CARRIGAHOLT (CO. CLARE) AND ITS NEIGHBOURHOOD.

PART III.

KILOCREDAUN TO ROSS.

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

Continued from Page 42.

The triangular district in the S.-W. of Clare, bounded by a line from Carrigaholt to Kilkee eastward, and by the Atlantic and the Estuary to the other sides, is very rich in remains of early times and contains some of the most beautiful cliff scenery in Ireland. It is very regrettable that few people take the trouble to examine its beauties from Dunlicka southward, so if, along with the archaeology, this paper induces a few persons to violate the etiquette of their drivers and see some places besides Ross and Loop Head the time is well spent. The geologist, naturalist, and botanist have fine fields for their respective studies, and the wonder is that one so rarely sees paintings of the glorious rocks and seascapes at Tullig, and southward to Cloghsavaun. Besides a wealth of ring forts and cliff forts, some of which we must briefly notice, and the chiet of which I have described elsewhere, there are a number of church remains, Kilocredan, Kilballyowen (Cross), Temple an Aird, Temple na Naeve at Ross and Bishop's Island, as well as graveyards and church sites at Moyarta, Kilcashin, Kiltrellig, Kilcoan and possibly Kilbaha, Killeenagh, Killinny, and Kilcloher where the prefix may refer to woods, though the last two have Killeen graveyards, and so, very probably, had churches. Besides these there is mention of four castles, but only Dunlicka remains, an ever lessening fragment, and I neither know of any reliable record nor of traces to confirm the allegation of the 1839 maps and Mr. Frost (1) that one stood at Knocknagarhoon. It was certainly

(1) History of Co. Clare, p. 91.
only a telegraph tower of which I saw the foundations dug out for road mending in 1908. I will describe first the churches in order; only Kilcredaun is of architectural interest, and the history of all is of little fullness, so I will deal with it together. Christian history in Corcavaskin, though St. Patrick is said to have blessed the tribes, evidently from Knockpatrick Hill near Foynes (2) commences with St. Senan, accordingly we may place first his disciple St. Charitan the founder of Cil Charitain or Kilcredaun (3) about the middle of the sixth century where appropriately the oldest architecture, though far later than Senan’s days, is still standing. Ross an Aircheal is also mentioned as one of Senan’s churches, but the often-asserted tale that it was founded by his nurse Cocha is absolutely unfounded. In fact St. Cocha, Conchad or Cuinche was nurse of St. Kieran, and her church of Rossbenchoir lay on “the eastern ocean” not the western as stated by Archdall and Dwyer (4) who took little if any pains to verify the statements of their predecessors in this matter. After a silence of eight centuries only one church, Kilballyowen or Killmolihegyn, is named in the oft-quoted Papal Taxation of 1302. Moyarta parish had evidently not then been established—the “1390” O’Brien Rental (5) calls Kilballyowen Baile I Eoghanain. The names of the churches in the “1390” rental are Cill beiteach (Kilbaha, Cealla beaga), Cros, Cil caeide (Kilkee), Cil cuirn (Kilcoan?), Gilcroine, Cil fiabra (? fiacra, Kilferagh), and Baile I Eoghanain; it possibly refers to Kilclogher as Oillen (? eillen) Clochair.

The next record of any value is in Edward White’s description of Thomond in 1574, published recently in these pages (6). “The Barony of Moynartha, which conteyneth West Corkewaken and is plowe lands after like rate XXV: Tirlagh Mac Mahowne chiefe in the same; Parishes—Vicar of Moyartha, Vicar of Inyskatty, Vicar of Kybriush, Vicar of Kybairde” Kilballyowen being omitted this time. He mentions Tirlag’s Castles of Carighowly, Moyartha, Dunlykil, and Dunscomayn (Dunlicka, and Clonsavaun), the latter being invariably Dunscomayn and Dunsavaun in maps of the same period, probably from the

(4) See under account of TEMPLIENANAEVE infra.
(5) Trans., R. I. Acad., Vol. XV.
or early cliff fort in which the tower stood. The list is the original of numerous less accurate copies, the best known, that in T. C. D. 1584, does not give the churches. Sir John Perrot's composition deed with the landowners on August 17th, 1585, states that "Tirilagh McMhowne shall hold the towe of Moyartie with two quarters" and other lands "as free domain to his house of Moyarte." (7) As both castles of Carighowlly and Moyarta are given in White's list it is evident that Moyarta was a separate castle, but no trace of it remains.

The 1571 Procerations of Killaloe Diocese in the Public Record Office of Dublin (p. 154) give the rectories of Kilfieragh, Kilballyhone, and Moysartagh, unfortunately no source condescends to any details, the names and at most the values alone interested the compilers.

Tho Hardiman Map of 1580-90 (No. 63 MS. 1209 T. C. D.) marks Carrig Hoyle and Kilcolgan (Kilclogher) "the mouth of the Shannon, bringing your wind with you care not for your tyde until you come to Tarburt." Another (No. 2) of the same time marks Loopes Head and Can Leane, Kyllane, Donesuane, Donnellykey, Killegh (Kilkee), Kilcradan and Kilkerdan; yet another (No. 3) gives Kilcolgan, Carrig Hoyle and Tramore (Moyarta Creek). As for the other churches, Kilcashen, a part of MacMahon's estates was granted to G. Earl of Kildare in a patent of May, 1601, but the building is not named.

It is only in Bishop John Rider's Visitation of the Diocese of Killaloe (8) that we get any fuller mention. Kilfieraghe Rectory belonged to the prebend of Kilrush and the church was unrepaired; the Rectory of Kilballyhone, to the prebend of Tomgraney, at the opposite end of the country (a great abuse as it left the parish unserved taking its tithes far away) its church unroofed; the Rectory of Moysartagh, was improper to the Earl of Thomond, its church and chancel were also open to the sky. It had, however, a vicar, Robert Tuisden, who held the prebend of Kilrush (sequestered from a certain student Maurice Lynch) with a long district at least 15 miles long and 7 wide including the prebend of Kilrush, the vicarage of Kilmduan and Moesartagh, the other

(8) Published by Canon Dwyer "Diocese of Killaloe."
parishes in the barony were held by a layman, William Milsam, what
protestants there were we are left to conjecture, they must have been
very few and nearly confined to Kilrush where the service was performed.

In the later returns we find Kilrush served by the Prebendary of
Inniskathy, Thomas Edens, and Kilmacduan by Murtagh O’Considin, a
native and a minister, one that reads the Irish service to the people, and
is of good life, inducted 1620. Kilfierah also had a minister and
preacher of good life and conversation named Peter Ellis; Kilballihon
had a minister and native, Dermott O’Harney, who had been inducted
recently in April, 1622, while Moiffartah was under Peter Ellis. The
list of lands and their lay “deteynors” shows how the greedy courtiers
and adventurers were fed out of the spoils among them, we need only at
present note the church sites Kilcarradain, Kilbehah, Kilclohir, Kilcrony,
Kilcashine, Kilquih or Kilkey, Killinagallah, Terrmontenan, Kilfierah,
Kilcarrol, Kilmacdonan, Kilteelin or Termonfeeragh, Kildeima, Killiny
or Kilfinny held by Sir Daniel O’Brien, the Earl of Thomond, Dermot
O’Cahan, and Owen O’Swiny of Kilkee, but chiefly by the Earl.

The Roman Catholic priests about the same time were Teig Owen
of Moiffartah, and Mahoon e Jurcan of Kilrush. The Bishop of Killaloe
says that no ancient registers had been preserved, so even in 1622
material of the older history was lost. Abraham Holt, Clerk, was vicar
of Killard and Kilfierah since February 3rd, 1619 (1620).

The Visitation of 1633 (g) gives Thomas Heaton, preacher, as
prebendary of Inniskatty at £60 per annum, Murtagh Mac Considen,
as vicar of Kilmacduan and Kilmihill, he could read Irish, and his salary
was £10 a year; Nathaniel Buckley, as vicar of Kilfieragh at £8, and
Francis Menerell, as vicar of Kilballihone, with no stated salary, he also
held Moyfarta at £10. Murtagh Mac Considine “in re literaria
studiose” had been ordained deacon in 1617 and priest the following
year, his chief living was Kilmihill, so possibly Kilmacduan was still
derelictt: Menerell was ordained in 1633 in Ardfert when the living of
Moyfarta was resigned by Nicholas Bright (who was also incumbent of
Drumcliffe or Iconnagh and could scarcely have attended to so remote
a parish), he was appointed to the same and Kilballyhune. Buckley

(g) Also published in “Diocese of Killaloe.”
KILCREDAUN CHURCH—EAST WINDOW.

KILCREDAUN CHURCH, CARRIGAHOLT.
was a Master of Arts, ordained a deacon by the Bishop of Peterborough and priest by the Bishop of London in 1619. The whole report is a monument of the pains which the energetic Bishop Rider took to instil some reality into the work of his diocese with its endless nominal curés and ruined plundered parishes.

The history after the civil war is hardly as full and certainly as uninteresting, throwing no light on the condition, spiritual or social, of the people in this remote corner of Ireland, so we can without further study turn to the ruins of the deserted churches.

KILCREDAUN CHURCHES. (O.S. Map 72.)

Few that have ever visited the little "place of prayer by the river," commemorating an obscure monk of the 6th century, have failed to feel the charm of the ruin and its situation to a degree often unexcited by more elaborate fanes. The rich marsh vegetation around it; the wide blue estuary of the Shannon, with its dominant landmark the round tower of Iniscatha, and rarely a sail to break the expanse of the waters; the "rooky wood" and tall tower of Carrigaholt, the gnarled little wood near the church, a pleasant feature in that nearly treeless country, form a quiet, but pleasing setting to the weather-beaten, lichen-covered little church. It is probably of the later 10th or the 11th century, though the carved head of the east window may well be of the 12th century, and an insertion, but pre-Norman. The oratory faces E.S.E. and measures 23 feet 7 inches by 15 feet 6 inches inside, with walls 27 inches to 28 inches thick, and of good irregular masonry, unlike that of other ancient buildings in the Irsus which are made of tile-like flagstones. The east window has a neat semicircular splay arch, steep sill and inclined jambs inside; it is 6 feet 6 inches high, and from 45 inches wide below to 33 inches at the slight impost of the arch, the jambs being 4 feet 6 inches high. Outside it is less perfect, the lower jamb stones have been weathered or broken away, but enough remains to show the plain, neat mouldings to either side running round the semicircular head, which is scooped from a single block of stone decorated outside them with an ornament, budding into spirals and scrolls, very similar to that on some on the bases of the columns in the choir arch of St. Saviour’s at Glendalough, County Wicklow. Only one original
block remains in the south jamb, for the window has evidently been repaired. The south wall has a plain lintelled slit with oblong splay near its eastern end. Westward from this, the wall facing and the S.W. angle are much broken. Inside is a plain cornice of two layers of shore slabs evidently later than the main building. The west door is 3 feet 2 inches wide, and defaced, but it had a round arch of gritstone with a reveal. The gable has been widened by an edging of flagstones.

The ancient burial place of the McDonnells, of Kilkee, and now of Newhall, it is crowded with burials inside; in 1839 it was still called Teampul Sheorlaí from a Charles McDonnell, who had been buried there in 1773, but I did not hear the name at any of my visits from 1896 down. The church lands of Kilkarradain were held by Sir Daniel O'Brien in 1622, and were worth £5, half of what certain parishes in Clare were then valued. The Castle Founders List in the British Museum says that Kilcreddaun (No. 11) was founded by Senan Mac Richard (10) a curious corruption for the name of its founder—Abbot St. Senan Mac Geirrchin. Thomas Dineley calls it Kileardane in 1681, and about the same time the “1675” Survey gives “Kilcorrydane, or Kilcreddane; here stood the old walls of a chapel ruined. Sir D. O’Brien held it in 1641.”

Near it, to the south, is the large vault of the Burton family, of Carrigaholt, standing detached from the older cemetery.

Ascending a long ridge to the south, we reach a conspicuous little church, smaller, later, and ruder than the last, and called from its high position “Teampull an aird.” It is held in no respect and is a filthy cattle shelter at present, but it has a beautiful view across the estuary to Kerry Head. There is no burial ground attached or any tombstones. The edifice is poorly built, and only 23 feet 2 inches by 11 feet 6 inches inside. The east gable has split near the S.W. angle, and may soon fall; it has a plain, oblong, lintelled window slit, with a splay 5 feet wide. The south window is more defaced, but is like the eastern, and there is a plain ambury. Farther west is the south door; it is now defaced, but was pointed and its blocks lie inside the church. The walls have a cornice of three layers of slabs, with a water table, and there are remains of the piers of a small bell chamber on the summit of the west gable.

(10) See edition published by Mr. Standish Hayes O'Grady in the Museum Catalogue of Irish Manuscripts.
Not far away, in a rocky cleft on the shore, is the holy well of St. Charitan, Tobercredaun. There were the usual offerings of china, etc., when I last saw it in 1896, and rags, which, as there is no bush or tree, were held in their place by shingle. Graham describes it in 1816 (11)—"There is a well in one of the cliffs here dedicated to Credan Neapha (Naomh) 'the sanctified Credan'; it is remarkable for curing sore eyes and restoring rickety children to health, on which account great numbers of people resort to it from all parts of the country in summer. It is said to have a circular motion like a whirlpool, the rapidity of which is considered as a measure of its efficacy on those who use it. The tide comes near this well, but never so far as to profane it by any 'intermixture of its bitter waters.'"

Westward from the ridge and lighthouse is a denuded rock shore of very remarkable appearance, being cut into deep parallel furrows like gigantic wheel tracks. The estuary is often frequented by numerous seals and porpoises, the gambols of which, near the shore, add considerably to the interest of a rest on the steep sloping rocks near the lighthouse. I have seen up to 25 porpoises often close to the shore while I was bathing, and have wondered how many died when the ancient annalist (12) spared a line to record their slaughter, even amid the terrible human bloodshed of the early Norse wars in 827, "a great slaughter of sea hogs on the coast of Ard Cianachta (Ferrard, County Louth), by the foreigners."

Moyarta Churchyard and Forts (O.S. Map 65).

When Moyarta Church was built and to whom it was dedicated seem utterly forgotten; the parish does not seem to have existed in 1302, so we may conjecture that some time in the later 15th century, when the Castles of Moyarta and Carrigaholt were built, the church may have been built and a parish carved out of Kilballyone or Kilfieragh for its support.

The building had been levelled before 1816, the only fact of interest in the site was that it was built on the platform of a circular flat-topped fort, 7 or 8 feet high, and that the older tombs lie on it.

There are some traces of a shield-like annexe, a lower platform, nearly obliterated by the burials, but the main fosse is steep sided and well marked. None of the tombstones are old, the one so emphatically named by Graham (13) as possibly of an illustrious foreign guest at Carrigaholt Castle proves to be of a certain Margaret Contee, wife of Con Scanlan, who died Nov. 9th, 1794, aged 23. The MacMahons, O'Cahans and O'Honeens buried in the graveyard. An ancient bell was found in its enclosure a few years before 1816, but it was sent to Limerick and sold.

There is no trace or tradition (as we saw) of Moyarta Castle. At the foot of the hill, or rather the gently rising ground from which the graveyard commands so wide a view of the river, is an earthen ring fort of some importance with banks 8 feet to 9 feet high outside, and some trace of a fosse to the north, golden with iris. Two low rings lie due east and west from the graveyard and a far larger one in Moyarta West, a greatly defaced and furze-grown earthwork, on the slope to the west, is 350 feet by 250 feet over all; it was entire in 1839. Lissyhunna, which I have already noted, is not very far away to the N.-E. In fact the whole valley from Lissyhunna westward so abounds in these remains and all are so much of one type and usually of even closely similar dimensions and featureless that (though I have recorded many and all should be noted, even if the descriptions are not published) there is little to be gained in doing more than giving their number and position. It is a striking fact that from 1839 to 1900 one fort has been destroyed for every two years, as appears by the maps. Can nothing be done to preserve the more noteworthy and a few of the best preserved commonplace examples for future years? The ignorance, or laziness, of those conducting recent sales has led to constant returns of "ancient monuments—none" being made where such actually exist on the land. This and the base greed of certain tenants (an increasing band) who want compensation when "monuments" are about to be vested, has largely frustrated the wise intentions of recent legislation and will when irreparable loss has taken place brand the unworthy apathy and selfishness of our generation in western Ireland as it certainly deserves.

We now drive up the stream valley westward, unfortunately, as the land is highest at the cliffs, it is long before we get even a glimpse of the sea, but the view is wide and bright in May and June, the wild flowers and splendid masses of maroon, russet and green budding osmundas brighten our journey.

To the south, and close beside the road, about a mile from the village bridge is the large rath of Rahona, partly levelled. The banks are from 3 to 6 feet high, it is oval and measures 250 feet across N.-E. and S.-W., and 200 feet in the other direction, the shallow fosse is kept marshy by a little stream flowing down the slope. Mr. Frost (14) derived its name from "Rath" and "Sonach" (a ring palisade or abattis), but this word makes the phonetic form "tunna," not "onna" or "ona." The records also yield no trace of the "sonach" being Rahona "1390," Raahaneghes 1622, Rahone and Rathona in "1675." On the opposite side of the depression are three fairly conspicuous furzed earthworks. The eastern and smallest has a fosse and rings, 700 feet westward is a similar larger liss, about 130 feet across, and still farther westward, near the cross road, is a slightly raised grassy fort, Lissagreenaun, another example of the curious duplication, Caberdoon, Lisdoon, Lissatunabhagh, Lissamota, Lissateaun, Cahirlis, Lissaraha and so forth found frequently in Ireland. "Grianan" passed from its strict meaning of "sunny house" to the earthworks. The ancient poem on the entrenching of Durrow Monastery in King's County notes a "grianan" in the high mounds to the N.-W. of the "Sine" where the Castle and mote now stand. The Griannans of Ailech and Craglea have also outer rings of earthwork. Christopher Peyton mentions "the Griannans of Aughinish" Island near Foynes in 1586 a group of lisses.

Lisnagreeve and Carrownawealawn (sea birds' quarter) are two large and fine forts described by me, at some length, recently (15) the first is 200 feet across, the second has two enclosures, with mounds and fosses of imposing size.

(14) Clare Local Names, p. 60.

EARTHWORKS NEAR CARRIGAHOLT.
KILBALLYOWEN CHURCH (O.S. Map 65).

Passing the village, named now, as in "1390," Cross, probably from some monument marking the eastern bounds of the church lands—we see beside the road at the summit of the ridge a long dark building with lofty gables, the Church of Kilballyowen (16). It derived its name, as we saw, from Baile I Eoghanain and that from an old family of the district, confused with the O'Honeens, an entirely different name. To the north-west we now overlook the fine cliffs of Tullig (too little known to visitors, but one of the finest reaches of that noble coast) and the mounds of the great headland fort of Dundoillroe to far out into the Atlantic. Southward we see all the Shannon estuary from Scattery and Beal (if not from Tarbert) to the sea, save where the ridge of Rehy shuts out a portion, rising as it does abruptly for 386 feet above the river shore.

In 1839 a building called "the friary" lay to the north of the road, 600 feet eastward from the church, opposite to the end of the long eastern fence of the field in which the graveyard lies. It has long disappeared, and strange to say the recent maps mark its site in 1899 at a spot in the old glebe 200 feet from the church, and 700 westward from the site given by the older maps when the building apparently still remained, no traces now exist at either place.

The church is without a known patron, and is surrounded by a village of plain flagstone vaults, being itself built neatly with these tile-like stones, with occasional larger slabs. It has the usual plain bell chamber, covered with a flag, on the summit of the west gable. The building is of the plainest description and, save for the belfry and—-the long narrow slit in the east end, seems featureless as seen from the road. The side walls have on their inner faces slab cornices, above each is a row of 27 simply rounded corbels for the roof beams. The building is 76 feet 6 inches long by 21 feet wide inside, the walls about 3 feet thick and entire; of its features, the east window is a long narrow slit 7 inches wide with a bold splay 4 feet 6 inches wide, a slight ledge projects inside the top of the light, but the splay has a very slightly arched head. A smaller, but closely similar, loop and splay are in the south

(16) There is a good description in Ordnance Survey Letters, Co. Clare, (R.I.A., 14B 24) p. 68.
TEAMPULL AN AIRD CHURCH.

KILBALLYOWEN CHURCH.
wall, near the east end, and a third window farther westward, still farther on is the south door, plainly pointed; the whole, like Teampul-an-Aird, dates about 1500, or even a little later. No part seems as old as 1302, when (in the Papal Taxation) it is first mentioned as "Kellmolihegyn" cil bhaile Eoghain.

Graham describes it at, for him, unusual length in 1816 and adds an interesting fact—"Here are the remains of a baptismal font which has been broken, but on each side of the square pedestal which supported it are figures not inelegantly sculptured; but only two of them remain perfect, one of these is a human figure, bare-headed, with a staff or crozier in his hand; and the other a tree, with two projecting branches." (17). The Ordnance Survey Letters repeats this description, Canon Dwyer follows them, only adding the conjecture that the carving was intended to teach the need of the fruit of good works in the baptized. I vainly sought on three occasions for the carving and inquired with equal ill success as to whether it was known to exist or to have been removed by anyone.

**TEMPLENANANEVE, ROSS. (O.S. Map 64).**

Reserving the cliff forts for a later part of this paper I may, however, give a few notes on the place names. Feadar seems to imply the former existence of a wood or the high ground, now too storm-swept to allow even a bush to grow there; Kilklocher, translated "Wood of Shelter" by Dr. Joyce, is the Ollen (? Gollen) clochair of "1390" evidently a stone-name like the clochans in this parish; Rehy, ramhill, was "Reiche" in "1390" (18), it was divided into Rehygarrane and Rehygadrien in "1575" (19), and Thomas Dineley, in his sketch of 1681, calls it Knockray; Trusklieve, the high track below Knocknagaroon, was "Trosg Sliabh" and Fodry (soddy place), Fota in "1390."

St. Senan is stated in his early life, given by Colgan under March 8th (20), to have founded the Church of Ros-an-Airchee in Corcavaskin, which, as we saw, has been confused with St. Cocca's Church of Rosbenchoir on the opposite coast of Ireland. The Church of Ross is

(17) Máson’s "Parochial Survey" vol. II., pp. 431-432.
(18) The O'Brien Rental usually dated 1390. Trans. R. I. Acad. vol. xv.
(19) Survey at Edenvale p. 32.
(20) Acta Sanctorum Hibernice.
however, not recognised as his, but is called locally Templenanaeve, or, more correctly, "Teampul-an-Naombar-Naomh," the Church of the Nine Saints. It is a low and shapeless ruin, looking rather like a ruined cabin than like a church as seen from the road, and stands on the edge of what was once a marsh, on the opposite side of which is found the site of its companion church, Kilcoan or Kilquane.

As usual, Graham, in 1816, is our earliest authority. He notes it as "near the natural bridges, on the remote and wild bay called by this name." It was 30 feet long by 15 feet wide, the eastern end had fallen inward and the altar was rudely rebuilt. In fact the little oratory is 34 feet 6 inches by 15 feet 6 inches wide, and is a most venerable looking, weather-stained ruin, with some large stone work which probably is the only trace of the older church. The south door was defaced before 1838, it was pointed outside, but all that face is gone, and only the large flat lintel of the inner part remains. The only other ope is the south window, a plain, oblong slit and splay, near the east end. A carved corbel with a human head lies on the altar, it was probably an ornament of the collapsed east gable and is described by Graham as "a graven image of limestone" lying on the altar. Beside it there is now a somewhat flat shingle stone into which a saucer-like hollow has been ground. The tomb of "the nine saints" is a kerbing of blocks filled with earth and stones and one small rude cross at the south end, the greater length lies north and south. The church probably continued in use during the stress of the penal laws, but the graveyard, which was a favorite burial place, had (Graham says, in 1816) been disused for over a century on account of a miraculous occurrence. A body, which had been buried there, was found above ground and continued to revisit the glimpses of the moon every time it was re-interred, till the people of the district got alarmed and took it to another graveyard (21).

Graham mentions Kilcoan (22) Church as demolished, but its remains had been "some years ago perceptible." He says that Coan was the survivor of the nine saints, but, having fallen into mortal sin.

(21) A similar tale is told of Torry Ireland, Co. Donegal, and an ancient version relating to the same place is found in the Leabhar na hUidhre before 1100.

after their deaths, he was not laid with their bones. He must evidently have made an edifying repentance, for his burial place was reverenced, and a church and cemetery existed there. The site is now barely known, and all trace of any building there has disappeared. As I noted, only unfenced killeens, hardly ever used for burial, mark the probable sites of the churches of Kilbaha, Kiltrellig, and Kilclogher. The modern Roman Catholic Church at the first place has a very curious relic of the days when the landlords’ power was nearly absolute, and the shadow of the Penal Laws had not yet followed their reality. It is a sort of movable oratory and altar of wood which could be rapidly removed from place to place to shelter the priest at the service, for the landlord would not allow a site for the chapel. It is so curious, and I think unique, as to be worthy of illustration. The late Mr. Marcus Keane does not describe the ruin in “Towers and Temples of Ireland” (23). Probably it was too poor to be attributed to the skilled “Cuthite” architects. He, however, gives the legend (really referring to the “eastern ocean” church of Rossbenchoir) of how St. Ciaran “used to go to the sea rock that was far distant in the sea, while his nurse, i.e. Cocca, was without ship or boat” (24). A stone, the writer adds, was shown at Kiltrellig, on which the saint used to sail round Loop Head to and from Ross in evidence of his superior sanctity.” Though such legends are not unknown in Ireland (notably at Ardmore, Co. Waterford) the suspicious mention of St. Ciaran suggests that it was inspired by some learned follower of the mistake made by Archdall, and the subsequent followers of his “blind leadership.” Otherwise it may have been given (as too often occurs to incautious persons) in response to a leading question out of politeness and a benevolent desire to please the querist. Canon Dwyer (25) as usual, follows his predecessors and adds no original observation, although he knew and admired the place and its surroundings.

There is greater likelihood that the visitors to Ross may not be shown the ruin than that they may see it and not be told of the natural bridges, so long a place of tourist resort. Nevertheless, it is well to

(23) P. 376.
mention those wonderfully regular, natural edifices across a long creek, L-shaped in plan, a collapsed cave. Persons who have only seen Bartlett's wonderful engraving, so exaggerated in drawing and of such impossible perspective, alone can be disappointed by the lowness and comparative smallness of the bridges (26). The large blocks of rock thrown up on the low cliff near them are said to have been washed up by the tidal wave after the frightful earthquake that destroyed Lisbon.

[I am indebted to the kind permission of the Royal Society of Antiquaries of Ireland for the plans of forts used in this paper, and to the Royal Irish Academy for the view of the exterior of Kilcredaun Church.]

(26) Scenery of Ireland.