon and invaded the Corcavaskin, probably in the Clonderalaw district, in 763. The ninth century opened with the death of Aed Roin, King of Corcavaskin, and five years later (812) the Norse wars began. The first assault on Munster seems to have ended in the repulse of the foreigners with great slaughter; but band after band came across the sea, and the great estuary of the Shannon got widely known, even in Iceland and Norway (3). In 834 a great Viking fleet came up into the Fergus basin and landed swarms of mailed warriors, first in Corcavaskin and then in Tradree. Sweeping up the spoils and wasting with fire and sword the best parts of the north Shannon bank as far as Limerick, they destroyed the important Abbey and College of Mungrét. After this, as if the Lower Shannon district had not recovered, the war was transferred to the upper reaches from Lough Ree to Lough Derg, where the obscure branch of the Dal-cassians of Killaloe made the heroic, and eventually successful, resistance that ended in the great victory of Sullagbod, and the sack of Limerick over a century and a half later by Mahon and his brother, Brian Boru. The trouble again broke out in 866 and 867; Thomond was wasted from Corcomroe to Loop Head, and Cermad, king of the Corcavaskin, was slain by the Gentiles (4). His son succeeded and seems to have died in peace in 884. The Corcavaskin and their neighbours, the Ciäráige of North Kerry, united their forces against the foreigners, won a victory at Lemain, and slew the leaders of the Gentiles, Rot (or Rolf, i.e. Rolf or Harold), Pudarill

(3) It is very striking in the Sagas to find how familiar voyages (trading and warlike) to Ireland and along the coast of North America (to "Vinland the Good," "Whiteman's Land," and "Great Ireland") were to these early historians.

(4) In Ínisfallen: "Wars of the Gaedhil with the Gaill."
and Smuralt (Thorold) (5). In 923, Murchad, son of Flan, king of Corcavaskin, died. In 964 we hear of a great slaughter of the men of Thomond on the Shannon, and they lost their ships. These were probably the Corcavaskin, as they kept a fleet in the lower waters. They rarely seem to have had any power after this, and entries of their history are few. The Dalcassian power, which had long rested content with a nominal tribute, also pressed hard on the Corcavaskin, and by the reign of Lorcan held them in entire subjection. Their chief, Dunadach, son of Diarmaid, died in 993, and the son of Cathasaigh in 1012; the tribe seems to die out in the greatest obscurity, and their place is taken by a line of Dalcassian chiefs, the Mac Mahons, claiming descent from King Brien's great brother and predecessor, Mathgamhan, son of Cennedig; but the pedigree is derived from Mathgamhan, son of Murcheartach mór, son of Toirdealbach, son of Taidgh, son of Brian Boru, in the best established accounts.

The only man of any eminence in the Corcavaskin tribes was their apostle, St. Senan, of Scattery or Inniscatha, in the first half of the sixth century, and his influence is little marked in the Carrigaholt district, save that his disciple, Caritan, founded a church, which still bears his name, Kilcreadaun. The termon or church lands of St. Senan included the following: — "The termon of Iniskaha contained (1604) 16 quarters: 3 in Kylltyllimnge in Clonderalaw, 3 in Beallantallinge in Moyfarta, 4 in Kilrushe, 16 in Killygileagh (Kilnagalliagh) and Moyhassie (Moyasta) in Moyfasta, and 2 in Killcorridan (Kilcreadaun), called in Irish Termon Shenan." On one occasion, too, Senan, who had come over the creek of Moyasta to look after his father's cattle, on the family land at Termon, was refused hospitality at a fort called Dun Mechair.

THE DISTRICT.

Leaving Kilkee, we drive southward, past the Protestant church, taking the road past Dunaha to Liscrona. Not far from Kilkee we pass a perfect fort very characteristic of its class, with two rings, lying in a marshy field to the east of the road. It is called Dooaghwhee (or as the map spells it Dooaghboy), but was called "Dooaghbwee Caghir" (or stone fort) in 1655, when it was held by Teige O' Cahane, a member of

(5) Wars of the Gaedhil with the Gaill, p. 29.
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DATE: J.M. 1909
the Keane family. Dr. Joyce renders its name as "the yellow fort-abounding spot" (6) from the furze, but "Doonagh" probably stands for Dunadh, an entrenchment. No furze grows on the earthworks at present, though plenty brightens the fences near it, perhaps the "yellow" refers to the clay soil. Dunadh is a word which probably (rather than "Dún") gave an epithet "Dunates" to the Gaulish war-god, Segomo, "Lord of the Camp." The only trace among the Irish of this god's worship is that of the prehistoric king, Nia (Niath, ogham Netta) Segamaín, whose descendants in the Decies district in western Waterford have left us several Ogham stones with the tribe name "Maqi mucoi Netta Segamonas." Doonaghbwee has two rings, 5 to 8 feet high, with slight fosses outside each, the inner, 108 feet, and the outer, 250 feet over all. There was a considerable amount of wood and brushwood near this fort in 1655, and some small trees and much brushwood is still to be found in the bogs. In 1816 the first full account of this region by Rev. J. Graham, of Kilrush, in Mason's Parochial Survey, (Vol. II., p. 419), tells of the attempts to replant the district with ash, birch, elm, alder, and Scotch firs. It has an interesting note on the bog trees, there were in early times fir, oak and yew trees, chiefly the two former, which are often of large dimensions, and serve to roof houses and supply material for furniture with the peasantry. Mr. Anthony Nolan, of Ballykett, sold a fir tree to Mr. Paterson for £14 19s. 6d. It was 38 inches in diameter, and at upwards of 68 feet from that part, 31 inches. It was used for a new house, and it is said to have been twice as large (only the sound heart being used) and to have saved Mr. Paterson a cost of £36. The manner of finding such trees in the more western parishes was by piercing the peat with a "tharagher," or bog auger, early in the morning before the dew evaporates, as the latter never lies on the soil above such trees. The auger was only used to ascertain whether the wood was sound or rotten. Whatever be the truth in these assertions, the bogs in Kilferagh and Moyasta are full of stems and roots of bog deal, most valuable for fuel and formerly for light. Driving over the ridgeway the church site of Kilferagh. The old church has long since been levelled, and only the west end of the very late church, built by the

(6) Names of Irish Places, Sec. II., Chapter I.
McDonnells (7) is to be seen. A rather gruesome legend attached to the graveyard in 1868, as I remember hearing with horror from donkey boys in that year, a strange creaking used be heard at night in the graveyard. Two tourists determined to investigate the sound, and being driven to it in the late evening, followed the sound to a dilapidated vault, in which, through a chink, the moonlight enabled them to see two skeletons drawing up their legs and creaking their bones. The more than satisfied seekers after truth rushed, falling and bruising themselves over grave stones, to the car, and drove with break-neck speed to Kilkee, where they were long laid up by the fright. The church has no history, but appears in the Papal taxation as Kelleheheragh in 1302, and Cil fiabra (probably a mistake for Cil fachrach) in 1390 in the O’Brien’s rental. In the 1622 Visitation the Rectory of Kilferagh belonged to the Prebend of Kilrush. The church and chancel were unrepai red, and the Vicarage was vacant, held by William Milsam, a mere layman. There were evidently no Protestants, and clergy could not be got to serve cures with wretched stipends, no congregations, and roofless ruins that had once been parish churches. We may note that “church and chancel” is used in the Visitation, even where the building was a single oblong chamber. In some cases only the nave, others the chancel alone, was in repair, so, perhaps, there was some wooden screen dividing the church where the chancel was not a separate structure. In 1633, however, the derelict church was served by Nathaniel Buckley, the Vicar: it had one quarter and three acres of glebe, but these (doubtless then, certainly in 1641) were withheld by Sir Daniel O’Brien, afterwards the first Viscount Clare. The inapropriate tithes were, however, recovered by the church, being granted by Charles II. to John Roan, the Bishop of Killaloe, by Privy Seal, 1673, and more formally confirmed in 1675 and 1680. The impropriations in the district in 1622 were Carrickgolohy (Carrigaholt), containing Reinmacderig by Sir Daniel O’Brien; Kilcarradan, by same; Kilbeha, by the Earl of Thomond; Kilclohir, Kilerony, Lissen ad furrahmore, Killinagallagh, Bealantalin, or Tormontenan, all by same; Kilcashine, Donogh and Clansha, by Dermot O’Cahan; Karranalongfort, by the Earl; Kilcarrowe, Kil-

(7) Mason’s Parochial Survey, Vol. II., p. 431, it was then (1816) used for worship, but was superseded about 1838 by a new church in Kilkee.
teelin, alias Termonafeerah, also Termonapriora and Moyasta, by the same; worth in all £108 and over (8). Near it are two forts of little interest, called Lissyoolaghan and Lisheanagreany. After passing the ridge, we get a wide view over the Shannon into Kerry. The hill of Knockanore is seen beyond the dark speck of Beal Castle and its great sand dunes, onward to the low cliffs that run from the bold cliff fort of Lissadooneen and the picturesque bays of Kilconly, to the Castle of Leck. Far beyond rise the outline of Kerry Head, and the great mountains of Corcaaguiny, Sliive Mish, Caherconree and Brandon, with its long streamer of cloud whenever the west wind prevails.

We now approach the home ground of Eugene O'Curry, than whom few have laid Irish scholars and antiquaries under a heavier debt of gratitude. One of his earliest contributions to the subject to which his life was so fully devoted has practically escaped the notice of antiquaries. Eugene "Curry" wrote to George Smith, of 21 College Green, Dublin, in August 21st, 1835 (9) (four years before the work done over Clare resulted in the manuscript "Survey Letters") giving his impressions of the scene of his childhood. I can only abstract from his long letter here. He notes (p. 371) the peninsula from Loop Head cut off by a great bog, and its numerous forts from Rath una (Rahoonagh) on the Shannon to Lios macandagha (Lismacadaw) on the ocean, and another line from Carrigaholt through Belleh (Bellia) to Cnoc na ceurthaman (Knocknagarhoon) on the coast being a line of 7 forts in a line of a mile and a half, from Lios mac Fhín, on the river to Lios Fhín, on the bog, in Lisfin townland, but he gives no descriptions or traditional notes. Another line of forts runs from the river, the sixth is Dun Atharrcc, or Lios na fuadh (p. 372) on a ridge, which terminates "pretty abruptly," skirted to W., S. and E. by another little stream. It is an eastern ring, circular, and very low, within a circle; at a radius of 300 feet is another circular mound, 8 feet high on the outside, and about 13 feet on the inside, its mean breadth 8 feet. Between this and the dun is a fosse 20 feet wide, once full of water. Within rises the dun, about 200 feet in diameter, the bank or wall about 7 feet high inside and 20 outside, one large gap or entrance to the east, some appearance of

(8) Diocese of Killaloe. Rev. Canon Dwyer, p. 133; also p. 335.
(9) MSS. R. I. Acad. 14 B. 23.
remains of ruins inside and perhaps subterranean chambers. "I know this well, being born and reared within 40 paces of it."

There are at many spots traditions of "persons slain in combat by Fuad (10) na hadhairche (such as Tuarna Thadhaig Ui lioghaire and Tuam Ceatharnaiccc an chuibrin, and Fuad na hadairche still maintains a respectable and prominent place in the nursery legends, as my bare shins and toes could well attest on many a hard winter night some 20 years ago" (1815). About half a mile east of this runs another line of 4 forts from the river to the bog, they are inconsiderable. A low fort Cor-lios "occupies a little angle by a small but handsome creek now after 14 years absence (since 1819) I write from recollection" (p. 373). About a mile east from Cor-lios you cross a bog, and on its northern verge is "a handsome fort," Rath an nioge, or Lios na faalinge, "a clean, single enclosure," the wall about 10 feet high. It is the principal abode of the good people in this quarter, and various stories of their good and evil acts are on current record.

Kilkee has a fine fort, Lios an chairn (Lisnalegaun) (11), its wall 9 feet high, a plain lios, the floor on a level with the top of the wall. This striking circle remained unknown for ages, until, about 17 years ago, a cow got into it and remained. The owner (p. 374) seeing her on top, went up and found her hind leg stuck in the ground. He could not pull it up, and neighbours came and dug; they "hit" on a flagged floor, with the cow's leg in a crevice. When they released her they found a narrow passage with walled sides and flagged. They found shells and bones and passages in all directions. Near this fort is Lios lumeacain, Lios duin and others. The letter is pasted at the end of the first volume of the Clare Ordnance Survey Letters, and I must confess to have completely overlooked it on making my early notes from that source. It is a great loss to folk-loreists that O'Curry did not tell the nursery tales and local traditions of the home of his childhood. Strange to say, even in his later letters, he was equally reticent, and save in his

(10) Fuat usually means a spectre, but it is the name of a person in the Dind Senchas (Revue Celtique, Vol. XVI (1895) p. 51, who visited the Isle of Truth, and brought back a sod to Ireland on which no false sentence could be pronounced, whence Sliabh Fuat in County Armagh.

(11) See Journal Royal Society of Antiquaries, Ireland, XXXIX, p. 117.
account of Loop Head, adds but little to our knowledge. To finish
the later letters for this parish, we may collect a few notes. They
name Killinny Burial Ground for children and the holy well of St.
Martin in Clare field. The little graveyard at Kilcasheen, near
Moveen, was long disused, but in a great "plague." Eugene
O'Curry's grandfather, Melachlin Garbh O Comhraidhe, who held
Moveen at will from the Westropp's of Lismehane, charitably
employed his workmen, with horses and sledges, to collect and bury
the dead there. I remember sledges in use made of two beams,
meeting in angle over the animal's back, and with cross pieces
below. I do not know if such still exist in Clare. Kildeema churchyard,
near Moyasta, marks the foundation of a St. Dioma, possibly Dioma,
son of Cass, King of Munster, who, early in the Mission of St.
Patrick, founded Kildimo, or Cell dioma, in Kenry, on the south
side of the Shannon, and who died on May 12th, about 480. The
site had, even in 1816, been desecrated and planted as an orchard
(12). The church existed in the middle of the 17th century, when,
after a skirmish with Ludlow's troops, the head of Captain Scaff (13)
was fixed on its gable by the O Cahanes. Kilnamanorha, on the
same creek, was long since levelled. Stations were held, but on no
particular day, at Tobar na mban ortha, its holy well (14). The
names mean church (and well) of the holy women; it lies in Baun-
more, the "Cedramuin bain," or "white quarter," of the "1390"
Rental of the O'Briens.

As to Lios na fuadh, or Dun Athaircc, the name was transferred
to an insignificant fort to N. E., called Lisfuadnaheirk, I was told
(about 1896) that Fuadnaheirk was a horned ghost, but my
informant evidently knew little of this once formidable being. As
I described the fort under its present name, Liscroneen, in the
Journal of the Royal Society of Antiquaries of Ireland (15) two
years since, I need give no lengthy description. It is a very fine
fort, and the deep and wide moat, full of yellow "flaggers" (iris),
when I last saw it, and the steep earthworks, covered with brushwood

(12) Mason's Parochial Survey II., p. 434.
(13) General Ludlow's Memoirs.
(14) O.S. Letters, Clare II., p 353.
(15) Vol. XXXIX, p. 123.
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and low trees, give it an imposing sense of size. The outer ring is 23 feet thick, 5 feet to 6 feet high, and very steep, having evidently been stone faced till modern days; the fosse is 12 feet deep, and from the slope of the banks seems far deeper than it really is (6 feet below the field). It is 18 to 20 feet wide at the bottom. The main ring is 15 feet thick, the enclosure is 144 feet to 150 feet inside, the whole earthwork about 270 feet to 280 feet over all. It lies on high ground with a very pleasant view up the Shannon.

There are two smaller, but noticeable, forts to the west of Liscrona House, named Lismaguine and Lisheencrony; the first, lying in a field near the low grassy cliffs of the Shannon bank, has an unusually deep and wide fosse for its small size. The outer ring is nearly 4 feet high, and 6 feet thick, the fosse is 12 feet deep, over which the inner rises 15 feet, the garth is only 66 feet across. Down to 1898 the rings were covered by huge furze bushes which made the fosse a deep green tunnel; these are now burned and the Liss, seen from the road, gives no promise of interest. There were two huts in the garth.

The second fort, Lisheencrony, has a very curious feature, rare, but occurring elsewhere, a sort of ledge inside the outer ring, with a shallow fosse inside it. Whether this was a fighting platform or was palisaded with a “sonnach” or stakes is not clear. A somewhat similar, but much wider, ridge, available for huts, is at Doonaghwee. Lisheencrony is 93 feet across inside, and about 230 feet over all.

To the east of the line of these forts a few places may be briefly noted. Termon is on the eastern strand of Moyasta creek, the upper end of Poulnishery (or oyster pool), which once yielded abundant supplies of the shellfish, sent in donkey carts far into East Clare. As the name implies, it was part of the termon, or church lands, of St. Senan’s Abbey on Iniscatha. His early “Life” (16) calls it Tracht Termuinn, or the strand of termon. His father held Moylough, or Maghlachar, beyond Kilrush, where two early churches mark Senan’s birthplace, and a place in the “Irros” peninsula. Senan was sent to bring home the cattle there, but when he came to the ford, probably where the Black Weir bridge now crosses the creek, he found the tide full. He went to a neighbouring “castle” or fort, called Dun Mechair.

(16) See Colgan’s Acta. SS., under March 8th.
Macharius, its owner, was absent, and his servants refused hospitality to the weary youth. Senan went back dejected to the creek to find that the tide had ebbed (miraculously, says the "Life"); he passed it, marked a cross on his spear, set this in the ground, and vowed upon it to be a soldier of Christ—an oath well kept. Later on, when the Dun was attacked, the wife and servants of Macharius carried off; and his son killed, it was attributed to the Divine displeasure; but Macharius, the main sufferer, was confessedly absent and blameless, so the "justice" is not apparent to modern minds. Tracht Termuinn is the Tragh, or strand, with which the rental of "1390" (17) commences its survey. As for the Dun it has disappeared, but even in the 17th century, 1622 and 1675, there was a fort quarter, "Carrowenlongford," at Moyasta. Only one other fort name, Rathansika "of the water," occurs.

Querin, an old house, built of Dutch brick by the Vanhogarten family, lies in this angle. We may give a local legend (18). A certain Williamite soldier, John Meade, got lands near Milltown, his cattle were "lifted" one day by a kerne, MacMahon, who, after the break up of Lord Clare's dragoons, lived concealed in a wood near Querin. Meade mustered his neighbours and pursued the robber to his house; this they beset, and commenced tearing off the thatch, but MacMahon would not surrender or come out. At last, throwing prudence to the winds, Meade sprang down into the house and attacked his enemy. A terrible fight ensued, till the robber stabbed Meade in the side with a long sheen and felled him; the wounded man, however, got up and made three despairing leaps, his feet striking a beam on the top of the wall, but he fell back dead, and his supporters were all slain and buried on the Shannon bank near a little creek. Only still-born children and strangers were laid in the little cemetery, which continued in use down to 1839. I presume it is the graveyard called Teampoll Meadhach (Temple Meegh on the maps), to the S W. of Querrin. Temple Meegh was entirely levelled before 1839.

The will of Isaac Vanhoergarden of Querin, dated 1650, is in the Killaloe court wills. In 1680 Thomas Dyneley describes Queren as "a neat box, belonging to Mr. Abraham Vanhogarten, who built it,

(17) See the Hardiman Documents in Trans. R. I. Acad. Vol XV., for this valuable rental. The date is only approximate.
holding it under the Earl of Thomond, to whom it had been granted by patent in 1620" (19). An Inquisition was taken at Sixmilebridge, May 2nd, 1666, relating to this Abraham Vanhogarten. The house was built in the old Dutch fashion, with two stories in its long projecting roof. It is credibly reported that all the timber, bricks, shingles, windows, &c., were brought in one vessel from Holland (20). In his will, in the Prerogative Registry, Abraham describes himself as a merchant of Limerick, and desires to be buried in St. Mary's Cathedral. He left all his estates in trust to "Lawrence de Guer, Lord Commissioner for his Majesty in (?) Frieslande." He cites a former will providing for his wife, which he confirms anew, Sept. 20th, 1665. George Hickman of Ballykett and Jane his wife; Randall Jones of Queerin and Catherine Jones his wife (alias Vanhoegarden, alias Hickman, sister of George), granted to Rev. John Vandeleur of Kilrush, June 23rd and 24th, 1714, for £800, Clone, Carekron (Cahercon), &c., as held by Teige MacDonnell and David Quinlan, the middle farm of Queerin as held by John Scanlan and C. Vanhoegarden in trust, the deed being witnessed by Edward Westby, Maximilian Vandeleur of Kilrush, and Anthony Daxon of Ballykett (21). It was registered in Dublin. Queerin passed to the Burrough family, descendants of the Vanhogartens, who held it down to the last century.

The Rev. John Graham, in 1816, in his valuable account of the S. W. Corner of Clare in Mason's Parochial Survey (22), tells us how "the late Mrs. Borough was grand-daughter of Mr. Vanhoogorț," died lately at a great age, nearly 100 years, "retaining her faculties and a remarkable degree of ability and penetration to the last," and that "The creek of Queerin is remarkable for producing very fine shrimps and some excellent flat fish, and affords a safe harbour for herring boats and other small craft."

One other graveyard must be mentioned as lying on the creek. Kilnagallagh was one of the foundations attributed to St. Senan in the early "Lives," where it is called Cilleochaille, Kileochaille, and Kilnacallye, "very dear to Senan." The older form of the name suggests rather a yew (or oak) wood than a church. It is called Killinagallagh in

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(19) H. A. A. S. Vol. I., Sec. II., p. 188.
(21) D. R. I., B. 14, p. 127.
(22) pp. 427-453.
1615. In the 1622 Visitation, Killingallah, worth £5, was with-held from the church by the Earl of Thomond (that great benefactor of St. Mary's Cathedral and other churches elsewhere.) In 1675 its ruins are noted as "Kilnegallagh," worth 13s. 4d.; here stands an old chapel ruinated." Graham, in 1816: 23), says: "The ruins of Kilnegallagh Church are near Clarefield, in the parish of Kilfieragh; part of the walls remained a few years ago." It was founded for certain nuns, "the Daughters of Noteus," and was the burial place of the families of Cox and Scales, who leased the adjoining farms from Hickman of Ballyket during the last century (from 1816).

It is impossible to pass by Doonaha without some mention, however brief, of the Irish scholars, to whom, in the darkest days of our native literature, the place had been a centre. A few words may also be said on the place itself. Part of the MacMahons' tribal lands for ages, it was free from the imposts claimed elsewhere in the district by the Princes of Thomond. The revolt of MacMahon and his unfortunate parricide son enabled the Government to confiscate the estates, early in the 17th century. In 1622 they were granted to Sir Daniel O'Brien, who, in extreme old age, at the request of his grandson, was elevated to the peerage as Viscount of Clare. In the patent it is called Downagh, alias Downaghy. The lands were seized by the Commonwealth, and duly recorded in the "Book of Distribution and Survey" in 1655; they had the then common feature of dwarf wood. In 1680, Doonaha East and West were held by Abraham Vanhoganart, but a family of Celtic origin were far more closely connected with them; Daniel Lord Viscount Clare granted them, with Lisheen and other lands, to Edmund Morony of Kilmacduan and Poulavullin, or Milltown Malbay, for the lives of the lessee, his wife, Jane Moroney, and their sons Pierce and John. Edmund was bound to build a house 50 feet long and 18 feet high and to plant two acres of orchard. If Lord Clare looked for a reversion of the improved property he was destined to be disappointed. His loyalty to King James led him to raise a famous troop of dragoons, which was, early in the war, nearly cut to pieces in an ambuscade; he fought at the Boyne, and came home to die before the new Government could retaliate. For the second time in the half

(23) Mason's Parochial Survey, II., p. 434.
century all his lands (first confiscated from MacMahon) were
confiscated, this time never to be restored. Margaret, widow of Pierce
Morony, successfully maintained her rights, and her family held the
place for over a century later.

Whether the Celtic family of Morony or the influence of the
MacDonnells of Kilkee, who patronised the dying remnant of the
old “ollamhs” and bards, was to be thanked I have not found, but
a succession of poets is found connected with Doonaha. It could
claim descent from the mediaeval bards, for John Hartney of Kilkee,
one of its first “professors,” had been a friend, and probably a disciple,
of Andrew and Hugh MacCurtin, the last “Ollaves” of Thomond, who
died respectively in 1749 and 1755, and Andrew himself was at times
befriended by the MacDonnells of Kilkee. I have given a brief ac-
count of these scholars in telling of their native places, Kilshanny and
Kilmacreehy in these papers (24). Hartney had a friend, Seaghan
doh Ornda, or John Hore, of Kilkee and Cloonena, a poet, who died
about 1780, and he and Thomas Meehan, a schoolmaster in Ennis,
kept up a close connection with the Doonaha-guild. The Penal Laws
were relaxed, and the Corcavaskin “Meistersingers” had nothing to fear
from the Government; two other schoolmasters, Anthony O’Brien and
John n h Aodh, or Lloyd, attained some local fame. The latter wrote
an interesting and quaint, though rather inflated, little history or tour in
Clare in 1778 (25). It was enlivened by panegyrical poems of his
friend Thomas Meehan, and is the first topographical history (so to
speak) of the county, and the first “Tour” since the partial one of
Thomas Dynclcy in 1680. Lloyd was a tolerated dependent of several
of the Clare gentry, but his trying and wandering life tempted him to
drink and forget his woes, and he was found dead on the road. He was
well known to Owen Ui Chomraidhe, Eugene O’Curry’s father.
Malachi, another member of the O’Curry family, was pupil of another
of the “school”; Peter Connell, of Carna, was a poet who wrote be-
tween 1806 and 1818, others of the guild were Conor O’Doherty, a
schoolmaster, Thomas Madigan (Eugene O’Curry’s friend), Michael
Hanrahan, living 1820 in Kilrush, and John Chambers, of Ross. In
some sense Eugene O’Curry, or Curry, as he at first called himself in

(25) “An Impartial Tour in County Clare.”
English (26), was the last and most eminent of the Doonaha school, and he had at least the privilege of seeing the dawn of the revival of Irish learning, for which the previous obscure, poor and humble men struggled and laboured in its darkest hour, without hope or reward. Their little work, not then esteemed by the rich and educated, is likely to be held in remembrance (when many a pretentious work is ridiculed or forgotten), as a labour of self-sacrifice and loyal love deserves always to be held.

There are two defaced ring forts among the scattered houses of the village, and several lesser house rings, one at the cross road leading to Liscrona, with such steep banks as evidently prove it to have had stone facing in very recent years. Another small ring, farther westward, had a souterrain. Lisheen, or Lisheenfurroo, though of little size or interest, is a conspicuous object, from its position on a rising ground. Lis-madine, a low ring with a fosse, also lies to the north of the road. All command a wide view of the Shannon Estuary and the opposite field chequered shore of Kerry beyond the waves.

Kilcroney Church, standing close to the river, not far to the east of Carrigaholt, is one of the few churches of the Idrus in any state of preservation. It is, however, not very old, a rude plain oratory, with high gables. It measures 17 feet 4 inches by 12 feet inside, and has no ornamental features; the east window light has a round head, rudely arched, the splay arch is pointed, the two south windows have been destroyed, and the west doorway has a thin flag lintel, with a flat relieving arch above it. However, as seen from the road, the unusually high walls (proportionately) and gables, and the primitive-looking openings give it a deceptively early appearance. Round it is crowded a small burial ground with vaults and graves, once unenclosed and only recently railed in from the field. The ruin has no ecclesiastical record or tradition. It first appears in the O'Brien's rental of "1392," Cil Croine. It had a well, Tobercroyne, in the graveyard, reputed as holy, but little reverenced. The constituent name is very prevalent in the neighbourhood, where we find Liscrona, Liscryn, Liscreene and Lisheencroneen forts, it may be of some secular founder. Its appropriation by a layman, the Earl of Thomond, suggests that it was Abbey land, probably belonging to the termon of Iniscatha. The Earl held it in 1622, in the Visitation of which year the Bishop of Killaloe notes it as among

(26) Irish speakers then considered it correct to drop the prefix when using their names in English documents; it was not (as some have supposed), an attempt to conceal their nationality.
KILCRONY CHURCH, CO. CLARE FROM N.W. [T. J. Westropp.]

KILCRONY CHURCH, CO. CLARE, FROM N.E. (T. J. Westropp.
(Carrigaholt in the distance).
the improper lands and worth £5. It can hardly be older than the end of the 15th century, and might well be of the following century. Mr. Graham in 1816 notes it as only remarkable for being the burial place of the Morony family, whose head, the late Andrew Morony, of Dunaha, was won to the Established Church by the late Rector, Dean Coote (27).

The only object of interest between it and Carrigaholt Castle are certain earthen forts. The principal Lissaphunna or Lissyhunna, the (cattle) pound fort, recalls the section of the ancient Irish Law Code, the Senchus Mór, which provides for impounding cattle and keeping them in forts in dark nights, and the heavy cattle tributes, 1,200 cattle, besides cows, wethers and sows claimed from the Corcavaskin in the Book of Rights. The fort had an outer ring, a ditch 8 feet deep in places, full of water-loving plants, with a ring 5 or 6 feet high and 12 feet thick on top and 14 feet over the fosse. Another liss of low broken mounds, probably the bawn of its stronger neighbour, lies about 80 yards to the east. Near it, an old farmer in the neighbourhood, Mr. Peter Hanahan, when a child, saw his uncle break into a souterrain while tilling the field; it was a deep narrow passage with side walls and flag roof, but it was not explored for fear of offending the fairies. Such beings are still very real in the district, for a house by the roadside, between Kilfiera and Liscroneen, was deserted on their account. So late as about 1895 "things" were seen there, and "a little old man used to come in at night and sit on a sod of turf." The people accordingly deserted their good house, letting it fall to ruin, and fitted up the cow house as their residence. In another house, near the last, weird noises at night terrified the inhabitants into a similar flitting. We need not use such an incident to prove the necessity of education among the peasantry in the country districts, when, in the wealthiest classes and greatest cities, hundreds of willing dupes waste hoards of money on clever impostors, palmists, crystal gazers and spiritualists, despite the constantly reinforced evidences of fraud of the lowest description. In face of such wretched credulity, the honest belief in elemental spirits (even if it drives a family to live in a cow house), is respectable and far less contemptible in the believers. Yet we have known tourists steeped in the more fashionable superstition sneer at those who hold the less hurtful and more venerable one.


[TO BE CONTINUED.]