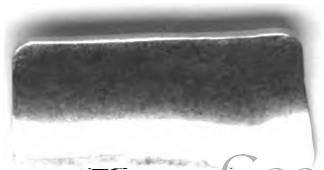




Monasticon hibernicum

Mervyn Archdall





THE CATHEDRAL OF ST. JOHN THE BAPTIST, LONDON.
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MONASTICON HIBERNICUM:
OR,
A HISTORY
OF THE
ABBEYS, PRIORIES, AND OTHER RELIGIOUS HOUSES
IN IRELAND;

INTERSPERSED WITH

*Memoirs of their several Founders and Benefactors, and of their
Abbots and other Superiors,*

TO THE TIME OF THEIR FINAL SUPPRESSION.

LIKEWISE,

AN ACCOUNT OF THE MANNER IN WHICH THE POSSESSIONS BELONGING TO THOSE
FOUNDATIONS WERE DISPOSED OF, AND THE PRESENT STATE OF THEIR RUINS,

COLLECTED FROM

*English, Irish, and Foreign Historians, Records, and other Authentic Documents,
and from many Curious and Valuable Manuscripts.*

WITH

ENGRAVINGS IN GOLD AND COLORS OF THE SEVERAL RELIGIOUS
AND MILITARY ORDERS,

And Maps and Views Illustrating the History.

BY

MERVYN ARCHDALL, A.M.,

Member of the Royal Irish Academy, and Chaplain to the Right Hon. Francis-Pierpoint Lord Conyngham.

Edited, with Extensive Notes,

BY THE RIGHT REV. PATRICK F. MORAN, D.D., LORD BISHOP OF OSSORY,
AND OTHER DISTINGUISHED ANTIQUARIANS.

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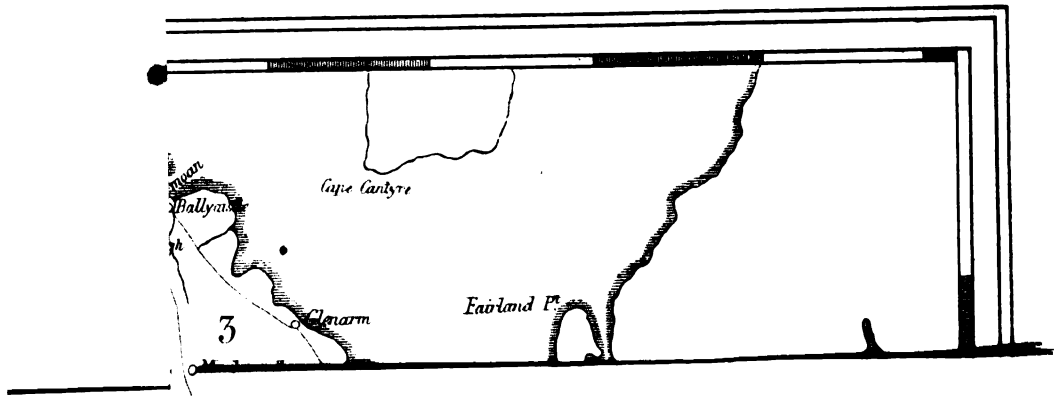
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MONASTICON HIBERNICUM.

[N. B.—THE TEXT OF THE “MONASTICON” IS TAKEN VERBATIM FROM ARCHDALL :
THE NOTES MARKED WITH NUMBERS ARE ADDED BY THE EDITORS.]

COUNTY OF ANTRIM.

ACHADHDUBTHUIGH, in Magh-li, a small territory near the river Bann ; St. Goar, or Guar, the son of Colman, who was surnamed the Big, to distinguish him from another St. Goar, the son of Lasrenn and named the Little,¹ was abbot of this ancient monastery in the seventh century, and is still the patron saint of it ; the festival day is held on the 22nd of January.²

This place is now unknown.

Achadhnacill, a church in Dalrieda;^b it was formerly known by the name of Achadhcinn, or Achadhkind,² and was built by St. Patrick, who appointed one of his disciples, St. Cathub, the son of Fergus, abbot ; he died April 6th, in the year 554.^c We are told, in M'Geoghegan's annals, that at his death this saint was 150 years old.

Now unknown.

^a *Act. sanctor.* p. 223. ^b *Dalrieda comprehended the N.N.W. and part of the S. of the county of Antrim.* ^c *Act. SS.* p. 192.

¹ The name of St. *Guaire Mor* appears in the “Martyr. of Donegal” on 22nd of January :—“Guaire Mor, of Achadh-Dubhthaigh, on the brink of the Lower Banna. He is of the race of Colla Uais, Monarch of Ireland.” The feast of St. *Guaire Beg* is marked on the 9th of January :—“Guaire Beg, of Achadh-Dubhthaigh, in Magh-li, on the banks of the Banna, on the west side between Loch Neagh and the sea. He is of the race of Colla Uais, Monarch of Ireland.” The Genealogy of St. *Guaire Mor* is thus given by O'Clery :—“Guaire Mor, the son of Colman, the son of Fuachtaighe, the son of Fergus, the son of Laoghaire, the son of Fiachra-tort, the son of Colla Uais.” St. *Guaire Beg* belonged to the same family, being “son of Laisren, the son of Fergus, &c.” The *Leabhar Breac* states that “the two Guaire are commemorated in *Magh-Lii*” (fol. 4, b) ; and we learn from O'Donovan's “Hy-Fiachrach” (p. 312), that the territory of *Lee* belonged to the king of Dalraidhe, and was situated on the west side of the river Bann. It is the modern *Aghadowey*, in the County Derry.

² Colgan (Tr. Thaum. p. 182, n. 195) mentions the church of Achadnacille, “Ecclesia hodie vulgo dicta Achadna-cille,” as being in the territory of Dalriada. It was situated at *Aughnakelly*, where there is still a very ancient burial place in the townland of the same name, not far from the southern boundary of Kilconway. The feast of St. Cathub, bishop, the son of Fergus, is marked on the 6th of April in the “Martyrologies of Tallaght and Donegal.” Colgan conjectures that he was the same as “the priest Cathbad,” who is mentioned among the disciples of St. Patrick (Vit. Tripart. part 2, chap. 130), and who gave his name to *Loch Cathbadh* in Dalariada. See Lanigan's remarks on this matter, “Ecc. Hist.” ii. 102.

Antrim, from which the barony and county is named, is a market and borough town, sending representatives to parliament, and is variously written by our ancient writers.³

Durtract, a disciple of St. Patrick,⁴ founded an abbey at Aondrium, or Entrumia.^d

^d *Trias Th.* p. 265.

^e Antrim, in our Irish writers, is generally known by the name *Oentraib*; sometimes, too, as in "Annals of the Four Masters," at the year 1490, it is called *Ændruim*, i.e., "the one ridge." In Latin writers we find it styled *Oentreb*, *Ændromia*, *Introia*, *Antroia*, *Æntroia*, &c. Much confusion has arisen from the similarity of the Irish name with *Oendruim*, or *Nendrum*, situated on Strangford Lough, in County Down. The following notices of the Church of Antrim occur in our early Annals:—

A.D. 612.—"The rest of Fintan, of Oentreibh, Abbot of Bangor." (Ann. of Ulster and Four M.) The Annals of Clonmacnoise call this saint "Fintan of Intreive," and mark his death in A.D. 613. Tighearnach mentions him under the same year, as "Fintan of Aentruium."

A.D. 722.—"St. Flann of Aentrebh, Abbot of Beannchair, died." (Ann. F. M., Ulst., and Tigh.)

A.D. 822.—Bangor being plundered by the Danes in this year the relics of its holy founder were translated to Antrim. The Ann. of the F. M. preserve a quatrain, composed by St. Comghall, in which he predicts the desecration of his shrine:—

"It will be true, true,
By permission of the supreme King of Kings,
My bones shall be removed without defect
From beloved Beannchair to Aentrebh."

A.D. 877.—"Muredhach, son of Cormac, Abbot of Cētraibh, died."

A.D. 941.—"Cebach, son of Bec, lord of Dalaradia, was slain in Cētribh by his own tribe."

A.D. 1018.—"Antrim spoiled by Fermanach."

A.D. 1030.—"The men of Tyrone destroyed the ships of the O'Longsy (*O'Lynch*) in the midst of Antrim."

A.D. 1096.—"Flann O'Muregan, superior of Aentruih, died."

A.D. 1147.—"Roscrea and Cētraib were burned." (*Reves' Eccles. Antiq.* of Down and Connor, p. 278.)

The glosses of the Feliré of Ængus, in the *Leabhar Breac*, at the 31st July, give us the following quatrain on the number of religious in Antrim and other monasteries:—

"The nine hundred of Beannchoir, the six hundred of Oentreibh,
The five hundred of Conaire of the Contests;—
It is for Moedoc, it is for Choemoc, it is
For Comgall."

And it is added, "Mac Carthaigh Coir was soul-friend to them after Comgall."

One of the most interesting monuments that now remain connected with Antrim is its round tower, which is about half-a-mile from the present town, and is one of the most perfect in Ireland. Over the lintel of the entrance may still be seen the beautifully-sculptured cross of the original building. See a drawing of it in "Ulster Journal of Archæology," vol. iii. p. 32.

^f Colgan, "Tr. Thaum." p. 265, thus mentions this disciple of St. Patrick:—"Durtractus, de Ændroim, frater S. Dichuonis." O'Clery, in his "Book of Genealogies," traces the descent of these two saints from Fiatach Finn, Monarch of Ireland: "Dichu, of Sabhall, and Durthact of Caondruim, the two sons of Trichim, son of Fiec, son of Iomchada," &c. In the margin is added, "Durthact at Liathdruim on 16th May." In the "Martyrology of Donegal" at that day we read: "Duthract of Liathdruim. I think that this is Durthacht, son of Trichim, of Caon-druim, brother of Dichu, son of Trichim, of Sabhall, who is of the race of Fiatach Finn, Monarch of Erin, and I suppose that it is at Tara, or near Tara, he is honored, for Liath-druim and Druim-caoin are names of Tara."

A.D. 493, or 496. The abbot St. Mochays died the 23rd of June.^a

638. Cridan died at Indroim in Ulster.^f

642. The bishop of St. Cronan died on the 6th of January.^g

658. St. Cumineus, bishop of Ændrom, died on the 1st of July.^h

679. Died the abbot Maney.ⁱ

746. Died St. Moelimarchar, bishop of Ectrumensis.^{6k}

766. Died St. Failbeus, abbot of Erdamensis.^l

Ardmacnasca, on Lough-Laoigh.^{7m} Laisrean, the son of Neasca, and abbot of Hy, was founder and abbot of this abbey; he died the 25th of October, about the year 650, and is patron of the place.ⁿ

Ballycastle stands on the sea-coast in the barony of Carye; to the east of this castle is an ancient building, called the Abbey, of which we cannot find any account. In a chapel in this abbey is the following inscription:

In Dei Deiparæque Virginis honorem, illustrissimus ac nobilissimus dominus Randolphus M'Donnell comes de Antrim, hoc sacellum fieri curavit. An. Dom. 1612.^o

Boithbolcain,⁸ a church near Connor, founded by St. Bolcain⁹ a disciple of St. Patrick.^a

^a *Act. SS. p. 189, M'Geogh. annals. 'M'Geogh. 'Act. SS. p. 17, M'Geogh. Vard. p. 159, Act. SS. p. 59, M'Geog. 'M'Geog. 'Act. SS. index chron. 'Id. p. 576. 'Called now Lough-Neagh. 'Vard. p. 353, Act. SS. p. 631. 'Bishop Pococke's Journal. 'Act. SS. p. 378. 'Tr. Th. p. 377.*

^b SS. Mochaoi, Critan, Cronan, and Cuimmein, will be mentioned hereafter at *Nendrum*, in County Down, to which monastery they belonged.

^c The "Annals of the Four Masters," in the year 746, mention the death of this holy bishop, Moelimarchar. He had nothing to do, however, with Antrim, being "Bishop of Eachdruim," i.e., *Aughrim*, as O'Donovan explains it. (An. of F. M. p. 349.) The "Annals of Clonmacnoise" commemorate the same saint as "Moyle-Imorchor, Bishop of Achroym O'Mayne," i.e., *Aughrim*, in the Omany country.

^d Archdall is sadly misled by a similarity of name when he confounds Lough-Laoig with *Lough-Neagh*. Lough-laoigh was the old Irish name for the modern *Belfast Lough*, and was sometimes also called "Lough Bannchor" and "Bay of Knockfergus." The Feliré of Ængus sufficiently identifies the name when it places the Church of Kilroot on the banks of *Lough-laoigh*. See "Reeves," loc. cit. p. 272. The site of *Ardmacnasca* was not on the Antrim Coast of Lough-laoigh, but on the opposite coast, in the County Down, where Holywood now stands. "The Martyrology of Donegal," on 25th of October, gives the feast of "St. Laisrean, son of Nasc, of Ard-mic-nasga, on the brink of Lough Laoigh, in Ulster." The church or monastery took its name from its founder, St. Laisrean, who was called "Mac Nasca" to distinguish him from the other saints of the same name. He was one of those to whom the Letter on the Paschal Controversy was addressed from Rome in the year 640. Usher, "Sylloge Epp." epist. ix. We will again speak of "Ard-mic-nasga" at *Holywood*, in County Down.

^e This church gave name to the present townland of *Bovolcan*, near Stoneyford, in the parish of Derryaghy. Its patron and founder was St. Olcan, or Bolcan, disciple of St. Patrick, whose life is given by Colgan, "Acta SS." p. 375, seqq.

Bonamargy,⁹ a small monastery, was built here, in the fifteenth century, for Franciscan friars of the third order.¹ This monastery is said to have been founded by M'Donnell,² whose family settled in this county in the fifteenth century, and were afterwards ennobled.⁴ This monastery and its possessions were granted to the founder's family; and the abbey became the burial place of the M'Donnells.

Carrickfergus,¹⁰ on the remarkable bay of the same name, is a corporate town sending members to Parliament.

1232. The foundation of a monastery here, for Franciscan friars, is fixed on this year, but it is a matter of doubt who was the founder; some say the famous Hugh de Lacie, Earl of Ulster,³ according to others O'Neal.⁵ We are inclined to the former.

¹ *War. Mon.* ² *Allemande.* ³ *Lodge v. 1, p. 104.* ⁴ *War. Mon.* ⁵ *Allemande.*

⁶ *Bonamargey, i.e., "Bun-na-Mairge,"* takes its name from the river Mairge, being situated at the spot where in former times the river Mairge entered the sea. The ruins of the monastery still mark the spot, but the bed of the stream was changed in the year 1738, when the harbour of Ballycastle was constructed. The Bay of Ballycastle was formerly known as *Markdon* Bay, which was a corruption of the earlier name *Mairge-town*. A MS. list of the Franciscan convents, which is preserved in the British Museum (No. 4,814, *Plut. cxx. G. p. 2*), states that the Convent of Bunamargy in the *Reuta* was founded in the year 1500 by Rory Mac Quillin, Lord of the Reute. Others refer this foundation to Sorley Buidhe Mac Donnell, about the middle of the sixteenth century; he, however, seems only to have restored or repaired the convent. The chapel of the convent was re-built by the Earl of Antrim, in 1621, and the inscription given above under *Ballycastle* is still preserved on an old tablet in the eastern gable:—"In Dei Deiparæque Virginis honorem, illustrissimus ac nobilissimus Dominus Randulphus Mac Donnell, comes de Antrim, hoc Sacellum fieri curavit. An. Dom. 1621."

In the year 1820, whilst some repairs were being made in the Antrim family vault of this chapel, an oaken chest was discovered containing four manuscripts which belonged to the old monastery, and which were in a state of good preservation. One of these, extending to about 600 quarto pages, preserves the chief theological works of St. Thomas of Aquin, and an entry in the volume shows that it originally belonged to the monastery of St. Anthony, of Amiens, in France. Another volume contained an English translation of St. Bonaventure's "Life of Christ," made in the fourteenth century. In the winter of 1859 another curious discovery was made in a sand heap immediately adjoining the ruins. Heavy rains had washed away a portion of the sand from one side of this heap, and thus were laid bare a small silver Reliquary, some fragments of old silver crosses, and the remains of very ancient book-covers. At a short distance was found, some years ago, a rod of twisted gold thirty-eight inches in length, now in R.I.A., also a clasp of gold, and other ornaments.

It is the tradition that the religious, despite the terrors of persecution, clung to their cherished monastery till about the year 1720, when they retired to a place called *Ardagh*, on the adjoining slope of Knocklade.

It was in the neighbourhood of this monastery, at a spot called Duncarbit, that Shane O'Neill, in Elizabeth's reign, inflicted so severe a defeat on the Scots that the battle-field is still known as *Slaught*, the place of slaughter. See "*Ulster Journal of Archæology*," vol. viii. p. 14, seqq.

⁷ McSkimin, in "*Hist. Carrickfergus*," mentions an ancient monastic foundation called "the Hospital of St. Brigid," which adjoined the east suburb of the town. "Some remains of the chapel (he adds) attached to this hospital remained within

1243. This year the Earl of Ulster,¹¹ and Gerald Fitzmaurice, and Richard de Burgh were interred here.*

1408. Hugh M'Adam M'Gilmore, the fell destroyer of forty sacred edifices, fled for refuge to an oratory of this church, in which he was soon after massacred by the English colony of the name of Savage. As the windows of this building had been formerly robbed of their iron bars by his sacrilegious hands, his pursuers found a ready admission to him.¹²

1497. Neile M'Caine O'Neill reformed this friary¹³ to the order of the strict observance.²

* *Pembroke's Ann. Hanmer's Chron.* * *Marlboro's Annals.* * *War. Mss.*

the last forty years, and persons were interred in it within memory. The lands adjoining are still called the *Spittall Parks*, and were, till the year 1823, free of tythe. There is no record when this hospital was founded, or by whom. In the 36th year of the reign of Queen Elizabeth, this hospital and the lands attached were granted by the Crown to Richard Harding for thirty years. Some silver coins have been found here of Edward the Third, p. 127. The same writer tells us that there is also, a little north of the town, a well, called "St. Bride's Well," adjoining which was "the Spittall House," and which was granted, together with the hospital, to Mr. Harding as above. In the deed of grant it is called "parcell antique hereditament," and is said to comprise a small plot called "The Friars' Garden," ib. 128.

A round tower is supposed to have formerly adorned this town. A survey in State Papers, 21st July, 1588, mentions "a watchhouse, or turret, sometimes called a steeple," as then standing in need of repairs. An old map of the town, published in "Ulster Journal of Arch." vol. 3rd, presents a building close to the wall next the sea which may perhaps have been intended to represent a round tower.

Hugh de Lacy was interred in 1243, "*Apud Cnockfergus in conventu Fratrum.*"—"Grace's Annals." Publications of I.A.S., 1842, p. 35. A long account of the doings of Robert and Edward Bruce before Carrickfergus will be found in the same annals. We may add that the town sustained other memorable sieges from King John, Shane O'Neil, and Schomberg. The English troops under Sir John Chichester sustained a memorable defeat here in 1597.

The following entry occurs in the "Annals of the Four Masters," at the year 1497: "The monastery of the Friars in Carrickfergus was obtained for the Friars Minor de Observantia by Rescript from Rome, at the instance of Niall, the son of Con, son of Hugh Boy O'Neill, and sixteen brothers of the convent of Donegal took possession of it on the vigil of the first festival of the B.V. Mary in autumn, having obtained authority for that purpose." O'Connor, in his "Stowe Catalogue," vol. i. p. 158, mentions as extant in that library a MS. of 52 pages in the Irish language, containing the lives of sixteen saints, with the subscription at the end: "Fr. Bonaventura Mac Dool, Guardianus de Carrickfergus, theologice lector." These lives were transcribed from a more ancient MS. belonging to this convent.

As regards the first founder of this Franciscan convent, some have referred it to *De Lacy*, others to a chieftain of the *Magennis* family; but Luke Wadding assigns the honour of its foundation to an O'Neill of the Clan-Aodh-Buidhe branch of that family, for, he adds "that convent belonged to the O'Neills, and they used it as their burial place" (*Annales Min.* ad an. 1242). Hugh de Lacy, as we have seen, and also Richard de Burgh and Gerald Fitzmaurice, were interred there soon after its foundation. A sacrilegious deed connected with this convent, and marked in our annals at A.D. 1408, reveals the lawlessness that prevailed in Ireland in the beginning of the fifteenth century. A chieftain named Mac Gilmore, after plundering and destroying sixty religious edifices and murdering two of the clan Savage, took sanctuary in the Franciscan Church of Cnockfergus. Even this church, however, had been already plundered by him, and he had carried away the iron bars which originally guarded its windows; thus, his assailants were now

1510. This monastery was in such high repute, that a general chapter of the order was held in it this year.^a

At the suppression of religious houses this monastery and its possessions were granted to Sir Edmund Fitzgerald, who assigned the same to Sir Arthur Chichester, ancestor to the Earl of Donegall.^b This nobleman, who was several times Lord Deputy of Ireland, erected a noble castle on the site of this monastery, about the year 1610.^c

Cluain, or *Kilcluain*, was an abbey built by St. Olcan¹³ in

^a War. Mss. ^b Harris's tabl. ^c War. Mss. v. 34.

able to penetrate through these windows, and he was murdered at the foot of the altar.

The Franciscans of Carrickfergus seem to have shared the suppression of religious houses of 1537, for among the State Papers of Edward the Sixth's reign, there is a petition of Hugh Mac Neill Oge, in which, after professing his allegiance as a faithful subject, he prays, "to have, by a lease from the King's Majesty, certain late monasteries, with the lands thereunto belonging, lying waste in his country, and the late friar-house in Knockfergus granted unto him, that therein he may place two secular Priests for ministration of divine service, alledging that his ancestors were buried there, and that in all his country there is not so meet a place for burial as that is." This petition was granted, but it is probable that O'Neill at once restored the Convent to its old proprietors. In the Harleian Collection of MSS., there is a petition from the "Freres Observants" of Ireland to Queen Mary, dated November, 1557, in which they pray, that "it would please Her Majesty to grant and confirm unto them and their religious order," certain monasteries. In reply, Her Majesty instructed the Lord Deputy, the Earl of Sussex, to grant their petition to them. During Elizabeth's reign, however, this convent felt the full fury of the storm of irreligious persecution which raged throughout our island. Wadding tells us that the religious inmates were expelled, and the English governor, after seizing on all the sacred properties of the convent, cast five of the friars into prison, keeping them there till all hope of further plunder was extinguished. The names of these confessors of the faith are happily registered by the same illustrious annalist, they are—Robert M'Conghaill, Eugene Mac-an-Tsaire, Donough Molan, Charles O'Hanvill, and Patrick Mac Teige.

In the State Papers of the following years, the convent appears as "*The Palace*, of late *the Friars' House*." In a paper, dated 1st April, 1574, the memorable year in which Essex set out on his fruitless attempt to conquer Ulster, the convent is mentioned as a store-house for the English troops. As one of the results of Essex's failure, it is also stated, that the town of Carrickfergus was destroyed; all its churches and dwellings being burned, and all its inhabitants having fled away. In 1583, the Lords Justices, in a letter to Walsingham, write: "The Palace is a place very necessary to be safely kept, having in it the fairest and largest rooms for storage and brewing that are in this land, besides sundry good lodgings."

The Palace, soon after the accession of King James, became the property of the greedy and grasping Chichester, who levelled it to the ground, and erected on its site his family mansion called Joymount. This proud monument of Chichester's ill-gotten wealth is now the County gaol.

The ancient plans of Carrickfergus show a large stone cross, called "Great Patrick's Cross," standing in the main street; the pedestal of a broken cross is also seen standing in the churchyard attached to the Franciscan convent.

The Franciscan, Edmund MacCana, in his "Itinerary" (A.D. 1640), remarks, regarding this town—"I have nothing to tell about it, except that it has been the abode of false doctrine ever since the commencement of the Anglican heresy."—(Ulster Journal of Arch. ii. 59; vii. 6, seqq.)

¹³ Colgan refers the foundation, not to St. Olcan, but to St. Patrick himself, who subsequently placed Olcan as bishop there. Speaking of a church in the territory of Dalaradia, which was begun by St. Patrick, Colgan says, "existimo Cluin sen

the early ages of Christianity; it is now (according to Colgan) a parish church near Connor.^d

Connor,^{14 e} a small town in the barony of Antrim, and a bishop's see united to Down.

506. The bishop Enos M'Nessa died on the 3rd of September, on which day his festival is held.^f Others place his death in the year 513.^g

The feast of St. Mainend of Cluain-Connor is observed on the 16th of September,^h but we are not informed at what time he lived.

537. Died the Bishop Lugadius.ⁱ

^a Act. SS. p. 377. ^b Our ancient ecclesiastical writers name it Cluain-Connor, Coinre, Condere, Condoire, Connery, and Conry. ^c Annal Inisfal. ^d Act. SS. p. 190. ^e Vard. vita Rumoldi. ^f Act. SS. p. 191.

rectius Cluain legendum, ut sit Ecclesia de Cluain sen Kill-Cluanensis quæ est parochia in Baronia et Diœcesi Connorensi in regione Dalaradiæ."—(Acta SS., p. 377). In the notes to "Vita Tripartita," (part 2, chap. 133), referring to the Church of "Imlech-Cluana in agro Semne," he says, "puto esse quæ hodie Kill-Cluana appellatur." O'Donovan tells us that the plain of Semne, which is here referred to, "was situated in the territory of Dalaraidhe, in the south of the present County of Antrim."—(Battle of Magh Rath, p. 211.)

^h The name Connor generally appears in the form Condeire in Irish records. Its etymology is thus given in a marginal gloss to the Feliré of Ængus at the 3rd of September—"Chonderib, i.e., Daire-na-con, i.e., the oak-wood in which were wild dogs formerly, and she-wolves used to dwell therein." Colgan remarks that this etymology *per metathesim* was common with the Irish; he hence conjectures that *Derechon* or *Dorechon*, the site of St. Olcan's Church, was no other than the *Condeire* of which we speak.—(Acta SS. p. 377, n. 9.) The See of Connor was founded by St. Patrick, who constituted St. Ængus Mac Nisse, its first Bishop and Abbot. The Feliré of Ængus marks the feast of St. Mac Nisse on the 3rd of September :—

"Mac Nisse with thousands
From the great Condere."

The "Annals of Ulster" and the "Four Masters" place his death in the year 513. The "Martyr. of Donegal," on 3rd September, has the entry—"Mac Neissi, Bp. of Coindere. Cnes, daughter of Comhcaidhi, of Dal-Ceithirn, was his mother. Ænghus was his first name; he was also called Caemhan Breac." The "Annals of Tighernach" also state, "Mac Nissi, i.e., Aenghus, Bishop of Connor, rested; whose father was called Fobrach; and whose mother was called Cness, was daughter of Comchaide of the Dal Ceteren, from whom he was named Mac Cneise." Dr. Todd places his death in 514 (Introd. to Obits of Xt. Church, p. 73); but this is refuted in notes to "Martyr. of Donegal," Public. of I.A.S., p. 232. St. Mac Nisse was buried in Connor—"Sanctus Mac Cneisi Episcopus, qui jacet in civitate Connyre, quæ est in regione Dalnaraidhe."—(Vit. S. Comgalli, in lib. Kilken. fol. 90, b. col. 2, and Fleming, Collectan, p. 304). His life is published by the Bollandists in vol. 1st for September, p. 664. He made a pilgrimage to Rome and the holy places of Jerusalem. He foretold the birth of the great St. Comgall, founder of Bangor; his monastery was visited by St. Brigid; and he trained to virtue St. Colman, the patron and first Bishop of Dromore. Ward writes, that the Church of Annatrim, at the foot of Slieve Bloom, in the Parish of Offarlane, Diocese of Ossory, was dedicated to him. In notes to "Martyr. of Donegal" (loc. cit.), this church is said to be dedicated to another St. Caemham Breac, whose feast was kept on 4th November. Probably, however, the same saint was honoured on various days in different churches, especially as in some records the 4th of November was precisely marked as the day of St. Mac Nisse's death.—See "Ann. of Four M.," ad an. 513. The original notes to O'Clery's "Genealogies" mention his

658. The bishop St. Dima Dubh¹⁵ died this year, far advanced in the vale of life. His festival is held here on the 6th of January.^k

771. Died Anfceally, abbot of Coynre and Lynnealla.^l

865. Died Aidhecar,¹⁶ abbot of Coynre and Lynnealla,^m or Condoire and Lanela ;ⁿ he was a bishop and a learned chronicler.

949. Died the abbot Flannagan M'Alchon ;¹⁷ he was abbot also of Muckamore.^{n n}

954. Died Malbridgid, son of Redan, successor to St. M'Nessy and Colmanell,^o that is, abbot of Connor and Muckamore.

1038. Died Cudenius,¹⁸ the professor of Condoire.^p

1063. Eochad,¹⁹ another professor, died this year.^{20q}

¹ *Vard. p. 353, Act. SS. p. 16.* ¹ *M'Geog. "Id."* ¹ *Act. SS. p. 784.* ²² *M'Geogh. Act. SS. p. 387.* ¹ *Tr. Th. p. 632.* ¹ *Id.*

feast as kept on 20th January and 3rd September. His genealogy is thus given :— "Mac Nise, the son of Fobriac, the son of Erc, the son of Fiacca, the son of Mael, the son of Carthargh, &c., of the race of Eatach Mac Muireadha." It was not unusual in the earlier Christian annals of Ireland to introduce in such genealogies the mother's name instead of that of the father. Thus, *Muirchertach Mac Erc* was so called from his mother, *Earca* ; and *Fergus Mor* was also called *Mac Mise*, in accordance with his mother's name.

On the death of Dermot, King of Ireland, in 558, his body was interred in the monastery of Connor, whilst his head was conveyed to Clonmacnoise.

The "Ann. of Four M." also record the destruction of Connor by fire in A.D. 612, and its plunder by the Danes in 831. It continued thenceforward for many years a stronghold of the northern pirates. Twice it was plundered by the Irish chieftains whilst seeking to rid themselves of such marauders, viz. :—by the King of Ailech, in 960, and by the King of Ulidia, in 968. In 1315, it was the theatre of a great battle, in which Edward Bruce was victorious, and large booty of "corn, flour, wax, and wine," rewarded the victor.

In "Notes and Queries" (2nd series, vol. 3. p. 217), a letter from Belfast, written in 1820, gives the following intelligence :—"On opening the vaults where stood the cloisters of the old Catholic Abbey of Connor, the workmen discovered an oaken chest, whose contents on being opened proved to be a translation of the Bible in the Irish character, and several other MSS. in that language." Some of these MSS. being examined proved to be bardic poems, translated at Connor by an Irish Friar, named Terence O'Neal, in 1463.

¹⁵ The "Ann. of F. M." in A.D. 658, place the death of "Dioma Dubh (*i.e.*, *niger*), bishop of Connor, on the 6th of January." "The Martyr. of Don." adds, "Diomma Dubh, bishop of Connor. I think that this is the Dioma Dubh, son of Enghus, son of Cairthenn Finn, son of Bloid, son of Cas, &c., who is of the race of Cormac Cas, son of Oilill Oluim. I think that he is the Dima to whom Declan was sent to be educated.—Vit. Decl. cap. 5, A.D. 658." St. Dioma was one of those to whom the letter was addressed from Rome on the Paschal Controversy in the year 640.—(Bede, Hist. Ec. ii. 19.)

¹⁶ In "Ann. of F. M." at A.D. 865, "Oegedchar, abbot of Connor and Lan-Ela, bishop and scribe, died."

¹⁷ "Flannagan, son of Alchon, Coarb of Mac Nissi and of Colman-Ela, died A.D. 952." *Ibid.* The "Ann. of Ulster" place his death in 953.

¹⁸ "Cuinden, bishop, abbot, and lecturer of Connor, Coarb of Mac Nisse, and Colman-Ela, died."—(Ann. of F. M. ad an. 1038.)

¹⁹ A.D. 1063. "Eochaidh O'Dallan, Airchennech of Connor, died." (*Ibid.*)

²⁰ In addition to the names mentioned in the text we find the following :—

"A.D. 725. St. Dochonna, the devout, bishop of Connor, died on the 15th of May."—(Ann. of F. M.) "He was of the race of Eoghan, son of Niall."—(Martyr. of Don.)

*Domnachbruin*²¹ was built by St. Patrick, in the territory of Hy-tuirtre.²²

Now unknown.

Domnachcoinre was built by the same saint in Cathrigia, or Machaire dna Morna.²³ Colgan thinks it probable that this was the church now called Kildomnach. The two Saints Conann are patrons of it.²⁴

This is also unknown.

Domnachcombuir, or *Commor*, was built by the same saint;²⁵

²¹ A small territory on the eastern bank of Lough-Neagh. ²² Tr. Th. p. 182. ²³ A territory in Dalriada. ²⁴ Tr. Th. p. 182.

"A.D. 896. Tiopratt, son of Nuadhat, Abbot of Connor, Lann-Ela, and Laithrech-Briuin (i.e., *Larabryne*), died."—(Ann. of F. M.) As this abbot was son of Nuadhat, to whom Maynooth (i.e., *Magh-Nuadhat*) belonged, we may understand how it was that he held the church of Larabryne, near Maynooth, at the same time with his own See of Connor.

"A.D. 917. Maolene, son of Maolbrigid, Abbot of Lann-Ela and Connor, and ornament of Ireland, died."—(*Ibid.*)

"A.D. 963. Joseph, Coarb of Mac Nisse and of Colman-Ela, died."—(*Ibid.*)

"A.D. 974. Conang, son of Finan, Abbot of Connor and Lann-Ela, died."—(*Ibid.*) The "Annals of Ulster" place his death in the same year, and style him "Coarb of Mac Nisse and of Colman-Ela."

"A.D. 1038. Maolmartan Cam, lecturer of Connor, died."—(Ann. of F. M.)

"A.D. 1081. O'Rohartaigh, Archinnech of Connor, *in penitentia decessit*."—(Ann. of Ulster.) The "Ann. of F. M." call him "Archinnech of Louth."

"A.D. 1117. Flann O'Scula, Bishop of Connor, died."—(Ann. of F. M.)

"A.D. 1124. St. Malachy O'Morgair is ordained Bishop of Connor."—(*Ibid.*) His translation to Armagh is subsequently mentioned, at the year 1132. "Malachy O'Morgair was elected Coarb of Patrick at the prayer of the Ecclesiastics of Ireland."

"A.D. 1174. Maolpatrick O'Banan, Bishop of Connor and Dalaradia, a man to be venerated, full of sanctity of life, gentleness, and purity of heart, died in a good old age in Hy-Columcille."—(*Ibid.*) This bishop attended the Synod of Kells in the year 1152. For some other bishops of this Diocese, see *infra* at *Linnally* and *Muckamore*. The episcopal succession in later times will be found in Reeves (Ec. Antiq. of Down and Connor, p. 256), and in "Irish Eccles. Record," vol. i. p. 262.

The boundaries of the Diocese of Connor as fixed by the Synod of Kells, comprised the present Dioceses of Down and Connor and Dromore and the north-east part of Derry. They extended "from Beann-Fhoine (i.e., Ben-Evenew, a mountain on the east side of Lough Foyle,) to Torbhuing (i.e., Torr-head, in the county Antrim); from Port-Murbhuilg (now Maghera, at the foot of Slieve Donard, in the county Down,) to Ollarbha (now the Larne Water, in Antrim); and from Cuan-snamha-aighneach (the ancient name of Carlingford-Loch) and Gleann-Righe (the valley of the Newry river) to Colbha-Gearmann (i.e., German's pillar, not yet identified)."—See "Cambrensis Eversus," edited by Rev. M. Kelly, vol. 2nd, p. 786.

²¹ Colgan was unable to identify this church, which is called "*Domnach-brain*," in St. Patrick's Life.—(Tr. Th. p. 184, n. 233.) Dr. Reeves refers to the similarity of name with *Donnabaran* in the Deanery of Tullaghoge, mentioned in Swayne's "Register," fol. 60 (loc. cit. p. 294).

²² The "Vita Tripartita" of St. Patrick narrates how Conla, the son of Coelbadh, offered a large tract of land (*insigne pradium*), on which he erected the Monastery of *Commor*.—(Tr. Thaum. p. 147.) Jocelyn, in the parallel passage, states that St. Patrick erected a church there, at a place called *Elom*, and that the church was called "*Domnach-Combuir*;" and Colgan adds the following note:—"Hodie sine addito vocabulo, *Comur* est nobile Coenobium Diocesis Dunensis et Connorensis" (p. 114, col. 2). The "Annals of Ulster" record, at the year 1031, that

it seems to be a parish church in the diocese of Connor, now called Magh-combuir.^w

It is now unknown.

Domnachfothairbe was founded by St. Patrick in Hy-tuirtre.^a

Unknown.

Domnachlibeir was also built by him in the same territory.^j

Unknown.

Domnachmoelain, built by the same saint in that territory.^k

Also unknown.

Domnachmor, in Magh-damhorna,²³ in Dalrieda. St. Patrick built a church here; it is, as Father Colgan observes, either the chapel called Kildomnach, or the parish church called Rathmor.^h

*Domnachriascaigh*²⁴ was built by St. Patrick in Hy-tuirtre.^b

Unknown.

Domnachrighduin, another church founded there by the same saint.^c

Unknown.

Domnachsainre,²⁵ founded there also by St. Patrick.^d

Unknown.

Druimindeich,²⁶ in Dalrieda: this abbey owed its erection likewise to that saint, about the year 460. He placed St. Enan over it.^e

Unknown.

^w*Tr. Th. Act. SS. p. 375, 378.* ^a*Tr. Th. p. 183.* ^j*Id.* ^k*Id.* ^b*Id.* ^c*Id.* ^d*Id.* ^e*Id.* ^h*Act. SS. p. 747.*

Mac Eochaidh led an army as far as Iveagh, burned *Kill-Cumbair* with its oratory, killed several of the clergy, and carried away thirty captives. The name Comber means *a confluence*, and in the present instance it marks the townland where the river Enler enters Strangford Lough, in Co. Down. Muckamore, *i.e.*, *Magh-Comuir*, "the plain of the confluence," is situated at the junction of the Six-Mile-Water with Lough Neagh. For further notes on the Monastery of *Comber*, or *Commor*, see under this head in county Down.

²³ *Magh-damhorna* formerly gave name to a Deanery in the Diocese of Connor; it is now confined to a portion of the parish of Glynn, a little to the south of Larne. It is remarkable as having been the birth-place of the great St. Comgall. See Reeves' "Ec. Antiq." p. 269.

²⁴ This is the modern *Donaghrist*, in the parish of Desertcreat. In the taxation of Armagh Diocese, in A.D. 1291, the name of this church is given as *Donagh-beresca*; in the later Registers it is called *Domnaghreasca* and *Downaghryske*. The "Dungannon Inquis." of 1609 represents *Donoghreiske* as a chapel with two balli-boes of Erenagh-land attached to it. It was the ancient burying-place of the sept of O'Hagan.

²⁵ This church is called in the text of Colgan, *Domnach-Fainre* (*Tr. Th. p. 148*); but, by a misprint in the notes, it is called *Domnach-Sainre*, which name is erroneously retained by Archdall. It is now called *Donagherry*, and gives name to a parish bordering on Lough Neagh, in the county Tyrone. In the Registries of Armagh it is generally written *Domnaghfenra* and *Dompnachfonnray*.

²⁶ The "Annals of the F. M.," at the year 818, record a meeting of the Northern and Southern Hy Niall at a place called *Druim-Indech*. Our text, however, probably refers to the modern townland *Drumeeny*, in Glenshesk. There is a very ancient

Drum La Croix,²⁷ in the diocese of Connor; an abbey was founded here for Premonstrant or White canons; it was a daughter of the abbey of Drieburgh in Scotland;²⁸ see GOODBORN.

Gleanindeachta,²⁸ in the territory of Trian-Conguill; this valley still retains this name, says Father Colgan, in the diocese of Connor. St. Patrick founded a church or abbey in that part of the glen which is called Machaire-morna, or Mudhorn.²⁹

Glenarm,²⁹ on the sea-coast, gives name to the barony. A monastery was built here, for Franciscan Friars of the third order, in the year 1465, by Robert Bisset, a Scotchman.³⁰

This monastery, and the lands belonging thereto, were granted to Alexander M'Donnell, ancestor to the Earls of Antrim.³¹

There are still some remains of this building on the bay of Glenarm.³²

Gluaithe,³⁰ in the territory of Latharn, in Dalrieda. St. Patrick built a church here, in which rests St. Molassius.³¹

Unknown.

Goodborn, or *Woodborn*,³¹ not far from Carrickfergus; a

²⁷ *Le Page, quoted by Allemande.* ²⁸ *Tr. Th.* ²⁹ *Allemande.* ³⁰ *Harris Tab. Pococke's Journal.* ³¹ *Tri. Thau. p. 147.*

burial ground there called *Killeena*, near the ruins of an old church. The "Vit. Trip." states that St. Patrick erected this church in Drumindich, in the region of *Cathrigia*, i.e., Carey, in the neighbourhood of Ballycastle, and that he gave it in care to *St. Enan*.—(*Tr. Th. p. 146.*) *Killeena* is in the parish of Ramoan; two old tombstones from the burial ground have been preserved, one with a crucifix carved on it, the other with a cross; we will again meet with *St. Enan, infra* at "Rath-Modhain."

²⁷ This monastery is supposed to have stood about half way between Belfast and Carrickfergus, in the parish of Carnmoney, where now stand the ruins of "*White Abbey*." There is a plan of this abbey in Benn's "History of Belfast," p. 265. Some antique bronze ornaments, including a crucifix, were found near this spot some years ago.—(*Reeves' Eccles. Antiq., p. 277.*)

²⁸ This name is written *Gleann-Fincachta* in an old Irish verse preserved by Usher (opp. vol. 6, p. 146). It is now called *Glynn*. The ruins of the old church occupy a picturesque spot at the river side, in a shady glen.

²⁹ Besides the Franciscan Abbey, the ruins of other ancient religious institutions are met with in Glenarm. Thus, there are the ruins and cemetery of *St. Mary's*, on the brink of a stream within the Glenarm demesne. Of another church Reeves thus writes: "In Bridge-street was formerly an ancient chapel, the ruins of which were removed to make way for the ornamental school-house which now stands there. There was a burying-ground attached to it, which is now converted to other purposes. . . . The name of this chapel is now forgotten."—(*Ibid. p. 299.*)

³⁰ The old churchyard of Tickmacrevan, near Glenarm, is to the present day called *Glore*, and it retains the ruins of an ancient church, popularly called "St. Patrick's Church."

³¹ The Abbey of *Goodborn*, or *Woodborn*, took its name from the river Woodburne, on the left bank of which it stood, about half a mile to the west of Carrickfergus. It was commonly known as "St. Mary's Abbey." Gillerath MacCourath, or MacCura, was the last abbot. On the confiscation of the abbey lands by Henry the

priory, dedicated to the Holycross, was founded here for Premonstre, or White canons; it was a daughter of the Abbey of Drieburgh;^m probably this may be the same with Druim la Croix before mentioned.

The Bissets, a powerful family in the neighbourhood of Athol in Scotland, being principally concerned in the murder of Patrick Earl of Athol, were obliged, in the year 1242, to abandon their country and take shelter in this kingdom.ⁿ

Alan de Galvia, Duncan de Carrig, and the Bissets from Scotland, had lands given to them here by King Henry III.^o Some of these probably founded this priory in atonement for the murder of that Earl.

In 1326, friar Roger Outlaw, prior of the Hospital of Kilmainham, and Lord Chancellor of Ireland, granted a lease of certain lands to Longadel Manster, and dates the grant, apud abbatiam de Woddeborne.^p

Gillerath M'Cowagh, the last abbot, resigned into the hands of the king's commissioners, on the 1st day of March, 1542, the 34th year of King Henry VIII.^q The abbot was then seized of a certain parcel of land lying round the priory, and of the rectory of Entroia, and the tithes of sixteen townlands belonging to the rectory of Killaboy in the Reuts,^r the rectories of Cnolille and Cormony, in the same country, and the tithes of

^mWar. Mon. ⁿRidpath's Border History, p. 136. ^oWar. Mon. ^pKing's Collect. p. 61. ^qId. p. 256. ^rReuts, a district on the north-west and part of the south of the county of Antrim.

Eighth, he, with the monks, retired to Island Magee, where they died. (King's "Collect.," p. 256.) The Franciscan, Edmund MacCana, who visited these districts about the year 1640, has left the following interesting details regarding this monastery:—"At three or four miles distance from Belfast, on the north, is an ancient monastery of the Order of St. John of Jerusalem, commonly called *White-Abbey*, in Irish, *Mainister-Fhionn*, of which some portion of the walls and the rubbish are all that is now to be seen. What were its possessions is now forgotten through the troubles of the times. Not far from this is a chapel which was occupied by some monks; but to what religious house or order it belonged I could not tell, unless I were to conjecture. In Irish it is called *Kill-na-manach*, that is, 'Church of the Monks.' A portion of the walls of the chapel remains. I may, however, venture the guess that it belonged to the monastery of Goodburn, which is about two miles distant to the east, near the town of Karrick-fergus, on the bank of the river Good-burn, and only one mile outside Karrick-fergus on the west. Of this monastery of Good-burn not a particle now remains, not even the rubbish; for, at the very beginning of the reign of Elizabeth, when all things divine and human were confounded, all the stones of that holy monastery were removed by a citizen of Karrick-fergus into the city to build a dwelling house beside the walls of the castle, which went by the name of the *New Works*, or, in Irish, *Obairnauth*; but, under the just judgment of God, he was deprived by the governor of the town of both the house and other premises that were attached to it. Of this sacrilegious act, and of the merited punishment which was inflicted by heaven, I have met many eye-witnesses. I have met many persons who, when boys, saw the aged abbot of that monastery, *Macura* by name; but they were not old enough to think of asking to what order it belonged."

two townlands in the island of Magee, viz., Ballyprior magna, and Ballyprior parva.^a

Inquisition 12th November, 12th King James, finds, that Gillerath M'Cowragh, the last abbot, was, 1st February, 32nd King Henry VIII., seized of this abbey, and a cartron of land circumjacent to the same; also of — acres of land, and the tithes thereof, the rectories of Entroia, and the tithes of sixteen towns belonging thereto; the rectories of Killalog in the Reuts; —; Cnolill and Carmony —; the tithes of three towns in the said parishes; and the tithes of the towns of Balleprior-magna, and Balleprior-parva, in the island of Magee; the whole of the annual value, besides reprises, of 10s.—(Chief Remembrancer.)

Imleachcluann, in the territory of Semne, in Dalaradia.³² St. Patrick built an abbey here for St. Coeman; Colgan supposes it to be the same as Kil-chluana, or Kil-choemhain in Hytuitre.^t

Now unknown.

Kells or *Disert*,³³ four miles north of the town of Antrim. Kellach, son of Connagius, an anachorite of Disert Kellaigh, died in the year 828.^u A priory for regular canons was erected on the site of this ancient cell, under the invocation of the Virgin Mary,^v before the arrival of the English in this kingdom, by O'Brian Carrog.^x

Murtagh M'Annulowe was the last abbot, and on the 1st of February, 1542, he surrendered it, being then seized both of the cures and profits of eight townlands circumjacent to the priory, viz., Ballytolymollan, Ballymacevanghe, Ballickvel-drome, Ballyfugaske, Ballycreaghey, Ballywillie, Harrylyte, Ballyserensuer; the impropriate rectory of Dunnyen, &c., and Drumarde, in Lefraghe, the impropriate rectory of —,

^a*King's Collect.* p. 61. ^t*Tr. Th.* p. 177, 283. ^u*Act. SS.* p. 252. ^v*War. Mon.* ^x*Allemande.*

³² Semhne is the old name of Island Magee.—See Reeves' "Adamnan," p. 374. ⁿ.

³³ *Disert-Kellaich*, now Kells, is about half a mile west of the church of Connor. It seems to have been, from the earliest times, connected with the monastery of St. Mac Nisse, in Connor. Indeed, nearly all the great religious institutions of our early church had, at a short distance, a sanctuary of special retreat and closer solitude, whither the religious might retire at intervals to devote themselves to special practices of perfection. A passage in the life of St. Mac Nisse seems to refer to the *Disert* of which we speak:—"Fluvio nomine *Churi*, monasterium ejus, quod latine *Desertum* dicitur, præterfluenti, ne sonitus ejus tam prope transeuntis infirmos loci molestaret, per ulteriorem viam currere præcepit; quod continuo, ut ei imperatum est, fecit."—(*Bolland*, Septemb. vol. i. p. 665.) The river *Churi* here spoken of, is the *Glan-curry* which gives name to the valley of *Glenwherry*: it winds around the old abbey of Kells to the north, and, under the name of the "Kells Water," falls into the river Main, at a place called Ballyandraid. An "Abbas de Disert" appears attesting a deed of confirmation to the prior of Nendrum, about the year 1190.—*Cotton*, "Charters," Brit. Mus. No. 40.

and Roisroilick, in the Reuts, the tithes of Templemotragh, near Glenarm, and of Kilkeran, in the island of Magee.⁷

Inquisition 12th November, 1st King James, finds, that Murtagh M'Millour was the last abbot; and, 32nd King Henry VIII., he was seized of the said abbey, also of the following townlands, both in temporals and spirituals, circumjacent to the abbey, viz.: Ballytollymollan, Ballymacruaghie, Ballyckvelduome, Balleyfugaske, Ballycreaghe, Ballyvillye, Hanultye, and Ballyferrensuer; also the rectories of Dunyon and Drommelde in the Fews ———; Foisroileke in the Reuts; Temple Motraghe, near Glenarm; and Kilkevan, in the island of Magee; the said lands and rectories being of the annual value, besides reprises, of 42s.—(Chief Remembrancer.)

Kilboedain,³⁴ which was afterwards named KILOSCOB, was founded by St. Boedain, after the beginning of the 6th century; this saint quitted this church, and betook himself to the church of Moinmor, in the south of Munster, his native country.^a

Now unknown.

Killeaspuicbolcain, in the Reuts, not far from Airthermuighe.^{a 35} St. Bolcain, or Olcain, a disciple of St. Patrick, built this church.^b

⁷King, p. 226. ^aAct. SS. p. 728. ^aSee Rathmuighe. ^bTr. Th. p. 377.

³⁴In a charter of Hugh de Lacey, in the beginning of the thirteenth century, mention is made of *Kill-Boedan* in the Ards. There is, however, another church called *Silvodan*, in Irish, "Siol-Bhaodain," i.e., the progeny of Boedain. From *Silvodan* was formed the modern *Silwooden*. Colgan thus gives, from an old life of St. Boedan, the history of the foundation of this church:—"Sanctus Boedanus sive Boetanus, sextus Eugenii filius intelligens quam prospere res successissent suis fratribus S. Cormaco et S. Diermitio, eos sequutus est ad partes Leth-Conniae seu Aquilonares Hiberniae. Et postquam aliquamdiu cum eis mansisset, contulit se ad remotiores Ultoniae fines; ubi a nobili stirpe Sodani, Fiaco Aradio nati, in partibus Dalardiæ tunc rerum potente honorifice et devote susceptus. Ibi extruxit Ecclesiam ex ejus nomine *Kill-Boedain* nuncupatam, quam agris et possessionibus dotarunt posterii Sodani, et præcipue nobiles familie de Cinell-Decill, Clann Scoba, et Sil-Noiridhin, quæ se suosque posteros ei, ut patrono, devotos clientes consecrarunt. Temporis vero successu familia de Cinell-Decill, a viro sancto deficiens, convertit suam devotionem et affectum in S. Cuanum et S. Colmanum sua eis obsequia et clientelam addicens. Dux alie jam memoratæ familie remanserunt viro Dei devotæ donec tandem nepotes Tomultacii, contra eum tumultuantes, non solum locum sanctum invaserunt sui que juris fecerunt, sed et nomen aliud indiderunt, Ecclesiam prius *Kill-Boedain* appellatam, postea *Kill-Oscoba* appellari curantes."—(Acta SS. p. 728.)

³⁵*Airther-muighe*, i.e., "the eastern plain," gave name to the modern village of Armoey. It is situated in the barony of Carey, and its round tower still marks the site of the ancient monastery. Till a comparatively late period it seems to have been a parochial church, and in the taxation of 1306 we find the entry—"The Church of Ethirmoy, £4 11s. 4d." The "Annals of the Four Masters" record the fact of the burning of Airther-muighe by Cumee O'Flynn, in 1177, during an expedition of John de Courcy. Seventy years later the name again appears in connection with a predatory excursion of Eachmarchach O'Kane. The foundation of the church by St. Patrick is referred to the year 474. The "Tripartite Life" relates that our Apostle having baptized Olcan, and seeing his great progress in piety and learning, placed him as bishop over the church of Rathmuighe, or Airthir-

Kilglais, in Dalaradia,^c was built by St. Patrick for St. Glassian.^{d 36}

Now unknown.

Kilitragh, four miles south of Ballintoy, in the barony of Carye. St. Patrick built Cuileachtrann, and made Fiachrius the bishop of it. Colgan says, that it is now a parish church, and named Cuilechtra, in the territory of Cathrigia.^{e†}

Kilruaidh,³⁷ in Dalaradia, near Loughneagh. St. Colman

^a*Dalaradia comprehended the south and south-east parts of the county of Antrim, since called Clanebois, and all the county of Down, extending from Newry to the mountain Mis, in the barony of Antrim.* ^b*Tr. Th. p. 182.* ^c*Id.* ^d*Cathrigia is in the Reuts.*

mugia, the chief town of the Dalredini. This church is called *Dercan* by Jocelyn, who adds that St. Olcan, being made bishop there, "persevered in sanctity and justice" (chap. 137). Usher, after mentioning this fact, adds that the church was situated in the Route in Antrim, and was still called *Clon-dercan*, i.e., the "plain of Derkin" (opp. vi. 518). With this place is connected a very singular fact in the life of our Apostle. The bishop, St. Olcan, having incurred the displeasure of St. Patrick, by receiving into communion Saran, an excommunicated prince of Dalaradia, showed his sorrow for his offence by prostrating himself before St. Patrick's chariot. Olcan himself, however, was happily preserved unhurt, but St. Patrick prophesied that in punishment of his fault his church of Armoys should be three times desecrated and plundered.

³⁶The "Martyrology of Donegal," marks the feast of St. *Glaskan* on the 1st of October.

³⁷*Kill-Ruaidh*, called in mediæval records, Kilroigh, Kilruaigh. Kilroe, and Kilrothe. gave name to the present parish of *Kilroot*. The "Feliré" of Ængus mentions St. Colman in connection with this church on the 16th of October: "Colman of Kill-Ruaidh," and the "Gloss" adds: "i.e., Colman, bishop. son of Cathbadh. of Kill-Ruaidh, on the bank of Loch-Laig, in Ulidia;" and the "Martyrology of Donegal," also writes, on the same day: "Colman, bishop of Kill-Ruaidh, in Dal-Araidhe, on the brink of Loch Laoigh, in Uladh." Lough-Laoigh was not Lough-Neagh, as Archdall supposes, but the modern Belfast Lough. See above, note (7). Close upon its Antrim coast, in the townland *Kilroot*, is a churchyard of the same name, which still retains some traces of the ancient church. From the "Life of St. Mac Nisse" we learn that St. Colman was still a boy whilst this saint was bishop of Connor. He is there called "Colmanus Episcopus, qui Ecclesiam nomine *Kellruaid* fundavit" (Acta SS. Bolland, Sept. 1, 665); and the learned Franciscan, Ward, adds the note: "S. Colmanus fuit Episcopus *Kill-Ruadhensis*, quæ nunc obsoleta sedes est in Aradeorum regione (i.e., Dalaradia) ad oram stagni Juvenci vulgo *Loch-Laadh* in Ultonia ubi ejus festum tamquam patroni colitur xvi. Octobris." The "Annals of the Four Masters" and the "Annals of Ulster" record, at 1122, that Connor Mac Lochlin, with an army from Tyrone, laid waste "Kill-Ruaidh, in Ulster," and carried away great spoil.

From the "Life of St. Ailbhe, of Emly" we glean a few interesting particulars regarding the first foundation of this ancient church. It is stated there that "St. Ailbhe, like an industrious bee with its load of honey, returned from Rome, under the Divine guidance, to his native Ireland. And when he arrived at the sea he blessed it, and, with a breathless calm, he and his whole company crossed its waters in a frail ship uninjured, and landed on the north coast of Ireland. And there, at Ailbhe's order, one of his disciples called Colman, founded a church named *Cill-ruaidh*. And whereas the spot was unprovided with fresh water, St. Ailbhe blessed a stone, in the name of God omnipotent, and forthwith there gushed from it a stream of water. Then said St. Colman to Ailbhe, 'The water is scanty; to whom Ailbhe replied: 'Though the water is scanty, it will never fail; but will be a running stream as long as the world lasts.' Therefore the name

is the patron saint, and his festival is kept here on the 16th of October.^g

Now unknown.

Lambeg,⁸⁸ near Lisburn. M'Donnell built a small monastery here, in the 15th century, for Franciscan Friars of the third order.^h

Lhannavach,⁸⁹ or the Church of the Dwarf, in the diocese of Connor, was founded by St. Patrick for Daniel, his disciple, who was very low in stature.ⁱ

It is now a parish church.

Linn.⁴⁰ St. Darerca, sister to St. Patrick, was abbess of a nunnery in Linn, a spacious plain near Carrickfergus.^k

Now unknown.

^gTr. Th. p. 756. ^hWar. Mon. ⁱTr. Th. p. 756. ^kAct. SS. p. 262.

of the stream is called *Buanan Cyllle Ruayd*, i. e., the "Unfailing Stream of Killruaidh."—(Codex Kilken. Marsh's Libr. fol. 136, b). The Irish Franciscan, Father MacCana, visited the spot about 1640, and closed his "Itinerary" with the following note regarding it:—"Not far from Carrickfergus, on the east, is the church of *Kill-ruaidh*, which the English call *Killread*. In all times it was celebrated, and, even in my time, and that of my forefathers, it was always one of the residences of the bishops of Connor. The church was endowed in former ages with very ample possessions, and, even in my day, it was provided with no mean appurtenances. Of this place mention is made in the 'Life of St. Albeus.'"—(See Ulster Journal of Arch. ii. 59.)

⁸⁸In an *Inquisitio* of James the First we find *Tullynasaggart* as an *alias* for "Lambeg." In a confirmation of grants to the bishopric of Down, compiled in the fifteenth century, *Landebeeg* is used to designate the modern Lambeg.—Reeves, loc. cit. p. 172.

⁸⁹In early documents it is called *Lenavy*, *Lunavy*, *Lynavy*, *Lennewy*, and *Glanawy*. It is the present *Glenavy*, and gives name to a parish in Antrim. In the *Inquisitiones* of James the First we find, "*Clenough, alias Linawey*, in the territory of *Kilultagh*," and it was appropriate to the abbot of Bangor. The "*Tripartite Life of St. Patrick*" relates that our Apostle built a church, at a place called in after times *Letter-Phadruic*, "which he entrusted to the care of his disciple *Daniel*, who on account of his low stature was called *Abhac*; but, on account of his angelic purity and innocence of soul, was also called *Angelus*."—(Tr. Th. p. 147.) It adds that "In eodem loco e terra produxit (S. Patricius) fontem qui ob multa, quæ confert potantibus, sanitatum remedia, vulgo *Slan*, i. e., sanus, vocatur. Sed antequam inchoatam ibi fabricam perficeret ibi vir Dei, a *Sarano*, terræ illius princeps, injectâ in eum sacrilega manu ex illo loco violenter eiecit est."

In the same church were preserved the relics of SS. Colma, Bogha, and Lassera, of whom the "Martyrology of Donegal" relates: "They were three sisters, and three virgins, of the sept of Comghall, son of Fianghalach, &c.; and they were disciples of Comghall of Beannchair; and according to the poem which begins *The Hagiology of the Saints of Inisfail* they are of the Dal m-Buain, of the race of Eochaidh, son of Muireadhach, or they are at Camus-Comghaill." In the "*Feliré*" of *Ængus* they are commemorated on the same day: "The death of the daughters of Comghall;" and the "*Gloss*" adds: "At *Letir*, in Dalaradia, they rest, and it is from Dalaradia they had their birth."—See their lives in Colgan (Acta SS. p. 471).

A St. *Aidan* is also mentioned in the "Martyrology of Donegal" as venerated in this church on the 6th of November: "Aidan, son of Colga, at *Lann-Abhaic*, in Uladh."

⁴⁰In the "Book of Rights," published by O'Donovan, in 1847, mention is made of the great territory of *Magh-Line* and of the offerings from *Line*, which was situated there. This was the old deanery of *Maulayne*, also called *Moylinny*, *Maghaline*, and *Maulin*. In the ancient "Life of St. Comgall" it is Latinized by *Campus Linia*.





Marcus Ward & Co

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Linnally.⁴¹ An ancient abbey of this name is placed by Conry¹ expressly in this county.

A.D. 771. Died Anfceally, abbot of Coinre and Lynneally.^m

861. Died Aidhecar or Egechar, abbot of the same; he was a bishop and a celebrated chronologer.ⁿ

Massareene,⁴² gives name to the barony; a small monastery was founded here, in the 15th century, for Franciscan Friars of the third order,^o by O'Neil.^p On the 20th November, 1621, it was granted to Sir Arthur Chichester, Baron of Belfast, by the name of the Friary of Masseryne.^q

Muckamore, on the river called the Six Mile Stone, two miles south of Antrim.

St. Colman Elo, in the year 550, built a noble monastery here, under the invocation of the Virgin Mary. This saint was afterwards made Bishop of Dromore, and died on the 7th of June, or the 27th of October, A.D. 600, or 610.^r ⁴³

¹ Answer to Sir Geo. Mackenzie, a Mss. ^m M^g Geogh. ⁿ Id. and Tr. Th. p. 632. ^o Tr. Th. p. 632. ^p Allemande. ^q Lodge, v. 1, p. 216, note. ^r Usher, p. 497; Act. SS. 191; War. Bishops.

⁴¹ Lynally is situated in the King's county, not in Antrim, and was formerly called *Lann-Ela*. It was founded by St. Colman-Ela, who was a contemporary of St. Columbkille, and it was united at an early period with the monastery of Connor. Hence the bishops and abbots of Connor are frequently styled "Abbots of Connor and Lann-Ela." See above, notes 14 and seqq.

Sometimes, however, the bishops and abbots seem to have taken their title from *Lann-Ela* alone. Thus, in the "Annals of the F. M.," at A.D. 709, we have, "Tethgal, Bishop of Lann-Ela, died on the 16th of April." Again, in A.D. 735, "St. Bran, of Lann-Ela, died;" and also, at A.D. 884, "Eochaidh, son of Comgan, Bishop of Lann-Eala, ended his life at an advanced age."

In the "Life of St. Mac Nisse" the following account is given of the origin of the monastery at Lann-Ela:—"When this saint, on a certain occasion, accompanied SS. Patrick and Brigid towards Munster, as they passed the spot where subsequently arose the monastery of Lann-Ela, he stopped there, permitting the others to continue their journey. St. Patrick, perceiving this, sent for him and interrogated him as to the cause of his delay. The man of God replied: Over the spot on which I stood, I saw the Heavens opened and the angels of God ascending and descending. St. Patrick said: We must, therefore, place some holy men there to serve God. But, he replied, holy Father, if thou permittest, it will not be so. But one who sixty years hence shall be born in my family, and who shall be called Colman-Ela, will found there a noble monastery."—(Boll. Acta SS. Sept. 1, 664.)

For the names mentioned in the text, see the notes above at *Connor*.

⁴² In a fruit-garden, beside the Six-Mile-Water, and adjoining Lord Massareene's demesne, are shown some traces of the Friary. The "Inquisition of Antrim," 1605, finds, that to the *Friary of Massareene* belonged the townland of Ballydonough, in Ederdownen, and a parcel of thirty acres, south of the river *Owen-na-view*, and that near it were the foundations of a castle, called *Cloghanmabree*, alias *Castlemonybray*, then almost prostrate.—(Reeves, loc. cit. p. 389.)

⁴³ The death of St. Colman-Ela is thus mentioned by the "Four Masters," at A.D. 610:—St. Colman Eala, i.e., *Mac-Uí-Sellí*, abbot, died on the 26th of September, in the 56th year of his age." The "Ulster Annals" have also—"A.D. 610, Quies Colmani-Elo, sic est in libro Cuanach." The "Annals of Clonmacnoise" mark his demise in the preceding year, but the "Chronicon Scotorum" refers it to A.D. 611. Adamnan, in his "Life of St. Columba," more than once mentions this saint, as in lib. 1, cap. 5, where he calls him "*Colmanus Episcopus Mac-U-Sailne*;" and

A.D. 949. Flannagan M'Alchon, comorb of M'Nyssy, and of Colman Elo, that is, abbot of Connor and Muckamore, died this year.^a

954. Died Malbrigid, son of Redan; he was abbot of Connor and Muckamore.^b

1183. P—— was prior; he was a subscribing witness to the charter granted by Sir John de Courcy to the abbey of St. Patrick at Down.^c

This priory was, on its new foundation, dedicated to the Virgin Mary and St. Colman Elo, and was endowed, after the invasion of the English, by William Mataland, Stephen de Sandall, and Gilbert de Croft.^d

Inquisition 12th November, 1st King James, finds, that Bryan Boye O'Mahanlon, the last prior, was seized both of the spiritualities and temporalities of eight townlands circumjacent to the said priory, viz., Ballymorclaire, Ballyshane, Ochyll, Ballow, Terrograceye, Ballylaghe, and Ballyestiene; also of the priory of Masserine, in the townland of Ballow; also in the townland or parish of Bellymohellaine——; also in—— two townlands, adjoining the woods of Dumwore and Killwood-Craig, and of the same woods in the Lower Clandeboy, with

^a M'Geogh. ^b Act. SS. p. 387. ^c Mon. Angl. v. 2, p. 1020. ^d War. Mon.

lib. 2, cap. 13, where we find the name, "*Columbanus filius Beognai*;" for, Beogna was the name of St. Colman's father. Colgan, in his "Notes to Adamnan" adds: "Est hic Colmannus a loco *Lann-Ela* dicto (in quo monasterium extruxit) vulgo *Colman-Ela*: et hinc Latine a multis *Colmanellus* appellatur. Vide ejus vitam ad 26. Septembris in qua vocatur *filius Beognæ* ut hic. In ejus genealogia et filius Beognæ, et de stirpe *Salii* seu *Salnii*, filii Clithradii oriundas fertur." Usher tells us that according to the ancient "Life of St. Colman-Ela," he died at Linally, in the King's county, about four miles from Durrow, "inter chorum sanctorum virorum, sanctissimus senex feliciter ad Christum emisit spiritum." Usher errs, as does Archdall, in supposing that this saint was the same as St. Colman, Bishop of Dromore.—(See Lanigan, "Ec. Hist." ii. 308.)

The name *Muckamore*, i.e., *Magh-Comair*, means "the plain of the confluence;" and the Monastery of St. Colman was erected in the fertile plain where the "Six-Mile-Water" falls into Lough Neagh. Jocelyn relates a prophecy of St. Patrick regarding this monastery:—"One day, when visiting the district of Ulster, which is named *Dalaradia*, he passed through a certain place called *Mucoomuir*: and he said to those around him: 'Know ye, my beloved sons, that in this spot, a certain child of life, called *Colmanellus*, will build a church, and will gather together many sons of light and many fellow-citizens of the Angels'" (cap. 96).

The "Ancient Registry" of this monastery, written by Laurentius, who was Prior in 1356, was extant in Ware's time, and his extracts from it are preserved in the British Museum. Lionel, Duke of Clarence and Earl of Ulster, confirmed, in 1363, the possessions of "the Prior and Convent of St. Mary de Mukmore, in Ulster, which was founded by the royal father of Elizabeth, our most beloved Consort." Thus we have an approximate date of its restoration after the English settlement in Ulster. The name of the last Prior was *Bryan Boy O'Maghallon*. In the "Inquisition of Antrim," 1605, and in "Harris's Catalogue," Muckamore is said to have been a Priory of the Regular Canons of St. Augustine. The "Registry of Octavian de Palatio" more clearly defines the matter, when it gives the entry: "Carolus O'Durnan, Prior de Mucmor, ordinis S. Victoris sub regula S. Augustini."—(Reeves, loc. cit. p. 384.)

all the tithes in the town and lands of Carmevr, Cargrande, Duach, Salgodan, Ballyrobarte, Killyeneghan, and Killowan, in the Upper Clandeboye, and two parts of all the tithes of Magherefergan in the Reuts, and of Kilglarne in the Ardes; also the rectory of Whitekirk, in the island of Magee, then in the tenure of Moses Hill, Esq., and of all the tithes of a quarter of land called Carrowneghan, in the Upper Clandeboye, in county of Down; and of the said priory with all its possessions; annual value 53s. 8d., besides reprises.—(Chief Remembrancer, and King, p. 207.)

On the 3rd of December, the 7th of Q. Elizabeth, 1564, a return was made that the prior and all his monks were dead.^y

This priory was granted to — Langford, and Sir Roger Langford was seized of it in the year 1639.^z The grange of Muckamore is named in the visitation book of the diocese of Connor.

Ocymild. About the year 1202, William de Burgh granted the village of Ardimur, with the church and all its appurtenances, to Richard, one of the Monks of Glastonbury, to found a priory to the honour of God and the Virgin Mary; which being done, the place was called Ocymild, and Richard was appointed the first prior.^a It is thus mentioned in the "Monasticon Anglicanum;" but M. Allemande changes the name to Drymild, and conjectures that it is in this county; if Drymild be the true reading, we may with some probability suppose it to be Drumwillen, near Ballycastle.

Rachlin,^{b 44} an island in the great Atlantick ocean, two miles

^y King, p. 207. ^z Harris. Tab. ^a Ex Johan. Monac. Glast. f. 101, b; Mon. Angl. v. 2, p. 1025. ^b This island was called anciently by the several names of *Ricinea*, *Rechrea*, *Raclinda*, *Rachra*, *Rachryne*, *Rachraind*, *Raclina*, *Rechran*, *Rechreyn*, and by Ptolemy, throughout, *Ricina*, and by the Irish Antiquaries, *Rochrinne*, from the multitude of trees with which it abounded in ancient times. Usher, Prim. Trias Th.

⁴⁴ In addition to the many variations of the name of this island given above, we find it called in mediæval documents *Rachrunn*, *Rathlin*, *Racry*, *Raghery*, and *Rauchryne*. In modern maps it is generally written *Rathlin*; but by the natives of the island, and by those who dwell on the adjoining coast, it is known only by the name of *Raughery*.—(Reeves, Ec. Antiq. p. 288. seqq.)

As other islands on the Irish coast, and especially Lambay, off the coast of Dublin, were sometimes designated by the name of *Rachlin*, it is not easy to decide, in regard to particular entries of our ancient annalists, which of them are to be referred to the island of which we now treat. The following events, however, may, with some certainty, be supposed to have reference to it:—In the "Life of St. Comgall, of Bangor," it is recorded that he landed on the island of *Reachrain*. for the purpose of seeking a solitary retreat there: "Cum sanctus Comgallus cellam voluisset ædificare in insula nomine Reachrain venerunt triginta milites, et tenentes manum ejus eum inde expulerunt."—(Fleming, Collectan, p. 311. Codex Kilken. fol. 93, b.) Again, where Adamnan, in his "Life of St. Columbkille," speaks of the danger to which Bishop Colman was exposed, "*in mari juxta insulam Rechra*" (lib. 1, cap. 5), the text refers to the dangerous whirlpool off the

north of Fairhead Point, on which St. Comgall landed with an intent to erect a cell, but he was instantly seized by a band of 30 military men, who, holding his hands, drove him out of the island.^o We are not informed by whose orders the holy man was so inhospitably received and so rudely treated; but St. Columba, who founded Derry, A.D. 546, succeeded better: he founded a church here, and placed over it Colman, the deacon, who was the son of Roi.^d

A.D. 590. Lugaid Laither was abbot, and flourished about this time. He is said by some to have been the founder.^o

630. St. Segene, the abbot of Hy, repaired this abbey, either in this year,^f or in 632,^g but in 635, according to the "Annals of Ulster,"^h he is esteemed by some to have been its founder.ⁱ

651. This second founder died this year.^k

734. Died the bishop St. Flann; he was son of Kellach.^l

738. Died the abbot St. Cumineus Hua Kierain.^m

^oUsher, *Prim. Trias Th.* ^dTr. Th. pp. 400, 450, 509. ^oUsher, *ibid.* ^fTr. Th. p. 498, 509. ^gM'Geogh. ^hUsher, *ibid.* ⁱId. ^kTr. Th. p. 498. ^lId. p. 509. ^mId.

north coast of Antrim, known as *Coire-Breacainn* in ancient times, and called at the present day *loghnamorra*. Elsewhere Adamnan mentions the island of *Rechra* as visited by St. Columba: "*Cum vir sanctus in Rechrea hospitardur insula*" (lib. 2, cap. 41), and there can be but little doubt that he refers to the same island. St. Columba, on that occasion, healed dissensions that had sprung up between husband and wife, and the means he had recourse to were characteristic of the saints of our early church. He induced the litigants to observe a rigorous fast for one day with him, and he passed the whole of the night in prayer, and when on the following morning he summoned them before him, it was found that God had changed their hearts, and they lived thenceforward in an uninterrupted peace. Colgan, on this passage of Adamnan, adds the note: "This is the island of Rechrea, between Ireland and Scotland, and at the present day, as for all past times, belonging to Ireland, from which it is separated only by a narrow strait. It forms part of the county Antrim, the territory of Randal, Earl of Antrim, who now valiantly defends his hereditary rights and creed against the enemies of our Faith."—(Tr. Th. p. 384.)

The church over which St. Colman the Deacon presided, seems not to have been erected in our island, but in Rechra, the modern Lambay. Its foundation by St. Columbkille is thus recorded in the "*Leabhar Breac*:" "Columbkille erects a church on Rachra, in the east of Bregia, and leaves Colman the Deacon in it."—(Ap. O'Donovan, *Irish Gram.* pp. 151, 281.) As Bregia was the ancient name of the territory between Dublin and Drogheda, it is manifest that the place referred to in this text was the modern Lambay. This, however, would not justify us in concluding that St. Columba did not found a monastery in the northern Rathlin; for Colgan expressly mentions that "St. Columbkille founded a monastery there, which was constructed or repaired by his disciples."—(Tr. Th. p. 494.)

The "*Annals of the F. M.*," at A.D. 630, give the entry: "Segene, abbot of Hy-Columbkille, founded the church of Rechrainn." *i.e.*, adds O'Donovan, at Rathlin Island, "off the north coast of the county Antrim."—(Annals, p. 251.) The "*Annals of Ulster*" place this erection of the church of Rechrainn in A.D. 634, whilst it is marked in the "*Annals of Clonmacnoise*" at A.D. 632.

To the list of abbots copied in the text from Colgan we have nothing to add. The entry regarding St. Flann is of special importance. He is expressly called in the "*Annals of the F. M.*," "Bishop of Rechra."

743. Died the blessed Cobthach, abbot of this church.ⁿ

764. The abbot Murgaille M'Ninned died September the 29th.^o

768. Died the abbot St. Aid ; he was son of Corbreus.^p

790. A fleet of Danish pirates ravaged this island with fire and sword ; the shrines and holy altars perished in the general destruction.^q The "Annals of Ulster" place this melancholy event in the year 794, which answers to our year 795.^r This was the first descent of those barbarians upon our coasts.⁴⁵

794. Died the blessed Feradach, son of Segineus, and abbot of this place.^s

848. Died the blessed Tuathal, son of Feradach, abbot of Rachlin and also of Darmagh.^t

973. In this year the Danes, those cruel despoilers of this kingdom, crowned with martyrdom St. Feradach, the holy abbot of this church.^u

King John afterwards granted this island to Alan of Galway.^w

1558. The Lord Deputy, the Earl of Sussex, attacked the Scots, who had got possession of this island, and drove them out with a great slaughter.^x ⁴⁶

ⁿ*Id.* ^o*McGeog. Tr. Th. p. 509 and Index.* ^p*Tr. Th. p. 509.* ^q*Tr. Th. p. 509.* ^r*Usher, Supr. Tr. Th. p. 509.* ^s*Id.* ^t*Id.* ^u*War. Works, v. 2. p. 201.* ^w*War. Annal.*

⁴⁵ The "Annals of Ulster," at A.D. 794, thus mention this first inroad of the Danes into Ireland: "The burning of Rechru by Gentiles, and its shrines were broken and plundered." The Welsh chronicle known by the name "Chronicle of the Chieftains," has a corresponding record under the year 790: "Ten years, with fourscore and seven hundred, was the age of Christianity when the pagans first went to Ireland" (Monum. Hist. Brit., p. 843); three MSS. of this old chronicle add the sentence "*and destroyed Rechrenn.*" The "Gwentian Chronicle of Caradoc" of Llancarran registers the same event at A.D. 795: "The black pagans first came to the island of Britain from Denmark and made great ravages in England: afterwards they entered Glamorgan and there killed and burnt much; but at last the Cymry conquered them, driving them into the sea and killing very many of them; from thence they went to Ireland and devastated Rechreyn and other places."—(Todd, Wars of the Danes, p. xxxiii.) The connection of Rechreyn in this text with the defeat of the Danes in Wales proves that it refers to the island off the Antrim coast.

⁴⁶ It was in the year 1213 that the island of Rathlin was granted by King John to *Alanus de Galveia*. This grant was confirmed in 1215 and 1220.—(Hardy's Rot. Tur. Londinen.) In 1279 the island was held by John Byset, and its value was rated at £4 8s. 5d. It afforded a safe retreat to Robert Bruce, when in 1306 the Scottish troops had to yield before the English army; and it was thence he set sail with his chosen leaders when he had matured his plans to assert the independence of Scotland. The Bysets having forfeited their lands by aiding the Scots, Rathlin was granted to *John de Athy* by Edward the Second in 1319. The most important entry regarding this island in the "Annals of the F. M." is the following, at A.D. 1551: "A hosting was made by the Lord Justice into Ulster in the beginning of Autumn, and he sent the crews of four ships to the island of Reachrainn to seek for plunder. James and Colla Mælduv, the sons of MacDonnell of Scotland, were upon the island to protect the district. A battle was fought

Raghlin is a rectory in the diocess of Connor.⁷
Rathlhaige,⁴⁷ in Dalaradia. St. Foilan, or Fullen, was abbot
 or bishop here.⁸

It is now unknown.

Ratheaspuicinnic,⁴⁸ St. Patrick founded a church here, and

⁷ *Visitation Book.* ⁸ *Act. SS.* p. 104.

between them in which the English were defeated, so that not one of them escaped to relate their story except their leader, a lieutenant, whom these Scots took prisoner and kept in custody until they obtained in exchange for him their own brother, Sorley Boy, who had been imprisoned in Dublin by the English for the space of a year before, and another great ransom along with him." Sydney, in the "Memoir of his Government in Ireland," written in 1583, confirms the truth of this narrative: "The second journey (he writes) that the Earl of Essex made into those quarters of Ulster, he sent me and others into the island of Raghlyns, where before, in the time of Sir James Croft's deputation, Sir Ralf Bagenal, Captain Cuffe, and others sent by him, landed, little to their advantage, for there were they hurt and taken, and the most of their men that landed either killed or taken."—(*Ulster Journ. of Arch.*, 1860, vol. 8, p. 193.)

⁴⁷ The "Martyrology of Donegal," on 30th of September, gives us the name of "St. Faelan, of Rath-Aidhne in Dalaradia." This has been conjectured to be the present Killaney, in the diocese of Down, barony of Upper Castlereagh, county Down. Reeves (*Antiq. of Down, Connor, and Dromore*, p. 217) writes it was "called in the Inquisitions, *Killenny*, alias *Anaghalone* or *Anaghdoloun*. The ancient graveyard, enclosed by a ring-fence, but without any traces of a building therein, lies in the southern extremity of the parish, a little S.E. of Lough Henney, called locally, Loughinney (*Ord. Survey*, SS. 15, 22). The rectory, extending over seven townlands, was, at the dissolution, appropriate to the abbey of Moville.⁴⁸ The seven townlands are now reduced to four, and the rectory is impropriate in the Marquis of Downshire.

⁴⁸ Colgan tells us that St. *Vindic*, or *Winnic*, was "Bishop of 'Rath-easpuic-Innic,' in the barony of Antrim, and in the valley of Hy-Dercachen." He adds that the saint's memory was also honoured "at *Tegnetha*, in the diocese of Armagh, on the 29th of August."—(*Tr. Th.*, p. 183.) The "Martyrology of Donegal" also marks his feast on that day: "*St. Vinnic of Trighnutha*;" and Dr. Donovan writes that Tuighnetha is the modern Tynan, in the county Armagh. As regards the site of the valley of Hy-Dercachen, O'Donovan was of opinion that it was a tract in the north of Down, or on the confines of Down and Antrim. The "Book of Rights" mentions Hy-Dearca-Chein as a sub-territory of Uladh:

"Entitled is the King of Ui-Dearca Chein
 To five horses bright as the sun,
 Six war-swords, six drinking horns,
 And six bondmen of great merriment."

(*Book of Rights*, p. 161.) The "Four Masters," at the year 1199, relate that Rodubh Mac Rædig, chief of Kinel Ængus, was slain by the English while plundering *Ua-n-Earca-Chein*. Again, at 1391, Mac Giolla Muire, who was otherwise called Cu-Uladh O'Murna, is presented to us as chief of "Ui-Earca Chein." Rymer's "*Fœdera*" has a charter of 3 Edward the First, A.D. 1275, which preserves the same name, "Mac Gilmorani dux de Anderken." (vol. 1, p. 520). O'Donovan concludes from various references to the family of Mac Giolla Mac Muire (now known as M'Gillmurphy, Gilmore, but principally Murray), that they originally possessed the barony of Lecale, a part of Kinnelarty, and the barony of Upper (correctly Lower) Castlereagh. Dr. M'Dermott, in his notes to Connellan's Translation of the "Four Masters," very strangely fixed this territory as the barony of Iverk, county Kilkenny, but there can be no doubt, as Dr. Reeves suggested (*Ant.* p. 339), it was in the north of the county Down. It lay in the eastern portion of the present barony of Lower Castlereagh, south of Comber, and abutting

appointed St. Vinnoc bishop of it; it is in the territory of Hua-derchain, a valley in the barony of Antrim; there are four churches in this valley, viz., Rathmor (which probably is Rath-caspuic-innic), Rathcabain, Ratheochuill, and ——. ^a

Now unknown.

Rathmoane,⁴⁹ near Ballycastle, in the barony of Carye. St. Patrick founded Rathmodhain, and placed St. Ereclausius therein; it is now, according to Colgan, a parish church in the Reuts and diocese of Connor.^b

Rathmuighe,^{c 50} on the sea-shore, eight miles from Dunliffisia, as Colgan observes, which may probably be Dunluce. It was formerly a principal town of the Dalriedans, and an episcopal seat and monastery, but is now reduced to a small village with a church.^d

The mother of St. Olcan, or Bolcan, died about the year 440. After her interment a noise was heard in the grave, which being immediately opened, the child was providentially taken out alive. St. Patrick received this infant of birth so extraordinary, baptized and educated him in this town; he was afterwards sent to France to finish his studies; and on

^a *Tr. Th. p. 183.* ^b *Act SS. p. 455.* ^c *Is also called Rathmuighe-haonuigh, and Arthur-muighe, or Arther-muighe-haonuigh.* ^d *Act SS. p. 375, 377.*

on Strangford Lough, a few miles distant from the ancient Nendrum.—It was almost identical with the sub-territory of South Claneboy, which was variously spelt Slut Henderkees, and Slut Cenderkeys, probably corruptions of the more ancient name, and the Anglicised form, *Anderken*.

Rath caspuic innic is probably the present *Castle espie*, called in the see leases, Bally-casland especk, in the parish of Tullynakill. It is still bishop land, as is the entire parish, forming the manor of Island Maghie (the ancient *Nendrum*), otherwise Ballindrean. Colgan's error, in assigning it to the barony of *Antrim*, very likely arose from its being, when he wrote, part of this manor, anciently written *n'Acndruim*. The ruins of the Castle, about a perch south east of a very large rath, lie near the shore, and the celebrated lime quarries.

The "Martyrology of Donegal" gives, at 16th February, another bishop as seated here: "Aedh Glas, bishop of Rath-na-n-Epscop." In O'Cleary's Tabular Index this bishop is called "Aenghus."

* Now the parish of *Ramoan*. In the "Tripartite Life," the name is written *Rathmudain*, a corruption, as Colgan tells us, of "Rath-Modhain," which was given to it from Muadain, whose son, Enan, was appointed by our apostle to preside over the neighbouring church of *Druim-indich*, as we have already seen, when speaking of this church. St. Erceleac was left by St. Patrick in charge of the church of Ramoan, and his feast is marked in the "Martyrology of Donegal," on the 3rd of March. Colgan gives a sketch of this saint's life, and adds, that his church was situated "in regione Dalriadæ, Cathrugia (i.e., Cary) dicta, et in Decanatu de Tuashceart" (*Acta SS. p. 455*). The river Shesk, which joins the Cary river at Bonamargy, flows from south to north, and divides this parish from Culfeightrin.—(See Reeves' "Ec. Antiq." p. 284.)

* See the remarks already made at *Airthir-muige*, i.e., *Armoy*. This place is quite distinct from Rathenich, in county Donegal, which we will meet hereafter, and to which SS. Brugach, Adamnan, and Kieran belonged. The repeated destruction of Armoy was foretold by St. Patrick, as we have seen. In addition to the instances referred to by Archdall, we may mention that it was also plundered by Cucuaran, who died in the year 706.—("Vita Tripart." p. 147.)

his return he became the first abbot and bishop of a monastery built in Rathmuighe.^e

St. Brugachius was appointed by St. Patrick to succeed St. Olcan; he was surnamed the Hospitable, and his feast is held on the first of November.^f

A.D. 612. This abbey was destroyed by fire.^g

725. St. Adamnan, the bishop and abbot, died this year.^h

779. The abbot, St. Kieran, died on the 8th of October.ⁱ

831. This abbey was plundered and destroyed.^k

960. It met with the same dreadful treatment.^l

Rathmurbuilg,^m St. Domangart, bishop of this church, which is in Dalaradia, died in the year 506; it is now called Machaire-ratha.ⁿ Probably this is Magherehill, three miles south-west of Ballymenagh.

Rathsithe^o was built by St. Patrick; it is now, says Father Colgan, a parish church in the diocese of Connor.^a

Now unknown.

^e *Act. SS.* p. 375, 377. ^f *Id. Tr. Th.* p. 183. ^g *Act. SS.* p. 378. ^h *Id.* p. 377. ⁱ *Id.* ^k *Id.* p. 378. ^l *Id.* ^m *Act. SS.* p. 744. ⁿ *Id.* p. 183.

^o This town is the present *Maghera*, in the county Down, and lies about nine miles S.-W. of Downpatrick. We shall return to it hereafter.—(Reeves' "*Ec. Antiq.*" p. 27.)

^a A charter of James the First annexes the parish of *Rathsith* to the prebend of Carncastle. Now that parish in other documents, as in the taxation of Down and Connor, is called the parish of *Rascei*. Thus we are enabled to identify it with the modern *Rashee*, the churchyard of which is still much used by the surrounding districts. It is situated in the county and barony of Antrim. In the "*Annals of the F. M.*" at 617, is marked the demise of "Eogan, Bishop of Rath-Sithe." Tighernach registers the same event in 618: "Eogan, Bishop of Rathsitha rested." So also in the "*Annals of Ulster*," at A.D. 617, and in the "*Annals of Innisfail*," at A.D. 611.

A local antiquarian gives, in the "*Ulster Journal*," the following interesting particulars connected with this place:—"A district in the county of Antrim, with which I have been familiar from my youth, appears to me to be worthy of examination in an archaeological point of view. It lies about twelve miles from Belfast, and comprises an area of about twenty square miles. It is bounded by the Glenwherry river and the Six-Mile-Water on two of its sides; on a third by a line drawn from *Battery-bridge* over *Big-collin* mountain; and on the fourth by a line about four miles distant, passing over Ballyboley hill and meeting both rivers near their source. It includes a great part of the united parishes of Ballycorr and Rahee, now called the parish of Ballyeaston, with part of that of Donegore. This district is remarkable for the number of artificial earthen mounds which are scattered over it, usually called by the country people *forths* or *moats*. At an early period these must have been more numerous than at present, as it is known that many of them have been levelled from time to time; but there still exists one to every square mile. It is probable that some of them may be sepulchral. Another class of ancient constructions found in the district to a considerable extent is the subterranean chambers or artificial caves; of these I have myself noted the localities of about a dozen, some of which in early youth I have entered. Several of them were spacious and lofty, but nearly all more or less filled up with earth. They are built of rude stone-work, and a number of them have been destroyed for sake of the building-stones they supplied to the occupiers of the surrounding land; others have been broken into in the search for 'crops of gold,' which a very general tradition declares may be found in them. I was early taught to believe that they were the work of an ancient people

*Tulach*⁵³ was also founded by the same saint, who appointed St. Nehemias to be bishop of it. Colgan says it is now called Tulach-ruisc, and that it is a parish church in the deanery of Dalmun and diocese of Connor.^o

COUNTY OF ARMAGH.¹

Armagh,^p the capital of the county, and a market-town and borough, sending burgesses to parliament.

^o *Trias Th. p. 183.* ^p *It was known in ancient times by the several names of Druim sailech, Ard sailech, Allitudo sailech, Eamhuin maeha, and also Allimachia. Usher, Trias Th. p. 289.*

called *Peghs*, of whom, however, nothing further is known. Another class of antiquities met with in this district bears the popular name of *Giants' Graves*; of these I know three or four examples. The late Mr. M'Skimmin, author of the "History of Carrickfergus," was of opinion that these were Druids' Altars. I would also draw attention to the traces, now almost obliterated, of very ancient religious edifices and burying-grounds. Four of these are situated respectively at *Ballycorr, Rashee, Kilbride, and Dough*. In these places the vestiges of foundations were discernible in my early days; and I know that at present several old walls are being removed to obtain ground for burying the dead. Tradition tells of a fifth, at least a burying-place, but probably also the site of a religious structure, near the Battery Bridge which crosses the Glenwherry river. An old inhabitant of Killylane told me the Irish name of a place near this bridge, which in English signifies, *the old woman's graveyard*. Local tradition records that in old times there was here an abbey and a fair, and that the owner of the surrounding lands, as well as of some place in Carrmoney, was a Dane.—(Ulster Journal of Archæology, vol. 3rd, p. 79.)

⁵³ There is a parish of Tullyrusk adjoining the parish of Belfast. This, however, cannot be the Church of Tulach founded by St. Patrick, and presided over by St. Nehemias. The "Tripartite Life" expressly places it in the same district as *Ramnan*, of which we have already spoken (Tr. Th. p. 146). Elsewhere, the same authority informs us that it was also called *Kill-chonadhain* (*Ibid.* 147), of which probably the modern name, *St. Cunning*, is a corruption. A townland in the parish of Carncastle still retains this name, and a charter of James the First attaches the chapelry of St. Cuning, "Capellam Sancti Conie" to the prebend of Rasharkan.—(Reeves' "Ec. Antiq." p. 53.)

¹(1) Two different derivations have been assigned to this name, one being founded on peculiarities of local formation, the other on historical statements. The former is supported by the authority of Usher (Works, vol. vi., p. 414), who derived Ardmacha from *Ard* "high," and *Mach* "a plain." Dr. O'Donovan, however, says of this etymology that, "no Irish scholar ever gave that interpretation." The historical derivation, which is very ancient, leaves room for choice, since, while furnishing three different sources whence the name might have originated, it abstains from declaring in favour of any one of the three. Rev. Dr. Reeves (to whose "Lecture on the Ancient Churches of Armagh" we gratefully acknowledge our obligations) supplies from the *Dinnsenchus* in the "Book of Lecan," a triple answer to the question, "Ard Macha, whence named?" 1st. From Macha, wife of Nemidh, son of Adhnomán, who received it as a gift from her husband, and who died and was buried there, and gave it her name. 2nd. From Macha, daughter of Aedh Ruadh, by whom Émain Macha (the *Navan fort*) was built, and who was buried here. 3rd. From Macha, the wife of Cronn, who lived about the Christian era, who also was buried here. The *height of Macha* recalls the history of one of those three heroines; but it cannot be determined which of the three has thus been honoured.

Priory of Regular Canons. A.D. 445. St. Patrick, the great apostle of this kingdom, founded an abbey here in this

Armagh is translated by *Altitudo-Machæ*, as in the "Book of Armagh," sometimes by *Alto-Machæ*, and sometimes simply *Machæ*, or *Machi*. Out of the high ground known by this name rose an eminence called *Druim Sailech*, the "Ridge of Sallow," rendered *Dorsum Salicis* in the "Book of Armagh." In the note (p) Archdall gives *Eamhuin-Machæ* as one of the names of Armagh; but, in reality, this was the name of the entrenchment in the parish of Eglish, now known as the *Navan fort*. This was for six hundred years the regal abode of the Ulster sovereigns, whose line ended in Fergus Focha, who fell at Achalethderg, in A.D. 332. In that year Eamhain was burned and laid waste, and was never inhabited again. It afterwards became the property of the church of Armagh. In 577 Tigernach records *Primum periculum Uladh in Emania*, in 578 *Abreversio Uladh de Emania*. In 1145 a limekiln, which was sixty feet every way, was erected opposite Eamhain Machæ, by Gillamacliag, successor of Patrick, and "by Patrick's clergy in general." Under 1387 the "Four Masters" have these two entries: "A house was built at Eamhain Machæ by Niall O'Neill, King of Ulster, for the entertainment of the learned men of Ireland.

"A house was erected at Eamhain Machæ, by Niall O'Neill, for there was not any house within it for a long time till then." Dr. Reeves gives (p. 38, 39) the text of two documents from "Primate Sweteman's Register" on matters connected with Navan.

2. The "Annals of Ulster" refer the foundation of Armagh to A.D. 444: "A.D. 444 Ardmachæ fundata est. Ab urbe condita usque ad hanc urbem fundatam MCXCIV."

The "Annals of the F. M." refer it to the year 457, at which they say:—"Ard-Machæ was founded by Saint Patrick, it having been granted to him by Daire, son of Finnachadh, son of Eoghan, son of Niallan. Twelve men were appointed by him for building the town. He ordered them, in the first place, to erect an archbishop's city there, and a church for monks, for nuns, and for the other orders in general, for he perceived that it would be the head and chief of the churches of Ireland in general."

3. The following most interesting extract from the "Book of Armagh" contains the history of the earliest religious foundations at Armagh. It will be seen from it that the so-called abbey was not the first foundation made by St. Patrick, that honour belonging clearly to the church of the *Fertæ* :—

"There lived in the territory of the Easterns a man both rich and honourable, whose name was Daire, and Patrick asked of him to grant a place for the exercise of his religion, and the rich man said to the saint, what place dost thou desire? I pray of thee [said Patrick] to bestow upon me that eminence which is called the Sallow Ridge, and there I will build me a place. Notwithstanding, he would not grant to the saint that high ground, but he gave him another portion in a lower situation, where is now the *Fertæ Martyrum*, beside *Arddmachæ*; and there Patrick abode with his disciples. Some time after there came a horseman of Daire, leading his fine horse to feed upon the grassy ground of the Christians, and Patrick was offended at the intrusion of the horse on his ground, and said, Daire had done foolishly in sending a senseless animal to trespass on the little spot which he granted to God. But the horseman, as one that is deaf, gave no ear; and, as a dumb man that openeth not his mouth, gave no reply; but letting loose the horse there, went his way for the night. But when, early on the following morning, he came to look after the horse, he found him already dead, and returning home in sorrow, he said to his master, behold that Christian hath killed thy horse, because he was displeased at the trespass upon his ground. And Daire said, then he likewise shall die; therefore go ye and kill him instantly. But scarcely was the word uttered, while they were yet going out when a death-stroke fell upon Daire. Then said his wife, it is because of the Christian that this hath come to pass. Let some one go quickly, and let the saint's blessing be brought to us, and thou shalt recover; they also who went forth to slay him are countermanded and recalled. Accordingly, two men went to the Christian, and without stating what had happened

year, or in 457, for Regular Canons of the order of St. Augustin, and dedicated it to the apostles, St. Peter and St. Paul;^a

^a*Usher, Trias Th. p. 293.*

[merely] said, Daire is sick; we pray thee let something of thine be carried to him, if, peradventure, he may be healed. But St. Patrick, knowing what had been done, said, yes, verily; and he blessed some water, and gave it to them, saying, go ye, sprinkle your horse with this water, and then take it with you. And they did so, and the horse came to life again, and they carried the water with them, and Daire was healed when he was sprinkled with the consecrated water.

"After this Daire came that he might do honour to the saint, and brought with him a valuable imported cauldron which held three firkins. And Daire said to the saint, thou mayest have this cauldron. And Patrick said, *Grazacham* (i.e., *gratias, ago* or *agam*). Then Daire returned home and said, the man is a fool, who had not a civil word to say but *Grazacham*, in return for the beautiful three-firkin cauldron. Moreover, Daire said to his servants, go and bring me back my cauldron. So they came and said to Patrick, we must take away the cauldron. Notwithstanding, on this occasion also, Patrick said, *Grazacham*; you may take it away. So they took it away. And Daire enquired of his servants what the Christian said when they took back the cauldron, and they replied: he said *Grazacham*. Then Daire answered and said: *Grazacham* when we give, and *Grazacham* when we take away; surely this *Grazacham* of his must be a good word; therefore, the brazen cauldron shall be restored to him. And this time Daire came in person, carrying the cauldron to Patrick, and said to him, thy cauldron shall remain with thee, for thou art an upright and unserving man. Moreover, I now grant to thee my whole right in that portion of ground which thou formerly didst desire, and dwell thou there. And that is the city which now is called *Arddmacha*. And they went forth together, both St. Patrick and Daire, to view the admirable and pleasing gift; and they ascended the height, and found a roe and a little fawn with her, lying on the spot where the altar of the northern church in *Arddmacha* now stands. And St. Patrick's companions wanted to catch the fawn and kill it; but the saint objected, and would not permit them; nay, he even took up the fawn himself, and carried it on his shoulders, and the roe followed him like a pet sheep, until he laid the fawn on another eminence, at the north side of Armagh, where, according to the statement of those who are familiar with the ground, miraculous attestations are to be witnessed at this day."—"Book of Armagh" (fol. 6 b, b).

Having thus, at length, obtained from Daire the *Druim-sailech*, which had been before refused to him, St. Patrick proceeded to build upon it. According to the "Tripartite Life," our apostle, with his religious community and Daire, went up the hill to measure it for the building and to consecrate it. "The apex of the hill being probably enclosed with an earthen rampart, and the slope having likewise two entrenched defences, we can conceive a little monastic group of buildings occupying the level space, consisting of a larger and smaller church, the latter, which was called the *Sabhal*, or northern church, situate on the north side, and such conventual buildings as were usual, consisting of a *Techmor* ('great house'), or residence; a *Cuicín*, or 'kitchen'; an *Airegal*, or 'sacristy,' while the space on the south side of the great church was devoted to a *Railig*, or 'cemetery.' Such was the amount of the primitive establishment. . . . The town of Ardmagh consisted, at an early date, of two main departments, the Rath, which was the nucleus, and the Trians or wards, which were three in number, and formed the outer belt of habitation. It would be almost impossible, at the present day, to define the Rath or central enclosure with exactness; but we may take the outline communicated to Stuart, and printed by him in his appendix, p. 588. According to it the upper enclosure or entrenchment, commencing on the west, observed pretty much the course of Callan-street, the circle being continued across Abbey-street, a little below the Infirmary, and through the Gardens, round to Market-street. The lower enclosure leaves still a trace where it crossed Abbey-street, at the Wesleyan Chapel."—Reeves (op. cit. p. 13, 14).

The edifices within the upper ring were:—

1. The *Damhliaec* (pronounced *Duleck*) Mor, or Great Stone Church, probably

it continued, for many ages, one of the most celebrated ecclesiastical foundations in the world.

occupying part of the present cathedral. It is known by this name in the "Annals," A.D. 839. "Ardmacha, with its oratories and great church, burned by the Danes of Lough Neagh." Under the years 890 and 907, it is called the church (Ecclais). In 995 it was burned, and remained a ruin for one hundred and thirty years, until 1125, when Cellach, or Celsus, new-roofed it. In 1268, Primate Maelpatrick O'Scannail commenced the Tempull Mor, or Great Church of Armagh, which after repeated changes is now represented by the cathedral, and which since the so-called Reformation has been occupied by the Protestants. The new Catholic cathedral, crowning the opposite hill, stands in its superior size and beauty as a type of the second glory of the Catholic church in Ireland. "*Great shall be the glory of this last house, more than of the first, and in this place I will give peace, said the Lord of Hosts.*" —Ag. 2, 10.

2. *The Round Tower, or Cloitech.* This was situated probably about forty feet from the north-west angle. There may have been more than one of these edifices at Armagh. Under the date A.D. 995, it is related that the "bell towers," were struck by lightning. In 1020 the *Cloitech*, with its bells, was consumed in the great fire. . . The "Four Masters" state that in 1121, "A great wind knocked off the cover of the Cloitech." After this we have no account of the Round Tower.

3. *The Sabhall or Barn.* This church, from its position, is styled in the "Book of Armagh" *Sinistralis*, or the northern church, and probably owes its name, as does *Sabhall Patraic*, or Saul, to its unusual bearing, north and south. Here, as early as 750, the "Book of Armagh" declares that "the virgins, and penitents, and married attendants of the church were wont to hear the word of preaching on the Lord's Day." It is referred to in the "Annals" of 1011. The site cannot now be determined; but Dr. Reeves supposes it to have stood near the extremity of the north transept of the present cathedral.

4. *Duleek Toga, or Stone Church of the Elections*, stood on the south side of the cathedral. The site is doubtful.

5. *Teach Sreaptra, or House of Writings*, was the only building within the rath which escaped the great fire of 1020.

6. *The Abbot's House* was within the rath, and anciently stood within a rampart of its own. It is mentioned in the "Annals of Ulster" at 822, at 915, and at 1116, in which year the *Teach n-Abhadh Mor, or Great House of the Abbot*, and twenty houses about it, were burnt at the beginning of Lent. After it was rebuilt Cardinal Paparo passed a week here in 1151, in company with Gelasius, the successor of St. Patrick.

7. *The Cuicin, or Kitchen*, was consumed by the fire of 915.

8. *The Prison.* Dr. Petrie (Round Towers, p. 104) quotes from the "Leabhar-na-n-Uidre," the Yellow Book, which disappeared from the Carcar or *Prison* at Armagh.

9. The Conventual buildings were surrounded by a *Fidh-nemhedh*, or *Sacred Grove*, which is mentioned in the Irish of the "Tripartite Life," and is stated in "Annals" to have been consumed in the fire of 995.

10. *The Reilig, or "Cemetery,"* at first was at the south of the church; in after time it extended all round. A portion was set apart for royal interments, like that in the Relig Oran of Iona. It was called *Cemeteryum Regum*, and kings of Ailech were interred here in 934, 1064, and 1149. Here, it is probable, the remains of Brian Boru were deposited in 1014.

11. *The Culdees' House* was originally inside the rath. We will speak of it under its proper heading.

12. *The Lis Acidhedh* or "*Fort of Guests*," is mentioned in the "Annals" at 1003, 1015, 1115, 1155. It is doubtful whether it was inside the rath.

13. *The Gate, or entrance to the rath*, is mentioned in the "Annals" at 1121, 1166. A cross stood outside it. Dr. Reeves assigns the situation of this to the top of Market-street, where is the eastern entrance of the cathedral premises.

In 1561, according to the "Four Masters," the Lord Deputy, Sussex, erected strong raths and impregnable ramparts round the great church of Armagh.

513. Died the abbot St. Duach,⁴ or Dubthach; he was succeeded by Alell, called also Alild, or Helias; he is particularly stiled bishop, and was son of Triches, and grandson of Fiege, of the most noble family of the Dalfiatacii;⁵ he laudably presided over his flock for the space of thirteen years, and was succeeded by one of the same name and family.⁶

535. Died the last abbot Alild; he was succeeded by a second St. Duach.⁷

548. Died the abbot St. Duach.⁸

578. The abbot St. Fethlin,⁹ who was surnamed Fionn, or the White, died this year.¹⁰

598. Died St. Eochod,¹¹ the son of Dermit; he was stiled both abbot and bishop.¹²

610. The abbot St. Senach¹³ died, and was succeeded by St. M'Lasre.¹⁴

623. Died St. M'Lasre.¹⁵

657. Died the abbot and bishop Comyn.¹⁶

661. January the 10th, died St. Thomian;¹⁷ he was abbot and bishop.¹⁸

⁴ O'Flaherty's *Cat. Mss. in Tr. Th.* ⁵ *Act. SS.* p. 61. ⁶ *Id.* ⁷ *Id.* p. 744. ⁸ O'Flah. *supra.* and *Act. SS.* p. 193. ⁹ *Act. SS.* p. 193. ¹⁰ *Id.* p. 53. ¹¹ M'Geog. ¹² O'Flah. *sup.* *Act. SS.* p. 53.

⁴ St. Dubtach succeeded Cormac in the See of Armagh, in 497. The "Four Masters" place his death in 512. He was from Druim-Dearbha, probably the present Derver, or Darver, in the county of Louth.

⁵ Dal-Fiatach, *i.e.*, the tribe of Fiatach. This warlike tribe was seated in the present county of Down. The "Mart. of Donegal," at 13th Jan., has "Ailell, bishop of Ardmacha, A.D. 525."

⁶ This St. Feidhlimidh Finn is set down as Primate in the list from the "Psalter of Cashel."—See "Tr. Th." p. 292.

⁷ There are many saints of this name venerated Jan. 1, 25, 28; April 17. Colgan (Tr. Th.) refers this saint to Jan. 1.

⁸ St. Senach is omitted by Colgan, in his dissertation, "De Hiberniæ Primatibus;" but he is given in the "Psalter of Cashel." Usher makes him the last of the third order of holy bishops dignified by the name of saints.

⁹ Mac-Laisre, that is, the son of Laisir. Ware and Colgan think that he is the person called "Terenannus Archipontifex Hiberniæ," in the "Life of St. Laurence, Archbishop of Canterbury," by John of Tynmouth. St. Laurence was made Archbishop of Canterbury in 611. The feast of our Saint is celebrated, according to the "Martyrology of Donegal," on the 17th September: "Mac Laisre, bishop and abbot of Ard-Macha, A.D. 662. I think it is he that is of the race of Eoghan, son of Niall, or, it may be, he is of the race of Corbmac Cas, son of Oilíoll Olum."

¹⁰ St. Thomian (Tomyn, Tomene, or Toimen) Mac-Ronan succeeded in 623. He was the most learned of his countrymen, in an age most fruitful of learned men. The "Martyrology of Donegal" refers his feast to 10th January. The "Annals of Ulster" have, A.D. 660, "Tommene, Episcopus Ardmachæ, defunctus est." The "Four Masters," at the same year, have, "St. Tomene, son of Ronan, Bishop of Ardmacha, died." One of the most important ecclesiastical questions that occupied the attention of the early Irish bishops occurred during the pontificate of St. Thomian. The Paschal controversy then agitated the entire island. The Synod of Magh-lene (A.D. 630) in which the Bishops of Leinster and Munster were assembled, under the influence of St. Cummian, decided that the Roman usage should be their guide; and Ven. Bede mentions that, in 635, the Southern Irish

670. This year the town was consumed by an accidental fire.^b

687. Another conflagration happened.^c

695. A synod, consisting of forty-one prelates, was held at Armagh this year.^d

703. Died the abbot Congussa.^e

705. Died the abbot St. Flann, or Florence Febhla;¹¹ he was the son of Scanlan.^f

720. In this year, or in 724, died St. Colman Huamacensis,¹² the learned scribe of Armagh, and one of the biographers of St. Patrick.^g

725. Died St. Eochad, the son of Colgan, an holy anachorite.^h

727. Died St. Ferdomnach, or Dominic, scribe of Armagh. The same year St. Dochuma Bolgan, an holy anachorite, died.ⁱ

729. Flathbert, son of Loingseach, in the 7th year of his reign, abdicated the throne of Ireland, and became a monk in this abbey, where he died in the year 760.^k

^bAct. SS. p. 294. ^cId. ^dId. p. 473. ^eAnn. Inisfal. ^fO'Flah. Act. SS. p. 294. ^gAnnal. Ulton. ^hTr. Th. p. 294. ⁱId. p. 632. ^kId.

"at the admonition of the bishop of the Apostolic See," had already conformed to the Roman rite. Not so, however, the Northerns. St. Thomian, in order to secure uniformity, addressed, in conjunction with the Northern bishops and abbots, a letter to Pope Severinus, in 640. When their letter reached Rome, the Apostolic See was vacant, and the reply which came was written, as usual in such cases, by the Roman clergy. This fact is an admirable example of the fidelity with which the early Irish Church adhered to the statute of St. Patrick in the "Book of Armagh," that difficult cases should be sent "to the Apostolic See, that is to say, to the chair of the Apostle Peter, which holds the authority of the city of Rome."

¹¹ Flann, or Florence Febhla, succeeded, in the See of Armagh, Segene, who was successor to St. Thomian. Segene died in 687 or 688. St. Flann-Febhla held the Synod mentioned in the text under the year 695, but it cannot be stated with any certainty where it was held. Colgan (Tr. Th. p. 503 a) conjectures that it was held at Derry or Raphoe; others place it at Tara; others at Leitir, near Birr, on the confines of ancient Meath and Munster. A copy of the acts of this Synod, with the subscriptions of the assembled fathers, was in Colgan's possession, and is still preserved at Brussels Burgundian Library, No. 2324. Colgan states that these acts were called *Cain Adhamnain*, or the Canons of Adamnan, from the illustrious St. Adamnan, who was present at the council. They are supposed by some to be the same eight canons called after St. Adamnan, published by Martene (Thesaur. Nov. Anecd. tom. iv., col. 18), and which are also in a MS. in Marsh's Library, Dublin, called "Precedents of the See of Armagh," p. 395. Among those present at this Synod, Colgan mentions the following:—1. Aidus, Episcopus Sleptiensis. 2. Colga, filius Moenaigh, abbas Luscanensis. 3. Mosacer, abbas. 4. Killenus, filius Subnei, abbas Sagirensis. 5. Mochonna, Antistes Dorensis. 6. Ecbertus Anglus. This latter was probably the priest who, according to Ven. Bede, *in Hibernia diutius exulaverat pro Christo*, and through whose means the monks at Hy conformed to Roman Easter and Tonsure in 716. Among the other names in the acts of Adamnan's Synod is that of Murchu Mac-U-Macteni, the writer of a portion of St. Patrick's Memoirs in the "Book of Armagh."

¹² Mentioned in the "Vita Tripart.," part 1, *sub fine*.

749. Died Congus,¹³ alias Oengus, a learned scribe.¹

758. St. Feardachrich, the son of Subney, was elected abbot;^m he died in the year 768.ⁿ

778. On Saturday, the 2nd day of August, the town was totally consumed by lightning.^o

791. Died the abbot Cudiniscus, the son of Conasac;^p as also Eochod, the œconomist; he was son of Kiernach.^q

793. Died the abbot Dubdaleath, the son of Sinach.^r

794. Aphiat,¹⁴ the bishop, and Arectach Hua Foelain, the abbot of Armagh, died in the same night.^s

795. Died the abbot Foendelach, the son of Moenach; he had had a contention first with Dubdaleath, and afterwards with Gormgal¹⁵ for the dignity.^t

799. St. Fothad,¹⁶ a doctor of this abbey, and celebrated for his piety and his writings, flourished about this time.^u

805. The blessed Gormgal, the son of Dinnagaich, abbot of Armagh, and also of Cluaineoais,^w died this year.^x

806. The abbot Conmach, the son of Dubdaleath, died suddenly.^y

808. St. Torbach, abbot and bishop, and also reader of divinity and a learned scribe, died on the 16th of July, when

¹ *Tr. Th. p. 632.* ^m*Id. p. 294.* ⁿ*O'Flah. supr.* ^o*Id. Tr. Th. p. 294.* ^p*Id. Id.* ^q*O'Flah. supr. id.* ^r*Id.* ^s*Id.* ^t*Id.* ^u*Now called Clounish, in the county of Monaghan.* ^w*O'Flah. supr. id.* ^x*Id.*

¹³ Under the year 733, the "Four Masters" have this:—"Congus, successor of Patrick, composed this quatrain, to incite Aedh Allan to revenge the profanation of the church, for he was the spiritual adviser (*anmchara*) of Aedh, so that he said:

Say unto the cold Aedh Allan, that I have been oppressed by a feeble army;
Aedh Roin insulted me last night at Cill-Cunna, of the sweet music.

Aedh Allan collected his forces to Faughart, and, on his march to battle, composed these verses:—

For Cill-Cunna, the church of my confessor, I take this day a
Journey on the road," &c.

¹⁴ The list of the Archbishops of Armagh, in the "Psalter of Cashel," omits Affiath, and gives Aircachtach as archbishop for one year.

¹⁵ The succession of the Archbishops of Armagh about this period is involved in great confusion. Gormgal is not mentioned in list in the "Psalter of Cashel," of which the fragment is preserved in the Bodleian Library.

¹⁶ The "Four Masters" preserve (799) one of the compositions of St. Fothad, which was composed under the following circumstances:—"King Aedh Oirdnidhe assembled a very great army to proceed into Leinster, and devastated Leinster twice in one month. A full muster of the men of Ireland (except the Leinstermen), both laity and clergy, was again made by him, [and he marched] until he reached Dun-Cuair, on the confines of Meath and Leinster. Thither came Conmach, successor of Patrick, having the clergy of Leath-Chuinn along with him. It was not pleasing to the clergy to go upon any expedition; they complained of their grievance to the King, and the King, *i.e.*, Aedh, said that he

his festival is kept. He was the son of Gorman, of the family of Kinel-torbaich, *i.e.*, the O'Kelly's.^a

The abbot Toctech Hua Tigernaich, of Tirimchclair, died the same year.^a

812. Nuadhat, of Loch Vamha,^b ¹⁷ anachorite, and abbot and bishop of Armagh, went into Connaught this year, and died February the 19th.^c

814. Died Cumascac, son of Kernaigh, and œconomist of Armagh.^d

825. Died the abbot Flangus M'Loingseach.^e

826. Eogan Monasteriensis succeeded him.^f

829. Died Subneus, the son of Farnech; he enjoyed his dignity only two months; he had been abbot of Darinis.^g

Kethernac, the son of Dunchan, divinity lecturer and presbyter of Armagh, died the same year; he was honoured with the epithet of THE WISE.^h

831. Died Rectgal, the son of Subney, and a presbyter of Armagh.ⁱ

832. Died the abbot Artrigius;¹⁸ he was the son of Conchovar.^k Farannan succeeded him. And this year the Danes plundered the town thrice in one month; they carried away the reliques and all the other treasures, and obliged the abbot to seek an asylum in Munster.^l

834. Died the abbot Eogan.^m

Colgan says, that Farannan of Rath-mic-malus was chosen

^a O'Flah. *sup.* Tr. Th. *ibid.* Act. SS. p. 373. ^b Tr. Th. *ibid.* ^c Lough Gaun, in the county of Longford, barony of Granard. ^d O'Flah. *sup.* Tr. Th. *ibid.* Act. SS. p. 359, 373. ^e Tr. Th. *ibid.* ^f Id. ^g Id. p. 295. ^h O'Flah. *sup.* Tr. Th. *ibid.* ⁱ Tr. Th. p. 295. ^j Id. ^k Id. ^l Ogygia p. 43. *Annal Inisfal.* ^m O'Flah. *sup.* Tr. Th. *ibid.*

would abide by the award of Fothadh-na-Canoine; on which occasion Fothadh passed the decision by which he exempted the clergy of Ireland for ever from expeditions and hostings, when he said:—

The church of the living God, let her alone, waste her not;
Let her right be apart, as best it ever was.
Every true monk who is of a pure conscience,
For the church to which it is due let him labour like every servant.
Every soldier from that out, who is without [religious] rule or obedience,
Is permitted to aid the great Aedh, son of Niall.
This is the true rule, neither more nor less:
Let every one serve in his vocation without murmur or complaint."

¹⁷ The word Loch-Vamha signifies *Lake of the Cave*. The situation of this Lake has not been fully identified, though it must have been well known in the days of Colgan, who describes it as follows:—"Est in finibus Breffniæ occidentalis sive inferioris, quæ Breffne-Hi-Ruairc appellatur, hic lacus e vicina quadam specu, unde et *Loch-vamha*, *i.e.*, lacus specus appellatur, exoriens, et in eamdem sæpe prodigiose refluens: quod indigenæ observant passim contingere quando illius regionis Dynastis, eorumque filiis mortis imminet periculum."—"Acta SS." p. 373.

¹⁸ Artrigius is made by Ware to succeed Mac Longsech in 822, and sit for eleven years; but Eogan, of Monasterboice, who had the support of Nial Caille, King of Aileach, appears to have disturbed him in the possession of the see.

abbot this year;ⁿ but O'Flaherty says, that there was no change till the year 848.

835. Farannan, the abbot, happening, with his attending clergy, to be in the church of Kildare, Fethlimium, the son of Crimthan, violently entered that abbey, and seizing upon Farannan, carried him and his clergy into captivity.^o

Colgan tells us, that Diermit, being drove from his seat this year, made a progress into Connaught, to establish there the law of St. Patrick.^p

838. Another change happened at Armagh, Diermit Hua Tigernaich¹⁹ being this year chosen abbot in the place of Farannan; but O'Flaherty will not agree to this.^q

839. The Danes burned the town and all its sacred edifices to the ground.^r

841. Died Muredach M'Ernaigh, œconomist of Armagh.^s

844. Died the sage and excellent Ferdomnach,²⁰ or Dominic, divinity lecturer of this church.^t

848. The abbot Farannan was made captive at Cloncomardy²¹ by the Danes, and was carried with all his family, reliques, and books, to their ships at Limerick; and Diermit, called the wisest of all the doctors in Europe, was chosen to succeed the unfortunate Farannan.^u

849. A public convention was celebrated at this town by Malachy, son of Malruan, King of Ireland, the nobility of Lethcunn,^w and by Madagan, King of Ulster, with the nobles of that province; they were accompanied by the abbot Diermit and Fethgna, with the clergy of Armagh, and by Suarlech of Indedhnen,²² with the clergy of Meath.^x

850. Armagh was laid waste by the Danes of Linnduachuill,²³ on the Sunday after Easter.^y But the "Annals of Ulster" place this event on Easter-day, in 851, and the "Annals of Inisfall" remove it to the year 852.

852. The abbot Farannan died in his captivity this year, as did Diermit his successor.^z

854. Died Cathasac, the wise and very learned œconomist of Armagh; he was the son of Tigernach.^a

ⁿ *Tr. Th. ibid.* ^o *Id.* ^p *Id.* ^q *Tr. Th.* ^r *Id.* p. 295. ^s *Id.* ^t *Id.* ^u *M'Geog. Act. SS.* p. 295. ^v *Usher Ogygia.* ^w *The Northern Division of Ireland.* ^x *Tr. Th.* p. 295. ^y *Id.* p. 295. ^z *Id.* ^a *Id.*

¹⁹ The "Annals of Ulster" have, at 834, "The changing of abbots in Ardmacha, viz., Forannan of Rath-Malius, in place of Dermot Ua Tiernaig."

²⁰ S. Ferdomnach is given in the "Mart. of Tallaght" at 10th June.

²¹ *Cloncomardy* has been identified by Dr. Reeves as *Colman's Wall*, in the County Limerick. *Todd's Wars of the Danes*, page civ.

²² *Indedhnen*: this place is in the territory of Bregia, not far from Slane.

²³ *Linnduachuill*, or *Linn-Uachaille*, not Magheralin, on the river Lagan, as was supposed by O'Donovan, but on the banks of the old Cassan river, near Castle Bellingham, County Louth. See *Todd's Wars of the Danes*, page lxii.

860. Died Murgesiús, anachorite of Armagh.^b

861. Died Moel Patrick,²⁴ or Patrick, the son of Fianchon ; he was a learned writer, and a bishop and anachorite, and was intended for the government of this abbey.^c

867. Died Flann,²⁵ son of Ferchar ; he was œconomist of Armagh, and abbot of Linnlere.^d

873. Amlave, at the head of his Danes, entered Armagh, and plundered and reduced the town to ashes, and desperately wounded and massacred above a thousand of the unarmed clergy and people.^e

876. Moelcova, the son of Cronnmaclus, and who afterwards was abbot, and Moctee, anachorite, scribe, and master of the schools of Armagh, were taken prisoners by the Danes of Lochcuan.^f

879. Anmire was abbot ; having enjoyed the dignity for the space of nine months only, he died and was succeeded by Moelcova, the son of Crumal.^h

883. The abbot Moelcova sunk into the grave under the infirmities of old age.ⁱ

889. A tumult happened in this town on Whitsunday between the people of Kinel-eoguin^k and the Ulidians,^l which was at length appeased by the archbishop Malgibrigid, who compelled the Ulidians, for their irreverence to the church of God and to St. Patrick, to give him hostages and 210 oxen ; they hung up four of the delinquents, and the other party consented to give the same satisfaction.^m

890. Gluniarm, at the head of the Danes of Dublin, despoiled this town, partly destroying the great church, and levelling to the ground divers other edifices, and carrying away captive 710 of the inhabitants.ⁿ

892. Died the blessed Mocta, anachorite and divinity lecturer of Armagh ; he had been a disciple of St. Fethgna.^o ²⁶ The same year died Cathasac, the son of Fergus, a very devout young man, and coadjutor to the abbot ; and also Comsudiús, the son of Ectgath, a principal presbyter.^p

893. The Danes of Loughfoyle ravaged this town.^q

^b *Tr. Th. p. 295.* ^c *Act. SS. p. 366.* ^d *Id. °O'Flah. sup. Tr. Th. ibid.* ^e *Now called the Lough of Strangford.* ^f *Tr. Th. p. 295.* ^h *°O'Flah. sup. Tr. Th. id.* ⁱ *Tr. Th. p. 296.* ^k *The county of Tyrone.* ^l *The county of Down.* ^m *Tr. Th. p. 296.* ⁿ *Id. °O'Flah. Tr. Th. ibid.* ^o *Ibid.* ^q *Id.*

²⁴ Moel-Patrick is supposed by Colgan (*Acta SS. p. 366*) to be the same as St. Patricius Ostiarius, who is styled bishop by St. Ængusius, and abbot of Armagh by the "Martyrology of Tallaght." The interpolator of William of Malmesbury speaks of him as having flourished as bishop in Ireland about the year 850.

²⁵ *Linnlere, or Lacin-Leire, now Dunleer, in the County Louth. See Todd's Wars of the Danes, page xl.*

²⁶ St. Fethgna is mentioned in the "Mart. of Donegal," under 12th February : "Fethgna, successor of Patrick, head of the religion of the Gaoidhil, A.D. 872."

895. It suffered the same fate from the Danes of Dublin.^r

896. Died the abbot Cassach.^s

898. Died St. Kellach, the son of Sarguss, anachorite of Armagh;^t and the same year the barbarians of Lochfoyle plundered the town.^u

898-9. Died Brcassal, the lecturer in divinity.^w

904. Died Cumasach, œconomist of Armagh; his father was named Alid, and his mother was Gormlathia, a daughter of Muredach, King of Ulster.^x The same year Cearnachan M'Dowlegan committed great ravages and cruelties here; he took a member of the house and drowned him in Loughkyrry, a pool beside the west of the town; but soon after Cearnachan was taken by Neale Glunduffe and drowned in the same Lough, for thus violating the town dedicated to the apostle of Ireland.^y

907. Cormac M'Cuillenan, King of Munster, and archbishop, about this time did bequeath to the abbey 24 ounces of gold.^z

914. Armagh was destroyed by fire.^a

919. Godfred Hua Himhair, King of the Danes in Dublin, plundered the town, sparing only the churches, the Colidei, and the sick;^b but the "Annals of Inisfall" place this event in the year 921.

922. Died Moctee of the Isle,²⁷ the son of Kernachan, and presbyter of Armagh.^c

924. Died Muredach, the son of Domnald, and coadjutor to the abbot.^d

925. Died the abbot St. Malbrigid,²⁸ he was son of Tornan.^e

^rO'Flah. *Tr. Th. ibid.* ^sAnnal. Ulton. ^tTr. Th. *ibid.* ^uAnnal. Inisfal. ^wO'Flah. *sup. Tr. Th. ibid.* ^xId. and *id. ibid.* ^yM'Geogh. ^zKeating. ^aTr. Th. *p.* 296. ^bId. ^cAct. SS. *p.* 732. ^dTr. Th. *p.* 296. ^eId.

²⁷ Moctee, or Mochta of the Isle, *i.e.*, Inis-Mochta, now Inishmot, in a parish of the same name, in the barony of Slane, and county of Meath. The ruins of the church of Inis-Mochta are still to be seen on a spot of ground containing about two acres, which was formerly an island, and is now surrounded by low, marshy ground, which is always flooded in winter. According to O'Clery's "Irish Calendar," the feast of this saint was kept here on the 26th of March. St. Mochta of Louth is venerated on 24th March and 19th August.

²⁸ The death of this great saint is thus mentioned by the "Four Masters," A.D. 925:—"St. Maelbrighde, son of Tornan, successor of Patrick, Colum Cille, and Adamnan, head of the piety of all Ireland, and of the greater part of Europe, died, at a good old age, on the 22nd of February, in commemoration of whose death it was said:—

On the eighth of the calends of noble March,
Maelbrighde, most gifted of the brave Gaedhil [died]
Since the Divine Son of God was born
Upon the earthly world in carnal shape,
Five years and twenty, nine hundred,
To the death of Maelbrighde in evil hour.
It was not a year without events;
Premature the death of the Abbot of Ard-Macha,
Maelbrighde, head of Europe."

926. The blessed Dubhliter,²⁹ of Kil-slepte, and presbyter of Armagh, was put to death by the Danes of Snamhaighneagh.¹

931. Amlaff, the son of Godefrid with the Danes of Lough-cuain, plundered this town on the eve of St. Martin.²

933. Conchovar, who was presumptive heir to the throne of Oileach,³ died this year, and was interred here with great pomp.¹

936. Died Joseph and Moyle Patrick, esteemed the two sages of Ireland; they were worthy successors of St. Patrick, they enjoyed the abbacy five months only.⁴

943. The Danes of Dublin plundered this town.¹

945. Died Cathasach, the son of Guasan; he was lecturer of this abbey.^m

948. Died Finnachta, the son of Ectigern; he was abbot, bishop, and lecturer of Louth, and principal proctor for the church of Armagh, in the southern part of the province.ⁿ

950. Died Kelius, the anachorite of Armagh.^o

951. Died Moelpatric, the son of Coscan, lecturer of this abbey.^p

954. Died Moenach; he was lecturer of this abbey and abbot of Clonard.^q

955. Muredach of Mountcuilleand was deposed, and Dub-daleth, the second abbot of that name, was chosen in his place.^r

980. Domnall O'Neill, monarch of Ireland, having retired to this abbey, died therein very penitently.^s And Connang Hua Flannagan, the archidnach of the hospital, died the same year.^t

983. Died Muredacd Hua Flannagan, the professor of this abbey.^u

989. The people of Uriell pillaged this town, and set fire, with effect, to the houses, church, and steeple; Armagh became at this time the most melancholy spectacle in the kingdom.^w

¹Tr. Th. ²Id. ³Or Aileach, the royal palace of Tyrconnel, in the barony of Inisowen and county of Donegal. ⁴Tr. Th. p. 296. ⁵M⁶Geogh. Tr. Th. *ibid.* O'Flah. ¹O'Flah. Tr. Th. *ibid.* ^mTr. Th. *ibid.* ⁿAct SS. p. 736 ^oTr. Th. *ibid.* ^pId. ^qId. ^rId. ^sO'Connor's Differt. p. 255. ^tTr. Th. *ibid.* and p. 308. ^uId. ^wM⁶Geog.

In the "Martyrology of Donegal," under 22nd February, we have:—"Mael-brighde, son of Dornan, successor of Patrick and of Colum Cille; a man full of the grace of God, and a vessel of the wisdom and knowledge of his time. He was of the race of Conall Gulban, son of Niall. Saerlaith, daughter of Coulebaith, son of Baothghel, was his mother.—A.D. 925."

He was called comharb of St. Patrick, from holding the see of Armagh; comharb of St. Colum Cille from having held that of Derry; and comharb of St. Adamnan from having governed Raphoe.—See Colgan, "Act. SS." 22nd February.

²⁹Kil-slepte, or Cill-Sleibhe, now Killeavy, near Newry, in the county of Armagh. Snamh-Aigneach, now Carlingford Lough, between the counties of Louth and Down.

994. Died Clerchen, the son of Leran, a presbyter of Armagh.^a

995. The town, churches, and towers having been rebuilt, were destroyed by lightning.^y

1004. King Brian Borombh, with his army, remained a whole week in this town, and, on his departure, he left a collar of gold, weighing 20 ounces, as alms, on the great altar of this church.^z

1006. Died Ermedhac, or Hieremias, a scribe of this abbey.^a

1011. From the feast of All-Saints, this year, to the beginning of May, a fatal sickness raged in this town; at which time there died Kennfaile of Saul, a bishop and anachorite, Maelbrigid Macangobhann, the lecturer of divinity, Scholagius, the son of Clerchen, a famous presbyter, and innumerable seniors and students of the abbey.^b

1012. The Danes reduced the whole town to ashes.^c

1013. The bodies of King Brian Borombh, and Murchad, his son, with the heads of Conaing, his nephew, and of Mothlan, prince of the Desies, who fell in the battle of Clontarf, were brought hither with great funeral pomp from the monastery of Swords. The king was interred on the north side of the great church, in a stone coffin by itself, and Murchad, and the head of Conaing, in another coffin on the south. The clergy were for twelve nights waking the corpses, with reading of psalms and prayers, and chanting hymns for their souls; Brian's other son, Doncha, returning to Kilmainham with great prey, sent a large treasure, with jewels and other offerings to the successor of St. Patrick, and to the clergy of Armagh.^d

1015. Died Flannagan, the son of Conang, the archidnach.^e

1016. The Danes of Dublin, commanded by Sitric, the son of Amhlaoimh, burned the town this year.^f

1018. Died Cormgal, the prothonotary of this abbey.^g

1020. The whole town was consumed by fire as far as the greater fortification, in which the library only was destroyed; but in the three other parts of the city, the great church, and the church of Toen, that of Sabhall, and the old preaching church, together with the ancient chair of the masters, the students' apartments and books, with many houses and much riches, were consumed.^h

1022. Malachy, monarch of Ireland, was interred here with great funeral honour.ⁱ

1027. The holy staff of Jesus was broken.^{k 30}

^aTr. Th. p. 297. ^yId. ^zAnnal. Inisfal. O'Flah. ^aTr. Th. p. 632. ^bId. p. 298. ^cM'Geogh. ^dTr. Th. ibid. and Ann. Inisfal. ^eTr. Th. ibid. ^fAnn. Inisfal. ^gAnn. Ulton. ^hTr. Th. ibid. Ann. Ulton. ⁱTr. Th. ibid. ^jAnnal. omn. sanct.

³⁰The *Baculus Jesu*, here called St. Patrick's crozier, is frequently mentioned in Irish history. St. Fiech's hymn speaks of St. Tassach, who gave the viaticum to

1028. Christian, the son of Dubhchuilinn, a principal presbyter of Armagh, died at Roscommon.¹

1033. This year many people of the town were witnesses to a miracle, viz., blood running from the shrines of St. Peter and St. Paul.^m

1037. Cathald, the son of Roderic, Lord of West Connaught, came in pilgrimage to Armagh.ⁿ

1039. Died Muredach, the archidnach, he was son of Flannagan.^o

1040. Died Donchad Hua Hanchanige, the celebrated professor.^p

1041. Died Macbeth, the son of Anmire, the chief antiquary of Armagh and of all Ireland.^q

1042. Died Moelpetrus Hua Hailechain, the divinity lecturer and head master of the students.^r

1043. Cathald died in his retreat in this abbey.^s

1046. Died Moelpatrick Hua Beloige, a man celebrated for his many virtues, and principal professor of divinity in this school.^t

1049. Dubdaleth, the son of Moelmar, and professor of divinity, was chosen archbishop, and was succeeded in the divinity chair by Aid Hua Foirreth.^u

1053. Died Dolgen, a principal presbyter.^v

1056. June the 18th, died the blessed Aid Hua Foirreth, the chief professor, aged 75 years.^x

1060. Cumuscah O'Eoradan succeeded Dubhdaleithe in the abbacy.^y

1061. Died the archidnach Conang.^z

¹Tr. Th. *ibid.* ^m*Id.* ⁿ*Id.* ^o*Id.* ^p*Id.* ^q*Id.* ^r*Id.* ^s*Id.* ^t*Id.* ^u*Id.* ^v*Id.* ^x*Id.* ^y*Annal. Inisfal.* ^zTr. Th. *ibid.*

St. Patrick on his death-bed. In the ancient notes to Fiech's hymn we read of him "Thessechus fuit faber aerarius S. Patricii. Fuit primus qui baculum Jesu pretioso tegumento obclarit." The "Annals of Tigernach," under the year 1027, have, "Baculum Jesu sacrilege raptum." Under 1030 another profanation of the relic is described. In the "Annals of the Four Masters," at 1080—1143, it is mentioned again. St. Bernard in his "Life of St. Malachy," speaks of it as adorned with gold and precious stones. Giraldus Cambrensis (*Topogr. Hib.*, part III., c. 34), mentions that in his time the Baculus was transferred from Armagh to Dublin by the English; and in his "Hib. Expugn." (*lib. II. c. 18*), he mentions that it was William Fitz-Adelm who caused this translation to be made. Campion in his "History of Ireland," alludes to the Baculus as being held in great veneration in 1316. The "Black Book of Christ Church" records its miraculous preservation in an accident that took place in 1461. As late as 1529 it was employed in administering oaths by the Deputy and Chancellor. In 1538 it was publicly burned as an instrument of superstition by the so-called Reformers, about the time when they destroyed the image of our Lady of Trim, and other objects of Catholic veneration.

Colgan (*Appendix ad acta S. Patricii*, c. 21, *Trias Th.* p. 263) has collected all that the old authorities have written concerning the history of this staff. See "Book of Obits of the Trinity Church," *Introd.*, page 11, seqq.

1065. The blessed Dubthach, principal confessor of Ireland and Scotland, died here.^a The same year died Colman Hua Criochain the professor of divinity.^b

1069. Died the archidnach Flannagan, the son of Aid.^c

1070. Died another archidnach, Moelbrigid, the son of Cathasach.^d

1071. Died Christian Hua Clothocain, professor of divinity in this school, and principal doctor of all the Irish.^e

1074. On the Thursday after the feast of St. Phillip and St. James, a dreadful fire happened in this town, by which the citadel,^f and all the houses, churches, and bells were destroyed.^g

1075. Cumascacius O'Heradain died, having enjoyed the abbacy three years only.^h

1077. Died Colga Hua Heradhain, steward of the poor of Armagh.ⁱ

1081. Died M'Condabhall, a principal presbyter.^k

1091. The citadel was consumed from the middle part of it towards the west.^l

1092. The churches, with the citadel, together with a part of Trien Mor and Trien Saxon, were burned on the 29th of August.^m

1093. Another fatal fire happened this year.ⁿ

1094. The Comarba of St. Patrick made a grand visitation throughout Ireland, and during his absence the town was plundered.^o

1100. Imar was abbot; he was master to the famous St. Malachy, who was afterwards archbishop of Armagh.^p⁸¹

1102. The blessed Mugron Hua Morgair, father of Maol-meog, and of Giolla Chriost,^q chief professor of divinity of this school and of all Europe, died in the monastery of Mungaret, in the county of Limerick, on the 5th of October.^r

1103. Muirheartagh, with the people of Leathmoghannughad, encamped at Armagh, with the Connatians and Methians, and besieged the town for a fortnight, and did greatly damage it.^s

^a*Tr. Th. ibid.* ^b*Id.* ^c*Id.* ^d*Id.* ^e*Id.* ^f*The Annals of Inisfall tell us that this conflagration happened in the year 1077, and that only part of Ardpatrick (the citadel) was destroyed.* ^g*Tr. Th. ibid.* ^h*Id.* ⁱ*Id.* ^k*Id.* ^l*Id.* ^m*Id.* ⁿ*Id.* ^o*Annal. Inisfal.* ^p*Tr. Th. ibid.* ^q*Anal. Inisfal.* ^r*Tr. Th. ibid.* ^s*Annal. Inisfal.*

⁸¹ Imhar Hua N Aedhagain, or Ivar O'Hagan, was one of the teachers of the great St. Malachy of Armagh. He is thus described by St. Bernard in "Vita S. Malachiae:—" "There was a man in the city of Armagh, and that man was holy, and of exceedingly austere life, and an inexorable chastener of his body. Having a cell near the church he made it his abode, giving himself up to fastings and prayers night and day. To this man Malachy repaired, in order to fashion his life according to the model of one that had condemned himself to such a burying-alive." He died on the 13th August, 1143, when on a pilgrimage to Rome.

1107. Moelpatrick O'Drughan entered upon the divinity lecturership of this abbey on the feast of St. Albe.^t

1108. Died the archidach Aid; he was the son of Dubdaleth, the third bishop of Armagh, and, had he lived, would have been promoted to the comorbship of St. Patrick;^u from this and other instances it appears, that many of the clergy in Ireland, and in other countries, were married men; and to this effect Doctor Lynch, the learned author of *Cambrensis Eversus*, writes to Roderick O'Flaherty.^{w 32}

1112. The citadel, with the churches, two streets in Trian Massain, and a third in Trian Mor, were destroyed by fire; from hence it appears, that the town was formerly divided into four parts:—1. Rath Patrick, *i.e.*, the citadel. 2. Trian Mor, *i.e.*, the greater third portion. 3. Trian Massain, *i.e.*,

4. Trian Saxon, *i.e.*, the third portion of the Saxons; here the English students resided.^{x 33}

1113. Died Flannagan, the son of Moelisa, who, had he lived, would have succeeded to the abbacy.^y

1116. The abbey, with twenty other buildings, was this year consumed by fire.^z

1121. Two streets in Trian Massain, from the gate of Rathene to the cross of St. Brigid, were burned;^a and in the month of December, a great tempest blew down the roof of the tower.^b

^t*Tr. Th. ibid.* ^u*Id.* ^w*O'Flaherty ut supra.* ^x*Tr. Th. ibid.* ^y*Id. p. 300.* ^z*Id.* ^a*Id.* ^b*Id.*

³²The assertion made here by our author that the Irish clergy did not practise celibacy is painfully out of place among his notices of so many saintly bishops and priests who looked upon chastity as the brightest among the sacerdotal virtues in which they strove to excel. This is not the place to refute at any length such an assertion. For our present purpose it is enough to quote a few of the enactments which were binding in this matter, in the ancient Irish church:—

a. "Si quis clericus vel superior gradus, qui uxorem habuit, et post honorem iterum eam cognoverit, sciat se adulterium commississe." (*Canon in Missal of Columbanus.*)

b. "Si quis autem clericus, aut diaconus vel alicujus gradus, qui laicus fuit in seculo cum filiis et filiabus, post conversionem suam iterum suam cognoverit clientelam, et filium iterum de ea genuerit, sciat se adulterium perpetrasse, et non minus peccasse quam si a juventute sua clericus fuisset et cum puella aliena peccasset, quia post votum suum peccavit, post quam se Domino consecravit, et votum suum irritum fecit, idcirco septem annis in pane et aqua peniteat." (*St. Columbanus, Liber, de Penitentiis mensura taxanda.*)

c. "Si clericus aut monachus, post quam se Deo voverit, ad secularem habitum iterum reversus fuerit, aut uxorem duxerit decem annis peniteat, tribus ex his in pane et aqua, et nunquam postea in conjugio copuletur. Quod si noluerit, Sancta Synodus, vel sedes apostolica seperavit eos a communione et convocationibus Catholicorum." *St. Cummin, Penitential.* See "Irish Ecclesiastical Record," vol. iv.: "The Bishop of Argyre and the early Celtic Church," pag. 473, seqq.

³³*Trian* means a third portion; but, like our "quarter" it came to signify "a district," without any reference to proportion. In the case of Armagh, however, the numerical import of the word was observed, for there were only the *Trian Mor*, or "Great Ward;" *Trian Masain*, or Masan's Ward; and *Trian Saxon*, or

1126. The great church of St. Peter and St. Paul, rebuilt by Imar Hua Hoedhagain, who was abbot in the year 1100, was consecrated on the 21st of October; the abbot had a cell near to the church, where he continued in fasting and prayer day and night.^c

1132. The blessed Moelbrigid, the son of Dolghen, principal presbyter, and the most celebrated elder of all Ireland, died August the 27th, in the 52nd year of his priesthood, and 80th of his age.^d

1133. Died Conang, the archidnach, he was the son of Dubdal.^e

1134. The abbot Imar having undertaken a pilgrimage to Rome died there; he was succeeded by St. Gilda Macabeus, or Mochaibeo.^f

1136. Died the blessed Moelisa Moelcolumb, a celebrated antiquary and librarian of this abbey.^g

1137. This town was destroyed by lightning.^h

1138. The blessed Moelpatrick Hua Drugain, the wisest doctor of the Irish, and first professor in this house, the most learned man of all Western Europe, and equally remarkable for his piety and religion, died on the 2nd of January, in his pilgrimage, in the abbey of Monainsheigh, in the county of Tipperary.ⁱ The same year Christian O'Morgair,³⁴ bishop of Clogher, was buried here under the great altar.^k

1140. The lecturer O'Kotherny died.^l

1142. Cathasach Hua Kirchaorach, professor of divinity, and the most learned of the Irish, died.^m

1149. Macratheus, the benign and venerable elder of the clergy of Armagh, died this year.ⁿ

1150. On the 24th of November, fire destroyed that part of the town which is called Trian-mor, from the middle and northern part.^o

1152. Died Fergal Hua Ferchubhuis, some time professor of divinity in this abbey, and also lecturer in the church of St. Columba, in Armagh.^p

1155. Died Marian O'Moel-chierain, archidnach of Armagh, a friendly and hospitable man to both the clergy and laity.^q

^cTr. Th. *ibid.* p. 303. ^dId. ^eId. ^fId. ^gId. p. 304. ^hId. p. 663. ⁱId. pp. 281, 304. ^kWar. *Bishops.* ^lAnnal. *Inisfal.* ^mTr. Th. p. 305. ⁿId. p. 306. ^oId. ^pId. p. 308. ^qId.

"English Ward." The *Trian Saxan* was the region embraced by Upper English and Abbey streets, and from it *English street* probably derived its name. The *Trian Masain* seems to have included Market-street, and the adjacent parts of Thomas and Scotch-streets. The *Trian Mor* probably included Irish-street, Callan-street, and the western region of the town. (Reeves' Churches of Armagh.)

³⁴Christian, or Gillacreest O'Morgair, was the brother of St. Malachy of Armagh, and is extolled by St. Bernard, as a wise and holy man.

1156. Died Turlogh the great, monarch of Ireland; he founded a new professorship of divinity in this abbey.^r

1159. Abel and Gilda Muredach, two anachorites of Armagh, died this year.^s

1162. In a synod held in Claonadh^t it was decreed that no person should be admitted professor of divinity in any church in Ireland, who had not studied at this university.^u

1164. Part of the town was burnt.^w

1166. The whole town, from the cross of St. Columb, on both sides, to that of St. Owen, and from thence to the cross at the gate of Rathene, was consumed by fire, the church dedicated to the Saints Peter and Paul excepted.^x

1167. Died Moel Michael O'Dothecain an excellent presbyter.^y

1169. Roderic O'Conchobhair, King of Conaught, to advance learning in this university, granted to the head master of the school an additional pension annually of ten oxen, and bound his successors to fulfill the said grant, on condition that a public school should be there kept open for all scholars from every part of Ireland and Scotland.^z

1173. This town was plundered.^a

1174. Florencè O'Gorman, head moderator of this school, and of all the schools in Ireland, a man well skilled in divinity, and deeply learned in all the sciences, died on the 20th of March, in the 70th year of his age; he had studied for twenty-one years in France and England, and governed the schools of Ireland for the course of twenty years.^b On the 31st of March died the abbot St. Giolla Mochadbeo, in the 70th year of his age; he was a faithful servant of Christ.^c The same year the abbot Conchovar M'Conchailleadh was chosen archbishop.^{d 35}

1178. Sir John de Courcey plundered this town, and the

^rO'Halloran, v. 2, p. 316. ^sTr. Th. p. 309. ^tNow called Clane, in the county of Kildare. ^uAnnal. Inisfal. id. ibid. ^wId. ^xId. ^yId. ^zId. p. 110. ^aAnnal. Inisfal. ^bAnnal. Lagenie, and Inisfal. Tr. Th. p. 110. ^cAnnal. Inisfal. Tr. Th. ibid. ^dAct SS. p. 200. ³⁵Tr. Th. p. 210.

³⁵Primate Conchovar M'Conchailleadh died at Semene, near Chamberry, on his return from Rome. In 1854, his saintly successor, Primate Dixon, on his return from Rome, whither he had gone to assist at the definition of the Immaculate Conception, said Mass at the shrine S. Conchovar, in the Monastery of SS. Peter and Paul, at Semene. He brought back to Armagh a considerable portion of the holy confessor's remains. The hymn sung in praise of S. Conchovar, or, as he is called, S. Cornelius, begins as follows:—

Ave Pater gloriose,
Salve Præsul pretiose
Quondam Pater Irlandiae
Nunc decus Sabaudiae.

(See Dr. Dixon's Journey to Rome, &c., 1855.)

archdeacon of the abbey, Thomas O'Corcoran, was barbarously murdered.^e

1179. The whole town, with the churches and chapels, and the reliques of St. Brigid, were consumed by an accidental fire.^f Notwithstanding this severe visitation, William Fitz Adelm did plunder the abbey of St. Patrick's crosier, and carried it to Dublin.^g

1184. Philip of Worcester, procurator, or chief governor of the kingdom, with a great army, did ravage this town during the continued space of six days.^h

1188. Died Martin O'Brolaigh, or O'Brolachan, the professor of divinity ; he was esteemed to be the most learned Irishman of his time.ⁱ

1189. John de Courcey plundered the town ; the same year it was consumed by fire from cross Brigid to her chapel.^k

1195. This abbey, with all the churches, and great part of the Rath, was destroyed by fire.^l

1199. De Courcey again plundered the town, and set on fire every church and house therein.^m

1203. Died the abbot Moelisa O'Dorigh of Tirconnell.ⁿ

1206. Hugh de Lacie, the younger, for ten days and nights plundered the town and abbey, for which he soon felt the vengeance of the Saints of Ireland.^o

1208. On the vigil of St. Brigid, the town was again plundered by de Lacie.^p

1373. The King, Edward III., granted to James Bellen a carrucate of land, with the appurtenances, in the Curragh, near Dundalk, part of the possessions of this abbey then seized in the King's hands, the said abbot and convent being mere Irish, and spending their rents and profits for the support and entertainment of the Irish ; the said Bellen to hold the same during life, if they continued so long in the King's hands.^q

1375. Nicholas was abbot, when an inquisition was taken concerning the said seizure, and the jury finding that the abbot and convent were good and faithful subjects, the lands were restored.^r

1397. Died the abbot Nicholas O'Luchecan.^s

1539. Patrick O'Hagan was abbot. By an inquisition taken this year, the abbot was found to be seized of the site of the abbey ; twelve gardens within the town ; the third-part of the townland of Dromcote ; the sixth-part of the townland

^e*Annal. Inisfal.* ^f*Id. ibid. Annal. Inisfal.* ^g*Annal. Inisfal.* ^h*War. Annals.* ⁱ*Tr. Th. p. 310.* ^k*Annal. Inisfal.* ^l*Id. mId.* ^m*Tr. Th. p. 501.* ⁿ*Annal. Inisfal. M'Geog.* ^o*Annal. Inisfal.* ^p*Harris Collect. v. 3.* ^q*Harris Collect. v. 3.* ^r*War Mss. vol. 34.*

of Tyrnarnunagell ; the fourth-part of the townland of Tullaghloyst ; the fourth-part of the townland of Enaghboy ; the third-part of the townland of Aghanoyce ; the third-part of the townland of Tullaghelmayne ; and the sixth part of the townland of Downalloghe ; all near the town of Armagh ; and a parcel of land called Knock Ederyn, lying near to the abbey ; these were the mensal lands belonging thereto. He was seized also of the townlands of Ballyleanmore, Clawdoughe, Killemeky, Ballyleanbegge, Dromvolly, the third part of Ancagh, in the parish of Clonkarney ; Ballyneydarragh, Drountee, Lourgowergh, Ballyvically, Downlyr, Cavanaghan, Prosna-whyghe, in the parish of Clonkoughrose ; Crecanmore, Fallee, Correcleigh, Aghagoran, Tassaagh, Tearrarlee, Crewroe, in the parish of Tueaghy, all in the same county.

The lands of Cloghan, Corraghe, Cloghum, Tullough O'Sarran, Aughan O'Cloyghy, Crossereen, Moulegournagh, near Armagh, towards Clonall ; and all the tithes of the said lands, and of ten shillings Irish money, annually at the feast of All Saints, out of each of the townlands above mentioned ; and the abbot and his convent, with all their servants and officers, had yearly on the feast of St. Philip and St. James, an entertainment provided them out of all the aforesaid lands. The abbot was also seized of a grange, containing the two townlands of Corheenan, in the parish of Tynan, and the townland of Clonarb, in the said parish ; and the advowson of the church, and a townland belonging thereto, called Mauger-grene, in the parish of Clankan, and the annual rent of twenty-one shillings and fourpence out of Daughleernhan, in the said parish, on the feast of All Saints.^t

James O'Donelly was the last prior, for an inquisition taken the first of November, in the first year of Queen Elizabeth, 1557, finds that he had surrendered the abbey, being then seized of the site thereof, whereon there was a large church, some stone chambers, a dormitory, with cellars beneath it, an hall, a storehouse, a great court, a cemetery, garden and orchard. A parcel of land called Garry, Templemurry, and Garrynenamus ; a parcel containing — acres in Knockadrain, Dromcoote, Lurgaboyourah, Aghamoote, the grange of the townland of Lurgaboy in Clanconnaghy, townland of Drom-nemuickee, Tallynemalloroogh, Mullinesillagh, grange of Bally M'Cally in Clanconnoghy, Broaghucclogh. Leatery, Inclonconnoghy, Lurgalachtnemingle, Tullaghbofin, grange of Sessiaghneogrechanphy, Carnevanaghran, townland of Riesky-roddeh, Foallee, Fullynory, Tyranegargill, Aghanore, Knock-

^t*King, p. 233.*

enbog, Lurgaboyleighragh, Seskinultagh, Agheter Toyl, alias Knock Toyl, Cornegillagh, Broaghcullen, Dromenecheghy, townland of Shancaragh, Lismore, Dromentee, Cavenaghgroah, Tulloghboreagh, Drumlirk in Mullatmesilligh, Carnasinagher, Knockeddershrogh de Foalle cum Knocknegressegh, Tullaghlosky, Tullyclinane, Aghagonnell, Knockatreely, Carrigenare, Aghavallagh, Coolaghill and the grange, alias Aghacarragh; grange of Tobbersuawght, Doonlish, alias Portsuisin, Mullaghdromerbeh; grange of Odenegreanan, Rieskenefedoge, Annaghboy, Dunollogh, Tyregarve, Lurgaboy, Knockanroe, Knocknespedoge, Ballymacally, Knockancrimmar, Dromenecheir, Cloonreacleigh, Ballendarragh, Lisreagh, Dromentee, Annaghnullogs, Cavenaghroah, Clanconnoghy, Donebanevan, Carnvannaghan, Taghabugg, Tullytrassenmore, Tullytrassenbeg, Lisnegree; grange of Aghnecloigh, Corcarnan, Natingontagheighteragh, Nortingtonowtragh, Ballyloyanbeg. Lissechackagh in Clancarny, Armagh, Knochsheelly, Aghnecloigh, Toorenebabbouny, Damwolly, Carneshikan, Lisnenarme, Mullaghfalskagmore, Tullanecask, Moyneforfoge, Leggegaranroe, Grange in Clancarny, Cloonequoigger, Lismore, Aghteebrianroe, Cavanecranny, Kilmacrhugh, Carrigduffe. Grange of Annagh, Barebane, Cavanehanlone, Teadanarde, Knockcarnan, Lanedarge, Leggegararoe, Clonekah, Lisbane.

Part of Mullodromart, Knochnemurrane, Contrasnagh, Mullahnefermore, Mullatnirmore; grange of Knocknegarvanboy, Cravanecreuroeeyhtrah, Mullarlogko, Cavanecruoeontrah, Odenmore; grange of Kilmachugh, Lanebeg, Aghisterkyrbeg, Breaghfunshogy; grange of Crewroe, Tassahowtragh, Annagh, Clonskaulane, Aghnegloghfyn, Cargaghontragh; grange of Lurgushanhill, Lurgakeile, Knocktamogh, Knockbraddogh, Tassaghevihrah, Crosseduffe, Mullaghfintullagh, Leghahowig, Carricknebreck, Drummorne, Ballintassa, and grange of Ball, in Toughaggy, Mullaghaghmegoorane, Altercormock, Knockanenyn, Gortreih, Knocktomoggy, Lisnekenoyll, Clonecally, Knocknerane, Ballyloganmore, Lugnelolliah, Aghinegooran, Ballyloganbeg, Tawenlentragh, Knockinerogie, Toorecladdagh, Cabanekeragh, Lisdooreggy, alias Slutoorclaghan, Lobbendemphy, Tully Ivinbeg, Tooreneurghygh, Knockecraudy, Crosscreene; grange of Knockonummer, Knockandally, Anaghagh, Sessioghmore; grange of Aghnecloigh, Stroighnebrack, Knocketeemore, Clonebar, Altilyofin, Tannagh, Grangeballaghmarramacquoid, Cladagh, Cabanekaulone, Legagaranroe, Tuwysueban, Lissneu, Killspurtane, Deryederlawole, Ballyboyan, Litterlonn, Clancarny, Deridorough, Cronoghill, Cowtragh, Geengeaghbeg; grange of Magharagreenan, Fallin, Knockacapple, Cortinman; grange of

Cloghnancorragh, Grangeaghmore; grange of Corturobe, Kilmachugh, Mullaghtuirbeg; grange of Cloghan, Knockacarney, Tyrarly, Taghaboy, Cloghancorragh; grange of Tyrarly, Dromawell, Cloghcorragh, Aghteeconchor, Dromcogh, Dromdoiffe, Mullaghnecrewroederge; grange of Aghinegooran, Lurgeshankill, Merimichael, Luggemonym, Knocknegapull, Lisbarran; grange of Tullyfaran, Grangeoghmore and Grange, Knockmeevy, Drumneckunshen, Altooglass, Dromagh-emeclee, Coolonan, Lissedawell, Tullybronyduffe; grange of Croscreen, Tully Ivinmar, Greanmore and Grange, Tannagh-nemingell, Knockelough, Knockelough, Knockneinlough, Tannaghgarve, Boleregh, Corcleagh and the Grange, Litterloane, Knockneglibeg, Amisnegananagh, Drumnott, Tevedoone, Conjeitragh, Kilnagospagh, Leaghtעדawly, Cavan, Amnineganagh in the Fewes, Monemore, Garvaghymore, Alteneynan, Cavanagroagh.

The abbot was also seized of all the tithes growing and accruing from the said lands, and Sessiogh, Lurgaboy, Ballyvanran, and Knoetanty in Clanchoncy. He was also seized of the lands of Dromarge, alias Dooghmuinterdogan, Coolcummary, Jengooda, Tinenesken, Balliboe, Cavan, Tullyasnech, Tiretragh, Tirenasagart, and Down."

By an inquisition taken the first year of King James, 1603, it appears that the abbot was also seized of a third part of a quarter of land near Newton, in the county of Tyrone, called the Grange, containing a ploughland of the yearly value of one shilling; that he was also seized of a carrucate of land at the Curragh, by the rent of twelve pence yearly, payable to the heirs of Theobald de Verdon, to wit, to Thomas Furneval, who married Joan, the daughter of the said Theobald."

This abbey, and all the possessions therunto belonging, were granted, in May, 1612, to Sir Toby Caulfield, Knight, at the rent of five pounds Irish.*

*Priory of the Culdei.*³⁶ The Culdei, or Colidei, were secular

**King*, p. 252. **Id.* p. 333. **Lodge*, vol. 3. p. 86. n.

³⁶ The word *Culdaeus*, whence the English *Culdee*, was first used by Hector Boece, as an equivalent for the Irish word Célé-De, which is composed of Célé—friend, servant—and De, the genitive of *Dia*, *God*. It represents the Latin expression *servus Dei*, which was in general use to designate a person who followed the monastic life. According to Dr. Reeves it was not a distinctive name borne uniformly by any one order, but was a term of various application borne both by regulars and by seculars. There were establishments of Culdees at Clonmacnoise, Clondalkin, Monahincha, Devenish, Clones, Pubble, and Scatterry. The Culdees passed from Ireland into Scotland, then into York, and to the Isle of Bardsey in Wales. At Armagh they served in the cathedral at the choir and altar, until the introduction of the canons regular in 1126 diminished their influence and importance. It was at that date that their prior became precentor in the cathedral. He

priests, and served in the choir of the cathedral of Armagh; their president was called the prior of the college of the Culdei, and was as a precentor to the said church; upon a vacancy a prior was elected by the whole college of the Culdei, but he received his confirmation from the archbishop.^y

A.D. 779. Died Kernach, called the prior of Armagh; he seems to have been brother to St. Feardachrich, the abbot of the monastery of St. Peter and St. Paul, who died in the year 768.^z

863. Died the prior Kethernach, the son of Farnech.^a

919. On the 10th of November, Godfred Hua Himhair, King of the Danes of Dublin, plundered this town, but he spared the college of the Colidei.^b

982. Died the prior Muredach, he was the son of Muregan.^c

1001. Died the prior Trener.^d

1052. Died the prior Gilda Patrick, he was the son of Domnald.^e

1063. Died the prior Madagan Hua Kelechain.^f

1089. Died the prior Gilda Patrich Hua Kelechain.^g

By an inquisition taken in the 33rd year of King Henry VIII., it appears that this house was called the priory of the Colidei of Armagh, and that the religious therein were incorporated by the name of the prior and Colidei of Armagh; that the prior was then seized of seven ballyboes or townlands in the county, viz., Cannadisse, Lisleagh, Ennogsegurt, Aghavillic, Lisvonnowe, Killenure, and Maghocarrell.

ACRES.	ACRES.	ACRES.
Fennenoaghan ... 5	Lissegall	Brughnesegart ... 3
Rosmore ... 3	Molloghdromgallon ... 20	lying in the townland of
Mulloghchonghan 20	lying in Ballone- honarmore	Mullaghmore
		Brodonaghan ... 20
		lying in Ballynchone- beg

ACRES.	IN ARMAGH.
Aghtern, alias Clarragh ... 4	house in possession of James Berkeley.
Lannigley, alias Giltneglogh, lying in the townland of Farene- koogan	4 " " Robert Jordan.

^y War. Works, vol. ii. p. 265. ^z Tr. Th. p. 294. ^a O'Flaherty sup. ^b Tr. Th. p. 295.
^c Id. ^d Id. ^e Id. p. 297. ^f Tr. Th. p. 299. ^g Id. ^h Id. p. 299.

was generally beneficed, and there exists in primate Mey's register an account of a decision of the year 1448, to the effect that the priory of the Colidei, being a simple office, and without cure, was not incompatible with a benefice.

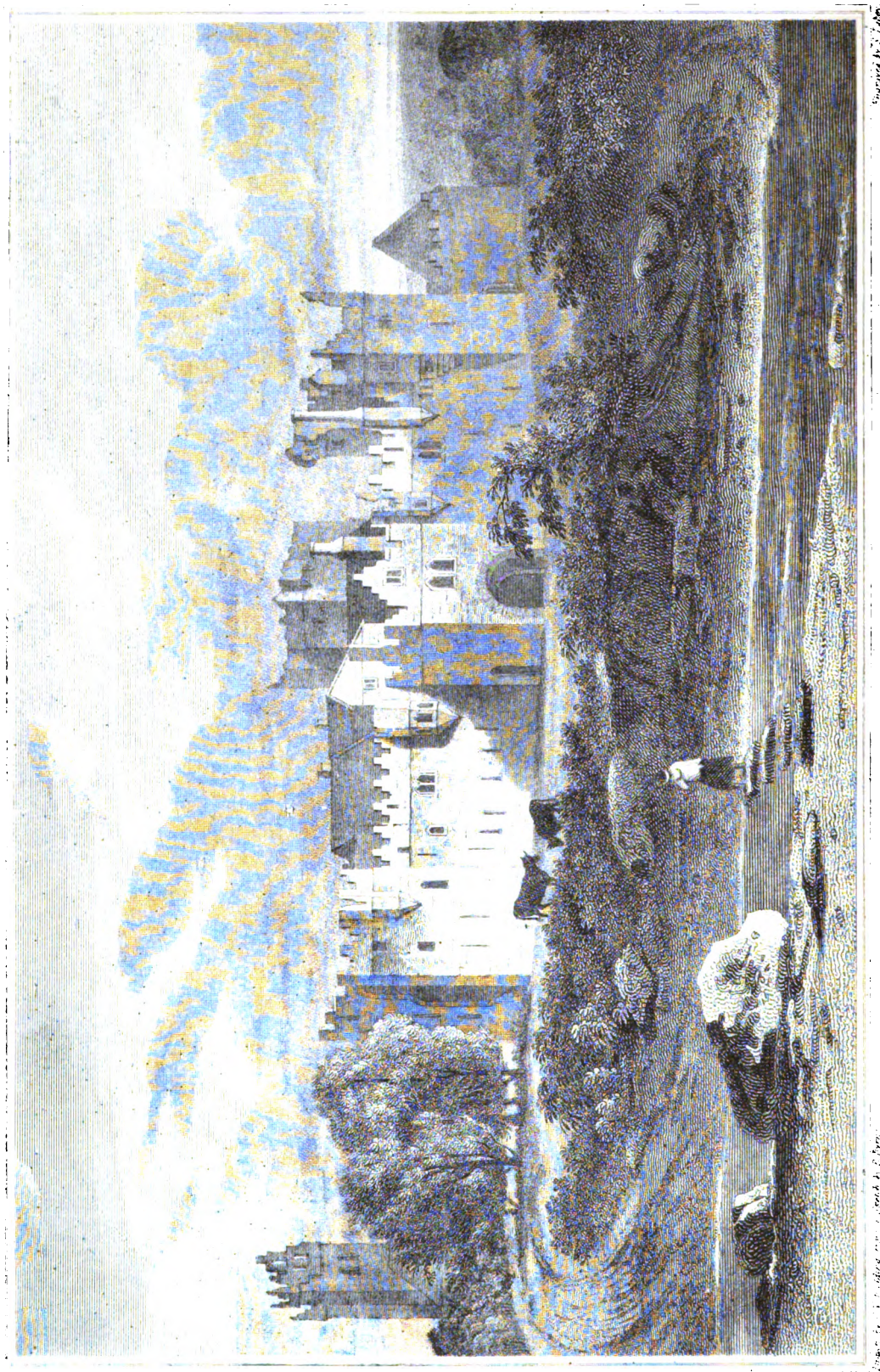
	ACRES.	IN ARMAGH.
Lissaghkerrell. near Monaskellig	3	house in possession of Donald Savage.
Lackmullack ...	4	A messuage ,, Pat. Oge O'Heyre.
Golworth, near Cavanakagh ...	60	,, ,, Elis Crawley.
Tawnaghvillen, lying in Mullagh- nocrovagh ...	20	A shop adjacent ,, Thady Crawley.
In le Bend, in Ballyhurclain ...	20	A stable ,, Same.
Rectory of Mullaghbrack ...		A messuage ,, Robert Moore.
Rectory and vicarage of 24 town- lands of the church of Toaghy, alias Derenoose ...		Messuage ,, B. M'Rory.
Rectory of Tynan ...		,, ,, Manus M'Garrey.
Rectory of Mounterkenney, alias Tannagbie ...		,, ,, Cael O'Monaghan.
Vicarage of Leballyeglisce ...		A cowhouse, &c. ,, Thady Crawley.
Rectory of Donaghmore, in the county of Tyrone ...		A tenement, &c. ,, H. Oge M'Cadden
Rectory of Clonfeacle, in said county ...		A messuage ,, John Davis.
Rectory of Spoctane, in county of Armagh ...		A messuage with a } D. M'Crawley. curtilage ... }
All the tithes in the seven town- lands of Kilnefegart, alias Fieghth ...		,, ,, John Rudworth.
Rectory of Tomachbryn ...		,, ,, Percy Williams.
		Three messuages near the Franciscan friary.

Within the precincts of the priory, an hall, unum magnum, atrium, Anglicè, a great backside, and a messuage built therein, and another backside and messuage.^b

By another inquisition, taken March 24th, 1625, it appears that the prior, with his brethren, had totally forsaken the priory, and were all dead about twenty-five years before the holding of this inquisition; that Sir Toby Caulfield, Lord Charlemount, had, about the year 1620 received, as seneschal to Henry, then archbishop of Armagh, the rents of the said Ballyboes, and that John Symons, clerk, had, from the feast of All Saints, 1623, to the day of the taking of this inquisition, received the profits of the said ballyboes, and of the tenements in the town of Armagh; that the rent of the seven townlands was £46, and that Symons had expended part thereof in erecting some stalls in the choir of the cathedral.^{1 37}

^bKing, p. 133. ¹King, p. 134.

³⁷ In 1619, August 1st, there was a royal letter to grant these lands for a choir at Armagh. On 7th April, 1627, King Charles granted a charter founding the college of King Charles in the cathedral church of Armagh; and this body of vicars choral adopted the old name and called themselves *Collideans*. In 1634, a new charter was granted to remedy some defects in the former one; and, in 1722, George I. issued a supplemental charter in their favour. The vicar's holdings in the city of Armagh represent the original site of the old Culdee priory. They are near the cathedral ground on the south-east.



VIEW OF THE ANTIENT ARCHBISHOPAL PALACE, TALLAGHT, IN THE COUNTY OF DUBLIN.

*Temple Brigid*³⁸ is said to have been founded in this town by St. Patrick.^k

Temple Fartagh,³⁹ or the church of the Miracles, was founded without the town by the same saint, for St. Lupita, his eldest sister, who was buried here;^l and in the beginning of the last century, her body was found buried deeply under the rubbish of her ancient nunnery, in a standing posture; two crosses were also discovered closely guarding the body before and behind.^m

January 9, 1618, King James granted the monasteries of Temple Fartagh, and Temple Breed, to Francis Annesley, Esq.ⁿ

Dominican Friary.⁴⁰ Porter, in his annals tells us, that there was one at Armagh; which is more than probable, otherwise the primate Scanlain, who was of that order, would not have made his foundation for the friars minor.^o

^kWar. Mon. ^lUsher. Tr. Th. p. 19. War. Mon. ^mVard. p. 184. ⁿLodge, vol. ii. p. 274 n. ^oBurke, p. 339.

³⁸ This little abbey church of St. Brigid is a very ancient foundation. It stood outside the rath, and quite close to the site of the present Catholic church. The "Annals of Ulster" and the "Four Masters," at 1085, record the death of Gormgaél Loighseagh, coarb of the Regles Brighde at Armagh. In 1179 the "Annals" record a wide-spread conflagration which spared the church of St. Brigid, though it consumed the greater part of the city. In 1189, Armagh was burned from St. Brigid's cross to the Regles Brighde. At the time of the dissolution of religious houses St. Brigid's was a nunnery, and in inquisitions and patents it is always coupled with Temple-Fertagh. An inquisition of 1612 finds that it was a nunnery, and that after the dissolution it was occupied by a certain singer who resided in said monastery, place, or house called *Templebreed*. (Ul. Inq. Armagh, No. 3, Jac. 1.) In 1616, it was granted to Francis Edgeworth, assignee of John Eyres. In 1619, it was passed by patent to Sir Francis Annesley, in whose family, as Earls of Anglesey, it was transmitted, till in 1799 the assignment of a lease was converted into a fee by Leonard Dobbin.

³⁹ *Na Ferta*, or the graves, was the first spot granted by Daire to St. Patrick on his arrival in Armagh, and was the site of the first church there erected by the saint. The word *Ferta* of itself signifies *sepulchres* or *miracles*; but that it has the former meaning here is plain from a passage in the "Book of Armagh." Jocelin renders this name *Festum Miraculorum*, which interpretation, adopted by Ussher and Colgan, has passed into our author's text. The designation *Ferta Martyrum* is derived from the relics of the holy martyrs placed there by St. Patrick. At 1078 the "Annals of Innisfallen" record the death of "Dubtach Na Sochaind, sage priest of Na Ferta, at Armagh." On September 25, 1430, Primate Swayne wrote from Termonfechin to David M'Gillade, Prior of the Culdees of Armagh, directing him to procure redress for the Abbess of Na Ferta, whose rights had been invaded by certain persons. At the dissolution of religious houses the possessions of this convent passed, with so much other ecclesiastical property, to the Annesley family, and in the last century, by purchase, into other hands. The place where this nunnery stood is now traversed by Dobbin-street.

⁴⁰ In Dr. Reeves' opinion there is not a shadow of authority for the existence of a Dominican friary at Armagh. "The Four Masters," he observes (Op. Cit. p. 32.) "At the year 1264, relate that the archbishop of Armagh, Maelpatrick O'Scannail, brought the friars minors to Armagh; and, according to tradition, it was MacDonnell Gallogleggh that commenced the erection of the monastery. Here pro-

*Franciscan Friary.*⁴¹ The friars of the order of St. Francis were brought into this town A.D. 1261,^p and Patrick Scanlain, who was then primate, built a house for them two years after;^q though Wadding, the Franciscan, as quoted by Allemande, assures us, that it was founded in the year 1291, by O'Donnell.^r

Michael, the divinity lecturer, was elected archbishop in 1303.^s

A.D. 1353. Gormlagh, the daughter of J. O'Donnell, and formerly wife of Donald O'Neil, prince of Ulster, dying on the 14th of April, was buried in this monastery.^t

The Franciscans of the strict observance began to reform this friary in 1518,^u but it was not then perfected. In 1580, Walter M'Cuard was guardian,^w and in 1583, Solomon M'Conny was guardian, in whose time the reformation was completed.^x

Clonfeakle. St. Lugud, or Lugaid,⁴² the son of Tailchan,

^p*Ann. Ulton.* ^q*War. Mss. vol. 34.* ^r*Allemande.* ^s*War. Bishops, p. 71.* ^t*King, p. 309.* ^u*War. Mss. vol. xxxiv.* ^w*King, p. 309.* ^x*Id.*

bably lies the secret of this preference. This MacDonnell was chief of O'Neill's gallowglasses, and the building of the house being his work, it is likely that his choice, or the will of O'Neill, whose family was always attached to the Franciscans, turned the scale in their favour."

⁴¹ At 1266, the "Annals" record "Maelpatrick O'Scannail, primate of Armagh, brought the friars minor to Armagh, and afterwards cut a broad and deep trench around the church." In 1357, the guardian of this house appealed to the Pope at Avignon against the acts of the primate, Richard Fitz-Ralph. In 1442, Nimeas O'Lochlen received from the primate permission to preach indulgences throughout Ireland. In 1450, primate Mey sojourned in this house. In 1455, the diocese was laid under an interdict, but a relaxation was granted by the primate, in favour of McCrener, the guardian. In 1518, the convent was obtained for the Franciscans of the strict observance. In 1565, the convent was destroyed, and the friars retired to places of security. They were discovered by one Donald, and the consequence was that friars Roger M'Congail, Conatius Macuarta, and Fergal Bardeus, were stripped and flogged through the principal streets.

On the 3rd July, 1620, the pseudo-primate, Hampton, received a patent in which the site and precinct of the Franciscan monastery was granted to the see. The ruins of the building may yet be traced within the demesne.

The author makes no mention of the church dedicated to St. Columba, which stood in Armagh. Dr. Reeves gives the following particulars connected with it. The "Annals of Ulster," at 1010, state that "Donadhach, of the church of Columcille, in Armagh, fell asleep in Christ." The "Four Masters," at 1152, record the death of "Ferghall Ha Fercubhais, lecturer of Armagh for a time, and of the regles (or abbey church) of Columkille, in Armagh, for a time. In 1614, temple Columkilly is mentioned as in the street called Bore-netrian-Sassenach, and a northern limit of the premises of St. Peter and St. Paul's abbey. In Bogue's map of 1760, the site of St. Columba's church is laid down as due north of the meeting-house, at the opposite side of Abbey-street.

⁴² The St. Lugaid referred to in the text is mentioned in "Adamnan's Life of St. Columba," as residing, at the time of that saint's death, in the monastery of Cluain-finchail, "meadow of the white-hazel." Colgan identified this place with Cluain-fiacul, Clonfeakle. But Clonfeakle is called in the "Annals" Cluain-fiachna, meadow or plain of St. Fiachna. Jocelin calls this church *Cluain-facail* in his "Life of St. Patrick;" but in the taxation of 1306, and in the registries of the archbishops Sweteman, Swayne, Mey, Octavianan, and Dowdall it is called by various forms of the name Cluain-Fiachna. The "Annals of the Four Masters,"

was abbot of Cluainefiacul, that is, the church of the Tooth, so named from a tooth of St. Patrick which was said to have been preserved here. St. Lugud was a very aged man in the year 580.^y

Clonfeakle is now a parish church, about five miles from Armagh.^z

Kilmore. St. Mochtee, who afterwards built Louth, founded Kilmoreaedhain, in the territory of Huadmeth; the church is dedicated to St. Aedan.^a

Kilmore is now a parish church, three miles east of Armagh.^b

Kilslere. Wadding, the Franciscan, calls this Killare, and says it was the principal monastery belonging to the third order of Franciscans in Ireland. Thomas Ornay, was made perpetual commissary of it in the year 1457.^c

Killeevy. At the foot of the mountain of Slieu Gullen,⁴³ in the barony of Orior.

St. Darerca,⁴⁴ otherwise called Monenna, sister to St. Patrick, was abbess of Kilsleve, or Belsleibhe; she died A.D. 517, or 518, and her feast is held on the 6th of July.^d Others say,

^y Tr. Tk. p. 8. Act. SS. p. 453. Usher, p. 496. ^z Liber visit. ^a Act. SS. p. 731. ^b Lib. visit. ^c Allemande. ^d Usher, p. 526. Act. SS. p. 190, 606, 718.

at 1003, record the death of "Eochaidh da Flannagain, airchinneach of the Lis-aidheadh of Ardmacha, and of Cluan-Fiachna, the most distinguished historian of the Irish." And at 1069, the death of Aedh, son of Dubhghall, vice-abbot of Cluan-Fiachna. It is also mentioned at 1252. The ancient parish church stood in the townland of Tullydowey, in a curve of the river Blackwater, on the Tyrone side.

⁴³ This mountain took its name from Cuilean, an artificer, who lived in the reign of Conchobbar Mac Nessa, King of Ulster, and by whom the celebrated Cuchellain was fostered.

⁴⁴ Colgan, in his "Life of St. Darerca" (22nd March), remarks that Ussher (De Primordiis Ecclesiar. Britannar, p. 705-6), confounds the St. Darerca who was St. Patrick's sister, with St. Darerca, otherwise St. Moninna, abbess of Kilsleve. The former is honoured on the 22nd March, the latter on the 6th of July. St. Moninna, according to the ancient Life, written by Conchubhranus, and used by Ussher, founded seven churches in Scotland: one called Chilnecase, in Galloway; another on the summit of the mountain of Dundenal, in Landonia; the third on the mountains of Dunbreten; the fourth at the Castle of Strivelin; the fifth at Dun-Eden, now Edinburgh; the sixth on the mountain of Dun-Pelder; and the seventh at Lanfortin, near Dundee, where she died. The ruins of the church at Killeevy are still visible. The "Four Masters" have the following entries regarding this establishment: In A.D. 654 "Coincenn, of Cill-Sleibhthe, died." A.D. 921, "Dinbhleter, of Cill-Sleibhthe, priest of Ard-Macha was martyred by the foreigners of Snamh-Aighneach" (now Carlingford Lough). "A.D. 1029, Donn-Chadh Na Donnagain, Lord of Fearnmhagh; and Cinaedh, son of Angeirrcce, Lord of Cenaili, mutually fell by each other at Cill-Sleibhe." "A.D. 1146, a great wind-storm occurred on the 3rd day of December, which caused a great destruction of woods throughout Ireland; it prostrated sixty trees at Doire-Choluim-Chille, and killed and smothered many persons in the Church: it also killed other people at Cill-Sleibhe." "A.D. 1150, Cailleach, of Cill-Sleibhe, a pious good senior died, after good penance, at an advanced age."

that this nunnery was built by St. Monenna about the year 630, after she had quitted Faugher, in the county of Louth.*

St. Conchenna, sister to St. Lugad of Clonfeacle, was abbess of this nunnery; she died A.D. 654.¹

Kilsleve is now a parish church in the diocese of Armagh.²

Inquisition 4th November, 3rd King James, finds, that Alicia Nigen M'Donchey O'Hanlon was the last prioress, and 10th March, 34th King Henry VIII. she was seized of the townlands and the tithes of Agheyelloge, alias Aghyloge, Ballytolloche, Clonynlym, alias Clonelome, Ballylurgakeill, Aghetidy and Aghedemoyll, alias Aghadavell; also of the tithes of the twelve townlands of Camlogh (Dromeherime and Tollyvonney only excepted); also of the four townlands of the Moyry, the four townlands of Faddum; also the six townlands of Cohill; the seven townlands of Killin; and the townlands or places known by the name of Ballinageragh, Ballinlat, Ballynedowlargoegh, Carrickbraddagh, Dromenty, Teucrome, Carricksticken, Clogh O'Cominslawnohill, Corregillereen, Moyfanner, Maucławne, Latebrigett, Aghadonoman, Ballekeill, Charchill, Leballimore, Coricégallyogh, the two Sturgans, Lisliagh, Aghnuckshane, and Carigedilane. All the said lands were in this county, and of the annual value besides reprises, of 40s. Irish money.

Stradhailloyse. Wadding says, that it is in the diocese of Armagh, and that a monastery for conventual franciscans was founded there, A.D., 1282, and that a provincial chapter of the order was held therein in the year 1315.¹

*Tahellen.*⁴⁶ In Hy-meith-tire^k St. Patrick founded Tegtalain, and made St. Killian bishop of it;¹ his feast is held on May 27th.^m

This church was burnt A.D. 670.ⁿ

**Usher.* ¹*Act. SS. p. 606.* ²*Visitation Book.* ³*Wadding, quoted by Allemande.*
^k*Now the barony of Orior.* ¹*Tr. Th. p. 184.* ^m*Act. SS. p. 331.* ⁿ*Tr. Th. 633.*

⁴⁶ Teg-Talain, or Tigh-Talain, i.e. *domus Talani*, derives its name from S. Telanus, son of Legan, son of Colgan, chief of that region, or from S. Tolanus, son of Donnchadh. The "Martyrology of Donegal" mentions, under the 27th May, "Cillin, Bishop of Tigh-Talain in Oirghialla."

COUNTY OF CARLOW.¹

¹ From the period of the Norman invasion to the days of Henry the Eighth, Carlow was, in a military point of view, perhaps, the most important county in Ireland. Through its rich valleys lay the main road which connected the English settlements in Munster with the seat of the Government in Dublin. The bridge at Leighlin, in the centre of the county, was the only passage across the river Barrow, enabling the Norman colony around the capital to communicate with the counties of Kil-

kenny, Waterford, Cork, Limerick, and Kerry : even Wexford in those days could not be approached through any other route, so terrible were the fastnesses of the Dublin and Wicklow mountains, and so warlike were the tribes of the O'Tooles and the O'Byrnes that inhabited them. Hence many of the early records speak of Carlow as the key of the English pale, and a letter from the Parliament of Ireland to Henry the Sixth, in 1435, informs us that, in addition to the castles of the towns of Carlow and Tullow, there were in the fourteenth century no fewer than one hundred and forty eight smaller castles in this county, all "well bataylled and inhabited."

Nevertheless, matters were not always so cheering for the new colonists. The survivors of the Mac Murrough race had been allowed to retain the greater part of the barony of Idrone, and when the Kavanagh, who towards the middle of the thirteenth century appropriated to himself the greater parts of the counties of Carlow and Wexford, assumed the name of Mac Murrough, he easily rallied all the branches of that family under his standard, whilst he at the same time strengthened himself by a close alliance with the O'Byrnes and the O'Tooles. From that day he was in reality the King of the greater part of Leinster, and it was only by his toleration that the colonists could enjoy even a comparative calm. He entrenched himself in the hills around Leighlin, and thence commanded the passage of the Barrow at Leighlin Bridge, and it is curious to find that from the days of Edward the Third to the end of the reign of Henry the Eighth, *the Mac Murrough* received a yearly stipend of eighty marks from the King's Exchequer, this sum being in fact so much "black mail" levied by him for permission to the English settlers to journey on in peace towards Leighlin-bridge. A curious statement of grievances, forwarded by the Parliament of Ireland in 1421 to King Henry the Fifth, proves that the Kavanaghs had become even less loyal than the other rebels, and prays his Majesty to induce the Pope to proclaim "*a crusade against the said Irish enemies*" (See this important document in Sir W. Betham's "*Origin of the Constitution of England*," &c., p. 337). We need not add that no such crusade was ever proclaimed by the Holy See, and the imperilled colonists were left alone to struggle with the native chieftains.

We have entered into these details that the reader may understand why so few religious houses were established in this county by the early Anglo-Norman families. It was particularly rich, however, in its religious foundations of an earlier date, although most of these are passed over in silence by Archdall. The limits of a note will not permit us to treat of this subject as we would wish. Suffice it for the present to mention Kellistown, where the modern church occupies the site of an old church supposed to have been erected by St. Patrick, and which in later times bore the name of this great apostle. There was a Round Tower where the steeple now stands ; and about half a mile distant *St. Patrick's Well* may still be seen. In the same neighbourhood is the townland of *Kyle*, formerly called *Killenora*, i.e., "the Venerable Church," where the ruins of the old church still remain, measuring thirty-nine feet in length and eighteen in breadth. *Nurney* in Irish *Urnaighe*, and marked on the old map of Mercator as *Urney*, was formerly a famous place of pilgrimage. The name itself implies that it was specially devoted to prayer. O'Curry writes : "*Urnaighe*" in this instance, and on all other occasions, when applied to a church as its name, is the same as *Cill-na-hurnaighe*, "cella orationis," or "*the church of prayer*." Within the modern churchyard are the remnant of a rude stone cross, and outside the enclosure to the north is a perfect cross six feet in height. There were formerly three stone crosses at Nurney.

Kiltinnet, also pronounced *Kintinnet*, is a corruption of the Irish word *Kilt-Sinchill*, i.e., "Ecclesia Sinchelli." In Kiltinnet are the ruins of an ancient church 16 yards long and 7 yards broad. It has a plain slab, with the inscription: "Underneath lieth the body of Mr. Edmond Byrne, jun., who departed this life December 3, 1768, aged 33 years. Also the body of Mr. Edmond Byrne, of Spawhill, his father, who departed this life June the 16th, 1770, aged 72 years. Requiescant in pace." The more modern chapel, now also in ruin, was 9 yards long and 15 feet broad, and was built in the beginning of the last century. In a recess at north-east corner is placed a stone with armorial bearings, and the motto: "In Domino confido," and the inscription: "Captain Edmond Byrne

*Achad Finglass*² was also called Achad Arglass, near Leighlin, on the east of the river Barrow, in the barony of Idrone. There was an abbey founded here, of which St. Fintan was abbot; he died on the 17th of February, long before the end

erected this chapel, and Doctor Edmond Byrne, Archbishop of Dublin, consecrated the same, 1709." There is a well in the townland called Tobermodalowan, the Irish Tober-Modalamhan, about a quarter of a mile from the old church.

Ballyellen, i.e. *Baile-Ailin*, retains a portion of the old church. The length was 18 yards, and the breadth 8 yards. Inside the church is a tombstone with the inscription: "Dionysius O'Ryan, de Bally-ellen Generosus et uxor.....fieri fecerunt 4 Die Octobris, A. D. 1625."

Lorum. On the map of Mercator it is marked *Glorum*. Seward calls it *Lowran*, and tradition says there was a church and Round Tower here. St. Molaise's day was formerly celebrated here. His well lies about a hundred perches to the east of the church.

In Donore townland is the site of a church called "*Kilmolappogue*," and within 30 perches of it a well of the same saint. (See "Annals of Four Masters," at 1041). It is, perhaps, the place marked on Mercator's map *Kilmalogue*; and the well of some of the Ordnance papers is written *St. Malaugh's* well.

Clonagoose, i.e., in Irish, *Cluain-nag-chuash*. On Mercator's map it is marked *Clongash*. There are still the ruins of an old church there, and Lady-well lies 120 yards to S.E. of the church. The patron day was held on the last Sunday in June. No mention is made of any of these ancient churches by Archdall.

It is still more surprising that he makes no mention of the town of Carlow, which gave name to the present county. It was known in ancient times as *Catharlach*, and in the Irish preface to "Keating's History" it is called *Catharlach*. It is generally supposed to mean *Cathair-lach*, i.e. "The Castle of the River." Mr. Curry, however, translates it "*The Quatriple Lough*," as taking its name from *four lakes*. It is situated at the junction of the Burrin with the Barrow, and it is thought that much of the district was formerly covered with water.

Many details regarding the civil history of the town may be seen in Ryan's "History of Carlow." I shall only add that in the additions to Gough's "Camden," mention is made of the "ruins of a fine abbey, founded about the year 634," as still extant in the town of Carlow. Some ruins of an old abbey may still be seen a few perches from the Castle, and it is traditionally known as St. Mary's Abbey. Near Oak Park there was a small Franciscan friary, founded by the Cooke family, the former proprietors of the estate. Browne Hill and Viewmount also occupy the site of a venerable religious establishment called St. Kieran's Abbey.

²*Achadh-Finglais* has been identified by the Ordnance Survey with *Agha*, which is situated about two miles from Leighlin-bridge. The word *Achadh*, which means a plain, is pronounced *Agha* precisely as Agha is called by the Irish-speaking population. At Agha may still be seen the ruins of a church which dates from the earliest period of our Christian era. It is thus described in the Ordnance Survey Letters: "Its length inside is 45½ feet, and its breadth is 15½. At the height of 5 feet from the ground begins a window on the east gable, which is 3 feet 8 inches broad at the bottom, has a semicircular arch of chiselled granite stones at top, to the spring of which the window is 3 feet high. The height of the arch, 3 feet, being added to this, makes the whole height (of the window) 8 feet. The sides as well as the arch are built with chiselled granite stones." There is another window in the south side-wall, with "a rectilinearly-pointed arch."

"The door is on the west gable; 3 feet 6½ inches wide; 6 feet 3¼ inches in height; the breadth at top is 3 feet 5 inches. The side walls, which seem to retain their original height, rise about 11 feet 9 inches."

Subsequently it is added, regarding this church: "It is referable to as early a period as history places an establishment at Achadh-Finglais." At the south-

of the 6th century.^o St. Aid was also abbot here, but in what year is uncertain; his festival is held on the 11th of April.^p This abbey has been of some note in A.D. 864, for in that year it was pillaged by the Danes.^q

^oAct. SS. p. 353, 354. ^pCalendar. ^qAct. SS. p. 353.

west corner of the old church there is a large stone which in olden times was the pedestal of a monumental cross.

In the "Life of St. Fintan, of Clonenagh," published from the "Book of Kilkenney," by Colgan (Act. SS. p. 352), the site of *Achadh-Finglais* is described as situated "in the district of Hydrone, opposite to the city of Leighlin (*i.e.* Old Leighlin), and to the east of the Barrow." All this agrees perfectly with Agha, which is in the barony of Idrone east, and at the opposite side of the Barrow from Old Leighlin, the river with the modern town of Leighlin-bridge being about half-way between these ancient religious establishments.

St. Fintan, the founder of the great monastery of Clonenagh, lived for some time towards the close of his life in this monastery of *Achadh-Finglais*. In his life we read: "A certain holy bishop named Brandubh, a wise, meek, and humble man, from the district of Hy-Kinsealach, which is the most remarkable part of Leinster, came to St. Fintan to embrace a religious life under his guidance; and the holy bishop found the abbot St. Fintan in the monastery which is called *Achadh-Finglais*, in the district of Hy-drone, opposite to the city of Leighlin, to the east of the River Barrow. The holy abbot was rejoiced at the arrival of the bishop, and said to him: "O holy pastor! what do you desire among us?" The bishop replied: "Most worthy father, I desire to close my days in your renowned monastery." Then St. Fintan softly said to him, "I wish you rather to remain observantly and tranquilly in this monastery than to come to my hard monastery; for the burden of my monastery is very severe." The bishop replied: "Hitherto I have imposed a yoke on others, now I hope to devote my life to God under the yoke of others; I therefore offer myself to God and to you; whatsoever you command I will perform; one request alone I shall make, that if you should be called to God before me, I may not long survive, and that you will come to meet my soul." St. Fintan said: "God will grant you this petition." At the end of three years the blessed Father, Fintan, passed to heaven from the monastery of Clonenagh, and the holy bishop, who, in obedience to the saint, had remained in the above monastery, hearing of this, said to the brethren: "I know that I shall soon exchange this miserable life for the kingdom of God, as St. Fintan promised to me." After a few weeks the attendant of the holy bishop saw in a vision, as if an opening were made in the hut in which the bishop dwelt, and seven persons arrayed in white garments, and encircled with a heavenly light, came to that opening, and one of them cried out: "Come thence, holy bishop, delay no longer, for we have been sent to meet your soul, and behold your Father, Fintan, of wondrous sanctity, comes also to you." Now, it was in a little cell separated from the above place that the bishop and his attendant were; and the attendant, awakening, took a burning light and approached the spot where the bishop reposed, but found that his spirit was already fled. All this the attendant narrated to the brethren, who then interred the holy remains, and glorified God in both his saints." (Acta SS. p. 352.)

From this passage we learn that *Achadh-Finglais* was not a monastery of St. Fintan, but was probably of a much earlier foundation; and that it was hallowed by the remains of the holy Bishop Brandubh. This was probably the Bishop Brandubh whose name is entered in the "Martyrology of Donegal," June 3rd. St. Fintan was a near relative of St. Brigid, and died about the year 580.

In the townland of Ratheadon (marked *Rahedin* on Mercator's map), not far from Agha, there was another ancient church and burial-place. A portion of the walls still remains. The name *Ratheadon* is equivalent to *Rath-Adain*, *i.e.* "Arx Adani." From a poem quoted in the "Four Masters," at A.D. 906, it would

Athaddy.³ About the year 1151 an abbey was founded here, for the nuns of the order of St. Augustin, by Dermot, the son of Murchard, King of Leinster; he appointed it to be a cell to the nunnery of St. Mary de Hoggis, in the city of Dublin.^r

Bally M'William-roë,⁴ near Clonegall, was built by the Knights Templars about the year 1300; it stands on a fine situation, and was of great extent.^s

Killarge.⁵ In the reign of King John, Gilbert de Borard founded a preceptory here, under the invocation of St. John the Baptist, for Knights Templars, but on the downfall of that order it was granted to the Knights of St. John of Jerusalem.^t A.D. 1326. Friar William de Tisudelm was preceptor.^u

Friar William de Fyndum was preceptor^w the same year.

^rWar. Mon. ^sTour through Ireland, 1748, p. 226. ^tWar. Mon. ^uKing, p. 82. ^wId. p. 38.

appear that this was the residence of the Lords of Hy-Drone. There are still two Rathes in the townland of Ratheadon.

In the fragments of "Irish Annals" published for I. A. S. in 1860, by O'Donovan, it is recorded, at A. D. 866, that: "Sruthair (now Shrüle, near Carlow,) and Sletty and Achadh-Arghlais were plundered by the Gentiles."

³ *Athaddy*, called *Athade* by Lewis, in his "Topographical Dictionary," is now generally known as *Ahade*, or *Aghada*; in Irish it is *Ath-fada*, i. e., "the Long Ford." This name extends back to Pagan times, and is mentioned in the Book of Ballymote, in connection with Niall of the Nine Hostages. There is still a Crom-leach very near Ahade, as well as several pillar stones, channelled on all sides from the top to the middle. Near the present Protestant church there is a holy well, as also what seems to be a very old baptismal font. The modern church probably occupies the site of the old abbey. It is about two and a half miles to the south of Tullow, and adjoins the road leading to Newtownbarry. It is prettily situated on gently elevated ground, and a rivulet running close to the churchyard adds to the beauty of the scene.

⁴ *Bally-mac-William Roe*, as Lewis tells us, was another name for *Ballymoon*, in the County Carlow. It is situated a few miles from Leighlinbridge, on the road to Enniscorthy. According to Dr. Lanigan (*Eccles. Hist.* iii, 351) it was here the famous battle was fought in which St. Cormac Mac Culennan, King and Abp. was killed; and although O'Donovan, in "Annals of Four Masters" (ad. an. 903) contends that Ballaghmoon, in the south of the County Kildare, was the scene of this battle, many of our best antiquarians still adhere to the former opinion. All the ancient authorities agree in placing the scene of the battle in the plain of Magh-Ailbhe, near Leighlin-bridge. (See extract from the Tract *Cath-bealaigh-Mughna*, in notes to Annals of F. M. *loc. cit.*; and "Fragments of Irish Annals," I. A. S., page 204). In one of Usher's MSS. (F. 4, 30, Lib. T.C.D.) there is the following curious fragment which may serve in some way to identify this place: "Near the city of Leighlin (i. e., old Leighlin), on the opposite bank of the river, there is a certain hill called Bennree, i. e., the Hill of the King (*Sublimitas Regis*) on which it is commonly said (*vulgariter fertur*), that Cormac O'Cullenan, King of Munster, of the race of the MacCarthies was killed, and his body was brought to Cashel to be interred in a special chapel. In memory of that deed all the Munstermen, to the present day who pass the bridge of Leighlin, cast a stone towards the Black Castle, situated at the foot of the bridge, and say 'Remember Cormac.' *Memento Cormaci*." (fol. 217, b).

⁵ *Killarge* gave name to the modern parish of *Killerig*, where there is an old churchyard in which portions of the east gable of the ancient church are still standing, whilst the floor of the old church enclosure is used as a place of burial. In the parish of *Killerig* there is a district called *Frerton*, or *Friarstown*—in Irish "*Baile*

1327. Friar William de Wall was preceptor.*

1335. Friar Ralph de Bradley was preceptor.†

Nicholas Plunket was the last commendator, and the inquisition taken the Wednesday next after the feast of St. Branden, 33rd King Henry VIII., finds him seized of a castle and three messuages in Frereton, with two messuages, one hundred acres of arable land, and sixty-six of pasture and underwood in Courton, annual value, besides reprises, £5; one hundred and sixty acres in the said town and in Russelston, and sixteen acres in Tollophelim, annual value, besides reprises, 4s.; also the following rectories appropriated to the said preceptor, Killarge, which extendeth into Killarge, Frereton, and Courton of Killarge, Russelston, Besthereston, Curdinheth, and Ballyurayn, annual value, besides reprises, £8; Kylmakill, which extendeth into Kylmakill, Carydogh, Castlecoyle, Grangewelt, Poleston, Ballyshordan, and Ballynwaly, annual value, besides reprises, £7; also Powerston, in O'Ryan's country, annual value, besides reprises, 20s. And another inquisition taken in March same year finds, that the said commendator was seized of fourteen acres of land in Miganne; all the said lands and rectories lye and are situated in the county of Carlow.—(*Chief Remembrancer.*)

1337. Friar Ralph continued preceptor.‡

1339. Friar John de Wafingle was preceptor.‡

Queen Elizabeth granted this commandery parcel of the estate of the hospital of Kilmainham, near Dublin, to Mary, the wife of Gerald Aylmer, December 12, 1590.^b

*Kilfortchearn*⁶ was a noble monastery in the territory of

**Id.* p. 84. †*Id.* p. 28. ‡*King*, p. 7. §*Id.* p. 83. ^b*Lodge*, vol. 4, p. 244, note 188.

na m-brathar," which seems to mark the site of some ancient religious foundation. On Mercator's map it is called "Freyers-town." On the same map is also marked "Courte-Kyllaryk," between Friarstown and Johnstown. This is undoubtedly the *Courton* mentioned in some mediæval records.

⁶ In the parish of Sliguff there is a townland of *Killoughternane*—in Irish, "*Kill-Uchtarnan*," i. e., "St. Fortchern's Church," where there are still the walls of a very remarkable ancient church. In the Ordnance Survey papers it is stated that "this primitive church, judging from the ruins that remain, certainly belonged to the fifth century." St. Fortchern was venerated here, and throughout the barony of Idrone on the 11th of October.

St. Fortchern was among the first disciples of St. Patrick. He was the son of Feidhlimidh, who was son of Laoghair, King of Ireland. His mother's name was Scothnoe, and he was a native of Britain. The history of St. Fortchern's conversion is thus given in the Book of Armagh :—"But when St. Patrick, with his holy companions in voyage, had arrived in Ireland, he left St. Lomman at the mouth of the Boyne to guard the ship forty days and forty nights; and he remained another period of forty days in addition to those commanded by Patrick; then as commanded by his master, he proceeded, under the guidance of the Lord, against the stream, as far as the ford of Trim, to the door of the house of Feidhlimidh, son of Laoghair. And when it was morning, Fortchern, son of Feidhlimidh, found him reciting the Gospel, and, filled with admiration for the Gospel and its doctrine,

Idrone, which is now a barony in this county ; it is said to have been founded by St. Fortchern, who was smith⁷ to St. Patrick.^c

Leighlin,^d in the barony of Idrone ; it is a bishop's see, was

^c*Act. SS.* p. 339, 365. *Tr. Th.* p. 188. ^d*This is commonly called Old Leighlin.* straightway believed, and a fountain having been opened in that place he was baptized in Christ by Lomman. And he stayed with him until his mother came to seek him, and she rejoiced at seeing him, for she was a British woman. And she also believed in like manner, and returned back to her house and told to her husband all things that had happened unto herself and unto her son. Feidhlímidh rejoiced at the coming of the cleric, for his wife was of the Britons—that is Scotchnoe, daughter of the king of the Britons. Lomman remained with Fortchern at the ford of Trim until Patrick came to them, and built a church with them, the twenty-second year before the church of Armagh was founded." (*Book of Armagh*, fol. 16.) It is added that Fortchern, in obedience to St. Lomman, allowed himself on the death of this saint to be consecrated Bishop of Trim, but that in three days he resigned his charge and set out in search of a life of greater humility and solitude. The spot chosen by him for his retreat, which subsequently bore his name, and became one of the chief religious establishments of the kingdom, was the *Killuchternan*, of which we treat. By a corruption of name it is called "*Ecclesia Roscurensis*," in the life of St. Finnian of Clonard. "To this retreat, as to a school of sanctity and wisdom," writes Colgan, "there came many seeking for instruction in literature and virtue, who in after times were eminent for their piety and learning, amongst whom, to the great lustre of this school, St. Fortchern merited to have as his disciple St. Finnian of Clonard, who was subsequently the instructor of the greatest saints of Ireland, and the father of three thousand monks." (*Acta SS.*, page 365). St. Fortchern died about the year 500. His festival was kept at Trim on the 17th of February, and in Idrone on the 11th of October.

The parish of *Sliguff*, in which *Killuchternan* is situated, has also at *Sliguff* the ruins of another ancient church, which, with its adjoining burial ground, occupies a site beautifully elevated over the river Barrow, about two miles south of *Baginabstown*. In the year 1806, a fine gold clasp of ancient Irish workmanship was found near the ruins of the church by Mr. Matthew Murphy. It weighed four ounces, and was sold to the Royal Dublin Society. In *Ballinree townland*, which is also in *Sliguff* parish, there are in a graveyard the ruins of another old church, which was formerly called *Teampall Molaise*.

⁷ In the "*Book of Lecan*," and other ancient MSS., is preserved a very interesting poem commemorating all the members of the household of St. Patrick, and, amongst the rest "his three smiths, expert at shaping, *Macecht*, *Laebhan*, and *Fortchern*" (*Annals of F. M.*, p. 137). The same are mentioned in the "*Vita Tripartita*," and other early documents connected with the life of our Apostle. Colgan explains as follows why this humble office was assumed by St. Fortchern:—

"Fortchernus humilitati, matri virtutum acquirendae sic incubuit, ut regius juvenis parum esse censuerat pro Christi amore mundum sprevisse ac pro spe coelestis regni consequendi, terreno patrimonio renunciasset, nisi etiam omnia, in quibus vel dignitatis vel honoris umbra appareret, in sui contemptum declinans, viliora et abjectiora quaeque officia impiger obiret; tantoque reliquis humilitatis exemplo praeluceret, quanto, si mansisset in saeculo, honore praeccelleret. Unde in fabrilí arte gnaviter se exercuit, adeoque in ea profecit, ut in loco qui *Rath-Aidhne* appellatur, campanulas, calices, aliaque sacra vasa et utensilia fabricare consuetus, S. Patrici faber fuerit appellatus." (*Acta SS.*, p. 634.)

⁸ A monastery was founded at *Leighlin*, now known as *Old Leighlin*, at a very early date. It soon grew into an important city, and gave name to an Episcopal See. Dr. John Lynch, in his MS. "*History of the Irish Bishops*," says that it was originally called *Leighlannia*, which would correspond in meaning with the English name "*White-plain*:" "*perinde ac si Latine diceret canam seu candidam vallem*." The present church probably marks the site of the ancient monastery,

formerly a town of note and a corporation ; and it still retains the privilege of sending representatives to parliament.

Priory of Regular Canons ; St. Gobban founded a celebrated abbey here.

A.D. 616. This year the blessed Moel Patrick, and Munganus, the blessed anachorite, suffered martyrdom at Leighlin.*

630. A famous assembly of the clergy was held in this abbey, to debate on the proper time for the celebration of the feast of Easter. Two years afterwards St. Gobban surrendered his abbey to St. Molissa, otherwise called Laserian, who was the son of Cairel and Blitha, and at one time had 1,500 monks under his jurisdiction. Laserian was consecrated a bishop by Pope Honorius, and made legate from the Holy See ; he died April 18th, A.D. 638, and was buried in his own church ; St. Gobban died the year following.¹

639. Died the abbot Delasse M'Winge.^g

725. Died St. Manchen of Lethglenn.^h

767. Died the abbot Ernagh M'Ehyn.ⁱ

863. We meet with the death of another abbot of the name of Manchen.^k

876. Died the abbot Dungall.^l

916. This year Leighlin was plundered.^m

**Act. SS.* p. 372. ¹*Act. SS.* p. 53. *Usher. Annal Inisfal.* ^g*M'Geogh.* ^h*Act. SS.* p. 332. ⁱ*M'Geogh.* ^k*Act. SS., index.* ^l*Act. SS.* p. 275. ^m*Tr. Th.* p. 633.

and, indeed, no spot could have been more happily chosen for purposes of prayer and solitude. "The Cathedral church of the diocese of Leighlin (we thus read in the Ordnance Survey papers) stands at the distance of two English miles west of Leighlinbridge. The site is admirably adapted for a structure dedicated to religious purposes. A nook is formed by the adjacent hills, and here, quite removed from any thoroughfare, far away from the busy haunts of men, this relic of antiquity raises its venerable head."

Between Old Leighlin and Ballyknockan there is a path which has at one side a place called *boirenn na faranach* the bohreen of the English, and at the other *gleann dearg* the red glen. This last was formerly the name of the whole valley at the mouth of which the cathedral of Old Leighlin stands. See "*Ann. F. M.*," A.D. 1015.

At the distance of about 100 yards west of the Cathedral church, and close by a stream which rises in the adjoining hills, is the Well of St. Laserian, which is commonly called *St. Molashog's Well*, which name is identical with Laserian. The Patron used to be kept on the 18th of April, the feast of St. Laserian, but has ceased since 1812, when, in consequence of some riotous proceedings, it was prohibited by the Rev. William Cullen, the parish priest of Leighlin. Two very old ash trees, and a white-thorn, which formerly overshadowed the well, were cut down about 1823, by the late Captain Vigors, of Erindale. About ten yards from the well stands a rude stone cross five feet in height.

St. Gobban was the founder of the monastery of Leighlin. There are several saints of that name in the Irish Calendars, but Colgan judged that most probably our saint was the "St. Gobban of Kill-Lamraidhe, in the west of Ossory," who is honoured on the 6th of December: "Hunc Gobanum existimo fuisse illum celebrem mille monachorum patrem qui postea Ecclesian de Kill-Lamhraighe rexit" (*Acta SS.* p. 750). The "Martyrology of Donegal" styles him "Gobban Fionne, of Kill-Lamhraidhe, in Ui-Cathrenn, in the west of Ossory. . . . A thousand monks was the number of his convent, and it is at Clonenagh his relics are preserved.

933. Died Moylmartin O'Skellan, the divinity lecturer of this abbey.^a

978. Leighlin was plundered by the people of Ossory.^o

982. It was again plundered.^p

1060. Leighlin was this year totally destroyed by fire.^q

^a*M'Geogh.* ^o*Annal. Inisfal.* ^p*Tr. Th. p. 633.* ^q*Id.*

He was of the race of Eoghan Mor, son of Oilioll Olum" (p. 327). St. Lasarian having visited the monastery about the year 600, St. Gobban, struck with his many virtues, placed it entirely under his charge, and went himself to found another religious house at Kill-Lamhraise, in a western district of Ossory. For the Life of St. Lasarian we refer our readers to an interesting series of papers in "The Carlow College Magazine," for 1869. He had no less than fifteen hundred monks subject to his rule in Leighlin, and, by the practice of virtue and their penitential lives, they diffused the fragrance of Paradise throughout the whole island.

St. Lasarian, who is also known as St. Molaishe, was the first Bishop of the See. In Rome he received his religious training, and was promoted to the Holy Orders of Deacon and Priest at the hands of St. Gregory the Great. When the Synod of Maghlene, in the King's County, was convened in 630, to deliberate on the Paschal controversy, St. Lasarian defended the Roman computation with energy and success. He subsequently proceeded to Rome as one of the delegates from that Synod, and during his stay in the holy city was consecrated Bishop by Pope Honorius I. When returning to Ireland he was appointed Legate, or Special Representative of the Holy See. He celebrated another Synod in his own Episcopal city (which is generally known as the Synod *in campo albo*) in 634, and thenceforth the Roman cycle and celebration of Easter were received throughout all Leinster and Munster. St. Cummian, in his famous letter on the Paschal controversy, written in 633, relates that the deputies from the Synod of Maghlene brought back with them from Rome several relics of the early martyrs, and that several miracles were wrought in Ireland through them. St. Lasarian died in the year 639, and his festival is kept on the 18th of April, at which day St. Ængus thus commemorates him:

"We count the festival of the Seven
Noble protecting Deacons,
With Lasarian of burning virtues,
Abbot of bright-shining Leithglinn."

The See of Leighlin had the privilege of being empurpled with the blood of martyrs in the year 916, when, as our annalists record, the blessed Moel-Patrick, who was a priest and anchorite, and the blessed Mongan, another anchorite, with their companions, suffered death for the faith. Archdall, led astray by a misprint in Colgan's work, places this event in the year 616. See, however, O'Donovan's notes to the "Four Masters," p. 592.

The history of the See of Leighlin during the middle ages till the sad era of the so-called Reformation, may be seen in the *Irish Ecclesiastical Record*, vol. ii., p. 544. The "Annals" of Dowling, published by I.A.S., in 1849, also gives much information regarding this See. Dowling received from Elizabeth the Chancellorship of Leighlin; nevertheless, he does not hesitate to describe the first Protestant Bishop, Dr. Travers, as "cruel, covetous, and vexing his clergy." The Royal Visitation of 1615 gives further particulars. We have taken the following passages from its reports: "Thomas Ram holds with the Bishoprick of Leighlin, which is valued at £40 per annum; the Bishoprick of Ferns, valued at 200 marks per annum; the Deanery of Ferns, value £60 per annum; the Precentorate of Cathedral Church of the Holy Trinity in Dublin, value £18 per annum; and the Rectory of the Blessed Virgin Mary in the town of Wexford, value £40 per annum. The Œconome of the Cathedral of St. Lasarian should have £60 per annum, but the late bishop Meredith obtained from the Dean and Chapter a grant (demissionem) of it in favour of his son for *sixty-one years*, reserving only an annual rent of £4 12s." It is added that the Deanery was worth £30 per annum, but had in like manner been farmed out by the late incumbent, with permission from the Bishop and Chapter, for £10 per annum.

Leighlin, as stated by Archdall, had the privilege of sending two members to the

St. Stephen's Priory was founded, or more probably endowed, by Burchard,⁹ a Norwegian captain; he was the son of Gurmund; he was buried in the choir of the cathedral, under a marble monument, whereon was his effigies, with the following inscription:

Hic jacet humatus, dux fundator Leniæ
En Gormondi Burchardus, vir gratus ecclesiæ.

Felix was prior, but we cannot find the particular time; Philip was prior after him in the year 1304;⁸ and the next year John was prior.⁴

This priory, being situated in a depopulated and wasted country, and the prior having given refuge and succour to his Majesty's good subjects in this neighbourhood, and intending to pursue that laudable practice, the King, Edward III., therefore granted them a concordatum on the 1st of May, 1372.¹¹

We cannot say to what order this priory did originally belong. It was dissolved in the year 1432, by the authority of Pope Eugene IV., and the lands thereunto belonging were annexed to the deanery of Leighlin, at the request of Nicholas Cloal, the dean.¹²

*Leighlin-bridge.*¹⁰ About the end of the reign of King

⁸King, p. 138. ⁹Id. ¹⁰Rot. canc. Harris vol. 3. ¹¹Thady Dowling's Annals. War. Mon.

Irish Parliament; this continued till the Union, when it was disfranchised, a sum of £15,000 being granted to the borough in compensation. This large amount was all handed over to the Board of First Fruits, to be applied in promoting the residence of the Protestant clergy.

⁹ It is generally supposed that this inscription, which is given by Dowling, was either an invention of later times or was misinterpreted in its reference to Gurmundus. See the "Conquest of Ireland," l. 3116. At all events, it was a Norman Knight, named *Gilbert de Borard*, who founded, in the reign of King John, the Receptory for Knights Templars at Killarge, and the similarity of his name with that of *Burchard* might have given rise to the confusion which is supposed to exist in the text.

¹⁰ That part of the town of Leighlin-bridge which is situated on the east bank of the Barrow, is in the old parish of Agha; the remainder is in the parish of Wells. This latter parish seems to have derived its name from the number of holy wells with which it abounded in former times. These, however, have now wholly disappeared. The name of *Philibeau's Well*, near the ruins of the ancient church, is the only one which points to this primitive feature of the parish.

In the additions to Gough's Camden it is merely said of Leighlin-bridge: "Here are the remains of a castle, built by the Lacies, and an abbey. This place was destroyed by the Irish in 1577."

The town is situated on the banks of the Barrow, in the centre of the rich valley of Idrone. The following is the description of this valley sent to Sir Peter Carew by his agent, Hooker, in the beginning of Elizabeth's reign: "The soil and country of that barony are very large and great, and in all Europe there is not a more pleasant, sweet, or fruitful land; the same being replete with all things necessary for man in any respect, serving for pleasure or need, for hunting the stag, the hare, the fox, the wolf, for your pleasure at will; for hawking with all kinds of

Henry III. a monastery was founded for Carmelites, or White Friars, by one of the Carews, near to the Black-castle, on the east bank of the River Barrow ; it was dedicated to the Virgin Mary.*

**War. Mon.*

hawks, at partridge, rail, pheasant, crane, byttern, and a number of other fowl, as much as can be wished and desired. For fishing, there is as much as any fresh water can give; the seas are somewhat distant from this country of Idrone, but yet on the one side a goodly river, called the Barrow, floweth through the whole country, and this so serves the country that upon it they convey all their commodities and merchandize from the sea or from Waterford, even to the house of Leighlin, which house stands full upon the same river" (*Life and Times of Sir P. Carew*, p. 199). The Black Castle, on the east bank of the Barrow, at the foot of the bridge, was erected by Hugh de Lacy about the year 1181, and was one of the earliest and strongest defences of the Norman settlers. Towards the close of the reign of Henry III. a Carmelite monastery was founded a little below the castle, on the same bank of the Barrow, by a member of the Carew family, and was dedicated to the Blessed Virgin. In 1408, Gerald, fifth Earl of Kildare, built another fortress, which he called the White Castle. The monastery was suppressed during Henry the Eighth's reign. In 1546 the Deputy, Sir Edward Bellingham, built a strong wall around the monastery and occupied it as a military station: from that day this transformed monastery became the centre of all the military operations of Leinster, and the goodly Barrow, as it flowed beneath its walls, reflected nought but match-locks and iron skull-caps. It was especially so during the short time that Sir Peter Carew enjoyed the possession of Idrone in the early part of Elizabeth's reign. When, however, this unscrupulous adventurer closed his troubled life, his son was unable to defend his inheritance. Murrough, the son of Maurice Kavanagh, was in 1557 invited to dine with the Captain who commanded at Leighlin, but after dinner was treacherously seized and murdered. The same fate befel the chief of the O'More's. The death of this latter chieftain is thus chronicled in the "Four Masters" (ad. an. 1556): "O'More was taken by the English and put to death by them at Leighlin. It was grievous to the Irish that their free-born noble chieftains should be overtaken by such an evil destiny, but they could not afford them any assistance." The time of revenge now came. In 1577 the fortress of Leighlin was taken by Rory Oge O'More, and the town was destroyed by fire. Dowling, in his "Annals," also records how, in 1580, there was a great slaughter of the English committed by the O'Keatings, at Leighlin; whilst in the same year Sir Peter Carew, the younger, with Captain Cosby and "many other gentlemen of estimation," were slain at Glenmalure by Feagh Mac Hugh, who subsequently, at the instigation of young Maurice Kavanagh, of Garrowchill, burned ten townlands in Idrone, and carried off as prisoners Master Wood, who was one of the Protestant Chapter, and Roger Hooker, Dean of Leighlin. During the Cromwellian era the castle of Leighlin was still considered a place of importance, and we find it surrendering to Ireton's army on his march towards Carlow, in 1649. Even its ruins at the present day prove it to have been of considerable strength. A considerable portion of Bellingham's wall, five feet thick, still remains, enclosing more than an acre of ground. At the south-eastern corner of the enclosure there is a circular flanking tower, nearly perfect; whilst the Black Castle, which still stands completely capped with ivy, the fragments of stone mullions, and Gothic columns and oggee mouldings that are scattered around, sufficiently attest its former magnificence.

Adjoining Leighlin is the parish of Tullowgreen (i. e. *Tulagh-crion*, or "the parched hill,") now Craan, where are the traces of the old church of Tomard, said to have been built by St. Brigid. It now bears the name of this saint, and at a short distance is St. Brigid's Holy Well.

About a quarter of a mile to the south of Leighlin-bridge, on the left bank of the Barrow, is Ballyknockan, which has been identified by O'Donovan and the Ordnance Survey with the celebrated *Dinrigh* of our ancient Annals. It is exactly

A.D. 1315. Adam was prior.^f

1320. The bridge of Leighlin was built by Maurice Jakis, a canon of the cathedral of Kildare, who also built the bridge of Kilcullen.^g

1371. King Edward III., on the 3rd of December, granted to the prior the sum of ten marks yearly, for the repairing and rebuilding their house;^h this grant was renewed to them six years afterwards.^b

1375. Alan was prior.^c

1378. King Richard II., in consideration of the great labour, burden, and expence which the priors of this monastery have, and do sustain, in supporting their house, and the bridge contiguous thereto, against the King's enemies, he did, on the 13th March, grant to the priors thereof an annual pension of 20 marcs out of the rents of the town of Newcastle of Lyons; this grant was again confirmed by the King, February the 20th, 1394. King Henry IV. did also confirm the said grant in the first year of his reign, and the succeeding King Henry in his first year did further confirm the same, and ordered that all the arrears then due should be discharged.^d

By mistake, this monastery has been given to the Franciscan, or Gray Friars, but it certainly did belong to the Carmelites, or White Friars.^e

On the suppression of religious houses this monastery was converted into a fort, wherein a regular garrison was kept.^f

William was the last prior, and by an inquisition taken on the Friday next after the feast of the conception of the Blessed Virgin, 34th King Henry VIII., the said William was found seized of a church and belfery, dormitory, hall, two

^fKing, p. 138. ^gWare's Ann. ^hHarris Col. v. 3. ^bKing, p. 249. ^cId. ^dId. ^eWar. Mon. ^fHooker's Notes on Gir. Cambr. Conquest of Ireland, liber 2, ch. 23.

two miles due east of Old Leighlin, of which it commands a clear view. The river formerly ran at its very base, and it was to the right of the road (which crossed the Barrow at Leighlin-bridge) leading from Old Leighlin to Carlow. All this fully corresponds with the data laid down in early records regarding Dinnrigh. The palace of the first monarchs of Ireland was situated here. (See the "Book of Rights," p. 15, 16). Its destruction is said to have taken place some centuries before the Christian era. The following account of this place is from O'Flaherty's "Ogygia," vol. ii., p. 16: "The Belgi were the first who instituted a kingly government in Ireland, the five brothers having entered into a compact to reign alternately. Slangy was proclaimed the first monarch of Ireland. At the expiration of one year he was interred at *Dumhaslaighe*, in Leinster, now Denrigia, on the banks of the Barrow, between Carlow and Leighlin (*i.e.*, O'Leighlin).^g He adds (*Ibid.*, p. 137): that Laurud the grandson of King Laogar Lore, being banished into Gaul, "in a few years after brought a great number of strangers in a large fleet (for which reason he got the epithet *naval*) into the harbour of Wexford. Afterwards he rushed into the palace of Cobthach, at Dinrigia, near the River Barrow, and put the king, with thirty of the nobility, to the sword, and laid the entire palace in ashes." See also on this very ancient site the "Fragments of Irish Annals," published by O'Donovan, for I.A.S., in 1860, p. 38.

chambers and a kitchen, with a cemetery and a garden containing one acre; also twenty-four acres of pasture, and an eel-wier in Leighlin, annual value, besides reprises, 46s. 8d. An inquisition, 3rd King Edward VI., finds, that the prior was also seized of four acres of arable land near Clowe's orchard, in this county, annual value, besides reprises, 16d.—(*Chief Remembrancer*).

St. Mullin's,¹¹ a small village on the river Barrow, which gives name to the barony.

St. Moling, who was born in Hy Kensellach, founded an abbey here; he was made Bishop of Ferns in the year 632, and died on the 17th of June in 697; he was buried in his own monastery.^h

This abbey was plundered A.D. 951, and was destroyed by fire in 1738.¹

The regular canons following the rule of St. Augustin,

^aWas called anciently *Aghacainid*, and afterwards *Teghmoling*. ^b*Act. SS. p. 223 War. vol. 1. p. 437.* ¹*Tr. Th. p. 634.*

¹¹ This town was formerly called Teach-Moling, but in much earlier times was known as *Achadh Cainidh*. The present remains of St. Moling's Monastery there, consist of four ruined churches or houses, with the pedestal and two fragments of a stone cross. A small stream running into the Barrow is still called St. Moling's stream. There is also St. Moling's Well. 18th June is St. Moling's feast day, and was observed here as the patron day. Another patron day observed here, was 25th July, St. James's feast, "who is popularly believed to have built the first religious house here." (*Ordnance Survey*.)

The following passage from St. Molyng's Ancient Life, preserved in the *Liber Kilkenniensis*, at Marsh's Library, refers to the foundation of this monastery: St. Molyng being instructed in the Holy Scriptures, and being promoted to the Episcopal grade, "taking with him a few disciples, proceeded to a place which was formerly called *Achad Cainnyd*, but is now called *Teach-Molyng*, which place is in the western district of the country of the Hy-Kinnslagh, on the banks of the Barrow, over against the country of Ossory, and he began to lead there a holy life. And he built his Monastery between the aforesaid river Barrow and a small rivulet, on an elevated spot. And he constructed for himself alone a small cell apart, lower down on the bank of the river, in which he devoted himself wholly to prayer, but one of the religious was wont to come to him at certain hours, and at intervals the man of God visited the brethren. And in this place there is now a splendid city in honour of the most holy Molyng, which from his small cell is called Teach-Molyng, i.e. the House of St. Molyng." One miracle from the same life will suffice to give some idea of the piety of this holy man. When he had obtained from the King of the Hy-Niall that the Borumha tribute should be remitted, and was returning to his cell, it is added "the King in anger sent the army in pursuit of Molyng to slay him and his people, the holy Senior Molyng knowing this, bade his own people to proceed on their way with greater speed, and praying to the Lord. And he himself began a sacred poem in the Irish language, in which he named many saints, praying to them and singing their praises, commencing with virginity, and ending in like manner with a virgin, that is, first mentioning the most blessed Virgin Bridgid, and at the end celebrating Mary the Mother of God. And when the saint had finished his canticle, he and his people were almost overtaken by his pursuers. Whilst now the companions of Molyng were almost in despair of escaping in safety, but he himself was confiding in Christ, a bright cloud, sent by God from heaven descended between the saint and his pursuers, so that they could no longer see or pursue the saint of God."

obtained a settlement here, the ruins of which yet remain; it was the burial place of the Cavenaghs, Kings of Leinster, and still continues the place of interment of the descendants of that family.

Tullagh,^{k 12} a village in the barony of Ravilly, on the river Slaney.

In the 6th year of the reign of King Edward II., Simon Lumbard and Hugh Tallon granted to the Eremites following

^k Called anciently *Tullofelm*.

¹² Tullow was anciently called Tullowphelim, *Tulac ua bh-Feidhlimidh*, i.e. "The Hill or Mound of the Hy-Feidhlimidh," and probably took its name from the rocky hill in the immediate vicinity of the town, now called *Tullow Hill*. Near Tullow we still find a townland and burial place called Templeowen, i.e., *St. John's Church*, where it is probable the Monastery of St. John was situated. No part of the walls of the Augustinian Abbey now remain, but in the graveyard a rude stone cross is lying prostrate on the ground. In the addition to Gough's Camden, it is said regarding Tullow, that "at the foot of the bridge of six arches are the ruins of a house of Austin Eremites, founded temp. Edward II." There is in Tullow a holy well called Our Lady's Well; the patron used to be held on the 8th September. In the adjoining Tankardstown townland are the ruins of an old church called Templemoneen—*Teampull a Moinen*.

The most remarkable religious site however in the neighbourhood of Tullow is *Clonmore*, formerly known as *Clonmore-Maadhog*. There now remain but few traces of this once famous Monastery. *Tubber Mogue*, or St. Maedhoc's Well, is at a short distance from the modern church, and by the side of the well is the shaft of a very old granite cross. The burial ground is separated from the modern church by the road, and is one of the most ancient in Ireland. It was once marked by a venerable cross, the stone socket of which, and many fragments, still remain, and it is the tradition that this cross was destroyed by the Cromwellian soldiers in 1650. Archdall speaks of Clonmore Monastery as belonging to the County Wexford. The Clonmore of Wexford however was known to our early writers as *Clonmore-Duholla-Gairbich*, whilst the Clonmore of which we speak, situated in the barony of Rathvilly, was called *Clonmore Maadhog*. The St. Maedoc who founded the former Monastery, was Patron of Ferns, and his feast is kept on the 4th of January; but the saint of the same name who founded *Clonmore-Maadhog* was honoured on the 11th of April. It was whilst the latter St. Maedoc ruled this monastery, that St. Onchuo, known in our Annals by the epithet "the son of the poet," visited Clonmore-Maadhog, on the pilgrimage which he had undertaken to collect the relics of all the saints of Ireland. St. Maedoc prophetically announced to him that all the relics which he had collected should, together with his own remains, enrich that monastery. Colgan adds that the prophecy was not without effect, for that most precious treasure of the relics of the saints of Ireland, placed in a rich shrine, was afterwards deposited in the Cemetery of Clonmore, which thence was called *the Angelic Cemetery*, and in the same place were interred the remains of St. Onchuo, and of St. Finan, the leper, together with the body of St. Maedoc. *Acta SS.* at 8th February. As St. Onchuo flourished about the middle of the 6th century, and our St. Maedoc was the contemporary of Aedh, son of Ainmere, Monarch of Ireland, who flourished about the year 568, we may safely conclude that this monastery was enriched with its spiritual treasure. Before the close of the 6th century, Colgan quotes a passage from the Invocation of Saints, in the old *Book of Clonenagh*, as follows:—"I invoke to my aid the ten thousand one hundred and twenty-nine priests who rest at Clonmore, with St. Maedhog, and the son of the poet." (*Ib.* page 272.) This evidently refers to the number of saints whose relics had been deposited in the Cemetery of St. Maedhog. A metrical tract which bears the name of St. Moling gives some further details regarding the spot where these precious remains were deposited. "Venerable are the two whose bodies rest near the cross on the south side; St. Onchuo, who

F

the rule of St. Augustin an house and three acres of land in the village of St. John, near Tullagh.¹

John de Kell was prior in 1331, when King Edward III. confirmed the grant that was made by Lumbard and Tallon.^m

On the 13th of December, 1557, Queen Elizabeth granted this monastery to Thomas Earl of Ormond.ⁿ

Inquisition taken on the Friday next after the feast of the conception of the Virgin Mary, 34th King Henry VIII. finds, the possessions of this friary as follows, viz., a church and belfrey, dormitory, hall, three chambers, a kitchen, &c., forty-four acres of arable land of the small measure in Tullaghfellim, and sixty acres of arable in Malardiston, all in this county, annual value, besides reprises, 26s. 8d.

COUNTY OF CAVAN.

Ballylinch; there was an hospital here, but neither history nor tradition inform us who was the person that founded it, nor what were the endowments bestowed upon it: it underwent the fate of dissolution, though chargeable with no crime but that of being endowed. Even in the present age, when religious prejudices are no more, the plundering of so inoffensive a charity would be universally murmured at; a lease of it, for the term of 21 years, was granted by King James to Sir Edward Moore, ancestor to the Earl of Drogheda, at the

¹ *King*, p. 423. ^m *Id.* ⁿ *Lodge*, vol. 2, p. 23.

cherished no affection for this transitory world, and St. Finan, the leper, earnest in the performance of good works. The son of the poet (*i.e.* Onchuo) was a man powerful in words, a great and unconquerable poet; where the tree falls thence should not its leaves or branches be carried away." (*Colgan loc. cit.* p. 277.) St. Onchuo belonged to another monastery, but happening to die at Clonmore, it was meet that monastery should be enriched with the treasure of his remains; the pedestal of the cross, which still may be seen in the cemetery, probably marks the spot where the venerable relics were deposited. The scholiast on the poem just quoted adds—"The members or bones of Finan, the leper, and of Onchuo lie together in Clonmore." St. Aengus in his *Felire*, at the 8th February, styles St. Onchuo "the poet's son, whose discourse was always on Christ;" and the scholiast again adds—"this is Onchuo, the poet, a native of Connaught, who composed elegant and devout poems in every metre, but always treating of the divine praises." In the *Martyrology* of Tallaght, on the same day we find "the poet's son, who gathered together the relics of the saints." In the *Calendar* of Cashel he is called "The Holy Onchuo, the illustrious poet from Connaught, whose remains repose in Clonmore, in Leinster," and Marianus O'Gorman in his *Martyrology*, thus commemorates him, "Onchuo, the son of the poet sprung from Connaught; it was he who collected very numerous relics (*plurimas reliquias*) of the saints of Ireland, at Clonmore, the Monastery of St. Moedhog."

yearly rent of three-pence ; a reversion of the same, together with the hospitals of Dromlomman and Mounterconaght, with other lands, was granted to him for 60 years, from the 23rd of April, 1605.^o

*Cavan*¹ is a market town and borough, sending members to parliament, and gives name to the barony and county.

Monastery of the Virgin Mary ; was founded in the year 1300, by Giolla-Jiosa-Ruadh, (*i.e.* the servant of Christ) O'Reilly, dynast of Breffny,^p for friars of the order of St. Dominick;^q but the same sept of the O'Reillys, about the year 1393, expelled the Dominicans, and gave the house to the conventual Franciscans.^r 1468, This monastery, together with Bally-Reilly, O'Reilly's mansion seat, was burnt by the English under the Lord Dep. John Tiptoft, Earl of Worcester.^u The friars of the strict observance had reformed this monastery before the year 1499 ; and provincial chapters of the order were held here in the years 1521, 1539, and 1556.^t

John, son of Cahal O'Reilly, reformed this friary in 1502.^u

Owen O'Neile, the famous general of the Irish army, dying by poison, as some suppose, at Cloughoughter in this county, November the 16th, 1649, was buried in this abbey ;^w of which there are not now the least remains.

Domnachmore;² The festival of St. Erc of Domnachmore, in Maglughat,^x is celebrated on the 27th of October.^{xx} This place is totally unknown.

^oLodge, vol. 1., p. 316. ^pThe ancient name of the County of Cavan. ^qWar. mon. War. MSS., vol. 34. ^rHarris tabl. ^sBurke, p. 281. ^tAnnal. Four Masters. ^uWar. MSS. vol. 34. ^vId. ^wAnnal Four Masters. ^xCarte, vol. 2., p. 83. ^yA territory in this county. ^{xx}Vard, p. 159.

¹ The town of Cavan is situated in the ancient parish of *Urney*, and from a period of remote antiquity was the seat of the O'Reillys. The name *Urney* points to some great sanctuary which was frequented here, and the Franciscan Convent which was known by the name *Kea-due*, probably occupied the site of the ancient sanctuary. It is from this town that the county Cavan derives its name. In ancient times, as appears from Ptolemy, this district was occupied by the *Erdini*, in Irish, *Ernaighe* ; and the river *Erne*, as also the lake *Erne* still retains the memory of this early people. The present county of Cavan was subsequently known as East or Upper Breffny, and sometimes, too, from the name of its chieftains, was called *Breffny-O'Reilly*. In Latin it was generally styled *Triburna*, *i. e.* "Tir Briuin", the land of the descendants of Bryan, King of Connaught. It holds a prominent place in the various wars of Ireland, and on account of its many natural fastnesses was one of the last districts of Ireland to lose the independence of its native possessors. At the time of the suppression of the religious houses, eight abbeys and priories were returned from this county. Scarcely a trace of their ruins can now be seen, and in some instances it is only conjecture that points to their former sites.

² *Domnachmore*—In the martyrology of Donegal, on the 27th of October, we find the entry : "Earc, Bishop of Domhnach—Mor Maighe-Luadhat, in the north of Ui-Faelain. This may be Earc, bishop, son of Fergna, son of Folachta, who is of the race of Braesal Breac, from whom the O'Traighi are descended." In the Martyrology of St. Aengus he is called "*Erc of Domhnach-mor Mainech*," and the gloss adds : "*i. e.* in Magh Luadhat in the north of Uibh Faelan."

Dromlomman.—There was an hospital here, of which King James made a lease to Sir Edward Moore, at the rent of 2s. 6d.^y See Ballylynch.

*Drumlane, or Drumlahan,*³ in the barony of Belturbet. There was here a celebrated monastery, which was dedicated to the Virgin Mary. It was founded before the year 550, in which year St. Maidoc was born ;⁴ to whom some have erroneously given this foundation.

Dubensius Hua Forchelluigh was abbot here, and died in the year 1025.⁵

In the 13th of Queen Elizabeth, this monastery was granted to Hugh O'Reilly of the Brenie, and head of his sept, for the term of 21 years, at the rent of £8 14s. 8d. Irish ; by an inquisition taken in the 27th year of that Queen, Hugh appeared to be in arrear eleven years and an half.⁶

^y*Lodge*, vol. 1., p. 316. ³*Act. SS.* p. 216, 222, 223. ⁴*id.* p. 216. ⁵*King*, p. 203.

³ *Drumlane* gives name to a parish in the north of the county of Cavan, formerly the head of a rural deanery and still remarkable for the ruins of its ancient church and round tower. St. Aidan, *i. e.* Moedoc of Ferns, is its patron, but his life speaks of the monastery of Drumlane as existing there before his birth (*Colgan*, Acta SS., p. 208). The O'Farrells were the hereditary *Comharbs* or successors of St. Mogue in this monastery and *Erenachs* of Drumlane till the suppression of religious houses in Henry the Eighth's reign. The following entries from our annals give all that is known regarding this monastery :

In 1025 Duibhinsi Faircheallaigh, *Abbot of Drumlane*, died, and another member of the same family; Conaing O'Fearcheallaigh *Airchinneach* of Drumlane, and *Comharb* of St. Maedoc, died in 1059.

In the year of Christ 1261, a great depredation was committed by Hugh O'Conor in Breffny, and he advanced to Drumlahan where a part of his army was defeated and many were slain.

In 1314 the O'Reilly's were defeated at Drumlahan by Rory, the son of Cathal O'Conor.

In 1343 John MacDuibhne, Archdeacon of Drumlahan died.

In 1368 Murray O'Farrelly, *Comharb* of St. Maedoc and Archdeacon of Breffny, died after a victory over the world and the Devil.

In 1391 Tiernan O'Rorke, with a small body of troops, repaired to Drumlahan to meet O'Reilly, and gained a victory there at *Belagh-na-Chrionaigh*, *i. e.* "the road of the withered trees."

In 1407 John, the son of Teige O'Rorke, heir to the lordship of Breffny, died in Moyling and was interred in Drumlane.

In 1418 Richard, the son of Thomas O'Reilly, Lord of East Breffny, was drowned in Lough Sheelin, and with him were also drowned his son, Owen Reilly and Philip Mac Gilla-Isa, Deacon of Drumlane and Vicar of Eanachgarbh, and many other distinguished persons.

In 1484 John O'Farrelly, a canon of the family (*i. e.* monastery) of Drumlane, and Bryan O'Farrelly, a priest who had commenced building an anchorite's cell at the great church of Drumlane, died.

In 1490 the Canon MacTiernan of Drumlane died.

In 1512 Hugh O'Mael-Mocherige, *Comharb* of Drumlane, was drowned. This name *Mocherige* is translated by O'Donovan "Chief of the early rising"; it is now represented by O'Mulmogherry, and in some places has been changed into its English equivalent of "Early." For a drawing and many particulars connected with the Round Tower and old Church of Drumlane, see *Ulster Journal of Archaeol.*, vol. 5., pag. 116, seqq.

The church yard of this priory has been for many years a famous burial place, and there is a round tower remaining in it.

Killachad. An abbey was founded here for canons regular by St. Tigernach, a different person from the St. Tigernach of Clunes.^a

A. D. 800. This monastery was destroyed by fire.^o

805. St. Tigernach, the founder, died November 4th.ⁱ

St. Macerco of Killachad, his feast is celebrated on the 28th of November, but we cannot find the time when he flourished.^o

826. Died the abbot Abner.^h

843. The Danes of Dublin plundered this abbey, at which time Nuad, the son of Segene, one of the religious belonging to it, obtained the crown of martyrdom.ⁱ

844. Died Robhertach, or Robert, a scribe of this abbey.^k

869. Died Dubthachus, another scribe.^l

873. Died Robhertach O'Kearta, who was also a scribe.^m

919. Died the abbot Cellach, the son of Congal.ⁿ

937. The Abbey was plundered this year,^o and in two years after it suffered the same from Ceallachan, King of Cashel, accompanied by the Danes of Waterford.^p

1030. Died Malodharius, the blind, the professor of divinity in this monastery.^q

After the departure of King Henry II. from this kingdom, the English plundered this abbey and many other religious houses.^r

Kilmore,^s in the 6th century, St. Columb founded the

^aAct. SS. p. 796. ^oTr. Th. index. ⁱAct. SS. p. 796. ^hVard. Vita Rumoldi.
^hAnnal. Ulton. ⁱAct. SS. p. 373. Tr. Th. p. 633. ^kAct. SS. p. 334. ^lAct. SS. p. 334.
^mId. ⁿId. ^oTr. Th. p. 633. ^pAnn. Inisfal. ^qTr. Th. p. 633. ^rAnnal. Inisfal.

^s *Kilmore.* The feast of St. Fedlimidh the patron of the see of Kilmore is celebrated on the 9th of August. Lynch in his MS. History of the Irish Bishops thus speaks of this Saint: "S. Fedhlimidus saeculo sexto Kilmorae floruit frater S. Dermicii Innis-clochanensis Abbatis: eum conjicio in Regesto Clochorensi Cluainensem Episcopum dici, Cluainae nimirum illius ad Ernilacum sitae quam nos Cluneis (*Clones*) dicimus ubi Fedhlimidus cum S. Tigernacho primo illius sedis Episcopo sepultus esse traditur. Ejus obitum ad 9. Augusti Martyrologia nostra referunt." (fol. 191.) In the Martyrology of Donegal on the 9th of August we find the heading in Latin, "*Novemdecem Sancti Kilmorenses, quae Cathedralis Sedes est, uno die coluntur*," and amongst these saints is registered "*Feidhlimidh of Kill-mor Dithruibh: Deidi, daughter of Trena, son of Dubhthach hua Lughair, was his mother.*" All this seems to make it sufficiently clear that the church which gave name to the see of Kilmore was known in early times as *Kilmore Dithruibh*. Dr. Reeves, indeed, in a note to the Martyrology of Donegal, at 8th of August, says that it is "a serious blunder" to identify Killmor-dithruibh with Kilmore in the County Cavan, and he refers to his notes on Adamnan, page 99, for the proofs of his assertion. All these proofs however are reduced to a mere conjecture of O'Donovan in *Annals of F. M.* page 328. Such conjecture when unsupported by any evidence can have no weight against the statement of our Martyrologies, and against the constant tradition of the see itself, which venerates its patron on the 9th of August. Colgan also in his note 108 to the Life of St. Columbkille expressly states that "*Kill-mor Dithruibh est sedes Episcopalis in regione Breffniae, seu comitatu de Cavan.*" (Tr. Th. page 381.)

The word *Dithruibh* is supposed to mean a wilderness or solitude, and this

abbey of Cella magna deathreib ; we hear no more of it as an abbey ; it is now a bishop's see in the barony of Loughtee.^a

Lough Oughter, in the barony of Loughtee.

About the festival of Christmas, in the year 1237,^t or in 1249, Claros M'Moylin O'Moillchonry, archdeacon of Elphin, brought the white canons of the order of Premonstre from Trinity Island in Lough Kee, in the county of Roscommon, to Lough Oughter in the Brenie, Cathall O'Reilly making a grant of the ground ;^u the abbey was dedicated to the Holy Trinity.^b

^a*Tr. Th.* p. 381. ^t*Annal. Four Masters.* ^u*M'Geog.*

epithet was added to Kilmore to distinguish it from another church of the same name, which from its position on the river Shannon was called *Kilmore-na-Sinna* "Kilmore of the Shannon." The monastery of *Kilmore-Dithruibh* was one of those founded by St. Columbkille before his mission to Scotland, and mention is made by Adamnan of a miraculous manifestation which was there made to him (lib. i., cap. 50. Reeves's "Adamnan," page 99.) In the life of St. Munna it is also related that St. Columbkille presided over that monastery, and St. Munna lived for some time there as one of his disciples : "Venit B. Munna ad scholam S. Columbae, qui tunc erat magister in loco qui dicitur Scotice *Ceallmor Dithrainh*, id est, *Cella magna remota*, et ibi S. Munna legit apud virum sapientem Columbam . . . Et mansit ibi B. Munna ad tempus cum S. Columba vivens satis religiose." (*Colgan 'Tr. Th.* page 469.) Among the nineteen saints mentioned in the Martyrology of Donegal on the 9th of August we find the "*Four sons of Dionan of Kil-mor-Dithruibh.*" The "*Annals of Ulster*" (ad an. 734) and the "*Four Masters*" (ad an. 730) record the death of St. Flann, son of Conaing, *Abbot of Kilmore-Ditibh*. The death of Crunnmael, Bishop and Abbot of *Cill-mor-Eimhir*, is registered in the year 765, and again at 807 (recte 812) we find the death of Flaithbheartach, *Abbot of Cillmor-Emhir*. In 872 it is also stated that *Cill-mor-maighe-Emhir* was plundered by the Danes. (F. M. ad an. 827). O'Donovan conjectures that this was Kilmore near Armagh, but Lynch in his *MS. History* expressly identifies Kilmore-Emhir with Kilmore of the County Cavan : "Kilmoria (he thus writes) quondam *Kilmoria Emeri* dicta in Comitatus Cavanensis regione quae Brefnia orientalis dicitur, sita est." (fol. 191.) Lynch also commemorates a second Bishop Fedhlimidh who held this see and died in the year 841. The other Bishops of Kilmore mentioned by our Annalists are, Hugh O'Finn who died at Inish-Cloghran, an island of Lough Ree, in 1136, Murchertach O'Maelmocheige who died in 1149, and Tuathial O'Conaictaig, who was present at the synod of Kells in 1152, and died, according to the "*Four Masters*," in 1179. Florence or Flann O'Conaictaig, who died in 1231, was the first Bishop of this see known to Ware. For the subsequent History of the Diocese of Kilmore, see *Irish Ecclesiastical Record*, vol. 2, page 485.

^bThe Abbey gave name to an island of Lough Oughter in which it was situated, and which is still called "Trinity Island." The ruins of the Abbey may still be seen there, and its cemetery is the principal burial-place of that district. Opposite Trinity Island, on the main land, is the townland of *Slanore*, formerly *Snalore*, which was the site of a famous Abbey in the early ages of our church. The Irish form of the name was *Snamh Luthir*, and Archdall makes mention of it when treating of the county Sligo. Dr. O'Donovan, however (An. F. M. ad an. 731.) and Reeves sufficiently expose this error of our author. The monastery of Slanore was founded by St. Columban, son of Eochaieo, who died about the year 640. His memory is honoured in our Martyrologies on September 6th at Rosglinda, now Donaghmore, in the county of Tyrone, as well as in *Snamh-luthir*. The festival of St. Comaigh, sister of Columban, was also kept in this latter church on the 7th of May. This monastery was rendered famous in the sixth century by two great miracles performed there. The first is mentioned in

Queen Elizabeth, February 1st, 1570, granted the abbey, with all its possessions, to Hugh O'Reilly of the Brenie, head of his sept, for the term of 21 years, at the rent of fifty-five shillings and eight-pence, Irish money; but by an inquisition taken in the 27th of the same reign, the said Hugh was found to be eleven years and an half in arrear.*

Maunterconaght, in the barony of Castleraghen. There was an endowed hospital here; King James granted a lease of it, for the term of 21 years, to Sir Edward Moore, at the rent of fifteen-pence.† See Ballylinch.

Inquisition 9th of September, 1590, finds that the following Hospitals in this county were endowed with lands, called Tearmonlands, as follow:—Annagha, one pole or cartron of land, annual value 12*d.*; Annaghgalve, half a cartron of land, annual value 6*d.*; Balliclavy Phillip, three cartrons of land, annual value 3*s.*; Ballientemple, two cartrons of land, annual value 2*s.*; Ballimachinghe, three acres, annual value 3*d.*; Casheltarra, three cartrons of land, annual value 3*s.* 9*d.*; Castlerahin, two cartrons of land, annual value 2*s.*; Cavan, monastery, half a cartron of land, annual value 3*s.* 4*d.*; Clona, one acre of land, annual value 1*d.*; Clonkyaghvoy, four cartrons of land, annual value 4*s.*; Cloonosa, two cartrons of land, annual value 8*s.*; Crosserboghe, four cartrons of land, annual value 4*s.*; Dromgowne, two cartrons of land, annual value 2*s.*; Dromkeman, one cartron of land, annual value 12*d.*; Drombane, thirty-two cartrons of land, annual value, besides reprises, 32*s.*; Dronge, one cartron and half of land, annual value 1*s.* 6*d.*; Dronnegrasse, one cartron of land, annual value 12*d.*; Dynn, eight cartrons of land, annual value 8*s.*; Inneskin, two cartrons of land, annual value 2*s.*; Kilbrode, half a cartron of land, annual value 6*d.*; Kilconny, one cartron of land, annual value 12*d.*; Kildallan, two cartrons of land, annual value 2*s.*; Kildromfeart, eight cartrons of land, annual value 8*s.*; Kileynagh, one cartron of land, annual value 12*d.*; Kilfert, two cartrons of land, annual value 2*s.*; Kilinekeire, two cartrons of land, annual value 2*s.*;

**King*, p. 203. †*Lodge*, vol. 1. p. 316.

the Life of St. Fechin of Fore: "on a certain day St. Fechin came to the place, called Snam-luthir in the district of Caerbregabhra: and meeting there St. Colman, son of Eochaidh, who had been for a long time blind, he applied to his eye the water with which he had washed his hands, and the blessing of sight was immediately restored to the blind man." (*Acta SS.* page 136.) The second miracle was performed by St. Ruadhan of Lorrha: "St. Ruadhan coming to the city called *Snam-Luthir* in the district *Gabhra Carbre*, the body of the lately deceased King of that district was being borne on a chariot towards the city, and the whole people were weeping around him. Then Ruadhan, moved to compassion, prayed to the Lord, and the King rose up living and offered that city and people to St. Ruadhan." (*Acta Bolland*, April, vol. 2, page 383.)

Killisertdenyn, six cartrons of land, annual value 6s.; Kilmore, six cartrons of land, annual value 6s.; Knockabridy, half a cartron of land, annual value 6d.; Largan, two cartrons of land, annual value 2s.; Larganboye, half a cartron of land, annual value 6d.; Larra, three cartrons of land, annual value 3s.; Lawye, two cartrons and three quarters of land, annual value 2s. 9d.; Magheriehullagh, three cartrons of land, annual value 3s.; Markil, two cartrons of land, annual value 2s.; Moybolge, three cartrons of land, annual value 3s.; Monterconnaght, half a cartron of land, annual value 6d.; Rahaura, one cartron of land, annual value 12d.; Ramtavin, two cartrons of land, annual value 2s.; Seaneroe, one cartron of land, annual value 12d.; Templedowa, one cartron of land, annual value 12d.; Templeport, four cartrons of land, annual value 4s.; Tomregin, six cartrons of land, annual value 6s.; Tonaghmore, near Kilmore, three cartrons of land, annual value 3s.; Urney, three cartrons of land, annual value 3s.

COUNTY OF CLARE.

Beagh,¹ in the barony of Burren; there was a monastery here of the third order of Franciscan Friars.² The Abbey of Beagh and the townland of Abbey Beaghan are mentioned in the records.

Ceannindis, or *Keannindse*, is the name of a hill in Dalcassia, now the county of Clare.^a St. Comgall, who was abbot of Gleanussen, in the King's County, founded a church here; he died before the year 569.^b

Clare,² on the river Fergus, where it falls into the river Shannon, in the barony of Islands.

An abbey was founded near to this town, under the invocation of St. Peter and St. Paul, for canons regular following the rule of St. Augustin, by Donald O'Brien the Great, King of Limerick; he appointed Donatus abbot, and richly en-

^aWar. mon. ^bMss. notes on Vard. ^cAct. SS. p. 417.

¹ Beagh, or Beatha. This abbey was situated in the present townland of Beatha, which lies north of the Abbey of Corcumroe, in the barony of Burren, and bounded on the other side by the bay of Kinvara.

² Clare abbey was situated midway between the towns of Ennis and Clare. The ruins, still in pretty good preservation, may be seen within a few perches of the Ennis railway station.

dowed the abbey. This charter was dated at Limerick in 1195, and witnessed by M., archbishop of Cashell, D., bishop of Killaloe, A., bishop of Fenabore, and B., bishop of Limerick.^c

A great battle was fought here in the year 1278, by Donell, son of Teige Caoluiske O'Brien, accompanied by the two septs of O'Coilen, with the tribe of Fearmaic and O'wney, against Mahon O'Brien, who was defeated with a great slaughter.^d

Thady, bishop of Killaloe, exemplified King Donald's ancient charter in this monastery on 18th July, 1461.^e

In 1543, King Henry VIII. granted the abbey to the baron of Ibrachan,^f together with a moiety of the rectories of Kilchrist, Kilmoyle, Kilmacdevan, Kilberverragh, Ballinregdan, Ballylogheran, and Ballylegford.^g This abbey was granted in Fee to Donough, Earl of Thomond, January 19th, 1620, and a new grant was made, September 1st, 1661, to Henry, Earl of Thomond.^h

Corcumroe,ⁱ a small village in the barony of Burren, it was thrice plundered by Rotheric O'Connor and Dermot O'Brien, in the year 1088.^k

A.D. 1194. Donald, King of Limerick, founded a sumptuous monastery here for Cistercian Monks, and dedicated it to the Virgin Mary;^l others say that Donagh Carbrac, his son, was the founder, in the year 1200. This abbey was also called the abbey of the Fruitful Rock, and was a daughter of that of Suire; it was afterwards made subject to the celebrated abbey of Furnes, in Lancashire; the cell of Kilsonna, alias

^cKing, p. 203. ^dAnnal. Munst. ^eKing, p. 203. ^fCox, vol. 1. p. 276. ^gAuditor Gen. Office. ^hRolls. ⁱWas called anciently *Corcamruadh*. ^jAnn. Munst. ^k*Liber rubr. de Kilken.*

^lThe Abbey of Corcumroe was situated in the townland of Abbey, and parish of Abbey, in the barony of Burren, about eighteen miles north-west from the town of Ennis, and about five miles from the town of Ballyvoughan.

This abbey, though situated in the present barony of Burren, is always called the Abbey of Corcumroe, *i.e.*, the abbey of the territory of Corcumroe, which comprised the entire of the diocese of Kilfenora. It gives name to the townland and parish of Abbey, in the barony of Burren.

In the *Caithreim Toirdhealbaig* (or wars of Thomond), at the year 1267, it is called the Abbey of Burren. Its church, which was built in a beautiful style, is still in good preservation. Its chancel contains a monument to the memory of Peter O'Loughlin the last prince of Burren, and a tomb having a full-size figure of Conor *na Sudaine* O'Brien, King of Thomond, who was killed by O'Loughlin of Burren, in the year 1267, in the battle of *Sudain* in *Gleann-Aragach* (now Glenaraga), at *Beal-an-Chlogaid*, at the head of Pouldoody, and interred in this Abbey. See "Annals of the Four Masters," A.D. 1514, *n.a.* See a sketch of this Abbey, and of the monument of Conor O'Brien, King of Thomond, in the "Dublin Penny Journal" for 1834, p. 341, where it is erroneously called the tomb of "Donogh O'Brien."

Kilshanny, was some time after annexed to this house.^m The founder died the same year.ⁿ

1267. Donogh O'Brien, King of Thomond, was killed in the battle that was fought at Siudaine;^o he was solemnly interred in this abbey, where a grand monument was erected to his memory, the remains of which are to be seen at this day.^p

1317. A dreadful battle was fought near this town, in which many of the principal of the O'Briens fell; amongst the slain were Teige and Mortogh Garbh, sons of Brien Ruadh, King of Thomond.^q

1418. The abbot John was made bishop of Kilmacduagh.^r

This abbey, with eleven quarters of land in Corcumroe and Glanemanagh, was granted to Richard Harding.^s

Inquisition 6th December, 25th Queen Elizabeth, finds that Donogh M'Murghe O'Brien, of Dromolan, in this county, died seized of this abbey and all its possessions, annual value, besides reprises, 40s. Irish money.

Ennis,^t on the river Fergus, in the barony of Islands, is a market and a borough town.

1240. About this time Donagh Carbrac O'Brien built a very noble and beautiful monastery here for Conventual Franciscan Friars.^u

1305. The "Annals of Inisfall" inform us, that this monastery was built or repaired this year by Terlagh, the son of Taigh Caoluiske O'Brien, who presented the friars with holy crosses, embroidered vestments, and other needle work, cowls, and every necessary furniture, beautiful book-cases, and blue painted windows.^w

1306. Died Cumheadha more Mac Nemarra. He was interred with his King in this monastery.^x This year Dermot,

^m War. mon. ⁿ Lodge. vol. 1. p. 251. ^o In the barony of Burren. ^p Collectanea, No. 4 p. 600. ^q Id. p. 605. ^r War. Bishops, p. 648. ^s Auditor Gen. Office. ^t Was anciently called Inis Cluanruada. ^u War. Mss. vol. 34, p. 159. War. mon. ^w The use of stained glass in our abbeys, shows that the fine arts were at that time cultivated in this kingdom. ^x Annal Inisfal.

^y The Abbey of Ennis, or Inis Cluanramhfada, now a Protestant Church, was situated in that part of the present town of Ennis called Church-street. Of the history and splendour of this famous Abbey, as well as of the other ecclesiastical foundations now in ruins around Ennis, much might be written. Among them may be noticed the ruins of the parish churches of Dromcliff, and Dura, and Kilbrikane, all of undoubted antiquity. In an ancient manuscript in the Library of Trinity College, Dublin, class H. 2-8, may be found an old poem ascribed to St. Breacan Arand, whose first proper name was Breasal, son of Eochaidhe Ball Dearg, King of Cashel, who was contemporary with St. Patrick. In this poem we are told that the King made an offering of his son Breasal to St. Patrick and to God; that St. Patrick then baptized him, and called him Breacan; that he kept him as his own disciple, till finally prepared to receive ordination, and that Patrick himself gave him orders, after which he became the famous St. Breacan of Kilbreakane, and in this poem he relates the circumstances under which he founded the churches of Dura and Kilbrikane, near Ennis. See "Book of Lecain," fol. 214, b. h., and MS. H. 2-8, T.C.D. See note at Innislaci.

the son of Doncha, son of Brien-roë, at the head of a powerful army of Irish and English, entered the town, and did burn and destroy every house in it.⁷

1311. About this time Donogh, King of Thomond, bestowed the entire revenues of his principality towards the support of the poor friars of this monastery, and for enlarging and beautifying their house.⁸

1313. Dermot O'Brien, prince of Thomond, was buried in this monastery in the habit of a Franciscan Friar.⁹

1343. Moriartach O'Brien, the son of Theodoric, prince of Thomond, died June the 5th, and was buried here;¹⁰ and the same year Matthew M'Comara, called the Blind, who built the refectory and sacristy of the monastery, was buried here in the habit of the order.¹¹

1350. Pope Clement VI. granted several indulgences to this monastery;¹² and Theodoric, the son of Donogh O'Brien, was interred therein.¹³

1364. Dermot O'Brien, late prince of Thomond, died on the vigil of the Conversion of St. Paul, at Ardrachan, in the county of Galway, but he had his sepulture in this monastery.¹⁴

1370. Matthew O'Brien, prince of Thomond, dying on the feast of St. Philip and St. James, was also interred here.¹⁵

1375. This year King Edward III., moved with compassion for the poverty of this house, and the scarcity of provisions in this part of the country, granted a licence, dated at Limerick, August the 22nd, to the guardian and friars, to enter into the English pale, and purchase provisions of every kind.¹⁶ And he also granted a licence to Marian Currydany, a brother of the house to go to the city of Argentine, in Almania, and there to study in the schools.¹⁷

This friary was reformed by the Franciscans of the strict observance.¹⁸

In a rental of the crown, in the year 1577, in the office of the auditor general, the crown was then in possession of the site of this monastery, a mill on the river Fergus, an eel and salmon weir, with some houses and gardens in the village.

On the 1st of June, 1621, it was granted to William Donegan, Esq.¹⁹

Many of the ancient ornaments of this building still remain, this with other similar instances must argue the refined taste of our ancestors. It is now the parish church.²⁰

⁷*Annal Inisfal.* ⁸*Collect. vol. 1. p. 614.* ⁹*Ann. Inisfal.* ¹⁰*Ann. Nenaght. King, p. 316.* ¹¹*Id. Allemande.* ¹²*King ut sup.* ¹³*Id.* ¹⁴*King ut sup.* ¹⁵*Harris Coll. vol. 3. King, p. 139.* ¹⁶*War. Mss. vol. 34, p. 159.* ¹⁷*Rolls.*

¹⁸The Protestant Church of the parish is erected in the nave of the old Franciscan Abbey.

Enniskerry.⁶ There are two islands of this name, about three miles from the mainland of the barony of Ibrichan.

St. Senan of Iniscathy, built an abbey on Iniscaorach, in the territory of Hybreccain,^m in Thomond.ⁿ

Finish,⁷ an island in the river Shannon, where it receives the river Fergus.

St. Brigid, the daughter of Conchraid, of the family of Mactalius, presided over an abbey of nuns in the island of Inisfidhe, or Cluainfidhe, in the 5th century, in the time of St. Senan.^o

Gleanchaoin.⁸ This valley is in Hy Luigdheach in Munster, at the bounds of the see of Killaloe. St. Patrick built an abbey here.^p

This place is now unknown.

Glanholuimchille.⁹ St. Columb founded this abbey; it is now a parish church in the diocese of Kilfenora.^q

Inchycronane,¹⁰ is an island in the river Shannon. Donald O'Brien, King of Limerick, founded an abbey in the island of Inifcronane, for regular canons, about the year 1190.

This abbey, and a moiety of the tithes of the parish of Inchycronane, were granted to Donogh, Earl of Thomond,

^m *The barony of Ibrichan.* ⁿ *Act. SS. p. 540.* ^o *Act. SS. p. 541.* *Tr. Th. p. 612.* ^p *Act. SS. p. 207.* ^q *Tr. Tr. p. 495.*

⁶ The abbey (or church of Enniskerry) was situated on the Island of *Inis Caerach*, now Anglicised Enniskerry, and Mutton Island. There are two islands of the name situated in the parish of Kilmurphy and barony of Ibrikane, a short distance from the mainland, off that part of the western coast of Clare, which from its rocky and dangerous character is called Mal-bay.

In the Irish Lives of St. Senan it is called *Inis Caerach-Ceoil*, and St. Senan is stated to have founded a church upon it, and to have left a party of his clerics there. The ruins of an ancient church and round tower still mark the place, and are popularly supposed to have been the remains of the primitive church founded there by St. Senan of Inisscattery. The island contains about 210 statute acres of good land. See "Ordnance Map of the County of Clare," sheet 38.

⁷ This is the island of *Fid-Innis, insula sylvae*, situated in the mouth of the Fergus. It is certainly the *Fid-Innis* on which St. Senan built a church, according to the "Ancient Life of St. Senanus," published by Colgan; but there is neither church nor graveyard on it at present, nor does any tradition survive of the former existence of either. The only ruin at present on this island is a small fragment of a castle. This castle is mentioned in the College List as the Castle of Finnis, belonging to *Brian na Farraire* O'Brien. See "Ordnance Survey Papers," R.I.A.

⁸ Gleanchaoin, now Glanquin, in the parish of Killenaboy, and barony of Inchiquin, a small distance to the north-east of the town of Corofin. The place is pointed out on the "Ordnance Map of the County of Clare," sheet 10.

⁹ Glancholuimchille, or Gleann-Choluim-Chille, i.e., *Vallis Columbae Cillae*. The two townlands of this name, *North* and *South*, are situated on the east side of the parish of Carran, in the diocese of Kilfenora, and in the barony of Burren, on the north-east side of the county of Clare. The Ordnance Map marks the graveyard of St. Columkill's church in ruins. *Vide* Reeves' "Adamnan's Life of Colum Cille," p. 283, n. 23.

¹⁰ In the Irish Life of St. Senan, this island is mentioned: *Inis mor an Jorrus Tuascert*, i.e., Inishmore in Jorrus North.

January 19th, 1620, and again in fee to Henry, Earl of Thomond, September 1st, 1661.^r

Inchmore; an island in Loughrea in the river Shannon.

St. Senan, the great Saint of Iniscathy, built an abbey at Inismor, and placed St. Liberius, one of his disciples, over it.^s His memory is still celebrated in the island.^t

Inisanlaoi.¹¹ Turlogh, son of Teige Caoluisge, son of Conor na Suidaine O'Brien, King of Thomond, built a magnificent abbey here, in which he was buried in the year 1305.^u

Iniscunla, in Hy Sedna, an ancient territory in this county; St. Senan built a church here, and placed over it the Saints Finan and Finnen.^w

This church is now unknown.

Iniskeltair;¹² an island in Loughderg, in the river Shannon, and on the borders of the counties of Clare and Galway.

^r*Rolls.* ^s*Act. SS.* p. 539. ^t*War. Mon.* ^u*Annal. Inisfal.* ^w*Act. SS.* p. 534.

¹¹ In the Ordnance Survey Papers in the Royal Irish Academy, Inisanlaoi is identified as the place now called Ennis. It was also called *Inis Cluain-Ramh-fota*, i. e., the lawn, meadow, or insulated holm of the long rowing, now Clonroad, a townland on the river Fergus, in the parish of Drumcliff, adjoining the town of Ennis.—See "Annals of the Four Masters," A.D. 1408, note x.

There is good reason, however, to think, that these were formerly two distinct places, namely, Inis-an-laoi, the island where the town of Ennis now stands, and *Inis Cluain Ramh-foda*, or the island holm of Clonroad, and that each was a fortified town or residence. We learn this from the following entries in the "Annals of Innisfallen":—

"A.D. 1284. The castle of Ennis was built by Torlagh Mac Taige Caoluisge [O'Brien], and it was he that made the first building of stone-work in *Mur-Inse* (wall or fortification) on the west side."

"A.D. 1284. Torlagh More O'Brien, with a great hosting about him, came to attack Torlough, son of Brian Roe O'Brien, to his house, or Fort, at Ennis, and they plundered the town and brought a great prey and booty out of it to *Cluain-Ramh-foda* (Clonroad), and expelled Torlogh Oge, son of Bryan Ruadh, out of the country."

"1306. Turlagh, son of Teige Caoluisge, son of Conor na Suidane O'Brien, died, and was buried in the monastery which himself built and whitewashed with lime at Inse-an Laoighe."

We learn from the *Cathreim Thoirdealbhaig*, or wars of Turlough O'Brien, that Donough Cairbreach O'Brien was the first who erected a fortress of earth at this place. According to tradition he had also a stone castle here which stood near the bridge of Clonroad, and this seems to be confirmed by a passage in these Annals at the year 1553, where it is stated that Donnell and Turlough O'Brien made a nocturnal incursion into Cluain-Ramh-fohda (now Clonroad), against their brother, Donough More, and burned that town, and slew many persons; and that Donough went into a tower which was in the town to defend himself.—"Annals of the Four Masters," A.D. 1408, n. x. For further notes of the monastery of *Inis an laoiigh*, see Ennis.

¹² Inis Caeiltrach (the Island of the Churches), so called from the great number of churches and religious houses situated in it. This island was celebrated as a spot of considerable sanctity, and resorted to as a place of pilgrimage by the faithful; hence it was called Holy Island, and is still known by that name. The island is situated in the river Shannon, above the tidal part of the river, and near the town of Scriff, which commands a view of Loch Dearg. It contains about twenty acres of land, and still preserves the remains of seven churches

St. Camin founded an abbey here, which was afterwards a church, and still retains his name; he died in the year 653, and was buried in his own church; his feast is observed on the 25th of March.^x

St. Stellan, the abbot, died May the 24th, about three years before St. Camin.^y

St. Coelan, a monk of this abbey, flourished about the end of the 7th, or beginning of the 8th century. He wrote a life of St. Brigid in Latin verse, in which he expressly tells us, that this abbey was a convent of Benedictines.

— Keltra est conventus ritè virorum

Prudentum, sacro Benedicti dogmate florens.^z

A. D. 834. This island was ravaged by the Danes, and the same year it was destroyed with fire by Tomar, a Danish commander from Limerick.^a

1027. The great Brien Borombh, monarch of Ireland, erected the church of Iniskeltair about this time.^b

1040. Corcran was abbot of Iniskeltair; he was the most celebrated ecclesiastic of the West of Europe, both for religion and learning, and died this year at Lismore.^c

1043. Died St. Amnichad; he was a disciple of the abbot Corcran; his feast is held January 30th.^d

1315. Brien O'Brien, brother to Donogh, King of Thomond, was constrained to take shelter in this island.^e

There yet remains here a fine round tower, with seven small churches, which bespeak, in miniature, an elegance of taste.^f This island is remarkable for the great resort of pilgrims on certain festivals.

Inislua,¹³ was called anciently Inisluidhe, an island in the

^xUsher. *Act. SS.* p. 746 747. ^yAct. SS. p. 17. ^zTr. Th. p. 594, 598. ^aM'Geogh. ^bKeating. ^cAct. SS. p. 206. ^dCalendar. ^eCollect. vol. 1. 616. ^fO'Halloran, p. 81.

and a round tower, the principal church of the island is *Teampal Caimin*, i. e., the "Church of St. Caimin," who was a disciple of St. Senan. He died in the year 653.

¹³ It is certainly a mistake to assert that "St. Senan of Carcabaiscini founded a monastery here before the coming of St. Patrick into Munster," for it is admitted by all historians that St. Senan of Inisscattery was yet unborn when St. Patrick was preaching the Gospel in Munster, and the Irish life of St. Senan and the Tripartite life of St. Patrick agree that St. Patrick, when preaching to the men of Munster on *Cruach Patraig*, in the county of Limerick in the fourth year of his mission in Ireland, prophesied the coming of St. Senan, who was then (we are told) in his mother's womb.

O'Donovan notices this mistake in the Ordnance Survey Papers in the following words:—"Inislua, it is one of the islands of the Shannon between Limerick and Inisscattery. Archdall, following some foolish authorities, says (at Inislua) that Senan founded a monastery there before Saint Patrick arrived in Munster. Harris' position, although not so absurd, is equally wrong." &c. The same observations apply to Archdall's notice of Inisscattery. See Ordnance Survey Papers of the County of Clare Royal Irish Academy, vol. i., p. 69, n. 13.

river Shannon, between Limerick and the island of Inis Scattery.^g

St. Senan of Corca Baiscin founded a monastery here before the coming of St. Patrick into Munster,^h and St. Moronoc, called the Penitentiary of Inisluidhe, had a cell here at the time of St. Senan's death.ⁱ

Inisegananagh, or the island of Canons, in the river Shannon, near the principality of Thomond; Donald O'Brien, King of Limerick, in the 12th century, founded, or rebuilt, a priory here, for canons regular following the rule of St. Augustin.^k

In a rental of the crown estate in the year 1577, the crown was then seized, in right of this abbey, of the farm of the island, viz., four acres of arable, fourteen of mountain and pasture, and the site of the said abbey, containing half an acre, a church, &c., three other islands called Inishorlth, Iniskeirke, and Inistubred, near the said island of Canons; the land called Iniskedragh, not far from the river of Galway, containing thirteen acres of mountain; also two parts of the tithes of the rectory of Kildysirt Murhull, and the vicarage of Kilchrist in Thomond.^l

The moiety of the said abbey of canons and that of Clare, and the moiety of the churches of Kilchrist, Killonyle, alias Killennoyle, Kilmadovane, alias Kiluichdownen, Killoveragh, Ballymacegan, alias Ballymacregan, Ballyloghbran, and Ballyloghfadela, and the chapel of Killowe, with all their tithes and profits; and the tithes of the demesne and lands of the said abbey were granted, in fee, to Donough, Earl of Thomond, June 20th, 1605, and confirmed to him March 8th, 1609; they were again granted in fee to Henry Earl of Thomond, September 1st, 1661.^m

Inisscattery,ⁿ a rich and beautiful little island in the mouth of the river Shannon.

^gAct. SS. p. 540. ^hO'Halloran's Hist. vol. 2. p. 44. ⁱAct. SS. p. 540. ^kWar. Mon. ^lAuditor Gen. Office. ^mRolls. ⁿWas anciently called *Iniscatty*, *Iniscathuigh*, and *Cathiana*.

¹⁴ The island of *INIS CATTI* (*Inis Catty*), now called Scattery Island and Inis-scattery, is situated in the river Shannon, near the town of Kilrush, about two miles from the shore, and is remarkable for the remains of several churches and a round tower of great antiquity. A church was founded here by St. Senan, a bishop, about the year 540. See "Lanigan's Ecclesiastical History of Ireland," vol. ii., pp. 2-7. It continued to be the seat of a bishop till about this period (1188), when it seems to have been united to the see of Limerick. Ussher, however, who thought that it owed its origin to Saint Patrick, informs us that its possessions were divided between the sees of Limerick, Killaloe, and Ardfer: "Atque hic notandum, Patricium in metropoli Armachana successore relicto, ad alias ecclesias constituendas animum adjecisse; in quibus sedes illa episcopalis fuit in *Sinei* (SHANAN) fluminis alveo *Inis Catti* et eodem sensu in provinciali Romano *Insula Cathag* appellata. Is episcopatus inter Limericensem, Laonensem, et Ardfer-

St. Senan of Corca Baiscin founded an abbey here before the arrival of St. Patrick in Munster, as some report;^o but others say that St. Patrick himself was the founder, and that he placed St. Senan^p here: he had eleven churches for his monks, and no women were permitted to land on the island before the coming of the Danes into this country.^q The prelates of this noble and ancient church are sometimes called by our ecclesiastical historians bishops, and at other times abbots; in process of time it became a priory of regular canons.^r

A.D. 538. St. Kieran, who was called the son of the Carpenter, having left the island of Arran, came hither, and was made providore for the strangers by St. Senan.^s

544. St. Senan died on the 1st of March, and was buried in this abbey;^t his festival is observed on the 8th of that month,^u and a superb monument was erected to his memory.^w

^oO'Halloran, vol. 2. p. 44. ^pUsher, p. 454. ^qO'Halloran, vol. 2, p. 236. ^rAct. SS. p. 42. ^sUsher. ^tAct. SS. p. 502, 542. ^uVard. p. 159. ^wO'Halloran sup.

tensem hodie divisus." *Primordia*, p. 873. See also "Annals of the Four Masters" at the year 1188, note n.

The bell of St. Senan mentioned above is that so beautifully described in the fifth chapter of St. Odran's Irish Life of St. Senan. It properly belonged to the ancient church called *Ceill T-Senain* (Senan's Church), situated in the townland of *Fuidismaigh*, north-west of the town of Kilrush. This venerable relic of the Apostle of *Iniscathaigh* was anciently known as *Clog-na-neal* (i. e. the bell of the clouds), because it was believed to have descended on the clouds from heaven to St. Senan, but it is now more commonly known as *Clog-an-Oir* (or the golden bell), because (as this old life states) it resembled gold in its appearance.

This so-called *Clog-an-Oir* (or golden bell) of St. Senan, so long venerated in the west of Clare, may be now seen in the Museum of the Royal Irish Academy, but it does not warrant the derivation of the name in its present appearance. It is now more of a silver colour, but it may be possible that the gold and crystal ornamentations have fallen off while the bell itself lay hidden in the earth.

This old life mentions the round tower of *Innis Cathaigh*, too, and in such a way as to leave no doubt of its period and origin, as well as of the use made of it in St. Senan's time (say about the year 540). As this passage has never been published, and as it seems to bear so directly on the "Origin and use of the Round Towers," it may not be out of place to give it here:

"Ro tógáib ne Seanán a n-innir cataig feadt o-reamptóll no tígíib maíalta. Do bíod ag Seanán an-aon nóto reargair brádaí acar tpuóao pagair anoro eile maílle ne mopperrirup earbog a n-innir cataig. Ro innriom fór ne Seanán a n-innir cataig clogar ionna raib ceao acar cuig tpuigte veag ar doirve, ionnur ar m-beit vo élog ad-pogur va bánn go g-clointig ar fead Corcabhairgin uile fuaim an élog ionnur go m-bíob-íobuiric aga veannao an gac ceall va b-fuill a g-Corcabhairgin an ran tra vo beao Seapán gona loct leanduna va veannao a n-innir cataig."

"St. Senan built seven churches or religious houses in *Innis Cathaigh*. Senan used to have sixty friars in one church, and thirty priests, together with seven Bishops, in another church in *Innis Cathaigh*. Senan, too, built a *Clogas* (belfry) in *Innis Cathaigh*, which was one hundred and fifteen feet in height, so that when a bell was placed in it near to its top, the sound of the bell used to be heard all over *Corcabhairgin*, so that sacrifice used to be made in every church in *Corcabhairgin* at the same time that Senan and his followers were engaged in offering it in *Innis Cathaigh*." *Vita Senani*, chap. vi.

This Saint's bell is still religiously preserved in the west part of this country, and many of the common people believe at this day, that to swear by it falsely would be immediately followed by convulsions and death.^x

St. Odian was the immediate successor to St. Senan.^y

792. Died Olchabhar, the son of Flann, he was airchen-nach, or ethnarch, of this abbey;^z his feast is held on the 27th of October.^a

816. The Danes plundered the island this year, put the monks to the sword, and defaced the monument of the saint.^b

835. About this time the same barbarians again sailed up the Shannon and destroyed this monastery.^c

861. Died the abbot Aidan.^d

908. Cormac M'Cuillenan, the learned and pious archbishop of Cashel, and King of Munster, was slain in battle at Moylbe, not far from Leighlin. Flaithbeartach, the son of Ionmuinein, was then abbot of this monastery, and was the great fomentor of this war in which the good monarch lost his life;^e in his will Cormac bequeathed to this abbey three ounces of gold, and to the abbot his choicest sacred vestments.^f

The abbot, for his concern in Cormac's melancholy fate, was closely imprisoned for two years, and then ordered to a severe penance in this monastery;^g afterwards he so far recovered his power and influence, that, on the death of Dubhlachtna, who had succeeded King Cormac, he was elected to fill the throne of Munster.^h

914. Some Danes landed at Waterford, but they were defeated by Flaithbeartach, who in the annals is called Prince of Idrona.ⁱ

944. Flaithbeartach died this year.^k

950. The Danes were become so powerful about this time, that they made this island a place of arms.^l

958. Died Noyman of Iniscahy.^m

972. A Danish chieftain, Mark, the son of Harold, sailed round Ireland, and committed great devastations on this island, taking much treasure and many captives.ⁿ

975. Brien, King of Munster, with Domhnall, King of Ionmhuinein, recovered this island from the Danes, by defeating Iomhar, the Norman, and his two sons, Amhlaibh and Duibheheann; 800 of the Danes, with Mark and his two sons, who fled thither for safety some time before, were slain in this battle.^o

994. Died Colla, the abbot and doctor of Inis Scatty.^p

^xO'Halloran *sup.*, p. 188. ^yAct. SS. p. 542. ^zId. ^aCalendar. ^bO'Halloran, vol. 2, p. 156. ^cId. p. 159. ^dAct. SS. p. 542. ^eKeating, *War. Bishops*, p. 502. ^fId. ^gO'Halloran, vol. 2, p. 189. ^hKeating, *Act. SS.* p. 542. ⁱCollectan, vol. 1, p. 471. ^jAnnal. Inisfal. ^kCollectan, vol. 1, p. 471. ^lO'Halloran, vol. 2, p. 227. ^mM'Geogh. ⁿAnnal. Munst. ^oAct. SS. p. 542. ^pId. ^qAct. SS. p. 542.

1050. Died Hua Schula, the ethnarch of this abbey.^q

1057. Diarmoid M'Maoilnambo, with the Danes of Dublin, plundered this island, but they were overtaken and defeated by Donogh, the son of Brien.^r

1081. Died the abbot O'Burgus.^s

1176. This abbey was again plundered by the Danes of Limerick.^t

1179. William Hoel, an English Knight, wasted the whole island, not even sparing the churches.^u

1188. Died Aid O'Beachain, bishop of Inis Scatty.^w

Richard de London was guardian of this abbey, but the date is not recorded.^x

1290. Thomas le Chapelin was guardian after Richard. He was guardian also in the year 1295.^y

April 24, and 20 Queen Elizabeth, this abbey, with the church-yard, 24 acres of land, an house, a castle built of stone, and three cottages in the island; and the several customs following; from every boat of oysters coming to the city of Limerick, once a year, 1000 oysters, and from every herring boat, 500 herrings, once a year. Also ten cottages, one church in ruins, 20 acres of wood and stony ground in the said island, called Beachwood, with all the tithes, &c., were granted to the mayor and citizens of Limerick, and their successors for ever, in free soccage, not in capite; at the annual rent of 3*l.* 12*s.* 8*d.*^{yz}

The monument of St. Senan is still to be seen here, with the remains of eleven small churches and several cells; in the stone that closes the top of the altar window of the great church is the head of the Saint, with his mitre, boldly executed, and but little defaced; an ancient round tower of 120 feet in height, and in complete repair, graces the scene.^z This island is remarkable for the resort of pilgrims on certain festivals.

Inistimon,¹⁵ in the barony of Corcumroe. St. Luchtighern was abbot of Inistimensis, or Inistornensis.^a

^q*Act. SS. p. 542.* ^r*Annal. Munst.* ^s*Act. SS. p. 542.* ^t*Annal. Munst.* ^u*Act. SS. p. 542.* ^w*Id.* ^x*King, p. 244.* ^y*Id.* ^{yz}*Aud. Gen.* ^a*Smith's Kerry, p. 227.* ¹⁵*O'Halloran, intr. p. 81, 85, 136.* ^a*Act. SS. p. 72.*

¹⁵ This is the picturesque little town celebrated as the "City of the Cascades," situated in the parish of Kilmanaheen, in the barony of Corcomroe about sixteen miles West by North from the town of Ennis, and within two miles of the village of Lahinch.

No trace now remains of the ancient abbey of Ennistymon over which St. Luchtighern presided, but it is probably represented by the ruin of the old church still to be seen in the burial ground of Ennistymon, the architecture and style of which belong to a more recent period.

No recollection of Saint Luchtighern survives in this place, nor can we find even a traditional remembrance of himself or his church, though the names of his contemporary saints, namely, St. Manchin of Killmanaheen, St. Lonan of Kill-es-pug-onnan, St. Muchan of Kill-Muchanna, and St. MacCrehy of Kilmi-crehy, are

Kilcarragh,¹⁶ there was an hospital or monastery here, of which we have no further account, than that it was endowed

still remembered with veneration in and around Ennistymon. There are, however, substantial proofs to show that St. Luchtigern was (as abbot or otherwise) connected not only with Ennistymon and Corcomroe, but in an especial manner with all Thomond or North Munster, and to justify us in assuming that as his principal church was at *Tuam Fionnlocha* (now Tomfinnlough church in the present barony of Upper Bunratty in the county of Clare), he resigned the apostleship of Ennistymon to his contemporary St. Mainchin, the disciple and bosom friend of St. MacCreiche of Corcomroe, who is still venerated as patron saint of the parish of *Cill Mainchinne* or Kilmanaheen, in and near to which the town of Ennistymon is situated.

The feast of St. Luchtigern is commemorated in the martyrology of Donegal at 29th April, where, on the authority of the twelfth chapter of the Life of St. MacCreiche of Corcomroe, he is made abbot of *Tuam-Fionnlocha* in Tradraigue.

From this ancient life we learn that St. MacCreiche belonged, by birth and family, to the territory of Corcomroe, that he was the contemporary and bosom friend of St. Ailbhe of *Imliuch Fubhair* (now Emly in the county of Tipperary), whose death is recorded in the "Annals of the Four Masters," at the year 541, and that St. Luchtigern was at this time connected with Ennistymon and Corcomroe.

The twelfth chapter of this life, where St. Luchtigern is mentioned gives a curious and interesting account of a predatory excursion made into Corcomroe by the high king of Connaught, namely, *Aedh*, son of *Eochaidh* (probably *Aedh*, son of *Eochaidh Tirmcharna*, whose death is recorded by the "Four Masters," at the year A. D. 574), in which he is said to have plundered the people of Corcomroe of all their cattle and other moveable property. The people of Corcomroe thus oppressed, sent messengers to request their kinsman St. MacCreiche, who was then staying with his master, St. Ailbhe at *Imliuch Fubhair* (Emly in Tipperary), to come to their relief. The messengers having reached *Imliuch Fubhair* related their unhappy tale to St. MacCreiche, and besought St. Ailbhe to advise him to go with them to a place called *Carn Mic Tail* (in Corcomroe) to meet the men of Corcomroe who were to assemble there. St. Ailbhe consented, and MacCreiche came with them, accompanied by his faithful disciple St. Mainchin, and made his way direct from *Imliuch Fubhair* (in Tipperary) to St. Luchtigern, to *Innis Toma Fionnlocha* (i.e. the Island of the Tumulus of the bright lake, now *Tomfinnlough*, in the barony of Upper Bunratty in the county of Clare, about two miles north-west of the village of Six-mile-Bridge, where the ruin of St. Luchtigern's old church may be still seen near the bright lake, *Finnlough*, which gives name to the townland of *Finnlough*, and to the parish of *Tomfinnlough*, in which it is situated), and here, we are told, he remained from Saturday evening till the following Tuesday with St. Luchtigern. MacCreiche related the object of his mission to St. Luchtigern, saying to him: "You (Luchtigern) ought to come with me to the relief of the men of Corcomroe, for it is not more incumbent on me to do good to them than it is upon you." "True indeed (said St. Luchtigern), and I shall go." After awhile they set out from *Tuamfionnlocha*, namely, St. MacCreiche and his disciple St. Mainchin, accompanied by St. Luchtigern and one disciple (whose name is not given) and came direct to *Carn-Mic Tail*, in Corcomroe, where they found the states and tribes of Corcomroe, assembled to receive them.

After some deliberation, and having made all due preparation for the expedition, the men of Corcomroe, led by St. MacCreiche and St. Mainchin, and accompanied by St. Luchtigern and his disciple, went forth to demand the surrender of the spoils of Corcomroe, and coming to where the plunder was all collected, we are told that

¹⁶ The church or cell of Cill Carthach gives name to the townland of Kilcarragh, west of the ancient episcopal town of Kilfenora, in which it was situated. It stood a few yards west of the old Cathedral Church of Kilfenora, to which it is supposed to have been a cell or hospital. No trace now remains of the church but a few stones to indicate the site, which is pointed out on the Ordnance Map of Clare, sheet 16. See Kilfenora.

with a quarter of land adjoining thereto ; which at the dissolution was granted to John King.^b

^b*Auditor Gen. Office.*

St. Maunchin went around the cattle outside having *St. Luchtigern's* staff (crozier) in his hand, and carrying with him the *Cuiteach Fuait* (or bell) of *St. MacCreiche*, which he is stated to have brought off the altar of St. Peter in Rome, thus taking a formal possession of the spoils (in the name of the ecclesiastical heads of the then kingdom of Corcomroe) and keeping the cattle, &c., in regular charge till they reached *Magh Aoi*, in *Crauchan* in Connaught, where the king resided.

Having reached *Magh Aoi*, we are told that the druids of the king of Connaught came out against the clerics to prove the superior power of their druidic arts, and were defeated and subdued by *St. MacCreiche*.

After this *St. MacCreiche* and the men of Corcomroe went up to the palace (*Dun*) of the king to request the surrender of their spoils, but the haughty king, turning the intercession of the miserable old cleric *St. MacCreiche* (now eight score and seven years old), refused to admit him into his presence, nor was the answer he sent out favourable or complimentary, adds the tale.

St. MacCreiche, now feeble and weary, insulted and disheartened, returns into the broad plains of *Magh Aoi* to spend the night amongst the plundered spoils of Corcomroe on the open field, and soon he was seized with a violent fit of thirst. "If it pleaseth God," said he, "great as my thirst is now, may the king's thirst be greater before morning, though abundant drinks are now in his house." This was verified, for soon the king became so afflicted with a fit of unnatural thirst that all the drinks in his palace could give him no relief, and thus in the dead of night he asked to be brought out to *St. MacCreiche*, where, for sake of one drink of water, he bowed in obedience to him, and bound himself and all his race, and every king who should succeed him in the sovereignty of Connaught, in perpetual allegiance to *St. MacCreiche* and to his *Comarbs* to the end of time, and promising that neither himself nor any future king of Connaught would ever again ask or demand the tributes of Corcomroe, and with these conditions he surrendered the spoils of Corcomroe to *St. MacCreiche* to be restored to their proper owners.

After this *St. MacCreiche* struck the ground with his staff (crozier) in presence of the king, a beautiful spring of pure clear water burst forth on the spot, and the king drank of it and was cured of his thirst, and this well is still known as *St. MacCreiche's* holy well on the plain of *Magh Aoi*, at *Crauchan*, in Connaught.

The states and people of Corcomroe now assembled to vote their thanks to *St. MacCreiche*, and unanimously agreed to acclaim him spiritual head and chief of the territory of Corcomroe, and bound themselves to pay a tribute to maintain himself and his *Comarbs* to the end of time, and requested him to found a church with them in order that they may remain under his protection and the protection of his *Comarbs* and of his bell to the end of time. *St. MacCreiche* consented and established his church in his native territory of Corcomroe.

The ruins of *St. MacCreiche's* church, to which this legend refers, may be seen to the present day in the churchyard of *Kilmacrehy*, in the parish of *Kilmacrehy*, in the barony of Corcomroe, to which it gives name. This old ruin is situated about four miles west from the town of *Ennistymon*, on the north side of *Liscannor* bay, on the western coast of *Clare*. The style and architectural features of this old ruin indicate its high antiquity, and several portions of arches and mouldings are yet to be seen, some imbedded in the walls and others scattered through the burial grounds and used as headstones over many of the graves. Here, too, was a holy well dedicated to *St. MacCreiche*, much frequented of old, but now very rarely visited, owing probably to the greater celebrity of *St. Bridget's* well, which is quite near and much resorted to by the peasantry.

St. MacCreiche founded several churches in the county of *Clare*, but the only one named after himself was the *Cill MacCreiche*, or *Cillmacrehy* above mentioned.

He was founder of the church of *Cill-Mainchinne*, i.e., *St. Mainchin's* church, now *Kilmanaheen*, which gives name to the parish of *Kilmanaheen*. It was situated in the burial ground of *Kilmanaheen*, in the present townland of *Newtown*, now

Kilfarboy,¹⁷ in the barony of Ibrichan; is now a parish church.

The monastery of Kilfobrick was founded A.D. 741.^e We find that Cormac, bishop and scribe of Kilfobrick, died A.D. 837.^d

^e*Conry's MSS.* ^d*Act. SS. p. 360.*

occupied by Matthew Slattery, Esq., of Newtown House, a small distance west of the castle of Ennistymon on the same spot where once stood the *Dun* or palace of *Baoth Bronach*, king of Corcomroe, who made an offering of himself and his family and of his own palace, together with all his lands, &c., to *St. MacCreiche*, for the glory of God and the good of his own soul. *St. MacCreiche* here placed *St. Mainchin* his disciple, who, it will be remembered, was chief actor in recovering the spoils of Corcomroe, and who is said in this old life to have carried *MacCreiche's* bell, the *Cuitech Fuait*, and the staff of *St. Luchtigern*, on that occasion. In the absence of any evidence to the contrary, it is not (I believe) too much to assume that on handing over his staff (crozier) to *St. Mainchin* on this occasion, *St. Luchtigern* resigned to him the abbottship of his church and town of Ennistymon, over which *St. Mainchin* afterwards presided, and where he is still venerated as patron Saint of that parish. *St. MacCreiche* at an earlier period founded two old churches near the present village of Inagh, on the new road from Ennis to Ennistymon, and about seven miles from the latter place, these were called *Cill sean botha* and *Tempull na-n-glas aighne*, hence it is called *Tempull na-h-aighne*, or church of Inagh. The ruined walls of this last-mentioned church may be still traced in the churchyard of Inagh. The former was a little west of it.

¹⁷ The monastery or church of Kilfarboy was situated in the parish of Kilfarboy (to which it gives name), in the barony of Ibrikane, five miles south-south-west from Ennistymon, near Miltown Malbay. No trace now remains of the original abbey, but the site is marked by the ruin of a more modern structure in the churchyard or burial ground of Kilfarboy, which is pointed out on the Ordnance Map of Clare, sheets 23 and 31, and described in the Ordnance Survey Papers, in the Royal Irish Academy, vol. 1, page 334.

According to Archdall and other writers, the monastery of Kilfarboy or Kilfobric was founded A.D. 741, but there is good reason to suppose it was at least a century older. *St. Lachtain*, patron of the parish of Kilfarboy, is commemorated in the *Felire Aengus*, at 19th March, and at the same day the following notice of him is given in O'Clery's Calendar: "Lachtain mac coirbén abb achao uir i n-orreraigh acar ó bealach feabrath anno domini 622. Lachtain, son of Torben, abbot of Achad uir in Ossory, and of Bealach Feabrath, A.D. 622."

Colgan gives a short life of this Saint at 19th March, but neither Colgan nor O'Clery have attempted to identify Bealach Feabrath, where *St. Lachtain* is said to have founded his church. O'Donovan, in his edition of the "Annals of the Four Masters," at the year 622, n. g. appears to think that Bealach Fobrath is the place now called Ballagharay or Ballaghawry, a townland situated in the west of the parish of Kilbolane, barony of Orbraighe, or Orrery, and county of Cork, but this conjecture is highly improbable. Bealach Feabrath was the name of the mountain pass (or road) which led from the place now called Miltown Malbay to the territory of Corcomroe through that part of Hy-Breacain or Ibrikane, anciently known as Bealach Feabrath where *St. Lachtain* built his church, Cill-Feabrath or Kilfobric, anglicised Kilfarboy, which gave name to the townland and parish of Kilfarboy, where his name is still venerated as patron of the parish. As *St. Lachtain* died in the year A.D. 622, there can be no doubt that his church of Kilfarboy must have been founded before that date, which makes it at least a century older than the period assigned to it by Archdall.

The name of *St. Lachtain* is still vividly remembered in Kilfarboy, and all over the west of Clare, and the peasantry still invoke his aid and protection in strife and danger, and among them we find such phrases as the following:

When a strong or powerful person oppresses or afflicts a weak or helpless person, the injured will say: "Lúigim fo ghráfa d'éact fagbaim Lachtain naomta

Kilfenora; in the barony of Corcumroe. The annals

'na óiaig ap—"I bow to the grace of God, but I leave the blessed St. Lachtain to avenge it." When one neighbour visits another in sickness or in trouble the first salutation is: "óia acap Muine acap Lachtain leat, acap cao ca opt a ríóir mo énoiré," &c. "May God and the blessed Virgin and St. Lachtain assist you, my dear friend, and what is the matter with you?" and as terms of applause and approbation they have: *Lachtain leat* and *Lachtain leat fíad*, i.e., Lachtain be with you, and Lachtain be your arm, meaning, success attend you, and more strength to you, &c.

Archdall gives a list of obits from the "Annals of the Four Masters," as belonging to this place, in his MS. additions preserved in the Library of the Royal Irish Academy, which appears to support Dr. O'Donovan's opinion that Archdall confounded Kilfarboy, *Cill Feabhrá*, in the county of Clare, with *Cill Foibrighe*, or Kilfoibric, now Kilbrew, near Ashbourne, in the county of Meath, and it may be also confounded with *Bealach Abhra*, in Muscraigh, in the county of Cork, another of St. Lachtain's churches. See "Annals of the Four Masters," A.D. 622, p. 245, A.D. 737, n. f. 768, n. k. 836, n. g.

In the Ordnance Survey Papers of the county of Clare in the Royal Irish Academy, vol. i., p. 331-4, we find the following notice of the parish and church of Kilfarboy:—

The parish of Kilfarboy, in the barony of Ibricken and county of Clare, is bounded on the north by the parish of Kilmannaheen, in the barony of Corcomroe, on the east by the parish of Cloony, in Corcomroe barony, and the parish of Eidhneach, in the barony of Inchiquin; on the south by the parish of Kilmurry, in the barony of Ibricken, and on the west by the Atlantic Ocean. See Engraved Map of Down Survey.

The name of this parish is of ecclesiastical origin, but whether the component parts are radically correct is more than I am at present prepared to decide. The present form of the name is that by which it is known within the memory of the oldest inhabitant, and it is also by that name the parish is set down in the book of Regal Visitation. The name as it is spoken would be spelled thus, *Cill Fearbaigh*, i.e., the Church of Saint *Fearbach*, but of this *Fearbach* no historical account has reached us.

There is a tradition in the district that this church is called *Kill-Fearabuidhe* from a number of (yellow men) Spaniards who were drowned at Spanish Point, near it, having been buried here many years ago. That the Spaniards were drowned and buried here is a fact, but whether the peasantry in striving to account for the origin of the name of the church have not pressed this circumstance into their assistance, is a matter that may be surmised. *Kill-Fearabuidhe* would literally mean the Church of the *Yellow Men*; but *Cill Fiab-Rath*, as it is written in "O'Clery's Calendar," would mean the Church of the Healing or Sanctifying Graces, and this was the name by which the place was known for centuries before the advent of the Spaniards or "Yellow Men."

Archdall seems to think that this is the *Cill Foibric* mentioned by Colgan (A. A. S. S. p. 360), of which Cormack was Bishop, whose death is placed by the same authority in the year 837.

He may or may not be right in this, but he has no proof that *Cill Foibric* was situated in the ancient district of *Ui-Bracain*. "There is no recollection of *Cill Foibric* or of St. Cormac here, neither is there of any other saint, but of Saint Lachtain, whose festival is still observed in the parish on the 19th day of March, the same as in *Achad-Uir* in Ossory, and whose well is situated within the churchyard, and still much frequented by devotees" and invalids, on Sundays and Thursdays, nor are those visitors niggardly of their presents to the shrine of the saint, for nothing is seen about the well but old memorials of their affection and devoted piety.

The old Church of Kilfarboy stands in the townland of Kilfarboy, to which it gives its name, measuring 65 feet 9 inches in length, and 17 feet in breadth; the walls in good preservation, excepting the west gable, which is down to the height of the side walls. There is a pointed doorway in the south side, at

Munster tell us, that Morogh O'Brien burnt the abbey of Kilfenora,¹⁸ and slew many people therein, A.D. 1055.

Killaloe,* the seat of a bishop, and situated on the western banks of the river Shannon, near the noted cataract. St. Molualobhair, the grandson of Eocha Bailldearg, King of North Munster, founded an abbey here about the beginning of the 6th century.¹ He was succeeded by his disciple St. Flannan, who about the year 639 was consecrated bishop of the place; from this time we hear no more of it as an abbey.²

¹⁹ Killaloe was anciently the resort of many pilgrims.

*Was called anciently *Kildalua*. ¹*Collectan.* vol. 1, p. 439. ²*War. Bish.* p. 590.

the distance of 14 feet from the west gable, 6 feet 4 inches high, and 3 feet 6 inches wide, built up in front, with well cut stones, and having a holy water font inserted in the wall on the right hand side as one goes in. Six feet 3 inches from the east gable, in the same side, is a pointed window, 7 feet high and 3 feet wide, inside, 4 feet from the ground outside where it measures 4½ feet in height, and 6½ inches in breadth at top, and 7½ inches at bottom, having its sides perforated for iron bars. There is a pointed window in the east gable, measuring 6 feet 9 inches in height on the inside, and 3 feet in breadth, and 4 feet 10 inches in height, and 7 inches in breadth on the outside. The sides perforated for the reception of iron bars. The walls are built for the most part of, long thin quarry stones.—*Ordnance Survey of Clare*, vol. 1, pp. 331-4.

¹⁸ This was the cathedral church of the ancient episcopal city of Kilfenora, dedicated to St. Fechen, patron of the diocese. It was situated about four and a half miles north-north-east from the town of Ennistymon, in the barony of Corcomroe. This ancient church is now represented by the Protestant church of Kilfenora, and the seven stone crosses that marked the sanctuary of the cathedral have all disappeared but two, and it appears hopeless to seek their history. One of them, however, may be still seen on the demesne of Clansford, at Killaloe. It was removed thither in the year 1821 by the Right Rev. Dr. Mant, Protestant bishop of the united dioceses of Killaloe and Kilfenora, and placed in the beautiful demesne of Clansford, with a Latin inscription indicating its history:—

Quam spectas crucem,
In agro Fenaborensi vetustate collapsam,
Ne penitus incuria, situque abolescere
Hic
Apud sedem Laonensem
Erigi curavit
Antiquitatis Ecclesiasticæ studiosus
R. M. S. T. P.
Utriusque Dioceseos Episcopus.
A.D. MDCCCXXI.

A few yards west of Kilfenora was Kilcarragh, a monastery or hospital endowed with one quarter of land; the site is marked on the Ordnance Map of Clare, sheet 16.

¹⁹ The following notice of the parish of Killaloe is found in the Ordnance Survey of Clare, vol. ii. p. 339.

"This parish is bounded on the north by the parishes of O'Gonnello and Kilno; on the west by that of Killokennedy; on the south by Kiltennanlea, and on the east by the Shannon, which separates it from the county of Tipperary.

"The name of this parish is in all the ancient Irish authorities written *Cill da lua* which means the church of *St. Dalua*, *Molua* or *Luanus*, a famous saint who flourished towards the end of the sixth century. Ledwich, indeed, contends that *Cill to lua* is the true name, and that it means the church upon or near the *water*. In this, however, he

Kilnagallech,²⁰ on the shore of the river Shannon and two miles and an half N. W. of Inis Scattery.

St. Senan gave the veil to the daughters of Nateus in Kil-cochaille, now called Kilnacaillech, or the Church of the Nuns, not far from Inis Scattery.^b

Killoen,²¹ in the barony of Islands. About the year 1190 Donald O'Brien, King of Limerick, founded an abbey here

^b*Act. SS. p. 540.*

opposes the whole stream of Irish history, for every authority states that *Kill da lua*, means the church of St. Molua, the *leper*. On this subject a few observations are here called for:

"Was Ledwich certain that Killaloe means the church near the water? He could not have been, because he was not master of the Irish language, and even if he were, he could not be certain that his interpretation was correct, for *Lua*, though given in the Irish vocabularies 'without authority' as one of the primitive words for water, is not to be found in composition in any Irish book or MS., or entering into the names of places in any part of Ireland; and even if *Lua* were found in the names of places as signifying *water*, it could not be certain that it meant *water* when placed after the term *Cill* a church. * * * * *

St. Molua was succeeded by St. Flannan, who was consecrated bishop of the place about the year 639, and from that period forward Killaloe is mentioned in Irish history as the seat of a bishop. For the history of Killaloe, see Harris's "Ware," and "Annals of the Four Masters," transcribed into the first volume of the "Clare Extracts," pp. 335, 336, 338, 340, 341, 342, 343, 344, 345, & 346.

The well of St. Flannan, who became patron of the diocese is situated in the east corner of Killaloe town, and N. W. of the Cathedral. His memory was formerly celebrated at it on the 18th of December, but now it is visited on any day the pilgrims think proper.

Immediately to the north of the Cathedral there is a small stone-roofed church, or *Duirtheach*, not unlike St. Columkille's house at Kells, or St. Kevin's kitchen at Glendalough. It measures on the outside 36 feet 4 inches in length, and 35 feet in breadth. The doorway is placed in the west gable, but I could not ascertain its original height, as the ground is several feet raised. It is 4 feet 8 inches in width at the point where the arch springs. The height from the present level of the ground to the vertex of the arch is 6 feet. This doorway is semicircular at the top, and consists of four concentric circles not unlike the doorway of the church of Rahen, in the King's County; of Incha Gaill, in Lough Corrib; and of St. Caimin's church on Inis Cealtra.

In the very sharp gable over this doorway is placed near the top a round-headed window, which afforded light to the upper story. The roof is of stone, and seems to have been very firmly constructed, but it is now much broken and overgrown with grass and small *ash* trees.

The little choir of this *Duirtheach* is now destroyed, but its breadth can be ascertained from stones projecting from the east gable. The choir arch is not unlike in form that in St. Kevin's kitchen, but not so high, being only 8 feet 6 inches high from the present level of the ground. Over this little choir arch, near the top of the gable is placed a rectilineally-pointed window, not unlike those found in many of the round towers.—*Ordnance Survey of Clare, Royal Irish Academy*, vol ii., p 339.

²⁰ This church of Kilnagallegh is the church anciently called *Cill-Leochaille*, and appears to be that which is now called *Kill-na-g-Caillech*, e. i. *Cella Sanctimonialium* s. e. Church of the Nuns, situated not far from St. Senan's church of *Inis Cathaigh*, in the country of Corcabaishin.

The Irish lives of St. Senan record his visit to this church the day previous to his death, and his bequest of a relic to them for their protection.

²¹ This abbey was situated in the parish of Killowne (or Clareabbey), in the barony of Islands, about two and a half miles south by west from Ennis, on the old

for nuns following the rule of St. Augustin, and dedicated it to St. John the Baptist.¹ Slaney, the daughter of Donogh Carbreach, King of Thomond, was abbess of this nunnery, and died A. D. 1260; she was pre-eminent in devotion, alms deeds, and hospitality to all the women then in Munster.^k

Kilshanny,²² In the barony of Corcumroe. The cell of Kilshanny, alias Kilfonna, was annexed to the abbey of Corcumroe.

This monastery, with all its appurtenances, mills and fisheries, was granted to Robert Hickman.¹

Quin,²³ called also Quint, or Quinchy, is in the barony of Bunratty, five miles east of Ennis.

¹*War. mon.* ^k*Annal. Innisfal. Lodge, vol. 1, p. 251.* ¹*Rolls.*

road to Kildysart. The ruin is still in pretty good preservation, and handsomely situated near the north-eastern extremity of the beautiful lake of Killowne, in the picturesque demesne of Killowne (New Hall), the seat of W. E. A. MacDonnell, Esq.

Near this abbey is a celebrated holy well, dedicated to St. John, on the eve of whose festival it is much resorted to by the pious people of the surrounding country as a place of pilgrimage and devotion to St. John.

Inquisition 15th May, 11. King James, finds that King Henry VIII., 1st July, xxxv. of his reign, granted to Morrogh, Earl of Thomond, this abbey, with three quarters and half a quarter of land in this county, with all the appurtenances, viz., all the tithes in the parish of Killowne and Kilnekelly, worth £13 4s. annual rent. Two parts of the tithes of Inishe and Clonrawde, containing 4 quarters of land; 2 parts of the tithes between Bothes Clares; 2 parts of the tithes in Kilmihil and Kilchreishe; 2 parts of Mourghy, and the rectory thereof, containing 4 quarters of land; 2 parts of the tithes of Rathkerney, and 2 parts of the tithes of 2 quarters of land near the noulet of Awne O'Gorna, in Ballyussin. *Ch-Remem.*—*Archdall's MS. Additions, Royal Irish Academy.*

²² This monastery was situated in the parish of Killshanny, in the barony of Corcumroe, about two and a half miles north from Ennistymon, on the road to Kilsnora. It was built by Donald More O'Brien, King of Thomond, about the year 1194, under the invocation of St. Augustine, for Cistercians, and endowed with certain lands and privileges. St. Augustine is still venerated as the patron of the parish. The ruins are yet in good preservation, and traditionally venerated by the people of the surrounding country. There is a holy well at no great distance on the south side, dedicated to St. Augustine, where a patron is still held on the 28th of August, the feast of that saint.

The traditional history of the bells of St. Augustine, which were preserved here till very recently, constitutes, perhaps, the most interesting part of the modern history of this place. It was generally believed that to swear falsely by the bell of St. Augustine was immediately followed by some remarkable manifestation of the guilt of the person who had done so, and tradition has it that some persons guilty of having sworn falsely upon *Clog naomh Augustin* (or St. Augustine's bell), were known to rise from their bed on the following day with their mouth or face painfully distorted. This bell was preserved by a poor family in the village of Kilshanny, who were known as the hereditary keepers of St. Augustine's bell, and who, by usage, were considered to be entitled to a certain fee for the use of the bell and for the proper administration of the oath. Within a recent period the bells have been removed by some agency, not well known, and may be now seen in the collection of antiquities in the British Museum.

For a further account of these bells, see "*Kilkenny Archaeological Journal*" for the year 1852-3, p. 61-2, &c., &c.

²³ This magnificent abbey was situated in the ancient territory of *Clann Coillan*, or *Mac Namaras* of Thomond (who were its founders), in the present barony of

An abbey was founded here early, which was consumed by fire A. D. 1278.^m

The monastery of Quin, for Franciscan Friars, was founded in 1402, by Sioda Cam M'Namarra;^{mm} but Father Wadding places it in the year 1350, yet at the same time he declares, that he thinks it was more ancient.ⁿ

Pope Eugene IV. granted a licence in 1433 to M'Namarro to place the friars of the strict observance in this monastery; which, as Wadding observes, was the first house of the Franciscan order in Ireland that admitted of that reformation.^o The same year Macon Dall M'Namarra, Lord of Clancoilean, erected this monastery, being a beautiful strong building of black marble; his tomb is still remaining.^p

This monastery, with all the manors, advowsons, &c. of Daveunwall, Icharve, Dounagoar, and divers others, with the site of all the hereditaments thereof, was granted to Sir Tirlagh O'Brien of Inishdyman, in fee, December 14th, 1583.^q

The Roman Catholics repaired this monastery in 1604.^r

Bishop Pococke thus describes its present state.^s "Quin is one of the finest and most entire monasteries that I have seen in Ireland; it is situated on a fine stream, with an ascent of several steps to the church; at the entrance, one is surprised with the view of the high altar entire, and of an altar on each side of the arch of the chancel. To the south is a chapel, with three or four altars in it, and a very fine Gothic figure, in relief, of some saint; on the north side of the chancel is a fine monument of the family of the M'Namarras of Rance, erected by the founder; on a stone by the high altar the name of Kennedye appears in large letters; in the middle, between the body and the chancel, is a fine tower built on the two gable ends. The cloister is in the usual form, with couplets of pillars, but is particular, in having buttresses round it by

^mM'Geogh. ^{mm}Ann. Four Masters. ⁿAs quoted by Allemande. ^oId. ^pWar. MSS., vol. 34, p. 165. ^qRolls. ^rCox, vol. 2, p. 10. ^sJournal.

Bunratty, about five Irish miles to the east of Ennis. The ruin is still in good preservation, and is one of the most imposing and magnificent remains of monastic antiquity in Ireland. It is beautifully situated on a gentle slope over a small clear stream which, in its original course, was supposed to mark the extent of the monastic sanctuary at one side.

The possession of this stream appears to have been much contested in times of war. In the *Caithreim Toirdhealbhaigh*, or Wars of Thomond, we find a glowing description of a battle fought here between the Earl De Clare and the sons of Brian Roe O'Brien, in which the Earl is said to have taken possession of the church of *Cuinche* (Quin), and to have used it as a shelter and citadel for his forces, so that the sons of Brian Roe O'Brien had to burn the church to the ground in order to secure the defeat of the *Gall* (foreigner).

way of ornament; there are apartments on three sides of it, the refectory, the dormitory, and another grand room to the north of the chancel, with a vaulted room under them all; to the north of the large room is a closet, which leads through a private way to a very strong round tower, the walls of which are near ten feet thick. In the front of the monastery is a building, which seems to have been an apartment for strangers, and to the south-west are two other buildings."

Quin; inquisition 24th April, 4th King James, finds that the half of a quarter of land called Keave, containing sixteen acres, and lying on the west side of the river and abbey of Quin, was parcel of the demesne of the said abbey, and a mill in the town of Quin, with the water-course, was also a parcel thereof; the whole of the annual value of 3s. besides reprises.

Rossbeenchoir,²⁴ near the western ocean; St. Cocca, nurse to St. Kieran, was abbess of a nunnery here,⁴ which is now wholly unknown.

Shraduffe,²⁵ or *Templedisert*: on the 12th of March, 1611, the site of this abbey, and the possessions thereunto belonging,

⁴*Act. SS. p. 461.*

The "Annals of the Four Masters" notice this battle at the year 1278 in the following words:—"The victory of *Cuinche* (Quin) was gained by Donough, son of Brian Roe and the other sons of O'Brien over the Earl of Clare. They burned the church of *Cuinche* over the heads of his people, and caused an indescribable destruction of them, both by burning and killing;" and the editor adds (foot note n) "The church here referred to, was an ancient Irish one, dedicated to St. Finghin. The great abbey of this place was not erected till the year 1402, or, according to Ware, till 1433. See Harris's edition of 'Ware's Antiquities,' p. 280."

²⁴ The "Annals of Innisfallen" notice this monastery as follows:—"A.D. 500, the monastery of Rosbeanchair, in the county of Clare, was founded by St. Conchadh. The same year a monastery was founded at *Inislua*, in the lower Shannon, in the county of Clare, by St. Caimin."

²⁵ A visit to the spot would have supplied abundant evidence of the former existence of the religious house, concerning which the author had such scanty information.

Templedisert, or the church of Dysert, is situated in the parish of Dysert (to which it gives name), in the barony of Inchiquin, about five miles north-west from the town of Ennis, on the road to Corofin. The ecclesiastical remains of this place consist of a beautiful old church or monastery in ruins; the doorway of this ruin has been considered one of the best specimens of monastic architecture in Ireland, and stands unshaken to the present day. It also contains the remains of a round tower between thirty-five and forty feet high, and a large cross of hewn stone bearing the effigy of the Patron Saint of the parish, namely, St. Monawl, whose altar of sculptured stone is still preserved at this ruin, and whose name and festival are still venerated in the parish of Dysert. An accurate sketch of the doorway of the ancient venerable ruin may be seen in the "Dublin Penny Journal," 1832-3, page 148, from the drawings of the late lamented Dr. Petrie.

In the Petrie Collection of Ecclesiastical Antiquities, in the Museum of the Royal Irish Academy, may be seen part of the ancient crozier of St. Monawl in two pieces, regarding which we find the following notice in Miss Petrie's handwriting in her father's Catalogue of Antiquities:—"No. 913-914. Crozier of St. Nael or Monalagh, patron Saint of Dysert O'Dea; it had been preserved in the church until purchased by my father from an old woman who belonged to the neighbourhood of Dysert O'Dea, and who belonged to the family of the *Errenachs* or hereditary keepers."

were granted, in fee, to Sir Edward Fisher, Knt." This is the only information we have that there was a religious house here.

^a*Rolls.*

This place is now commonly called Dysert O'Dea from its having been the territorial residence of the ancient Dalcassian sept of that name, (who were chiefs of the *Cinel Fearmaic* in Thomond, and whose castle stands in ruins at a short distance to the north-west of the old church, but it was also called Disert Tola, i. e., St. Tola's desert. Lanigan in his *Ecclesiastical History of Ireland*, vol. iii., p. 171, and p. 173, notes 105, 106, 107, in his notice of St. Tola and Disert Tola, appears to mistake the person and the place. He says:—"This Saint (Tola) was of the illustrious family of *Galengi* in the Queen's County," and places Disert Tola in the King's County.

The copy of O'Clery's Book of Genealogies of the Saints of Erin, preserved in the College of St. Isidore, in Rome, shows that he was not of the family of the "*Galengi*" of Leinster, but a Munsterman, and a kindred branch of the *Dalcass*, at the head of whose territory Disert-Tola is situated. This book gives his genealogy as follows:—"Tula, of Disert-Tula, son of Donchadh, son of Earbroinn, son of Garbann, son of Senach, son of Muireadach, son of Failglinn, son of Broccan, son of Carbmacc, son of Taidg, son of Cian, son of Oilíoll Olum," &c.

This is sufficient to establish Dr. Lanigan's error as to the family of St. Tola. To identify the place called Disert Tola we have only to consult the proper authorities. The following note from the *Fedire Aenguis* in the *Leabhrá Breac* at the Feast of St. Tola is conclusive enough on the subject:—

"Tola the pious from Disiurt Tola in the upper part of Dal g-Cais, and from Enach Dairen in Uíbh Failge." *Fedire Aenguis*, 30th March.

The following extracts from the "Annals of the Four Masters," at the year A.D. 1589, confirm this passage, and leave no doubt as to the position and antiquity of Disert-Tula or Disert O'Dea:—A.D. 1589. "Dermot Oge, the son of Dermot, son of Denis, son of Dermot, son of Conor, Bishop of Limerick, son of Morough an Dana, O'Dea, died and was buried in his own town of Disert Tola, in the cantred of Kinel-Fearmaic, in the upper part of Dal g-Cais."

The Conor O'Dea, Bishop of Limerick, above-mentioned, "succeeded in the year 1400, resigned the see in 1420, and died in 1434. See Harris's edition of Ware's Bishops p. 507, where this bishop is mentioned under the name of Cornelius O'Dea."

O'Dea's castle stands in ruins a short distance to the north-west of St. Tola's church. This castle is mentioned in the description of the county of Clare, written in 1585, and now preserved in the Manuscript Library of Trinity College, Dublin, E. 2, 14, as the residence of Donell Mael O'Dea. See "Annals of the Four Masters," A.D. 1589, n. z. and A.D. 1598 n. w.

This place has been celebrated in history as the scene of the memorable battle of Dysert O'Dea, fought on the 10th May, 1318, by the Dal g-Cais of Thomond against Richard De Clare and his army. This battle forms one of the finest episodes in the *Caithram Toirdhealbhagh*, or History of the wars of Thomond, written by Magrath, the Historian of Thomond, who was alive when the battle was fought, and probably an eye-witness of what he has so eloquently described.

In this battle of Dysert O'Dea, Richard De Clare was slain by Conor O'Dea, and his son fell at the same time by the hand of Feidhlim O'Conor of Corcomroe, and four of his bravest knights, namely, Sir Henry De Capel, Sir Thomas De Naas, Sir James De Cantelon (Condon), Sir John De Cantelon and other noble chiefs, and the flower of his army, fell by the broad blades of the Dal g-Cais, and the remnant of De Clare's army, dispirited at the fall of their leaders, gave way on all sides and were pursued by the Dalcassian troops to the castle of Bunratty, the stronghold and residence of De Clare. When the news of the death of her husband and son reached De Clare's wife at Bunratty, we are informed that she abandoned the castle, set fire to the place, and took a final farewell of the country, and that none of her descendants ever came back to claim it, and since the memorable battle of Dysert O'Dea we find no mention of the name of De Clare in the Annals of Thomond.

Six-Mile-Bridge,²⁶ called in Irish Abhuinn O'Gearna, from the river Gearna, which runs from thence to the Shannon. There was a chapel, or vicarial house, near to this town, which did belong to the Dominicans of Limerick, but of this there are now no remains.²⁷

Tomgrany,²⁷ Three or four miles east of Lough Derg. An abbey was founded here early.

A.D. 735. Died the abbot St. Manchin.⁷

747. Died the abbot Conell.²

791. Died the abbot Cathnia O'Guary.⁸

886. The abbey was plundered.^b

949. It received the same treatment.^c

964. Cormac O'Killeen, a man famous for his learning and good works, died this year; he was abbot of Tuaimgrene

⁷ *Burke*, p. 213. ² *Was called anciently Tuaimgraine.* ⁷ *Act. SS.* p. 332. ⁸ *M'Geogh.* ^a *Id.* ^b *Tr. Th.* p. 634. ^c *Id.*

"This important battle," says O'Donoghue in his Memoir of the O'Briens, "was fought on the 10th May, 1318, besides establishing on a secure basis thenceforward the power of the O'Briens as sovereigns of Thomond, and expelling from its borders the issue of Thomas De Clare, who, to the weakness of a title depending merely on the sword, had added the crime of murder, conceived in perfidy, if not sacrilege." We are informed that, "previous to the banquet from which Brian Roe was hastily dragged to be torn between horses, by Thomas De Clare, he and Brian had, in token of greater confidence, partaken of the same holy sacrament, the consecrated host being divided in two parts for the purpose."—See the celebrated Remonstrance to Pope John XXII., from O'Neil, in "Fordun's Scottish Chron.," Lib. 12, chap. 26.

So great was the resentment of the Dal g-Cais against the De Clares, that the body of Richard, the father, was cut into minute pieces. Pembroke confirms this statement, but adds that the remains were interred in the church of the Friars Minors in Limerick. See "O'Donoghue's Memoir of the O'Briens," Chap. ix., pp. 127-128, n. 22.—See *Cathreim Toirdhealbhaig* (Wars of Thomond) A.D. 1318.

²⁶ This abbey was situated on the river O'Garney in the present town of Six-Mile-Bridge, situated partly in the parish of Kilfentenan, barony of Bunratty, but chiefly in the parish of Kilfinaghty, barony of Tulla, six Irish miles N.W. by West from Limerick on the old road to Ennis.

Abhan O'g-Cearnaigh, now the river O'Garney, which gives name to this village (called in Irish "*Droichead Abhain O'g-Cearnaigh*," or the bridge of the O'Garney river), rises near Broadford in Glenomra, flows through the village of Six-Mile-Bridge, and discharges itself into the Shannon at Bunratty. This river was originally called the *Rail*, *gen. Raitte*, hence *Bunraitte* or Bunratty, and derived its present name of O'Garney from the territory of Ui-g-Cearnaigh through which it flows.

See "Annals of the Four Masters," A.D. 1564, p. 1600. n. o. and Ordnance Map of Clare, sheet 52.

²⁷ A.D. 1026. Conall Ua Cillene, successor of Cronan of Tuaim Greine, was abbot.

A.D. 1031. Mac Dealbhaeth, successor of Cronan of Tuaim Greine, died.

A.D. 1093. Ailill Ua Niallain, Tanist, abbot of Cluain Mic Nois, died. The successor of Cronan of Tuaim Greine, and the successor of Colman of Cill Mic Duach.

A.D. 1098. Macraith Ua Flathe, successor of Ciaran, and Cronan of Tuaim Greine, died on his pilgrimage at Acha-bo; he was of the tribe of Ui Fiachrach-Fella.

The following unpublished notice of the history of the parish and church of Tomgrany is found in the Ordnance Survey of Clare, in the Library of the Royal Irish Academy:—

"This parish is situated near the N. E. extremity of the county of Clare, and

and of Roscommon, he was also both abbot and bishop of Clonmacnois; and built the church and steeple of this abbey.^d

1002. Died the abbot Dungal, he was the son of Beoan.*

1027. Brien Borombh, the famous monarch of Ireland, repaired the steeple about this time.^f

1078. Died the abbot Cormac Hua Beain.^g

1084. O'Ruark of Breffny reduced this abbey to ashes,

^d Act. SS. p. 107, 360. * Id. p. 257. ^f Keating. ^g Act. SS. p. 361.

is bounded on the west and north by the parish of Feakle; on the east by the parishes of Moyno and Ogonnello; on the south by part of the latter and Kilno, and on the west by the parish of Feakle.

"The name of this parish is written in all the ancient Irish authorities *Tuaim Greine*, and explained in the 'Yellow Book of Lecan,' and in the 'Lismore MS.' as signifying the *tumulus* of *Grian*, the daughter of *Borb na Binne*, who was drowned in *Lough Greine*. The same legend is vividly remembered in the country, but horribly deformed. The lady *Grian*, who was also called *Gille Greinne*, or *Candor Solis*, i. e. the Brightness of the Sun, was a far-famed beauty who flourished here at a period unknown to chronology, but like Venus, she was of unnatural origin, and when told of this she became sad and cheerless, and at once determined on self-destruction. She cast herself into a lake in *Sliabh Echtighe*, in which she was immediately drowned. When her fair body floated it was carried by the stream flowing from this lake in a south-eastern direction and cast up on the land upon the margin of a wood called by posterity from that circumstance *Daire Greine*, i. e. *Robertum Gryncae*, where it was found by her friends, who interred it at a place not far distant, and raised over it a *tumulus*, to which they and posterity gave, and continue to give, the name of *Tuaim Greine*, i. e. the *tumulus* of *Grian*. This is the local explanation of the word, and it is as true as any other legend etymology and conjecture could invent to account for it.

"The only other explanation which could be offered, is to suppose that *Tuaim Greine* signifies the mount of the sun, and that it received that appellation from a colony of Heliolators or Grionalators formerly established in this wild district; unless we suppose that it simply means *sun-mount*, i. e. the *sunny hill*, or human sepulture, and this latter is likely to be as true as any other, as we have millions of nice little names derived from 'clear spring,' or shady grove, or SUNNY HILL, so that if we reject the explanation of the name *Tuaim Greine* preserved by written and oral tradition, we must only invent a little etymological FABLE to account for it in a new and learned manner.

"A monastery was founded here at an early period by *St. Cronan*, who was venerated there as the patron, and whose Coarbs the abbots of *Tuaim Greine* were called; but no life of him has been published by Colgan, nor discovered by the investigators of Irish hagiology employed on the Ordnance Survey of Ireland.

"According to the Irish Calendar collected from various sources by the Four Masters, his memory was celebrated on the 19th of October, under which his life is certainly given in Colgan's MSS., which were in Louvain about one hundred years ago. Till the life of *St. Cronan* of *Tuaim Greine* be discovered, no chronological calculation can be made of the time at which an ecclesiastical establishment was first placed at *Tuaim Greine*.

"For the annals of *Tuaim Greine*, see Archdall's "Monasticon," p. 55, copy in the Royal Irish Academy, and "Annals of the Four Masters," at the years A.D. 735, 744, 747, 789, 1002, 1026, 1031, 1078, 1084, 1093, 1100, 1164, 1185, 1485.

"Colgan has published a passage relating to this place in his *Acta SS.* (under, chapter i. of the appendix to the life of *St. Cormac*, Bishop of *Ath-Truim*), which he gives as from the "Annals of the Four Masters," A.D. 964, but which is not to be found in the copy published by Doctor O'Connor, nor in any copy to which we have

but the fate he merited soon overtook him, for he fell by the troops of Thomond.^b

1164. This abbey was put into the same miserable state this year.ⁱ

1170. It was plundered again about this time.*

Tomgrany is now a parish church.

^b *Id.* and *O'Halloran*, vol. 2, p. 294. ⁱ *Act. SS.* p. 634. ^{*} *Id.*

access in Dublin. This passage is of great value, and cannot be a fabrication of Colgan, though it is probable that he has quoted the wrong Annals.* It runs thus:—

"A.D. 964, Cormac O'Killeen, Coarb of the Saints Kiaran, Coeman, and Cronan, bishop sage, a man of great age, who erected the church of *Tuaim Greine*, together with its tower, died.

"It is to be lamented that we have not the original Irish of this passage, as it would show that a *Cloig Teach* (round tower) was erected at *Tuaim Greine*, in the third quarter of the tenth century. This passage must be looked for in the more ancient original Annals.

"It will further appear from a passage given by Keatinge in the reign of Brian Boromh, that the tower of *Tuaim Greine* was not built for the first time in the Abbacy of Cormac O'Killeen, but rebuilt or repaired, as can be inferred from the words employed, *Cloigtheach Thuama Greine do athnuadhadh le Brian*, i.e. 'The round tower of *Tuaim Greine* was renewed by Brian.' This passage can be easily reconciled with the one published by Colgan, for the fact was that Saint Cronan's little tower, which had been shattered by lightning at various periods, and patched up as often, was no longer large or strong enough to answer the purposes of the monastery, which had in the course of three or four centuries sprung up at *Tuaim Greine*, and Brian thought proper to extend his patronage to the aged abbot to have it rebuilt. The antiquary has to lament that even the site of this tower is not now known at *Tuaim Greine*.

"The present church of *Tuaim Greine* is of no antiquity, and there is nothing there by which the antiquarian can be interested but a rude castle, which was built by the O'Grady's, hereditary *herenachs* of *Tuaim Greine*, and lords of the territory of Hy Donghaile, in which it is situated. This castle is mentioned in the College list of the castles of Thomond, as belonging to Edmond O'Grady, who had another castle at Moyno, and another at Scariffe.

"The little town of Scariffe, which is shewn on the Down survey as a village even then of some importance, belongs to this parish. It is mentioned in the "Annals of the Four Masters" at the year A.D. 1598, as a castle taken from the Attorney of the Bishop of Meath's son (Brady) by Taidg O'Brien. It is also mentioned in the same Annals at the year 1564. The holy well of Saint Cronan, the patron of *Tuaim Greine*, is situated in the centre of the townland of Currakyle.—Your obedient servant,

JOHN O'DONOVAN."

* The Irish text of this passage is found in the "Chronicum Scotorum." The translation is as follows:—

"A.D. 964, Cormac Ua Cillin, of the Uib Fiachrach Aidhne, Comarb of Ciaran and of Coman, and Comarb of *Tuaim Grene*; and it was by him the great church of *Tuaim Grene* was built and its *Cloigtech* (round tower). Sapiens et senex, et Episcopus, quievit in Christo.

See also Petrie's "Round Towers," p. 375.

COUNTY OF CORK.

Abbey Mahon,¹ near Timoleague, in the barony of Barryroe, and close to the shore of the bay of Court M'Sherrie; the monks of the Cistercian order founded an abbey here at their own expense; the Lord Barry endowed it with eighteen plowlands, which constitute the parish of Abbey Mahon; but the building was never finished, for the suppression of monasteries taking place, those lands were seized by the crown. The walls of the church are yet standing. This house has been mistaken for that of de Sancto Mauro, alias de Fonte vivo.¹

Abbey Shrewry,² To the west of Skibbereen, in the barony of Carbury. Here are the ruins of a parish church, which is said to have been a religious house, but nothing appears of it in our authors.^m

Ballybeg,³ a small walk from Buttevant, in the barony of Orrery and Kilmore. Philip de Barry founded a priory here for regular canons following the rule of St. Augustin, and dedicated it to St. Thomas, the favourite saint of that age; he endowed it in the year 1229, in remembrance of which, his equestrian statue in brass was erected in the church. David, his grandson, enlarged the revenues belonging to the priory in the year 1235, and was made a Knight, but was killed in the year 1262.ⁿ

David de Cardigan was prior in the reign of King Henry III. and John de Barry in the following reign.^o

The possessions belonging to this house were, in the 16th year of Queen Elizabeth, granted for the term of 21 years to

¹ *Smith's Cork*, vol. 1., p. 253. ^m *Smith's Cork*, vol. 1., p. 281. ⁿ *Lodge*, vol. 1, p. 194, 195. ^o *King*, p. 218.

¹ Abbey Mahon—The ruins of Abbey Mahon are close to the bay of Court Mac Sherry, in the parish of Abbey Mahon, in the barony of Ibane and Barryroe, to which it gives name. It is one mile and a half E. S. E. from Timoleague, in the County of Cork. This parish is situated on the north-west side of Court Mac Sherry bay on the south coast. It formerly constituted part of the parish of Lisle, from which it was separated on the erection of an abbey by some Cistercian monks, which stood close to the shore, and was endowed by Lord Barry with eighteen ploughlands, but was not entirely complete at the general suppression of monasteries when its possessions were seized by the crown and granted to the Boyle family, and are still the property of the Earl of Shannon.

² Abbey Shrewry was situated in the parish of Abbey Shrewry, on the northern bank of the river Ilan, one mile west of Skibbereen, in the eastern division of the barony of West Carbery, in the county of Cork. This parish is situated near the southern coast on the road from Cork to Baltimore, and is intersected by the river Ilan, on the north of which may be seen the ruins of this religious house from which it took its name.

³ Ballybeg—The venerable remains of this monastery, known as the Abbey of St. Thomas, are situated on the river Awbeg, about one mile from Buttevant, in the parish of Ballybeg, in the barony of Orrery and Kilmore, county of Cork.





Marcus Ward & Co

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Mary, XXXV. Henry VIII., the abbot was found seized of his priory with a cemetery and certain buildings on the site, containing one acre, annual value besides reprises, 6s. 8d., also sixty acres of arable land, of the small measure, and forty of pasture, being the demesne lands of the priory, annual value, besides reprises, 40s.; one hundred and twenty acres in the said townland, annual value, besides reprises, 60s.; and the following rectories appropriated to the said prior:—Ballybeg, annual value, besides reprises, £4; Kilkerran, Ardsoyll, and Rathbarry, annual value, besides reprises, 100s.; Ballycloghie and Ballycastell, annual value, besides reprises, £7; Druse-mallyny, in MacWilliam's country, annual value, besides reprises, £6; Carryketwohill, annual value, besides reprises, £6; Castlebeghan, annual value, besides reprises, £6; Kylcarryhyn, annual value, besides reprises, 20s.; Killnemal-laghe, annual value, besides reprises, £8; and Rossaghe, Downeraghill, and Cahirdowgan, annual value, £6; all sterling money. The said lands and rectories lie in the county of Cork.

Inquisition, 5th February, III. James I., finds that, 28th April, XVI. Elizabeth, a grant for a term of years was made to George Boucher, Esq., of this priory and the demesne thereof, with certain lands in the town of Ballybeg; as also the rectories of Ballybeg, Ballikeran, Ardhoile, and Rathbarry, Ballyclogh and Ballycastell, Crustmalyny in MacWilliam's country, Carricketwohill, Castlebechin, Kill . . . Kilnemal-lagh, Rosseghe, Downeragill, and Chairdowgan, in the counties of Cork and Mayo. To hold the same at the annual rent of £41 10s. Irish money.

David de Cardigan was prior in the reign of King Henry III. and John de Barry in the following reign.^o

The possessions belonging to this house were, in the 16th year of Queen Elizabeth, granted for the term of 21 years to George Boucher, Esq., who forfeited the same by non-payment of the rent;^p those lands and tithes were granted in trust to Sir Daniel Norton, for the wife of Sir Thomas Norris, president of Munster, and were found, in the year 1622, to be of the yearly value of £260.^q

Of this abbey there yet remain the east window and the steeple, which is a strong building, and by the holes in the vaulted roof it appears that they had a chime of bells; the traces of the foundation, with an high tower a considerable way to the south-west, prove it to have been a truly magnificent structure.^r

Ballymacadane,^s four miles from the city of Cork, on the

^o *King*, p. 218. ^p *King*, p. 218. ^q *Smith*, vol. I, pp. 323, 324. ^r *Id.*

^s *Ballymacadane*.—"Inquisition 1st June, XXX. Queen Elizabeth, finds that the two carrucates of land called Ballimackedane and Bally Ildy, adjacent to this abbey

high road to Bandon; Cormac M'Carthy, the son of Teige, surnamed Laidir, about the year 1450, founded an abbey here for nuns following the rule of St. Augustin;^a though others say it was founded for friars.^b Part of the walls of the building still remain.^c

"Inquisition 12th January, XXXIII. Elizabeth, finds that this religious foundation, with a carucate of land called Balle-macydane, and half a carucate called Ballelikye, adjoining the said monastery, were of the annual value, besides reprises, of 10s. 9d. Irish money."

"Inquisition 7th March, XXVII. Elizabeth, finds that the abbey of Ballyvaggadan, in Barret's country, containing two carucates of land, was in the possession of Cormac MacDerby, and of the annual value, beside reprises, of 10s. Irish money."

Ballynoe; in the barony of Kilnataloon, and two miles south of Knockmourne; there are large ruins of an ancient building here, said to have been a religious house.^w⁶

Ballyvourney,^x⁸ or the Town of the Beloved; is a small village six miles west of Macroomp, in the barony of Muskerry.

St. Abban, who lived to a very great age, and died A.D. 650, built a nunnery at Burneach, in Muscragiamitin, and presented it to St. Gobnata, who was descended from Conor the Great, monarch of Ireland; her patron day is February 14th;^y the church, which is dedicated to her, is 104 feet in length and 24 in breadth, and the steeple seems nodding to its fall.^z

Bantry,^a⁷ a decayed town on the bay of that name, which

^a Smith, vol. 1, p. 179, and Map. ^b War. Mon. ^c Smith *supr.* ^w Smith, vol. 1, p. 161. ^x Is also called *Husneagh* and *Borneagh*. ^y Act. SS. pp. 315, 622. ^z Smith, vol. 1, p. 193. ^a Was called anciently *Ballygobbin*.

and with their appurtenances belonged thereto, and were of the annual value of 3s. 4d., and that Felemy Mac Owen, and other friars of the Order of St. Francis, were in possession thereof, and that the tithes of the said lands belonged to the rectory of Iniskynie in this county."

⁶ *Ballynoe*.—This is probably represented by the large ruin to be seen a little to the south-east of the village of Ballynoe, supposed to have been the ruins of a religious house founded by Knights Hospitallers, to whom the place anciently belonged. This place is also called Knockmourne.

⁸ *Ballyvourney*.—Of the conventual church of Ballyvourney, some very extensive and interesting ruins still remain. In one of the walls is a head carved in stone which is regarded with much veneration. Near this is a holy well much resorted to on the 11th of February, the festival of St. Gobnata, the patroness, and also on Whit Monday, and near the well is a large stone with a circular basin or font, rudely excavated, the water from which is held sacred.—See "Smith's History of Cork," vol. i., p. 185.

⁷ *Bantry*.—According to the "Annals of the Four Masters," the monastery of Bantry was built by O'Sullivan in the year A.D. 1320. The MS. History of the Franciscan Order in Ireland adds: "The building of the Convent of Bantry, in the diocese of Ross, was begun about the year 1320, and it was reformed by Father David Farly in the year 1432. When persecution arose it was seized on by the English in the year 1508, two of the friars being killed, and the rest obliged to fly for their

gives name to the barony ; Dermot O'Sullivan Beare built a beautiful small monastery on the sea-shore near this town, for conventual Franciscan Friars, in the year 1320, and died in the year 1466.^b It is now wholly demolished.^c

Inquisition 12th January, XXXIII. Queen Elizabeth, finds that this religious foundation, with its appurtenances and a watermill near the monastery, were of the annual value of 12*d*.

Bridgetown,^e on the river Blackwater, in the barony of Fermoy. Alexander, the son of Hugh, founded a priory here, in the reign of King John, which he endowed and dedicated to the Virgin Mary, and supplied it with regular canons from the priory of Newtown, in the county of Meath, and the abbey of St. Thomas in Dublin.^d King Edward I. granted a confirmation of the endowment made by Alexander.^e The family of Roche contributed largely to the possessions of this priory.

In the year 1375, King Edward III. directed his writ to the bishops and commons to elect chosen persons, who were immediately to repair to England, there to treat, consult, and agree with his Majesty and council, as well touching the government of this kingdom, as for the aid and support of the war his Majesty was then engaged in. Thomas, the prior of Bridgetown, was one of the persons appointed on this important business.^f

Opposite the high altar is a ruined tomb of the founder. The priory was pleasantly situated at the very confluence of the rivers Awbeg and Blackwater, which glide through a deep rocky glen opposite to the ruins.^g

Brigowne,^h one mile east of Mitchelstown, in the barony of Clongibbons. St. Abban founded Brighgobban, which was once a considerable place, and called a city.^h There yet

^b *War. Mss.*, vol. 34, *War. Mon.* ^c *Is called in Irish Ballindroghed.* ^d *Monast. Angl.*, vol. 2, p. 1045. ^e *Id.* ^f *Ayloff's Calendar of ancient Charters*, p. 452. ^g *Smith*, vol. 1, p. 349. ^h *Act. S.S.*, p. 627.

lives. Subsequently, Daniel O'Sullivan, Earl of Beerhaven, having driven out the English in the year 1602, partially destroyed it lest it should again become a stronghold of the enemy, promising, at the same time, to rebuild it as soon as possible. This, however, he never was able to accomplish, for he was obliged to fly into Spain, and there met an early death."

^h *Brigowne*.—The following passage from the "Irish Life of Saint Abban," founder of Brighgobban (*Brigowne*), shows that he founded and consecrated several other churches in this district, and that he deposited a copy of the Liturgy of the holy church in each of them ; he had at this time returned from Rome, having founded several churches on the Continent on his homeward journey. The passage is as follows :—

"Aban returned into Erin, bearing the blessing of those multitudes with him. Aban went into Connaught and founded three noble churches there, and he then returned into *Crioch Eachach Coincinn*, in *Crioch Corca Duibhne*, and he blessed (consecrated) Boirnech and he gave it to Gobnaid ; and he blessed Cill Aithfe on Magh Concinn, and he gave it to Fionan ; and Fionan foretold the coming of Aban some years before his birth. He blessed Cul Cullaing and Brigoban, and Cill

remain at Brigowne the walls of a church, built of large blocks of a very fine freestone, brought with much labour from the mountains, and the ruins of a round tower, which we are informed fell about the year 1720. This church is supposed by some to have been erected by St. Finchu; his staff was kept here as an holy relique, and the adjacent country people used to swear upon it.¹ His festival is observed here November 25th.^k

Buttevant,⁹ in the barony of Orrery and Kilmore, was an

¹ *Smith, vol. i, p. 353.* ^k *Calendar, vet.*

Cruimpir, and Cill-na-Marb, and he blessed Cluain Aird Mobecoc, and Cluain Fionnglaise, and he left Becan there, and he left the office of the holy church in every church of them."—"Life of Saint Aban O'C. MS., C.U.I." p. 54.

Regarding the round tower which once adorned this very ancient town, Father Smiddy thus writes:—

"It must be admitted that, in not a few instances, human hands have assisted the elements in obliterating all vestiges of many round towers. This was the case with respect to the Round Tower of Roscarbery, of which not a trace now remains; and also with regard to the round tower which stood near the Church of St. Finbarr, in the city of Cork. In the year 1720, a violent storm threw down the Round Tower of Brigowne, near Mitchelstown, leaving standing of it only a fragment or stump about fifteen feet high from the base. In that state it continued till about fifty years ago, when this fragment was taken down, and the stones used in the erection of a new glebe-house or parsonage in its immediate neighbourhood. The key-stone or lintel over the door, which had on it an inscribed cross, the workmen refused to take away; and that is either buried in the adjoining cemetery, or perhaps, forms there now the footstone of an unknown grave. St. Finneachan, or Finchu, was, at an early period, bishop and abbot of Brigowne. His staff or crozier was kept there for ages as a venerable relic; and, of himself, there is in the ancient Book of Lismore, a curious biography, replete, according to the taste of the age in which it was written, with legends, wonders, and supernatural incidents. Finncu means the *fair hero or warrior*, a name which, probably, he obtained because, as this record of his life states, he had often, even on the battle-field, personally assisted his friends in the cause of right against might. The site of his monastery was called *Bruighe-amhane*, which means the field or farm of the river. Though the round tower and monastery have disappeared, the ruins of the old church are still standing there, and the memory of Finneachan himself lives distinct and undying in the local traditions of the people."—"The Round Towers," &c., page 195).

All Irish scholars will not agree with the learned writer as to his explanation of the name *Brigowne*. Mr. Joyce, in his "Irish Names," &c., page 356, gives a different derivation:—"Bri (he says), signifies a hill or rising ground, the same as the Scotch word *Brac*. Brigowne, a village near Mitchelstown, in Cork, once a celebrated ecclesiastical establishment, where are still to be seen the remains of a very ancient church and round tower, is called in Irish *Bri-gobhunn*, i.e., the hill of the smith. In our present names, this word does not occur very often: it is found simply in the form of *Bree*, in Donegal, Monaghan, and Wexford; while in Tyrone, it takes the name of *Brigh*." Gibson in his "History of Cork," II., 468, gives a still less plausible origin for this name. "The parish may have derived its ancient name from the mountain stream or river *Bregog*, of which Spenser speaks." It seems to me that as St. Abban has been from time immemorial the patron of this place, its name might easily be explained as *Brigh-Abbaun*, i.e., "the hill of St. Abban."

⁹ *Buttevant*.—Inquisition 3rd of St. Hilary, XXXI. Elizabeth, finds that a grant was made to David Barry, Viscount, of this friary, at the annual rent of 36s. 8d. Irish, but that the same was forfeited by non-payment of the rent.

Buttevant is situated in the parish of that name, in the barony of Orrery and

ancient corporation, governed by a mayor and aldermen, but is now gone to decay. David Oge Barry, Lord Buttevant, founded a monastery here in A.D. 1290, for conventual Franciscans, and dedicated it to St. Thomas the martyr.¹ But this foundation must have been earlier than the time here set down; for we find that William Barry, in the year 1273, granted the whole church of Cathirdusgan to the prior of

¹ *King*, p. 136. *War. Mon., Lodge*, vol. 1, p. 196.

Kilmore, in a beautiful and fertile country at the foot of the Ballyhowra mountains, and on the banks of the Awbeg (*i.e.*, little river), about 22 miles N.W. from Cork. Here, too, are the remains of a sumptuous ruin of the ancient abbey of Buttevant, picturesquely situated on the steep bank of the river Awbeg. See an interesting sketch of this historic place in "*Smith's History of Cork*," p. 112, &c.

Buttevant derives its present name from the Norman war-cry of the Barrys—" *Boutez en avant* "—it was in olden times called *Kilnemullagh*, as we learn from the poet Spenser :

"To Buttevant, where spreading forth at large,
It giveth name unto that auncient cittie,
Which Kilnemullah cleped is of old."

In many ancient documents, however, it is also called *Bothaun*, and in Latin, *Bothonia*. The "*Annals of the Four Masters*" fix, with accuracy, the foundation of the monastery for the Friars Minors here : "A.D. 1251. A monastery was erected at Kilnamullagh, in the diocese of Cork, by the Barry; and it was afterwards selected as the burying place of the Barrys." Though Buttevant has now dwindled to a village, it was formerly a walled and corporate town; and to judge from its ruins, must have been of considerable importance. The Barrys ruled here with regal splendour, and almost with royal power. Such a centre was it become of piety, that Smith writes : "This whole town formerly seems to have been an assemblage of churches and religious houses" (*History of Cork*, i., 315), and it merited from Borlase the eulogy, that it was "an old nest of abbots and friars." Ward, in his "*MS. History*," gives the following account of the Franciscan Convent of Buttevant : "It was built in 1251, and was placed under the care of the Superior of Cork in 1260. In the reign of Queen Elizabeth the friars were several times driven away from it, and some of them were arrested and thrown into prison. All the buildings, with the exception of the church, were ruined, and that was preserved on account of the tombs of the nobility there buried, but all the images were broken. Still some of the friars continued to reside there, partly in the conventual buildings or their ruins, and partly in the neighbourhood."

Wadding also writes regarding this place :—"Buttefania, or Buttevania : by Pisanus it is corruptly called Bachonia, and by Rodolphus, Bathonia. The town was formerly large and frequented, now it is reduced and poor. Two illustrious families, the Barrys and Lombards, had their residence there. Some say that the convent was erected by the Barrys, others by the Prendergasts : but I think it was by the Barrys, whose magnificent tomb was erected in the middle of the choir, and whose whole family always evinced their piety towards our Order. In the church are many sepulchres of nobles. It is wonderful with what care the friars have repaired some of the ruins of this convent." In the crypt is an immense collection of bones and skulls, which are popularly supposed to be the remains of those who fell in the sanguinary battle of Knockninos on the 13th of November, 1647. Among those who were slain on this occasion was the famous MacAlistair MacDonnell, surnamed Colkitto. It is said, however, that a great portion of these human bones were brought to this church from the ancient abbey of Ballybeg, about half a mile distant, by a farmer who got possession of the abbey-land and graveyard, and who was justly solicitous to deposit such remains in consecrated

Buttevant.^m Some are of opinion that this house owed its origin to one of the family of Prendergast, but the monument of the Barrys being in the centre of the choir, confirms to them the honour of this foundation.ⁿ

A.D. 1306. David was prior.^o

1311. John FitzRichard was prior.^p

1318. Thomas was prior.^q

1330. William Ketcbe was warden.^r

1342. John Fitz-Richard, the prior, was indicted, with some of his brethren, for assaulting John Reynolds in the city of Dublin, and imprisoning the said Reynolds; the Sheriff was ordered to take Fitz-Richard into custody to answer the said offence; in the same term, Reynolds sued the said prior for a debt of 100 shillings, for which he was also attached.^s

About the middle of the last century the following inscription was visible on an ancient stone in the wall of the chapter house :—

“Philippe de la Chapelle gist ici Dieu de s' aime ay mercy.”^t The walls of the choir and nave, with several other buildings, including the steeple, which is an high square tower, erected on a fine Gothic arch, are yet entire; to the south is the chapel of the Virgin Mary; which, with the monastery, forms a picturesque ruin. On the north side of the monastery stands a ruined tower called Cullin, said to have been erected by one of the Earls of Desmond, who retired thither.^u There were some fine paintings in fresco on the walls of this monastery, and a few of their remains are still visible.^w

This house was repaired by the Roman Catholics in the year 1604.^x

Nunnery.—Near the monastery stands another ruin, which is said to have been a nunnery, under the invocation of St. Owen, or St. John the Baptist;^y but we can find no account whatsoever either of its foundation or order.

^m *King*, p. 136. ⁿ *Wadding*, vol. 5, p. 10. ^o *King*, p. 315. ^p *Id.* p. 136. ^q *Id.* p. 137. ^r *Id.* p. 316. ^s *Id.* p. 136. ^t *War. Mss.*, vol. 34, p. 159. ^u *Smith*, vol. 1, pp. 320, 321. ^w *O'Halloran*, *Int.*, p. 119. ^x *Cox*, vol. 2, p. 10. ^y *Smith*, vol. 1, p. 321.

ground. In the south gable of the transept is a slab with the inscription :—“Pray for the souls of Maurice Fitzgerald, Esq., of Castleishen, of the house of Desmond, who died the 16th day of September, in the year 1726, and Dame Helena Butler, his wife, of the house of Ormond, who died in the year 1721, whose bodies are deposited in this vault along with their ancestors, until the resurrection of the dead, with Christ our Lord.” To the south-west of the friary, and about thirty yards from it, stands a square tower, which is described by Smith as being called Cullin, and as having been built by an earl of Desmond. It is at present traditionally known as “Caislane Caoimhin,” and appears to have originally formed part of the conventual buildings. It is now built into and connected with the Catholic parish church, which is deservedly reckoned among the handsomest parochial structures in the south of Ireland.

*Cape Clear Island*¹⁰ is the most southern part of Ireland and contains twelve ploughlands; on the north-west point stands a castle built on a rock in the sea, and called Dunanore; to the east of which is the cove of Tra Kieran, or St. Kieran's strand, where we find a pillar of stone, with a cross rudely cut towards the top, supposed to have been the work of that Saint; this stone is held in great veneration by an incredible number of pilgrims who assemble round it every 5th of March, on which day his festival is celebrated; a church in ruins under the invocation of St. Kieran adjoins this pillar.^a

St. Comgall, a disciple of St. Finbarr, was abbot of Inisdoimhle,^b and we meet with a St. Killian, who was abbot here.^c

820, 823, and 851. This island suffered from many devastations.^{cc}

953. Died the abbot Dunlang, son of O'Dunagan.^d

960. The island was again despoiled.^{dd}

Carigiliky; In the parish of Miros in West Carbery. Here are the foundations of some extensive ruins, with a large cemetery; this probably was the site of the abbey of Maure or of the Clear Spring, which was founded A.D. 1172, by Dermot M'Cormac M'Carthy, King of Desmond, who supplied it with Cistercian Monks from the abbey of Baltinglass;^e some writers place this foundation three years earlier.^f

A.D. 1252. Patrick was abbot.^g

1291. The abbot sued Dovenald O'Maythan for a messuage and four carucates of land in Ardocherys.^h

1519. The abbot John Imurily was made bishop of Ross in this year.ⁱ

5th December, 30th Queen Elizabeth, this abbey with its appurtenances in the towns of Maure, Leshinau, Curraghenin, Lehenaugh, le Graunge, le Garnans, le Curragh, Ardgehan,

^a Was called anciently *Inisdaimhle* and *Inis Uladh*, that is, *Insula Ulidiorum*. *Act. SS.* p. 629; and in the Ecclesiastical books, we find it under the name of *Insula Sanctae Clarae*. ^b Smith, vol. 1. p. 286. ^c *Act. SS.* p. 597. ^d *Id.* p. 330. ^e *Tr. Th.* p. 633. ^f *Ann. Four Masters.* ^g *Tr. Th.* p. 633. ^h *War. mon. Pembridge.* ⁱ *Canobia Cistert.* ^j *King, p. 396.* ^k *Id.* ^l *Id.*

¹⁰ *Cape Clear Island*.—Archdall identifies Cape Clear Island and Inisdoimhle, and in this he may be right. Colgan, however, who is referred to in proof, expressly states that Inisdoimhle, also called Inis-Uladh "ex eo quod sancti de Ultonia eam incoluerant," was situated in the river Suir on the confines of the Deisi and Hy-Kinselagh "jacetque in confinibus Desiorum et Hi-Kenselach, in Surio flumine" (*Acta SS.* pages 629, 630). The Martyrology of Donegal corroborates this opinion of Colgan. At 1st December (page 325), it states that Inis-Doimhli was called Inis-Uladh, "because the Ulstermen inhabited it," and at 4th July, it describes the situation of the island as "between Ui-Ceinnselagh (county of Wexford) and the Deisi (Waterford)." This description would make it probable that Inisdoimhle was the ancient name of the island in the expansion of the Suir, near Waterford, now called "Little Island."

Lyffearrey, Cregan, Aneghepheyne, Lahernemannagh, Manister, Nestrohuirie, and the rectories of Maure and Lyslie, or elsewhere, in this county and belonging to the monastery of Carigiliky, was granted for ever to Nicholas Walshe, at the annual rent of £28 6s. 6d.¹¹

Castle Cor; In the barony of Duhallow and two miles north of Lohhort. It appears from a plea roll, 30th King Edward I., that there was an abbey at Castle Corith;^k but we have no other account of it.

*Castle Lyons;*¹¹ A well-built market town, twelve miles from Cork, in the barony of Barrymore:—

Gray Friars; John de Barry founded this monastery in the year 1307,^m but good authority has given this house to the Black Dominican Friars, and says that it was dedicated to the Virgin Mary.ⁿ A considerable part of this building still remains, particularly the choir, nave, and steeple of the church. The possessions belonging to this monastery came into the hands of the first Earl of Cork, who bequeathed the rents and profits arising therefrom to his daughter, the Countess of Barrymore, to buy her gloves and pins.^o

White Friars; ——— de Barry founded a monastery here for Carmelites or Whitefriars.^p

*Cloggagh;*¹² An inquisition of the 17th of King James I. finds the possessions of the little abbey of Cloggagh in this county.^q We have no other knowledge of this abbey.

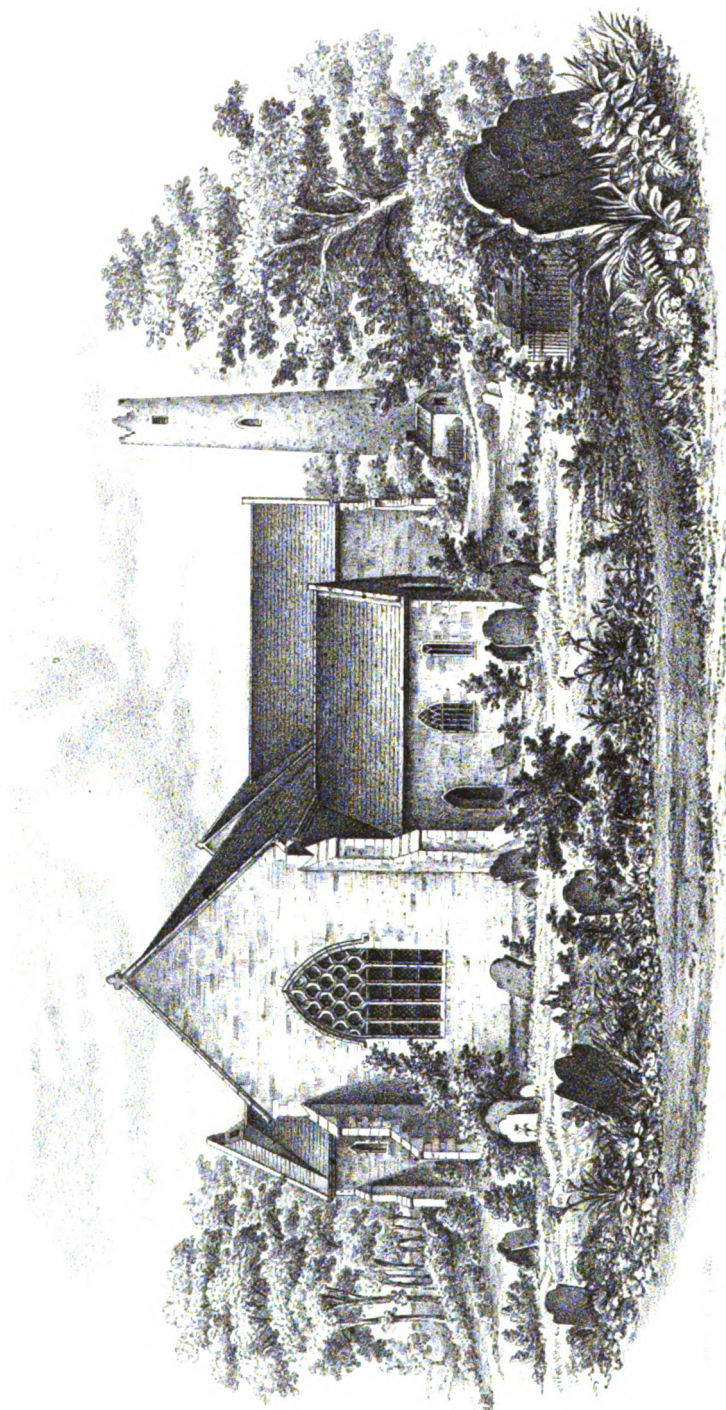
Inquisition 12th January, XXXIII. Elizabeth, finds that this religious house, situated near Timoleague on the east, was possessed of half a carucate of land, annual value, 6s. 8d., Irish money.

Clonmene; Lies on the south side of the Blackwater, in the barony of Duhallow.

¹¹ *Aud. Gen.* ^k *King*, p. 133. ¹ Called anciently *Castle Lehan*. ^m *War. mon.* ⁿ *Burke*, pp. 291, 292. ^o *Smith*, vol. 1, p. 164. ^p *Burke ut supr.* ^q *King*, p. 137.

¹² *Castle Lyons*, or *Castle Lehan*, is beautifully situated in a rich fruitful soil, a short way from the river Bride. In this place John De Barry founded a monastery of Conventual Franciscans, anno 1307. Upon the dissolution, it was granted to the Earl of Cork, who assigned it to his son-in-law David, the first Earl of Barrymore, or rather, to his daughter; for, in his will, he says:—"he bequeathes the rents and profits of his house to his daughter Barrymore to buy her gloves and pins." A considerable part of this abbey still remains, particularly the choir, nave, and steeple of the church, which are still standing connected with the parish church.

¹³ *Cloggagh*.—Inquisition 5th January, XVII. James, finds that all the titles of the said half carucate of land did belong to the abbey; that the fishery of the pool of Cloggach, lying between Cloggach and Kilmoaloda, and adjoining the said lands, did belong to the abbey; that the said abbey, tithes, &c., were concealed by Dermot MacCarthy, formerly Vicar of Kilmoaloda, and that on his death, John, his son, claimed the same as his lawful inheritance, and sold the same to Dermot O'Drea, parson of Kilmoaloda."—"Ordnance Survey Papers," R.I.A., vol. iv., p. 31.



"Antlesia Cathedralis Banch Colmani Alonensis et Cloyne Rotunda."
"CATHEDRAL CHURCH OF ST. COLMAN, CLOYNE, AND ROUND TOWER."

A Monastery for friars following the rule of St. Augustin, was founded here by O'Callaghan.*

Cloyne,^{s 13} In the barony of Imokilly, a poor village, yet is a bishop's see; with a good cathedral.

* *Smith*, vol. 2, p. 302. * *Called by the Irish writers Cluainumha.*

¹³ *Cloyne*.—The account given by Archdall of this ancient and venerable see is meagre in the extreme. The see of Cloyne was founded by St. Colman Mac Lenin, who was closely allied by blood with the reigning family of Munster. His genealogy in the Book of Lecan traces back his family to Mogha Nuadhat; but the Martyrology of Donegal leaves us in uncertainty as to whether he was descended from that Prince, or from another distinguished chieftain named Lughaidh Lagha. In his early years he was famed for his rare poetic talents, and was honoured with the title of Royal Bard of Munster. In after times he dedicated his minstrelsy to religion, and composed several poems on sacred subjects—a fragment of one of these, being an elegant metrical Life of St. Senanus—was known to Colgan, who describes it as “*stylo vetusto et pereleganti patrio sermone conscriptum*.” (*Acta SS.*, page 339). In the Book of Lismore, there is another short poem in Irish, composed by St. Colman, in praise of St. Brendan. It thus begins:—

“Brendan, flame of victorious lightning;
He smote the chafer, he ploughed the waves
Westward to the populous assemblative place—
The fair-sided Land of Promise.”

At the request of St. Ita, St. Brendan, on a certain occasion, went forward to meet the youthful Colman, and admonished him to enter on a life of penance, saying “God has called thee to salvation, and thou shalt be as an innocent dove in the sight of God.” Colman, throughout the remainder of his life, was docile to the inspirations of grace, and became illustrious among the saints of Ireland by his learning and virtues. Towards the close of his earthly pilgrimage, hearing of the fame of the school of Lough Eirce, he wished, though himself a master in the paths of perfection, to visit that monastery, and to enrol his name among the disciples of St. Finbarr. Our annalists do not mark with precision the year in which St. Colman founded the Monastery of Cloyne. It was certainly not before the year 550, for it is recorded that, at the inauguration of Aodh Caomh, King of Cashel, about that time, our saint took part as the royal minstrel of Munster. There seems, however, no ground for doubting the accuracy of the statement made by O'Halloran in his History of Ireland (vol. 3rd, page 76) on the authority of the Psalter of Cashel, that Eochaidh, Monarch of Ireland in the year 560, founded the Church of Cloyne for St. Colman.

According to the *Annals of the Four Masters*, St. Colman died in the year 600 (*i.e.*, 601 of our present computation), and the 24th of November is the day on which his festival is marked in all the ancient calendars, and on which it is still observed in the Diocese of Cloyne. Our patron of Cloyne must not be confounded with another St. Colman, who was honoured on the same day: both these saints are thus commemorated by St. Ængus in his *Feliré*, at the 24th November:—

“With Cianan of Daimliac,
A beautiful ear of our wheat,
Mac Lenine the most excellent,
With Colman of Dubh-chuillenn.”

The Martyrology of Donegal preserves the following quatrain, from the ancient poem *Naemhsheanchus*, on the Saints of Ireland:—

“Colman, son of Lenin, the full,
And Mothemneog, son of Cerban,
Were of the race of two brothers—
Oilioll Oluim, and Lughaidh.”

A.D. 707. An abbey was founded here.[†]

978. It was plundered by the people of Ossory.[‡]

1089. Dermot, the son of Toirdhealbhach O'Brien, plundered this place.[¶]

[†] *Conry's MS.* [‡] *Annal. Inisfal.* [¶] *Id.*

The old Latin Life of St. Brendan passes the following eulogy on St. Colman : "This Colman, the son of Lenin, was for learning and a holy life chief among the saints. He founded the Church of Cloyne, which is at this day a cathedral, and famous throughout the province of Munster."

Cloyne was situated in the territory of Ui-Lethain, and in that sub-division which was called Ui-Mocaille, a name that is still retained in the barony of Imokilly. It is distant nineteen miles from Cork, and "is seated in the heart of a rich and highly cultivated country, being embosomed in gently rising hills: it does credit to the choice of the ancient fathers who here took up their abode in very remote times."—*Brash*, "Journal of Kilkenny Arch. Soc." (New Series ii. 253).

To distinguish this see from other churches of the same name—of which there were several scattered throughout Ireland—it was sometimes called by the name *Cluain-mor*, i.e., "The great Cloyne," but more generally *Cluain-uamha*, that is, "Cloyne of the caves." There are some very deep and interesting caves close by the old cathedral: it is probable St. Colman, or some of his religious, lived in them in olden times; and it is the popular tradition that many of the clergy and people found a safe retreat there when the country was ravaged by the Danes. The Protestant Bishop Bennett thus writes of the caves in 1813: "The town of Cloyne is situated on a small limestone eminence, gently rising in the midst of the valley, through which I suppose Cork Harbour to have once communicated with the sea, and this eminence, therefore, was once an island surrounded with water. . . . On this spot St. Colman, before the year 600, is supposed to have founded his church, and the security of it must have received no small addition from the circumstance of a cave, which is on the most elevated part of it, extending in various branches underground to a great distance. . . . The cave is now in the field called the Rock-meadow, forming part of the bishop's demesne, a little east of his garden wall, and they having been long neglected, and the drains from it choked up, it is generally full of water in winter, yet there is a large arched passage, running some hundred yards, leading to another mouth in the shrubbery north of it. A third, but smaller opening, is also visible in the high ground above the pond; a fourth, near the road to the commons; and these, or similar entrances, gave the name to the whole of this land of the field of the caverns." Elsewhere he writes: "The rock-shrubbery ends at the mouth of a cave of unknown length and depth, which branches to a great distance under the earth, and is sanctified by a thousand wild traditions." *Brash* further informs us, that "it is generally believed that the caves at Cloyne, and the great stalactitical caves at Carrig-a-Crump, about two miles distant, are connected, which is not improbable. The latter caves have never been thoroughly explored, though penetrated to a distance of one mile."

Speaking of the Cathedral, Dr. Bennett writes—"It is a respectable building, with a handsome nave and transept, and a small choir. By the style of the building I should suppose it not older than 1250. . . . In the eastern part of the churchyard, which is large and well planted, still remain the ruins of a small stone edifice, standing east and west, thirty feet long, and nineteen in breadth, known by the name of St. Colman's Chapel, and, probably, one of those oratories or early churches still to be seen at Killaloe, or St. Donat's, treated of by Ledwich in his 'Antiquities.'" Elsewhere the same writer adds: "In 1706 the Chapter passed an order to pull down the battlements of the church, as being too heavy for the side walls, thus depriving the cathedral of its ancient respectable appearance, and making it look, as much as they could, like a barn." An old MS. in the British Museum, which is believed to have belonged to Sir James Ware (*Clarendon Collection*, 4,796), contains a curious account of the graveyard of Cloyne: "The best bloods of Ireland," it says, "have chosen Cloyne for their place of burial, because its founder, being a holy bishop, had such power with God, that what souls had dwelt in the bodies buried under *that* dust would never be adjudged

1159. O'Dubery, abbot of Cluanavama, died this year ; in the annals of Inisfall, he is called bishop Dubrein.*

* *Annal. Inisfal.*

to damnation." To corroborate this statement, we may mention that St. Cormac mac Cullenan, king and bishop of Cashel, directed in his will, as Keating informs us, that his body should be interred at Cluain-Uamha, because it was the burial-place of Colman mac Lenan ; if that could not be accomplished, he was to be buried at Disert Diarmada.

Nearly opposite the west end of the Cathedral, at a distance of thirty yards, stands the beautiful round tower of Cloyne. Its present height is a little more than a hundred feet ; its diameter at the doorway is nine feet two inches, with a thickness of wall of three feet eight inches. At the upper floor the diameter of the tower is seven feet two inches, with a thickness of wall of two feet nine inches. The tower is divided internally into storeys by seven offsets taken from the thickness of the wall ; so that, drawn in section, the internal line of wall would show a zig-zag outline. The tower was originally crowned by the usual conical stone roof, which is stated to have been destroyed by lightning on the night of the 10th of January, 1749. Bennet gives the following description of this storm :— "A storm of lightning, with thunder, on the night of January 10th, 1749, passed through the country in a line from west to east, and, after killing some cows in a field south of Cork, struck the round tower of Cloyne. It first rent the vaulted arch at the top, threw down the great bell, together with three galleries, and descending perpendicularly to the lowest floor, forced its way, with a violent explosion, through one side of the tower, and drove some of the storeys, which were admirably well jointed, through the roof of a neighbouring stable. The door, though secured by a strong iron lock, was thrown to the distance of sixty yards, and quite shattered to pieces. A few pigeons that used to roost on the top of the steeple were scorched to death, not a feather of them being left unsinged. With the same bad taste which distinguishes all the works of our modern architecture, the vaulted stone roof of the tower was never repaired, but the height was lowered more than six feet, and a *vile battlement*, in imitation of the worst English churches, substituted in its stead." Wilkinson, treating of the "Ancient Architecture of Ireland," p. 71, states that "the material of this tower is reddish-coloured sandstone of the country, in good preservation ; much of it is very carefully worked to the curvature of the tower with a chisel-pointed hammer ; the masonry of the doorway is put together in a laboured manner, and finely chiselled, each stone being apparently worked as it was required ; the stones are flat-bedded and of considerable size ;" and, subsequently, he adds, "that the masonry of the doorway is so carefully put together, that a file alone would produce such careful work in the present day."

In a paper read twelve years ago before the Kilkenny Archæological Society (*New Series*, ii., 265), we find it stated that "the round tower at Cloyne is locally known by the Irish-speaking people as *Giol-cach* ; and the same term is locally applied at Ardmore, at Kineth, and at Ratto, in Kerry." Within the past few days this statement has been confirmed and further illustrated by the Rev. Richard Smiddy, in his interesting work on the "Druids, &c., of Ireland." At page 199 he writes : "The universal popular name of the round tower in Munster, Connaught, and the other Irish-speaking parts of Ireland, is *cuilceach* or *culcetheach* : this name is formed from *cuilc*, 'a reed,' and *theach*, 'a house,' that is the *reed-house*, or *reed-shaped structure*. Thus, the people have always said, with constant, unerring accuracy, when speaking of these structures, *cuilceach Cluina*, 'the round tower of Cloyne ;' *cuilceach Colmain*, 'the round tower of St. Colman ;' *cuilceach Daoglain*, 'the round tower of St. Declan,' at Ardmore, and so on." To explain the origin of the name, he further adds : "There is growing in the bogs and rivers of Ireland a large kind of *cuilc*, or reed, with a conical head, which, in form and shape, resembles the lines of the round tower, and which, I am sure, was originally taken as the model for it." The writer in the transactions of the Kilkenny Archæological Society, already referred to, also states : "I was never more struck with the poetic applicability of this term to our round towers than at

Charles Smith, in his history of the county of Cork, says that St. Ite founded a nunnery here, a little west of the

Ratto, in Kerry, when I stood on the ancient causeway opposite the tower, and heard the same name applied to the tall, slender, symmetrical pillar, with its perfect conical spire, as to the tall, graceful reeds, with their spiral feathered caps, which lined the banks of the Brick, and of the canal which runs up nearly to the base of the tower" (p. 265).

In the "Book of Rights," page 87, Cluain-uamha is mentioned as one of the royal residences of the Kings of Cashel, and subsequently is added :—

"Of the right of Cashel in its power
Are Bruree and the great Muilthead ;
Seanchua the beautiful, Ros-raeda the bright :
And to it belongs the noble fort of Cluain-uamha."

The following facts, omitted by Archdall, have been gleaned from our Ancient Annals and the "Wars of the Danes" :—

A.D. 821. Cucaech, abbot of Cluain-uamha, died.

A.D. 822. A party of marauders plundered Cork, Inis-Temhni, Begery Island in Wexford harbour, Cloyne, and Rosmaelain. The barren rock, called *Scelig Michil*, i.e., St. Michael's Rock, the abode of a solitary named Edgall, was also invaded by them, and, as they found nothing else to take, they carried him off into captivity, in which he died in the following year. Keating says the invaders, on this occasion, were White Lochlann, that is, Norwegians.

A.D. 835. Between the years 824 and 835 the greater part of the churches of Erin were plundered by the Danes. The monasteries and churches were the reputed repositories of wealth, as they were the centres of civilization throughout our island. They thus became the chief aim of the plunderers, and even at this early date the marauders made their way to the ecclesiastical establishments in some of the most remote parts of the country. The long list of the places plundered by them on this occasion ends with the names "Cell-Uasaille, now Killossy, or Killashee, near Naas, county Kildare ; Glendalough, county Wicklow ; Cluain-Uamha, county Cork ; and Mungaire, now Mungret, county Limerick."

A.D. 857. Maelcobha Ua Faelain, abbot of Cluain-Uamha, died. Lynch's MS. gives us in this year the additional entry :—"Robertachus bonus episcopus de Cluain-Uamha obiit."

A.D. 884. Reachtaidh, learned Bishop of Cluain-Uamha, died.

A.D. 888. Cluain-Uamha was again plundered by the Danes, and Fergal, son of Finachta, its bishop and abbot, and Uanan, son of Cerin, its sub-abbot, were killed.

A.D. 1056. Daighre O'Dubatan, anchorite of Cloyne, died at Glendaloch.

A.D. 1071. A fleet with Dermot O'Brien sailed round Ireland : he devastated Cluain-Uamha, and took away the relics of St. Finbarr from Cill-na-clerich.

A.D. 1075. O'Carrair, archbishop of Cluain-Uamha, quievit in Christo.

A.D. 1094. O'Molvain, Bishop of Cluain-Uamha, died.

A.D. 1099. Uamnachan Ua-Mictire, comharb of Colman, son of Lenin, died.

A.D. 1137. Cluain-Uamha and Ardagh of Bishop Mel were burned, both houses and churches.

A.D. 1149. Nehemiah O'Moriertach, bishop, died. He flourished in 1140, as we learn from St. Bernard in *Vita S. Malachiae*, who gives him the title "Episcopus Cluan-vaniae," which, in some of the printed texts, is corrupted into "Duen-vaniae." Bishop Nehemiah is described by an old writer in "Tyndal's Vision" as "a plain and modest man, excelling in wisdom and chastity."

A.D. 1159. O'Duberg, also called O'Dubrein, abbot of Cluain-Uamha, died.

A.D. 1162. Diarmid Ua-Laighnen, lector of Cluain-Uamha, was killed. He is called by Lynch "Dermicus O'Leighnin, archidiaconus Cluanensis et Momoniae, Doctor."

A.D. 1167. Ua-Flannain, bishop of Cluain-Uamha, died.

A.D. 1192. Matthew O'Mongach, bishop of Cloyne, died. He was Legate of

present See house; but he certainly mistakes, for that abbey was at Cluainchreuil, which is in the county of Limerick.

the Holy See for Ireland at the time of the English invasion, and was succeeded in his Legatine authority by the celebrated Matthew O'Heney, archbishop of Cashel.

The subsequent history of the See till the Reformation era may be seen in *Ware*. Much additional light is thrown on this period by the Pipe Roll of Cloyne, published in Cork, in 1859, by Richard Caulfield, Esq. In the Preface the learned editor gives the following description of the contents of this valuable fragment of our Diocesan literature:—

"This roll is said by Ware to have been begun in the year 1364, in the time of John Swaffham, a Carmelite Friar and Doctor of Divinity, who was then Bishop of Cloyne, and so its earlier dates seem to show; but after a while, many documents much older than the time of that bishop, were included. It consists of a series of entries, being copies and abridgments of findings of juries, and acts and deeds relating to, or affecting the temporalities of the See of Cloyne, and was probably an imitation of an English practice long established. The bishop in those times was a great feudal lord, holding lands and seignories in the same manner as lay barons, and sitting in the Parliament or great council, in right of his territorial possessions. In England, such baronies, whether lay or ecclesiastical, originally consisted of lands held in capite, that is, immediately from the king, without any intermediate lord; but many of those held by laymen, becoming reduced by alienation or subdivisions, the Crown adopted an arbitrary practice of summoning whom they pleased, and this gradually ripened into law. But in the case of bishops and pæral abbots, the ground of the right to sit as Barons of Parliament, seemed to have continued as it originally stood, except in so far as it has been affected by special legislation. In Ireland, a tenure in capite was never essential to a lay barony; and probably the bishops and abbots themselves were, in general, undertenants. It appears from some documents near the end of the roll, that the bishops of Cloyne held large estates as feudatories of the Barry and Roche families.

"The time when lawlessness began to prevail in the county of Cork is rather distinctly vindicated by the nature of some of the entries of the roll. At first all transactions between the bishops and their feudal and other tenants, proceeded regularly according to the English Law, without disturbance from any aggressor. At last, in 1402, appears a deed, by which Lord Barry formally agrees with the Bishop of Cloyne, to impose no legal burthens or exactions on him or his tenants. Immediately after, others make a like agreement with the Bishop, whose sacred character, of course, formed his sole claim to exemption from the ill-treatment which others were obliged to submit to. In the same year Maurice Roche, Lord of Fermoy, binds himself in like manner to the Bishop and Ecclesiastics, and in case of infraction, agrees to submit to excommunication without any legal process. In the third year of Henry IV. appears a document, by which the Earl of Ormond—as Lord of half the Barony of Inchiquin, and farmer of the other half—takes the Bishop of Cloyne and his goods and property into his special protection. By another document, about the same time, the King interferes for the protection of the Bishop. Then follows another document, on the same subject, closing the series. Here the roll was discontinued, probably in consequence of the utter impossibility of stemming the tide of outrage, or enforcing any longer the rights of the see according to law. It appears from the roll that villeinage, of which so little trace can be found elsewhere in Irish documents, was anciently quite prevalent, and it further appears, that men of Irish race, living on the Bishop's estates, were destitute of any rights in their own labour, being seemingly in a similar condition with that class in England, who were called villeins in gross. In the year 1348 there occurs, as the reader may see, a finding of a jury, that John, who was called Lowis, is mere Irish, and of the race (progenie) O'Karny, and that all his goods, lands, and tenements, are the property of the Lord Bishop of Cloyne, because all of the race of O'Karny, are Irishmen, of the Church of St. Colman, and born in servitude: yet it appears in the same finding, that this John Lowis hath thirteen tenanted houses, and some land."

Cluain,¹⁴ Between the mountains Crot and Marige. St. Sedna, a disciple of St. Senan of Iniscathy, governed a church erected in this place; but he was buried at Kinsale.⁷

This place and the following are now unknown.

Cluainfinglass; An abbey was founded here by St. Abban, A.D. 650.⁸

Cork,⁹ Is the second city in Ireland, and increasing every

⁷ Act. SS. p. 573. ⁸ Id. p. 615. ⁹ Was called by the ancient Irish *Corcach*, or *Corcachbascoin*, that is, a marshy place; the harbour they called *Bealaghconliach*. Act. SS. p. 494.

¹⁴ *Cluain*.—This is probably the place referred to in the following passage of the Irish life of St. Findbarr:—

“After St. Barra had built the church of Achadh Duirbhchon, near Cuas Barra, he crossed the Abhan Mor to Cill-Cluana, and he built a church there, and remained there for some time, till two pupils of St. Ruadan of Lothra, *i.e.*, Cormac and Baoithin came to him, and soon after Ruadan himself came to him there. After this, Ruadan's pupils came to ask him for a place for themselves, and Ruadan said to them: ‘Go forth to where the tongues of your bells will sound, and it is in that place your resurrection will be on the last day, and remain in that place.’ They then went forth till they reached Cill Cluana (the Church of Cluain), where Barra was, and the bells sounded there, and the clerics became very much disheartened, as they did not expect to get this church or place. Barra saw this, and said to them: ‘Be not disheartened,’ said he, ‘for I will give up this church, and all the wealth and property that belong to it, to God and to you;’ and so Barra gave his church to them, and the above-named clerics remained in that church. And Barra built twelve churches more after this before he came to Cork, and gave them all in charity and love of God. And he was then led by the angel to where Cork is to-day, where he settled down in the seat of his resurrection.”—*O'Curry, MS. C. U. I.*

¹⁵ *Cork*.—The site of the present city of Cork was, in the beginning of the sixth century, a low, marshy tract, through the centre of which flowed the waters of the Lee. When this river overflowed its banks the whole country presented the appearance of an immense lake, which was called in those early times Lough Eirce.

It was at the source of the river Lee, near Lough Allua, that St. Finbarr erected his first cell; and to the present day that district, now situated in the parish of Inchigeelagh, recalls his memory in the classic name of “*Gougane Barra*,” which means “the lonely retreat of St. Finbarr.” Thence, however, he soon removed to the banks of Lough Eirce, and erected there his chief school and monastery, which became so illustrious for its learning and sanctity, that innumerable students and pilgrims flocked to it from every part of our island. “Here in this solitude the saint laid the foundation of his monastic establishment: it grew rapidly, became a crowded city, a school for learning, a college for religion, a receptacle for holy men, a sanctuary for the oppressed, an asylum for the poor, an hospital for the sick.”—(*Hall's Ireland*, ii., 214.)

From the peculiarity of the site chosen for the monastery, the city received its name of *Corcach Bascain*, or simply *Corcach*, that is, ‘a marsh.’

Colgan has given a short account of this famous school, and preserved the names of some of the most illustrious saints who flourished there:—“After these things, St. Barra came to a place which in the Irish language is called Loch-Erce, near which he constructed a monastery, to which, as to the abode of wisdom, and sanctuary of all Christian virtues, disciples flowed in crowds from every quarter in so great numbers, through zeal of holiness, that, from the multitude of the monks and cells, it changed that desert, as it were, into a large city: for from that school which he instituted there, numerous men came, remarkable for holiness of life and the praise of learning, amongst whom were conspicuous St. Eulangius or Eulogius, the instructor of St. Barra himself, St. Colman, of Dore Dhunchon, St. Bathinus, St. Nesson, St. Garbhan, son of Findbarr, St. Talmach, St. Finchad of Ross-aillithir, St. Lucerus, St. Cumanus, St. Lochinus of Achadh-airaird, St. Carinus,

day in commerce and wealth ; it is a bishop's see and a corporate town, sending two burgesses to parliament.

St. Barr, Barroc, or Finbar, but by his parents named Lochan, was of the race of the Ibrunratha ; he flourished about the

St. Fintanus of Ros-coerach, St. Euhel de Roscoerach, St. Trellanus of Druim-draighniche, St. Coelchuo, St. Mogenna, St. Modimochus, St. Sanctanus, and St. Lugerius, son of Columb. All these, and many others that came from that very celebrated school, by the merits of holiness and virtue, constructed cells in different places, and consecrated themselves and all these to St. Barra, their father and master, and his successors."—(*Acta Sanctorum*, p. 607.)

The name of St. Findbarr holds a prominent place in the early history of the Irish Church. St. Cuimin of Connor, in his poem on the characteristic virtues of our saints, writes:—

"Fin-Barr, the torch of wisdom, loved
Humility towards all men ;
He never saw in pressing distress
Any one whom he would not relieve."

In the ancient list of Irish saints, which illustrates their lives by comparison with the saints of other nations, St. Finbarr, who is styled "Bishop of Munster and Connaught," is placed in parallel with St. Augustine, the apostle of England.—(*Liber Hymnorum*, I.A.S., p. 70.)

The martyrology of Donegal marks St. Bairre's festival on the 25th of September. The martyrology of Tallaght on that day gives the feast of *Barrind Corcaige*, but adds, on the 26th of September *vel hic, Barrind Corcaighe*. In the famous Catalogue of the Three Orders of Irish Saints, published by Fleming and Usher, the name of *S. Barrindeus* appears among the saints of the second order. Marianus O'Gorman, in his metrical martyrology, prays :

"May the noble Bairre from Corcach
Be before me to the great land,
For he is blooming-sweet to the poor."

St. Ængus, in his *Feliré*, also commemorates, on the 25th of September—

"The solemnity of the beloved man,
The festival of Bairre from Corcach."

And the note is added in the *Leabhar Breac*:—"This is the festival of Bairre from Corcach: he was of the race of Brian, son of Eochaidh Muidhmhedhoinn, and it is in Achadh Cill-Clochair, or Drochait, in Aird-Uladh on this day with Bairre." There is evidently an omission in this note, which is thus supplied in the Roman MS. of the *Feliré*:—"Of the race of Brian Mac Eochaidh M. was Bairre of Corcach, and it is in Achadh Cill-Clochair, or at Drochait in Aird-Uladh, that his festival is kept ; or it is the feast of Iomchadh that is kept in Cill-Clochair at Ard-Uladh on this day with Bairre."

Two ancient Latin lives of St. Finbarr were published by Mr. Caulfield in 1864. In the Irish life preserved in the Brussels MSS. the virtues of the saint are thus compendiated:—"His humility, his piety, his charity, his abstinence, his prayers by day and by night, won him great privileges: for he was godlike and pure of heart and mind, like Abraham ; mild and well-doing, like Moyses ; a psalmist, like David ; wise, like Solomon ; firm in the faith, like Peter ; devoted to the truth, like Paul the Apostle ; and full of the Holy Spirit, like John the Baptist. He was a lion of strength, and an orchard full of apples of sweetness. When the time of his death arrived, after erecting churches and monasteries to God, and appointing over them bishops, priests, and other degrees, and baptising and blessing districts and people, Barra went to Kill-na-Cluana (*i.e.*, Cloyne), and with him went Fiana, at the desire of Cormac and Baoithin, where they consecrated two churches. Then he said, 'It is time for me to quit this corporeal prison, and to go to the heavenly

year 600, and built an abbey, which, after him, was called the abbey of St. Barr, or Finbar;^b this foundation is by some placed A.D. 606.^c This abbey was founded near Loughcraige,

^b *Usher. Act. SS. p. 750. War. mon.* ^c *Conry's MS.*

King who is now calling me to Himself.' And then Barra was confessed, and received the Holy Sacrament from the hand of Fiana, and his soul went to heaven, at the cross which is in the middle of the Church of Cloyne; and there came bishops, priests, monks, and disciples, on his death being reported, to honour him. And they took him to Cork, the place of his resurrection, honouring him with psalms and hymns and spiritual songs; and the angels bore his soul with joy unspeakable to heaven, to the company of the patriarchs, prophets, apostles, and disciples of Jesus Christ, and of the Holy Trinity, the Father, Son, and Holy Ghost."

We will not attempt to give in detail any sketch of the life of this great saint. A few facts will suffice for our present purpose:—"This most holy and elect of God, and most worthy priest, Barr (it is thus his ancient Latin life begins), was born of the sept called *Ibruin-Ratha*, of Connaught, whose territory in after times became the Diocese of Enaghduine." He had for his master a religious named *Corporius*, styled in our Irish calendars Mac-Cuirp, who himself had been trained to piety in Rome, in the monastery of St. Gregory the Great. St. Finbarr was remarkable for miracles from his infancy; and it is recorded in his life that, in company with SS. Colgu, Maedhoc, and David, and twelve religious of his own monastery, he made a pilgrimage to Rome. St. Gregory the Great predicted his promotion to the episcopate, which was fulfilled on his return to Ireland; and at the same time a fountain of oil, symbolical of the abundance of graces with which his ministry should enrich our Church, sprung forth in that spot, "close to the altar, where a cross was in after times erected, and where the saint's remains were also for a time deposited."—(*Lynch's MS. Hist.*)

Having governed his monastery and see for seventeen years, St. Finbarr was summoned to his heavenly reward, and the 25th of September is marked in all the ancient calendars for his festival. It was at the monastery of Cloyne, fifteen miles from Cork, that St. Finbarr rested in peace; but his remains were translated to his own great monastery, and being deposited for a while beneath the monumental cross at his cathedral church, they were subsequently encased in a silver shrine, and exposed to the veneration of the faithful. They were thus preserved till the year 1089, when, as the Annals of Innisfallen relate, "A fleet, with Dermot O'Brien, devastated Cork, and carried away the relics of Barre from Cill-na-Clerich."

St. Nessan, the immediate successor of St. Finbarr, was also renowned for his sanctity: he died in the year 551. So numerous were the holy men who flourished here, or wished their remains to be interred in the great Sanctuary of Lough-Eirce, that St. Ængus, about the year 800, writes:—"Seventeen holy bishops, and seven hundred favoured servants of God, who rest in Cork with Barri and Nessan, whose names are written in the heavens—all these I invoke unto my aid, through Jesus Christ." And again, he invokes all the saints who, by their prayers and penitential deeds, had sanctified that district:—"Three hundred and fifty holy bishops, three hundred and fifty priests, three hundred and fifty deacons, three hundred and fifty exorcists, three hundred and fifty lectors, three hundred and fifty ostiarii, and all the saints, with the blessing of God, in Loch Eirchi, in the territory of Muscraige and Hy-Eachach Cruadha, as is said:

'The protection of Loch Irchi,
In which is a sweet-toned bell:
Numerous as leaves upon trees,
Are the saints who around it dwell.'

"All these I invoke to my aid, through Jesus Christ."—(*Irish Ecclesiastical Record*, vol. iii., p. 391.)

Among the sacred treasures of Cork was preserved a copy of the Gospels, transcribed by St. Finbarr, and encased in a precious shrine:—"Evangelium sacris Sancti Barrii digitis exscriptum librum gemmis auroque ornatum."—(*Lynch's MS.*)

which is generally supposed to be that particular hollow in which a great part of the city of Cork stands. St. Barr died at Cloyne, but was interred in his own Church, where his

Towards the close of the 10th century, *Columb Mac Kieregan* sent this relic, borne by two priests, as a protection to Mahoun Mac Kennedy, King of Munster. It was brought back stained with that prince's blood, and our annalists relate that Bishop Cormac, raising his hands to heaven, uttered a prophecy (inserted in the 'Wars of the Danes,' p. 93,) in which, execrating the dread sacrilege which had been perpetrated, he prophetically foretold the future fate of the murderers.

St. Bernard, in his life of St. Malachy, has preserved to us an interesting account of the appointment of a bishop of this see in the year 1140. We will give in full the narrative of this great doctor of the Church:—"About the year 1140 a vacancy occurred in the see of Cork; dissensions followed, each party being desirous of electing one pleasing to themselves, heedless of the choice of God. Malachy, hearing of such dissensions, proceeded thither. Having assembled the clergy and people, he restored to union their hearts and their desires, for all agreed to leave the selection of their future bishop to him whose pastoral solicitude extended to that and to all the other churches of Ireland. He then chose for the see, not one of the princes of the land, but one from among the poor, whom he knew to be holy and learned, and one, moreover, who was not a native of that diocese. This person being sought for, was found laid up with illness, and so weak that he was unable to proceed abroad, except when borne on the arms of assistants. Then Malachy said, 'In the name of God I command him to arise: obedience will restore him to health.' What was the poor man now to do? He was anxious to obey, but he was unprepared to do so; and even were he able to go thither, yet he feared the episcopal ministry. Thus the twofold enemy of sickness and fear of the burden struggled against his desire to obey; nevertheless this was victorious, the hope of salvation coming to its aid. Therefore he makes an effort; he raises himself up; he tries his strength; he finds that his strength has increased. With his material strength his faith also increases, and this, too, becoming more robust, reflects its firmness on his physical powers. And now he arises by himself; he moves about without difficulty; he feels no fatigue in walking. At length, without the help of an assistant, he proceeds, sane and courageous, to Malachy, who placed him in the see, amidst the applause of the clergy and people. Thus was all done in peace: for, seeing the miracle, no one dared to resist the decision of Malachy, and neither did he who was chosen make further opposition, seeing that the will of God was so manifestly made known."—(*Vita S. Malachie*, cap. viii.)

Lynch, in his MS. History, justly supposes that the holy bishop thus chosen by St. Malachy was *Giolla-Aedha O'Muidhin*, who took part in the Synod of Kells in 1152, and who is celebrated in our Annals as "a man full of the grace of God, the tower of virginity and of wisdom in his time." He was of the *Muintir-aedh*, on the borders of Lough Con, and as he was still living when St. Bernard wrote, his name is not mentioned in the above narrative. He restored the church and rebuilt the monastery which, in after times, was called from him "*Gille-Abbey*." His death is marked in our Annals in the year 1172.

He was succeeded by Bishop Gregory, who governed the see fourteen years. He made a grant of the Church of St. Nesson, in Cork, to the monks of St. Thomas, Dublin, together with its lands, tithes, and other offerings, on condition of the payment of a cask of wine annually. A charter of Dermot, King of Munster, during his episcopate, makes known to us another church of this city, dedicated to St. John the Evangelist. This important document is as follows:—

"Dermot, by favour of Divine Providence, King of Munster, to all the faithful people greeting and peace for ever.

"Being fully persuaded of the fleeting nature of human memory, and of the unstable pomp of a perishable world, we have on that account decreed to record in writing the affectionate zeal with which our father, Cormac of blessed memory, King of Munster, built and confided to the protection of his people the Church of St. John the Apostle and Evangelist, at Cork, for the use of Archbishop Maurice and his successors, and for the pilgrims out of Connaught, the compatriots of St. Barre.

bones were afterwards deposited in a silver shrine ;^d his festival is held on the 25th September.*

St. Nesson, a disciple of St. Barr, and a presbyter of Cork, died March 17th.^f

^d War. Bish. p. 556. *Calendar. Vet. ^f Act. SS. p. 630.

"And now having succeeded to our paternal Kingdom, relying upon the Divine assistance, we have undertaken, for the salvation of our soul, and of the souls of our parents, to defend the said church in such manner as it becomes royal munificence to do, and to re-edify and enlarge the same, in honour of the saints under whose protection the said place is known to be. Be it therefore known to all the faithful, that we do confirm, for all time to come, to the said foundation, all that the said place now justly possesses, either by the paternal donation, or by the grants of other kings ; for my glorious father, the King, bestowed upon the said place Lysnoldarra, and Diarmid O'Connor endowed it with Aillina Carrigh.

"And be it known, furthermore, that we have ourselves granted to the said pilgrims the lands of Illa, and by this our charter do confirm the same : and our illustrious son Cormac, at the request of Catholicus, Archbishop of Tuam, has granted in perpetuity to God and to St. John, the lands of Maeldulgi, for the salvation of his soul and of ours, to be enjoyed freely and without molestation, and exempt from all secular services, which grant of said lands we also hereby confirm.

"Now, finally, we do take under our protection the said monastery, with the aforesaid lands, which we exempt from all secular charge, and yield freely and peaceably to God for all time to come. And lest at any time any one should presume to call in question the truth of those former grants, or of this our present grant, we have authenticated this charter with the impression of our seal, and delivered it, in the presence of fitting witnesses, to the King of Connaught, to be preserved.

"And the following are witnesses, on the part of the clergy and people :—

"CHRISTIAN, Bishop of Lismore, Legate of the Apostolic See.

"DONAT, Archbishop of Cashel.

"GREGORY, Bishop of Cork.

"BRICIUS, Bishop of Limerick.

"BENEDICT, Bishop of Ross.

"MATTHEW, Bishop of Cloyne.

"DONAT, Abbot of Mayo.

"GREGORY, Abbot of Cong.

"EUGENE, Bishop of Ardmore."

Of the old church thus repaired, the steeple is the only part that now remains. A round tower formerly stood in the church-yard, but all traces of it have long since disappeared. A Frenchman, M. De la Boullaye, who travelled in Ireland in 1644, and published an account of his tour, at Paris, in 1653, writes that—"In one of the suburbs of Cork there is an old tower, ten or twelve feet in circumference, and more than one hundred feet high, which they firmly hold to have been built by St. Barre." And speaking of the ruins of Gill-Abbey, he says they are situated at the distance of one mile from Cork, "opposite the well called by the English *Sunday Spring*, to the south side of the sea. . . . Here is a cave, which extends far under the ground, where, they say, St. Patrick resorted often for prayer." This is the cave referred to in our ancient writers as the "*antrum Sancti Finbarri*." The MS. of Dive-Downes, who was Protestant Bishop of Cork towards the close of the 17th century, describes the parish of St. Finbarr as comprising the parishes of St. John, Rinn-Mahon, St. Stephen, St. Nicholas, and St. Mary-de-Narde. He adds:—"There is one mass-house in the parish ; 'tis now ruinous. . . . Colman Sarsfield is Popish priest of this and the united parishes ; he has been here about four or five years. He has a mass-house (the one above referred to) near Red-Abbey. He was bred at Bourdeaux, in France, in the Irish seminary. Sarsfield says Mass twice every Sunday morning ; and the rest of the

A.D. 685. The abbot Russin died April 7th, he was the son of Lappaius.^g

733. Died Selbac, the comorb of St. Barr.^h

800. Historians relate, that about this time there were

^g *Act. SS.* p. 150. ^h *War. Bish.* p. 556.

priests in Ireland, by order from the Pope, have the privilege of saying two Masses in one day, by reason of the great extent of most parishes or unions."

Some of the details of this MS. of Dive-Downes are full of interest, and throw considerable light on the condition of Ireland, and especially of the See of Cork, about the year 1700. Thus he tells us that £20 was given at the time for bringing in a Tory. Again, that Teigue Dash was prosecuted for having a harper playing in his house on Sunday.—"In the parish of Ardnageehy, David Terry, Papist, gives the seventh part of his milk to the poor. In Abbeysrowry, the rector or vicar usually demands, besides his burying fees, when the man of the family, or widow, dies worth £5, the sum of 13s. 4d. as a mortuary; if the man dies worth less than £5, they demand his second-best suit of clothes, or 6s. 8d. in lieu thereof. In Dromdaleague parish, Felix M'Carthy is priest; he was here before the late troubles. A Protestant school-master complains that Papists teach publick school in this parish. In Caharagh parish 'tis thought that there are forty Papists for one Protestant; William Guricheen, a very old man, is priest there. In Cannaway parish—no church, no Protestants—there are the ruins of a house in the churchyard; there is a vault whole; the priest built an altar in it about a year ago, when some person of note was buried. Denis Sweeney is Popish priest of this parish and Macromp." Of Durrus, he writes—"St. Faughnan is the patron saint of this parish. Not far from Bantry, by the sea-side, are the ruins of an abbey which belonged to the Franciscans. I don't hear that there were any other religious houses besides this in the barony of Beera and Bantry. Humphrey Sullivan is Popish priest of this parish and of Kilcroghan; he has been here about twelve years. All the inhabitants are Papists. No Papists are allowed to live within the walls of Bandon. The Earl of Cork in his leases has obliged all the tenants not to admit Papists. In the parish of Skull, there are about four Protestant families, and about four hundred Papist families. Daniel Carthy is Popish priest of the eastern part of this parish; he has been here ever since before the late troubles. No glebe in this parish, no Registry-book, nor Bible, nor Common Prayer-book. In Kilmoe, there are the ruins of a chapel at the west-end of the town, dedicated to St. Mullagh. The church of Kilmoe is dedicated to St. Briana, *alias* Brandon, whose festival is observed in this parish; there are about nine Protestant families, and two hundred Papist. Teige Coghlen is Popish priest of Kilmoe and of the western part of Skull; he has been here about eight years. A young Irishman, a Papist, teaches school about the middle of the parish. In all the O'Sullivan's country they observe as a holiday 'St. Rooane's Day.' At Kinneigh, a high round tower stands in the south-west corner of the churchyard. 'Tis supposed this church was formerly a cathedral. A stone is in the south-west corner of the church of Kinneigh, counted very sacred, which the Irish solemnly swear upon. The church is accounted by the Irish very sacred. There is a tradition that formerly in this churchyard there was a well that had great medicinal virtues, and that the concourse of people being very chargeable to the inhabitants, they stopped it up. In Murragh, Daniel Hurley, a quiet man, is Popish priest of this and three or four contiguous parishes; there are more Protestants than Papists; there was a registry lately bought, and a Bible, and two Common Prayer-books. In Desertsurgis there are one hundred and fifty families of Protestants; no Popish schoolmaster in this parish; a Bible and Common Prayer-book lately bought. Denis Mahony is Popish priest of this parish."

The County of Cork Grand Jury Presentments, at the close of the 17th century, detail some facts of the deepest interest. In 1687, they present—"That the Protestant clergy, under colour of law, exact from the Roman Catholick subjects several sums of christening, purification, burying, and book money, and sue them in

in this abbey 700 monks and 17 bishops, who devoted themselves wholly to a contemplative life.¹

822. The Danes plundered and burnt this city.^k

823. They renewed their depredations.^l

838. The town was again spoiled.^m

839. The Danes repeated the like devastation.ⁿ

874. Died Domnald the scribe.^o

891. Died Soerbrethach, another scribe.^p

908. Ailliol M'Eogan, the abbot of Cork, lost his life in

¹ *Walsh's Prospect*, p. 145. ^k *Annal. Inisfal.* ^l *Id.* ^m *Tr. Th.* p. 632. ⁿ *Annal. Inisfal.* ^o *Tr. Th.* p. 632. ^p *M'Geogh*

their spiritual courts, and commit them to prison, so dispeopling the country, &c., that therefore, your Lordship would favorably represent the same to the Government, or otherwise make such order that may hinder these inconveniences; and the rather, because the like duties are not demanded in any other Christian country by the clergy, nor from any other but the Roman Catholics." In 1694, they present—"An address to the Judge, complaining of the Popish clergy that come from beyond the sea, and praying for the suppression of Popish schools." In 1696, they state—"That John Mulconry, a Popish priest, and others, are out on their keeping, and cannot be taken by warrant; we, therefore, pray they may be ordered to surrender themselves by a certain day, or that they may be proclaimed rebels and traitors to the Government." In the following year they complain—"That Cornelius Crowley, *alias* Maddery, of Skibbereen, and Owen MacOwen Sullivan, of Kilcaskin parish, and others, all Irish Papists, have taught school, and continue to do so, contrary to the Act." In April, 1698, they present—"That P. Morrough, Titular Vicar-General, and Dr. John Slyne, Titular Bishop (of Cork), remain in this kingdom contrary to the late Act." On 13th of August, 1701, they also complain that—"John Connelly, formerly Vicar of Rossecarbery, still remains in this kingdom contrary to the Act." And on 27th July, 1702, they again present—"That John Slyne, Titular Bishop of Cork, remains still in this kingdom, exercising ecclesiastical jurisdiction contrary to the late Act."

We have said that St. Finbarr first erected his cell on the banks of Lake Allua. In after times that spot became a favorite resort of Pilgrims. Seven churches were erected there, and it bloomed as a garden of Paradise:—

"There is a green island in lone Gougane Barra,
Where Allua of songs rushes forth as an arrow;
In deep-vallied Desmond, a thousand wild fountains
Come down to that lake from their home in the mountains.
There grows the wild ash, and a time-stricken willow
Looks chidingly down on the mirth of the billow,
As like some gay child, that sad monitor scorning,
It lightly laughs back to the laugh of the morning;
And its zone of dark hills—oh! to see them all bright'ning
When the tempest flings out its red banner of lightning;
And the waters rush down, 'mid the thunder's deep rattle,
Like clans from their hills at the voice of the battle;
And brightly the fire-crested billows are gleaming,
And wildly, from Mullagh, the eagles are screaming.
Oh! where is the dwelling in valley or highland
So meet for a bard as this lone little island."

At the close of the 17th century, a priest named Denis O'Mahony chose this spot as a penitential retreat, and restored its seven chapels. Opposite the island he placed a small tomb with the inscription—"Hoc sibi et successoribus in eadem vocatione monumentum imposuit Dominus Doctor Dionysius O'Mahony, Presbyter licet indignus, an. dom., 1700."

the same battle in which Cormac M'Cuillenan, Archbishop and King of Munster, met his melancholy fate.^a

910. The Danes did again plunder and burn this town.^r

913. They renewed their devastations.^s

915. The same violences were continued.^t

960. As they were in this year.^u

961. Died Cathmogan, the comorb of St. Barr.^v

970. This abbey was destroyed by the Danes.^x

976. Magthamhain M'Cinneide going to the house of Donobhan M'Cathail, King of Cairbre Aodhbha,^y under the protection of Columb M'Ciaragain, the comorb of St. Barr, to conclude a peace with Maolmuaidh and Donobhan, he was treacherously seized by Donobhan, notwithstanding the comorb's protection, and delivered to Maolmuaidh M'Broin, Tadg M'Broin, and Brian M'Broin, who put him to death; for which base and inhuman action, the comorb and church excommunicated both the betrayer and murderers.^z

978. Cork was plundered twice in this year.^a

990. Died Columb M'Ciaragain, the comorb.^b

1006. Died Cellach, the son of Cenngorann, provost of this abbey.^c

1013. A great fleet of the Danes came before Cork, and destroyed the town by fire.^d

1025. Dungal ua Donchadha, King of Cashel, who had forsaken the world, and dedicated himself solely to God, died in this abbey.^e

1026. Cellach O'Selbac, comorb of St. Barr, and esteemed chief among the sages in Munster, died this year in his pilgrimage.^f

1027. Died Neil O'Mailduibh, comorb of St. Barr.^g

1028. Died Airtri Sairt, comorb of St. Barr.^h

1034. Died Cahal, the comorb.ⁱ

1057. Mugron O'Mutan, comorb of St. Barr, was murdered in the night by his own people.^k

1080. The town was destroyed by fire.^l

1089. Dermot, the son of Toirdhealbhadh O'Brien, spoiled and plundered the town of Cork, and carried away the reliques of St. Barr.^m

1107. Died Maclothead O'Hailgenen, comorb of St. Barr.ⁿ

1111. Died Patrick O'Selbac, comorb also.^o

1134. This abbey was refounded, for regular canons follow-

^a *Annal. Inisfal.* ^r *M'Geogh.* ^s *Tr. Th. p. 633.* ^t *Annal. Inisfal.* ^u *Tr. Th. supr.* ^v *War. Bish. p. 556.* ^x *M'Curtin, p. 207.* ^y *A territory in the county of Limerick, now called barony of Kenry.* ^z *Annal. Inisfal.* ^a *Annal. Inisfal.* ^b *War. Bish. supr.* ^c *Act. SS. p. 334.* ^d *Annal. Inisfal.* ^e *Id.* ^f *War. Bish. p. 556.* ^g *Id.* ^h *Id.* ⁱ *Ann. Ulst.* ^k *War. Bish. p. 557.* ^l *Annal. Inisfal.* ^m *Id.* ⁿ *Id.* ^o *Annal. Inisfal.*

ing the rule of St. Augustin, under the invocation of St. John the Baptist, by Cormac, King of Munster, or, as some write, King of Desmond.^p Some of our annals place this foundation three years later.^q The son of the founder tells us, that his father built this abbey for the strangers from Connaught, who were the countrymen of St. Barr.^r

1152. Gilla Æda O'Mugin, the abbot, assisted at the famous synod of Kells held this year. He was justly esteemed for his piety, and died in 1172. From him this house acquired the name of Gill abbey.^s

1174. About this time Dermot, King of Munster, who was son to the founder, confirmed the grant made by his father, and made additions thereto. Donat, abbot of Maig; Gregory of Cunuga; and Eugene, of Ardmore, were subscribing witnesses to this charter.^t

1192. Gilbert O'Brogy was abbot, but was deposed; licence was granted to the convent, dated April the 21st, to proceed to an election.^u

1248. The abbot paid into the exchequer the sum of £20, being the amount of a fine imposed on him.^w

1300. The abbot was indicted at Cork for receiving and protecting thieves and felons; but he pleaded that he had formerly paid a considerable fine for that offence before John Wogan, Chief Justice of Ireland, and that he had not been guilty since; the jury acquitted him.^x

1303. On the 2nd of May a licence was granted to this convent to elect an abbot in the room of G —, lately deceased.^y

1338. Thomas, the abbot, indicted John Fitz-Walter and others for cutting down a number of trees in his wood at Cloghan, in this county, to the value of 100s. and carrying away the same by force of arms.^z

1357. Thomas O'Fin, the canon of this house, was elected abbot, and the temporalities were restored to him on 10th of October.^a

1359. Maurice was abbot, who resigned in same year, and the temporalities were seized from the 1st of July to the 1st of September following, when they were restored to William, the newly-elected abbot.^{b16}

^p *War. Mon.* ^q *King, p. 334.* ^r *Id., p. 336.* ^s *War. Bish., p. 557.* ^t *King, p. 336.* ^u *Pryn., vol. 3., p. 573.* ^w *King, p. 336.* ^x *Id.* ^y *Pryn., vol. 3, p. 1017.* ^z *King, p. 337.* ^a *Id.* ^b *Id.*

¹⁶ In addition to the facts connected with the monastery of Cork given in the text, we may mention the following:—

A.D. 680. Died Suibne, son of Maolubhaa, successor of St. Barr.

A.D. 759. Died the abbot Donait, the son of Tohence.

A.D. 767. Died the abbot Sealbach MacConalta.

A.D. 795. Died Commach MacDonat, abbot of Corca mor.

Inquisition 12th January, 33rd Queen Elizabeth, finds that Knocknyleyny, in county Cork, containing half a carucate of land, annual value 4s. 6d., was parcel of the possessions of this house.^{bb}

Inquisition 27th March, 3rd King James I., finds that a great devastation, amounting to the sum of one hundred marks sterling, was made on this abbey within the three preceding years, and particularly on the mill and weir of the said abbey; and Thomas Smith inhabited and held the said abbey during that time.

This abbey, containing two acres, with a church and the appurtenances, also six gardens and third part of a water-mill, with the tithes of the same, parcel of the possessions of this house, were granted to Cormac M'Teige M'Carthy. See Inislounaght, in county of Tipperary; and 26th June, 33rd of same Queen, the said abbey containing four acres, was re-granted to Sir Richard Greneville, Knt., together with sixty acres called Ballygagin; Kilnoony, in county of Kerry, containing two hundred and sixty acres; Killynecanana, lying north-east of Cork-water, and containing sixty acres; Farren-

^{bb} *Chief Rememb.*

- A.D. 812. Died the abbot Commach, son of Donat.
- A.D. 821. Died the abbot Forbasach.
- A.D. 833. Died the abbot Dunlaing.
- A.D. 835. Dunlaing, son of Cathasach, successor of Barra, of Corcach, died.
- A.D. 850. Colam MacAireachtach, abbot of Corcach, died.
- A.D. 866. Reachtabra, son of Murchad, abbot of Corca mor, died.
- A.D. 891. Soerbreathach, son of Comadh, scribe, wise man, bishop, and abbot of Corcach, died.
- A.D. 892. Airgetan, son of Forandan, was abbot of Cork.
- A.D. 894. Died the abbot Airgetan.
- A.D. 903. Ailioll, son of Eogan, abbot of Trian Corcaighe, was slain in the same battle in which Cormac Mac Cuillenain, Archbishop and King of Munster, met his melancholy fate.
- A.D. 907. Died the abbot Flann Mac Laoige.
- A.D. 926. Fonnachta was abbot in spirituals, he directed the greater part of Ireland.
- A.D. 949. Ailill, son of Corc, was abbot.
- A.D. 987. Colum Airchinneach, of Corcach, died.
- A.D. 1000. Flaithemh, abbot of Corcach, died.
- A.D. 1036. Aengus, son of Cathan, abbot of Corcach, died.
- A.D. 1057. Dubhdaetha Ua Cineadha, Airchinneach of Corcach, died.
- A.D. 1085. Clereach Ua Sealbhaigh, chief successor of Bairri, the glory and wisdom of Desmond, completed his life in this world.
- A.D. 1096. Ua Cochlain, a learned bishop and successor of Bairre, died.
- A.D. 1106. Mac Beatha Ua Hailgheanain, comorb of St. Barra, died.
- A.D. 1116. Cork was destroyed by fire.
- A.D. 1126. Corcach mor, of Munster, with its church, was burned.
- A.D. 1152. Finar, grandson of Celechar Ua Ceinneidigh, successor of Colum, son of Crimthann [of Tir-da-ghlas], and who had been successor of Barr for a time, died.
- A.D. 1157. Gillaphadraig, son of Donnchadh Mac Carthaigh, successor of Barr of Corca, died.

duffe fifteen acres ; the island of Insiquiny, with three acres of unprofitable, and a chief rent out of the island of Cloghaule, parcel of the possessions of said house, to hold to him and his heirs, at the annual rent of £15 3s. 6d., Irish money.^{bbb}

Ware supposes this to be the abbey which St. Bernard calls *Monasterium Ibracense*, but Allemande is more inclined to think that Begery, in county of Wexford, is that monastery.

The monks of this abbey erected the first salmon weirs on the river Lee, near the city of Cork. The remains of this building were totally demolished about the year 1745.

Grey Friary,¹⁷ Dermot M'Carthy Reagh founded this

^{bbb} *Aud. Gen.*

¹⁷ *Grey Friary*—The MS. History of the Franciscan Order in Ireland, written by F. Francis Ward, O.S.F., in 1632, gives the following details connected with this convent:—"The convent of Cork, called also the *monastery of the Blessed Virgin Mary of Shandon*, was founded in the episcopal city of Cork, in the year 1214, and completed in the year 1229. Father Wadding says that this monastery, on account of its strict observance of regular life, and the piety of the brethren, was formerly called 'the mirror of all Ireland.' It was erected into a *custodia* in the year 1260, in the general chapter of Narbonne. It passed to the Friars of the Reformed Observance previous to the year 1500, and remained in their possession till the year 1540, when heresy and persecution began to rage, and it was the first convent in all Ireland that was suppressed by the heretics. It remained desolate till the year 1600, when in the provincialate of F. Maurice Ultan, a residence was erected in that city, and F. William Farris was appointed guardian, and from that time to the present day (1632), the friars labour with great fruit for the salvation of the faithful and the conversion of the heretics. The first founder of the convent was Dermot MacCarthy More, called *Dondrayncan*, King of the people of Munster ; and some provincial kings of his kindred were buried there in the habit of the Friars Minors. The most powerful family of the MacCarthys also erected a mausoleum for themselves in that Convent, till, in the course of time, they were divided into several noble families, each of which built a special convent for its own immediate members. Besides the tombs of the MacCarthys, and of fourteen Knights of Mora, the families of the Barrys and the chief nobles and citizens of that county are buried there. Philip Prendergast, the Treasurer of King John of England, who was one of the greatest benefactors to this house, is also buried there. A curious charter of his to the convent will be found in Wadding. A chapter was held in this convent in 1224, 1288, 1521, and 1533. One of the most remarkable religious of this convent was F. Francis Matthew, who, after being Guardian in Cork, his native city, was appointed Provincial in 1626, and was subsequently Guardian of St. Anthony's, in Louvain. In his writings he assumed the name of *Ursulanus*, and it was in reply to him that Paul Harris wrote his curious *Arktomatix*, i.e., a whip for the Bear. F. Matthew was put to death for the faith in Cork, in the year 1644.

Inquisition 5th April, XXX. Elizabeth, finds that Andrew Skiddeis, late of the City of Cork, gent., was seized in fee of the precincts of this priory with three gardens near Cork ; the moiety of a water-mill, the third part of another mill ; a pool of water called the Friar's Pool ; the right of fishing for salmon in Gaule's weir from sunset on Saturday to sunrise on Sunday ; also one salmon on every Friday out of the said fishery, provided two fish were taken ; forty acres of land in the townland of Templenamkahir, with the appurtenances, all the said premises being of the annual value of 40s. ; also a park, containing by estimation, one acre, annual value 5s. ; also certain gardens belonging to the friary, annual value 6s. ; all the said premises being in the county of Cork, and held from the Queen in capite by knight's services.

" Ordnance Survey MS., R.I.A." vol. iv., p. 52.

monastery A.D. 1214, for Conventual Franciscans, and dedicated it to the Virgin Mary; the founder dying in the year 1219, his son Fineen continued the work, and the Lord Philip Prendergast, of Newcastle, was a great benefactor, having rebuilt this house in the year 1240;^c although other writers affirm that the Bourks were the parents of the second foundation.^d

A.D. 1244. On the 15th of October, King Henry III. granted the sum of £20 to be paid on the feast of All Saints yearly, to buy one hundred tunics for the use of the Franciscan Friars of Dublin, Waterford, Cork, Athlone, and Kilkenny.^e

1291. A general chapter of the order was held here.^{ee}

1293. King Edward I. granted to the Friars Minor of Dublin, Waterford, Cork, Limerick, and Drogheda, an annual pension of thirty-five marks.^f Several liberates for the payment of this pension remain on record.

1317. The friars of this monastery complained, that they were indicted and impleaded in the King's courts, contrary, as they alleged, both to the common and ecclesiastical laws.^g

1371. Philip Prendergast, a descendant of the founder, made a grant to this friary.^h

1500. Before this year the Franciscans of the strict observance had reformed this convent.ⁱ

Many illustrious persons were interred here, particularly Cormac M'Donald, King of Desmond, in 1247; M'Finin, who was killed in the Lord Stanton's court in 1249; Dermot, surnamed the Fat, in 1275; Donald Rufus, in 1300; and Thady, the son of Donald, King of Desmond, in 1413.^k

The Franciscans of this monastery were called the friars of Scandun.^l

26th May, 8th Queen Elizabeth, this friary, with its appurtenances and forty acres of land in the town of Templene-marhyr, also a park containing one acre and an half and a stank, with seven gardens, parcel of the possessions of the friary, were granted to Andrew Skydie and his heirs, in capite, at the annual rent of 58s. 8d. sterling.^m

This building, which stood on the north side of the city, is now entirely demolished.

Dominican Friary;¹⁸ this monastery, called the abbey of

^c War. Mss. vol. 34, p. 135, and Mon. ^d Allemande. ^e King, p. 308. ^{ee} Cynn. Annal. ^f King, p. 308. ^g Annal. Munst. ^h Wadding. ⁱ Id. ^k King, p. 307. ^l Wadding. ^m Aud. Gen.

¹⁸ *Dominican Friary*.—Inquisition 25th June, XXVII. Elizabeth, finds that David Goulde was seized in fee of three parts of the precincts of this friary, three parts of the moiety of a salmon fishery, three parts of a water-mill, three parts of a certain arable and pasture land belonging to the friary; annual value £6.

“Ordnance Survey MS., R. I A.,” vol. iv., p. 67.

St. Mary of the Island,^m was founded in the year 1229.ⁿ Philip de Barry, who arrived here to assist Robert Fitz-Stephen, his uncle, in his conquests in this country, was a principal benefactor to these friars, and his equestrian statue in brass was formerly in this church.^o

A.D. 1333. 13th January, 8th King Edward III., a liberate issued for the payment of one year's annual pension to the Dominican friars of Cork, Drogheda, Dublin, Waterford, and Limerick.^p

1340. John le Blound was prior.^q

^mBourke. ⁿAnn. de Trim. King, p. 87. ^oWar. Mon. ^pKing, p. 87. ^qId. p. 90.

This house was founded for friars-preachers, or Dominicans, by Philip de Barry, a Welsh knight, ancestor of the noble family of Barrymore, in the county of Cork. A bronze equestrian statue of the founder was preserved in the church by the community, as a monument of pious gratitude, until the suppression of the convent under Henry VIII. The convent was dedicated to the Blessed Virgin; and from its insular site—being built on one of the great marshes of “the five-isled city”—was called “St. Mary’s of the Island.” The church attached to the convent is noticed in the history of the order as having been magnificent—“Magnifica Ecclesia.” Soon after its erection, David MacKelly, dean of Cashel, took the habit of a Dominican in this house; in 1237 he was consecrated bishop of Cloyne; next year, being succeeded in the chair of St. Colman by a brother Dominican, Allan O’Sullivan, he was translated to the Metropolitan see of Cashel. Archbishop David introduced into the arch-diocese an affiliation of friars-preachers from Cork, and built for his brethren a beautiful church and abbey, at a short distance from his own cathedral, on the rock of Cashel. His name is celebrated in the works of many foreign and domestic writers. In 1245 he assisted at the first general council at Lyons, to the acts of which his name is subscribed.

A charter, confirmed by assent of King Edward II., was granted, in 1317, by Sir Roger de Mortimer and his council in favour of the Dominican community, by which the ward or custody of the gate of the lately-erected city walls, nearest of the abbey of St. Mary’s, should be committed to the mayor, bailiffs, and other trusty men, and free passage to and from the city should be given to the friars, and, for their sake, to other good citizens.

Edmund Mortimer, Earl of March and Ulster, father of the Heir-Presumptive to the crown of England, and Lord Lieutenant of Ireland, when he came to Cork, took up his viceregal residence in the Dominican convent. He died in that house on St. Stephen’s day, 1381, and, as is supposed, was buried in St. Mary’s Isle.

A friar of the order of Preachers from Cork, and thence called Fr. Joannes Corcagiensis, was Archbishop of Cologne in 1461.—(See Supplement of Hib. Dom., page 866.)

The Convent of Cork, with the houses of the Dominicans in Youghal, Limerick, and Coleraine, were in 1509, erected into “a congregation of strict observance,” under the direction of a Vicar-General of the Order, which congregation was solemnly approved in the general chapter in Rome, A.D. 1518. A few years later all the Dominican communities of Ireland, inside and outside *the Pale*, being restored to discipline, and united in spirit, were formed into a distinct Province of the Order, to be governed by an Irish Provincial, freely chosen in chapter.

The monastery of the Island at Cork, with all its appurtenances, lands, water mills, salmon weirs, fishing pools, &c., was confiscated to the Crown in 1544, and sold to a person named William Boureman, at a head rent of six shillings and nine-pence a year! The Friars, nevertheless, maintained possession for a long time afterwards, and though often obliged to disguise and hide themselves, they never abandoned the hope of regaining their ancient Convent, in which, at intervals, during “the troublesome times,” they contrived to live in community until the reign of William III.

In the reign of Queen Elizabeth, Matthew Sheyne, Protestant Bishop of Cork,

1355. Another liberate issued on 4th of May for the payment of the same pension.⁷

1381. Edmund Mortimer, Earl of March and Ulster, and Lord Lieutenant of Ireland, died in this monastery on the 26th of December,⁸ and John Colton, being appointed Lord Justice, took the oath of office in this house, on the following day.⁹

⁷ *King*, p. 87. ⁸ *Cox*, vol. 1, p. 135. ⁹ *War. Bps.* p. 84.

ordered the image of St. Dominic to be dragged from "the Abbey of the Isle" to the High Cross of the City, where it was publicly committed to the flames, and burnt to ashes, amidst the tears of the persecuted Catholic citizens.

At the commencement of the reign of James I., the Friars began to repair their convent and church. Religious persecution soon stopped the work of restoration in the old Catholic churches and abbeys. In 1616 we find a grant made to Sir John King, of the church, steeple, monastery, &c., of St. Dominic, in Cork.

A middle chapter of the Fathers of the Irish Dominican Province, was held in the Convent of Cork, at which Father James O'Hurly, subsequently Bishop of Emly, presided, which is specially noticed in the Acts of the General Chapter of Rome, in 1644. Several of the Friars there assembled, became soon after illustrious as bishops and martyrs for the faith in the time of persecution.

Father John O'Morrogh, a distinguished preacher in this convent, is said, in the Annals of the Order, to have flourished about the year 1640.

1642. The Dominican Order completely restored in Ireland. There were flourishing, in the short interval of peace for the Catholic Church, 43 houses, and 600 Friars of the order of St. Dominic.

1644. The Catholics expelled from Cork, by order of Lord Inchiquin.

The year 1647 was marked by the glorious martyrdom of Father Richard Barry, a Cork Dominican, then Prior of Cashel, who, having valiantly stood up for the defence of the sanctuary in the Cathedral of Cashel, and refused to accept his life, on condition of stripping himself of his religious habit, and assuming a secular dress, was condemned to be burned alive on the summit of the Rock of Cashel, and having heroically suffered in the flames for the space of two hours, was transfixed through the side with a sword. Four days after, when the Parliamentary forces had retired, the Vicar-General, with the Notary Apostolic, Henry O'Callanan, having judicially examined the proofs of his martyrdom, conveyed his sacred remains in solemn procession and with joyful anthems to the beautiful cloister of his Convent, where, perhaps, they are reposing undisturbed to the present day.

In 1648, Dominic de Burgo, a young professed member of the Order of Preachers, and near relative of the Earl of Clanricarde, was made prisoner on board of the ship in which he had taken his passage to Spain, to pursue his studies. He was thrown into prison at Kinsale, whence he made his escape by jumping from the top of the gaol wall down on the sea-shore. For two days he lay concealed in a neighbouring wood, all covered with mud, without clothing, food, or drink. At length he found shelter under the hospitable roof of the Roches in that neighbourhood, probably of Garretts town. He was, at a later period of life, the celebrated Bishop of Elphin, for whose head or capture the government offered a large reward, and to whom Oliver Plunket, the martyred Archbishop of Armagh, wrote from his dungeon, warning him of the attempts of the Privy Council against his life. He died in exile.

In 1651, Father Eneas Ambrose O'Cahil, an eloquent preacher, and zealous missionary in Cork, being recognised as a Friar of a Dominican community, was rushed upon by a troop of Cromwell's soldiers, cut to pieces with their sabres, and his limbs were scattered about to be trampled under foot. At this time, indeed, a most furious persecution raged, the effects of which, on the condition of the Dominican Order in Ireland, are thus described in one of the Acts of the General Chapter held in Rome A.D. 1656:—"An abundant harvest of those who in our Irish

1400. September 18th, an annual pension of thirty marcs was granted to the Dominicans of Cork, Dublin, Waterford, Limerick, and Drogheda.^u

1484. In a general chapter of this order, held at Rome

^u *King, p. 87.*

province have suffered cruel torments for the Catholic faith, has been gathered, in these our days, into the celestial granary ; since of forty-three convents which the Order possessed in this island, not a single one survives to-day, which the fury of the heretical persecutor hath not either burned or levelled to the ground or diverted to profane uses. In these religious establishments, there were counted about six hundred, of which but the fourth part is now in the land of the living, and even that number is dispersed in exile ; the remainder died martyrs at home, or were cruelly transported to the island of Barbadoes." Among other facts connected with this period, it is recorded that Father Thomas Fitzgerald, a Dominican, a good priest, combining great zeal and piety, with primitive simplicity of manners, dressed himself as a peasant, and in that assumed garb, served the Catholics of Cork during the entire period of Cromwell's usurpation. Father Eustace Maguire, of the convent of Cork, was no less distinguished, in the time of terror and persecution, for his intrepid courage, than for his meek piety and religious zeal. Being chosen by the Catholics as governor of the castle of Druimeagh, near Kanturk, he so guarded and defended it during the period of Cromwell's wars, that it was never taken or surrendered.

In 1689 King James II. landed at Kinsale, and proceeded thence to Cork. On his arrival in this city, the king lodged in the house of the Dominican Friars, and on Sunday heard mass in the Church of the Franciscans, called the North Abbey.

At the accession of William, Prince of Orange, the most persecuting laws were enacted against the Catholic clergy and people. The Dominican Friars fled from St. Mary's Island, of which they never after were able to resume possession. The Convent was used for the residence of the Governor or Mayor of the City. It was called, in after times, the Great House of St. Dominic's, and became the town mansion of the Earl of Inchiquin.

About the year 1698, Father John Morrogh, O.S.D., not being able to escape from the city, on account of illness, was taken prisoner, thrown into irons in Cork jail, where he found rest in a pious death, in the year 1702. About the same time, Father Walter Fleming, O.S.D., came to Cork, whence he sailed to France, in company with Father John O'Heyn (author of the interesting Dominican history, called *Epilogus Chronologicus*), and having sailed the year after for Ireland, with Father Daniel M'Donnel of the same Order, both Friars were seized on board before they came on shore, and more than a year were kept in chains and close confinement in Cork jail, whence they were allowed to take shipping again for France.

In the beginning of the 18th century Father Ambrose O'Connor, appointed Provincial of Ireland while in Spain, privately returned home, and made his visitation in this country, providentially escaping the spies who were in search for him. In the Memorial or Report of his Visitation as Provincial, which he drew up for Pope Clement IX. in 1704, he states that he found about ninety Dominican missionaries working in the service of religion, but living in concealed places, and that five were confessing the faith in prison.

The fury of the persecution somewhat abating about the time of the Hanoverian succession, the scattered Dominicans of Ireland cautiously began to unite and form themselves into communities. The friars of Cork lived together in the narrow obscure lane in the northern district of this city, off Shandon-street, called to this day Friary-lane. Father Peter M'Carthy was Prior.

1731. In the Report of the Lords' Committee to inquire into the state of Popery in Ireland, one Friary only is returned as being in Cork, with the number of friars unknown.

In 1784, the Dominicans built a more suitable convent and chapel in a more public and convenient place, on the site of old Shandon Castle. They remained here till 1839, when their present beautiful church of St. Mary's, on Pope's Quay, was solemnly dedicated.

the 10th of November, a licence was granted to Maurice Moral, prior provincial, to reform this convent.^w

20th December, 35th King Henry VIII. a grant was made to William Boureman of this monastery and its appurtenances, with three small gardens, containing two acres, a water-mill, two stangs of land, a fishing pool, half a salmon-weir, three acres of arable land called the Half Skeagh-begge, ten other acres of arable, and twenty acres of arable and twenty of pasture in Galverston; to hold the same in capite for ever, at the annual rent of 6s. 9d. sterling.^{ww}

1578. This year, in the month of October, to the great grief of the Irish inhabitants, the bishops did publicly burn, at the high cross in this town, the image of St. Dominick, which had belonged to this monastery.^x

This house, which stood in an island called Cross-green, on the south side of the town, is now entirely demolished.^y

Augustinian Friary; ¹⁹ A monastery was founded, on the south side of the city, in the reign of King Edward I., for friars following the rule of St. Augustin; ^z some writers give this foundation to Patrick Lord Kingsale, who lived in the reigns of King Henry V. and VI.; ^a and another writer brings the foundation so low as 1472, or 1475.^b

6th October, 19th of Queen Elizabeth, a grant was made to Cormac M'Teige M'Carthy of this friary and its appurtenances, containing two acres, a church, &c., at the annual rent of £13; and for the other possessions the rent of 16s. 8d. all Irish money.^{bb}

Of this building, the steeple, which is 64 feet high, and the walls of the church, still remain; the east window, the only one in the choir, was truly magnificent, and measured 30 feet in height and 15 in breadth; the whole erection was converted into a sugar-house, and is now called the Red Abbey.^c

Carmelite Friary; Bourke is the only author who mentions this house for White Friars.

Nunnery of St. John the Baptist; William de Barry and

^wBourke. p. 87. ^{ww}Aud. Gen. ^xWar. Bps. p. 564. ^ySmith, vol. 1. p. 388. ^zWar. mon. ^aLodge, vol. 4, p. 35. ^bHerera, quoted by Allemande. ^{bb}Aud. Gen. ^cSmith, vol. 1, p. 388.

¹⁹*Augustinian Friary*.—Inquisition 31st October, IV. King James, finds that the friars were seized of the third part of a water-mill called the upper mill of Douglas, on the lands of Buelibracky, and the tithes of the mill and the said lands, that William White and John, his son, by writing, dated XIII. Edward IV., granted to the friary a parcel of land in Shandon, near Cork, in breadth between the lands of St. John the Baptist, on the north, and the lands of the said William and John on the south, and in length from the land of the Grey Friars, on the west, to the highway on the east:—

Inquisition 7th October, V. James, finds that the said mill was built by the O'Dalies, and that the said lands of Buelibracky contain, by estimation, two acres, and that the same did belong to the friary.

John de Barry, supposed to be John Keltagh Barry, and styled the Lord John Barry of Hely, who was basely murdered in the year 1327,^d did, together with John Fitz-Gilbert, and Philip Fitz-Robert, grant several carucates and parcels of land, tithes, and advowsons of churches, to Agnes de Hereford and other women, to serve God in the habit of nuns, in the house of St. John the Baptist, in St. John's-street, within the suburbs of Cork.^e

This nunnery, of which there are now no remains, was situated near the present market-house, and the site was accidentally discovered in digging up some old tombs.^f

Preceptory; there was a preceptory of the Knight's Templars in this town, for we find that William le Chaplain was master of Cork about the year 1292.^g

Priory of St. Stephen; ²⁰ An house was founded in the south suburbs of this city for the support of Lepers, and Edward Henry was keeper of it A.D. 1295.^h

1408. November 22nd, Henry IV. granted the custody of this house, then vacant and in his gift, to Henry Fygham, chaplain, for life;ⁱ and November 22nd, 1419, it was re-granted to another Henry Fygham during life.^k This priory, when suppressed, was granted to the city of Cork, and about the year 1674, an hospital for poor children, now called the Blue-coat Hospital, was erected on the ancient site.^l

Christ Church; otherwise called the Church of the Holy Trinity.

Inquisition 10th September, XX Queen Elizabeth, finds that a chantry was founded in this church for the support of eight priests; to which, contrary to the statute of mortmain, the following grants were made: by James White, the Church of St. Laurens in this city, with three messuages adjacent thereto, annual value, besides reprises, 3s. 4d.; by James Milton, a carucate of land near Cork, in the tenure of James Meagh, annual value 6s.; and by Philip Golde, a college, built of stone, near Christ Church, annual value, besides reprises, 6s.

^d *Lodge*, vol. 1, p. 196. ^e *Dugdale*, vol. 2, p. 1020. ^f *Smith*, vol. 1, p. 389. ^g *King*, p. 38. ^h *Id.* p. 139. ⁱ *Harris's Collect.* vol. 4. ^k *King*, p. 139. ^l *Smith*, vol. 1, p. 389.

²⁰ *Priory of St. Stephen*.—Cormac Mac Dermody Carty and his assigns were entitled when on the road to Cork, that the master of this hospital should, for the space of twenty-four hours, maintain and support all the horsemen and footmen attending the said Cormac, his heirs and assigns, with victuals, and all necessaries, in consideration of which the said master claimed housefoot, and firefoot out of the woods of said Cormac for the support, repairing, and re-edifying of the hospital when necessary. The master was seized of the advowsons Aghnynagh and the rectory of the parish churches of Mucrumphe and Clounadrohide, and the patronage of the parish church of Moyviddy and Kilkollinan.

St. Peter's; The same inquisition finds, that there was a chantry in this church; to which, contrary to the statute of mortmain, two messuages and a garden, annual value, besides reprises, 6s. 8d., were granted by Robert Golde, for the purpose of finding one priest to say mass.

Cregan, see *Timoleague*.

Cullen; In the barony of Duhallow, and five miles and an half south-west of Kanturk; near this church are some ruins which are said to have been an ancient nunnery.^m

Donaghmore; In the barony of Muskerry, and six miles north-east of Macroomp. St. Fingene, a disciple of St. Finbarr, was abbot of Domnach mor mitineⁿ which, in after ages, became a parish church, and is now called Donaghmore.

Fermoy,²¹ A small village on the river Blackwater, in the

^m *Smith*, vol. 1, p. 302. ⁿ *Act. SS.* p. 258.

²¹ *Fermoy*; The monastery of Fermoy was the head of the great religious institutions founded by St. Finnhua in the beginning of the seventh century. This saint received the waters of baptism from St. Ailbhe, studied at Benchor under its holy founder, St. Comghall, was subsequently abbot of that great monastery, but resigned that office to establish the great religious school in his native territory at Fermoy. He was remarkable for his penitential spirit, and, towards the close of his saintly career, made a pilgrimage to Rome. The ancient name of the place now called Fermoy was Magh Meine, and thus it was known till the siege of Drom Damhghaire, which is recorded to have taken place about the year of our Lord 220. Munster was at that time invaded by Cormac Mac Airt, who, full of confidence in his Druids and in the valour of his troops, encamped at Drom Damhghaire, in the S.E. of the county Limerick, since called Cnoc Longa (Knocklong), i.e. hill of the encampment. In this emergency a famous Druid, named Mogh Ruth, hastened from his residence in Oilean Dairbre, now the Island of Valencia, to the aid of the Munster army, and through his skill and bravery a brilliant victory was achieved. The troops of the monarch, adds the ancient tale, were pursued by the men of Munster, led by their Druid, Mogh Ruth, in his chariot drawn by wild oxen, till driven beyond the borders of the province, and into Magh Raighne, in Ossory. The men of Munster now returned home in triumph, after having repulsed the invader, and called a convocation of the states and people of the provinces to give thanks to their friend and deliverer, Mogh Ruth, after which they unanimously agreed to give and confirm to him and his descendants for ever the possession of the plain and country then called Magh Meine (or the mineral plain) in reward for his great services.

Magh Meine was thus handed over to Mogh Ruth, and hence it was called Fearn Moga, or the land of Muga, as written in some old MSS. His tribe and family, who settled down in this territory, took the tribe name of Fer Mugai, i.e., the men of Mugai, anglicised Fermoy; and the race of Mogh Ruth continue to inhabit there even to this day, in the families of O'Dugan, O'Cronin, and others in that and the neighbouring districts. The following extract from the MS. Book of Lismore further illustrates its names:—

"They then sent for the clay of Comlehaille Meic Con, i.e., the Caile (or land) of Mene, son of Erc, son of Deaghaidh, which is called Fir Mulghe, i.e., Fermoy, to-day. The reason it is called Caile Meic N-Eirc is because his sons dwelt there, namely, Mene, son of Erc, and Uatha, son of Erc, and Ailbhe, son of Erc. Another name for it was Fir Muighe Mene, so called because of the abundance of the minerals contained in the mountains around it, and because there are minerals in all the fields around it also. Another name for it was Corr Chaille Meic Con, because it was the patrimony of the Clann Dairine, and it is in it Rossach-na-Righ is, i.e., Ross-na-Righ, the ancient burial place of the kings of Munster,

barony of Clangibbon. An Abbey was founded here under the invocation of the Virgin Mary, for Cistercian Monks, who were brought hither from an abbey on the Suire, in the county of Tipperary; and a new colony was afterwards introduced from the abbey of Furnes, in Lancashire.^o

^o *War. mon. Pembridge's Ann. and Ann. B.V.M. Dubl. &c.*

and it is there Mac Con was till the time of the battle of Ceann Abrath." (See Forbas Drom Damhghaire. Book of Lismore, and O'Curry's copy, C.U.D., p. 42, and O'Curry's Lectures on Manuscript Materials of Irish History, pp. 171-2, and Second Series, vol. i., pp. 212, 278, &c., &c.)

The hitherto unpublished tract on the Topography of Fermoy, in the same old MS., is interesting, as preserving the names and boundaries of the political and ecclesiastical sub-denominations of this district, and the names of many of the old ecclesiastical foundations of the place, with special references to the most remarkable families, civil and ecclesiastical, of ancient Fermoy. It runs thus:—

"Críchadh-an-Chaille¹ of valour,
Is there one of you to tell [its history]
It was given to the son of Sonax [*i.e.*, Mogh Ruth]
For his having relieved the Forbas, &c., &c."

"This country was in two Triuchs² before it was given to Mogh Ruth, and there were eight Tuaths in each Triuch. and the line of demarcation between those two Triuchs was, namely, the course of Glaisse Muilinn Mairtel³ in Sliabh Cain,⁴ and Loch Luinge⁵ on the Machaire, and Gleann na n-Dibergachael on Moin Mor,⁶ and when being given to Mogh Ruth they were made into one Triuch, in order to lessen the [political] influence of the race of Mogh Ruth after him, and securities for preserving that freedom to him. Mogh Corb,⁷ son of Cormac Cas. and his descendants after him; and after that it was arranged into ten Tuaths, eight Tuaths to constitute the [political extent of the] country, and two Tuaths as border lands.⁸

"The first Tuath of these that is mentioned is the Eoganacht of Gleann

¹ Críchadh an Chaille, one of the ancient names of the place now called Fermoy.

² Triuch—an ancient sub-denomination of land, supposed by some to be represented by the modern barony; but the two Triuchs mentioned here comprised the baronies of Fermoy, Condon, and Clongibbon. Tuath, an ancient political sub-denomination of land. See W. K. Sullivan's Introduction to O'Curry's Lect., Vol. i. ³ Glaisse Muilinn Mairtel, *i.e.*, the stream of Martel's [or Mortar] mill, which flows southward through the glen called Leaba Molaga [or St. Molaga's bed] into the river Fuinshion, north-west of Marshalstown, now called Abham Carraig na m-Bróinte [or the river of the rock of the Querns]; others suppose this to be the Sheep River to the west of the above mentioned stream. ⁴ Sliabh Cain, *i.e.*, the range of mountains extending from the Galtees westward to Buttevant.

⁵ Loch Luinge—Probably the lake from which Baile an Locha, south of Mitchelstown, has its name. The boundary line between the baronies of Fermoy and Clangibbon passes through this townland, which is marked on Petty's Map of the County of Cork as Baile de Locha. ⁶ Moin Mor—This place probably comprised the greater part (if not the whole) of the present Nagle Mountains, and the coarse land on the northern and southern slopes of this range. This appears from the fact that the monastery of Baile na Mona, situate four miles south of Mallow, on the road to Cork, was in Moin Mor, and the glen called Gleann-na n-Dibergachael was, in all probability, to the east of, or somewhere about, Ballyhooley.

⁷ Mogh Corb, son of Cormac Cas—There is evidently a mistake in our text here; Mogh Corb was son of Oilioll Olum, not of Cormac Cas. He is mentioned in the Annals of the Four Masters, at the year A.D. 195, as one of the seven sons of Oilioll Olum, who were slain in the battle of Magh-Muchruimhe by Mac Con and his forces. Cormac Cas was second son of Oilioll Olum, and ancestor of the Dal-g-Cas tribes of Munster. ⁸ Two Tuaths of border land—These were the two Tuaths

A.D. 1226. Patrick, the prior, was made bishop of Cloyne, according to Sir James Ware ; but from the records it appears, that W. then prior of Fermoy, was elected bishop of Cloyne, and received the royal assent.^p

^p *War. Bps. p. 575.*

Omnach (now Glanworth), for it is the noblest of them, because it is one of the free Tuaths of Cashel, with its border Tuaths, and Hi Ingair, which is called Magh Fece, is the noblest Baile of that Tuath, and Ceapach Inghin Ferchair is opposite it on the other side ; and Gleann Caintinn, out of which are Hi Caimh (*i.e.* O'Keeffe) and Hi Digi ; and Corr Tuath, out of which are Hei Finghin ; and Lisleithisel, and Daire Hi Tnuthghaile ; Cathair Droinne,⁹ out of which are Hi Annratham (*i.e.* O'Hanrahan), DunMaelclaigh, *i.e.* the chief fortress of the Eoganacht ; and Achadh Loischthi,¹⁰ out of which are Hi Lachtnain,¹¹ Hi Dubhthaigh, Hi Leannain, and Hi Draighnein (*i.e.* O'Drennan, or O'Drynan), *i.e.* Ceall Ghallan,¹² and Moin Banba, out of which are Hi Daronagh and Lis na Caille, out of which are Hi Dubhghaile and Hi Cleirigh ; and Rath Mor, out of which are Hi Darnain ; Leath Baile Hi Conchobhair, for O'Conchobhair was chief of Hi Inghaire, *i.e.* of Magh Feige, and the [sub] denominations of this place are—Dun Loibinn, *i.e.* Teach an Turtain, and Cluain Dallain,¹³ and Moin Luachra, and Ceall Garbhain ; and its boundaries are the line of road which leads from Airgeatland¹⁴ to Cnocan Dun Martain, and which passes down through that place to Abhann Mor, and the ditch west of Gort an Grain extending by Gort Droma Airthir to Leiscnen, along the course of Abhann Mor, and Hi Dallain ; are the hereditary occupiers of Cluain Dallain and of Moin Luachra and of Gort an Grain, the church of Eoganacht Gleann Ommach is the principal church and a third of the land of Brigh-Gobban belongs to that Tuath, *i.e.* Carrac-Cormaic and Ceall-Danain. Cul Domhnann. Cluain Locha, Cluain Lena, Cluain Cairbreach, Ceall-Bracain, Coirrlis Da Conall. Craes Cru, Tipra-Gruagain, Tulach Aedha, Ard Catha, Caimn-Innse and Dun Draighnein to the east of Aith Lis Ceindfaelaidh.

" Since the two Tuaths of O'Cuain, namely Hi Maille Machaire, 'and Hi Ingardail' were united into one Tuath, the chief Baile of Hi Ingardail, *i.e.* Conbaid (hound drowning), because Finn's hounds were drowned there, and out of this place came Hi Buadhagh. The Martra, *i.e.* Ath Ubhla, out of which are Hi Aichir, Ceall Achid. out of which are Hi Lomthuile. The Creg, out of which are Hi Riagain, Leitir. out of which are Hi Corcraim. The Recles, out of which are Maeilluaigh, Cill Conaim is the chieftain of Hi Cain, and before they were united into one Tuath O'Riagain was of Hi Ingardail.

" Hi Maille Machaire, *i.e.* Leac Glas and Cul Baedain out of which are Hi Taimhainigh and Hi Fogartaigh, Leathnocht. in which are twelve tribe names, viz. : O'Conbhaidhe from Cathair Meic Maille, Hi Gormachain, from Lis Dormchada, Hi Uallachain, from Cuirr Hi Uallachain, Hi Lachtnain from Fidhrus ; Meic Cuirc, from Cill Feichin, Hi Ceithernaighe, from Cnocan Tulaird. Hi Caelbheannaighe, from Cuirr Hi Caelbheannaighe, Hi Cuicneachain, from Greallach, Hi Cuicneachain, Cill Cromglaisse, out of which are Hi Cuain, Laiche Hi Fiaich, out of which are Hi Finneachta ; Ard Fleada, out of which are Hi Finneachta ; Ard Fleada, out of which are Hi Cinnfhaelaidh, Manann, out of

of [Dirainn or] mountain land surrounding Fermoy on the north and east sides, namely, Hi Rossa and Hi Cuccraidhe Sleibhe. ⁹ Cathair Droime, now Caher Droime, situate about midway between Mitchelstown and Kilworth. The site of this Cathair [or fortress] is now marked by the ruins of an old castle, which commands a good view of the country many miles around, and which is marked on the Ordnance Map of the County of Cork, sheet 19. ¹⁰ Achadh Loischthi, now St Nathalis, north of Glanworth. ¹¹ Hi Lachtnain, now O'Lachtnan, sometimes written O'Laughnane, and Laughnane. ¹² Ceall Gallain—The old church which gives name to the parish of Kill Gullain, north-west of Mitchelstown. See Ordnance Map of County Cork. ¹³ Cluain Dallain, now Clandillane, east of the town of Fermoy. ¹⁴ Airgeatland, now Araglin.

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1248. The abbot was fined in the sum of £10 for divers offences.^q

1290. Maurice le Fleming made a considerable grant to this abbey.^r

1301. The abbot Maurice Garton fell from his horse into the river Funcheon, in the neighbourhood of this abbey, and lost his life ;^s he was succeeded by Henry.^t

1303. Maurice, Lord Kerry, died in this year ; at which time Thomas, his fifth son, governed the abbeys of Fermoy and Odorney.^u

1311. Dionysius was abbot.^w

1355. David Rawyr O'Kyff was abbot.^x

1367. Henry was abbot, and in same year William

^qKing, p. 359. ^rId. p. 282. ^sId. p. 358. ^tId. p. 283. ^uLodge, vol. 2, p. 103.
^wKing, p. 359. ^xId. p. 282.

which are Hi Britain, Garran O'Ceamhaighe, out of which are Hi Ciannaighe. Cill Cruimtir, is the Church of this Tuath.

" And one third of Termun Brigh Gobun, belongs to Hi Cain, *i.e.*, the two Ceannacans and Cul Lugdach, Moin Mucrinde, Ceall Droma, the Marbthir, the Lianans, Cnocan Hi Chroinghilla and Beallach na Ros.

" Tuath O'Cuscraidhe, *i.e.* Liathmuine and Cul na n-Aracul, out of which are Hi Lighda Cluain Meic Carthaind, out of which are Hi Artuir, Lis an Cnuic, out of which are Hi Donnchada, Cill Mochuille, out of which are Hi Beachagain, Hi Dunadhaighe, Hi Riagain, Daire Faible, out of which are Hi Adnachain, Loch Arda O'Cullin, out of which are Hi Cuinn Leath, Baille, Hi Finn, out of which are Hi Finn, and its other half Bally, the Arda in Terman, Brigh Ghobunn, Liagan Lig Uanach, out of which are Hi Ithfearnan, Durmach, out of which are Hi Dunadaighe, and the church of this Tuath is Ath Cros Molaga, out of which are Hi Corrcrain, Hi Camsain, Hi Aengnsa, Hi Muirheartaigh, and Hi Duibheidigh, and a third of Termann Brugh Ghobunn belongs to this Tuath, *i.e.* the Baile of Brigh Ghobunn itself, Cluain Aei, Carraic on Fumaidhe Garran Hi Adhnachain, Baile Hi Mhasilmordha, Baile Hi Cuind, Cnocan Muighe Ginne, Cluain Garbhain, Cul Aithlis Cindfhaclaigh Gort na Fuinnsion, Cill Seanaidhe and they are the family names which belong to this church, *i.e.* O'Maclmorda are its Comarbs, and O'Finghin, its Aisdre O'Brian, O'Deargain O'Mulalaidh, O'Flannagain and Meic Breathnuighe and Hi Artuir, are the chieftains of this Tuath.

" Tuath O'Conail, from Gleann Cubhra to Lebglaise and Hi Dubhlaidh are the chieftains of that Tuath, and Liattruim, from Airgeadlóm, eastward to Lebglaise, is the patrimony of O'Dubhlaidhe, and that is O'Naibelain, Baile Idir da Abhainn, *i.e.* Ard Meic Cuillair, and Uamh Croine, and from that eastward to Dun O n-Gennti these are one Baile, and out of it are Hi Aengusa Magh Drisen, on the south side of the river and on the north, these are one Baile, and out of it are Hi Manog, Feic-Beg is a half Baile, out of it are Hi Riain and Hi Feargusa, Rath Siadhail and the Corran are its other half Baile, and out of it are Hi Cuain, Cill Uird is the church of this Tuath, and out of it are Hi Mongain and Hi Cuillinnain and Hi Brocain.

" Hi Cuscraidh Sleibhte is the border land of this Tuath we have mentioned, *i.e.* Cill Mithne Gort Aicde, Maelrach, Lurga, Daire Leith Re Meic Meada, Gleann Domhainn, Ceapachna Fian, Gort Ruadh, Ceapach Hi Meadhra, Daire Leathan ; Eidhnen Molaga, with its Terman, is the church of this Tuath ; the Comarb of that church is Mag Floinn, and the clerk of its crozier is O'Coscrain.

" The most noble of the Tuaths of the other half of that country is Tuath Muighe Finne in which Cathair Dubhaghain is, out of which are Hi Dubhaghain, and the breadth of this Tuath is from the middle of Relig na m-hanleagh eastward to Ab-

Fleming was elected, who paid his homage, as abbot of Fermoy, to John, bishop of Cloyne, for the lands of Kilconan.¹

1480. The abbot Nicholas O'Henesa was made bishop of Waterford in this year.²

26th June, 33rd Queen Elizabeth, a grant was made to Sir Richard Greneville, Knt., and his heirs, of this monastery,

¹ *King*, p. 359. ² *War, Bps.*, p. 536.

hann na Carcrach. Hi Daerghala are its hereditary people, Maistre-Meic na gamhnaighe; Daire Hi Diarmata, *i.e.* Hi Diarmada and Hi Cochlain are its hereditary occupiers. Dun Tulcha Cill Curnain; Croch, out of which are Hi Dathail of Croch. Ard Ceanannais and Dun ar aill are one Baile, and out of it are Hi Faelain and Hi Uirisi. Cill Fada is the burial cemetery of that Tuath, and it was Mac Con Gairbh, *i.e.* Mac Coemoc, that consecrated that church. Hi Maeil Bile are its Comarbs. Hi Amhradha and Hi Labhra and Hi Eirc are its hereditary people, and the Hi Duibh, of Trochmael, were chiefs over them.

"I have another Tuath yet to describe, *i.e.* Madh O'Cathail, *i.e.* Messignighe and Carraigh Leme-Laeghaire. out of these are Hi Domh-naill, chiefs of Magh; Cill Cuile, out of which are Hi Fearghala; Baile Hi Fiachain, out of which are Hi Fiachin, Cluain Caisil and Daire na Teide, the chief Baile of Hi Annadha. out of which are Hi Annadha; Garran O'n-Gnima, out of which are Hi-Gnimh; Cuil-Baile Hi Finn, out of which are Hi Finn, Clau Uir is their burying place. The Comarbs of that church is the hereditary privilege of the Hi Annadha, and Hi Cennagain are its Mac Cleircach; the Hi Brain from Clettigh are in this Trian, and the Meic Cairtin from Baile Meig Cairtin, and they are of the people of Rathan, and this Trian is the hereditary lordship of Hi Domhnaile (O'Donnell), and he is also entitled to the other two Trians when they have not a chief of themselves.

"The third Trian of them which I have not described, *i.e.* Magh Nale, with its subdenominations, out of which are Hi gormain; the Brugh and Flaitheim, out of which are Hi Ardghala; Tulach-Finnleithid, out of which are Hi Cuilein; Magh Lis an Ibhair, out of which are Hi Donnagain; Baile Hi Mulghuala, out of which are Hi Macilghnala and out of it also are hi Macilmuala; Cil O'n-Gerbhinnain, out of which are Hi n-Geibennain and Hi Cailte: Clauenuir is the burial place of those two [families] and of O n-Gormain; and Rathan is the burial place of all the other families of this Trian after them, and the Meic Finnen are the Comarbs of Rathan. The other family names are Hi Crainchi, Hi Conaill, Hi Conaic, Hi Brain Meic Coirtein, and O'Hardgala is the hereditary chief of this Tuath.

"Hi Bece Abha, *i.e.* Dun Cruadha, out of which are I Laeghuire; the Rindi, around the river, out of which are Hi Cairbre and Hi Cathail; Cill Laisre, at both sides. out of which are Hi Cleirigh; Moin Ainmne at both sides, out of which are Hi Eoguin; Ath an Crainn, at both sides, out of which are Hi Buachalla; Cill Cuain, out of which are Hi Fiadhain [or Uan], and Hi Laeghaire are their chieftains.

"The other half of that Tuath is Hi Bece upper, *i.e.* Sonnach Gobann and Cluain Lochluinn near Abha Bec east and west, out of which are Hi Gobunn; Baile Hi Grigin, on the same river, out of which are I grigin; Gleann Tuircin to the west and east on the river; Daire Hi Ceinneidigh, out of which are Hi Ceinneidigh; Ceall Ossain Luimneach Beg, extending west of Taedan, and from that eastward to Lochluingi, with its other patronymics, O'Gobunn is hereditary chief over them, and he is entitled to the other half of Ibh Bece when there is not a chief of the Ui Laeghaire. Cill Commuir is the burial place of Hi Bece on either side, and Hi Dathail are comarbs of that church, and Hi Cochlain are its Mac Cleireachs.

"Tuath O'Fiannaidh, from Baile Hi Gormain, west to the road in Druim Raite, and to Ath na Ceall, and from Abhan mor to the limit of Magh Finne, and the chief of that Tuath is Mag Fiannadhnighe, and its patronymics are Hi Etromain, and Hi Annrathain, and Hi Fireidhin, and Hi Brain Fhinn, and Hi Dubhain. Cill Cluaise is the burial place of that Tuath.

"Tuath O'n-Duinnin, and its length is from the summit of Sliabh Cain to Each-

containing three acres, with the appurtenances, and a parcel of land of the following denominations: Garricula, Ardevallegge, Aghavanister, Kilcroige, Coulevalinter, Venosige, Kilvalinter, Venosige, Forraghmore, Downbahenie, Kilcoman, lying south of the Blackwater, Ballymabene, Graneshieagh, Ballinegehie, Corrowharden, Carrigincroughere, and Glasi-

lascaib Molaga, and its breadth is from Glaise Muilim Mairteil to Beárn Mic Imhair, O'Lannain is chief of this Tuath; Hi Cineadha, and Hi Seansain, and Hi Dungasa, and Hi Dungaile are its patronymics, and Cill Maincheas is their burial place.

"The border land of one half [side] of that country is Rossach na Righ and Cathair-Gobhunn, and Cluas Droighe, and the Carcuir, and the burial place of this Tuath is Cill Colmain Grec, and its proper name is Hi Rossa, and its length is from the summit of Sliabh Cain to Abha Beag et reliqua."

Ath Ubhla, now Appleford, in Fermoy. A passage in the Irish Life of Saint Carthach, or Mochuda, of Rahcen, Bishop of Lismore, gives the following account of this and other places in the county of Cork:—"Another time Mochuda went from Rahin into the province of Munster, and he came into *Ciaraighe Cuirche* (now Kerrycurrihy, in the county of Cork), and he met Carbrý Crimthan, King of Munster, who happened at that time to be at Moy-Cuirche. At this time there came a fiery thunderbolt, which demolished one of the king's castles, and killed his queen and his son Aedan, and a number of his people, and the king's two favourite chariot horses were also killed by the fall of the castle. The king at once requested Mochuda to resuscitate his queen and his son, and when Mochuda saw the firmness of the king's faith, he made prayers for them, and bade them arise and they arose, and Mochuda restored them in perfect health to the king, and the king gave him extensive lands and many servitors. Another time Cathal MacAedan, king of Munster, was in the land of Cuircne afflicted with various diseases, being deaf, dumb, and blind; Mochuda came to where the king was, and the king and his friends implored Mochuda to relieve his distress. Mochuda made prayers to God for him, and put the sign of the holy cross on his eyes and ears, and mouth, and he was cured of all his diseases and troubles, and the king Cathal gave extensive lands to God and to Mochuda for ever, namely, Cathal Island, and Ross Beg and Ross More, and Pick-Island (now Spike Island), and Mochuda sent holy brethren to build a church in Ross Beg, in honour of God, and Mochuda himself commenced building a monastery in Pick Island, and he remained there a full year.

"Mochuda then placed three of the disciples above mentioned, namely, the three sons of Nascann, *i.e.*, Bishop Gaban, and Sraphan the priest, and Laisren the saint, in those churches. And it was the holy bishop of Ardomain that gave holy orders to these three in Mochuda's presence, and it was he that was appointed to preserve them in the path of righteousness, and he left two score more of his brethren in his own stead in the monastery of Pick Island. Pick Island is a most holy place, and most pious people reside in it perpetually.

"And Mochuda then returned towards Rahin, and on his way eastward through Munster he passed over a river which was called Neim at that time, but which is called Avamore to-day, and he saw a large apple in the middle of the ford, over which he was passing, and he took it up and carried it in his hand, and hence Ath Ubhla (now Appleford), in Fermoy, has its name. And the servant asked for the apple from Mochuda, and he did not give it but said:—'God will work a miracle with this apple through me this day, for we shall meet the daughter of Cuana Mac Cailchin, with her right arm powerless and motionless, hanging by her side, and she shall be cured through this apple and through the power of God: And this was verified; for Mochuda saw the virgin with her maiden companions, who were at their sports and amusements on the green of the court, and going up towards her he said:—'Take this apple to thyself, my daughter.' She stretched forth her left hand for the apple as was her wont; Mochuda said:—'Thou shalt not get it in that hand, but reach out the other hand for it

ganishe, containing by estimation five hundred and fifty acres, at £15 18s. 4d., Irish money.²²

The church of the abbey, now the parish church, was a mean Gothic building.^a

Glundy, is said to be in the diocese of Cork, where the abbey of the Vale of God was built, and which abbey, continues our author, was a daughter of the abbey of Jerpoint, in county of Kilkenny.^b

Glanore, or Glanworth,^{bb 22} has its situation on the river Funcheon, in the barony of Fermoy. The family of Roche founded a monastery here in the year 1227,^c for friars of the order of St. Dominick;^d but Bourke says, this foundation (dedicated to the Holy Cross) was at some later period.^e

Grange; formerly called Grany, is seated on the river Bride, in the barony of Muskerry, and a mile east of Kilcrea. From Colgan we learn, that St. Cera, who died A.D. 679, built a nunnery at Kilcrea,^f but in the records it is said to be at Grany.^g

The Great Isle,^{gg 23} in the barony of Barrymore, and forming one side of the harbour of Cork, is four miles in length,

²² *Aud. Gen.* ^a *Tour through Ireland.* p. 131. ^b *Allemande.* ^{bb} i.e., *The Golden Vale.* ^c *Smith, vol. 1.,* p. 351. ^d *War. Mon.* ^e *Bourke, p. 334.* ^f *Act. SS. p. 15.* ^g *Smith, vol. 1.,* p. 211. ^{gg} *Called anciently Inismore, in Ibhmaccaile, or Imokilly. Vard. vita Rumi.*

and thou shalt get it.' And the maiden being full of faith, attempted to reach forth the right hand, and the hand was instantly filled with vigour and life, and she reached it out and took the apple into it.

'There was joy all over the king's palace on this occasion. and all gave praise to God and to Mochuda, for this miracle. and Cuana said on that night to his daughter, make now your selection. and say who you like best of all the princes of Munster, and I will have him married to you; to this the maiden replied, 'I shall have no husband but the man who cured my hand.' 'Hear you that O Mochuda,' said Cuana. 'Give me the maiden,' said Mochuda, 'and I will give her as a spouse to Christ, who cured her hand;' and Cuana gave the maiden and her dowry, with an offering of land on the banks of the river Neim, to God and to Mochuda for ever. and his munificence was too great to be described.

'Flandat was the maiden's name. and Mochuda brought her with him to Rahin, where she spent her life most profitably with the other 'Black Nuns,' till Mochuda was banished by the kings of Tara out of his own city, when he took Flandat with him, and the rest of the black nuns, and when he had finished his own city of Lismore, he sent Flandat to her own country, that she might build a church there, and she built a noble church in Cluain Dallain, and it is in Mochuda's parish it is."—*Irish Life of Saint Carthach, O'Curry M.S., Catholic University.*

²³ *Glanore, or Glanworth*; Inquisition 3rd of Saint Hilary, 31st Elizabeth, finds that a grant was made of this priory and the possessions thereof to Maurice Viscount Fermoy, at the annual rent of 15s. Irish; but that the same was forfeited by the non-payment of the rent.—*Ordnance Survey of Cork, R.I.A., vol. iv.,* p. 73.

²⁴ *The Great Isle.* St. Sarann, of Inismor (Great Island), is thus commemorated in the Festology of Aengus C  le D   at 15th May. "Sarann, son of Archurr, from Inismor, in Uibh Mac Caille, in Uibh Liathain in Munster;" and the Irish life of St. Findbarr states that St. Sarann settled in Drom Eighneach, in the territory of Ua Lugdach, that he resigned his own church to God and to St. Barra (Findbarr), and that Barra gave him a new monastery with its Religious.—*Life of St. Findbarr, O'Curry, MS. C. U. I.*

seven in breadth, and contains the village of Cove, opposite to which his Majesty's largest ships may ride, and the vessels trading to Cork generally anchor there.⁸⁸⁸ The festival of St. Saran, the son of Archuir, is observed here on the 15th of May.^h

Inchrie; there was a Cistercian abbey here, dedicated to the Virgin Mary; it was a cell of the abbey of Maure in this county,¹ and is now unknown.

Iniscarra,^{k 24} five miles from Cork, on the river Lee, in the barony of Barrets. St. Senan of Iniscathay, built an abbey here, and placed eight of his disciples therein.¹ This is now a parish church in the diocese of Cloyne.^m

Inishircan,ⁿ An island between Cape Clear and the mainland. In the year 1460, Florence O'Driscol, the Great, founded a small monastery here for Franciscan friars of the strict observance;^o other writers say, that Dermot O'Driscol was the founder in 1470.^p In 1537 the citizens of Waterford destroyed all the villages on this island, with the mill, castle, and friary.^q

This monastery was built near the castle, on the plan of that at Kilcrea, but much smaller; the steeple is a low square tower, from whence runs the nave, with an arcaded wing, to the south.^r

Inquisition 2nd March, 5th James, finds that, 3rd March, 33rd Elizabeth, a grant for a term of years was made of this priory to John Bealinge, at the annual rent of 26s. 8d., Irish money.—*Chief Rem.*

Inispict, or Inispuinc,²⁵ near Inishircan, in the barony of

⁸⁸⁸Smith, vol. 1. p. 169. ^hVard. vit. Rumoldi. ¹War. Mon. Harris's tab. ^kWas called anciently *Tuaimnava*, Act. SS. p. 140. ^lWar. Mon. Harris's tab. ^mVisitation Book. ⁿWas called anciently *Iniskieran*. ^oWar. MSS. vol. 34. p. 162. War. Mon. ^pWar. Mon. ^qSmith, vol. 1. p. 141. ^rId. p. 290.

²⁴*Iniscarra*; The Irish lives of St. Senan of *Inis Cathaigh*, relate that on his return home from his great preceptor, St. David of Kilmony, in Alba, he came into this part of Munster; and having settled down in the place then called *Oilean arda Crich Liathain*, now Barrymore Island, he remained there forty days, till admonished by an angel to go forth, and to found a church for himself, wherein to serve God, with his followers. St. Senan went forward, we are told, directed by the angel, till he came to a place then called *Tuaim-na-mba*, on the side of the river *Linne* (now the Lee), where he founded his church, and fixed his ecclesiastical residence. When the petty prince of this place came to hear that St. Senan had occupied his land without permission, he sent messengers to warn him off, and to demand rent and restitution. Subsequently he sent his own favorite steed to be maintained at the expense of the monastery, but the steed fell into the stream at the church, where she was drowned, so that no part of her remained to be seen but her *carra*, i.e., her quarters, and hence the place was called *Inis Carra*. *Tuaim na-mba* was its name till then. St. Senan thus maintained his position here, and left eight of his disciples in the Church of *Inis Carra*, with St. Cillian, under the protection of *Fechen*, son of Faighe, king of Muscraighe, who was also a disciple of St. Senan.—Life of St. Senan, chap. 3, pp. 15-16.

²⁵*Inispict*. The Irish "Life of Saint Carthach, or Mochuada, Bishop of Rahen and Lismore," contains the following account of this place:—

"A certain time the King of Munster, namely Cathal, son of Aodh, was in the

Muskerry. St. Carthagmochuda built a monastery here about the close of the 6th century, and placed therein the three brothers, St. Gobban, St. Stephen, and St. Lafren, with the bishop St. Domangen, and twelve others of his disciples ; but they did not continue here, for we find that St. Domangen was honoured in Tuaimuscraighe.⁵ This place is now unknown.

Kilbeacan ; on the north side of Mount Crotte, in Muscryciure, and Keating says, it bears the same name at this day. St. Abban, who died at a great age A.D. 650, built an extensive monastery here, and placed over it St. Beacan, *alias* Mobecoc.^w

Kilchuilinn,²⁶ is supposed to be in the barony of Bantry ;

⁵ *Act. SS.* p. 631. ^w *Id.*, p. 615, 622, 751.

land of Cuircne afflicted with various diseases, so that he was deaf, dumb, and blind; and Mochuada came to where he was, and the King and his friends prayed him to cure him. Mochuada prayed to God for him, and he put the sign of the cross on his eyes, and on his ears, and on his mouth, and he was cured of all diseases and blemishes. And Cathal gave extensive lands to God, and to Mochuada for ever, namely—Cathal Island, and Rossbeg, and Rossmore, and *Pick Island*, now Spike Island. And Mochuada sent holy brothers to build a church in Rossbeg in honour of God. And Mochuada himself commenced building a monastery in *Pick Island*, and he remained a full year in it. Mochuada then placed three of his disciples, namely—the three sons of Nascann, *i.e.*, Bishop Goban, and Sraphan the priest, and Laisren the saint, in these churches; and it was the holy bishop of Ardmain that gave holy orders to those three persons, in the presence of Mochuada, and it is he that was appointed to direct and to preserve them in the way of righteousness, and he left two score more of his brethren in the monastery of *Pick Island*, in place of himself. And Mochuada then returned to Rahen; and that Island which we have mentioned, *i.e.*, *Pick Island*, is a most holy place, and most pious people reside in it perpetually.—*O'Curry MS.*, C. U. I.

²⁶ *St. Cannera* was the holy virgin commemorated by Moore in the following lines of his song of Saint Senanus and the Lady.

ST. SENANUS.

“ Oh ! haste and leave this sacred Isle,
Unholy bark, ere morning smile ;
For on thy deck, though dark it be,
A female form I see ;
And I have sworn this sainted sod
Shall ne'er by woman's feet be trod.”

THE LADY.

“ Oh ! Father, send not hence my bark,
Through wintry winds and billows dark ;
I come with humble heart to share
Thy morn and evening prayer ;
Nor mine the feet, Oh ! holy Saint,
The brightness of thy sod to taint.”

The legend of St. Cannera's visit to *Inis-Cathaigh* and her interview with St. Senanus is thus preserved in the Irish lives of St. Senanus :—

“ The pious Cannera, a virgin saint, of Beantraige (Bantry), in the south-west of Erin, who established a Disert in her own country. A certain night after vespers, as she was at her prayers, she saw all the churches of Ireland, and a tower of fire rising out of every one of them up to heaven. The fire which rose out

here we find a nunnery, of which St. Cannera was abbess, where she was also honoured.*

Kilcrea,[†] five miles west of Cork, in the barony of Muskerry.

Nunnery; St. Cyra, or Chera,[‡] was abbess here; where her feast is celebrated October 16th.[§]

* *Act. SS.*, p. 155. † *The Earls of Clancarty had a strong castle here.* ‡ *Calendar.*

of Innis Cathaigh was the largest, the highest, and most brilliant of all, and rose most directly heavenward. On beholding this the holy virgin exclaimed, that is a beautiful Recles (church) said she, and it is to it I will go, that my resurrection may be out of it.—O heavenly spouse, said she, whatever church or holy place that is, it is there I wish my resurrection to be: and she then prayed God that she might not lose sight of that tower of light, but like the tower of fire that led the children of Israel through the wilderness, so it might lead her into the place; and God granted her prayer. She set out forthwith, having no guide but the blazing tower of fire which continued to burn without ceasing, both day and night, till she reached it. When she reached the water at Luimneach (Limerick) she went on foot over the water as if she walked on the dry ground, and reached the shore at Inis Cathaigh, at early dawn next morning. St. Senan, knowing this, came to the shore to meet her and bade her welcome. It is for that I came said Cannera, and blessed are they who come in the name of the Lord. Go, said Senan, to my mother and my sister who abide in that island on the east, and you will be entertained by them there. That is not what I come for, said Cannera, but to be received by yourself into this island, and to remain here in communion of prayer with you. Women do not abide in this island, said Senan. What is your reason for that? said Cannera: Christ did not come less to redeem women than to redeem men. Christ was crucified not less for women than for men. Women were serving and attending Him and his apostles, and women do not go less to heaven than men. You are speaking in vain, said Senan to the holy virgin, there is no distinction between their souls, but not so with their bodies, and so women shall not reside in this island as long as I live, said Senan. And will you give me a place of interment and resurrection in your island, and communion and sacrament from yourself? You shall have a place of resurrection on the brink of the sea said Senan, but I fear the tide will take away your remains. I fear not, said she, for my hope is in the Lord God, and I have confidence in your great sanctity that you will put a protection over my body. The holy virgin was standing on the water, and her *Trosdan* under her bosom as if she had been on the dry land all this time while Senan was conversing with her, and at last Senan permitted her to come in on the brink of the island, and Cannera scarcely reached the island alive. Senan then went into the church and brought communion and sacrament with him to Cannera, and she then died and was buried in the strand on the south side of the island, where her grave is. Any person in the state of grace who goes to the stone which is over her grave, and who prays there with fervent piety, beseeching her intercession with the Trinity for him, if he be going on sea, he will return by the grace of God, and he will not be drowned in any part of the world.—*Life of Saint Senan.* O'Looney, MS., C.U.I., chap. 5, pp. 30, 31; see also *Book of Lismore*, fol. 64, l.a.

† *Cill Chera.* The following passage from an account of the Saints of Erin in "Leabhar Breac," in the Royal Irish Academy, p. 21. col. 4, mentions this place, and preserves the names of some of the ancient churches and distinguished saints in this part of the country:—

"Nine persons of the race of Conaire, i.e., Senach, son of Coirill, and Eolaing, from Athbii Bolc in Muscraídh Mittaine, and Odran, from Lathrach Odran in Muscraídh Tíre; these are the three *seniors* of the race of Conaire.

"Creschad from Cill Chera, Gobinait, the sharp-beaked *Caillech* (nun), from Buirnech (Mourn) in the boundary between Muscraídh Mittaine and Eoganacht Locha Lein, and Sciath, daughter of Meachair, in Fert Sceith in Muscraídh Aeda; these are the three virgins of the race of Conaire.

"Lachtain of Achad Ur, and of Aie Cind Chaille in Ossory, and from Bealac

Franciscan Monastery ; was founded in this town under the invocation of St. Brigid by Cormac M'Carthuigh, the Great, Prince of Desmond, in the year 1465.^a He was murdered by Owen his brother,^b and was buried here in the middle of the choir, with the following inscription on his tomb :

Hic jacet Cormacus fil. Thadei, fil. Cormaci, fil. Dermittii magni M'Carthy, Dnus. de Musgraigh Flayn ac istius conventus primus fundator. an. Dom. 1494.^c

Thomas O'Herlihy, bishop of Ross, was interred here in 1579,^e and the Roman Catholics repaired this house in 1604.^f

A great part of this building still remains, with the nave and choir of the church ; on the south side of the nave is an handsome arcade of three Gothic arches, supported by marble columns, more massive than those of the Tuscan order ; this

^a *Act. SS.*, p. 15. ^b *War. Annal.* ^c *War. Mss.*, vol. 34, p. 164. ^e *War. Bps.* p. 588. ^f *Smith*, vol. 2. p. 101.

Abrath, in Sliabh Cain, Finan Cam Chind Ettig, in the boundary of Ely and Fer-cell ; Senan of Inis Cathaigh ; these are the three luminaries of the race of Conaire.

“ Nine persons of the race of Conaire,
By learned persons called
Three lights, three seniors, three virgins,
Commemorated by the learned sages.

“ These are the three seniors
Who spoke with Christ in conversation—
Senach, son of Cairill, without tribulation,
Eolaing, and Odran.

“ These are the three *Caillechs* (nuns)
Who freely gave their love to Christ—
Ciarascach, Gobinait, with devotion,
And Sciach, daughter of Meachair.

“ These are the three lights
Who saved middle Munster—
Lachtain, the fair, the good instructor,
Finan Cam, and Senan.

“ Senan of Sliabh Luimnigh, who is not weak,
Lachtain from Bealach Abrath,
With the King of the elements, a deed not concealed,
And Finan-Cam-Chind-Ettig.

“ They are alike in state with the King of Heaven,
Alike their right and their family,
Alike the union they have consummated
In heaven and on earth,” &c., &c.

The seven sons of Torben, son of Nuachadh, *i.e.*, Lilan, from Ath-na-Ceall, on the brink of Abhan Mor (Blackwater) ; Silen and Cellan, from Ath-na-Ceall also ; Senan Liath, from Cill T-Senain Leith ; Trian, from Domnach Mor Muscraideh Mittaine ; Mochoba, from Lismore ; Crocho, from Cill Crochan, in the boundary of Leix and Ossory ; Lachtain, from Achad Ur, in Aes Chind Chaille, in Ossory also. The seven daughters of Torben were, Coirsech, Cersech, Sodelb, Cellsech, from Ath-na-g-cell, &c., &c., &c.

arcade continues to form one side of a chapel, being a cross aisle. In the choir are some old tombs of the family of Clancarty, &c. The steeple, a light building about eighty feet high, and placed between the nave and choir, is still entire, and supported by Gothic arches. From the gateway, on either side, to the high road, are high banks entirely formed of human bones and skulls, which are cemented together with moss: besides these, and great numbers strown about, there are several thousands piled up in the arches, windows, &c. The river Bride runs near this ruin. The lands were granted to Lord Muskerry, but after the wars of 1641, Oliver Cromwell gave them to Lord Broghill.^g

Kilcruimthir,²⁸ near the city of Cluainchollaing, or Kilchuile, in Hy Liathain, the modern barony of Barrymore. St. Abban built a church here and died in a respectable old age A.D. 650. St. Cruimtherfraech gave his name to this church and is honoured there.^h This place is now unknown.

Kilfeacle; or the church of the Tooth, so called from a tooth of St. Patrick that was preserved there. We cannot find any circumstance on record respecting this abbey, but that St. Beoan of Cluainfiachul, in Muscragia, was a disciple of St. Patrick's.ⁱ This place is also now unknown.

Killabraher; or the Church of the Brotherhood; a ruined monastery between Churchtown and Liscarol, in the barony of Kilmore; it is uncertain to what order it did belong.^k

Killeigh; a small village four miles from Youghal, in the barony of Imokilly.

St. Abban, who died A.D. 650, built an abbey at Killachadh conchean, and made the holy Virgin, St. Conchenna, abbess of it.^l

^g *Smith*, vol. 1, p. 210, 211. ^h *Act. SS.*, p. 615, 623. ⁱ *Tr. Th.* p. 181. ^k *Smith*, vol. 1, p. 326. ^l *Act. SS.*, p. 632.

²⁸ *Kilcruimthir* was situated about a mile and a-half north of Fermoy, on the old road to Ballyhindon Castle; it is now an old ruin and burial ground. It was the parish church of *Hi Maóile Machaire*, in the ancient territory of Fermoy. See note under Fermoy.

The genealogy of St. Cruimthir Fraech, from whom this place has its name, is thus preserved in *Leabhar Breac* in the Royal Irish Academy, p. 16, col. 4:—Cruimthir Fraech, son of Carthach, son of Nedi, son of Onchon, son of Findloga, son of Find Fir, son of Causcrach. &c.

The following passage from an ancient Irish life of St. Aban, mentions this and other churches in the same country:

"And Aban then returned into the territory of Corca-Duibhne, and he blessed Bourneach and he gave it to Gobnait; and he blessed Cill-Aithfe, on Magh Conchon, and he gave it to Fionnan, and Fionnan foretold the coming of Aban many years before he was born. He blessed *Cul* [Cill] *Cullainge* and Brigobann, and Cill Cruimthir and Cill na Marbh, and he blessed Cluain Aird Mo Beococ, and Cluain-Fionnglaise, and he left Beccan in it; and he left the office of the Holy Church in every church of them."—*Life of St. Aban. O'C., MS., C.U.I.*, p. 54.

Kil Na Marbhan ; or the Church of the Dead ; near Briggoban, or Brigown, in the barony of Clongibbon. This church was also founded by St. Abban.^m

Kingsale ; in the barony of Kerrycurry and Kinallea, is a corporation town, sending two burgesses to parliament, and is well known for its excellent harbour and strong fortifications.

Inquisition 31st August, 32nd Queen Elizabeth, finds, that the Spittal, or Lazar-House in this town, was endowed with lands to the annual value of 12*d.*—*Chief Rem.*

Priory of Regular Canons ; St. Gobban, a disciple of St. Ailb, was patron of the monastery of Kingsale ;ⁿ and in the sixth century we meet with St. Began of Kinnsaile. St. Senan lies buried here : he presided over the Church of Cluan, between the mountains Crot and Mairge, in Munster.^o

White Friars ; we have no information about the foundation of this house ; but Stephen Prene, the prior of it, obtained, in the year 1350, a quarter of land in Lischan from Robert Fitz-Richard Balrayne.^p Part of the ruins of this monastery still remain in the north end of the town.^q

Legan ; There was a monastery here, of which John de Compton was prior in the year 1301.^r We have no other account of it, but that, at the suppression of religious houses, the prior of St. John in Waterford was found to be seized of this priory.

Lucim ; there was a monastery here, of which the only account we have is, that it was situated near the city of Cork, and that David de Cogan was patron in the year 1318.^s

Maur, see *Carigiliky*.

Middletown,^{t20} a market and borough, pleasantly situated in the barony of Imokilly. An abbey was founded here A.D. 1180, by the Fitzgeralds ;^u or, according to others, by the family of Barry ;^v it was supplied with monks of the Cistercian order from the abbey of Nenay, or Magio, in the

^m *Act. SS.*, p. 527. ⁿ *Id.*, p. 750. ^o *Id.*, p. 573. ^p *War. Mss.*, vol. 34, p. 108. ^q *Smith*, vol. 1, p. 227. ^r *King*, p. 141. ^s *Id.*, p. 142. ^t *Was called by the Irish Castre ni chora.* ^u *War. Mon.* ^v *Allemande.*

²⁰ *Middletown* ; The Inquisition given in the text thus commences in the copy of R.I.A. :—Inquisition the Tuesday next after the nativity of the Virgin Mary. 31st Henry VIII. finds the abbot was seized of the abbey, dormitory, cloister, chapter-house, an hall, &c.

Inquisition 3rd May, 1612, finds that Sir John Fitz Emund Gerrald, knight, was, at his death, seized of this monastery, and of the possessions thereunto belonging, containing three carucates of land, and of an hundred acres of land in this county, and Cowlaban, one carucatea ; a mill on the River Awnye Corr.

Inquisition 26th January, 17th Elizabeth, finds that the castle and townland of Castleredmonde, in this county, was parcel of the possessions of this abbey. At the suppression of the monasteries, the abbot was seized of this abbey, castle, and townland, and are now held from the Queen in capite knight's service, and are now of the annual value besides reprises, of 16*s.* 6*d.*—[*Chief Remem.*]

county of Limerick, and was called the abbey of St. Mary of Chore, or of the Chore of St. Benedict.*

Donald was abbot of this house, and was succeeded by Robert, who governed the abbey A.D. 1309.⁷

1476. Gerald, bishop of Cloyne, appropriated several vicarages to this abbey.²

26th July, 31st King Henry VIII., the abbot was seized of the abbey, dormitory, cloister, chapter-house, an hall, &c., within the precincts, containing one acre, annual value, besides reprises, 5s. ; also one hundred and twenty-three acres of land in the town of Chore, annual value, besides reprises, 56s. 8d. ; a salmon-wier in the said town, annual value, besides reprises, 6s. 8d. ; and a water-mill in the said town, annual value, besides reprises, 20s. ; one hundred and twenty acres of land in Killynnemaraghe and Ballygybban, annual value, besides reprises, 40s. ; and the following rectories appropriated to the said abbot : Chore, annual value, besides reprises, 100s. ; Downbologge, annual value, besides reprises, 66s. 8d. ; Kylowane, annual value, besides reprises, 66s. 8d. ; St. Catharine's, annual value, besides reprises, 66s. 8d. ; and Mogyelle, annual value, besides reprises, 20s., all sterling money. The said lands, &c., lye and are situate in this county.—*Chief Rem.*

17th September, 17th Queen Elizabeth, this abbey, with two hundred and eighty acres in the town and lands of Chore, one hundred and twenty acres in Kynamanagh, Downe-macmore, and Ballygibbin ; a messuage and garden in Carrigh ——— ; a parcel of land called Fearrin Edmondroae, ten acres of land lying there, and five acres in Cnockacottige ; the rectories of Chore, Donbolloge, St. Katherine near Cork, Kilrowan, Kilcollehy, and Moygelly, and the vicarage of Ballenachore, all belonging to the said abbey, were granted, in capite, to John Fitzgerald and his heirs.—*Aud. Gen.*

Monanimy ; is seated on the river Blackwater, in the barony of Fermoy, and about three miles below the town of Mallow. In the King's quit-rent books, the parishes or rectories of Clenor, Carigdownen, Carig, and Templebodane, with the rectory of Cloghan, are charged £3 10s. crown-rent, as belonging to the commandery of Monanimy. No mention is made by any of our writers of this commandery, but at Monanimy we find an ancient castle, with the traces of several large buildings round it.^a

Mourne,^b three miles south of Mallow, in the barony of Barrets. In the reign of King John, Alexander de Sancta Helena either founded this preceptory for Knights Templars,

* *War. Mon.* † *King.* p. 376. ‡ *War. Bps.*, p. 563. § *Smith.* vol. 1, p. 349.

^b Called also *Mora* and *Ballynamona*, and by the Irish, *Monaster na mona*.

or he was a principal benefactor to it;^c but on the abolition of that order, it was given to the Knights Hospitallers.^d

Friar Thomas Fitzgerald was commendator in the years 1326, 1327, and 1330,^e as was friar John Fitz-Richard in 1334,^f 1335,^g 1337,^h and 1339.ⁱ We shall here give the reader the said Fitz-Richard's appointment to this commandery by the prior of Kilmainham, dated at the commandery of Tully, in the county of Kildare, A.D. 1335.

"We have granted to friar John Fitz-Richard, during life, the whole government and custody of our house of Mora, with the appurtenances thereunto belonging, both in temporals and spirituals, he paying the dues usually paid by that house; and we require, that within the space of the next ten years, he shall, at his own cost and charge, erect a castle there, completely finished both as to size, materials, and workmanship."^{k 30}

By an inquisition taken 4th November, 1584, Mourne was found to be an ancient corporation, but soon after the death of the Duke of Clarence, Lord Lieutenant of Ireland, in the reign of King Edward IV., Morough O'Brien rebelled, and ruined several walled towns in Munster, particularly Mourne and Buttevant in this county.³¹

The body of the church, 180 feet in length, yet remains, in which are some gravestones of the Barrets, Quinlans, and other ancient Irish families. The foundation walls of the commandery inclosed several acres; it was defended to the south by a strong castle, which was standing not long since, and there were two towers to the west. The possessions were granted to Teige M'Carthy, whose descendants forfeited in the rebellion of 1641; notwithstanding which, that family are at this day styled Masters of Mourne.¹

6th October, 19th Queen Elizabeth, a grant was made to Cormac M'Teige M'Carthy, and his heirs, of this commandery, with the appurtenances, and the rectories of Ardskey, Kilcorne, Granagh, Garriclone, Kilmory, Teamplenetagh alias Teamplematchie, Clonethe alias Cloncrehedie, Kymoghill alias Kilbrogan, Morrompuc alias Morrompy, Balliburney alias Balleivor-

^c *War. Mon.* ^d *Smith, vol. 2, p. 18.* ^e *King, p. 38 and 84.* ^f *Id., p. 84.* ^g *Id., p. 61.* ^h *Id., p. 39.* ⁱ *Id., p. 83.* ^j *Id., p. 39.* ^k *Smith, vol. 1, p. 180.*

³⁰ The rent payable to the Crown for this preceptory was £15, Irish money; and an Inquisition was held 19th March, 30th Elizabeth, to inquire whether Teige MacCarthy had not forfeited his grant by non-payment of the rent. (*Chief Remem.*)—Ord. Surv., R.I.A., vol. iv., p. 102.

³¹ A.D. 824.—Died the Abbot Conmach McSaerguia (?); A.D. 839.—Died the Abbot Aidmeadach; A.D. 850.—Died the Abbot Andath; A.D. 866.—Died Feargus, Scribe and Anchorite of this abbey; A.D. 1015.—Died Airbeartach Mac Coise, Overseer of Ross Alitri; A.D. 1055.—Died Columb O'Cathail, Deacon of this abbey; A.D. 1085.—Died Neachtain McNeachtan; A.D. 1095.—Died Columb O'Hanadan, the Airchennach.—Ord. Surv., R.I.A., vol. iv., p. 110.

ney, Inchegeuilagh alias Inchegeilagh, Agheris, Clonedrohide, Movidde, Carrigrowghanbeg, Whitechurch alias Templegeoll, Kytanury, Moullie, with sundry other tithes; at the annual rent of £40 Irish money.—*Aud. Gen.*

Inquisition 17th April, 15th King James, finds, that the rectories of Kilmaghen and Rostelaine were appropriated to this commandery, and that all the possessions belonging thereto, these two rectories excepted, had been in the possession of John Barry from the 3rd day of February, 1614.—*Chief Rem.*

Obalvene; in a plea roll of the 44th of King Henry III. we find an abbey of this name, said in the record to be in this county.^m

Omolaggie; 28th June, 20th Queen Elizabeth, a grant was made to the provost and fellows of the Holy Trinity near Dublin, of twenty acres of land contiguous to a cross, and parcel of the possessions of the abbey of the Corbe of Omolaggie in this county. See the abbey of Cong, in county of Mayo.^{mm} We can find no other vestige of this house.

Quchwill; This abbey is mentioned to have existed in this county, A.D. 1355,ⁿ but we know no more of it.

Ross,^{o32} a small market-town and an episcopal see, now

^m *King*, p. 133. ^{mm} *Aud. Gen.* ⁿ *Id.*, p. 142. ^o *Was anciently called Ross alithiri, Ross elihir, and Ross ylider.*

³² *Ross*, formerly known as *Ross-ailithir* (i.e., Ross of the pilgrims), and now generally called *Ross-carberry*, from the townland in which it is situated, is an Episcopal See, and lies at the head of a creek about seven miles from Clonakilty. Camden says the harbour was formerly navigable for ships. Lynch, Archdeacon of Killalla repeats this statement in his MS. History of the Irish Sees, but adds, that already, in his time, the harbour was blocked up with shifting sands. He further tells us that the name *Ross* in Irish has three distinct meanings, being used to designate a meadowy plain, a grove, and, more frequently, a promontory. This last meaning would well correspond with the territory of which we speak, which, jutting out into the sea, presents quite the appearance of a promontory; whilst the smiling fields which adorn the surrounding country, would justify the application of the name in its first meaning. The diocese was, from the earliest times, co-extensive with the territory of the *Corca-laidhe*: at Lynch's time it was eighteen miles in length, and four or five in width, and consisted of twenty-four parishes, besides three detached parishes, situated around Berehaven. St. Fachnan, in Irish Fachtna, who is also called Lachtna, is patron of the See, being founder of the monastery, and Bishop of Ross in the sixth century. He was disciple of St. Finbarr in the famous school of Loch-Eirche, and before proceeding to Ross, was abbot of the Molana monastery, near Youghal. He also, like most of the contemporary saints of Ireland, received lessons of heavenly wisdom from St. Ita, the Brigid of Munster. Ross soon became so famous that crowds of students and religious flocked to it from all parts, so that it was distinguished by the name of *Ross-ailithir*, that is, Ross of the pilgrims. The birth of St. Fachnan, and the future greatness of his school, were foretold by St. Kieran of Ossory, whose mother was of his family, and who himself was born in the territory of Ross, at a place still called *Traigh-Ciaran* (i.e., St. Kieran's strand), in Cape Clear Island. St. Fachnan, having lost his sight by some accident when he was somewhat advanced in years, it was restored to him through the merits of St. Mochoemog, also called Pulcherius, who was then in his mother's womb, and whose future sanctity was foretold by St. Fachnan. It is also

united to the diocese of Cork, and situate on an arm of the sea, in the barony of Carbury.

St. Fachnan mongach, or the Hairy, abbot of Moelanfaidh,

related of our saint that it was his daily habit to retire for silent recollection and private prayer to a secluded spot on the side of a hill, near the monastery. It happened that one day he left his scroll of prayers behind him. Rain fell heavily during the night, but in the morning his prayer-book was as dry as Gideon's fleece, for the angels had built a small chapel over it. The traces of this ancient oratory may still be seen. The precise date of the foundation of the celebrated monastery of Ross cannot be fixed with certainty. Ware says it was founded about the year 590, and his opinion has been adopted by later writers. It would, probably, be more accurate to place the foundation of the monastery before the year 570, and the death of the saint about the year 590. The Life of St. Mochaemog states, that it was by the advice of St. Ita that St. Fachtna proceeded from the monastery of Ross to the parents of Mochaemog, through whose merits his sight was restored to him. St. Brendan, patron of Kerry, is also mentioned among those who visited and gave lessons of heavenly wisdom in Ross. These two facts sufficiently prove that the monastery was established before the death of St. Brendan, which took place in 577, and of St. Ita, which is marked in our Annals in 570.

In some Latin documents our saint receives the epithet *Fachtna facundus*, "St. Fachtna the eloquent:" sometimes his name is simply Latinized *Sanctus Facundus*.

In the Irish records he generally receives the designation of *Mac Mongach*, i.e., "the hairy child," because at his birth his head was covered with hair:—"Fachtna, Mongach quia cum caesarie natus," as the Calendar of Cashel explains that name. This designation betrayed Usher and others into error when they style our saint *filius Monghich*, "the son of Mongach." The genealogy of St. Fachtna is thus accurately given in the "Sanctilogium Genealogicum":—"Fachtna, the son of Maonaigh, the son of Cairill, the son of Fiachna, &c., descended from Lughad, son of Ith," and from the genealogical tables, we should conclude that the holy Bishop Brandubh, whose feast is kept on the 3rd of June, and Saints Casan and Cailcin, were brothers of our saint. The O'Driscolls, in whose territory Ross was founded, belonged to the same race, and made it one of their tribe-duties to enrich the monastery and church of their patron saint with lands and other endowments. After St. Fachnan twenty-seven bishops of his tribe ruled the See of Ross, as is thus expressed in the ancient quatrain preserved in the Book of Lecan:—

"Seven and twenty bishops nobly
Occupied Ross of the truly fertile lands,
From Fachtna the melodious, the renowned,
To the well-ordered Episcopate of Dongalach."

The names of these bishops are not mentioned in our annals, only their number is recorded, and their jurisdiction, which was co-extensive with the territory of Corcalaidhe. This example should serve as a warning to the student of our Ecclesiastical History not to infer from the silence of our annals in regard to other districts, either that there was no regular succession of bishops or that there were no fixed boundaries for the ancient Sees of the Irish Church.

St. Fachtna is commemorated in all our ancient Martyrologies on the 14th of August. The entry in the Martyrology of Donegal on 14th August seems, however, at first sight to exclude St. Fachtna from the See of Ross. The whole entry for that day is as follows:—"Fachtna, Bishop and Abbot of Dairinis Maellanfaidh, in Hy-Cennselach; forty-six years was his age, and he was of the race of Lughaidh, son of Ith, according to the Seanchus: Echlech, Cuimmen, and Caemhan, three sons of Daighre: Brocadh: Dinil."—(Martyr. of Donegal, page 219.) Thus all mention is omitted of Rossailithir. There is, however, some confusion in this entry, owing, probably, to a transposition of names. We are, happily, able to detect the error by the corresponding entry in the Martyrology of Tallaght, as preserved in the Roman fragment of the Book of Leinster, which is as follows:—"XIX. Kalendas Septembris. Fachtna mac Mongan o Ros Ailithir: Dinil Macintsair: Mac-intsaer, Episcopus et Abbas Darinsi Maelianfaid: Broccain Mac Lugdach: Cummini: Coemain: Aicclig." Thus, it was not St. Fachtna

in the county of Waterford, was abbot of this monastery, and principal of the school founded there; his festival is held on August 14th;^p a city grew up here, in which there was always

^p *Calend. Vet.*

who was Abbot of Darinis Molana in Hy-Kinnselagh, but St. Mac-in-tsaer; what, possibly, gave occasion to this confusion of names, was the tradition mentioned by Lynch, that St. Fachtna, before proceeding to Ross, was abbot of another monastery called also Molana, situated on the islet of Dair-inis, at the mouth of the Blackwater. See further mention of this monastery in Archdall, at the *County Waterford*.

In the Felire of St. Ængus, the name of St. Fachtna occurs in the strophe for the 14th of August:—

“With the calling of Fortunatus,
Over the expansive sea of ships,
Mac-an-tsaer, the noble chief,
The festival of Fachtna mac Mongach.”

So also he is commemorated on the same day in the metrical calendar of Marianus O’Gorman:—

“Great vigil of Mary:
Gregory, and the bright hero Felix,
The just Eusebius in their company:
The sons of Daigre, with Dinil;
Let Brocad be in their presence:
Fachtna the smooth, fair, hairy son,
Eiclec, Cummen, Coeman,
Not narrow fences this structure.”

St. Cuimin of Connor, in his beautiful poem on the characteristic virtues of the saints of Ireland, thus celebrates the zeal and devotedness of St. Fachtna:—

“Fachtna, the generous and steadfast, loved
To instruct the crowds in concert,
He never spoke that which was mean,
Nor aught but what was pleasing to his Lord.”

It is generally supposed that the St. Fachnan, patron of Ross, is the same with St. Fachnan, patron of Kilfenora. Two circumstances strongly confirm this identity, viz.:—that their festivals are now kept on the same day, the 14th of August, and that the same tribe was dominant in both territories. However, Lynch informs us that in his time (1660) the feast of St. Fachtna, the holy founder of Kilfenora, was kept on the 20th of December.

As regards the old Cathedral of Ross which, thanks to the munificence of the O’Driscoll family, was one of the most remarkable structures of the kingdom, the following interesting details are given in the Consistorial Acts of the year 1517:—

“The city of Ross was situated in the province of Cashel, in the middle of a fertile plain, rich in corn-fields, and stretching along the sea-shore. It was encompassed with a wall, had two gates, and contained about two hundred houses. In the centre of the town was the cathedral church, dedicated under the invocation of St. Fachnan, an Irish saint, confessor, whose feast is celebrated on the vigil of the Assumption of the Blessed Virgin Mary. The walls of the church were of cut stone; there were two entrances—one lateral the other in the front, and in both you descended by three steps to the level of the church. Its floor was unpaved, and its roof was of wood, covered with slates. The interior of the church presented the form of a Latin cross, and in size corresponded with the church of St. Maria del Popolo in Rome. It was divided into central nave and aisles, and the nave was separated by stone pillars from the aisles. Its roof was of wood, covered with slates; in the centre was the choir with wooden benches,

a large seminary of scholars.⁹ St. Fachnan mongach was succeeded by St. Conall,⁷ and we are told, that St. Brendan taught the liberal arts in this school,⁸ in which St. Finchad,

⁹ *Act. SS.* p. 196. *Tr. Th. Index. Usher. War. Mon. and Bps.*, p. 583. ⁷ *Act. SS.* p. 471. ⁸ *War.*, vol. 2, p. 242.

and at the head of the choir was placed the high altar. To the left of the altar was the sacristy, well supplied with vestments, crucifixes, silver-gilt chalices, and mitre and crozier of silver. In the cemetery, outside the church, there was a belfry built in the form of a tower, in which there was one large bell. As for the dignitaries of the church, after the bishop there was a dean, with a yearly income of twelve marks, an archdeacon with twenty marks, and a chancellor with eight marks. There were also twelve canons, each having a revenue of about four marks, and four vicars with a similar income. All these assist daily in the choir, and celebrate low Mass. On the festival days a solemn Mass is sung. The canons reside in different parts of the diocese, which is only twenty miles in extent. The bishop's residence is about half a mile from the city, and is pleasantly situated on the sea-shore. The episcopal revenue consists of corn, tithes, and pasturage, and amounts annually to sixty marks. There are also twenty-four benefices in the bishop's collation."—(*Theiner Monumenta*, &c., p. 528-9).

During the Confederate war in 1641, as we learn from Lynch's MS. History of the Irish Sees, "the nave and tower of the cathedral were levelled to the ground, the choir and two chapels remaining intact. One of these chapels was dedicated to the Blessed Virgin, the other to St. Fachnan; and, in former times, so great was the concourse of pilgrims to this church on the feast of the Assumption and Nativity of the Blessed Virgin, that traders used to come thither with their merchandize from all parts of the island, and in the fairs, which had their origin in this custom, no tax was for a long time imposed on any articles of merchandize." Ware, whose authority is followed by many more recent writers, gives the name of St. Finchad as one of St. Fachnan's immediate successors. For this he rests on a passage in Colgan's *Acta*, page 607. Colgan, in his *Acta*, speaking of the disciples of St. Finbarr, gives, from an old life of that saint, the following names at page 750:—"S. Finchadius de Domnachmor; S. Fachna seu Facundus de Ria; S. Facundus (i.e., Fachna) de Ros-aillither." Quoting the same passage at page 607, by error of the printer, the words which I have italicised were omitted, and thus the name "S. Finchadius de Ros-aillither" appears there in Colgan's text. This printer's error is Ware's only authority for assigning to St. Finchad the episcopate of Ros-aillither. Others have inserted the name of Conall among the successors of St. Fachnan, relying on the prophetic words recorded by Cathald Maguire, as pronounced by St. Kieran of Saigher, when foretelling the future greatness of both St. Conall and St. Fachtna. This passage of Cathald Maguire, however, makes no mention of the episcopate of Conall, much less of his being successor of St. Fachnan in the See of Ross. I insert, nevertheless, this passage of Maguire, as it makes known to us the birth-place of St. Fachtna, not mentioned by the other authorities:—"Prophetavit Kieranus de S. Conallo et de S. Fachtnano de Ros-alithir dicens: nascetur filius in Tulachteann, qui nobis fido amicitiae foedere junctus erit: et post eum multos monachos et monasteria reget Conallus."—(*Acta SS.*, page 471.) Thus, as regards the early successors of St. Fachnan, we must rest satisfied with the scanty information given in the short record of the Book of Lecan cited above, viz.: that twenty-seven bishops in uninterrupted succession ruled the See from its holy patron to Bishop Dungalach. The quatrain, of which we gave a literal version, was thus translated by O'Flaherty in his *Ogygia*:—"Dongalus a Fachtna, ter nonus Episcopus extat, Lugadia de gente dedit cui Rossia mitram;" and Ware gives the following paraphrase made by Mr. Dunkin:—

"Hail, happy Ross! who could produce thrice nine,
All mitred sages of Lugadia's line,
From Fachnan, crowned with everlasting praise,
Down to the date of Dongal's pious days."

The following passages, extracted for the most part from the Annals of the Four

a celebrated disciple of St. Finbar, was a student.^{† 88} Some of the natives of Ireland did not seem to show much respect to it, for, in the year 1131, the people of Conaught, under the command of Donogh M'Carthy, plundered this residence of religion and learning; but these foes to everything that was good, were soon after all justly defeated, and Hugh, the son of Constantine O'Connor, and O'Cachy, the chief poet of Conaught, were killed.^u Cornelius was prior in 1353,^v as was Odo in 1378.^x

This monastery has been generally given to the regular canons following the rule of St. Augustin; but it appears, from two instruments published by Hugh Ward, that it did belong to the order of St. Benedict, and that they professed obedience to the Benedictin abbey of St. James, without the walls of the city of Wurtzburgh, in the province of Mentz in Germany.^y The ruins of it still remain.^z

Strawhall;^a in the barony of Muskerry; Ædh, the son of Breic, founded a monastery of this name, and died November 10th, A.D. 588.^b Part of the ruins are still visible.^c

[†] Act. SS. p. 471. ^u Annal. Inisfal. ^v Vard. vita Rumoldi. p. 292. ^x Id., p. 293. ^y Id. ^z Smith, vol. 1, p. 268. ^a Was anciently called *Enachmidbrenin*, and afterwards *Kübrein*. *Usher*. ^b Act. SS. p. 422. ^c Smith, vol. 1, p. 206.

Masters, furnish the few additional particulars that have been preserved to us connected with this See:—

A.D. 824 (*i.e.*, 825). The repose of Conmhach, son of Saerghus, Abbot of Rossaillithir.

A.D. 839. The death of Airmeadhach, Abbot of Rossaillithir.

A.D. 840. The "Wars of the Danes" mentions an irruption of the Northern Pirates about the year 840, when "they killed Cormac, son of Selbach the anchorite. He it was whom the angel set loose three times, but each time he was bound again. Moreover, Cork was plundered by them, and they burned Rossaillithir, and Kenmare, and the greater part of Munster. But the men of middle Munster gave them battle, and their slaughter was completed at Ard-Feradaigh."—*Wars of the Danes*, page 19.

A.D. 850. Condach, Abbot of Rossaillithir, died.

A.D. 866. Fearghus of Rossaillithir, scribe and anchorite, died. This entry also occurs in the *Chronicon Scotorum*, but at the year 868, "Fergus of Rossaillithre, scribe, quievit."

A.D. 921. The death of Dubhdabrainne, Abbot of Rossaillithir.

A.D. 1016. Airbhearhach, son of Cosdobhroin, airchinneach of Rossaillithir, died.

A.D. 1055. Colum Ua Cathail, airchinneach of Rossaillithir, died.

A.D. 1085. Neachtain mac Neachtain, distinguished Bishop of Rossaillithir, died.

A.D. 1096. The death of Colum Ua Hanradhain, airchinneach of Rossaillithir.

A.D. 1127. The *Chronicon Scotorum* records the fact, that in this year "the fleet of Toirdhealbach sailed to Ross-aillithre, and despoiled Deas-Mumhain very much."

A.D. 1168. The Bishop Ua Carbhail, Bishop of Rossaillithir, died.

⁸⁸ Inquisition, last day of Easter, 29th Elizabeth, finds that the 7th day, nineteenth of her reign, a grant was made of this abbey to James Goulde, gent., at the annual rent of £9 4s., with a clause of re-entry.—Ord. Surv., R.I.A., vol. iv., p. 112.

Timoleague,³⁴ a village situate on an arm of the sea, in the barony of Ibawn and Barryroe, and eight miles south west of Kingsale. We are informed that Dermot the Brown, son of Donogh Gad of Carbury, the son of Donogh the Great, died at Miguisy, and was buried in the new monastery of Cregan, in Ibaun, and was removed thence to Teaghmolag in A.D. 1279.^{d 35} We do not meet with any other account of the monastery of Cregan, but that the M'Carthies translated it to Timoleague in 1390,^e and that a castle belonging to the Morils stood here, which M'Carthy Reagh took from them and placed the Franciscans in it; this account, however, must be erroneous, for a manuscript which did belong to the friary of Timoleague expressly says, that William Barry Lord of Ibaun, and the first founder of this monastery, died on the 17th of December, 1373, and that his wife, Margaret de Courcey, died on the 24th of January that year.^f This house, which was founded for friars of the order of St. Francis, was given to the friars of the strict observance in 1400.^g

John de Courcey, a monk of this house, and a person well skilled in divinity, was made bishop of Clogher 18th June, 1484, and September 26th, 1494, he was translated to the see of Ross; he died on the 10th of March, 1518, and was interred in this monastery; with the assistance of James, Lord Kingsale, his nephew, he built the library, belfry, dormitory, and infirmary, and bequeathed liberally to it.^h John Imurily, bishop of Ross, died on the 9th of January, 1519, in the habit of St. Francis, and was interred here,ⁱ as was Patrick O'Fehely, a Franciscan of the strict observance, in 1552.^k Provincial chapters of the order were held in this house in the years 1536 and 1563.^l

At the suppression there were but four acres and an half of land found to belong to this friary, which were then in the possession of the Lord Inchiquin.^m

The Roman Catholics repaired the monastery A.D. 1604.ⁿ The walls are yet entire, though unroofed; they enclose a large choir with an aisle formed by arcades on the south, which lead to a lateral wing; there is an handsome Gothic tower, about 70 feet high, between the choir and aisle, and

^d *King*, p. 309. ^e *War. Mon. Allemande*. ^f *War. Mss.*, vol. 34, p. 152. ^g *Id.*
^h *War. Mss. and Mon.* ⁱ *War. Bps.*, p. 588. ^k *War. Mss. sup.* ^l *King*, p. 310.
^m *Smith*, vol. 1, p. 251. ⁿ *Cox*, vol. 2, p. 10.

³⁴ *Timoleague*. The Annals of the Four Masters, 1230, say that the monastery of Tighe-Molagga was built by McCarthy Ribhach, or the Gray Lord of Carbery, and that his tomb was erected in the choir.—*Ord. Surv.*, R.I.A., vol. iv., p. 114.

³⁵ Tracton Inquisition, 28th April, 4th Q. Elizabeth, finds that John Roche of Kensale, merchant, died 10th April that year, seized of sixty acres of land in Balenemonagh, annual value 2s. 6d., besides reprises.

on one side of the aisle is a square cloister arcaded, with a platform in the middle ; this leads to several large rooms, the chapel, the chapter house, the refectory, and a spacious apartment for the father guardian, besides a hall, dormitory, &c. Here is a monument of the O'Cullanes, and on the right a ruined one of the Lords De Courcey ; M'Carthy Reagh's is in the midst of the choir.^o

Tracton ; two miles south of Carigaline, in the barony of Kinalea. An abbey, called the abbey de Albo tractu, and dedicated to the Virgin Mary,^p was founded here A.D. 1224, by M'Carthy,^a who furnished it with monks of the Cistercian order from the abbey of Alba landa, or Whiteland, in Carmardenshire, in Wales.^f

A.D. 1031. In this year, the 29th of the reign of King Edward I., the abbot was indicted for receiving and protecting his nephew, Maurice Russell, who had committed a rape on a English woman, he was found guilty, and fined in the sum of 40 pounds.^g

1311. Owen was abbot.^h

1350. Richard Brayghnock, the prior, was indicted for the murder of John Cardigan, one of his monks, but was acquitted.^u

1363. Richard Graynell was abbot ; but he was deprived this year.^w See Dunbrody in the county of Wexford.

1375. King Edward III. confirmed the several possessions that were granted to them ;^x and on the 1st of May he took the abbey into his especial protection.^y

1380. It was ordained by parliament, that no mere Irishman should be suffered to profess himself in this abbey.^z

Great numbers of pilgrims resorted hither on every Holy Thursday, to pay their devotions to a piece of the Holy Cross preserved here, and said to have been presented to them by Barry Oge.^a

The abbot sat as a baron in parliament.^b Queen Elizabeth granted this abbey to Henry Guilford and Sir James Craig, March 20th, 1568, on their paying a fine of £7 15s. sterling ; Sir James Craig assigned it to Richard, Earl of Cork, who passed a patent for it March 23rd, 7th of James I.^c

In 1781, James Dennis, Esq., Chief Baron of the Exchequer, was created Baron Tracton of Tracton abbey.

Inquisition, 10th September, 20th Queen Elizabeth, finds, that David Barry, long after the statute of mortmain, had granted to St. Roddium of Tracton, three carucates of land in this county, called Ballinspaly, annual value 3s.—*Chief Rem.*

^o *Smith*, vol. 1, p. 252. ^p *War. Mon.* ^q *Allemande.* ^r *War. Mon.* ^s *King*, p. 93. ^t *Id.* ^u *Id.* ^v *Id.* ^w *War. Mon.* ^x *Id.* p. 411. ^y *Id.* p. 93. ^z *Smith*, vol. 1, p. 218. ^a *War. Annal.* ^b *Smith*, *Id.*

Tuaim Musgraihe; The bishop St. Domangan, a disciple of St. Carthag mochuda, was venerated here, and his festival observed on the 29th of April.^d It is supposed to be in Muskerri, but is now unknown.

Tulach Mhin;³⁶ In Feara muighe feine, now called the barony of Fermoy. St. Molagga, who was living A.D. 664, founded an abbey here, where his festival is held on the 20th of January.^e This place is also unknown.

Tullelash; in the diocese of Cloyne and barony of Duhallow. Matthew M'Griffin founded a priory here for canons regular following the rule of St. Augustin; it was afterwards united to that of Kells, in the county of Kilkenny.^f

Weeme;³⁷ near Cork. Here was another abbey of the same canons, which was dedicated to St. John the Evangelist.^g

Thomas was abbot in 1311.^h

Thomas, the abbot, being deposed, a licence was granted, dated the 22nd April, 1350, to the convent to proceed to elect an abbot; Michael, the prior, made a return, that they had elected Altan O'Nullanagaly.ⁱ

Gilbert was abbot; he was immediately succeeded by David,^k who, according to King, was abbot in 1339.^l

Thomas succeeded him.^m

Richard O'Tenewir was abbot, but the time is uncertain.ⁿ

Youghall;³⁸ a seaport and a borough town sending burgesses to parliament.

^d Act. SS. p. 631. ^e Id. p. 148, 149. ^f Harris Tabl. ^g Id. ^h King, p. 148. ⁱ Id. ^k Id. p. 141. ^l Id. ^m Id. ⁿ Id.

³⁶ *Tulach Mhin*.—St. Molaga of *Tulach Mhin* is thus commemorated in the Festology of *Aengus C  le De*, in the *Leabhar Breac*, at 20th January: "Molaga, i.e., at Land Bechuire in Bregia he is; or that he was Lachine, son of Dubhdlige, i.e., from *Tealach-min Molaga*, in Fermoy, in Munster." The ancient lives of St. Molaga contain some interesting accounts of his relations with this place and the surrounding country.

³⁷ Allan, on account of his infirmities, resigning, Brother Gilbert O'Brogdy was elected Abbot in 1334 (1354).

³⁸ Youghal Inquisition, 10th September, 44 Q. Elizabeth, finds that a close called John Mahony's Park, near Youghall, was parcel of the possession of this friary. Rot. Chancery.

Inquisition taken 31st March, 1604, finds that Sir Walter Raleigh, Knt., was seized in fee of this friary and of all its possessions spiritual and temporal.

This friary had ten acres of land of the small measure, with the chapel of St. Anne, near Youghall, with an acre of land. The townlands of Rathmolane, Knocknagippaghe and Carraghmoneoore, in said county, containing one carucate and a-half; townland of Balling, in said county; half a carucate in county Limerick, townland of Englandstown, one carucate; Liscarrell, three-quarters of a small carucate; in county Mayo, Knockfarrin, near Ballinrobe, half a quarter. In county Waterford, the great burgh of Lismore, half a carucate; in Fereguilie a carucate; townlands of Bally-McPatrick and Curraghbal-livorrough, two carucates. In county Cork, townland of Garran-James, one carucate; Kilbrie, near Kilbolane, one carucate;—All granted to George Isham and his heirs, at the annual rent of £8 17s. 10d.—(Chief Remem.)

Ward's MS. History of the Irish Franciscan Convents, written in 1632, gives some further details regarding the house of that order in Youghal: "The convent of Youghal, which was called the Mother of the Irish Franciscan Province, was built in the year 1224. In the year 1583 it was destroyed and depopulated, some of the friars having been taken and put to death by the English Protestants. It remained desolate till the year 1627, when a residence was built in the town, and Father Francis Mede was appointed its first superior. The first founder of the convent was Maurice Fitzgerald, from whom sprung the Earls of Kildare and Desmond, the Barons of Lixnaw, and several other most noble families. He was for many years Lord Justiciary of Ireland, and headed an army against the Scots in aid of the King of England. The war being victoriously concluded, he returned home, distributed his possessions to his children, and became a Franciscan friar. He lived till the year 1257, distinguished for profound humility and holiness of life, and died, and was buried in the convent. There are, from ancient times, the tombs of the Earls of Desmond, the Lords of Desies, and several other nobles of the same family and country. At the right hand side of the altar in the convent, a certain friar is buried whose tomb is illustrated by miracles: and also another friar, who was put to death by the heretics, lies buried in the same place."

From Hayman's "Ecclesiastical Notes and Records," and other authorities, we glean the following additional particulars regarding the religious foundations of Youghal:—

1542.—3 Aug. The Lord Deputy and Council agreed that a Commission should issue to James, fifteenth Earl of Desmond, and others, to take inventories for the King's use of all the religious houses in the counties of Limerick, Cork, Kerry, and Desmond, to dissolve the said houses, and put them into safe custody. (Smith's Cork, vol. ii. p. 40). When the Franciscan brethren were removed from their house, they withdrew to Curraheen, county Waterford, three-quarters of a mile from Aglish, and about eight from Youghal, a lonely and retired spot among the mountains, where they were protected and re-established by the Fitzgeralds of Dromana. At Curraheen they erected a new Friary.

1578.—10 Sept. By an Inquisition taken at Cork on this day it appeared that William White, long after the statute of mortmain, granted to the Church of the Holy Trinity, Cork, the rectory of Clere in that county, which rectory at the taking of the Inquisition, was in the possession of the guardian of the Franciscan Friary of Youghal, and was of the annual value of 12 pence.—(Inquisitions of Record in Exchequer).

1585.—Among the MSS. in the Library of Trinity College, Dublin, is a collection of "Maps and Charts relating to Ireland," one of which is a very interesting pictorial Plan of Youghal of this date. The Franciscan Friary is well represented; it is called "The Abbey on the So. West of ye Town," and, by the scale, it is distant 200 paces from the south gate. In its outward presentment it rather resembles a feudal fortress than a Friary.

1597-8.—24 Jan. This Friary was granted, by letters patent, to George Isham, gent., along with the following: Ten acres of land of the small measure, with the Chapel of St. Anne near Youghal, and one acre of land; the townlands of Rathnolan, Knocknagippae, and Curraghmonevore, in said county, containing one carucate and a half; with other grants in the counties of Waterford and Limerick, at the annual rent of £8 17s. 10d.

1602.—10 Sept. By an Inquisition taken at Youghal, the Monastery of St. Francis, near the town of Youghal, commonly called Le Grey Friary de Youghell, was found to belong to the Queen.

1603.—13 Sept. The site, circuit and precinct of the late Monastery, or religious house of the Friars Mendicant or Begging Friars, commonly called The Grey Friars near Youghal, with one park or close, called John Mahowne's Parke, containing arable 2 acres, near Youghal, rent 12d. Irish, was granted to James Fullerton, gent.—(Calendar of Patent Rolls: 1 Jac. I. p. 7).

1603.—7 Nov. Sir James Fullerton disposed of his title to the premises included in the foregoing grant, as well to the Abbey of Molana, for £219 6s. 8d. Irish money, to Sir Richard Boyle.

1605.—20 June. The site and precinct of this Friary, with 10 acres small measure thereto belonging, were granted by the King to Donagh, Earl of Thomond.—(Calendar of Patent Rolls, 3 Jac. I. pp. 79, 80).

1665.—21 July. This Friary was leased by Richard, second Earl of Cork, to Samuel Hayman, Esq., a Somersetshire gentleman. The demise conveyed "all that messuage or tenement lately erected and built by the said Samuëll Hayman, with the yard, orchard, and garden thereunto belonging, and also the severall houses, &c., and one plott of enclosed ground conteyning by estimation six acres. Together with the dissolved Nunnery or Chappell called St. Anne's Chapell, with the applotements, as the same are all now in the tenure of the said Samuëll Hayman, situate, lying and being in and neere the scite, circuit, ambite and precincts of the dissolved Monastery of St. Francis: All the South Abbey of Youghall." Among the covenants is the following, which declares too plainly the unsettled state of public affairs—"And keeping always resident on the premisses, for every tenement, one able English footeman with a pyke or muskett well and compleately armed and furnished; and therewith all shall and will answer and attend the said Earle, his heires or assignes, in all musters and in the service of the Crown and defence of the country, being thereunto reasonably warned and summoned during this lease."

1680-81.—1 Jan. "Elinor, y^e daughter of Mr. Thomas Vniacke Esquire in y^e South Abby, Buried."—[*Church Register*]. From this entry, and from similar ones of the same date, we learn that the graveyard of this Friary was used for burials so late as this period; but it appears to have fallen into disuse about the close of this century.

The Dominican Friary, commonly called the North Abbey.—1268. Thomas FitzMaurice FitzGerald, surnamed *nAppagh*, founded a Friary for Dominicans, or Friars Preachers, at Youghal. This House was first placed under the Invocation of the Holy Cross, but it was subsequently dedicated to St. Mary of Thanks (*S. Maria Gratiarum*), on account of a miraculous image of the B. Virgin preserved here.—(*Hib. Dom.*, p. 272).

1281.—A General Chapter of the Dominicans was held here.

1296.—Thomas *nAppagh* FitzGerald, the Founder of this Friary, was here interred, in the middle of the Choir.—(*Grace's Annals*). Marleborough's *Chronicle* makes his decease two years later.

1303.—22 Oct. Robert de Percival, an eminent benefactor to this House, having been slain, along with William de Wellesley, in a battle with the Irish, was interred in this Friary.

1304.—A General Chapter of the Dominicans was held here.

1450.—The Image of the Madonna and Child, for which this Friary was famous, is of Italian workmanship of this period. It is of carved ivory, about three inches high. The circumstances of its discovery, as detailed in 1644, by the French traveller, M. de la Boullaye le Gouz, are sufficiently curious:—"In the Dominican Convent (at Youghal) there was an Image of the Virgin, formerly held in the greatest reverence in Ireland, which arrived there in a miraculous manner. The tide brought a piece of wood on to the sands opposite the town, which several fishermen tried to carry off, the wood being rare in this country, but they could not move it; they harnessed ten horses to it without effect, and the reflux of the tide brought it near the Dominican convent. Two monks raised it on their shoulders and put it in the court-yard of the convent; and the prior had in the night a vision that the image of our Lady was in this piece of wood; which was found there. So say the citizens, who have still a great devotion towards it; but the Dominicans, having been persecuted by the English settlers, carried it elsewhere."

1493.—This Friary was reformed by Bartholomew Comatius (*Bononiensis*), 23rd Master of the Order, as appears from the register of Joachim Turrianus, 35th Grand Master, where are contained these words: "Approved: The Reformation of the Monastery of Joachia (*i.e.*, Jocalia or Youghal), made by Master Bartholomew."

1501.—Vincenzio de Bandello was appointed to reform the houses of the Dominicans, and for this purpose was armed with Apostolical authority. He addressed himself to the work with zeal; but, being unable to visit Ireland in person, he deputed John de Baufremez, of Holland, to represent him. The Friaries of Cork, Limerick, and Youghal were pre-eminent in desiring to subject themselves to regular observance; and are specially mentioned and lauded in the Bull issued to Baufremez, in 1504, by Pope Julius II.—(*Archiv. Apost. Lib.* L. fol. 201.)

1518.—At the General Chapter of the Dominicans held at Rome this year, Garzia de Loaysa, a Spaniard, 39th Grand Master of the Dominicans, and subsequently a Cardinal, issued an approval of the reformation of this Friary, absolving from his office the Vicar General appointed by Vincentio de Bandello, but permitted him to be re-elected.

1542.—3 Aug. Order from the Lord Deputy to dissolve this house.

1543.—28 June. The King granted the custodiam of this Friary to Maurice, brother of the Earl of Desmond, for three years, by the following letters:—

“Henry VIII. etc. To all whom etc. greeting. Know ye that, on the security and pledge of Edward Russell and Richard Liston, gentlemen, We have granted to Maurice of Desmond, brother of the Earl of Desmond, the custody of all the possessions, spiritual and temporal, of the late House of Friars Preachers of and near Youghill, with its appurtenances: To said Maurice and his Assigns, to have and to hold said custody from the day of ratification to the end of three years following fully completed, Paying thence to Us annually into Our Court of Exchequer in Ireland, Thirty Six Shillings and Eight Pence Sterling, at the feasts of St. Michael, the archangel, and Easter, in equal portions. In testimony whereof etc. Witness our beloved and faithful William Brabazon, Sub-treasurer of our said Kingdom. Given at Dublin, this 28th day of June in the 33rd year of our reign.”—[Memor. Roll. 33 Henry VIII. m. 24.]

1550.—21 April. The oldest dated tombstone now to be found in this burying ground, is of this time. It is thus inscribed: “Here Lyeth y^e Body of Darby Karen, who Departed This Life y^e 21 Aprill 1550, Aged 35 years.”

1581.—28 April. This Friary, with six gardens within the liberties of Youghal (the tithes excepted) was granted for ever, *in capite*, to William Walsh, at the yearly rent of 22 pence sterling.—[Auditor General]. From him it passed for a term of years to John Thickpenny, gent.—[*Hib. Dom.* p. 273.]

1585-86.—3 Feb. The Friary was granted to Sir Walter Raleigh, at a rent of £12 19s. 6d., payable at Easter and Michaelmas; with a proviso, that the Act passed at Limerick, anno 33 Henry VIII., for lands given by the King, shall not be prejudicial to this patent. Signed, A. St. Leger.—[MS. at Lismore.]

1587.—Dr. Burke, quoting from a work, entitled *Theatrum Catholicæ et Protestantice Religionis*, p. 435, gives an account of the demolition of the Dominican Friary in this year, with the fate of those concerned in the work. A “certain Englishman named Poer, while destroying the monastery of St. Dominic, in the northern part of Youghall, fell from the top of the Church and broke all his limbs. Likewise, three soldiers of that town, who had cast down and thrown into the fire the Sacred Cross of that monastery, were dead within eight days from the perpetration of their crime. The first died of madness. The second was eaten by vermin. The third was slain by the Seneschal of the Earl of Desmond.”

1603.—17 Dec. By an inquisition taken this day at Youghal respecting the estates which had been conveyed by Raleigh to Boyle, the jury made the following report about this Friary: “Lastely, wee finde that the Abbie of Molana and the late Howse of Observant Fryers of Youghall, with their possessions, does now lye utterly wast, and have soe remayned ever since the leases made of them to John Thickpenny, gent. deceased, upon the expiration of which leases graunted to the said Thickpenny, Sir Walter Rawleighe's estate [tooke] his beginninge.”—[Inquisitions in Exchequer.]

1604.—31 March. By an Inquisition taken this day at Cork, it was found that Sir Walter Raleigh lately attainted of high treason, was seized in fee (among others) of the Priory or House of Friars Observant, near Youghall, called “The Black Ffreers neere Voughall, with the appurtenances, together with its scite, circuit, ambite and precinct; and all buildings, edifices, orchards, gardens, lands, tenements, rents, services, tithes, alterages, oblations, oventions, and all other its possessions and hereditaments, spiritual and temporal.”

1604.—10th May. The Priory or late House of Observant Friars near Youghall, called the Black Friars of Youghall with all their possessions, spiritual and temporal, was granted to Sir Richard Boyle.—[Calendar of Patent Rolls, Jac. I.]

1617.—The Lady Honor FitzGerald of the Geraldine Family, presented the Dominicans of Youghal, with a silver-gilt Shrine for the Image of the Madonna in their possession. This relique is about 4 inches in height, by 1 in width. Its sides

are richly chased with floriated ornaments, and its summit is surmounted by a Cross. It opens with two folding doors which, thrown back, display the Image within. The reverses of these doors bear a Crucifixion, and a figure of a Saint in prayer, respectively. On the outside is this inscription in Roman letter : "ORATE . PRO . ANIMA . ONORIAE . FILLÆ . IACOBI . DE . GERALDINIS . QAE . ME . FIERI . FECIT . ANNO . DNI . 1617."

1644.—A Most General Chapter, held this year at Rome under Thomas Turk of Cremona, 56th Master of the Order, passed the following decree, respecting the offerings made in this Friary : " We apply all alms, which are offered at the most venerated Image of the B. V. Mary of Yoghel, to the use of the Monastery of Yoghel itself, nor may the Provincial in future dispose of them in any other way."

1661.—From the *Liber Tenurarum* in the Exchequer Record Office, it appears that Richard, Earl Cork, was this year tenant of the late Monastery, or House of Friars Preachers Observant, near Youghall, with 6 gardens (the tithes thereof excepted), held of the King *in capite*, at 15*d.* per annum.

1698.—1 May. An Act having been passed, which commanded the departure of all Monastic Orders out of Ireland, never to return on pain of death, the Dominicans of Youghal were constrained to leave : and they deposited their Madonna Shrine with Sir John Hore, of Shandon Castle, co. Waterford.—[O'Heyne's *Epilogus Chron.* p. 15.]

1756.—The brethren in this year were Thomas O'Kelly, the Prior, Dominican Houlaghan, and James Flynn. They had their venerated Shrine again in their keeping.—[*Hib Dom.* pp. 273, 274.]

Saint Mary's Church, Youghal. In the northern part of the town of Youghal, on the slope of a hill, then as now called *Knock-na-Vauriagh* (i.e., Mary's Hill), a Church dedicated to the Virgin, was founded in the eleventh century. That earlier religious edifices preceded the building on the same site, there is little doubt. Indeed, we might almost infer, from considering how important the seaport at the mouth of the Blackwater had already become, that such was necessarily the case. Nor should we stumble at the fortuitous circumstance of our inability to trace, with certainty, the more ancient foundations. When churches would successively arise on the same spot, each exceeding its predecessor in size, it would happen that, in some cases, the lesser building would be incorporated with the larger so as to lose all its distinguishing features ; and, in others, would be wholly cleared away, in order that space might be obtained for the new structure. In the doorway of the square massive Tower of the present building, enclosed between two pointed arches, is the moulded circular entrance of this Church, and on the right hand as you enter, the wreck of the base-mouldings belonging to the columns that supported it. From the drip to the arch, and from the mouldings of the bases, we can easily tell that this door formed the South Entrance to the ancient Church, which lay east and west across the present site of the Tower. The foundations of the western wall were uncovered a few years since by workmen excavating for a vault, and were found to lie about six feet to the west of the Tower. The visitor sees the time-worn stones of this portion of the destroyed building used again as materials in the lower half of the west side of the Tower, and will readily contrast them with the fresher stones in the upper portion and in the other three sides. But the most interesting fragment of the Norman church is preserved in the North Transept Aisle of the present building, which appears to have been formed out of part of the old ruined Choir. It is a moulded, circular sepulchral arch, resting on two low moulded columns, with capitals and bases. Immediately near it, have been found more of the tapered tomb-slabs, popularly called stone-coffin lids, than in any other part of the building. Most of these were monuments in the older church. Some two or three belong to the thirteenth century, and should be assigned to the present edifice. With a single exception, all our tapered tomb-slabs were wilfully broken in pieces centuries ago ; and the existence even of their fragments was unknown, until recent researches brought them to light.

This ancient Church continued in existence during the eleventh and twelfth centuries ; but we have been unable to recover its records. There are some grounds for believing that it was dismantled by the great tempests of 1192, which, the Irish Annalists tell us, threw down many houses and churches in Munster, and

destroyed much cattle. Nearly on the same site, a new and splendid pile arose in the commencement of the thirteenth century. The founders were Richard Ben-net and Ellis Barry his wife, of whom (save their Memorial in the South Transept) we know nothing. Both names, however, are those of distinguished Anglo-Norman families. The founders set apart for themselves the South Transept, called the Chauntry of Our Blessed Saviour, as a mortuary Chapel; and largely endowed it with lands in the neighbourhood of the Town, for the maintenance of the officiating priest. St. Mary's, as now established, soon reached a well-ascertained pre-eminence over the other churches of the district. The taxations of Pope Nicholas IV., in 1291, and of Pope Boniface VIII., in 1302, declare it to be the richest benefice of the whole diocese of Cloyne. The bishopric itself is entered in these documents, as rateable at 185 marks, or about £123. The prebend of Glenowyr (Glanore or Glanworth) is valued at 28½ marks, or £19; while the church of Yoghel, or Yoghull, is set down at £25. In the taxation of Pope Nicholas, Youghal is entered, under the head of '*Taxacio Beneficiorum Ecclesiasticorum de Omakylle*,' in these terms:

"Ecclesia de Yoghel, cujus rector est hoc anno Nicholas de Cler,
vicarius Robertus de Halywell, taxatur ad xxvli.decima Ls."

That of Pope Boniface is of the same import. In the rural deanery of '*Omakyll*,' appears:

"Ecclesia de Yoghull, xxvli.decima Ls."

Nicholas de Cler, who, when the former taxation was made, enjoyed the wealthy rectory of Youghal, was of the Norman house of Hertford; and at this period his family owned the town, and presented to the living.

On the foundation of the College, 27 Decem. 1464, by Thomas, eighth Earl of Desmond, the Church became Collegiate, and was served by the Warden and Fellows. The Earl, in 1468, re-edified the building, a special Indulgence being granted for this purpose by Pope Paul II.

When Commissioners of Queen Elizabeth made inquisition, 31 August, 1590, respecting the diocese of Cloyne, they returned the '*Guardianatus Ville et Collegii de Yoghall*' as rateable at 100 marks (£66 13s. 4d.), while they valued the '*Episcopatus*' at but £10 10s. 0d. But the time had come, when its revenues were to be alienated from the Collegiate Church for ever. Nathaniel Baxter, chosen Warden in 1592, was obliged, 25 Aug. 1597, to pass his bond of 1,000 marks, which was to be forfeited in case he did not, in 40 days after demand, resign his office into the Queen's hands, and did not suffer her agents to take possession of the same. The College and its revenues eventually passed into the hands of Richard Boyle, Earl of Cork. In 1608, if we are to receive Boyle's own testimony, he expended above £2,000 in re-building the Church and College; and, in a MS. preserved at Lismore, entitled '*Copie of a Particular of part of the first Earl of Corke's Comonwealth Workes*,' we find, first in order, mention of his doings here:

"Imprimis, The Earl of Corke hath re-edified the great decayed church of Yoghall, wherein the townsmen in time of rebellion kept their cows, and hath erected a new chappel there in, and made it one of the fairest churches in Ireland."

The Earl of Cork was not one who, to judge from his *True Remembrances*, was likely to allow his good deeds to be hidden under a bushel; and these statements about his 're-edifying' and 'erecting' at Youghal, we are constrained to receive with no little scepticism. They are contradicted by proofs yet existing in the Church itself, as well as by the stern voice of contemporaneous history. The Earl could not have 'erected a new chappel' at St. Mary's; for his own Transept—that, to which reference is made—preserves in all its details the exact architectural features of the original structure, reared four centuries before his time; nor was his 're-edifying' of the Church of any general character, as we may easily discover by an examination of the several portions of the edifice. We have also the testimony of his contemporaries, from which we shall offer one proof, namely in reference to the Choir or Chancel. In 1641, the Protestant Bishop of Cork and Ross addressed to the Earl of Cork a severe letter, yet extant, 'charging him with having stripped the Vicars Choral, and left the Chancel of Youghal, the revenues of which college the Earl had gotten into his hands in a state of ruin.'—[*Fasti Eccles. Hib.*, Vol. I., pp. 226, 227, 2nd ed.]

1603.—7 Nov. The wardenship of the College, or Chantry, of Yoghall, with all the lands, tenements, and hereditaments to the same belonging, and the advowson and patronage of said wardenship, called The Wardenship of Our Lady's College of Yoghall, being the estate of Gerald, late Earl of Desmond attainted, were granted to James Fullerton, gent., rent 3*s.* 4*d.* Irish.—[Calendar of Patent Rolls, 1 Jac. I., part 2, p. 8.]

1604.—31 March. By an Inquisition, taken this day at Cork, it was found that Sir Walter Raleigh, lately attainted of high treason, was possessed (among others), for a term of 45 years yet to come or thereabouts, of the New College of the B. V. Mary of Youghall, and of all its buildings, edifices, orchards, fruiteries, gardens, impropriate rectories, vicarages, churches, tithes, glebes, etc., rendering therefor to the warden £13 6*s.* 8*d.* yearly.

1604.—3 April. Grant to Sir George Carew, Knt. In Yoghall town. Two messuages and gardens, and all the lands and hereditaments, spiritual and temporal, of the New College of the B. V. Mary of Yoghall, rent 2*s.*; with the advowsons, presentations, etc., of the wardenship, and all churches, rectories, vicarages and chapels of all other benefices belonging to said wardenship, rent 3*s.* 4*d.*; parcel of the estate of Gerald, Earl of Desmond, attainted: demised in fee farm to Sir James Fullerton, Knt., 7 Nov. 1603, at a rent of 4*s.*

This patronage he sold to Sir Richard Boyle, who obtained a new patent.

1604.—10 May. In Sir Richard Boyle's patent of this date, is the acknowledgment that Sir Walter Raleigh, at the time of his attainder, was lawfully possessed for the term unexpired of the lease, by mesne conveyance from Sir Thomas Norris, of all the hereditaments, spiritual and temporal, of the New College of the B. V. Mary of Yoghall, as granted to said Norris for 60 years by the warden and fellows. 28 Sept. 1588: which interest, as conveyed to the said Boyle, 7 Dec. 1602, the King now ratifies and confirms.

1609-10.—8 March.—Grant to Donagh, Earl of Thomond. The College, or tenement within the walls of Yoghall, called The New College of the B. V. Mary of Yoghall, with all its hereditaments.—[Calendar of Pat. Rolls, p. 159.]

1609-10.—23 March.—Grant to Sir Richard Boyle. The advowson, patronage, and presentation of the wardenship of the New College of clerks of the Church of the B. V. Mary of Yoghall, and of all the churches, rectories, vicarages and chapels, and the nomination of the several curates, and all other spiritual benefices to the said wardenship belonging. The patent now granted recites previous patents, bearing date 29 Nov. 1603 and 10 May 1504, respectively, and confirms them.

1641. The Earl of Cork, being ordered by the Lord Deputy of Munster to maintain Youghal in person, against the troops of the Confederation, took up his residence at the College, which he strongly fortified. He also built five circular turrets at the angles of the park, and raised platforms of earth on which he placed ordnance to command the town and harbour. Several interesting letters, written by him from the beleagured town, are printed with the *State Letters* of his son Lord Orrery; and his Diary, full of minute records of passing events is preserved, it is understood, at Lismore. Here he closed his eventful career, dying within the walls of the College, 15 Sept. 1643.

Saint John's House of Benedictines, Youghal—1360.—Saint John's House, situated in the Main or High-street of Youghal, was founded at this period. It was a dependency of the wealthy Benedictine Priory of St. John the Evangelist, at Waterford, established in that city in 1185 by John, Earl of Morton.

1366.—The Escheator accounts for 16*s.* 8*d.* of the rents and issues of a messuage with its appurtenances, in the town of Yoghill, co. Cork, now in the King's hands, because the Prior of St. John's, near Waterford, had acquired it contrary to the statute of mortmain, and granted it to Walter Kenneford and Isolda Hore. [Escheator's Roll, 39 to 41 Edw. III.]

1590.—31 Aug. It was found, that a messuage in the town of Yoghall county of Cork, commonly called St. John's House, of the annual value of 8*d.*, was parcel of the possessions of the Priory of St. John the Evangelist, near Waterford. [Chief Remembrancer.]

Of this Chapel, the chief remains are the gables and South side-wall. The East end, through which was the entrance, is to the street, and still retains its pointed doorway with its moulded jambs and ornamented spandrils.

The Preceptory of Knights Templars, at Rhincrew—1183.—In this year the Order of the Knights Templars was confirmed; and soon after a Preceptory was founded on the summit of the commanding hill of Rhincrew (*Reen-cruagh* in Irish, *i.e.*, The Firm Promontory) which overlooks the Blackwater as it grandly debouches into the Broad of Youghal. "We have very scanty materials for the history of the Knights Templars that settled in Ireland; but there is reason to believe that the Preceptory at Rhincrew was very richly endowed, for castles belonging to its agents are found in many parts of the Counties of Cork and Waterford, which were erected both to protect their vassals and to enforce due payment of rent and feudal service." [O'Flanagan's *Guide to the Blackwater*, p. 31.]

1186.—Raymond le Gros is believed to have died here, and the neighbouring Abbey of Molana is reputed to have been his burial-place.

1304.—The houses of the Knights Templars in Ireland were suppressed by a royal order, addressed to Sir John Wogan; and the Knights of St. John, or Hospitallers, were, in 1314, placed in possession of their estates. "We have not been able to discover whether any parts of the lands belonging to Rhincrew were assigned to this, the rival Order of the original possessors, for we have no traces of the Hospitallers in the south of Ireland; the priory of St. John in Waterford, which has indeed been sometimes described as a foundation of their Order, was really a monastery of Benedictines. In the Maltese records, however, we find Irish Knights holding high rank, and entries of money received from estates belonging to the Order in Ireland; and there is also evidence to shew that the lands of Rhincrew were not seized by the Crown previous to the general dissolution of monasteries." [O'Flanagan, p. 32.]

1585-6.—3 Feb.—Rhincrew was granted to Sir Walter Raleigh. [Patent at Lismore.]

1602.—7 Dec.—Raleigh assigned his grant to Mr. Richard Boyle, afterwards Earl of Cork.

The Nunnery, or Chapel, of Saint Anne's—1190.—About this year the Nunnery or Chapel of St. Anne's, with which was connected a Light Tower, was founded by the Anglo-Norman occupiers of Youghal, on the cliff at the West side of the harbour's mouth. The house was richly endowed by the Founders, under the condition that the nuns should see that the light was regularly maintained.

1542.—St. Anne's Chapel was dissolved, at the same time with the Franciscan Friary.

1597.—24 Jan. By letters patent of this date, St. Anne's Chapel and one acre near the same, with the town and village of Rathnolan, were granted in fee farm to George Isham, gent., along with the Franciscan Friary, and its precincts, at 2s. 4d. [Patent at Lismore.]

1603.—13 Sept. James Fullerton, gent., obtained from the King a patent for several concealed Church lands, which demised to him (along with others) the Chapel of St. Anne and the Franciscan Friary, with one park or close, called John Mahowne's Park, containing 2 arable acres, rent 12d. Irish, total rent £6 13 4 Irish. [Calendar of Patent Rolls: Jac. I. p. 7.]

1605.—20 June. Grant from the King to Donatus, or Donogh, Earl of Thomond, (among others): "The Chapel of St. Anne near the town of Youghal, with the small parcels of land thereto belonging, containing 1 acre, as granted in fee-farm 24 Jan. 1597, to George Isham, gent." [Calendar of Patent Rolls: Jac. I. p. 80.]

1644.—M. Boullaye le Gouz, the French traveller, who visited Youghal this year, thus mentions St. Anne's: "At musket-shot from the town there was formerly a convent of nuns on the sea-shore, and there remains of it a Tower called the Nunnery, upon which the nuns used to light torches to enable vessels to come into the harbour during the night." From this record it would appear that the Nunnery had been at this time removed, excepting the Light Tower that came down to our own day.

1665.—21 July. The Franciscan Friary and its appurtenances, "together with the dissolved Nunnery or Chappell called St. Anne's Chapel, with the applotments, situate lying and being in and neere the site, circuit, ambite, and precincts of the dissolved Monastery of St. Francis, all the South Abbey of Youghal," were leased

by Richard, second Earl of Cork, to Samuel Hayman, Esq., a Somersetshire gentleman.

1848.—16 May. The Ballast Board having decided on erecting a Harbour Light-House at Youghal, an inquisition was held this day for the purpose of valuing the ground at the harbour's mouth, formerly occupied by the Nunnery of St. Anne's, and the jury awarded £100. So admirably chosen had been the site of the Anglo-Norman light Tower, that almost on the very same spot was it found desirable to erect the new beacon, and the demolition of the ancient interesting structure became inevitable. A description of the Tower of St. Anne's will not be unacceptable. It was circular, about 24 feet in height, and 10 in diameter. The only entrance was a narrow Gothic doorway, on the water-side, facing the East point of the harbour. The visitor found at his right hand, on entering, the bottom of a flight of stone steps, which were conducted spirally on the whole interior of the building, and led at the summit to two large circular-headed windows, one of which opened on the middle of the Bay and the other faced Capel Island. As is customary in all Light-houses, there was no open on the land-sides.

Kilcoran, or the Shanavine Monastery. About a mile outside Youghal, on the South, in the townland of Seafeld and adjoining that of Ballyclamasy, is a little field called The Shanavine, which may be interpreted as The Old Asylum or Sanctuary. As the field dips down, it forms, with its neighbouring height, a small well-sheltered glen, through which a trickling streamlet finds its way. On the slopes of the Shanavine an old religious house was founded. The early missionaries chose the site, with their wonted judgment. The view from it was beautiful. The blue waters of Youghal bay formed the prospect in front, and were bounded on one side by the headlands at the mouth of the harbour, and on the other by the rising eminence of Claycastle. Around the monastery rose the thick foliage of the forests, which at the period clothed the landscape in every quarter. Like all early places of worship in Ireland, the church was of small dimensions, about 40 feet in length by 18 in width. It consisted of a Nave and Choir. Near it to the N., were residences of the religious; and on the S.W., almost at the very walls of the church, was a spring-well in which many of the natives perhaps found their Baptistry. The road leading to this monastery is one of the most ancient thoroughfares about Youghal, and preserves the name of the Saint to whom the church was dedicated. It is called Kilcoran, *i.e.*, *Cill-Kuarain*, The Church of St. Cuaran, one of the patrons of the Desies. This holy Bishop was son of Nethsemon, and in our ancient monuments receives the epithet of 'The Wise.' He was cotemporary of St. Columbkille, and from a reform which he introduced in the recital of None, was sometimes called 'Mochuaroc de Nona.' In the *Feliré* of St. Ængus he is thus commemorated:—

“ Whosoever true delight desires
Without grief, in the land of Saints,
Let him invoke Mochuaroc,
And recite all None.”

The Church, roofless, but otherwise in good condition, was standing in 1790. About this year, a farmer of the neighbourhood demolished its walls and constructed a barn with the materials. The story has it, that he straightway fell into bad health, his body swelling up in dropsy and his arms withering in decay, and thus he died miserably. Such was the terror created by his doom, that no labourer could be induced to cultivate the field, until the owner, Mr. Seward, resolved to break it up in 1849. The plough was now brought in, and the foundations of the different buildings were discovered and were wholly taken away. The only relics of the Monastery now visible are a few old moss-grown and weather-worn stones, which give some clue to the style and date of the building. Five of these are moulded, three with Norman beads. Two were parts of door-jambs; the rest are pieces of windows,—a jamb, a mullion, and part of a circular arch. From these fragments we are inclined to set down this portion as of the middle Norman period, *circa* 1060; but the Monastery itself was, we doubt not, of a much earlier date.

Chantry,³⁹ in the south wing of the church of Youghal was founded the chantry of our Blessed Saviour,ⁿⁿ and John Welsh, long after the statute of mortmain, endowed it with sundry lands, to the annual value of 6s. Irish money. Inquisition 10th September, 20th Queen Elizabeth.—*Chief Rem.*

ⁿⁿ *Smith, vol. 1, p. 119.*

The question remains to be determined, to what community did this ancient Monastery belong? The most aged peasants dwelling around, say it was Augustinian, and are probably right. Friar Lubin, in his valuable history of that order, gives us a map of Ireland, specifying the localities where houses of the order existed. In Munster, we have at the mouth of the Blackwater '*Yoalensis*' marked, along with the adjoining monasteries of Ardmore, Lismore and Dungarvan; but the historian gives us no particulars. Now, we have identified every other local religious foundation, and do not find among them the house of Augustinians; why may it not be sought for here? It is true, that the able compiler of the *Irish Monasticon*, printed in London by William Mears, in 1722, denies the correctness of Lubin's statement; and speaking of monasteries erroneously assigned to Augustinians, he says (p. 323): "Youghill Monastery is likewise only of the aforesaid Ffriar Lubin's discovering, without mentioning the founder, or the time of its foundation; and I am well assured that there never were any convents of religious men at Youghill, besides those of the Dominicans and Franciscans." But the writer previously (p. 311) had admitted a self-evident truth, which must weigh with us in receiving his authority, especially when so dogmatically given: "It is possible," he writes, "that Friar Lubin might have had some informations which are unknown to me."

³⁹ *Chantry*; In the south wing of the collegiate church in this town was the chapel of St. Saviour; and an Inquisition, 20th May, 27th Elizabeth, finds that John Bennet, called Bishop Bennet, being seized in fee, to him and his heirs, of a messuage in this town, called Bennet's great house, near the gate on the north side of the town, of the annual value of 6*d.*, Irish money, besides reprises, and of a *toft* adjoining the said messuage, which *toft* runs from that messuage on the north to the land called Uniak's land on the south, and from the town wall on the east to the street called the Common street on the west, and is of the annual value, besides reprises, of 4*d.*, Irish; also another *toft* adjoining the said *toft*, and stretching from Uniak's land on the north, to Coppinger's land on the south, and from the town wall on the east to the said street on the west of the town, and is of the annual value, besides reprises, of 4*d.*, Irish; also a large garden without the town walls, and not far from the north gate running from the abbey lands on the north to the street on the south called the Commonlane; and from the highway on the east to the land called Galians on the west, and is of the annual value, besides reprises, of 4*d.*; also another garden in the Church lane, stretching from the said lane on the north, Uniak's land on the south, and from the land lately the Earl of Desmond's on the east, to the college lands on the west, and is of the annual value, besides reprises, of 4*d.*; also a garden and a wall on the north of the Churchlane, stretching on the north from Collyn's land to the land of the Church on the west, and from Patrick Walshe's lane on the east to the said land of the earl of Desmond on the west, and is of the annual value, besides reprises, of 4*d.*; also a messuage called Morresses * * * * house, with a small messuage annexed thereto, stretching from Arthur's lands in the north to Liston's land in the south, and from the town wall on the east to the Common-street of the town on the south, and is of the annual value, besides reprises, of 2*s.*; also two messuages near the Keylane, which stretch from the said Keylane on the north to the lands called Annias' lands on the south, and from the town wall on the east to the street called the Common-street, and is of the annual value, beside reprises, of 2*s.*; and also a park or close lying between the hospital for the sick poor, and the land called Collins' park, and is of the annual value, besides reprises, of 4*d.* And the said John Bennet being seized of the messuages, &c., did long after the statute of mortmain, and without obtaining the royal licence

Franciscan Friary; a monastery was founded here for Franciscans, on the south side of the town, in the year 1224, by Maurice Fitzgerald;^o who, it is said, erected this house on the following occasion: being about to build a castle in the town, and the workmen who were digging the foundation, on the eve of some festival, requesting a piece of money to drink his health, he directed his eldest son to give it, who, instead of obeying, abused the said workmen, at which Maurice was so concerned, that he altered his design, and changed the castle into an abbey. The founder was Lord Justice of Ireland in the years 1229 and 1232;^p after which he retired to this monastery, where he took on him the habit of St. Francis, and dying the 8th of May, 1257, was interred here in the habit of his order.^q

This was the earliest foundation in Ireland for the order of St. Francis;^r Thomas, the second son of the founder, completed the building at his own expense, and dying on the 26th of May, A.D. 1260, was interred here.^s Several other noblemen of the house of Desmond were also interred here, viz., Earl John in 1399,^t Earl James in 1462,^u Earl Thomas in 1534,^w Earl James, 4th September, 1535,^x and Sir Thomas Rufus, the eldest son of Gerald, in 1595.^y

1300, 1312, and 1331. Provincial chapters of the order were held there in each of these years.^z

1460. This friary was reformed by the Observantines of the strict obedience.^a

1513 and 1531. General chapters of the order were held here.

In the archives of Christ Church, Dublin, is a letter (dated

^o *War. Mss.*, vol. 3, p. 155. ^p *War. Mon.* ^q *Hanmer*, p. 198, ^r *Wadding*, quoted by *Bourke*, p. 42. ^s *Lodge*, vol. 1, p. 6 and 7. ^t *Id.* p. 11. ^u *Id.* p. 13. ^w *Id.* p. 16. ^x *Id.* ^y *Id.* p. 20. ^z *War. Mss.*, *sup.* ^a *Id.*

enfeoff Walter Monwill, chaplain, and his heirs, to hold the same for the support of the chaplains of the Chantry of St. Saviour's or of the Holy Trinity adjoining, ye collegiate church of the Blessed Virgin Mary, and their successors to celebrate the holy offices for ever, the said feoffment being in these words:—"Know all men that I, Mr. Walter Monwill, of the town of Youghall, chaplain, have granted, and by these presents have confirmed to the Chantry and chaplains of the chapel of St. Saviour, adjoining the collegiate church, &c., all the messuages, &c., which I enjoy by the enfeoffment of Mr. John Bennet, and to have and hold all the said messuages, &c., to keep one chaplain to serve in the said chappel, &c., for ever, in the usual and accustomed manner; and I the said Walter Monwill, will warrant and support the aforesaid grant for ever.

"In testimony whereof (as the seal of . . . is unknown) I have hereunto affixed the seal of the Mayor of Youghall, dated at Youghall, 24th May, 31 K., Henry VIII."

Note—The said premises were formerly held from the Earl of Desmond.

Inquisition, 10th September, 20th Elizabeth finds that John Walsh, long after the statute of Mortmain, endowed this chantry with sundry lands to the annual value of 6s. Irish money. [Chief Remem.]

in 1482) of indulgence and plenary pardon from Donald O'Fallon to Richard Skyrret, then canon, and afterwards prior of that cathedral, for contributing to the crusade; Fallon entitles himself deputy of the order of Minors, and on the seal he is called guardian of Yoghill.^b There are no traces of this friary remaining.

William White, long after the statute of mortmain, granted to the church of the Holy Trinity, Cork, the rectory of Clare in this county, which rectory, at the taking of this inquisition, 10th September, 20th Queen Elizabeth, was in the possession of the guardian or warden of this friary, and of the annual value of 12*d.*—*Chief Rem.*

Dominican Friary; called the friary of St. Mary of Thanks, was founded at the north-end of the town in the year 1268, or 1271,^c by Thomas, the son of Maurice, son of John of Cal-len, son of Thomas, the second son of Maurice, Lord Offaly, who was interred here in 1296, or 1298.^d

A.D. 1303. Robert de Percival, an eminent benefactor to this house, was interred here on 22nd of October.^e

1281 and 1304. General chapters of the order were held here.^f

1493. This house was reformed by Bartholomew de Comatio, general of the order.^g

28th April, 23rd Queen Elizabeth, this monastery, with six gardens within the liberties of Youghal (the tithes excepted) were granted for ever to William Walsh, in capite, at the yearly rent of 22*d.* sterling.^h

An image of the Virgin Mary, held in the utmost veneration, was preserved in this monastery; and the general chapter held at Rome in 1644 mentions it in their acts. This image, says Bourke, is in the possession of the present Dominicans of Youghal.ⁱ

Of this ancient building nothing now remains, save the west end of the nave and a small part of the east window.

COUNTY OF DERRY.

Arragell;¹ In the barony of Coleraine. The great St. Columb founded a monastery at Arragell, in the territory of Oireacht Hy Cathan,^k and we afterwards find a St. Muadan of that place.¹

^b *War. Bps.*, p. 291. *Ms. additions.* ^c *War. Mon.* ^d *Lodge*, vol. 1, p. 8. ^e *Id.* vol. 2, p. 137. ^f *King*, p. 87. ^g *Bourke*, p. 76. ^h *Aud. Gen.* ⁱ *Bourke*, p. 272. ^k *Tr. Th.*, p. 493 and 495. ¹ *Vard.*

¹ The name Arragell corresponds with the Irish *airragal*, which means an apartment or habitation, and in Ecclesiastical usage was employed to designate

This is now a parish church in the diocese of Derry.^m

Badoney,² St. Patrick founded the church of Both-dhomnaigh (which still retains its ancient name) in the valley of Glannaicle, near the river Fochmuineⁿ in Oireacht-Ychathan, and two miles from Derry; and St. Atgenius, cook to the Saint, was a presbyter here.^o

In the diocese of Derry are two parish churches, called the Upper and Lower Badoney;^p the one here mentioned must be of the Lower Badoney

Boith-Medhbha,³ A monastery of this name was founded by St. Columb, in Kiennacta (the barony of Kenoght) in the diocese of Derry; St. Aidan, nephew to St. Patrick, by Sinecha his sister, was abbot of it.^q

Camus,⁴ on the river Bann, in the barony of Coleraine.

^m *Visitation Book.* ⁿ *Now called the Faughan-water.* ^o *Tr. Th.*, p. 181. ^p *Visitation Book.* ^q *Tr. Th.*, p. 495.

"a church," or "monastery." The present Arragell was originally known as *Airacal Adamnam*, St. Adamnan being the patron of that church. The ancient burial-place and site of the church are in the townland of Ballintemple, and a little to the south there is another spot which bears the name of the same saint: it is marked on the Ordnance map as "St. Onan's rock."

² In the Tripartite life of St. Patrick, it is recorded that he founded seven churches along the course of the river Faughan. One of these was *Both-domnaigh*, and it is the only one of these seven churches which still retains its name. St. Aithcen, seventh in descent from Colla Meann, was the patron saint of Badoney. The parish of Upper Badoney, which retains the site of the ancient church and cemetery, and coincides with the valley of Glenelly, in the north-east of Tyrone, is also remarkable as being the birth-place of the great Saint Colman-Ela. *Glenelly* appears in the Annals of the Four Masters under the names of *Gleann foichle* (ad. an. 854), and *Gleann aichle* (ad. an. 1600). Thus we are able to understand the following passage of St. Colman's Life:—"There was a man of venerable life, Colman by name, of a noble family of Erin, descended from the Hy Neill, and his father was named Beogne. Now this man, being compelled to fly with his family from Meath, which was laid waste by the Lagenians, took refuge in the valley of *Hoicle*, and there St. Colman was born."—*Liber Kilken.*, in Marsh's Library, fol. 129 b. In the Annals of the Four Masters (ad. an. 992), it is recorded that "Muireagan, of Both-domhnaigh, successor of Patrick, went upon his visitation in Tirowen, and he conferred the degree of king upon Aedh, son of Domhnall, in the presence of Patrick's congregation, and he afterwards made a great visitation of the north of Ireland."

³ *Both Mheidhbhe* literally means "Meva's house," and is now called *Bovevagh*, which corresponds in pronunciation with the original name. St. Aidan, who was of the same race with the O'Conors of Keenaght, is referred to this church in the Irish Calendar. His genealogy is thus given by Colgan:—"S. Aidanus de Both-medhba, filius Fintani, filii Ke nbarchae, filii Conalli, filii Sobharnachi, filii Fincholimii, filii Fiegi, filii Finchadii, filii Conlae, filii Tadgaei, filii Kiemi, filii Ailildi Olum."—(*Tr. Th.* p. 478, n. 5.) Elsewhere Colgan tells us that St. Adamnan was venerated in this church as patron. In King's Visitation it is called "*Ecclesia Sancti Eugenii*," but this is a mere clerical error for "*Ecclesia Sancti Eunanii*," i.e., the Church of St. Adamnan. St. Ringan is also marked out by local tradition as patron of this church, and an ancient tomb at the N.E. of the old church, is said to be his. In the Annals of Innisfallen, at the year 1100 of the vulgar era, it is recorded that "the oratory of Both-Meva was burned."

⁴ The monastery of *Cambas*, more commonly called *Camas*, or *Camus*, was founded by St. Comgall, and its connexion with St. Comgall's great monastery was

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The abbot St. Congell, or Comgall, flourished about the year 580,^r and St. Colman, or Mocholmóc, another abbot of this once celebrated monastery, died 30th March, A.D. 699.^s

Camus is now a parish church in the diocese of Derry.^t

Coleraine,^u A market-town and borough, sending burgesses to Parliament; it is situated on the river Bann, within five miles of the sea, in the ancient territory of O'Cahane.

^r Usher. ^s Act. SS., p. 792. ^t Visitation Book.

maintained till the tenth century. The Annals of the Four Masters in 938, record the appointment of "Muircertach of Camus" to the Abbacy of Bangor. In the Martyrology of Donegal, October 30th, we find commemorated "St. Colman, abbot of Camus Comghail, on the banks of the Bann," and again on January 22nd, "SS. Colma, Bogha and Laisri in Camas Comghail." The following particulars regarding this ancient monastic establishment are given by Dr. Reeves in his notes to *Adamnan*, i. 50:—"Camus gave name to a parish situate on the west of the Bann, in the diocese of Derry, which, for distinction's sake, is called *Camus juxta Bann*, there being another of the same name in the Tyrone part of the diocese, styled, from the neighbouring river, *Camus juxta Mourne*. An island in the Bann, opposite the churchyard of Camus, was formerly called *Inis Lochain*, beside which was a shallow spot, known as *Fearlas Camsa*, i.e., 'the Ford of Camus,' from which the island is called 'Enis Forsed,' on Speed's Map of Ulster. In the twelfth century an abbey was founded in another part of the parish, called in Cistercian records, *De Claro Fonte*, but by the Irish *Magh-Cosgrain*, which now gives to the whole parish, according to civil usage, on the Ordnance Survey, the name *Macosquin*. All traces of the church have disappeared from the cemetery of Camus; but an ancient sculptured cross or pillar, divided by transverse bands into four compartments, each containing three figures in relief, stood on a base at the west side till 1760, when it was overturned, and, having been mutilated, was converted into a gatepost for the churchyard, in which condition it still exists. The name *Camus* is supposed to be compounded of *Cam*, and *as*, two Irish words, which mean "crooked stream," and in Ireland there are twelve townlands of its name. In Scotland it is sometimes *Camus*, as in Argyleshire, and sometimes *Cambus*, as in Lanark and Perthshire. Adamnan, when recording the fulfilment of a prophecy of St. Columba, that the fountain at *Dun-Ceithirm* would one day be reddened with the blood of one of his own tribe, adds, that "a soldier of Christ, named Fintan, who for many years had led without reproach an heremital life at Durrow, related to him (Adamnan), that he himself had found a lifeless trunk lying in that fountain, and that he on the same day proceeded to the monastery of St. Comgall, which in the Irish language is called *Cambos* (eo die ad monasterium Sancti Comgelli quod Scotice dicitur *Cambos*), and there related the fulfilment of St. Columba's prophecy."—*Vita S. Col.* i—50.

^u Coleraine, formerly called *Culerathin*, is situated on the east side of the Bann. Lewis says that it derives its name from the words "*Cuil-Rathuin*, descriptive of the numerous forts in the vicinity, and is, by some writers, identified with the Rathmor-Muigheline, the royal seat of the Kings of Dalnraidhe."—(*Topogr. Dict.*) O'Brien, however, in his Irish dictionary, derives it from *Cuil-rathain*, "the ferny corner," and the ancient Tripartite Life of St. Patrick confirms this derivation. It is there related that our Apostle having arrived in this neighbourhood, was hospitably entertained, and received an offer of some land for the erection of a church in a tract overgrown with ferns, and where some boys were at the moment engaged in setting fire to the ferns. St. Patrick left St. Carbreus there as Bishop, and "from that day and circumstance it was called *Cuil-rathain*, i.e., 'secessus filicis,' the ferny retirement."—*Trias Thaum.* page 147. Tirechan also, in *Book of Armagh*, fol. 15, relates that "St. Patrick crossing the river Bann, blessed the spot in which is the cell of Cuile-Rathin in Elniu, and a bishop was placed there, and he erected many other cells in Elniu." Towards the close of the sixth century, St. Conall was bishop of *Culerathin*, and Adamnan relates that St. Columba visiting

Inquisition 12th November, 1st King James, finds that John O'Boyll was the last prior, and 1st February, 32nd King Henry VIII., he was seized of the said priory, and also of four townlands and a half townland, viz., Balleneigfeigh and Attwoare, Arbeggan, Dunaville and Balliosallye; also a townland and a-half called Tollo-Cor, in temporals only; also the fishery of the river Bann, on the Monday after the Feast of the Nativity of Saint John the Baptist, in every year, of which the said prior was seized time immemorial; and one salmon daily, during the season, from every fisher in the said river. The prior surrendered the same 1st January, 34th of same King, the said lands and fishery, besides reprises, being valued at 40s.—*Chief Rem.*

Priory of Canons Regular; St. Carbreus, or Corpreus, a disciple of St. Finian of Clonard, was the first bishop of Coleraine, and flourished about the year 540;^u his festival is celebrated the 11th of November;^w he was succeeded by St. Conall, who was bishop in the time of St. Columb, the celebrated founder of the abbey of Derry, A.D. 546.^x Ardmadius, or Armedacius, abbot of Coleraine, was put to death by the Danes in 930.^y Manus M'Dunleve, in 1171, plundered this and several other churches, but we are told that he soon after met with the fate he so justly merited.^z Thomas M'Uchtry

^u *Act. SS.*, p. 313, 406. *Tr. Th.* p. 183, 380. ^w *Vard.*, p. 158. ^x *Tr. Th.*, p. 380. ^y *Act. SS.*, p. 107. ^z *Annal. Munst.*

the monastery soon after the Synod of Dromcheatt (circa an. 590), was joyously welcomed by St. Conall, the people of the surrounding district of Eilne offering innumerable gifts (*collectis a populo campi Eilne pene innumerabilibus xeniis*), and assembling in the cloister (*in platea monasterii strata*) to receive his blessing.—(*Vit. S. Col. i.*, 50). Besides Airmedhach, abbot of Cuil-rathain, slain by the Danes in the year 930, who is mentioned in the text, we find, in the annals of the Four Masters, the following entries regarding the heads of this monastery:—"An. 972, Roitectach, superior of Cuil-Kathain, anchorite and wise man, died;" "an. 988, Mac Leiginn O'Mureadhain, superior of Cuil-rathain died;" "an. 1110, Cernach, son of Mac Ulcha, superior of Cuil-rathain, died;" "an. 1122, Andadh, son of Mac Ulcha, superior of Cuil-rathain, died." St. Bernard also narrates how St. Malachy O'Morgair visited, on a certain occasion, this monastery, which is called *Civitas Culratim*. It was probably in 1213, when the houses of the town and its ecclesiastical buildings were pulled down by the English of Ulidia, to furnish materials for the castle of Thomas Mac Uchtry, that the ancient abbey of Coleraine was demolished. Not a vestige of it now remains, but it is supposed to have occupied the site of the present shambles beside the river. The church attached to the monastery seems to have been spared on that occasion, and it appears in after times under the title of *St. Patrick's*. When the possessions of O'Cahan were made shire ground in the reign of Elizabeth, Coleraine gave name to the county now known as Derry, and it was so called till the year 1613, when this district, being granted by the crown to a number of London merchants who were incorporated under the name of "the Irish Society," was called the county of Londonderry. This so-called Irish Society was bound to build the town of Coleraine, to people it, to enclose it with a wall, and to establish a market, within seven years from the date of the charter, by which were granted to the London merchants the entire abbey of St. Mary, its site, and the lands belonging to it, together with the old town and all its appurtenances.

and the Galls of Ulster built a castle here in 1213, for which purpose they raised all the pavements and destroyed every part of the abbey, the church alone excepted.*

Dominican Friary,^b which was also called the monastery of the Bann,^b was founded A.D. 1244^c by the O'Cahanes, or rather, as a good authority asserts, by the M'Evelins,^d and was dedicated to the Virgin Mary.^e Sir Robert Savage of Ulster, Knt., an excellent soldier, died in 1360, and was buried here.^f

A general chapter of the order was held at Rome in 1484, when a licence was granted on November 10th to Maurice Moral, prior provincial, to reform this friary.^g

Shane O'Boyle was the last prior; on the 1st of January, 1542, he voluntarily surrendered into the hands of the King's commissioners.^h

Francis Porter, in his annals, tells a story of Bishop Babington having attempted in vain to burn an image of the Virgin Mary, which belonged to this monastery, and the bishop, being instantly seized with a violent illness, died in the month of September, 1611.ⁱ

A few of the ruins of the building remain near the town, on the west side of the river.^k

Derry,^j The metropolis of the county, and a corporation town, sending two burgesses to parliament; it is a good seaport, and will be ever famous for the noble defence it made against King James II. in the year 1689.

* *Annal. Munst.* ^b *King*, p. 97. ^c *Id.* p. 87. *War. Writers*, p. 77. ^d *Burke*, p. 245. ^e *War. Mon.* ^f *Pembridge*. ^g *Burke*, p. 73. ^h *King*, p. 97. ⁱ *Burke*, p. 245. ^k *Burke*, p. 244 and 245.

⁶ The Dominican Friary was situated on the left bank of the river, in the old town, which was called Killowen. The old parish church is supposed to stand on the site of the ancient church dedicated to St. John, from which the town derived its name. One mile south of Coleraine is *Mount Sandel*, which originally bore the name of *Killsantain*, and probably had St. Sanctain for its patron. In the year 1215, King John made a grant to Thomas Mac Uchtry, Earl of Athol (of whom mention has been already made), of "Killesantan and the castle of Culrath," &c.—(*Hardy's Rot. Chart.*, pag. 210; *Rymer's Foedera*, pag. i., 140). An inquisition of 1605 describes this place as '*Killsantill, alias Mount Sandall*,' forming part of the lands of the priory of Coleraine. Mount Sandel is at present "one of the largest and most perfect raths in the kingdom; it is 200 feet high, surrounded by a deep dry fosse, and encircled near its summit by a magnificent terrace; in the centre is a deep oblong cavity called the Giant's Grave. There is also a very high and perfect rath a little west of the Cranagh; another close to the church of Killowen; and a very curious fort near Ballysally."—*Lewis, Top. Dict.*

⁷ *Derry*, called in Irish *Daire Calgaich*, i.e., "the oak grove of Calgach," dates back to a very early period of our history. Calgach, which means a "fierce warrior," is supposed to be a form of the Latin name *Galgacus*, which occurs in Tacitus (*Agricola*, cap. 29). In the Annals of Ulster, the foundation of St. Columba's monastery is placed in the year 545: "A.D. 545, *Daire Coluim-cille fundata est.*" The old Irish life of the Saint presents the following narrative:—"Columcille went then to Daire, that is, to the royal fort of Aedh, son of Ainmire, who was king of

Inquisition 10th November, 1603, found that the ancient inhabitants of O'Cahane's country granted to St. Columb and his successors, Ardmagiligan, containing twelve quarters of land ; where two chapels, now destroyed, were erected ; the said lands paying the annual rent of 40s. sterling to the bishop of Derry, and the said twelve quarters were only of the annual value of 13s. 4d.^{kk}

Abbey of Canons Regular; St. Columb, of noble extraction, was born at Gartan, in the county of Donegall, in the year

^{kk} *Chief Rem.*

Ireland at that time. The king offered the fort to Columcille, but he refused it on account of the command of Mobi (Clarainech of Glasnevin). As Columcille, however, came out of the fort, he met two of the religious of Mobi, bringing to him Mobi's girdle, with his consent that Columcille should accept a grant of territory, Mobi having died. Columcille then settled in the fort of Aedh, and founded a church there, and wrought many miracles in it." The same narrative is substantially repeated in the *Liber Hymnorum*, part second, and in the Irish Life by O'Donell. These authorities must more than counterbalance the objections made by Lanigan, *Ec. Hist.* II., pag. 122, and Ordnance Memoir, *Londonderry*, pag. 18. The original small church erected by St. Columcille was called in later times the *Dubh-reglas*, or "Cella Nigra," to distinguish it from the *Temple-mor*, or great cathedral, erected under his invocation. Tighernach preserves an ancient quatrain, in which St. Columba is said to have passed three years in silent retreat within the enclosure of this church. Derry seems to have been particularly loved by the Saint, even when he was engaged in his Apostolical career among the Picts. There is a very ancient Irish poem, written in the name of Saint Columba, in which he thus eulogises this abode of piety. It is given in full, together with the original text, in Reeve's *Adamnan*, page 285, seqq. :—

"The reason I love Derry is,
For its quietness, for its purity,
And for its crowds of white angels,
From the one end to the other.

"The reason why I love Derry is,
For its quietness, for its purity,
Crowded full of Heaven's angels.
Is every leaf of the oaks of Derry.

"My Derry, my little oak grove,
My dwelling, and my little cell ;
O eternal God! in Heaven above,
Woe be to him who violates it."

The prophecy contained in these last lines, that Divine punishment should fall on those who would violate the monastery of Derry was more than once fulfilled in aftertimes. Thus, in 1195, when a body of the Norman invaders plundered the abbey, they were immediately after intercepted and cut off at Armagh ; and two years later, when a large body of the same troops again devastated Derry and desecrated its churches, they were defeated with great slaughter in the adjoining parish of Faughanvale. To pass over other instances, when Derry became the centre of the English military operations in 1596, the cathedral was converted into an arsenal ; but on the 24th of April the gunpowder blew up, bringing destruction on many of the garrison, and utterly dismantling the fortifications of the town, so that it had to be immediately abandoned by the army. For further particulars regarding this venerable See, we may refer to the "Ordnance Survey of the County of Londonderry, 1837," vol. I. ; and Dr. Reeves' "Cotton's Visitation of the Diocese of Derry," published for the I. A. S. in 1850.

521, and was educated under St. Finian in the great school of Clonard. The noblesse of Kinell-conuill¹ granted Dorecalgach^m to their relation St. Columb in the year 535 : but as the Saint could not at that time be sixteen years old, the foundation of the abbey cannot be placed before the year 546, when he may be supposed to have founded itⁿ for canons regular under the rule of St. Augustin ; this abbey was a daughter of that of St. Peter and St. Paul at Armagh, and was in after times dedicated to St. Columb himself ;^o he is said by some to have made a pilgrimage to the abbey of Glastonbury, in Somersetshire,^p and there^q to have concluded his earthly pilgrimage A.D. 597, in the 76th year of his age ;^r he was buried in the abbey of Hy, but was afterwards removed to Downpatrick.

A.D. 695. In a synod held about this time by St. Flann, primate of Ireland, and by St. Adamnan ; St. Mochonna, or Dachonna, subscribed the acts thereof, under the signature of Antistes Dorensis ; this Saint died 3rd May, A.D. 704.^r

720. Died St. Coechsculius, the scribe of Derry.^s

783. The abbey and town was destroyed by fire.^t

812. The same event happened this year ; and the Danes heightened the horrors of the conflagration, by putting to the sword not only the students, but the venerable clergy.^u

832. Niell Callne, monarch of Ireland, and Murchard, prince of Aileach,^w fell upon the Danes who were besieging this town, and put them to flight with great slaughter.^x

839. Died the blessed Murchertach, the son of Niell ; he was abbot of Derry and other churches.^y

885. The abbot St. Mailbrigid, the son of Tornan, was promoted to the archepiscopal see of Armagh ; he enjoyed this dignity for the space of 40 years.^z

903. Died the abbot St. Diermit.^a

919. Died St. Kined, the son of Domnald ; he was abbot of Derry and Druimchliabh, and was esteemed the head and light of religion throughout all Tirconnell ; his festival is celebrated on the 19th of November.^b

¹ Or Tyrconnel, now the County of Donegall. ^m Tr. Th. p. 450. ⁿ War. Mon. ^o Id. ^p Steven's Monast., vol. 1, p. 421. ^q Annal. Munst. ^r Tr. Th., p. 503 and 506. ^s Act. SS., p. 566. ^t Tr. Th., p. 503. ^u Id. and Index. ^w Annal. Munst. ^x In Inisowen, about three miles North of Derry. ^y Tr. Th., p. 503. ^z Id. ^a Id. Act. SS., p. 107 and 383. ^b Tr. Th., p. 503. ^c Id. p. 503.

^o This opinion has been long ago exploded. St. Columba died just after midnight, between Saturday, the 8th, and Sunday, the 9th of June, in the year 597, whilst kneeling before the altar of his monastery, in Iona : and the long chapter in which Adamnan describes the last scenes of the Saint's life, is as beautiful and touching a narrative as any to be met with in the whole range of ancient biography. Adamnan, "Vit. S. Columb," iii., 235.

927. Died the blessed Cainchomrach, the son Moeluidhir, abbot and guardian of the canons of St. Adamnan.^c

937. Died the blessed Finnacta, the son of Kellach; he was abbot of Derry, and was well skilled in the antiquities of Ireland.^d

948. The blessed Moelfinnian was abbot, and died the 6th of February.^e

950. Died the abbot St. Adhland, the son of Egnach; a man justly esteemed for hospitality and munificence.^f

967. The blessed Ænguss Hua Robhartaich, anachorite, and Kineth Hua Cathmocil, the archidnach of Derry, died in the same month.^g

973. Died the Abbot Fogartach,^h

983. Died the archidnach Ossineus Hua Lupain.ⁱ

985. The blessed Malkyeran O'Maigne, abbot of Derry, was inhumanly martyred by the Danes of Dublin;^k and this year Maolseachline forcibly carried away the shrine of St. Columb.^l

988. The blessed Dubdaleth, archbishop of Armagh, was elected, by the Irish and the Scots of Albany, supreme moderator of the monasteries in Ireland and Scotland, of the congregation of St. Columb. He enjoyed this honourable office ten years, and died on the 2nd of June, A.D. 998, in the 83rd year of his age.^m

989. The Danes spoiled and wasted this town this year,ⁿ and in the years 991^o and 996.^p

1010. On the 28th December, in this year or the following, died St. Muredach, the son of Crichan, successor to St. Columb, and professor of divinity at Armagh; he was in his 74th year, and was intended for the archepiscopal throne, being in high estimation for his excellent qualities, his learning and purity of manners.^q

1022. Died Flanan, the vicar of Derry.^r

1025. The abbot St. Moeloniua Hua Torain, or Tornain, died on the 20th of October,^s as did some time after the archdeacon Muredach O'Moelcholuim.^t

1095. The abbey was consumed by fire.^u

1096. The blessed abbot Eugene O'Kearnich died December the 15th.^w

1100. Murchertach O'Brien, Prince of Munster, attacked Derry with a large fleet of foreigners, but he was defeated with a great slaughter; notwithstanding which the town was pillaged that year.^x

^c *Tr. Th.*, p. 503. ^d *Id.* ^e *Id.*, p. 506. ^f *Id.*, p. 503. *Act. SS.*, p. 107. ^g *Tr. Th.*, p. 500. ^h *Id.* ⁱ *Id.* ^k *Act. SS.*, p. 107. ^l *Annal. Munst.* ^m *Tr. Th.*, p. 503. ⁿ *Id.* ^o *M^cGeogh.* ^p *Tr. Th.*, *supr.* ^q *Id.* ^r *Annal. Ulton.* ^s *Tr. Th.*, *supr.* ^t *Id.* ^u *Annal. Munst.* ^w *Tr. Th.*, p. 506. ^x *Id.*, p. 633.

1112. The archdeacon Congalech, the son of Conchall, closed an exemplary life in the 94th year of his age.^j

1120. The archdeacon Gilla M'Tieg, the son of Roderick, was elected abbot, and enjoyed the dignity for sixteen years.^k

1121. Domhnal, Prince of Tyrconel, having resigned his kingdom, died in this abbey in the 73rd year of his age.^l

1124. Ardgar, Prince of Ailech, was slain this year in an assault which he made upon Derry.^m

1126. Died the archdeacon Finn Hua Coningein.ⁿ

1129. Died Gilda Colman Hua Kellaich, a principal presbyter of Derry.^o

1134. The people of Munster plundered and burnt Derry;^p and the following year the whole town, with all the sacred edifices therein were set on fire and consumed; the cause of this deed was (as we are told) to revenge the death of Ardgar.^q

1136. The abbot Gilla M'Tieg was chosen archbishop of Armagh, and died in 1174.^r

1146. On the 3rd of December a violent tempest happened in this town; sixty oaks were torn up by the roots, and many people were killed in the church, whither they had flown for shelter.^s

1150. Died the archdeacon Moelisa O'Branain, a man famed for unbounded hospitality and munificence; in these virtues he excelled the whole of Ireland;^t the same year the blessed abbot Flathbertach O'Brolchain, brother to Malbrige, archbishop of Armagh,^u made a visitation throughout Kinel-eogain,^v and received from Murchertach Hua Lochluinn, King of Ireland, 20 oxen, together with the King's own horse and a gold ring, which weighed five ounces, and from every nobleman he received an horse, from every two burgesses an ox, one from each free person, and one from every four of the rest of the people; this liberal contribution was made to repair the abbey, which had been destroyed by fire the preceding year.^w The following year the abbot made another visitation throughout Siolcathasaich; from Cuculad O'Flann, Prince of that country, he received an horse, with a gold ring, weighing two ounces, from every nobleman an horse, and a sheep from each master of a family.^x

1153. Died Murchoe O'Maolseachlinn, monarch of Ireland, who had retired into this abbey.^y

1158. In a synod held at Brigh-mac-thaighe, in the county of Meath, it was decreed, that the episcopal chair should be

^j *Tr. Th.*, p. 504. ^k *Id.*, p. 505. *Act. SS.*, p. 779. *Annal. Inisfal.* ^l O'Halloran, vol. 2, p. 299. ^m *Tr. Th.*, p. 504. ⁿ *Id.* ^o O'Flaherty *Mss.* ^p *Annal. Munst.* ^q *Tr. Th.*, p. 504. ^r *Id. Ibid.* and 505. ^s *Id.* ^t *Id.* ^u *Id.*, p. 505. ^v *The present County of Tyrone.* ^w *Tr. Th.* p. 505. ^x *Id.* ^y *Annal. Munst.*

granted to the abbot of Derry, with the supreme rule over all the abbeys of the kingdom; but it is to be observed, that the bishops of Conaught were not present at this meeting.^p

1161. The same abbot visited the country of Ossory, and collected from that people 420 ounces of pure silver.^q

1162. Died Cathasach, the son of Comaltan, a celebrated doctor and professor of Divinity in this abbey.^r The same year the King Murchertach Hua Lochluinn, and the abbot Flathbert, removed the buildings which crowded this abbey; the abbot afterwards erected the stone enclosure called Cassiol anurlair.^s

1163. In the space of twenty days the abbot built a lime-kiln seventy feet in dimensions every way, for burning lime to repair the abbey;^t and the next year King Murchertach and the abbot extended the greater church eighty feet, and finished the whole work in the space of eighty days;^u the time is reduced by some to forty.^w

1166. An act unheard of in former ages was perpetrated about this time by Rory Mackany Mackillmorey O'Morna—he destroyed, by fire, the greater part of the town of Derry, with the church called Duibh-regles.^x

1170. The town was again consumed by fire, but it seems to have been accidental.^y St. Muredach O'Cobthaigh, bishop of Derry and Raphoe, was interred in the Duibh-regles.^z This Muredach was present, as bishop of Kinel-eogain, in the famous synod of Kells, held A.D. 1152; it seems, therefore, as if the abbot Flathbert was raised by the synod of Brigh-mac-thaighe to the episcopal dignity at large.

1175. Died the abbot Flathbert, after a tedious illness; he was so highly esteemed for his learning and exemplary virtues, that he was raised to the episcopal dignity, and the government of the abbey of Hy was offered to his acceptance;^a he was succeeded by Gilla M'Tieg O'Branain.^b Donogh O'Carillan perfected a treaty of friendship with the abbey and town of Derry, and granted to the convent a betagh townland near Donaghmore, and certain duties to be paid them for ever.^c

1180. Moelisa Hua Muredhuigh, professor of divinity in this abbey, died in a respectable old age;^d and the same year Amlave, bishop of Kineleoguin was interred in this abbey, near to his predecessor St. Muredach; from hence it appears, that the church called Duibh-regles is the same with the abbey

^p *Tr. Th.*, p. 505. ^q *Annal. Munst.* ^r *Tr. Th.*, p. 505. ^s *Id.* ^t *Id.* ^u *Id.*
^w *O'Flaherty Mss.* ^x *Tr. Th.*, p. 505. *Annal. Munst.* ^y *Annal. Munst.*
^z *Tr. Th.*, p. 505, and *O'Flaherty Mss.* ^a *Tr. Th.*, p. 505. ^b *Annal. Munst.*
^c *Id.* ^d *Tr. Th.* p. 505.

of St. Columb; and O'Flaherty remarks, that no church was named Regles but where canons regular were placed.^o Edvina, the daughter of Hua Cuinn, a widow lady of Munster, died about this time at Derry in her pilgrimageⁱ; and Moelcannech Hua Fercomais, professor of divinity in this abbey, was drowned between Ard and Iniseoguin.^s The gate of the refectory in Duibh-regles was erected by O'Cahane of the Krive, and the daughter of O'Nonorge.^h

1195. The abbey was plundered this year by Rughruidhe, the son of Donsleibhe, and the English; but we find that soon after his whole army was cut to pieces at Armagh.^l

1196. Murchertach, the son of Murchertach, King of Ireland, was treacherously killed by Dunchad O'Cathain, and was interred in this abbey with great funeral pomp.^k

The altar of the great church was robbed the same year by Mac Cienaght of 314 cups, which were esteemed the best of their kind in Ireland, who also took the cups of Moydery and O'Dogherty; but they were recovered the third day after, and Mac Cienaght was executed for the fact.^l

1197. Rotsell Pitun came about this time to attack Derry, but through the goodness of God, and the protection of the Saints Columb and Cannech, he was defeated by Flathbert Hua Moeldoraid and others of the O'Neills, near Nuachongbail with a very great slaughter.^m The abbot Gilla M'Teig O'Branain resigned this year, and Gilla Christ O'Kearnich, with general consent, succeeded him;ⁿ he was afterwards promoted to the bishopric of Connor, and died A.D. 1209.^o

1202. Moyle Finin M'Colman was erected arch-prior, but he died this year; and on the 27th of April following, O'Brolchain, the prior and great senior, paid the debt of nature; he was in high estimation for his many virtues and extensive learning.^p

1203. This town was consumed by fire, from the sanctuary of St. Martin to St. Adamnan's well.^q Amalgaid Hua Fergail was then abbot; he was afterwards elected abbot of Hy.^r

1206. Died Domnald O'Muiredhuich, the principal professor of divinity in this abbey.^s

1211. The town was plundered by Thomas M'Ughtry, with the M'Rannals and others in this year, and also in 1213.^t

1213. Died the abbot Anmire O'Cobthaich, a man equally admired for learning, piety, liberality, and charity.^u

^o Ogygia. ⁱ Tr. Th., p. 506. ^s Id. ^h Annal. Munst. ^l Id. ^k Tr. Th., *supr.*
^l Annal. Boyle. ^m Tr. Th., *supr.* ⁿ Id. Annal. Munst. ^o Annal. Munst.,
 and War. Bps., p. 219. ^p Annal. Munst. ^q Id., and Tr. Th., p. 305.
^r Tr. Th., p. 305. ^s Id. ^t Annal. Munst. ^u Id., and Tr. Th. *supr.*

1215. Doncha Duvdirma, the chief of Bredagh, in Inis-eoguin, died in this abbey.^w

1218. Moelisa Hua Doighre, who had been archdeacon of Derry for the space of 40 years, and was beloved for his hospitality and good works, died on the 8th of December.^x

1219. Died the abbot Fanacta O'Brogan, and Flann O'Brolchain was chosen in his place.^y

1221. Moel Columb, archbishop of Armagh, was interred here.^z

1229. Died the Canon Gerard O'Cahane, esteemed the most learned of the whole order.^a

1233. Died Geoffrey O'Doigre of this abbey.^b

1250. The upper end of the great church fell to the ground on the 8th of February.^c

1397. Reginald O'Hegerty resigned the abbacy, and Odo M'Gillebride O'Dochyrtty was chosen in his room.^d

1531. Conaght O'Fraghill was abbot; for Sir Odo O'Donnell, Lord of Tyrconnell, being prevented by sickness from personally renewing his oath of allegiance, did appoint the said abbot and Richard O'Grayhan of Tredagh, to perform his bounden fidelity to the King, which they accordingly did, on the 5th of May this year, before the Lord Deputy Skeffington, at Tredagh.^e

Nunnery; The registry of the honour of Richmond says, that an abbey for nuns of the Cistertian Order was founded at Derry A.D. 1218^f by Turlogh Leinigh O'Neil, of Strabane.^g

Dominican Friary; Was founded here in the year 1274^h by O'Donnell, the younger, Prince of Tyrconnell, at the request of St. Dominick; the number of friars in this house was generally 150.ⁱ Nicholas Lochlynnagh was prior in 1397.^k

There are no remains of this building, which was situated on the north side of the city.^l

Franciscan Friary; Burke alone mentions that the Friars had a monastery here.

Dezertoghill,⁹ St. Columb founded the abbey of Desert, which was generally called Disert Hy Thuachuill, in Oireacht Hy Chathan.^m Dezertoghill is now a parish church, near

^w *Annal. Munst.* ^x *Id., and Tr. Th., supr.* ^y *Id., Act. SS., p. 108.* ^z *Tr. Th., p. 506.* ^a *Annal. Munst.* ^b *Id.* ^c *Id.* ^d *War. Mss., vol. 34.* ^e *War. Annal. and Cox.* ^f *War. Mon.* ^g *Allemande.* ^h *Annal. Domin. de Trim. King, p. 84.* ⁱ *Walsk's Prosp., p. 258.* ^k *War. Mss., vol. 34.* ^l *War. Mon. Burke, p. 182.* ^m *Tr. Th., p. 495.*

⁹ This place was called by the Irish inhabitants *Disert-Ui-Thuathghaile, i.e.,* "the place of retreat of the O'Tuohills." The adjoining territory formerly belonged to the O'Tuohills, and this name is still frequently met with in the neighbourhood under the corrupt form of *Toghill*. The cemetery and site of the old church, locally called *Desert*, which Colgan reckons among those founded by St. Columba, are in the townland of Ballynameen.

the river Bann, in the barony of Coleraine, and diocese of Derry.ⁿ

Domnachdolda, or Domnachmor,¹⁰ A church built near the Faughan water, in the barony of Tirekerin; Bescna, a disciple of St. Patrick, and also his brewer, was a presbyter of this house.^o

Donoghmore is now a parish church.^p

Dunbo,¹¹ St. Patrick founded Duncruthen for St. Beoan, or Beoad; it appears to be the same which is now called Dunbo and is situated on the Atlantic ocean, in the territory of Mac-hare, and barony of Coleraine.^q

Dungiven,¹² A village in the barony of Kenoght, 13 miles south east of Derry.

ⁿ *Visitation Book.* ^o *Tr. Th.*, p. 181. ^p *Visitation Book.* ^q *Tr. Th.*, p. 181.

¹⁰ The church of *Domnach-dola*, sometimes written *Domnach-dula*, is supposed to have been near the Moyola. In the Tripartite Life of St. Patrick, we find St. Bescna mentioned as his disciple and chaplain: "Sanctus Bescna presbyter de Domnach-dola, sacellanus."—(*Trias.*, page 167). An ancient poem, on St. Patrick's household, inserted in the Annals of the Four Masters, and also preserved in the Book of Lecan, fol. 44, also mentions St. Bescna: "The priest, Bescna, sweet his verses, the chaplain of the son of Alprann (*i.e.*, St. Patrick)." Archdall seems to have confounded St. Bescna with St. Mescan, who, in the poem just cited, is styled: "The priest, Mescan, without evil, his friend and his brewer." (*Annals of F. Masters*, i., 137). The Tripartite Life also describes him as "Sanctus Meschanus de Domnach juxta Fochmuine fluvium, cervicarius."—*Trias*, page 167. The church of *Domnach-Mescain* seems to be that described in Archdall's text: it was situated near the river Faughan, in the county Derry. *Domnachdulan* on the contrary, was in the plain of Magh-dula, through which the river Moyola flows.—See Notes of O'Donovan, *Four Masters*, i., 137. An interesting account of the members of St. Patrick's household may be seen in the new "Life of St. Patrick," just published, by M. F. C. Cusack.

¹¹ According to Colgan, *Trias Thaum.*, page 495, St. Adamnan was the patron of Dunbo. The ruins of the old church, situate near Downhill, measure sixty-three feet by twenty-seven and a-half. In this parish was situate the ancient fortification of *Dun Ceithirn*, so called from Cethern, son of Fintan, one of the famous heroes of the Red Branch, who flourished in Ulster in the beginning of the Christian Era. The late Mr. O'Donovan was the first to identify this fortress with the hill now known as the "Giant's Sconce." He thus writes in the "Londonderry Letters." *Ordnance Survey*, page 60: "I visited the Giant's Sconce, and viewed it with religious contemplation. I am perfectly satisfied that it is the *Munitio Ceithirni* of Adamnan, and the *Dun Ceithirn* of Tigernach, and other annalists." Archdall errs when he confounds this place with the *Dun Cruithne*, or "Arx Cruthaenorum," of which Colgan speaks, and where St. Beoaidh was placed as bishop by our apostle. The townland of *Duncrun* still retains traces of the name *Dun Cruithne*, and within its limits, not far from the modern parish church of Magilligan, on the top of a hill commonly called "Canon's brae," may still be seen "the foundations of a small building, thirty-five feet by nineteen, inside which lies a long rude stone, having on it the figure of a cross in relief. The cemetery has not been used for many years, and has been partly tilled. A ditch, which has been drawn across the hill, divides the sites of cemetery and the church. The spot, however, can always be identified, for it is marked on the *Ordnance Survey, Ruins of an Abbey*."—(Reeves' "Cotton's Visitation," page 84.)

¹² *Dungiven* (*Dun Gaimhin*) and *Glengiven* have been Latinized *Munitio pellium* and *vallis pellium*, and, by a curious coincidence, both places, at the time of the Ulster plantation, fell to the lot of the "Skinner's Company." The ruins of the

A.D. 1100. O'Cahane, Prince of the country, founded a priory here for canons regular following the rule of St. Angustin.⁷

1206. Died the prior O'Lathvertagh.⁸

1215. Died the prior Paul O'Murey.⁹

1253. Died the prior Moyle Peter O'Murray.¹⁰

1397. On the 16th October the archbishop of Armagh, at the intreaty of the prior and convent, solemnly restored the church and cemetery of this place, which had been polluted by the effusion of Christian blood.¹³ Dungiven was the village of Dermot O'Cahane.¹⁴

Magillagan,¹⁴ At the outlet of Loughfoyle, in the barony of Kenoght, five miles north of Newtown Limavaddy.

St. Columb, the great founder of churches, erected a monastery at Ardia, which is also called Aird-megiollagain; this abbey was called the shrine of St. Columb,¹⁵ and in process of

⁷ *Allemande*. ⁸ *Annal. Munst.* ⁹ *War. Mon.* ¹⁰ *Annal. Ulton.* ¹¹ *War. Mss.* vol. 34.

old church are situated a little outside of the village in the townland Dungiven. They consist of a nave and chancel, which communicate by a lofty circular chancel-arch. The nave measured forty feet by twenty. A round tower, about fifty feet in height, stood at the S. W. corner, incorporated with the walls of the church: it was undermined by some persons seeking for treasure, and fell to the ground in the year 1784. Drawings of the old church and round tower may be seen in Sampson's "Memoir of the Chart and Survey of Londonderry," p. 328. In the Martyrology of Donegal, at the 8th of January, we find the following entry: "St. Neachtan of Dungiven, in Cianacht of Glengiven, A. D. 678." The death of Neachtan Neir is recorded in the Annals of Ulster in A. D. 678; in the Annals of the Four Masters, in A. D. 677.—See *Reeves* "Cotton's Vis.," p. 41.

¹³ Archdall makes this statement on the authority of Ware, who derived it from the Acts of Archbishop Cotton's Visitation. This important record is itself now accessible to every one, having been published in full by Dr. Reeves for the I. A. Society in 1850. We are not told, however, when or by whom the wicked deed was perpetrated which brought desecration on the church and cemetery of Dungiven. It was probably something similar to that recorded in the Annals of Ulster at A. D. 1121, when the cemetery of Banagher, about three miles from Dungiven, was thus desecrated: "Gilla-espoig-Eoghain O'Hennesy, king of Kianaghta, was killed by his kinsmen in the middle of the cemetery of Banagher."

¹⁴ The parish originally called *Tamlaght-ard*, became known in later times as *Ard-Mac Gillygen*, from the family of the Magilligan's, who were the hereditary tenants of its church-lands. The Magilligan's, according to M'Firbis, were descended from Oilioll, son of Eoghan Breadach, and their church-lands, in 1615, consisted of forty towns or balliboes, "which forty balliboes or towns do contain ten quarters, amounting to two-and-a-half ballibetags."—(*Ulster Inquis*). The ruins of the old church are in the townland of Tamlaght. Its patron saint was Cadan or Catanus, "whose tomb, nearly covered by the surrounding graves, lies close under the east gable of the old church."—*Reeves*, page 84. In the Book of Leacan this saint is called "The Priest Cadan of Tamlaght-ard." In the Tripartite Life of St. Patrick, he is styled "Catanus Presbyter," and is named as one of the household of our Apostle.—*Trias Thaum*, page 167. It was probably the similarity of the name that led the able writers of the Ordnance Survey to mark this spot and the neighbouring well, as "*Bishop Aedan's tomb*, and *Bishop Aedan's well*."

¹⁵ Hence the name *Ballynascrine*, or more correctly, *Ballynascrine de Ardo*. The ruins of the old church of Ballenascrine, stand in the cemetery, on the north side of the Moyola, in Moneyconey, which was one of "the six towns of Ballyna-

time became very rich. It was plundered A.D. 1203, by Diermit Hua Lochluinn, who at the head of a party of foreigners attempted to plunder Kinel-eoguin, but the Lords of that country pursuing them, Diermit with many of his party, fell.^x

Moycosquin,¹⁶ Three miles south west of Coleraine and in that barony.

Moycoscain, or the abbey of the Virgin Mary of the Clear Spring, was founded for monks of the Cistercian order^y A.D. 1172.^z The abbot John was made bishop of Derry by the Pope in the year 1401, and he died in 1419.^a

Rathregenden; Colgan says, that Rathregenden was a church in the diocese of Derry, and that it was founded by St. Columb for his disciple St. Baitan, or Boedan;^b it is now unknown.

Templefinlaghan;¹⁷ on Loughfoyle, in the barony of Kenoght.

St. Columb founded Tamlacht-fionlugain, and made St. Finnlugan, his disciple, abbot; it is now a parish church in the diocese of Derry,^c and is named Tamlaghtfinlaghan, or the church of Finnlugan.^d

^x *Tr. Th.*, p. 493. ^y *Ware's Mon.* ^z *Pembridge's Ann.* ^a *War. Bps.*, p. 289.

^b *Tr. Th.*, p. 493. ^c *Id.*, p. 495. ^d *Visitation Book.*

screen."—*Ulster Inquis.* The shrine of St. Columba was executed at a very early period, by Coula, the Artificer, and was preserved in Ard-M'Giollagan down to the sixteenth century. It was considered one of the most exquisite and elaborate specimens of the artistic skill of the early Irish school. O'Donnel, in his *Life of St. Columba*, thus speaks of this precious shrine: "Illud scrinium, quod usque in hunc diem, tanquam nobilissimus thesaurus et unum ex præcipuis Sacrae Insulae sacris monumentis in summa veneratione habetur, et asservatur in Ard-Miegiollagan, quae est maritima portio regionis de Kilnacta Glunne-Gemhin in Septemtrionali parte Ultoniae. Scrinium autem illud longe ante adventum S. Columbae ad illa loca, et ut traditio est, vivente adhuc S. Patricio, elaborari coeptum est in loco Dun-Cruithne priscis appellato. Fabro qui nobile et valde artificiosum opus inchoavit, nomen erat *Conla* cognomentum *Artifex*; ex sua nimirum excellentia in ea professione inditum."—*Trias Thaum.* page 405.

¹⁶ See note 4, at *Camus*, page 161.

¹⁷ St. Fionnlugh, patron of this church, is thus noticed in the Martyrology of Donegal, at 3rd January: "Fionnlugh of Tamlacht—Fionnlogha in Cianacht of Glen-given." Colgan tells us that he was the son of Deman, and the brother of St. Fintan, of Dumblesc, and that he made Scotland the field of his missionary labours: "in peregrinationem exit in Albionem."—*Acta SS.*, page 12. He was probably the monk *Findluganus*, who, according to Adamnan, interposed in the island of Hinba to save St. Columba's life.—*Vit. S. Col.* ii., 24."

COUNTY OF DONEGALL.

Astrath; ¹ On the river Erne, near the town of Ballyshannon.^o

A.D. 1178. An abbey was founded here for monks of the Cistercian order^t by Roderick O'Cananan, Prince of Tyrconnell; he was slain in battle by O'Flachertach, who succeeded

^o It was called anciently *Ashro*, *Easroe*, and *Easruadh*, and also the *Abbey de Samario*. ^t *Pembridge's Annals*.

¹ *Astrath*, or *Asharoe*, is the name of a waterfall close to Ballyshannon. The origin of the name belongs to a very remote date. The "Annals of the Four Masters" set it down at the year of the world 4518, and give the following account of it:—"Aedh Ruadh, son of Rodbarn, after he had been (the third time that he assumed the government) seven years in the sovereignty of Ireland, was drowned in *Eas Ruadh*, and buried in the mound over the margin of the cataract; so that from him *Sith-Aedha* and *Aes-Aedhaire* are called." The cataract in which this ill-fated prince, *Aedh Ruadh*, lost his life, was from that time called *Eas Aedh Ruadh*, now contracted into *Asharoe*, that is, the cataract of Red Hugh, for *Eas* is a cataract, *Aedh* or *ae* is Hugh, and *Ruadh* or *Rua* is Red. This cataract is the celebrated Fall of Ballyshannon, where the whole body of the river Erne is projected over a cliff of from fourteen to sixteen feet high. The salmon on their way from the sea, rise there fourteen or fifteen feet at a spring, and bound up that raging flood-gate. *Sith-Aedha*, that is, the grave of *Aedha* or Hugh, was the name given to "the mound over the margin of the cataract" in which the body was buried after it had been recovered. It is now Mullaghnashee, with a modern English star-fort, erected in 1798, on the old mound or grave. The fate of this prince, and its consequences, head one of the most interesting chapters in the romance of Irish history. Some three hundred years or more before the Christian era, three cousins, the sons of three brothers, claimed each for himself the kingship of Erin. The dispute, however, was adjusted by the *Filés*, or Druids, who engaged the three claimants in a solemn compact by which each should be allowed to reign in turn for a period of seven years. Their names were Dithorba, Aedh-Ruadh, and Cimbaeth, and they lived on amicably until each had enjoyed his turn of the sovereignty three times, when Aedh-Ruadh was drowned in this cataract. Aedh left but one child, a daughter, by name Macha Mongruadh, or Macha the Red-haired. She claimed her father's right to the seven years' reign when his turn came round, but the co-sovereigns refused to allow this privilege to a woman. Whereupon, the strong-minded Macha raised an army, and, after a fierce contest, made good her claim by force of arms. Dithorba having been slain in the contest, and his five sons banished into the wilds of Connaught, the victorious Macha completed her triumph by marrying the remaining co-sovereign, Cimbaeth. As, however, danger was still possible from the sons of Dithorba, this energetic lady of the golden hair set out in quest of those luckless youths, and did not give over the pursuit until she had captured them among the rocks of the distant Burran. It was suggested to her to put them to death, but she was pleased to grant them their lives on the condition of their becoming her slaves, and she gave them for a task to build her a court, or rath, which should be thereafter the chief residence of the princes of Ulster. The queen took a golden brooch, or bodkin, with which she used to fasten her cloak round her neck, and traced out with it the foundations of the court at a place about two miles west of Armagh; and thus was begun the palace of Eomuin, from *Eo*, a breastpin or brooch, and *Muin*, the neck. Eomuin, Latinised into Emania, was the resort of the celebrated Red-branch Knights, and the palace of the kings of Ulster for more than eight hundred years.

The abbey got its name from the waterfall, and is within easy distance of it. There is, however, some difference of opinion as to its exact situation. Some

him ; some writers make O'Flachertach the founder.^a This abbey was a daughter of that of Boyle.^b

1241. Donnell More O'Donnell, King of the countries of Tyrconnell and Fermanagh, having secluded himself from the

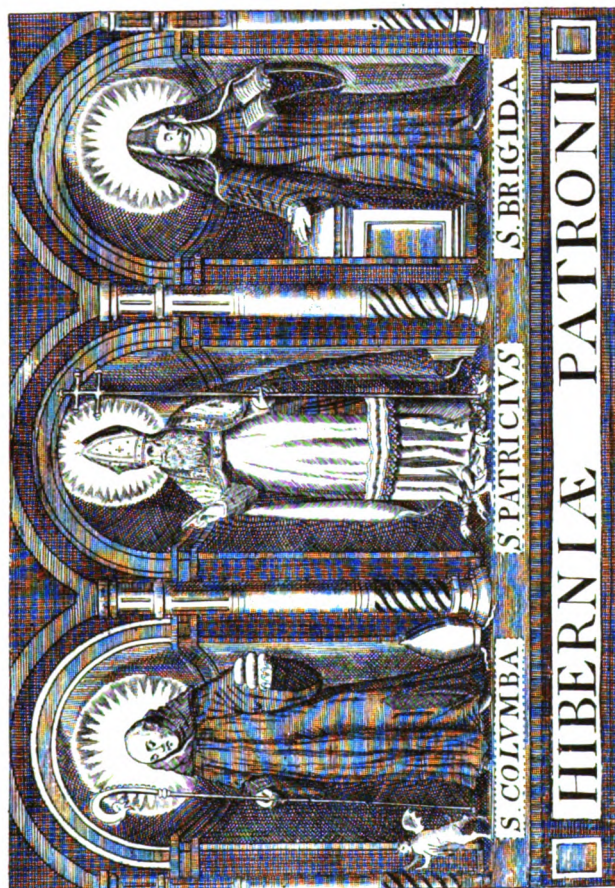
^a War. Mon. ^b Allemande.

fix it on Inis-Samer, a small island in the river very near the fall, and remarkable, according to O'Flaherty in his *Ogygia*, for being the residence of Partholan, who, it appears, had a favourite dog called Samer, but there is hardly a foundation for this opinion. Local tradition places it on the river's bank close to the fall, and there is no stronger argument than local tradition in doubts of this kind. Then, here are remains, scanty, yet sufficient to establish it as the site of the old abbey. One of the side-walls is still standing, and a portion of the western gable, which evidently belonged to a monastery ; and there is also the deep reverence of the place which has always endured among the people, who long long ago made it a resting place for the dead. The present Primate, Dr. M'Gettigan, when Bishop of Raphoe, had a strong wall built round the precincts of this venerable ruin, thus adding a fresh proof to the many he has already given of his anxiety to preserve the relics of our past religious greatness.

But this difference of opinion is not confined to the situation of the abbey ; the name of its founder and the date of its foundation are also controverted. Archdall fixes this date at A.D. 1178, and attributes it to Roderick O'Cannanan, prince of Tyrconnell, but Jongelinus, in his "Notitia Ab. Ord. Cist." tells us that high authorities set it down at 1188, while the Annals of Boyle give 1184, which has been adopted by the Four Masters, who say :—"The monastery of Asseroe was granted to God and St. Bernard by Flaherty O'Muldory, Lord of Kinell-Connell, for the good of his soul." Should one be disposed to follow this authority—weighty no doubt—he must conclude that Archdall has made a mistake both in the name of the founder and in the date of its foundation.

It may be useful to note here, consecutively, the remarkable facts connected with this illustrious monastery as they are given in the Annals :—"A.D. 1241. Donnell More O'Donnell, Lord of Tirconnell . . . died in the monastic habit, victorious over the world and the devil, and was interred with honour and respect in the monastery of Assaroe, in the harvest time. A.D. Thomas O'Heraghty, Abbot of Asseroe, died. A.D. 1319. Thomas, son of Cormac O'Donnell, Abbot of Ashroo, was then elected to the bishopric of Raphoe. A.D. 1333. Hugh, the son of Donnell Oge O'Donnell, Lord of Tirconnell, . . . the most eminent man of his time for jurisdiction, laws, and regulations, and the chief patron of the hospitality and munificence of the west of Europe, died, victorious over the world and the devil, in the habit of a monk, and was interred with great honour and solemnity in the monastery of Assaroe. A.D. 1377. The monastery of Assaroe (near Ballyshannon) was burned. A.D. 1398. A great army was led by Niall Oge O'Neill, King of Kinel-Owen, and the sons of Henry O'Neill, against O'Donnell, and arrived at Assaroe ; and they plundered the monastery of all its riches. A.D. 1422. Turlough, the son of Niall Garv O'Donnell, Lord of Tirconnell, took the habit of a monk in the monastery of Assaroe, after gaining victory over the present world. A.D. 1450. Edmond, abbot of Assaroe, died. A.D. 1502. Art O'Gallagher and John O'Loiste, two abbots, who contended with each for the abbacy of Assaroe, died on the one day. A.D. 1519. Edmond Duv O'Dwyer, abbot of Assaroe, died. A.D. 1550. The abbot of Assaroe (John, the son of Donnell Roe O'Gallagher) died on the 29th of April. A.D. Cosnamach O'Clery was buried under the asylum of God and St. Bernard in the monastery of Assaroe." Mr. Allingham, a poet of high repute, and a native of Ballyshannon, has given us a true portrait of the Abbey Asharoe as it is at the present day :—

"A little rocky rivulet runs murmuring to the tide,
Singing a song of ancient days in sorrow not in pride ;
The borc-tree and the lightsome ash across the portal grow,
And heaven itself is now the roof of the abbey Asharoe."



**Hi tres in Dno, humulo humulante in uno, Brigida, Patricius, atque Columba Hibernia
*In Down, three Saints one Grave do fill, Brigid, Patrick, and Columbkille.***

troubles of the world, expired on his bolster in this abbey, and was therein interred this year.¹

1280. The abbot Laurence O'Laghtnan was removed from this abbey to that of Boyle about this time.^k

1319. The abbot Thomas M'Cormac O'Donnell, a man eminent for learning, hospitality, and every virtue, was promoted to the bishoprick of Raphoe, and died in the year 1337.¹

1348. Nicholas O'Hedram, a monk of this abbey, was made bishop of Achonry; he died in 1373.^m

1377. The abbey was consumed this year by fire.ⁿ

1379. O'Donnell, King of Tyrconnell, was killed by his own brother, and buried in this abbey.^o

1398. Neile Oge O'Neile plundered the abbey about this time.^p

1550. On the 24th of April died the abbot Edmund, the son of Donogh.^q

By an inquisition taken in the 31st year of Queen Elizabeth, the abbot was found to have been seized of the site of this abbey and willage, containing three acres, in which was a cemetery, a church and steeple, partly covered with shingles and partly with thatch, the ruins of a dormitory, three other stone buildings, and four small cottages, with their curtilages, and which, without repairing, were of no value. Fifty-three quarters of land, and the fourth of half a quarter, being near the abbey and the demesne thereof; it was divided into various ballyboes (each containing the eighth part of a quarter) and were called Laghye, Behy, Ardgylllew, Tullaghcorke, Brownekyllly Leghdaghtan, Cashill, alias Lack, Crevaghtartan, Downeshiragh, Ballynageragh, Groghan, Musseboy, Crevemonagh, Tawnagh, Irren, Killecroghan, Ardpatin Cashill Tully, Dacoolcallows, Tullaghmore, Drumskilly, Laghye, Altyn, Towre, Cavan Egarre, the castle of Bellyke, Ballynamannagh, Carrowcashill, Carrowcorlea, Garvannagh, Carrowclough, Carrowtobber, Coughter, Knader, Grange of Daryragh in Tyrebaan, Grange of Tawnyshyntallen in O'Boyle's country, Grange near the mountain of Kyseure, Grange of Kilternan in Fermanagh, being three ballyboes, the greatest part thereof stoney mountain, of the value of £7 11s. 4d. sterling, an annual rent of 3s. 4d. out of the island Ilan Raghyn Ivyme, in the country of Tyrebaan; ten weirs on the river Erne, value £10 sterling. The abbot had the liberty, yearly, of having two fishermen to take salmon during the season

¹ *Annal. Munst.* ^k *M'Geogh.* ¹ *Tr. Th.*, p. 509. *War. Mss.*, vol. 51. ^m *War. Bps.*, p. 659. ⁿ *Annal. Loughkee.* ^o *Annal. All Saints, King*, p. 403. ^p *M'Geogh.* ^q *Annal. Donegal.*

at Asseroe, on the river Erne; he was also entitled to the second draught of every one fishing there when they began to fish, also to have a boat to take salmon and other fish from the island to the sea, value yearly 3s. 4d., the rectory of Tyreragh, extended from the abbey lands to the mountain of Barnsmore, being the third part of all the tithes (salmon excepted, which did belong to the bishop), which rectory is valued at thirty shillings sterling; the abbot and convent had three parts of all the tithes of the quarter of Callamurry, Cashill, Moyntir, Dooyne, five ballyboes of Carrooshee, the quarter of Carrooshee, six ballyboes of Ballymayard, and the quarter of Kildony and Kilbanyn, which were worth, besides the stipends of the curates, £11 3s. 8d. sterling.^r

Bailemegrabhartaich; This church, in Inisoeen and diocess of Derry, was founded by St. Columb;^s and another monastery of the same name was founded by the same Saint in Tir-ædha,^t in the diocess of Raphoe, where the celebrated relique of St. Columb, called Cathach, was said to have been preserved.^u

These monasteries are now unknown.

Bally Mac Swiney; Near Castle Doe, in the barony of Kilmacrenan.

A monastery was founded here by M'Swiney, for friars of the order of St. Francis.^w

A few remains of this building are yet extant.^x

Bellaghan,^y Near Lifford; there was a Franciscan friary here,^y but we cannot find any particular account of it.

^r King, p. 403. ^s Tr. Th., p. 495. ^t The Barony of Tyrhugh. ^u Tr. Th., p. 495. ^w War. Mon. ^x Pococke's Journal. ^y War. Mon. and Allemande.

^y *Bellaghan*.—This, no doubt, is the present Ballaghan about a mile from Manorcunningham, a small town in the heart of a rich and extensive territory called the Lagan, lying between Letterkenny and Derry. The Lagan—literally low country—is the identical *Moy-Itha*, where *Ith*, who led the first Milesian invasion into Ireland, was met, defeated, and slain by the Tuatha-De-Danaans. It was on this plain also, according to the Four Masters, was gained Tyrconnell's most complete victory over Tyrone. The battle is described at great length in the Annals under A.D. 1557, and may be read there with much interest. The Tyrconnellian Chief, who inflicted this crushing defeat on Tyrone, was Calvagh O'Donnell, the same who rose in red rebellion against his father, Manus O'Donnell, the distinguished author of the Irish Life of St. Colum-Cille. The unnatural Calvagh, aided by a body of Scottish auxiliaries, took the field against his father, made him prisoner, and confined him in one of his castles. Shane O'Neill, surnamed the Proud, thought this a favourable opportunity for humbling Tyrconnell, and accordingly crossed the Foyle in great force. The ill-used father quenched all vengeful feeling in his breast, and from his lonely prison sent a message of affection to his ungrateful son. He counselled him strongly to oppose the invader by stratagem, and not in a pitched battle. The stratagem succeeded, for one night when O'Neill lay encamped at Ballaghan, Calvagh stealthily approached, entered the camp without resistance, and slaughtered all

Bothchonais,³ In Inis-eoguin; this was formerly a great and celebrated abbey⁷⁷, of which St. Coemgal, brother to St. Cele Christus, who died A.D. 721, and a different person from the Saint of Bangor, was abbot.²

⁷⁷ *Act. SS.*, p. 108. ² *Id.*, p. 454.

that came in his way, O'Neill having narrowly escaped by the back of his tent, and fled with but two or three of his attendants to his own territory. But O'Donnell was not permitted long to enjoy the fruits of his victory. He soon after coquetted with the English whom he treacherously introduced into Derry, where they pillaged and profaned the Monastery. For this crime, as well as for his unnatural conduct towards his father, God visited him with signal punishment. In A.D. 1566, his life was cut short by a sharp and sudden death. It is thus described by the Four Masters under that date:—"O'Donnell (Calvagh, the son of Manus, son of Hugh Dev. son of Hugh Roe, son of Niall Garv, son of Tur-lough of the Wine) fell (dead) from his horse, in the beginning of winter, *i.e.*, on the 26th October, on the public road, between Baile-aghadh-chaoin, and the church of Rath (Ryemoghy), in the midst of his cavalry, without the slightest starting, stumbling, shying, or prancing of his horse, after his return from England, where he had been that same year." Bellaghan is the contraction for Baile-aghadh-chaoin, that is, the place of the pleasant or beautiful aspect. Every trace of the monastery is now removed, for the present ruin is evidently of a spacious Gothic church, about which the people have no tradition whatever. The well *Cabhartach*, mentioned in the "Annals" as being near to it, must be the curious old well, called Tober Slaun (healing well), in the townland of Drimoghill. The church of *Rath*, or Ryemoghy, not far from it, and where O'Donnell met his sad fate, is noticed by Colgan at page 510 of his *Acta Sanctorum*. He tells us that St. Cruthnecanus, the tutor of St. Columba, was, "on a certain solemnity of our Lord's nativity, invited by a certain holy bishop, Brujacius, son of Degadius, to go to him to the church of Rath-Enaigh (now Rye or Raymochy), in the territory of Tir-enna, and brought with him the holy youth, Columba. After they arrived the office was recited, but the holy Cruthnecanus, worn with old age and the fatigue of his journey, was obliged to stop in the middle of the long psalm, 'Misericordias Domini in æternum contabo,' when the boy Columba, immediately took up the psalm, just where St. Cruthnecanus left off, and continued to recite his every alternate verse till the office was concluded, though he had never been taught even to read this or any other psalm." Ryemochy is now the name of one of the three parishes which make up the Lagan—a territory of large extent and great fertility. Here the plantation of Ulster fixed its most permanent abode, for to this day it is almost entirely occupied by the planter's descendants, about whom O'Donovan makes a very singular remark in his manuscript notes, which are to be seen in the Royal Irish Academy. He says, that probably the Scotch Murrays came from this territory, because its chief, in A.D. 1267, was Hugh O'Murray. Moreover, that from an early period a considerable number of the Tyrconnell families emigrated to Scotland and returned with the plantation; they emigrated as McSweeney's, McLaughlin's, &c., and they returned as Maxwells, McCleans, &c.

³ *Bothchonais*. This is a very old foundation. It was endowed by Conas, for it is called after him, and he was the husband of Darerca, St. Patrick's sister, and mother of two holy bishops, Mael and Maelchu. In the beginning of the eighth century St. Coemgellus, the brother of St. Christicola, governed this monastery, and from this time down to the middle of the eleventh century it is mentioned in the "Annals" under three distinct dates, viz.: "A.D. 850, Ceaunfæladh, son of Ultan, wise man of Both-chonais, died; A.D. 987, Dubhdabhoireann, archinneach of Both-chonais, died; and A.D. 1049, Tuathal Ua h Uail, archinneach of Both-chonais, died." Colgan has a very interesting chapter on it in his *Acta Sanctorum*, page 108, where he speaks of it in connection with St. Maelisa, as once famous and celebrated, and his testimony is the more valuable because of the fact, that he was himself a native of Inishowen, where this monastery flourished. "Both-chonais," he says, "was formerly a great and celebrated monastery in the diocese

A.D. 987. Died the archdeacon Dubhdaboirean.²²

There are still preserved in the hands of the religious in this neighbourhood, many books which formerly belonged to the abbey, written by the hand of St. Maelisa, who was educated here, and died 16th of January, A.D. 1086.*

Clonleigh;⁴ two miles north of Lifford, on the river Foyle, and in the barony of Raphoe. St. Columb built the church

²² *Ann. Four Masters.* * *Act. SS.*, p. 108.

of Derry. It stood in the territory of Inishowen, but the place is now profaned, and a great many of the books, written by the hand of St. Maelisa, are still in the possession of some pious men of the neighbourhood." That Inishowen was the territory in which this monastery was situated there is no doubt, but Inishowen is a large extent of country, and hence the difficulty of identifying the exact spot in it on which Both-chonais stood. O'Donovan, in one of his editorial remarks on the text of the "Annals," confidently places it at Templemoyle, in the parish of Culdaff, but he subsequently withdrew this opinion to give place to another, to the effect that Both-chonais is obviously the old grave-yard in the townland of Binnion, parish of Clonmany, and barony of Inishowen. I see that this opinion is the one adopted by the editor of a manuscript "by Duald Mac Firbis on some Bishops of Ireland," published in the proceedings of the Royal Irish Academy, 1870. In this manuscript the following entry is made:—"Cele-Christ, of Cill-Cele-Christ, 3 March." I think, then, we may regard the old cemetery of Binnion as the site of the monastery of Both-chonais, for O'Donovan made a personal inspection of the place, and what he saw in the old grave-yard must have forced him into a correction of what he previously considered a well-grounded opinion. The St. Maelisa of whom Colgan speaks as the brightest ornament of Both-chonias, was also a native of Inishowen, and of the royal Engenian line. His family, it appears, gave many distinguished ecclesiastics to the churches of Derry and Armagh. His learning was as remarkable as his sanctity, for he was the distinguished author of a great many valuable books, some of which, Colgan tells us, were in his own possession, and many more of them in the possession of pious men in the neighbourhood. Not one of these books is now to be found; they have disappeared, and no one in Clonmany or Culdaff knows anything about them. Why is this? Whence comes it that every record and every vestige of some of the most celebrated ecclesiastical establishments in this land have been literally wiped out? Colgan, in the passage I quoted, furnishes the answer. He says they have been "profaned."

⁴ *Clonleigh*.—One of those numerous seats of learning which made Ireland the teacher of Europe for many centuries, and which, in the language of the Venerable Bede, "induced people of every country to flock to Ireland, as to a mart of learning." The Monastery of Clonleigh was suppressed by Edward VI., and there is a long account of this fact in the Inquisitions. "On the 10th day of December, and 27th of the reign of Henry VIII., late King of England, there was a certain college or religious house called Clonleigh, situate, lying, and being in the parts of Tirconnell, lately called the county of Dunagall, near the river of Loughfoile, not far from the Castle of Liffer, and there are situate and lying there the ruined walls of the same late college or the religious house, which college, in the 20th year of the reign of the late King Edward VI., was abandoned, dissolved, and suppressed. The Provost of the said late college or religious house of Cloneligh, at the time of the abandoning, dissolution, and suppression of the same, was seized in his lordship, as of fee, in right of the said late house, and of two quarters of land, with the appurtenances to said college adjacent, together with all tithes of the same, and of two parts of the tythes of the fish taken in the river aforesaid, near the land aforesaid, and near the land of Liffer. The said provost of the college aforesaid, and other inhabitants upon the land of the college aforesaid, were a long time, before the dissolution of same, accustomed, from time to time, to fish in and upon the river aforesaid, by license

of Cluain-laodh, where St. Lugad, one of his disciples, is honoured.^b St. Carnech was abbot and bishop here about the year 530, and was succeeded by Cassan, whose successor was Massan. Clonleigh, we apprehend, was anciently called Cruachanligean, or Druimligean,^{bb} but we cannot determine which.

This is now a parish church in the diocese of Derry.^c

^b *Tr. Th.*, p. 495. ^{bb} *Id.*, p. 494. ^c *Id.*, p. 782.

from Lord O'Donnell, in that part, obtained with one small *cymba* (cot) by night and only at ebbing of the water. The premises were of the yearly value, beyond reprisal, of 3s. 4d. money of Ireland. By reason of certain statutes made, confirmed, and in this kingdom of Ireland established, all the premises appertain to the now king, as annexed to his crown of Ireland. From the time of the dissolution and suppression of the said late college or religious house of Clonlighe, divers Bishops of Derry from time to time received, took, and raised all and singular the profits of the premises, until the time of the taking of this inquisition, but of what right the jurors know not." From this description it is evident that Clonlighe was at the time of its suppression a vast and well endowed Ecclesiastical establishment, with Colleges, Schools, Religious House and a Church. It was but natural therefore that it should give its name to the present important parish of Clonleigh, in which is situated Strabane (white plain), one of the most prosperous towns in the North of Ireland.

The old church of Clonleigh is still standing, bearing on its aged walls evidences of its past greatness. Colgan, in his notice of St. Cairneach, patron of Hy-Niall, gives a prominent place to Clonleigh:—"Hagiographers," he says, "generally record that St. Cairnechus was a bishop, but in what see he discharged his episcopal functions they have not made known. I think, however, it was in his monastery. For that he was an abbot and had his monastery either in the place called *Cruachan Lighean*, situated at the frith or arm of the sea, commonly called *Loch Febhail*, and near the town of Liffer, or surely in some adjacent place, an ancient writer has stated, who says that the land of Cruachan Lighean was bequeathed to him in the will of Erca, his mother's sister, and daughter of Loarnus. Wherefore, since in that land there are two churches, one called *Donaghmore De Magh Ithe*, and another *Cluain Laodh*, the one towards the west, and the other towards the north, not far from each other. I think that in one or other of these churches he discharged the office of abbot and bishop also."—*Act. SS.* p. 782. In the parish of Clonlighe there is a townland called Croaghan, and a hill of the same name about two miles from Lifford; this, undoubtedly, is the land of Cruaghan Lighean, which Colgan says was bequeathed to St. Carnechus. The hill is memorable in the brightest period of our history; it was upon its great slopes Red Hugh O'Donnell drew out his army in 1599 and challenged Dowcra, the English general, to battle. The men of Tyrconnell still regard this hill with a deep feeling of veneration. It stirs up within them, as they pass near it, the memory of their illustrious chieftain who, to use the words of a brilliant writer, "is one of the brightest and purest characters of any history." The lamented D'Arcy M'Gee, in his "History of Ireland," p. 450, closes his beautiful sketch of Red Hugh in these words:—"His youth, his early captivity, his princely generosity, his daring courage, his sincere piety, won the hearts of all who came in contact with him. He was the sword, as O'Neill was the brain, of the Ulster Confederacy—the Ulysses and Achilles of the war—they fought side by side, without jealousy or envy, for almost as long a period as their prototypes had spent in besieging Troy."

But Colgan, in speaking of Clonlighe, makes special allusion to another church, which he calls *Donaghmore De Magh Ithe*, and places its situation to the west of Clonlighe. The ruins of this church also exist. It is a very old church, older than Clonlighe, for its name occurs in the Tripartite Life of St. Patrick, and its foundation is attributed to him. This fact I have found in the following passage:—"The man of God (St. Patrick) determined to visit another son of King Niall, whose name was Eugene, and to announce the faith of Christ unto him. He, therefore, began

Cluainenach; an abbey was founded here by St. Columb, who made St. Columb Crag, his disciple, abbot of it. This is now a chapel in Inisoeen, situate three miles north of Derry, near the ruins of O'Cahane's castle.^d

Clonmany; situate near the sea, in the barony of that name. St. Columb built the abbey of Cluainmaine, which was formerly a very rich monastery^e, but is now a parish church in the diocese of Derry.^f

Conwall; ^g has its situation on or near the river Swilly, in the barony of Kilmacrenan.

Fiachry was abbot of Congbail, in the territory of Gleann-suilige, in Tyrconnel, and of Clonard, in the county of Meath;

^d *Liber Visit.* * *Tr. Th.*, p. 373, 489, and 494. ^f *Liber Visit.*

his journey through that great gap which is called *Barnesmore Tire Aodha* (the great gap of Tyrhugh), and through the territory called *Magh Ithe*, and came to the place in that country where he built the church commonly called Donaghmore, over which he appointed one of his disciples, Dubdubau, the son of Corcan."

In the manuscript of Duaid Mac Fírbis, which has been noticed already, Clonleigh is called Tech-na-Comairce, and the fact is recorded therein that seven bishops came from it. The following is the entry:—"The seven bishops from Tech-na Comairce, May 28."

^g *Conwall*; O'Clery says this is *Con-baile*, that is, *Compagnus* in the original. Like other famous monasteries in ancient Ireland, this of Conwall created the growth of a considerable town around it, but unlike Glendalough or Clonmacnoise, it has left hardly any remains of its former greatness. Of the monastery nothing now remains but a few old walls in the centre of the graveyard, which occupies the space on which Conwall stood. These walls have crumbled under the wasting action of time, and are at present almost level with the ground. Close to one of them, on the south side, is a very curious tombstone shaped like the lid of a coffin, with a cross and other sacred emblems—evidently the result of a very old style of art—engraved upon it. Some illustrious men are mentioned by the Four Masters as having died in this monastery. Under A.D. 913, "Scannlan Airchinneach, of Congbail-glinne-Suilighe, died;" and under A.D. 1204, "Sitric O'Struthen, Erenagh of Conwal, that is, head of the Hy-Murtele, and chief man of all the Clann-Snedhgibile for his worth, died, after exemplary penance, and was interred in the church which he had himself founded." As I said, a considerable town grew up around the monastery; this town demands a special notice, for it was the theatre of one of the most remarkable events recorded in the history of Tirconnell. This extraordinary incident is related by the Four Masters under A.D. 1258, with all its details; I shall give the substance of this narrative:—The famous battle of Creadran-Cillé, in northern Sligo, was fought between Geoffrey, or Godfrey, O'Donnell, Lord of Tirconnell, and the renowned Maurice Fitzgerald, the then Lord Deputy of Ireland. Both leaders met in a personal encounter. O'Donnell gained the advantage, but he carried his death wound from the combat. About a year after, while he was still lying ill of his wounds on an island in the secluded Lough Beathath, or Lough Veagh, messengers came from O'Neil, demanding hostages and other tokens of submission. O'Donnell's answer was to summon the men of Tirconnell from all quarters to wait on him. Having assembled at his call, he ordered them, as he was not able to lead them, to prepare for him the coffin in which his remains should be buried, to place them therein, and to carry him into the very midst of his people. He told them to fight bravely, as he was amongst them, and not to fear the power of their enemies. They then proceeded in battle array at the command of their lord, to meet O'Neil's force, till both armies confronted each other on the banks of the Swilly. After a hard-fought battle the Tyrionians were routed, and the men of Tyrconnell, returning from the field, laid

he died on the 8th of February, between the years 587 and 652^g; and Sitrick O'Trutle, archdeacon of Congbail, died in 1204.^h

This also is a parish church, in the diocess of Raphoe.ⁱ

✓ *Cnodain* ; lies to the North of the river Erne, near Astrath, in the barony of Boylagh and Bannagh. St. Conan, or Connan, was abbot here about the end of the 6th century.^k

^g *Act. SS.*, p. 406. ^h *Ann. Munst.* ⁱ *Liber Visit.* ^k *Act. SS.*, p. 563.

down the coffin in which Godfrey lay on the street of the village of Conwall, and the brave chieftain immediately expired. The incident is thus expressed in a thrilling and popular ballad :—

“ Now proud and high Tirconnell shouts, but bleeding, on the gale
Upon the ear ascendeth now a sad and sullen wail ;
For on that field, as back they bore, from chasing of the foe,
The spirit of O'Donnell fled !—oh, woe for Ulster, woe !

“ Yet died he there all gloriously—a victor in the fight—
A chieftain at his people's head, a warrior in his might.
They dug him there a fitting grave, upon that field of pride—
And a lofty cairn raised above, by fair Lough Swilly's side.”

Within easy distance of Conwall is the *Scariff-Hollis*, made memorable by the Annals. It was the chief pass into the Highlands of Tirconnell, and therefore the scene of many a deadly conflict. Shane O'Neill (the Proud) fled across it with the remnant of his gallant army after his signal defeat by Hugh Duv O'Donnell, and in the now ruined castle on the bank over it that “ Caffar, the son of Manus, son of Hugh Duv, son of Hugh Roe, Tanist of Tirconnell, a man of a bounteous, munificent, and truly hospitable character, and the favourite of the distressed and the learned of the North of Ireland, died in his own mansion seat of *Sgarbhsholis*, on the 15th of October, and was buried at Donegal,” (Annals). But a melancholy interest is attached to Scariff-Hollis from the fact, that here Bishop Heber McMahon was driven to fight or surrender to the English under Sir Charles Coote and Colonel Venables on the 21st of June, 1650. The bishop chose to fight rather than surrender, whereupon the English cavalry, more than twice as numerous as his, all but annihilated his little army. A most interesting account of this terrible fight is given in the *Curiosa Hibernica* ; it is from the pen of Colonel Henry McTully O'Neil, who served under General Owen O'Neil, the commander of the Irish army at this time. “ Being,” he says, “ under cure of my wounds, I was not an eye-witness of the action at Letterkenny ; but what I have by hearsay, and by an officer that was in the action, who assured me that the bishop was 4,000 strong when he marched to Tyrconnell. When the army came to Letterkenny, Colonel Miles Swiney made an humble request of the bishop to give him and his regiment leave to march to Castledoe to try if he could gain it for their future security in that part of the country, which was granted, but was wanting afterwards, as many others were that were left in garrisons up and down in those parts, which very much weakened the army the day of the action. It appeared to this gentleman that the enemy's horse of Scotch and English were as many as the Irish had of horse and foot. The Scotch who were protected by the bishop in those parts, and particularly Colonel Saunderson, bore a great share in defeating him the last day, the first day's engagement being a fortnight before, was thus :—The bishop's army coming to a pass on the river between Lifford and Derry, the tide beginning to flow, the colonels were commanded to cast dice as to who would venture over the ford with his regiment first. Phelim McTuol O'Neil, though his turn was that day to be in the rear, said he would cast no lots, but would venture over, which he did with some difficulty, and beat off the horse on the other side, whereby he gave the whole army liberty to march over leisurely, some being

Domnachglinne Tochair,⁵¹ St. Patrick founded this church, and made Maccarthen, brother to the Saint of Clogher, bishop of it. This is now a parish church in Inisoeen, and remarkable for the great resort of pilgrims on St. Patrick's day; there is still preserved here the Saint's penitential bed, and many

¹ Was called anciently *Domnach mor muighe tochair*.

forced to swim. All that night they were forced to stand to their arms; next day Sir Charles Coote appeared with his formidable army, and drew them up by a Danish fort upon a narrow pass leading to Derry. The bishop also drew up his army in battle array, both armies being within musket-shot of each other. Capt. Taylor and Capt. Cathcart, two of the best horse officers the enemy had, marched with two strong brigades of horse towards the rear of our army in a full career, who were repulsed bravely by our horse and some foot, and beaten back into their own body, with the loss of both their fine captains, which aided most of this day's action, both armies withdrawing till the fatal day at Letterkenny, some while after. The enemy in this interval preparing and increasing till the last blow was given, wherein we lost, after quarters given, Colonel Henry Roe O'Neil, Colonel Hugh Maguire, Colonel Hugh McMahon, Art. Oge O'Neil, McShane Deveny, and Colonel Phelim McTuol O'Neil. Quarters were made good to move but for George Sexton, Quarter-Master General, who was put to death afterwards at Carrickfergus by order of the High Court of Justice; Major-General O'Cahan was killed on the spot, with a great many prime officers, and about 1,500 private men; the bishop taken two days after by Major King, near Inniskillen, and executed afterwards in Inniskillen. After this, every one shifted for himself the best he could, except some parties who kept out about Sleive Russell, in Ulster, no general protection granted." The place occupied by the monastery of Conwall has, as I remarked, been long used as a burial-place, but sadly neglected until the present Bishop of Raphoe, Dr. McDevitt, a short time ago, repaired the wall around it, furnished it with a fine gate, and, I believe, intends building a mortuary chapel under the walls of the old monastery.

⁶ *Domnagh-glinne Tochair*. This is another of the foundations of St. Patrick in these parts. The fact is recorded in the second part of the Tripartite Life of our National Apostle, chap. cxx., and as the narrative abounds in so much interesting detail, I have thought it worthy of a place here. "Returning," the writer is speaking of St. Patrick, "into the territory of Eugenius, which is called Inis-Eoguin (the island of Eugenius), he came into that part of it which belonged to Fergusius, the son of Eugenius, and there set about measuring at Achadb-Droman, a site for a church, but Coelbadius, son of Fergusius, prevented him and drove him off by violence. Whereupon St. Patrick foretold to him the disagreeable news of his future punishment, and that one of his race should never build a dwelling on that site. This prophecy was fulfilled soon after in the person of Comanius, son of Algasacus, a descendant of the same Coelbadius, for he began to build a house at *Eas-mac-eric*, but before he got the roof on, some of the clergy belonging to the church of Domnach-Mor-Minghe Tochair pulled it down and rooted up its very foundation. Aidius, the son of Caelbadius, grieved at the treatment St. Patrick received from his father Coelbadius, went to the Saint, and pressed him to accept a site for a church in his territory which was separated from his brother's patrimony neither by wall nor mound. St. Patrick readily accepted the kind and pious offer, and at once set about measuring the site, and laying the foundation of the Church of Domnach-Mor-Minghe Tochair, in the disposition and arrangement of which he spent forty days, and then leaving therein as bishop, Maccarthen, one of his own disciples, he proceeded eastwards to Bredach, and there established the Church of *Mach-File* or *Moville*."

The spot on which St. Patrick ventured at first to lay the foundation of this Church, and from which he was violently thrust by Coelbadius, was, according to the account given above, close to *Eas Mac Eric*. According to O'Donovan, *Eas Mac Eric* is a ledge of rock in the channel of a river, over which the flood bounds to precipitate itself again into a basin below. The river, with this interruption in its channel, still courses through a district in Inishowen. It rises at

other ancient monuments of that kind ; fit objects for the devotion of pilgrims. The church is near to Eas-mac-eirc, a remarkable cataract, which falls from a very high mountain called Sliabh-snechta, or the Mountain of Snow, into the bay called Traighe-brege.^m

^m *Tr. Th.*, p. 181.

the base of a mountain called Sliabh Sneachta, flows through the parish of Donagh, and empties itself into the bay or estuary of Trawbreaga. In their rapid flow the waters at a certain place meet with a rocky obstruction, which makes them fret and leap over in a sheet of white foam ; here, on the bank, stood the Church of *Domnach-Mor-Tochair*. It is a lovely little glen where the antiquarian will still find something to engage his attention. At the head of it there is an odd-looking stone, and with it is connected a curious local tradition. This glen, it appears, was enchanted ground, and was guarded by a terrible serpent called *Tochair*. The story runs, that St. Patrick, on venturing to enter the glen, was confronted by the serpent, whereupon he seized his crozier, and, with the sharp end of it, cut some sacred emblems on a rough stone, which he no sooner fixed at the entrance of the glen than the serpent disappeared. The church of *Domnach-Mor-Tochair* has fallen from its ancient dignity and importance. St. Patrick made it an episcopal seat ; it is now, and has been for a long time, the parish of Donagh in Inishowen. This parish, however, has been amply compensated for the loss of its ancient dignity by the fame it has acquired from being the birth-place of Colgan, the distinguished author of the *Acta Sanctorum*. He was proud of his native parish, for he gives it a prominent place in one of his writings, and mentions, with evident satisfaction, the fact of himself having been born in it. In one of his notes on the "Tripartite Life of St. Patrick," he says, speaking of Donagh :—"This was formerly a bishop's see of which the first bishop was Mac Carthen, the brother of Mac Carthen, bishop of Clogher. *In the lands of this very church I was born ; it is at this day only a parish church in the diocese of Derry, and commonly called Domnach Glinne Tochair*. It is frequented yearly by a great concourse of people from the neighbouring country, and by pilgrims, especially on the festival of St. Patrick, patron of the place. Here is to be seen the penitential bed of St. Patrick, enclosed by rough stones, and there are other ancient monuments of that kind, which are frequently visited by a great number of devout people." The ancient monuments and relics of St. Patrick, which Colgan here alludes to with a sort of enthusiasm, as being numerous and well-preserved in his time, hardly exist now. What has been done with them I cannot imagine, unless we suppose that they were dug up, shattered and scattered abroad to make room for the foundation of a Protestant church, which is now the tomb of what remains of the once famous *Domnach Glinne Tochair*. In the tower of this church there is a bell which the people believe to be the identical one used by St. Patrick in the old church, but this is a groundless and a foolish impression, for the bell does not possess a single mark that could lay claim to such antiquity. In the townland of Carrowtemple close by, there is a very old stone slab with figures sculptured on it, but they are worn into indistinctness by the wasting action of time.

Among St. Patrick's disciples were two brothers of the same name, MacCarthen; one he appointed to govern this church of *Domnach Glinne Tochair*, and the other that of Clogher. In the *Acta Sanctorum*, p. 737, an incident is told of these two brothers, which, because of its connection with the churches they governed, is worth giving. The two brothers, when engaged in preaching with St. Patrick in Connaught, ventured, without consulting their master, to consecrate a bishop. The saint soon heard of the fact, and he then gave expression to the following prediction :—"Sedes unius vestrum pace et concordia, alterius vero potentia et divitiis carebit." And Colgan adds :—"Quod oraculum esse veracissimum rei probat eventus : nam sedes Clocharensis discordia et contentionibus ; Domnachensis vero rerum angustia et egestate laborat."

I think there can be hardly a doubt as to the truth of Colgan's conclusion, at all events as regards *Domnach Glinne Tochair*.

Donegall; ⁷ is situated in a bay to which it gives name, in the barony of Tyrhugh, and is a market town and borough sending burgesses to parliament.

A monastery for Franciscan friars of the strict observance^a was founded here, in the year 1474, by Odo Roe, son of Nial Garbh O'Donnell, Prince of Tyrconnell; and by his wife Fionguala (Penelope), daughter of Connor na srona O'Brien, Prince of Thomond.^{aa} Odo, the founder, died July the 28th,

^a *War. Mon.* ^{aa} *Ann. Four Masters.*

⁷ *Donegall.* The abbey of Donegall may be fairly considered the most famous in Ireland, for it was the dwelling place of the "Four Masters," and in it they compiled their celebrated "Annals." The late lamented O'Curry, who was a distinguished professor in the Catholic University, has left us, in one of his lectures delivered in that institution, a beautiful sketch of this remarkable work and its illustrious authors. "In whatever point of view," says the lamented Professor, "we regard these Annals, they must awaken feelings of deep interest and respect, not only as the largest collection of national, civil, military, and family history ever brought together, in this or perhaps any other country, but also as the final winding-up of the affairs of a people who had preserved their nationality and independence for a space of over two thousand years, till their complete overthrow about the time at which this work was compiled. It is no easy matter for an Irishman to suppress feelings of deep emotion when speaking of the compilers of this great work, and especially when he considers the circumstances under which, and the objects for which, it was undertaken. The chief of these now called Four Masters, was Michael O'Cleary, and his collaborators were Ferfessius O'Maelchonaire, Peregrine or Cugory O'Dubhghennain, men of consummate learning in the antiquities of the country, and of approved faith, and to these, subsequently, was added the co-operation of other distinguished antiquarians. 'The great object,' says Doctor O'Connor, 'of the Four Masters is to give chronological dates, and, with the exceptions above, nothing can be more accurate. The years of foundations and destructions of churches and castles, the obituaries of remarkable persons, the inaugurations of kings, the battles of chiefs, the contests of clans, the ages of bards, abbots, bishops, &c., are given with a meagre fidelity which leaves nothing to be wished for but some details of manners, which are the grand desideratum in the chronicles of the British Islands.' With all that Doctor O'Connor has so judiciously said here I fully agree," continues O'Curry. "A book consisting of 11,000 quarto pages, beginning with the year of the world 2242, ending with the year of our Lord's incarnation 1616, thus covering the immense space of 4500 years of a nation's history, must be dry and meagre of detail in some, if not in all parts of it. And although the learned compilers had at their disposal, or within their reach, an immense mass of historic details, still the circumstances under which they wrote were so unfavourable, that they appear to have exercised a sound discretion, and one consistent with the economy of time and of their resources, when they left the details of our very early history in the safe keeping of such ancient original records as from remote ages preserved them, and collected as much as they could make room for of the events of more modern times, in which they lived themselves. . . . The last part of the Annals was evidently intended to be a history."

When I said, in the beginning, that this famous chronicle was compiled in the original abbey, I was wrong; it was written not in the original monastery, but in a few cottages built out of the debris of its calcined ruins, after it had been burned by the English in the September of 1601, nearly two centuries after its original foundation. The circumstances of this conflagration are a matter of history. The young Red Hugh O'Donnell, after a successful escape from his long and dreary imprisonment in Dublin Castle, hastened to his native mountains of Tyrconnell, put himself at the head of his brave clansmen, who gathered to welcome him, and was soon sweeping the English from the positions they had

1505.^o Menelaus M'Carmacan, the bishop of Raphoe, died in the habit of a Franciscan on the 9th of May, 1515, and was buried in this monastery^p. Roderic O'Donnell, bishop of Derry, died in the same habit, on the 8th October, 1550 or 1551, and was interred here.^q There was in this house a well-chosen library.^r

At a small distance from the town, the remains of this monastery may be seen. The cloister consists of small arches,

^o *War. Ms.*, vol. 34. ^p *War. Bps.*, p. 274. ^q *Id.*, p. 291. ^r *War. Mon.*

gained. But he was suddenly stopped in his career of triumph. English gold and not English valour paralyzed the smashing might of this gallant young chieftain. Dowcra, the English general, was established with a powerful force in Derry, and Red Hugh had arrived before the city to dislodge him, when he was suddenly summoned away to crush the English armies in Connaught. He left his brother-in-law, the active Nial *Garv*, to watch Dowcra, and taking with him a division of the army, marched into Connaught, purposing to return as soon as he accomplished his mission there. But he was sadly disappointed. He had not been long absent when his base-souled kinsman, Nial, betrayed him for a bribe, which he accepted from Dowcra. To consummate his traitorous defection, Nial actually put himself at the head of the English troops, marched to Lifford, where, having occupied O'Donnell's castle, he proceeded to Donegall, seized the monastery and threw up fortifications around it. The friars fled. The sad intelligence reached Red Hugh in Connaught. Swearing vengeance against the false Nial he hastened to Donegall and laid siege to the monastery. Nial was brave, and resisted with stubborn courage. On the night of the 19th September a fire broke out in the building. Hugh Roe seized the occasion for an assault. The men on both sides fought like lions. All through that night did the fierce struggle last, the conflagration adding a ghastly horror to the wild work of death, till at length, in the early morning, Nial, with the survivors of the garrison, retreated, keeping along the strand, under cover of an English ship in the harbour, and took refuge in the neighbourhood abbey at Magherabeg. Donegall Abbey never recovered from the ruin of that night. After some years, when the terrible war between Hugh Roe and the English had come to an end, the friars began to creep out from their hiding places, and by degrees establish themselves in some cottages which they built among the ruins of their late home. In these cottages was written the *Annals of the Four Masters*. O'Donovan, at page 29 of the Introduction to his edition of the *Annals*, gives a curious account of the flight of the friars from the abbey on the approach of the treacherous Nial Garv. He tells us that it is taken from a manuscript history of the Franciscans, written by a Father Purcell, and in the possession of the Franciscans at Louvain. It runs thus:—"In the year 1600 we were in the convent of Donegall, forty brothers in community, and the Divine offices for the night and the day were chanted with great solemnity. I myself had charge of the sacristy, in which I had forty suits of vestments with all their appurtenances, and many of them were of cloth of gold and of silver, some were interwoven and ornamented with gold, all the rest were silk. There were eighteen silver chalices of large size, all gilt except two; there were two ciboriums for the most holy Sacrament." Father Purcell then proceeds to tell that at the approach of the English the brothers fled away, and that he himself carried with him this altar furniture in a boat, all which, not long after, fell into the hands of Oliver Lambert, the English Governor of Connaught, who converted the chalices into profane uses, and destroyed the vestments.

After the peace made between Roderick O'Donnell and the King of England, the former set about rebuilding the monastery, but, notwithstanding that his life was in danger, he fled with O'Neill to Flanders, and thus the work was not proceeded with. Ware says this convent was famous for a well-stored library, which

supported by couplets of pillars on a basement ; in one part are two narrow passages, one over the other, about four feet wide, ten long, and seven high ; they seem to have been places for depositing of valuable effects in times of danger ; the upper one is covered with stones laid along on the beams of stone that cross it, and the lower one with stones laid across on the walls ; each of them are exactly after the Egyptian manner of building ; and in a building over it are plain marks of a regular Roman pediment, although some other building had been erected against it.*

* *Bp. Pococke's Journal.*

O'Donovan conjectures was destroyed in the conflagration which has been described. When, and by whom this venerable abbey was first founded is recorded in the Annals under A.D. 1474, where the following entry is made :— "The Monastery of Donegal was commenced by the O'Donnell, *i.e.*, by Hugh Roe, son of Nial Garve O'Donnell, and his wife, Finola, the daughter of O'Brien (Conor-na-Srona), and was granted by them to God and the friars of St. Francis, for the prosperity of their own souls, and that the monastery might be a burial place for themselves and their descendants, and they not only granted this, but also conferred many other gifts upon them." Its foundation, therefore, belongs to Nuala O'Connor, the pious wife of Hugh Roe O'Donnell. She died, however, before it was finished, but Fingalla, O'Donnell's second wife, caused the works to be continued until the building was completed. It was richly endowed by O'Donnell—indeed it seems to have been from the first specially favoured by that princely family, some of whom took the habit of St. Francis, and many of whom lie buried there. Among the illustrious persons who sleep within the abbey precincts a few are mentioned by the Four Masters :—A.D. 1481; Hugh Maguire, a general, and perfect gentleman for hospitality, knowledge and nobleness. A.D. 1487; Maurice O'Mulconry, teacher of poetry. A.D. 1494; Gillpatrick Maguire. A.D. 1503; Maguire, *i.e.*, John, son of Philip, son of Thomas More, *i.e.*, Gilla-Duv, the choice of the chieftains of Ireland in his time, the most merciful and humane of the Irish, the best protector of his country and lands, the most warlike opponent of inimical tribes and neighbours, the best in jurisdiction, authority, and regulation, both in church and state, died in his fortress of Enniskillen, on Sunday, the 7th of the calends of April, after having heard mass, and after the victory of Uinction and Penance, and was buried in the monastery of the friars of Donegal, which he had selected."

Other remarkable men also lie buried here ; but not to be tedious, I will select only one name—a remarkable bishop who governed the diocese of Raphoe in the beginning of the sixteenth century. He was Menelaus MacCormac, and was educated at Oxford, where, as Anthony Wood tells us, he went by the name of *Carmgan Hibernicus*. After having been Dean of Raphoe for some years, he was consecrated Bishop of that See, on the 16th of July, 1484, and when he had fulfilled that high trust with distinguished zeal and ability for thirty-one years, he died on the 9th of May, 1515. Before his death he begged to be clothed with the habit of the order of St. Francis, and by his direction he was buried in the Abbey of Donegal.

What remains at the present time of this famous Abbey is lamentably scanty. Little though it be, it is, however, sufficient to enable us to determine that it was a large cruciform building, with a central tower and graceful windows. Of the cloisters, too, there is left a memorial of thirteen arches, which, with their supporting couplets of pillars, yet retain evidences of great beauty and variety of design, and admirable execution. They are of the small size common in examples of Irish monastic architecture. But though the material lineaments of this building are so sadly effaced, it has left an impress on Irish history indelible as that history itself.

Drumhome,⁸ on the bay of Donegall, in the barony of Tyrehugh.

St. Ernan, who was named also St. Ernoc, or Mernoc, as we are informed, was abbot of Druimthuoma. He died a very old man on the first of January about the year 640. This house had been a celebrated monastery.[†] Flahertach O'Maldory, King of Tyrconnel, was buried here in 1197.[‡]

Drumholm is now a parish in the diocese of Raphoe.[¶]

[†] *Tr. Th.*, p. 938 and 940. [‡] *War. Annal.* [¶] *Liber Vitæ.*

⁸ *Drumhome*; in the Irish language it is *Druim-Thuama*, and in the Latin *Dorsum Thoma*, the name by which it is designated by Adamnan in his Life of St. Columba, at the 23rd chap., Book iii., where he narrates the circumstances of the happy death of St. Columba. He tells us that directly the saint breathed his last, angels swept down from heaven filling the air with heavenly music, received the pure soul after it had left its earthly tenement, and brought it with them back through the clouds into the realm of light from which they had just descended. While this was being enacted in Iona, a holy old monk, Ernan or Emanus, formerly a disciple of St. Columba, had a vision in his monastery of *Dorsum Thomæ*, away in a remote corner of Ireland, in which he distinctly saw the angelic procession bearing the soul of St. Columba up through the clouds into heaven. Manus O'Donnell, in his Life of his kinsman, St. Columba, gives an account of this vision with the same attendant circumstances of its having occurred to St. Ernan of *Dorsum Thoma*. To the name is annexed an explanatory note by Colgan, in which he identifies the monastery. He says:—“*Dorsum Thomæ* was formerly a celebrated monastery, now called Drumholme in Tyrhugh, a territory of Tirconnell, and now only a parish church of the diocese of Raphoe.” In another place he gives a short biographical sketch of St. Ernan, and states that it was in the monastery of *Dorsum Thomæ* he laboured, died, and was buried. In the *Acta Sanctorum*, p. 7, he has the following:—“St. Ernan, also called Ferreolus, of an illustrious family, but more illustrious for his sanctity of life. . . . He, with his brother Cabtachus, became a monk in Ireland under the direction of his relative, St. Columba, and both were soon among the most distinguished of the Saint's disciples. Hence, when St. Columba resolved to go to convert the Picts and Scots, he took with him twelve disciples, and among them the two brothers, Ernan and Cabtachus. But after the holy man Ernan had laboured many years in spreading the Gospel, and had reaped a rich harvest, he returned, with the permission and blessing of St. Columba, to Ireland, and fixed himself at a place called *Druim Thuoma*, in his own country of Tyrhugh, where he performed many labours, until worn out by fasting and old age, he died and was buried in the church of *Druim Thuomæ*. It was, therefore, a monastery of mark in those days, which is also evident from the mention of it made in the “Annals” under the following dates:—“A.D. 919, Cuiædh, son of Domhnall, abbot of Doire-Chalgaigh, and of Drumi Thuama, head of the Council of Cinel-Conaill, died; A.D. 1197, Flaherty O'Muldory, Lord of Kinel-Connell, Kinel-Owen, and Oriell, defender of Tara, heir-presumptive to the sovereignty of all Ireland, a Connell in heroism, a Cuchullin in valour, a Guaire in hospitality, and a MacLughach in feats of arms, died on Inis Saimer on the 2nd day of February, after long and patient suffering, in the thirtieth year of his reign and fifty ninth of his age, and was interred at Drumhome with due honour.” Not a trace of this monastery is now to be found in the parish; not a particle of local tradition exists regarding it; even the memory of St. Ernan is forgotten, for all that remains of him now is his name given to a neat residence, belonging to a Mr. Hamilton, built on an island at the mouth of Donegal harbour, which is connected with the mainland by a causeway. How creditable to Mr. Hamilton, a Protestant himself, is this practical expression of respect for the memory of the old Irish Catholic Saints!

Fahan,⁹ six miles North West of Derry, on Loughswilly, in Inisoen.

St. Columb founded the church of Fathenmura, called also Fothernmor.^x

St. Colman Imromha was abbot of Fathenmura, as was St. Murus, or Muran, the son of Feradach; who was also esteemed the patron of the place.^y

A.D. 637. The abbot St. Kellach, the son of Saran, died on the 7th of October.^z

716. Tradition says, that this year a shower of hail, like silver, fell upon Fathen major, as did honey in like abundance upon Fathan minor, and that in Leinster it rained blood.^a

^x *Act. SS.*, p. 334. ^y *Tr. Th.*, p. 495 and 510. ^z *Id.*, p. 510. ^a *Id.*

⁹ *Fahan*—The following entries of this old and venerable monastery are made by the Four Masters :—“A.D. 657, Ceallach, son of Saran, abbot of Othain-Mor, died; A.D. 716, a shower of silver fell here; A.D. 757, Robhartach, son of Cuana, abbot of Athain-Mor died.” From this, it appears, the abbey of Fahan was known by the names Athain-Mor and Othain-Mor. It was called Fathain-Mura from St. Murus or Muranus, an illustrious abbot, who once governed this monastery with great success, and left a distinguished name behind him. The life and character of St. Muranus, the ancient glories of Fahan, and the utter obliteration of its interesting remains, as well the destruction of its relics by the fury of the Reformers, are described at length, and eloquently, by Colgan in his *Acta Sanctorum*. “In the northern parts of Ulster, in the peninsula commonly called Inis-Eogan, in the beginning of the 7th century, flourished a holy man named Murus, or Muranus, who was descended from most noble ancestors, but he far surpassed the nobleness of his family by the splendour of his virtues. Though this holy man is ranked among the chief saints of his own province, so that even at this day in the fresh observances among our people his memory and veneration flourish, and his festival is celebrated; we have not as yet seen his acts, which certainly were formerly in existence. I have, however, resolved to produce the very few notices which I have collected about him in the following points. He derived his descent from the most illustrious family of the O’Neills, *i.e.*, Kinel-Owen, being the son of Fredacius. Eugenius was Roman’s father; but this is not the Eugenius who was the great progenitor of this famous family, but his grandson, by his son Muredacius, who, for distinction sake, was surnamed *Merchrom*. The mother of St. Muranus was called Derimilla, famous for her descent from the first rank of nobility, but now renowned for the happy and blessed fruit of her womb. This happy woman was the mother of six children, who were all engaged in the service of God, and honoured by posterity with the veneration and respect of saints, though all were not the fruit of one marriage. Their names were St. Mura, abbot of Fahan; St. Mochumna, abbot of Drumbo; St. Cillenius, of Achadh-Cail; St. Domangard, son of Eochadius; St. Ailanus, or Ailevius, and St. Aidanus. Though the want of ancient monuments and the injury of time have withdrawn from us the knowledge of the masters and disciples, and acts of this saint, enough, however, remains to show that he was an abbot, and ruled a convent of monks in the monastery of Fathen, in the diocese of Derry, at the distance of five miles towards the west from the see and city of Derry. That monastery, which was endowed with much lands, was, for several centuries, held in great veneration both on account of the reverence for the most holy Muranus, to whom, as patron of the place, the great church or cathedral was dedicated, on account of the noble monuments of antiquity which were preserved there until the time the heretics got possession of the place, when they, with abhorrence and rabid fury, carried off and destroyed all its sacred things. But by the ravages of time and the neglect of the rulers that monastery, formerly celebrated, but afterwards dilapidated and demolished, at length became a parish church. There existed one little book in which St. Muranus

720. The abbot St. Killen, or Killian O'Colla, died January the 3rd.^b

769. Died the abbot St. Ultan Hua Beroderg.^c

788. Died the blessed abbot Aurothulius.^d

850. Died the abbot Fergal, or Vergil, Hua Laignein.^e

1070. Died the abbot Cucarrgius Hua Kellaich.^f

1098. Died the abbot Malcmartin, or Martinian Hua Kellaich.^g

1119. Died Roderic, the archidnach of Fathen.^h

1136. Died the archidnach Robarthach Hua Kellaich.ⁱ

This noble monastery was richly endowed, and for many ages was held in the highest veneration, as well for the reverence paid to St. Muran, to whom the great church is dedicated, as for the many monuments of antiquity which remained here, till they were destroyed after the reformation; among the

^b Act. SS., p. 331. ^c Tr. Th., p. 510. ^d Id. ^e Id. ^f Id. ^g Id. ^h Id. ⁱ Id.

had written, in the metre of his country's language, the *Acta* of St. Columbkille, and fragments of it are extant at this day, and are often quoted in other acts of the same saint. There was also another large and very old manuscript of chronicles and other histories of the whole country which was always held by antiquarians in great esteem, and often highly praised by them. Besides there were extant until lately various relics of St. Muranus and of other saints, who inhabited the same place, but how many of them were saved from the fury of the heretics, and preserved to the present time, is altogether unknown to me, who am now living in Belgium, at a great distance from my native land, though I was formerly intimately acquainted with this very place. There *remains* at this day, and is *preserved* as a most valuable treasure, the crozier or pastoral staff of the holy prelate, which is commonly called *Bachall Mura*, the staff of Murus, which is studded over and adorned with gems, and laid in a case which is gilt with gold. By this several miracles were wrought, and by it were accustomed to swear the pious people and the nobles, particularly those descended from the family of the O'Neill's; in short, all those who wished to vindicate virtue and revenge falsehood, or to remove all ambiguity from their assertions, and terminate angry dissensions by the solemnity of an oath. There existed also, before the troubles of these times, the *office* belonging to this saint, of which we formerly saw fragments, and in which many of his miracles and virtues are recorded, but now not even this nor any other monastery are to be found in which his miracles or acts are to be seen. It is well to remark that St. Muranus is the great patron of the family of the O'Neill's, from whom he is descended, and that in the church of *Fathen*, in the county of *Inis-Eoghan*, his festival is celebrated as the patron of the place, on this day the 12th of March." Not a trace exists at the present day of this celebrated crozier, which Colgan says he saw. It is idle to speculate about its fate, but in all human probability it was brought to the Continent by some pious Catholic, or destroyed in the Revolution of 1688. Even St. Muranus himself has dropped out of the memory of the people of Fahan. The only knowledge they have retained of him is a silly tradition that he began to build his church on the top of the hill, but was warned off by some blessed birds, who instructed him to erect it in the valley below. Fahan is now a lovely valley teeming with the richest vegetation. It was a howling wilderness when the monks entered and established themselves in its great solitude. Soon, however, a noble monastery was raised in it, and what was barren waste became green with waving meadow or yellow with golden corn. This rich vegetation is all that now remains of the famous home of St. Muranus and his monks. The noble monastery, once its pride, has crumbled into dust.

few reliques that were preserved was the book of the acts of St. Columb, written by St. Muran in Irish verse, some fragments of which yet remain ; also a very large and ancient chronicle, held in great repute, &c., &c. : and the pastoral staff of St. Muran, richly ornamented with jewels and gilding, is still preserved by the O'Neils ; many miracles, it is said, have been wrought by it, and the people of that country, especially the family of the O'Neils, take their oaths upon it in the decision of controversies.^k

Fahan is now a parish church in the diocese of Derry.^l

Fanegaragh ; a small house for friars of the third order of St. Francis^m was built here by M'Ruinifaig.ⁿ

Garton,¹⁰ lies two miles West of Kilmacrenan, where St. Columb founded a monastery,^o which is now a parish church in the diocese of Raphoe.^p

^k *Act. SS.*, p. 587. ^l *Liber Visit.* ^m *War. Mon.* ⁿ *Allemande.* ^o *Tr. Th.*, p. 494. ^p *Liber Visit.*

¹⁰ *Garton*—This is now the name of a parish about ten miles from Letterkenny, and the centre of the most enchanting scenery. It has two charming lakes of the same name, and known as the Upper and Lower Lakes. In nature, I venture to say, there is hardly anything to excel them for beauty. They are broad, sparkling sheets of water, enclosed by green and well-wooded banks, looking like a monster diamond set in a circle of emeralds. On the western side of the Upper Lake, there is a broad slope, and upon it are to be seen the remains of a chapel and abbey, covering the spot where St. Colum-Cille or Columkille was born, in 521. "The father of the Culdees," says the Rev. Cæsar Otway, in his *Sketches in Donegal*, "could not come to birth in a more appropriate place. The lake is one of the finest of those numerous sheets of water which are interspersed through the valleys and mountains of this highland district ; either in the midst of the mountains, forming the sources of rivers, or in the lowland valleys expanding as their receptacles or reservoirs. High or low, small or large, they form interesting objects for the tourist ; and I am not sure whether, in this way, our Irish lake may not be found as worthy of a visit, as one in Cumberland or Scotland, or even Switzerland." From this we can easily understand the cause of that unbounded affection which, we are assured, Saint Columkille always entertained for his native place. Adamnan, his biographer, tells us that this affection was intense, and he goes on to relate a very touching incident illustrative of it :—"On a certain occasion, while Columba was in Iona, he told one of the brothers that a crane, driven about by various winds, should come, weary and fatigued, and lie down on the beach of the island quite exhausted. 'Treat that bird tenderly,' said the Saint ; 'bring it to some neighbouring house, where it may be kindly received and well nursed for three days and three nights. When the crane is refreshed after that time, unwilling to sojourn any longer in this strange land, it shall fly back directly to its *lovely* home in Ireland. I am very anxious about this bird, because it comes from my native place.' The good brother obeyed, for the bird came, and after three days of gentle nursing, rose on its wings to a great height, and marking its path through the air homewards, it directed its course across the sea to Ireland, straight as it could fly on a calm day." To this day St. Columkille is the pride of Tirconnell. He has given his name to one of its most important parishes, and all over the country are scattered relics and traditions of him in rich profusion. These traditions, together with a life of him, written by St. Adamnan, and another by Manus O'Donnell, who belonged to the saint's family, enable us to give the following notice of St. Columba, which has already appeared in an interesting little work on Donegal :—"St. Patrick's visit to Ireland, and the ready acceptance of the gospel by the inhabit-



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Marcus Ward & Co

A CISTERTIAN MONK

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Hilfothuir; an abbey was founded here for monks of the Cistercian order A.D. 1194 by O'Dogharty; it was a daughter of the abbey of Asr hoe, and in process of time was united to it.¹

¹ *Allemande.*

ants, and the fervour of the proselytes, form perhaps one of the brightest and most interesting chapters in the history of Christianity. Tyrconnell shared in the general blessing. There is a beautiful tradition connected with the great saint's visit to this district. The Apostle, in his progress through the island, after resting on Magh-Ith in Cuil-Chonailhe, went in his chariot the next day to the stream which is called Daol. The spindles of the chariot broke, were mended, and broke again; and then Patrick, addressing those with him, said, through the spirit of prophecy, 'Do not wonder, for the land from the stream northwards does not stand in need of a blessing, for that a son shall be born there who shall be called the Dove of the Churches (Collum-cille), who shall bless the land to the north, and it is in honour of him that God has prohibited my blessing this land.' Ath-an-Charpaid (ford of the chariot) on the Daol, is the name of that ford. St. Patrick also blessed the south side of the cataract (Eas) of Ballyshannon, and said that he left the north side to be blessed by Collum-Cille. About a century afterwards this Dove of the Churches having gone out from Cinel-Conall, returned to give the blessing, which, according to St. Patrick, had been reserved for him. He was a youth of princely descent. His name was Crimthain. His father was Felim, the grandson of Conal-Gulban, and his mother, Ethnea, a daughter of the royal house of Cahir-Mor, of Leinster. Born in 521, he was, according to the usage of the time, placed in fosterage with a relative at Kilmacrenan. From boyhood he had been instructed in the love of Christ, and by the grace of God, and his zeal for wisdom, had so preserved the integrity of his body, and the purity of his soul, that, though dwelling on earth, he appeared to live like the saints in heaven.¹ He passed from his fosterage to the school of St. Finian, and made a course of studies under the famous master in the school of Moville, at the head of Strangford Lough. Thence he passed to another celebrated Finian at the famous school of Clonard, and thence through other schools; for already had there risen in Erin many institutions in which sanctity and learning were taught together. Famed throughout the length and breadth of the land for his learning, and still more for his sanctity, abundantly attested by splendid miracles, he took priest's orders, and returned to the north about the year 544. He traversed Cinel Conall, leaving monuments of his piety and zeal on the hill of Doire Calgaigh (Derry), on the rock of Torry, in the remote Seanglean, everywhere, on sea-cliff and in deep glen, and though these monuments, like all that is perishable, have yielded to the corrosive action of time, and in but too many instances, to the more destructive fury of man, the traveller of to-day will be able, from the traditions still clinging to the rude cross, or the blessed well, or the grass-grown remains of a chapel, to gather a better record of him than could have endured on inscribed stone. His blessing went beyond the lands of Tyrconnell. His wonderful sanctity of life, and his many miraculous tokens of divine favour, marked him out as indeed a man of God, and drew disciples around him. Thus he became the father of an order of monks, distinguished, even in that fervent age, for the severity of their rule. Among the many abbeys which he founded in Ireland were those of Doire Calgaigh, Durrow, Swords, and Kells, all houses famous in the ecclesiastical annals of Erin. In the forty-second year of his age, St. Columba, resolving to seek a foreign country for the love of Christ, sailed from Ireland to Britain, as Scotland was then called. He was graciously welcomed by Conall, king of the Albanian Scots, and a relative of his own, who gave him the island of Hy or Iona. St. Columba had twelve disciples with him, and laid the foundation of the monastery of Hy, which soon became the most famous in northern Europe, and, for centuries after, the recognised head of his order. From Iona he ventured to carry the light of Christianity among the heathens, and with God's blessing, he planted the standard of Christ in the Orkney Isles, in the

¹ Life of St. Columba, by Adamnan.

Inver;¹¹ on the sea-shore, in the barony of Boylagh and Bannagh, and five miles east of Killybegs.

St. Natalis, who died A.D. 563, was abbot of Inbernaile in Tyrconnell, and also of Kilnaile, in Breffny, and of Daminis, or Devenish.^r

^r *Tr. Th.*, p. 169.

Hebrides, among the Northern Picts, and away south beyond the mountains, over the Lowlands, and into Northumbria. Amidst all these labours he found time for the cultivation of letters; and his literary productions, are a title only second to his imperishable services in the cause of God, to the gratitude and veneration of mankind. He is said to have built three hundred houses devoted to God's service, which have survived to the present day, and are even now specimens of marvellously fine workmanship. Adamnan, his biographer has left us the portrait of him. 'Angelic in appearance, eloquent in address, holy in work, with talents of the highest order, and consummate prudence, he lived a good soldier of Christ during thirty-five years in his adopted island (Iona). He never could spend the space of even one hour without study or prayer, or writing, or some other holy occupation; and so incessantly was he engaged night and day, in the unwearied exercise of watching, and of corporal austerities, that the weight of his singular labour would seem beyond the power of human endurance, and still he was beloved by all, for a holy joy ever beaming in his face revealed ecstasies with which the Holy Spirit filled his inmost soul.'

¹¹ *Inver*, known in Irish ecclesiastical history as *Inber-Naile*, from St. Naalis or Natalis, who governed a monastery here, and distinguished himself so much by his sanctity of life that he is still remembered in the traditions of the people, and has given his name to the most extensive parish in the diocese of Raphoe. St. Naalis is thus commemorated in the Martyrology of Donegal:—"Naalis sive Natalis de Inber Naile Abbas fuit de Kill-Naile et Dominisensis postea. Ejus meritis Deus indulget ut aquam e dura produxerit petra. Cum enim ipse et Maidocus Fernensis cum eorum discipulis die quadam magnis sitis cepissent premi augustiis, vir sanctus baculo suo feriit perduram petram, et ex ea aque viventis fluvium elicit: fons autem ille hodie visitur Kilnalix."

The Saint was of royal blood, for his mother was the daughter of the king of Leinster, and his father was Aengus, king of Leinster. The latter received his baptism from the hands of St. Patrick, and during the ceremony he is said to have given signal proof of fervour and recollection. The Saint, while engaged in the administration of the sacrament, let the sharp end of his crozier rest upon the ground; in its descent it fell upon the king's foot and pierced it. The pain was excruciating, but the king moved not nor winced till the ceremony had ended. Colgan, in his *Acta Sanctorum*, under January 27th, gives a brief sketch of St. Naalis:—"There are not wanting," he says, "other very weighty testimonies of the great sanctity of St. Natalis or Naalis, and the solemn veneration formerly paid to him in different parts of this kingdom. For some of our menologies relate that he, by merit, derived the fountain of his faith from the rock, and that he is venerated on the 27th of January with solemn festivity, and the honour due to a patron, at three places where he discharged the office of abbot. These places are the church of *Inber-Naile*, in the county of Tirconnell, the church of *Kill-Naile*, in the territory of Breffny (Fermanagh), and the monastery of *Damh-inis*, in the government of which he is said to have succeeded St. Molassius. He was the son of Aengus, king of Munster, and of Athnea, the daughter of Crumthen, king of Leinster." No one at present can point out even the spot on which this monastery stood. Its ultimate fate is best known from an Inquisition taken at Lifford in the 7th of James I.—"The jurors, upon their oaths, say and present that in the saide baronie (Tirew) is also the parish of *Enivernaile*, containing in all three ballybetaghs, whereof half-a-quarter is churchland and now in the possession of the Bussshop of Raphoe, and that the usual rent thereof is fiftie meathers of butter, and thirteen shillings and foure pence Irish in monie." From the time that the monastery and its lands were thus confiscated the ecclesiastical establishment of St. Naalis has dropped out of notice, at least as regards the people of Tirconnell.

A small monastery was founded here, in the 15th century, for friars of the third order of St. Francis,^a and probably on the very site of the ancient abbey of St. Natalis. It was granted, by King James I., to James Viscount Clandeboys, who assigned it to Arthur Lord Chichester.

Inis Keel,¹² an island lying off the coast of the barony of Boylagh and Bannagh. St. Conald Coel was abbot of Iniscoel, and is honoured here on the 12th of May; St. Dallan

^a War. Mon.

¹²*Iniskeel*.—An island in the mouth of the Gweebarra bay, in the barony of Boylagh, on which stands to this day the venerable ruin of a monastery and church. St. Connell, to whom the foundation belongs, is mentioned in the Martyrology of Donegal under the 22nd May as follows:—"Connell, abbot of Inis-Caoil, in Cinel Connaill, and he is himself of Cinell Connaill." His name also occurs in the Festology of Aengus Céle Dé in the "Leabhar Breac," fol. 34 a., at 11th May, and, indeed, there is hardly another name more celebrated in Irish ecclesiastical history, because of the Saint's connection with the celebrated *Cain Domnaig*—a rule for the observance of Sunday as a day free from all servile work. This rule enjoins, under severe penalties, that every class shall abstain from all kinds of work on Sunday, and that none shall travel on that day; but wherever one happens to be on Saturday evening, there he shall remain till Monday morning. To this there were some exceptions, such as bringing a physician to a sick person, relieving a woman in labour, saving a house from fire, &c. . . . A priest was forbidden to travel on Sunday or Sunday night, or from vesper time on Saturday night till Monday morning, unless to attend a sick person supposed to be likely to die before the following morning, in which case the rule prescribes:—

"A priest may journey on a Sunday
To attend a person about to die,
To give him the body of Christ, the chaste,
If he be expected to expire before morning."

To see a priest travelling on Sunday was considered an omen of disaster, or of immediate death to some member of the *Ferie* or tribe unto whose house or territory he came; and hence King Diarmid's astonishment at perceiving the young priests approaching him on Sunday morning. This curious document is given in the "Yellow Book of Lecan," T.C.D., class H. 2, 16, col. 217, and begins with an account of its being brought from Rome by St. Connall, which runs thus in translation:—"This is the knowledge of the *Cain Domnaig*, which was brought by Conall, son of Ceolnán, who went on his pilgrimage to Rome, and was written by the hand of God in heaven, in the presence of the men of heaven, and which he placed upon the altar of Peter the Apostle in Rome." There is also a metrical version of this rule given in a manuscript copy of the ancient laws preserved in Cod. Clarend., Brit. Mus., vol. 15, fol. 7, p. 1 a, b; the two following stanzas are taken from it:—

"A book placed by the hand of the great God
Upon the altar of Peter and Paul;
It has been found in the appropriate book
That the Sunday should not be transgressed.

"It was the comarb of Peter and Paul
Who found the book first,
And he promulgated the book
As he had it well in memory."

It gives me peculiar pleasure to state here that I have taken this interesting notice of the *Cain Domnaig*, and its relation to St. Connell, from a paper by the

wrote a work in his praise ; he was killed by pirates about the year 590, and was interred with his friend ; his festival is held on January the 29th.^t Here is a celebrated well which, with the church, is dedicated to St. Conald, and yearly visited by a great concourse of pilgrims on the 12th of May.^u

Inis Samer ; an island in the bay of Donegall, at the mouth of the river Erne. There seems to have been a religious house on this island, for we find that Flaherty O'Maoldora, King of Conall, or Tyrconnell, Inisoeen, and of the districts of Eas dara and Loughgille, having renounced the cares of the world, and dedicated himself to heaven, died in this island in the year 1197.^w

^t *Harris' Tab.* ^u *Butler's Journey.* ^w *Annal. Munst.*

eminent Irish scholar, B. O'Looney, Esq., and given in the proceedings of the Royal Irish Academy.

Colgan, at p. 204 of his *Acta Sanctorum*, says that the merits of St. Connell are set forth in a beautiful panegyric pronounced upon him by St. Dallan, who was his intimate friend and enthusiastic admirer. This St. Dallan was a very distinguished scholar and antiquarian. He was the author of the celebrated *Amra Coluim Cille*, a written eulogium on the virtues and great parts of St. Columba, which he recited at the famous Synod of Drumceat, at which St. Columba himself was present.

The learning and ability of St. Dallan are praised at great length by Colgan, who enumerates a good many of his works which he himself had seen and read, but found very difficult to understand. These works, like others of the same class, have disappeared, unfortunately, since Colgan's time. Between St. Dallan and St. Connell there existed, as I have already remarked, the closest friendship, and hence we find St. Dallan often on a visit with St. Connell at Iniskeel. This friendship grew at last into an intense affection, which made St. Dallan frequently pray that he might be buried in the same grave with St. Connell, to whom he mentioned the subject of this prayer, and accompanied it with a request that if he were the survivor he would take care to have his remains laid in the grave which he had prepared for himself in Iniskeel. On the occasion of one of these visits of St. Dallan to the island, a band of pirates broke into the monastery, and in their career of plunder seized St. Dallan, cut off his head, and flung it into the sea. St. Connell, who contrived to escape the fury of the pirates, when he came forth from his hiding place and heard the fate of his dear friend, fell upon his knees, and prayed with great fervour for a short time, when the head of St. Dallan rose out of the waters, advanced and replaced itself upon the trunk, and then St. Connell buried the body in the grave destined for himself, where the two saints now repose, under the walls of that monastery in which they had spent so many happy days together. Up to within six or seven years a very remarkable relic of St. Connell was preserved in Boylagh. It was called the *Bearnan-Chonail*, or bell of St. Connell, and was in the possession of the O'Breslens, a family in the neighbourhood, who claimed the saint as belonging to their stock. Some twenty-five years ago the representative of this family, who lived in the valley of Glengesh, near Ardara, sold the relic to Major Nesbit for £6 ; after the Major's death it passed into the hands of one of his heirs, Mr. Evans, who carried it with him to Birmingham. After his death it could not be found among his effects ; he is supposed to have sold it, but where, or to whom, has baffled inquiry up to this present moment. Dr. Petrie has a notice of it in a paper of his on the Ancient Irish Bells, in the transactions of the Royal Irish Academy ; and O'Donovan, in his unpublished papers for the Irish Survey, tells us that he saw it in the possession of Major Nesbit at Ardara. He describes it as a very beautiful and elaborate relic, closely resembling the Armagh bell described by Dr. Stewart. It was, he

Kilbaron,¹³ on the bay of Donegal, in the barony of Tyrehugh. St. Columb founded the church of Kilbharrind,^{*} near Easruadh. Barrind, who flourished about the year 590,^y gave his name to this church, and was bishop of it, and also of Druimchulinn.^z It is now a parish church in the diocese of Raphoe.^a

^{*} Called also *Kilbairrfhind* and *Kilbarrin*. ^y *Usher*. ^z *Tr. Th.*, p. 458 and 495. ^a *Liber Visit.*

says, enclosed in a kind of frame or case which had never been opened. Engraved on it, with great artistic skill, was the crucifixion, the two Marys, St. John, and another figure, and over it in silver were two other figures of the archangel Michael, one on each side of our Lord, who was represented in the act of rising from the tomb. There is a long inscription in Gothic or black letters, all of which are effaced by constant polishing, except the words *Mahon O'Meehan*—the name, probably, of the engraver. There are two large precious stones inserted, one on each side of the crucifixion, and a brass chain suspended from one side of the bell. The island is a great resort for pilgrims, who come here in large numbers during the summer months to beg the intercession of St. Connell. The veneration for the saint's memory is most striking. All over Boylagh, in the glens and mountains, they pray to him in their difficulties, and in each returning season they come forth in crowds, wending their way to Iniskeel to make the *turris*. The island is called after St. Connell, for his paternal name was *Caoil*, and it has given its name to the parish, the most extensive in the diocese of Raphoe. The venerable ruin, and the old graveyard in which it stands, are sadly neglected. This is a shame and a pity. Let us hope that some effort will soon be made to save the ruin from utter destruction, and the old graveyard from being, what it is now, a preserve for sheep and cattle.

¹³ *Kilbaron*.—This is the name of a locality about four or five miles north-west of Ballyshannon. It possesses much antiquarian interest, for it has the remains of the old castle or fortress of the O'Clerys, as well as those of the church or monastery from which the parish derives its name. Let us first say a few words of the church. Its foundation is attributed to St. Collum-Cille himself. Manus O'Donnell, in his life of the saint, mentions the fact, and adds a long and beautiful account of the circumstances which led him to establish it. St. Barrann, whom he appointed to govern it, was a relative of his own and a descendant of Conal-Gulban. He is commemorated in the Martyrology of Donegal at 21st May. About a mile from the old church is all that is left of the ancient fortress of the O'Clerys, a family renowned in Irish history for their skill in science, poetry and other branches of literature. Two of the Four Masters were members of this illustrious family, and the fate of one of the two, Peregrine or Cugory O'Clery, is thus given in the records of an Inquisition held at Lifford in May, 1632, where it is stated of him—"that being a mere Irishman, and not of English or British descent or surname, his lands were forfeited to the King." It was thus the profound scholar, and the last of the lords of Kilbaron castle, was expelled from his heritage and forced to live on the charity of his friends. He died in the year 1664, in the county of Mayo, where he had been enjoying an humble shelter, and left a will behind him in which he bequeathed his books—the only property he had—to his two sons. The following is an extract from this interesting document:—"I bequeath the property most dear to me that ever I possessed in this world, namely, my books, to my two sons Dermott and John. Let them copy them without injuring them, whatever may be necessary for their purpose, and let them be equally seen and used by the children of my brother Carby to instruct their children." The ruins of the castle of Kilbaron stand on a cliff overhanging the sea. The student of Irish history will have melancholy reflections in wandering among them, but he will also have relief in the contemplation of the magnificent view spread out before him. On the north he will have Donegal bay, with its numerous inlets, and mountain barriers against the ocean; and to the south and west, the mountain ranges of northern Connaught.

Kilchartaich; ¹⁴ St. Carthach was bishop of Killen, now called Kilchartaich, about the year 540; his festival is observed on the 5th of March. This church was situated in Tirboguine, a territory in Tyrconnell, and is supposed to be Kilcarr, which is now a parish church in the diocese of Raphoe.^b

^b *Act. SS.*, p. 474. *Vard. vita Rumol. Lib. Visit.*

¹⁴ *Kilchartaich*.—This has been toned down into the more euphonious name Kilcar, a romantic village about eight miles from Killybegs. At the end of the town there is a mountain torrent brawling over its rocky bed; beyond it, a pleasant little valley, with a neat church in the centre, and then a hill dotted with numerous cottages. On one of the slopes of this hill are the remains of the old abbey. Its foundation and its name are derived from St. Carthac, as we are informed by Colgan in his *Acta Sanctorum*, p. 475, c. 8. The life of the saint is given very completely by him. It appears he was the elder Carthach, Bishop of Lismore, and brother or nephew of St. Natalis, whom we have mentioned in our notice of Inver. After having studied under St. Kieran, he established and governed many religious houses throughout the provinces. Not far from the ruined walls of the Abbey are three holy wells, two of which are attributed to St. Carthach and the third, strangely enough, to St. Patrick! Pilgrims don't flock here now as of old; these wells are abandoned; they are in no esteem among the people, who seem to reserve all their fervour in this respect for their annual visit to the not far-distant Sean-Glean, or Glen of St. Colum-Cille. This may also account for the absence of those crowds who, if tradition is to be relied on, toiled up the rugged sides of the giant Slieve Leagne, year after year, to the hermitage of the holy recluse Hugh MacBracken, and St. Asicus, the saintly Bishop of Elphin, to beg their intercession. Of these holy men, who retired from the world into this lofty mountain solitude, beneath which the waves rage and roar for ever, Colgan and the *Martyrology of Donegal* give us a most interesting account. St. Aodh MacBriec, or Hugh Breaky, or MacBracken, is thus set down in the Calendar of Cashel under the 10th November:—"Hugh, the son of Breccii, of the race of Fiachii, son of Neill, bishop of Kildare, in Meath, and of Slieve Liag in Tir-bochainne (Tyrconnell). The age of Christ when his spirit went to heaven, 588." Colgan adds that he is venerated in different churches as patron, for instance in "*Enach Crinnin*, in the country of Muscry (Muskerry), in Munster, and in *Sliabh Liag*, in Tirconnell, where a chapel is consecrated to him, and a solemn pilgrimage performed in his honour. He died in the year 588, according to the *Chronicon Cluanense* and other Annals." Of St. Asicus, who also had a hermitage on Slieve Leagne, we have ample information. The Rev. Mathew Kelly, in his notices of the "Patron Saints of Ireland," writes of him:—"St. Asicus (Asaach), bishop, patron of Elphin. A disciple of St. Patrick, who obtained from a Druid the land on which the church of Elphin was founded. Asicus was its first bishop. Among the different members of St. Patrick's household, to whom provision for all the ecclesiastical wants of the infant church was committed, St. Asicus is described as an artificer in brass—'faber acris Patricii.' In a penitential spirit St. Asicus renounced the government of his diocese, and retired to the mountains of Sliebh Liag, in the present county of Donegal, from which he could not be persuaded to return. He died in his retreat, and was buried in the church of Rathcunga, in Tirhugh, Donegal. His name is in the Martyrology of Tallaght on the 26th of April. His festival is observed on the following day in the diocese of Elphin." This notice is not so full as the one given by Colgan, who writes:—"The most holy and chaste bishop, Asicus, when on a certain occasion it was necessary to state a certain fact, uttered a falsehood, having spoken without sufficient reflection. In consequence of this fault he became so great a penitent that he determined never to be seen in the place where he had given so great a scandal. Wherefore, having resigned his see, and the government of the monastery in which he lived, he retired to the northern parts of Ireland, and on a certain mountain, in the country of *Tir Boghaine*, called *Sliabh Liag*, he led a solitary life for seven long years. Meanwhile his monks, by their untiring exertions, discovered him in that desert, and

Killybeggs.¹⁵ A sea-port and borough town, sending burgesses to parliament, in the barony of Boylagh and Bannagh

A small house was built here for friars of the third order of St. Francis^c by M'Swiny-bannig.^d

^c War. Mon. ^d Allemande.

implored him to return to his deserted see and monastery, but he refused sternly, because he considered himself guilty of a great scandal in telling a falsehood, and that he therefore ought not to be seen where he had given the scandal. They prevailed however on him to remove to another solitary place, where he shortly after slept in the Lord, and was buried by his disciples in the country of Serthe, at a place called Rathcunga." Not far from this hermitage on the mountain, there is, in the townland of Rinnakill, another holy well, which is called the "Well of the Female Saints." Local tradition says that a convent of nuns stood here at an early period, but not a trace of it can now be seen.

¹⁵ *Killybeggs*.—The Four Masters make the following entry of Killybeggs under the year 1513 :—"Owen O'Malley came by night with the crews of three ships into the harbour of Killybeggs, and the chieftains of the country being all at that time in O'Donnell's army, they plundered and burned the town, and took many prisoners in it. They were overtaken by a storm, so that they were compelled to remain on the coast of the country, and they lighted fires and torches close to their ships. A youthful stripling of the MacSweeney's, *i.e.*, Brian, and the sons of Brien, and a party of shepherds overtook them and attacked them courageously, and slew Owen O'Malley and five or six score along with him, and also captured two of their ships, and rescued from them the prisoners they had taken, through the miracles of God and St. Catherine whose town they had profaned." Here we have recorded the fact that Killybeggs was at all times under the special patronage of St. Catherine. Hence we find MacSwiney of Bannagh placing under her protection a Franciscan friary which he built near the town, on the western shore of the bay; and when, in darker days, this monastery had been wrecked and its inmates banished, the people raised upon its ruins a beautiful parochial church, and called it St. Catherine's, which, tradition says, stood there down to a comparatively late date. The old friary and church are now a heap of grass-grown remains. The green fields belonging to the monastery are converted into a glebe; a neat parsonage has succeeded to the abbey, and St. Catherine, banished from her old abode, at present presides over Killybeggs from an abrupt and craggy height above the town. Here the faithful have raised a splendid church, with a handsome tower, which casts its shadow on the placid waters of the loveliest little harbour to be found on the coast of Ireland. The parish priest of Killybeggs, or Killaghtee, in the last half of the sixteenth century, was the illustrious Donatus MacCongail or Macmonigle, who was also Bishop of Raphoe, and in that capacity assisted at the closing sessions of the Council of Trent. While pastor of Killaghtee he seems to have been regarded as one of the most learned and zealous of the Irish clergy, for Father David Wolf, S. J., who was sent in those difficult times as Delegate Apostolic into Ireland, selected him as his companion and adviser in the discharge of his onerous duties, and in the year 1561 deputed him on a special mission to Rome, with important letters on the work in which they were engaged. These letters are given by Dr. Moran in his Introduction to the Lives of the Archbishops of Dublin, and furnish a truthful picture of the state of the Irish Church at that time. I will give a few extracts from them to show how high Dr. MacConghail stood in the opinion of the Apostolic Delegate. The letters are addressed to the Cardinal Protector of Ireland, and in one of them Wolf thus speaks of MacConghail :—"I addressed a letter a few days ago, through Sir William Neon to your excellency, on the state of the church in this district of Munster; but now I deem it better to send in person the bearer of this letter, Donald MacConghail, to give full details to you, as he was the companion of my journey through Ireland, and as he is a man of judgment, well acquainted with the circumstances of this country, having also, as I will just now mention, some other particular business there. . . . The bearer of this letter, Donald MacConghail, was my companion in the district of Connaught, and there is no one in Ireland

Kilmacrenan,¹⁶ on the river Gannon, though now a poor depopulated village, yet it gives name to the barony.

who is better able to give you accurate information about everything, wherefore I send him to Rome for a two-fold purpose—1. To give you intelligence about myself, as well as about the bishops and archbishops, &c.; and 2. That as the Bishop of Raphoe has lately been taken away from us, I know of no better suited to be his successor; he is very learned according to the style of literature of this country, and he is beloved by every one; he moreover spent some time in Rome last year." With Dr. MacConghail the Apostolic Delegate sent Dr. Crean and Dr. O'Hart, the former to be raised to the see of Elphin, and the latter to the see of Achonry. In the letter of introduction which he gave them the following passage occurs:—"The name of the secular priest is Donald Macgongaill; he is a man well versed in the affairs of this nation, and I wish your Excellency would command him, in virtue of holy obedience, to make known to you how Donatus, Archbishop of Armagh, and the other prelates of this country deport themselves. . . . I will add no more, as I leave everything in the hands of Donald." Shortly after his arrival in the Eternal City, Dr. MacConghail was consecrated Bishop of Raphoe, and at once he proceeded to Trent where he threw himself into the deliberations of the Fathers of the Council with great zeal, and rendered efficient aid in framing their decrees. His name is set down in the catalogue of the Fathers with the epithet *just* attached, and he is described as young in years but old in the practice of every virtue. In the record of the voting he is always on the side of strict discipline. On his return to Ireland he worked energetically for the immediate promulgation of the decrees of the great Council in which he had taken such a distinguished part, and was one of the leading spirits in a provincial synod convened in 1587 for that object. There was no prelate in Ireland in those trying times that so much impressed the public mind. This is set forth very distinctly in a manuscript in the British Museum, where he is mentioned in these eulogistic terms:—"He was the third great bishop that was in the Council of Trent; he was an active and a well-qualified man; he could write well, and speak both the Latin, English, and Irish tongues; commonly he accompanied O'Donnell when he came to Dublin before the State; he dealt much for the business of the church, and at length he obtained letters under my Lord Deputy Sir Henry Sydney's and the Council's hands for the immunity of his church, that neither English or Irish should have cess or press upon the church lands, and if any number of persons should offend contrary to the Lord Deputy and Council's order established in that behalf, that such delinquent shall pay into the church tenfold as much as should be thus wrongfully exacted." The Four Masters tell us that Dr. MacConghail surrendered his distinguished and useful life at Killybegs on the 29th of September, 1589. There is no stone to mark where he sleeps, no monument in marble or brass to record his great deeds—a disgrace which, it is to be hoped, will not continue long. There is an old ruin, with a decayed and disused cemetery attached, not far from Killybegs, which are pointed out as the resting-place of the great bishop; but local tradition is the only means we have of identifying it. Sad result indeed!!

¹⁶ *Kilmacrenan*.—This name is a modification of the old Irish Kill-mic-Nenain, by which it is known in our ecclesiastical records. Nenain was brother-in-law of St. Columkille, and father of four sons, all of whom died in the odour of sanctity. He was lord or chieftain of this territory, resided at Kilmacrenan, and largely endowed the abbey and church built there by his saintly relative. Around this ecclesiastical establishment grew up rapidly, as was usual in those times, a considerable town, which was called Kill-mic-Nenain in recognition of the pious munificence of Nenain. Nowhere perhaps in Ireland is the lesson of fallen greatness taught more thoroughly than at Kilmacrenan. It was the foster-place of the great St. Columkille, and, to mark his affection for it, he founded there a large and important monastery. Of this the only thing left now is a slender tower, pierced with one or two pointed windows and some few pieces of crumbling walls. The O'Donnell's, to whose family Saint Columkille belonged, always cherished a special regard for Kilmacrenan, and built there a Franciscan Friary: it is now a Protestant church, with a fragment of sculpture inserted in the wall over the principal door, representing the head of an abbot or

St. Columb founded an abbey here, which was richly endowed.* And O'Donnell founded a small house here,

* *Tr. Th.*, p. 494.

bishop. Here, too, at a short distance from the town, on the rock of Doon, the O'Donnell's were inaugurated chieftains of Tircounell, but all this importance, all this ancient splendour, is now reduced to a dilapidated village, contrasting miserably with its pretty situation in a highland valley through which courses a broad and deep river. Doon, the place where the ceremony of inauguration was held, is a rocky eminence, rising sharply from the ground. The inauguration stone was here, with the foot-prints of the first chieftain cut into it, in which the new chieftain stood while he took the oath to maintain the laws of Tircounell, and defend her rights and privileges—a ceremony described by Spenser in his "View of the State of Ireland." By some it is stoutly denied that the ceremony was performed on the hill of Doon; they say the inauguration stone was always kept in the old abbey church of Kilmacrenan, and in this they seem to be sustained by the Four Masters, who speak of the stone being actually kept in the church. How far this may be true or false is now matter of speculation. The stone has disappeared, and how or where is also simple conjecture. There are persons of grave and deliberate judgment who assert that it was stolen, and is still preserved in safe keeping. Others, on the contrary, say that a pervert of the name of MacSwiney, in a fit of fury against the relics of the old faith, smashed it into a thousand small pieces, which he scattered abroad so as to prevent them from being recognised or collected ever after. The sculptured head over the principal door of the present Protestant church is also battered and broken by the same hatred which prompted the destruction of the inauguration stone. That the ceremony of inauguration took place either at the rock of Doon or in the old church is admitted on all hands, and is graphically described by a well informed author called Lynch. He says "that when the investiture of the O'Donnell took place at Cil-mhac Crenain, he was attended by O'Ferghail, successor to Columbkille, and O'Gallachius, his marshal, and surrounded by all the estates of the country. The Abbot O'Ferghail put a pure white, straight, unknotted rod into his hand, and said, 'Receive, sire, the auspicious ensign of your dignity, and remember to imitate in your government the whiteness, straightness, and unknottiness of this rod, to the end that no evil tongue may find cause to asperse the candour of your actions with blackness. nor any kind of corruption or tie of friendship be able to pervert your justice; therefore, in a lucky hour, take the government of this people, to exercise the power given you with freedom and security.'" Close to the rock of Doon is a holy well to which pilgrims come in considerable numbers at all seasons of the year, and from the remotest corners of the country. Proofs are advanced with day, date, and name of miraculous cures effected at this well, and there is hardly in the whole county of Donegal a Catholic family that does not always keep at home, in some safe place, a bottle of water from *Doon well*. It was blessed by a holy priest, Lector O'Friel, whose memory is still in benediction among the people of Kilmacrenan. It was under this rock of Doon that Sir Cahir O'Doherty fell while fighting bravely for his rights against the English. This dauntless young chieftain still lives in the memory of the men of Inishowen. He was their hero, and because of the early period put to his career, they speak of him in a tone of deep sorrow and regret. His sad and premature end is thus recorded in an inquisition of James I. c. 6:—"The said Cahire O'Doherty, knight, afterwards, to wit, on the 5th of July in the year aforesaid, being in rebellion *at and near* Kilmacrenan, in the county of Donegal, together with the said other traitors, fought and contended with the army or soldiers of the said king then and there remaining. The aforesaid Cahire O'Doherty, knight, so contending, was slain, and the jurors saw the body and members of the said Cahire then and there slain." The fact of his being slain in red-handed rebellion *at and near* Kilmacrenan, is here stated in a manner that precludes all doubt. The details of the engagement in which he fell are graphically described by O'Sullivan Beare in his "History of Irish Catholics," fol. 210. tome iv., lib. i. "O'Doherty," he writes, "considering his own unequal to the forces of the enemy, concealed him-

probably on the site of the ancient abbey, for friars of the order of St. Francis.¹ The present church is supposed to be

¹ War. Mon.

self with all his riches in the wood of *Gleann Beatha* (Glenveagh). Leading to this valley there were three passes through which the enemy could advance to attack him : these were at once seized by the royal army formed into three divisions, commanded respectively by the English general, Niall Garve, and Mac Swiney Doe. Sir Cahir hearing this, formed his comparatively small army also into three divisions, and posted them at the three entrances into the wood to prevent the advance of the royal army. After the lapse of a few hours the enemy's musqueteers opened fire on one of O'Doherty's divisions, and the courageous, but rash young chieftain, advanced at the head of another division to drive back the enemy. In the *mêlée* he received the stab of a double-headed javelin, and died in the space of two hours without being expiated from his sins by sacramental absolution." This circumstantial account, along with the extract quoted from the Inquisition, shows the utter groundlessness of a story current in Inishowen, and which has found its way into print. According to it Sir Cahir did not fall in the engagement, but was foully and treacherously murdered by a Scotchman, named Ramsay, under the rock of Doon. The story goes that the young chieftain, attended only by his faithful friend and adviser, Sir Phelim Reagh MacDevitt, had come to the rock of Doon to reconnoitre the enemy's position, and, being worn with fatigue, they both lay down under the shelter of the rock for a short sleep. In this state they were discovered by the infamous Ramsay, who, recognising Sir Cahir, ran him through with his sword, and fled. Sir Phelim MacDevitt was roused from his sleep by the moans of his brave and gallant young friend. He started up ; saw the pale face, and the red stream flowing from a wound in his side, on which the hand of the dying man was tightly pressed. He saw that life was ebbing fast, and that no time was to be lost, so he raised the dying form gently from the ground, placed it on his shoulders, and hurried to the camp. He did not get far when the poor young chieftain implored him, in faint whispers, to lay him down as he was dying, and, at the same time, gave him, as his last injunction, to take off his head, as soon as he breathed his last, bring it to Dublin, and there demand the large reward offered for it. Sir Phelim carried out this dying request, but on his way to Dublin with the head, he happened to stay a night at Swords, where one of the Chichesters, who had learned the object of Sir Phelim's mission, also put up, contrived to steal the head during the night, proceeded to Dublin, and got the reward. This story is exploded, as has been already observed, by the united testimony of the jurors of King James and of O'Sullivan Beare, which shows that Sir Cahir fell in the engagement at Kilmacrenan. We have also the authority of the Four Masters to the same effect. They state, under 1608, that Sir Cahir's body was quartered between Derry and Culmore, and his head sent to Dublin by the English commander, which proves the story about Sir Phelim MacDevitt to be utterly false. And lastly, it is not true that Chichester obtained the grant of Inishowen in reward for the head of Sir Cahir O'Doherty, for in an inquisition taken at Donegal on the 18th of August, 1625, it is affirmed by the jurors on oath that Inishowen was held by Chichester "as of the castle of Dublin in free and common socage, by *fealty* only and not in *capite*, nor by *socage in capite*, nor by knight's service." Therefore, Chichester obtained Inishowen, not by stealing O'Doherty's head from Sir Phelim MacDevitt, but by *free and common socage*. But slander and invention, in regard to the young and ill-fated chieftain of Inishowen, as well as his brave and faithful ally, Sir Phelim MacDevitt, don't stop here. Cox and other prejudiced writers, in their account of Sir Cahir O'Doherty's rebellion, say that his first act, namely the taking of Culmore, was one of "cool and base treachery." "Having," writes one of the most modern of these reckless historians, "collected together [he is talking of O'Doherty] his friend and a considerable number of his Irish followers, he invited Captain Hart, the governor of Culmore fort, with whom he lived on terms of intimacy, to come, with his wife, to dine with him, on the 3rd of May. O'Doherty received his guests with profuse hospitality, but in the middle of the feast armed

part of the Franciscan friary; over the door is a mitred head in releivo.* Near to this town is a rock on which

* *Pococke's Journal.*

men were suddenly introduced, who seized upon Hart, and threatened him with instant death unless he delivered up the fort of Culmore into their hands. This the English officer, firm to his duty, refused. They then (O'Doherty and MacDevitt) took his wife, dragged her to the gate of the fortress, and through her fears for her husband, and the fears of the garrison for themselves, the fort was surrendered. The whole garrison was immediately massacred, Hart and his wife alone being preserved alive; and O'Doherty and his Irish followers thus became possessed of twelve pieces of ordnance, besides a considerable store of arms and ammunition. All this had been effected in the dead of the night, and no alarm had been given to the country. After O'Doherty had armed his followers, he left Culmore fort under the command of an Irish chief named Felim MacDevitt, marched against Derry, and attacking the place by surprise before day-break, made himself master both of the city and garrison. Pawlett and most of his officers and men were put to death; many of the townspeople were slaughtered; the bishop's wife was carried away a captive, and Derry was then plundered and burnt." The charge of "cool and base treachery," in reference to the taking of Culmore, contained in this passage, is just as unfounded as the story of Sir Cahir O'Doherty's head. In proof of this it is only necessary to produce the sworn statement of the jurors who, under James I., held an Inquisition at Lifford, on the 13th of August. It is this:—"Cahire O'Dohertie, late of Birt Castle, in the county of Donegall, knight, and Phelim Reagh MacDavid, late of the same county, together with divers other most wicked traitors, in the year of the now king of England, the sixth, at Buncranagh, in the said county of Donegall, traitorously, and as false traitors to the now king, assembled in a warlike manner, and then and there by violence and arms, viz.—swords, lances, and guns, designed, intended, and plotted the death and destruction of the same now king, and then and there conspired and designed to deprive and depose the same king of his royal power and government of his kingdom of Ireland, and to take upon themselves, and thenceforth to retain in their own power, against the will of the said king, the government of the same kingdom; and to prosecute that false, traitorous, and nefarious design, the aforesaid Cahire O'Dohertie, knight, and Phelim Reagh MacDavid, with the said other most wicked and criminal traitors and rebels, on the 20th of April, in the year aforesaid, at Boncraugh aforesaid, made insurrection, and every one of them made insurrection, and then and there moved and excited divers lieges and subjects of the king to a rebellion against the said king, and by violence and arms, viz.—swords, lances, guns, and other arms, offensive and defensive, then and there raised cruel and open war against the same king and his faithful subjects, and from thence proceeded in a warlike manner as far as the fort of Culmore, in the said county of Donegall, and took into their own hands, and retained in their own power, that fort, together with divers pieces of ordnance and other warlike engines belonging to the same Lord King which were in the same, and from thence afterwards, to wit, on the 21st of April, in the year aforesaid, advanced to the city of Derry, and took into their own hands and possession the aforesaid city of Derry, and two castles in it lying, and plundered, burned, and demolished it from the foundation; and then and there cruelly and traitorously murdered George Paulett, knight, then vice-governor of the said city of Derry, and divers other faithful and liege subjects of the king, and so they stood and every of them stood in open and actual rebellion against the king and his faithful subjects, and against the peace of the said now king, his crown and dignity, and against the form and effect of divers statutes in the same case made and provided. The said Cahire O'Dohertie, knight, afterwards to wit, on the 5th of July, in the year aforesaid, being in rebellion at and near Kilmacrenan, in the county of Donegall, together with the said other traitors, fought and contended with the army or soldiers of the said king, then and there remaining. On the 20th of April, in the year of the said now King of England the sixth, the aforesaid Cahire O'Dohertie, knight,

the O'Donnells, Princes of Tyrconnell, were always inaugurated.^h

^h *War. Annal.*

being in rebellion, as is before mentioned, was seized as of fee of that whole barony, country, or territory of Inishowen, *alias O'Doherty's country*, in the said county of Donegall, and of all the castles, manors, demesnes, messuages, lands, tenements, and hereditaments lying within the same country or territory, excepting all the lands, tenements, and hereditaments which are parcels of the possessions of the Erenaghs of churches, rectories, or any abbeys or religious houses, lately dissolved and lying within the barony or country aforesaid. The said Cahire O'Dohertie, knight, at the time of his being killed or in actual rebellion, as is before said, was seized of the aforesaid country, territories, castles, manors, lands, tenements, and hereditaments, and of every parcel thereof, except as before excepted, as by the survey lately taken thereof, to which the jurors refer themselves, appears. But of what goods and chattels the aforesaid Cahire was possessed at the time of his being killed aforesaid, the jurors aforesaid have not the least knowledge." According to this sworn statement, the rebellion broke out not at Culmore, but at Buncrana, and thence the victorious rebels, under Sir Cahir and Sir Phelim, *proceeded in a warlike manner to the fort of Culmore, and took it into their own hands.* This is very different from the act of "cool and base treachery" to which the taking of Culmore is generally, but falsely, ascribed. Sir Phelim MacDevitt, the firm friend of O'Doherty, and the chief actor with him in this rebellion, was betrayed into the hands of the English soon after the battle of Kilmacrenan. Pardon, the restoration of his vast property, and some of the highest honours at the disposal of the English Crown, were offered to him by the Lord Deputy if he consented to renounce the old faith of the Catholic Church and embraced the new one of the Reformation. This offer was rejected with scorn, and Sir Phelim refused to accept life at such a price. His constancy through the inhuman tortures to which he was subjected, has gained him a place by the side of the most illustrious martyrs in the Church, while his devotion to the young chief of Inishowen and to the popular cause, at a time when it became the fashion of the Irish chieftains to stand well with the English, has won for him the lasting admiration of his countrymen. He was executed at Lifford on the 27th of September, 1608, and the circumstances of his glorious death are related by O'Sullivan Beare, an historian who had taken part in, or was contemporaneous with, the facts he relates, and one whose testimony is proposed as "second to none in historical value." He writes as follows:—
 "After the death of Doherty and the defeat of his brave little army at Kilmacrenan, Sir Phelim MacDevitt hid himself in the mountains. He was soon tracked by Government informers, and though still suffering from the effect of his wounds, was dragged before the Lord-Deputy, who, in loud and angry tones, demanded of him 'where is the immense plunder taken by yourself and O'Doherty from the king's subjects?' Sir Phelim answered: 'the spoil taken by O'Doherty is all in my possession, but of what was taken by our soldiers I know nothing.' 'Give up then what you hold,' said the Lord-Deputy, 'for it has been taken by rebels from inoffensive and loyal subjects.' 'Allow me to inform your Excellency,' said Sir Phelim, 'that the spoil taken by my young master is his rightful property by the laws of war and of the holy Catholic religion, but as he is now in heaven, where he has no need of it, I will deliver it to you on condition that you give me my liberty and permit me to emigrate to Belgium, Spain, or France.' 'I will not only set you free,' answered the Lord-Deputy, 'and confirm you in possession of the spoil you have taken, but will confer upon you the most splendid reward, and the highest honour at the disposal of the crown, provided you renounce your religion, acknowledge the king head of the Church, and swear allegiance to him.' 'Never,' said Sir Phelim, 'will I renounce, for any human favour however great, for any wealth however enormous, or for any position however exalted, the holy Catholic, Apostolic, Roman faith, brought into this land by St. Patrick, established by his miracles, professed unto blood and death by my fathers, received by me in baptism, and maintained by me in unfaltering practice.' 'Fool,' said the Lord-Deputy, 'you refuse to accept a religion which will secure to you the favour and affection of a powerful king, one who will be

Kil O'Donnell,¹⁷ near Rathmellan, in the barony of Kilmacrenan. About the beginning of the 16th century O'Donnell built a small monastery here for friars of the third order of St. Francis.¹

¹ *War. Mon. Allemande.*

to you a kinder and more munificent master than the hair-brained young chieftain who has just perished in his crimes.' 'Your offer,' replied Sir Phelim, 'is a damnable one, and let me remind you that in making it to me now, after the loss of my beloved master, and of all my fortune and inheritance besides, is a crime of unfathomable guilt, because it suggests the terrible wickedness of making God my enemy, and thus lead a life here of racking misery, and hereafter commit myself to eternal punishment. Proceed at once to employ your executioners in torturing this body of mine, already enfeebled by wounds. I rejoice to be able to make an offering of it to Jesus Christ in satisfaction for my sins. Yes, I rejoice and give thanks to God for the ineffable favour of having afforded me this opportunity of shedding my blood for that loving Saviour who poured out his blood, even to its last drop, for me.' The Lord-Deputy, fired with rage at these defiant words, ordered a gallows to be erected, and all the preparations for immediate execution to be got ready. Sir Phelim ascended the ladder with intrepid step, and having advanced to the front of the platform, spoke in nervous and feeling language to the Catholics who were there assembled. He implored them to pray fervently for him to get grace to seal with his blood the glorious confession of the faith which Christ bequeathed to him and them. He then gently submitted himself to the executioner, who, after pinioning his arms and fastening the rope around his neck, withdrew the bolt, and let fall the drop. The body leaped out into the air with a sudden jerk; the rope snapped in two, and Sir Phelim fell heavily on his feet. A cry of horror rose from the spectators; the executioner rushed at his victim with a hatchet; Sir Phelim only staggered under his blows; two soldiers ran to the assistance of the executioner, and in a short time felled the powerfully-built man to the ground. The mangled victim, with dying voice, again implored the Catholics to pray for him; his fine figure and handsome face elicited the admiration and pity of the crowd; there were exclamations of shame, subdued curses, angry menaces, and long low wailings during the progress of this butchery. The executioner soon brought his work of blood to a close; he plunged a knife into Sir Phelim's breast, cut it open, tore out his heart, and flung it into the fire kindled near him, and thus put a glorious end to a grand and glorious life." This tragic account reads like a chapter in the history of the early Christian Church. The Roman tyrants and their infamous minions, in their thirst for Christian blood, did not torture their victims with more refined cruelty than what was exercised at Lifford, in a civilized age, on this noble Irish chief, for refusing to renounce the faith bequeathed to him by his fathers. The early Christian martyrs, like Sir Phelim, were offered glittering honours and dazzling wealth if they renounced the faith of Christ; like him they flung back the offer with scorn; and like him their bodies were hacked, they were disembowelled, their hearts were torn out and cast into the fire.

The clan MacDevitt had to fly from the face of the English after the execution of Sir Phelim. Their castle of Aielach, near Derry, and the lands they possessed on the banks of the Swilly and Foyle, and away in the distant Inishowen, were confiscated and handed over by James I. to the "undertakers." The family took refuge in the remote glens of Donegal, where their descendants fondly cherish the memory of their illustrious chieftain and martyr.

¹⁷ *Kill O'Donnell.* There is a record in the "Annals" of this abbey under A.D. 1538. "Hugh Boy O'Donnell, son of Hugh Duv, son of Hugh Roe, heir to the lordship of Tirconnell, a man who was well skilled and learned in every science, who was most distinguished for munificence and hospitality, for prowess in the field of battle and the gap of danger, and who was expected, from his steadiness and other characteristics, to attain to the lordship of his own country (Tirconnell), died at Cill O'd'Tomhrair on the 22nd of March, after having received the communion and extreme unction." O'Donovan, in a note on this passage, tells us that Cill O'd'Tomhrair rendered into English is "Church of the Towers."

— Oughteran, the last warden, surrendered the friary, and was found seized of the three quarters of Kilcrean, Kilmacowle and Killodonnell; annual value, besides reprises, 3s.^k

Inquisition 6th November, first King James, finds, that the warden of this friary was seized of three quarters of land, called Kilcrean, Kilmacowle and Kil O'Donnell; annual value, besides reprises 3s.

¹⁸ *Loughdearg*,¹ in the parish of Templecarn, and barony of Tirhugh; in this Lough there are several islands, the largest is called the island of St. Dabeoc, some call it St. Fintan's island, and others the island of Saints.^m In this island was a priory of canons regular following the rule of St. Augustin, which was dedicated to the Saints Peter and Paul,ⁿ and founded, as some say, by the great apostle of Ireland, but others give the foundation to St. Daboec,^o who was also called Mobeoc and Beonan; he was brother to St. Canoc, who flourished about the year 492. St. Dabeoc is patron of this church, where three festivals are held to his honour yearly, on

^k *Chief Rememb.* ^{kk} *Id.* ¹ *Or the Red Lake, and said to have been called formerly Finlough, or, the White Lake.* ^m *Richardson's Folly of Pilgrimages.* ⁿ *War. Mon.* ^o *Annal. Munst.*

From this we are to infer that it was largely endowed by the Tower family, and in gratitude was called after them. O'Donovan adds, in the same note, that the abbey was the present Killymard in the barony of Raphoe and county of Donegal. This, however, he subsequently acknowledges to be an error into which he had fallen inadvertently, and says it is really situated close to Fort Stewart, near the upper end of Lough Swilly, in the barony of Kilmacrenan. The ruin is there to be seen, and is regarded by competent judges as the purest specimen of early ecclesiastical architecture to be found among the numerous old abbeys of Ireland. A large portion of the side walls of the chapel still remain, and a turret or gable, pierced with a splendid and well-preserved gothic window. The general impression among the best authorities on such matters is, that it was built in the sixteenth century by an O'Donnell, as a chapel of ease to the ecclesiastical establishment of Kilmacrenan. There is a very pretty legend among the people here about the bell of the abbey. The story goes that a party of marauders from Tyrone attacked the abbey, and carrying off, amongst other things, the bell, put it on board a vessel which they had waiting off the shore below, and departed with their booty across the lough. But God's justice overtook them, for a storm arose, and the sacrilegious robbers were all drowned, and thus the sacred bell never entered Tyrone. It is kept somewhere at the bottom of the lough, whence its muffled tones proceed once every seven years at the still hour of midnight.

¹⁸ *Lough Dearg*.—This is commonly known by the name of "St. Patrick's Purgatory," and why it is so will appear from a very interesting account, given in a little work intituled "Mirror of Penance," and published in Louvain about the middle of the 17th century. It is as follows:—"St. Patrick entered a cave in the island of Lough Dearg in order to pray more fervently to God, being removed from all the abstractions of the external world in that gloomy *Derc*, and while his mind was earnestly directed to the Divinity, he prayed that the pains of Purgatory might be shown unto him. His request was granted, and lo! before his heaven-touched fancy the region of Purgatory sprang into existence, and he saw the souls of millions undergoing the process of purification, each placed in such a crucible as was fitted to soften and remove the terrestrial dross that stained the ethereal essence of the spirit; some marked with a deep hue, which much destroyed their heavenly radiance, but which blackened them not wholly; others half-dimmed, half-bright, and in the rapid progress of becoming spirits of light from the action

the 1st of January, 24th of July, and 16th of December.^p St. Dabeoc is said to have been buried in this abbey, which he made subject to the great abbey of Armagh; it had a fine chapel, with convenient houses for the monks, the remains of which may yet be seen.^q One of the Saint Patricks was prior here about the year 850.^r

Notwithstanding the reputed holiness of this celebrated monastery, it was plundered and reduced to ashes by Bratachas O'Boyle and M'Mahon, A.D. 1207.^s John was prior in 1353.^t

St. Patrick's purgatory, as it is called, was first fixed in this island, but it being near to the shore, and a bridge from the mainland giving the people a free and easy access into it, the cave was closed up, and another was opened in a lesser island, about half a mile from the shore. Some people have given the invention of this purgatory to the great St. Patrick, but others, with more probability, ascribe it to Patrick who was prior here about the year 850.^u This purgatory continued a long time in high repute both at home and abroad. We find,

^p War. Mon. ^q Richardson, *supr.* ^r War. Mon. ^s Annal. Munst. ^t Ogygia.
^u War. Mon.

of the purifying element of fire; some becoming effulgent by slow and almost imperceptible degrees, as having no friends to pray for them; while others glowed in the furnace, and cast off the foul crust with amazing rapidity by the force of the prayers and alms which their friends offered for them on earth. Some he saw escaping from the flames and winging their course to heaven; others almost bright enough to attempt the same. But deep buried in the abyss he perceived others who were destined to converse with the groans of ten thousand years for having been guilty of venial sins, which, though they bordered very closely on mortal, did not stain the soul through and through, as mortal sin doth. These looked up with piteous eyes towards earth expecting the prayers of their children and friends, and feeling the punishment of one second there longer and more severe than that of a hundred years on earth. St. Patrick, awed by this vision, departed from the cave, and ordered that henceforward the island should be a terrestrial purgatory, where sinners could wash off all their sins by prayer and fasting. They were all to be confined in the cave, and should they see the same vision vouchsafed to St. Patrick (which many did), it was a favourable sign of the acceptability of their prayers and mortifications." St. Dabheog, or Davoc, a disciple of St. Patrick's, remained behind to carry out his master's design, which he did by establishing on the island that penitential retreat which has been famous for fourteen centuries, and where from ten to fifteen thousand pilgrims come to do penance every year, from the 1st of June to the 15th of August. St. Dabheog founded here also a church and monastery, and thus in a short time it became one of those celebrated centres whence issued that broad and deep stream of piety and learning which made Ireland, before the Danish invasion, highest among the nations of Europe. In the *Martyrology of Donegal*, we have, under the 1st of January, the following notice of St. Dabheog and his establishments on Loughderg:—"At the eastern extremity of that lake are Patrick's Purgatory and Dabheog's Island; there is also a monastery, in which there were canons, at the eastern extremity of the same lake. . . . There are five beds of hard penance there, round which the pilgrims go—the bed of Patrick, of Columbkille, of Brigid, of Adamnan, of Dabheog." Colgan, in his *Acta Sanctorum*, tells us a good deal, too, of St. Dabheog and Loughderg. "Dabheog," he says "is called Dabeocus, in general, and often Beoanus, in Latin. He is the patron of

in our records, several safe conducts granted by the Kings of England to foreigners desirous to visit it, and particularly in the year 1358, to Maletesta Ungarus, knight ; another, bearing the same date, to Nicholas de Beccario, a nobleman of Ferrara ;* and in 1397, one to Raymond Viscount de Perilleux and Knight of Rhodes, with a train of twenty men and thirty horses.† But this purgatory must have fallen afterwards into disrepute, for we find, that by the authority of the Pope, Alexander the VIth (he having considered the same in the light of imposition), it was demolished on St. Patrick's day, in the year 1497, by the father guardian of the Franciscans of Donegall, and some other persons of the deanery of Loughern, who were deputed for this purpose by the bishop. A canon of the priory of St. Dabeoc usually resided on the island, for the service of the church and pilgrims.

* Rymer's *Fœdera*, Tom. 6, p. 107. † *Id.*, Tom. 8, p. 14.

a very celebrated church in a certain lake in Ulster, called *Loch Gerg*, in which is that celebrated Purgatory of St. Patrick, whence either the lake itself or the place in which it lies is called *Gleann Gerc*, where, in the adjacent territory, St. Dabeocus is held in the greatest veneration among our people to this day ; and his festivity is observed three days every year in our Festologies, viz. :—on the 1st January, 24th July, and 11th December, according to Marianus Gorman, Cathaldus Maguire, in the *Martyrologies of Tallaght and Donegall*. But the *Calendar of Cashel* fixes his festival on the 10th of December. It is stated in the beginning of his Irish life that he had foretold several things about the holiness and virtues of St. Columb many years before the latter was born, from which it follows that he flourished in the time of St. Patrick. He is ranked among the chief saints of Ireland by Comineus of Connor in his book on them." The lake is a large melancholy sheet of water, being about six miles from north to south, and four miles from west to east. In its eastern corner there is a small green island known as the "Saint's island ;" the bridge which connected it with the shore has disappeared, but the basis of solid masonry, on which the arches rested, are still to be seen in the clear water. On this island it was that St. Dabheog built his monastery, and established the famous "Purgatory," or penitential retreat. In an inquisition taken at Donegall in the first year of James I., the following notice of it is given :—"In the parts of Ulster, near the territory called O'Donnell's countrie, are the walls and monuments of a certain monastery or priory, late house of the Canonical friars, called the priory of *Lough Derg*, alias commonly called 'St. Patrick's Purgatory,' which priory now is very much on the decay, and has, these many years past, been totally abandoned and dissolved. The aforesaid priory lies and is situate in a certain small island in the middle of a lake, called *Loughdarg*, about fifteen miles from the village of *Donnagall* aforesaid. The prior of the monastery aforesaid, at the time of the dissolution and abandoning aforesaid, was seized as of fee in right of the priory aforesaid, of the site, circuit, ambit, and precinct of the said late house, with the appurtenances, in which are one old church, very ruinous, and walls of stone lately levelled, with small pieces of land circumjacent, containing $1\frac{1}{2}$ acres of land, and of the whole island aforesaid, containing about 10 acres, and of certain lands and hereditaments to the said house and island adjacent, called *Termon Magrath* and *Termon McMonghan*, containing 4 quarters of land of the great measure" The barren island-rock where the "station" is now held, is not 10 acres in extent, nor is it *land*, and therefore we conclude that the island described in the Inquisition is the "Saints' Island." "In 1632," Mr. Otway, in his *Sketches in Donegal*, writes : "the State ordered Sir James Balfour and Sir William Stewart to seize unto his Majesty's use this island of Purgatory, and accordingly we find

The extent of this island is scarcely three-quarters of an Irish acre ; the cave of the purgatory is built of free-stone, and covered with broad flags and green turf laid over them ; in length, within the walls, it measures sixteen feet and a half, and in breadth, about two feet and an inch ; when the door is shut, no light can be discovered save what enters at a small window in the corner.⁷ In 1630 the government of Ireland thought fit to have it finally suppressed, and it was accordingly dug up, to the no small distress and loss of the Roman Catholic clergy.⁸

Movill; on Loughfoyle, in Inisoen. St. Patrick founded the monastery of Domnachbile, commonly called Maghbile, and placed there Ængussius, the son of Olild. For some time this was in high repute,⁹ and we meet with the following abbots of it :—

A.D. 590. St. Finian flourished about this time ;^b as did St. Siollan in 618.^c

⁷ *War. Mon.* ⁸ *War. Annals.* ⁹ *Tr. Th.*, p. 145 and 181, ^b *Act. SS.*, p. 347.
^c *Ann. Four Masters.*

that Sir William proceeds to the island, and reports that he found an abbot and forty friars, and that there was a daily resort of four hundred and fifty pilgrims, who paid eight pence each for admission to the island. Sir William further informs the Privy Council, that in order to hinder the seduced people from going any longer to this stronghold of Purgatory, and wholly to take away the abuse hereafter, he had directed the whole to be defaced and utterly demolished ; therefore the walls, works, foundations, vaults, &c., he ordered to be rooted up, also the place called St. Patrick's bed, and the stone on which he knelt. These and all other superstitious relics he ordered to be thrown into the lough, and he made James McGrath, the owner of the island, to enter into recognizance that he should not in future permit the entrance of Jesuits, friars, nuns, or any other superstitious order of Popery, to enter therein." The venerable Monastery of St. Dabheog, was at this time inhabited by Augustinian friars. They were expelled, the monastery pulled down, and the whole penitential establishment "defaced and demolished." In consequence of this thorough "rooting up," by Sir William Stewart, the locale of the station was changed to the present Station Island, which is smaller and farther removed from the shore. It is a barren strip of rock, without a single green patch to relieve the eye, and the few grey buildings built upon it look, from the distance, like portions of the rock on which they stand. Between it and the shore a ferry-boat plies, from the 1st June to the 15th of August ; it carries the pilgrims to and from the island, and for this privilege pays a handsome sum to the lord of the soil. These pilgrims or penitents retire to this remote retreat to withdraw themselves more thoroughly from the distraction and bustle of temporal affairs. They make three days' spiritual recollection, fast on bread and water, keep vigil for one whole night in the church, and finish by approaching the holy sacraments of confession and communion. The mountain solitudes, the vast desolation, the wild screaming of the trumpet announcing the departure of the ferry-boat, and other mournful surroundings of the place—all kindle in the soul feelings of awe and reverence, and fill it with a keener sense of the power of God, and of the strict account he will require of each one, when his brief term of life is brought to a close. The place is graphically described by the Rev. Mr. Otway in his valuable work on Donegal, from which I have already quoted at some length. In a sketch of his excursion to this famous Lough he writes :—"The road from the village of Pettigo, leading towards Lough Derg, runs along a river tumbling over rocks ; and then, after proceeding

P

953. Died Ængus M'Loingsy, archdeacon of this abbey.^{cc}

1098. Died the abbot Haitheartagh M'Tiarny.^{ccc}

Movill is now a parish church in the diocese of Derry.^d

Magheribeg; or the Little Plain, near the town of Donegall.

A monastery was founded here by O'Donnell, about the middle of the fifteenth century,^e for friars of the third order of St. Francis.^f

Malin; on the sea-side in Inisoeen; here we find a very ancient church, which is said to have been a monastery.^g

Muckish; appears, in the map, to be four miles and a half from Castle Doe, in the barony of Kilmacrenan; yet bishop Pococke observes, that when he visited that country he could not hear of such an abbey.

Raphoe,^h a small town which gives name to the barony. St Columb founded an extensive monastery at Rathboth, and

^{cc} Ann. Four Masters. ^{ccc} Id. ^d Liber Visit. ^e Allemande. ^f War. Mon. ^g Pococke's Journal.

for a time over a boggy valley, you ascend into a dreary and mountainous tract, extremely ugly in itself, but from which you have a fine view indeed of the greatest part of the upper lake of Lough Erne, with its many elevated islands, and all its hilly shores I had at length, after travelling about three miles, arrived where the road is discontinued, and, by the direction of my guide, ascended a mountain path, that brought me through a wretched village, and led to the top of a hill. Here my boy (guide) left me, and went to look for the man who was to ferry us to Purgatory, and on the ridge where I stood I had leisure to look around. To the south-west lay Lough Erne, with all its isles and cultivated shores; to the north-west Lough Derg, and truly, never did I mark such a contrast. Lough Derg under my feet; the lake, the shore, the mountains, the accompaniments of all sorts presented the very landscape of desolation—its waters expanding in highland solitude, amidst a wide waste of moors, without one green spot to refresh the eye, without a house or tree, all mournful in the brown hue of its far-stretching bogs, and the grey uniformity of its rocks; the surrounding mountains even partook of the sombre character of the place; their forms without grandeur, their ranges continuous and without elevation. The lake was certainly as fine as rocky shores and numerous islands could make it, but it was encompassed with such dreariness I said to myself 'I am already in Purgatory.' A person who had never seen the picture that was under my eye, who had read of a place consecrated to the devotion of ages, might imagine that St. Patrick's Purgatory, secluded in its sacred island, would have all the venerable and Gothic accompaniments of olden time, and its ivied towers and bellfired steeples, its carved windows and cloistered arches, its long, dark aisles and fretted vaults, would have risen out of the water, rivalling Iona or Lindesfarne; but nothing of the sort was to be seen; the island about half a mile from shore presented nothing but a collection of hideous slated houses and cabins." True, its ancient glory has fled from Lough Derg. Its fine monastic buildings, its church with carved windows and noble arches, its cells, and its cave have been demolished, but the spirit of persecution which effected this work of destruction, served only to stimulate Catholic piety, and St. Patrick's Purgatory is now as frequented by penitents as in the days of St. Dabheog.

^h *Raphoe*, otherwise Rath-Both (the rath of the cottages) has also lost its ancient glory. The hand of the destroyer fell heavily upon it, and all that remains of its ecclesiastical greatness is a portion of the old cathedral incorporated with the present one. The famous monastery built here by St. Columbkille, and subsequently enlarged by St. Adamnan, has been levelled to the ground, and its site is hardly known at present; the town itself, which was once so important as

died the 9th of June, A.D. 596 :^b St. Adamnan, abbot of Hy, and patron and restorer of this monastery, died the 23d of September, A.D. 703,¹ about which time Raphoe became and continues to be the seat of a bishop.

Rathcunga; in the barony of Tyrhugh. St. Patrick founded an abbey here, in which St. Assicus and five other bishops were interred.^k

^b *Tr. Th.*, p. 494. ¹ *Id.*, p. 509. ^k *Id.*, p. 176.

to give its name to the diocese, and to hold the episcopal residence, has declined into a dilapidated village, and the bishop of the diocese now resides in Letterkenny. The patron and first bishop of Raphoe is commonly set down as St. Eunan, but *truly and correctly*. St. Adamnan, for Eunan or Aonnan is the Irish pronunciation of Adamnan. The late Rev. Mr. Kelly, professor in Maynooth College, in his "Notices of the Patron Saints of Ireland," calls attention to this fact. Writing of the patron saint of Raphoe, he says:—"His festival was formerly observed in that diocese on the 7th of September. It is now on the 23rd of that month, the day on which all the ancient calendars commemorate the illustrious abbot of Hy. St. Adamnan, *i.e.*, Ἀδᾰμνᾰν, *correctly pronounced Eunan*." Colgan, in his *Acta Sanctorum*, nowhere insinuates the existence of a St. Eunan as distinct from St. Adamnan, but invariably writes of Adamnan as bishop of Raphoe. From all this, however, we are not warranted in concluding that this Adamnan, first bishop of Raphoe, is the same as the illustrious abbot of Hy, who was abbot also of the monastery at Raphoe, and enlarged it. Ware was the first to write *Eunan*; he was unacquainted with the native pronunciation, and hearing the people saying *Aonnan*, he concluded it must be Eunan. This mistake of his caused serious difficulty and much anxious research to scholars who followed him in Irish antiquities. Harris, for instance, in his work, says:—"It seems it was St. Eunan, who erected the church of this abbey into a cathedral, and who is looked upon to be the first bishop of this see. But, upon the strictest inquiry I could make, I have not been able to discover the exact time in which he lived."

St. Adamnan, who enlarged and governed the monastery of Raphoe, has left us the most perfect biography extant of St. Columbkille. He was himself a saint, and one of the most remarkable men of his time. Springing from the stock of the renowned Conall-Gubben, he seems to have devoted himself from his earliest years to the service of God, in the order of his more renowned kinsman St. Columbkille. In due time he was elected to the abbacy of Hy, being the ninth in order from the holy founder. His talents and accomplishments, as well as his extraordinary sanctity, made themselves known under the rude garb of the monk, and king and legislators often invoked his assistance in matters of difficulty. He seems to have lived much in Ireland. He was the intimate friend of the famous Alfrid of North Britain. At a legislative assembly at Tara, in the year 697, he procured the passing of the law of the innocents, *viz.*, a law protecting women and children from the barbarities of war—a law afterwards known as the Canon of Adamnan, a memorial which a conqueror might envy. The venerable Bede bears testimony, and a more competent witness there could not be, that he was "a good man, and wise, and a peer in the knowledge of the Scriptures."

The following entries in the "Annals" will show the immense historic interest and importance which surround the ecclesiastical centre of the venerable diocese of Raphoe:—"A.D. 813. Maelduin, son of Ceamiaoladh. Bishop of Rathboth, died. A.D. 925. St. Maelbrighda, son of Tornan, successor of Patrick, Colum-Cillé and Adamnan, head of the piety of all Ireland, and of the greater part of all Europe, died at a good old age. A.D. 952. Robhartach, successor of Colum-Cillé, and Adamnan, died. A.D. 1016. Muireadhach, son of Crichan, successor of Colum-Cille and Adamnan, a learned man, bishop and virgin, lector of Ard-macha, and intended successor of St. Patrick, died, after the 74th year of his age, on the fifth of the calends of January, on Saturday night precisely; and he was buried with great honour and veneration in the great church of Ard-macha before the altar. A.D. 1057. Robhartaich, son of Feardomnach, successor of Colum

Ratheanich ; in Inisoeen. St. Brugach, the son of Degad, was bishop of Ratheanich about the beginning of the sixth century ;¹ from which period we can learn nothing of it.

¹ *Act. SS.*, pp. 501 and 597.

Cillé and Adamnan, died. A.D. 1173. Murray O'Coffey, Bishop of Derry and Raphoe, a son of chastity, a precious stone, a transparent gem, a brilliant star, a treasury of wisdom, and a fruitful branch of the canon ; after having bestowed food and raiment upon the poor and the destitute, after having ordained priests and deacons, and men of every rank, rebuilt many churches, consecrated many churches and burial-places, founded many monasteries and regleses, and fulfilled every ecclesiastical duty ; and after having gained the palm for piety, pilgrimage, and repentance, resigned his spirit to heaven in the Drubhregles of Colum-Cillé in Derry, on the 10th day of February. A great miracle was performed on the night of his death, namely, the dark night was illumined from midnight to day-break ; and the people thought that the neighbouring parts of the world, which were visible, were in one blaze of light ; and the likeness of a large globe of fire arose over the town and moved in a south-easterly direction, and all persons arose from their beds, imagining that it was daylight, and it was also thus on the east side of the sea. A.D. 1198. Gillamachiag O'Branan resigned his abbacy ; and Gillachriest O'Kearney was elected coarb of St. Columbkille by the universal suffrages of the clergy and laity of the north of Ireland. The church of Raphoe was plundered and destroyed by John De Courcy this year. A.D. 1261. Maelpatrick O'Scannal, bishop of Raphoe, was elected to the archbishopric of Armagh. A.D. 1266. The dignity of bishop was conferred at Armagh on a friar of the order of St. Dominic (*i.e.*, O'Scoba), and he was appointed to Raphoe. A.D. 1299. Farrell O'Freel, bishop of Raphoe, died. He was the most celebrated man of his time for charity, humanity, piety, and benevolent actions. A.D. 1306. Professor Thomas O'Naan, archdeacon of Raphoe, and bishop-elect of the same church, died. A.D. 1319. Henry Mac-an-Chrosain, bishop of Raphoe, died ; and Thomas, son of Cormac O'Donnell, abbot of Ashroe, was then elected to the bishopric of Raphoe. A.D. 1366. The bishop of Raphoe, *i.e.*, Mac Mongail, died. A.D. 1397. Hugh MacMahon recovered his sight by fasting in honour of the holy cross of Raphoe, and of the image of the B. Virgin Mary at Athtruim. A.D. 1411. The holy crucifix of Raphoe poured out blood from its wounds. Many distempers and diseases were healed by that blood. A.D. 1420. The bishopric of Raphoe was procured for O'Gallagher (Laurence). A.D. 1438. O'Gallagher, *i.e.*, Loughlin, bishop of Raphoe, died. A.D. 1543. Edmond, the son of Brian O'Gallagher, bishop of Raphoe, died on the 26th of February, after having received opposition respecting the bishopric. A.D. 1561. Art, the son of Felim Fin O'Gallagher, bishop of Raphoe, died at Ceann Maghair on the 13th of August. He was much lamented in Tirconnell. A.D. 1597. A dispute having arisen this year between the monks of Assaroe and the friars of Donegal, respecting the body of Baron Inchiquin, who had been drowned in the river Erne, it was decided by Redmond O'Gallagher, bishop of Derry, and Niall O'Boyle, bishop of Raphoe, in favour of the friars." The jurisdiction of the bishop of Raphoe originally included more territory than it now controls. It was measured by Tirconnell's boundaries, which embrace the large and important district of Inishowen. Its limits have been contracted ; Inishowen has been taken from it, and why or wherefore, does not appear. Reasons are assigned off-hand by some who pretend to a knowledge of the matter, but what amount of historical foundation they have is hard to know. What we do know is, that in 1266, "German O'Cherballen, bishop of Derry, seized by violence, and appropriated a part of the diocese of Raphoe." Ware, in his antiquities, states this fact, and for his authority refers us to the Registry of Clogher, which the writer of this has never been able to see. The part thus violently appropriated is Inishowen, or the peninsula of Eoghan, one of the sons of the famous Niall of the Nine Hostages, and founder of Kinel Owen, or the O'Neill family, who possessed it down to the fifteenth century, from which time the O'Doherty's, descendants of Conail Gubban, were lords of the district, till the death of Sir Cahir O'Doherty in 1610. •

Rathene; a church in the diocese of Raphoe, and commonly called Rathnanepscop; St. Aid Glass fixed his residence here, where his festival is observed on the 16th of February;^m and the feast of St. Fidmuniu of Raithen, brother to St. Fidharleus, who flourished A.D. 750, is observed here on 16th of May.ⁿ

Rathmullin;²⁰ a small town on Loughswilley, in the barony of Kilmacrenan. An house was built here for Carmelites, or

^m *Vard. p. 158.* ⁿ *Calendar.*

²⁰ *Rathmullin* has still its monastery standing, and in tolerable order, thus forming an exception to the rule of thorough "rooting up" which has been pursued, as we have seen with vandal effect towards the fine old historic ecclesiastical establishments of Tirconnell. The monastery of Rathmullin was a Carmelite priory; it exhibits some fine specimens of pointed Gothic architecture and over its eastern window there is a figure of St. Patrick, large and in a very good state of preservation. Adjoining the priory are the remains of a strongly-built castle, and in one of its gables a slab is inserted with the armorial bearings of the family of the Mac Swines, or Mac Swineys, sculptured on it, showing thereby this to be the ancestral castle of that family, once powerful in those parts. In 1618, or thereabouts, Turlogh Oge Mac Swine was compelled to deliver up possession of this castle, and manor attached, to Dr. Knox, who had been then appointed Protestant bishop of Raphoe. Dr. Knox repaired it, and introduced many improvements, with the view of turning it into an episcopal palace. The present is a solid building, and entirely built after the Elizabethan style of architecture. The town itself does not possess any of its ancient importance, a thing to be deplored, for there is no more charming situation than that of Rathmullin, on the edge of Lough Swilly's pleasant shore. Two of the most deeply interesting incidents in the history of Tirconnell occurred here, and thus added to the fame of Rathmullin. Towards the end of the sixteenth century there was growing up in Tirconnell a prince, "whose youth and renown," say the Four Masters, "spread through the five provinces of Ireland, even before he had arrived at the age of manhood, for his goodly growth, wisdom, sagacity, and noble deeds, and the people in general used to say that he was really the prophesied one." This was Hugh Roe, heir presumptive to the throne of Tirconnell—his father, then an old man, being the reigning chieftain. Sir John Perrot, the then Lord Deputy of Ireland, determined to get possession of the young prince, and with this view had a ship fitted up and well stored with Spanish wines. The vessel sailed round from Dublin, and put into Lough Swilly, in which neighbourhood the young O'Donnell was staying with his foster-father, MacSwyne-na-Thuia, and the crew, representing themselves as Spanish traders, opened a traffic in wines with the people on the shore. The scheme succeeded. Hugh Roe and some young companions coming into the neighbourhood of Rathmullin, were invited by MacSwyne of Fanad, the lord of the castle at Rathmullin, to an entertainment in which they should try the quality of the wine newly imported. A messenger was sent from the castle for a good supply, but word was sent back by the captain that all the wine they had for sale had been disposed of; if, however, the noble company at the castle would condescend to visit the ship, he should take it as a great honour to treat them to the choicest samples in his stock. There was no need to press the warm invitation.

"The generous prince, Red Hugh,
Unguarded quits the fortress walls and stands amidst the crew.
Down with the hatches, set the sails, we have won the wished-for prize;
Above the rebel's prison-cell to-morrow's sun shall rise.
Untasted foams the Spanish wine, the board is spread in vain;
The hand that waved a welcome forth is shackled by a chain;
Yet faster, faster through the deep, the vessel glideth on—
Tirconnell's towers like phantoms fade, the last faint trace is gone."

White Friars, and dedicated to the Virgin Mary by M'Swinefannagh.*

Inquisition 15th September, 43rd Queen Elizabeth, finds that this friary, containing a church and steeple, a cloister,

* *War. Mon.*

The ship stood out to sea, and in due time arrived at Dublin, where the young prince was consigned to the dungeon of the castle, from whence he escaped through a sewer five years after to the Wicklow mountains, and with great difficulty reached his father's castle at Ballyshannon. Another incident far more important and far more touching than the kidnapping of the young Hugh Roe, was witnessed by the little town of Rathmullan. This event is known as "the Flight of the Earls," which recently became the subject, as well as the name, of an able and popular work, by the Rev. C. P. Meehan, Dublin. "A ship carried from Rathmullan, the Earl O'Neill," write the Four Masters, "(Hugh, son of Ferdorah), and the Earl O'Donnell (Rory, son of Hugh, who was son of Manus), and many other nobles of the province of Ulster. These are the persons who went with O'Neill, namely, his countess, Catherina, daughter of Magennis, and her three sons, Hugh the baron, John, and Brian. . . . These were they who went with the Earl O'Donnell, namely, Caffar his brother, with his sister Nuala; Hugh, the Earl's child, wanting three weeks of being one year old; Rose, daughter of O'Doherty, and wife of Caffar They embarked on the festival of the Holy Cross, in autumn (1607). This was a distinguished company; and it is certain that the sea has not borne, and the wind has not wafted, in modern times, a number of persons in one ship more eminent, illustrious, or noble in point of genealogy, heroic deeds, valour, feats of arms, and brave achievements than they. Would that God had but permitted them to remain in their patrimonial inheritances until their children should arrive at the age of manhood! Woe to the heart that meditated, woe to the mind that conceived, woe to the council that recommended the project of this expedition, without knowing whether they should to the end of their lives be able to return to their native principalities or patrimonies!" Amongst Mangan's translations from the Irish is a touching elegy, said to have been composed by O'Donnell's own bard, Owen Roe MacWard, who accompanied the chieftain in his exile. This beautiful poem is addressed to Nuala, O'Donnell's sister, whom the bard finds in solitary grief, at the grave of her illustrious relatives, on St. Peter's Hill, at Rome.

I.

"O woman of the piercing wail,
Who mournest o'er yon mound of clay,
With sigh and groan;
Would God thou wert among the Gael!
Thou wouldst not then from day to day
Weep thus alone.

II.

"'Twere long before, around a grave
In green Tirconnell, one could find
This loneliness;
Near where Beann-Boirche's banners wave,
Such grief as thine could ne'er have pined
Compassionless.

III.

"What do I say? Ah, woe is me!
Already we bewail in vain
Their fatal fall!

hall, three chambers, an orchard, and a quarter of unprofitable land, called Killenecrosse, and another quarter of the same kind called Romullen, *alias* Farenebraer, were in M'Swinefannet's country, and of the annual value of 6s. 8d. Irish money.—*Chief Rememb.*

Seinglean,²¹ was a celebrated abbey found by the great St. Columb; in process of time it became a parish church, and is in the diocese of Raphoe.^p

^p *Tr. Th.*, p. 494.

IV.

"Then, daughter of O'Donnell ! dry
Thine overflowing eyes, and turn
Thy heart aside ;
For Adam's race is born to die,
And sternly the sepulchral urn
Mocks human pride !

V.

"Look not, nor sigh, for earthly throne,
Nor place thy trust in arm of clay—
But on thy knees
Uplift thy soul to God alone,
For all things go their destined way
As he decrees.

VI.

"Embrace the faithful crucifix,
And seek the path of pain and prayer
Thy Saviour trod ;
Nor let thy spirit intermix
With earthly hope and worldly care,
Its groans to God.

VII.

"And thou, O mighty Lord ! whose ways
Are far above our feeble minds
To understand,
Sustain us in these doleful days,
And render light the chain that binds
Our fallen land !

VIII.

"Look down upon our dreary state,
And through the ages that may still
Roll sadly on,
Watch Thou o'er hapless Erin's fate,
And shield, at least, from darker ill
The blood of Conn !"

²¹ *Seangleann*, or Glencolumbkille, as it is now commonly called, is a peaceful valley, enclosed by two walls of bare mountain, and terminating in a straid on which the waves of the Atlantic break for ever. The mountain that encloses it on the northern side presents a fine escarpment breaking into precipices, where it runs out and forms the noble ocean cliff called Glen Head. It is in very truth a retreat to the mind of the pious contemplative, who in this remote vale, shut in between Slieve League and Slievatooley, may have his meditations on the Divine attributes quickened and elevated into higher contemplations by the presence of

Taughboyne ; St. Baithen, the son of Brendan, a disciple and kinsman of St. Columba, and his successor in the abbey of Hy,

the sublimest and most awful aspects of nature. A place so favourable to prayer and retirement could not fail to attract the notice of St. Columba ; he chose it for the situation of one of his principal monasteries, and made it his favourite retreat when he visited his native mountains. It appears his first visit to this glen was suggested by an angel who, appearing to him on one occasion, told him to proceed to the solitude of Seangleann, expel the evil spirits who established themselves there, and consecrate it to God. Manus O'Donnell, the Saint's biographer and kinsman, relates this fact, and adds, in very beautiful narrative, the circumstances which attended the visit made by St. Columba in obedience to this Divine command. He begins by a description of the Seangleann :—"It is," he writes, "the extreme western portion of the sovereignty of Tirconnell ; it stretches into the ocean, and terminates in rugged mountains and cliffs, which hang high over the boiling sea, and was then notorious for being a stronghold of evil-spirits. They came there from *Cruachan Oigli* (Croagh Patrick, on the Connaught coast directly opposite), whence they had been expelled by St. Patrick. Having established themselves in the Seangleann, they remained there until the time of St. Columba, covering it with a black cloud, dense and impenetrable to human sight, and making the boundary river impassable by infecting its water with a poisonous stench. In obedience to the angel's admonition, Columba set out for this place, accompanied by a numerous retinue of holy men, and having penetrated to the bank of the poisoned river, one of the evil spirits hurled a heavy pole from the opposite bank, which struck one of the Saint's companions, called *Cearc*, and killed him on the spot. Columba, inflamed with holy indignation at such a daring act of the demon, flung back the pole, chasing away the thick darkness and the devils in its course, until it fell on a spot where it struck its roots into the soil, and turned into a fine holly tree, which continues to flourish even to the present day. After this the Saint blessed the river, and having crossed it, he was met by the angel, who handed him a large blue stone, with angles upon it, and told him to cast it into the Egyptian darkness before him. He did so, when lo ! the sun shot its bright beams into the gloom, and the evil spirits were seen crowding on a precipitous cliff impending over the sea. Again St. Columba, by the angel's direction, wielded the stone, and his own bell called *dubh Duaisreach*, and hurling them at the crowd of infernal spirits, bade them in the name of Christ to precipitate themselves into the sea, and injure no one for the future. At the Saint's command, and his invocation of the sacred name, a violent shock was felt in the mountain, a chasm was opened in the cliff, and through it the evil spirits disappeared into the sea. After this the Saint prayed for the recovery of the stone and the bell, and directly he perceived both borne through the air and falling at his feet. By the great force of the fall the bell lost its tongue, and sank many feet deep into the earth. The bell and stone are carefully preserved, and regarded with deep veneration in this district, which the Saint blessed, and ordained that it should henceforth possess immunity from secular power. With the stone many miracles were afterwards performed, and the tongueless bell lies still buried in the hole which it made in its fall, and will remain there to avenge any and every violation of the immunity of the place." Such is the curious narrative of St. Columbkille's first visit to the Seangleann, and some of the incidents mentioned in it are recorded in enduring memorials, which are pointed out to this day. For instance, the grave of *Cearc*, one of the Saint's companions who was crushed by the pole hurled across the river by the evil spirit, is shown on the Kilcar side of the Glen river, and the townland in which it is situated is called *Stramakirke*. The cleft in the precipice through which the demons disappeared into the sea, and the hole in which the bell lies buried are pointed out too, but the tongue of the bell is said to have been found only a few years since by a farmer in the neighbourhood, and to have been sacrilegiously converted into nails in a neighbouring forge. In the same biography O'Donnell informs us that long before St. Columbkille's birth, and the introduction of Christianity into Ireland, Finn, the son of Cubhal, and the most celebrated

founded Teggbaioithin, that is, the house of Baithen, in Tyrconnell; this saint flourished A.D. 584, and 593.^a Taughboyne is now a parish church in the diocese of Raphoe.^r

Torre Island,²² an island extremely fertile, situated about eight miles from the mainland of the barony of Kilmacrenan.

^a Act. SS., p. 369. Index, Tr. Th., p. 495. ^r Liber Visit.

soothsayer among the Pagan Irish, foretold the Saint's connexion with the Seangleann. Speaking of the remarkable prophecies that existed regarding St. Columbkille's birth, he has the following:—"Not only did these and others who were advanced in Christian perfection, and men full of God, foretell the birth and holiness of St. Columb, but also many heathen soothsayers, long before the light of Christianity blazed in Ireland. Of these, perhaps the most renowned was Finn Mac Cubhall, a man whose great physical strength and numerous victories over his enemies, have rendered him famous not only in history, but in story. He, in one of his hunting expeditions, dropped upon a swift and noble stag, and let loose his best and fleetest hounds in pursuit of the animal. On went the stag bounding over the plain towards the river which divides the Seangleann from the surrounding country, and arriving at the water's edge, plunged in and swam boldly to the opposite bank. This Seangleann is in the extreme west of Tirconnell, running out far into the ocean, rising into lofty bare mountains, and terminating in steep cliffs; it has been long sacred to St. Columb, and one of his principal monasteries stood there. The hound in pursuit, though never before vanquished in the chase, did not follow the stag into the water, but arrested his course and stood immovable on the river's bank. Finn, astonished at this unusual faltering in his invincible dog, employed his powers of divination to discover the cause, which, by God's permission, he succeeded in finding, and then announced it to his followers:—"There shall be born in this country a child, by name Columba, in the ninth generation from Cormac, now reigning; he will be endowed by the great God with many graces and gifts; many churches and monasteries will be dedicated to him, and that region to which the stag fled for refuge will be sacred to him, as well as a safe asylum for all who avail themselves of it." The path traversed by the stag is at the present time called *Bealach-Damhain*, i.e., 'path of the stag.'" So far O'Donnell, and, I may add, what will lend further interest to the story, namely, that the place where the giant Finn started the stag is Loughros, in the parish of Inniskeel, and the course of the chase is Croagh-Ballaghdown.

This and many another "tale traditionary" hangs around Glen Columbkille, and still related by the pious and simple people of the glen, where the lover of Irish traditions will find the most intelligent story-tellers among the primitive inhabitants of this remote valley. Far down the glen stood the monastery built by St. Columba, but a Protestant chapel now occupies its site. Some six or seven years since this site was excavated in search of relics by Rev. Dr Todd, T.C.D., and Dr. Petrie, gentlemen to whom the Irish literature of our age is deeply indebted, but with what result is not known. At a turn in the road, which passes through the middle of the glen, is a stone cross, which there is every reason to believe, from the evidence of the monument itself, as well as from the traditions of the place, was placed there by Saint Columba. A little further down, on a slope on the northern side, is the Saint's well, and adjoining it is the Saint's bed, where probably there was a cell to which the Saint withdrew from time to time, at a short distance from the monastery.

²² *Torry*, sometimes written *Tory*, *Torree*, and *Inis-Torry*. It is a desolate island, lying out in the Atlantic some nine miles from the mainland; its extent is about three miles in length, very narrow, and affording but a very small area capable of producing crops of any kind, which imposes on the wretched inhabitants the terrible necessity of depending on the precarious life of fishing. To this inhospitable island St. Columba, as in the case of the Seangleann, was directed by the voice of an angel to proceed and bless it. He received this command in the north of Tirconnell, where he had been devoting himself to his pious duties, and having taken a few companions with him he set out at once for his destination. When he

There was an abbey here of which St. Ernan, the son of Colman, was abbot about the year 650.^a

Tully [in the map], *Tullyaughnish* [in the Visitation Book]; near Loughswilly, in the barony of Kilmacrenan. St Columb

^a *Act. SS.*, p. 17. *Tr. Th.*, p. 490.

arrived on the top of a high mountain, from which the island was seen out in the ocean, a discussion arose between himself and his companions as to who should purify the island and become its patron. At last it was decided that each should throw his staff in the direction of Torry, and that he whose staff came closest to the island should bless and possess it. The staff of St. Columba distanced the others by miles, it reached even the island itself, and the Saint having obtained the permission of the chieftain, Ailild, entered and erected a magnificent church and monastery there. Being obliged soon after to be elsewhere, he committed the government of the monastery to St. Eunan, one of his disciples, and left him strict injunctions to allow no dog into the island. This monastery continued to flourish through a long lapse of ages down, till Queen Elizabeth's governor of Connaught, the cruel Bingham, made a descent upon the place and destroyed everything that he could not carry away with him. A round tower, called the Clog-teach—"the Bell-House"—still stands here, wanting a portion of the roof, and the foundations of a series of seven little churches or cells can still be traced with the aid of the traditions of the place. In a lonely corner of the island there is a little mound from which a quantity of the earth has been excavated, called the "Nun's Grave," about which the poor islanders have a beautiful tradition. Long, long ago, after a great storm, it appears, the body of a lady was found high up upon the beach, near the spot where the grave now is. The wild waves, in carrying it thither, must have dragged it over the pointed rocks, which form a barrier round the shore, and still it lay there undisfigured and untouched by the rude elements, which crush the strongest timbers, and wear the hardest rock. The face was pale, but without a scratch; the eyes were closed as if in calm sleep; the hands were clasped in the attitude of prayer; and the dress retained the same graceful folds that it had when the person lived. To the simple people the dress was new—it was the habit of a nun, with the leathern girdle round the waist, from which the beads were suspended—the air was laden with the sweetest perfume, and gleams of light shot out at intervals and illumined the pale face. Intelligence of the strange occurrence soon reached the inhabitants, and the whole population rushed to the spot. Awe and astonishment seized the spectators, but not one of them ventured to touch the body, for though they had never seen the habit with which it was clothed, they had a notion that there was something sacred about it. A discussion arose as to how they should act, but all was doubt and uncertainty, until one of them, venerable for his years and virtues, and of high repute in the island, invited them to fall on their knees and to pray to God to direct them in their difficulty. The crowd obeyed on the instant, and they bent low in prayer. Presently a supernatural voice was heard announcing to them the fact that the body lying there was that of a holy nun, and telling them to bury it just as it was, with great respect and veneration, under the green turf close to where it lay. Accordingly, they opened a grave, laid the body gently in it, then closed it, and having spent a short time in prayer, they returned to their homes with great joy and deep gratitude to God for so great a favour. From that time forward the grave became a great resort of the poor islanders, who are still to be seen in large numbers praying at it, and begging the intercession of the holy nun who sleeps there. The efficacy of her intercession has been and is being always felt in every cottage in the island; many a father of a family and poor widow's son has it rescued from a watery grave. Of this, instances almost innumerable are related in Torry, and at the present moment hardly a boat in the island is ever known to put out into the "treacherous deep" without having a handful of earth from the "Nun's Grave" carefully deposited in the stern. The earth of the mound raised over the grave has been so much drawn upon, that it has become law with the people now that no one should take more than a small pinch of it at a time.

founded an abbey at Tulachdubglaisse.^t This is now a parish church in the diocese of Raphoe.^u

^t *Tr. Th.*, p. 494. ^u *Liber Visit.*

Antiquarians have also a good deal of Pagan interest in Torry. In remote Pagan times it was one of the main strongholds of the Fomorians, one of whose chiefs erected a tower on a cliff at the eastern extremity of the island, called Tor-Connaing, celebrated in our pre-Christian annals as

“The tower of the island, the island of the tower,
The citadel of Codnaing, the son of Toelar.”

Here was fought a famous battle, in which the fierce tribes of those early days maintained the conflict on the strand at Port Doon till the returning tide buried nearly all the combatants in the waves. Here the formidable “Balor of the mighty blows” had his head-quarters. This Balor is still vividly remembered in the traditions of Torry Island, where a very curious story is told of him, which Dr. O'Donovan, in his learned edition of the *Annals of the Four Masters*, deemed worthy of a special notice. The story runs thus :—In the days of yore there lived three brothers, Gavida, MacSamthain, and MacKineely, the first of whom was a distinguished smith, who kept his forge at Drunnatinne, a place in the parish of Rath-Finan. MacKineely was lord of that district, comprising the parishes of Rath-Finan and Tullaghobegly, and owned a cow called *Glas Gaivlen*, so lactiferous as to be greatly coveted by the neighbours. At this period Torry Island was governed by a famous captain called Balor, who had one eye in the middle of his forehead, and another directly opposite it in the back of his skull. This latter eye, like that of the basilisk, had a mortiferous power, and was kept constantly closed by Balor, except when he wished to destroy an adversary with it. A druid had prophesied that Balor should be murdered by his own grandson. To nullify this prediction he shut up his only child, a daughter, in an impregnable tower built on the summit of Tormore, a cliff on the north-east of the island, under the keeping of twelve matrons, whom he strictly charged to keep her not only from intercourse with, but even from the knowledge of the existence of the male sex. Time passed, and Ethnea grew into a beautiful woman. Balor, now apparently secure against the prediction of the Druid, at the head of an adventurous band of sea-rovers, swept the neighbouring coast from the sea, but his ambition could not be satisfied unless with the possession of the *Glas Gaivlen*. One day the MacKineely above-mentioned having had occasion to go to his brother's forge to get some swords made, took with him the *Glas Gaivlen* on a halter. Arrived at the forge, he entrusted the cow to his brother, MacSamthain, who was there too on a similar errand. While MacKineely was within, Balor, in the form of a little red-haired boy, came to MacSamthain and told him that he had just heard his two brothers saying, inside the forge, that they would use all his (MacSamthain's) steel in making MacKineely's swords. MacSamthain, deceived by the boy, gave the cow in charge to his little red-haired friend, and rushed into the forge. Balor, taking advantage of his opportunity, carried off the *Glas Gaivlen* to Torry Island, and the place on which he dragged her up on the island is to this day called Port-na-Glaise, or the harbour of the green cow. MacKineely, suspecting that a fraud had been practised on his brother by Balor, ran out of the forge, when lo ! he saw the Fomorian chief with the cow in the middle of the sound of Torry. Grieved to distraction at the loss of his *Glas Gaivlen*, he made known his case to a friendly Druid living not far from the place. The Druid told him that the cow was irrevocable as long as Balor lived, as he could keep his basilisk eye always open to destroy any one who dared approach her. Accordingly, MacKineely set about compassing the destruction of this fatal eye, and for this purpose called to his aid his familiar sprite, “Biroge of the mountain.” She dressed him in the robes of a young girl, and wafting him across the sound to the tower of Ethnea, where, by representing her ward as a noble lady just rescued from a tyrant who attempted to carry her off, she succeeded in introducing MacKineely to Ethnea, who immediately became enamoured of him. The result of this intercourse was, that in due time Ethnea gave birth to three sons, whom Balor secured

Uskechaoin ; in Inisoeen ; an abbey was founded here by St. Columb, which is now a chapel in the diocese of Derry, according to Colgan.*

COUNTY OF DOWN.

Achadhcaoil,¹ near the bay of Dundrum, in the barony of Lecale. St. Killen, who was abbot of this church, lived in the fifth century ;² and St. Senan was also abbot of it about the year 560.³

* *Tr. Th.*, p. 495. ² *Act. SS.*, p. 73 and 541. ³ *Id.*, p. 742.

at once, and rolling them up in a sheet, fastened with a *delg*, or pin, sent them in a boat to be consigned to the deep. The *delg*, or pin, gave way as the boat crossed the harbour, when one of the children fell into the water and disappeared ; the other two were drowned at a spot which is, from this circumstance, called Port-a-delg. The child that had fallen out and disappeared was invisibly carried away by the banshee, " Birote of the mountain," to his father on the mainland, who sent him to his brother Gavida, to be brought up to his trade, which, in those days, ranked among the most respectable professions.

Balor, hearing how MacKineely had deceived and injured him, crossed the sound with a band of his fierce associates, and, landing at a place called Ballyconnell, succeeded in taking him ; and, laying his head on a large white stone, cut it clean off with one blow of his ponderous sword. This stone, with its red veins, still tells of this deed of blood, and gives its name to the present district of Cloganeely. It may be seen now in the grounds of W. Olpherts, Esq., who has carefully placed it on a pillar six feet high. The heir of MacKineely had, in the meantime, grown up to be an able man and an excellent smith. Fully aware of the circumstances of his birth and escape, and his father's cruel death, he meditated revenge. This he at length realized ; for Balor one day came to the forge when the young MacKineely was alone working, and happened, in the course of conversation, to allude with pride to his victory over MacKineely, never suspecting that he spoke to his son. The young smith, fired with rage, watched his opportunity, and taking a glowing rod from the furnace, thrust it through the basilisk eye of Balor, thus amply avenging his father's death, and fulfilling the prediction of the Druid.

¹ *Achadhcaoil*.—Among the possessions of the see of Down at the end of the twelfth century, which are recited in a patent roll of the Tower of London, as quoted by Dr. Reeves, are "Rathmurvul along with Rathscillan." The former is Maghera, but there is a difficulty in identifying Rathscillan, as there is no place in that neighbourhood known by the name ; and yet, as is evident by the grouping of the names, it must have been in the neighbourhood of Maghera, and, like Maghera, it must have been in early times the scene of the piety and labours of some eminent ecclesiastic. Rathscillan signifies "the Rath of Cillan." St. Donard had a brother named Cillen, whose church was somewhere in the neighbourhood. Ængus the Culdee, in his tract on the "Mothers of the Saints of Ireland," refers to Cillen (Killen) in a passage which I translate from Colgan's Latin translation of the original Irish :—"Derinilla, called Cethuir-Chicheach (i.e., of the four provinces), was the mother of SS. Domangart (Donard), son of Eachach and Ailleán, and Aidan, and Múran of Fathen (now Fahan in Inishowen), and Mochumma of Drumbo, and Cillen of Achadhcaoil, in the territory of Lecale, at the bank of the estuary of Dundrum." In a field in Wateresk belonging to Mr. Savage, and immediately adjoining his house, are the remains of an ancient ceme-

Ardicnise;² there was a friary of Franciscans here,² but the time of its foundation is not known.

Bangor;³ or the White Choir; it was called anciently the Vale of Angels; it is a seaport, market, and borough town in the barony of the Ards.

Abbey of Canons Regular; A.D. 516. St. Comgall was born in Ulster of noble parentage, and was educated under St. Fintan, in Clonenagh.⁴

555. About this time he founded here a celebrated abbey;⁵ where in this year Cormac, King of South Leinster, took on him the cowl; and died A.D. 567.⁶

St Flann was abbot here, we cannot say at what time; but his feast is commemorated on the 15th of December.^d

^a *War. Mon.* ^b *Usher.* ^c *Id.*, p. 451. ^e *Walsh's Prospect*, p. 227. ^d *Buller*, vol. 12, p. 246.

tery which once was enclosed in a rath. The bodies were interred in graves lined with flag-stones, and a large granite stone stood in the cemetery, but it has been rolled into a stream which bounds the field; on this stone is inscribed a simple cross formed by the intersection of two pair of parallel lines. Mr. Savage, who is not accountable for the barbarous removal of the incised stone, has promised to have it rolled back to its original position. This site exactly corresponds with that of the Church of St. Cillen, as described by Ængus, the Culdee. It is in the territory of Lecale, and it is close to the estuary of Dundrum, while it adjoins the lands attached to the Church of Maghera, which would account for the expression in the Patent Roll, "Rathmurvul (Maghera) along with Rathscillan."

The name Cillen assumes among our Irish saints the forms of Kelan and Caolan, the latter of which, as derived from Caol, "narrow," is stated by Colgan to have been a common appellation, denoting "slenderness of figure;" and no doubt the diminutive form Caolan was used to express affection towards the saint. This change of the name accounts for the name given to the site of St. Cillen's Church, by Ængus, the Culdee, who calls him "Cillen of Achadhcaill (the field of the slender man.)"

It seems probable that St. Senan belonged to some other place called Achadh-caoil.

² *Ardicnise*, now called Holywood, which see.

³ *Bangor*.—Keating, in his History of Ireland—that wonderful repertory of bardic stories—thus accounts for the origin of the name Bangor:—"Breasal Breac, King of Leinster, went with an army to plunder Scotland, and he brought many cows and herds of cattle with him into Ireland; and, after he and his forces landed, they formed an encampment in the place which is now called Bangor, and slaughtered a great number of the cattle there, until a considerable number of the Beanna, *i.e.*, the horns of the cows, were scattered over the plain; so that the place ever since bore the name of Magh Beannchor—the plain of the horns. A long time after that, when the holy abbot Comgall erected the monastery of Bangor in the same spot, he gave the name of the place in which it was erected to it, *viz.*—Beannchor, so that it has retained it ever since." Bangor is popularly supposed to mean White Choir, and is so explained by Ware, Harris, De Burgo, and I may even add Colgan; but the learned Dr. Reeves is inclined to believe that the true root of the name is to be found in the Celtic word Beanna—horns. A monk who had come to Ireland with the Anglo-Normans, named Jocelin—an industrious collector of all the strange traditions respecting St. Patrick, that had floated down the stream of time, tells the following story regarding him:—"He turned, for the sake of rest for himself and his holy company, unto a certain hill situated in a valley, where afterwards was builded the monastery of Beannchor, and, sitting there, they beheld the valley filled with heavenly light, and with a multitude of the host of heaven, and they heard, as chanted forth

601. St. Comgall being worn out with extreme old age, and the cares of his monastery, which he had superintended fifty years and upwards, surrendered up his soul in his 90th year on the 10th of May, on which day his feast is observed.^a He was succeeded by St. Finnchuo, who died the 25th of November, on which day his feast is also celebrated; this abbot was remarkable for his austerities.^f

605. Died the abbot St. Beogna; his feast is observed on the 22nd of August.^g

St. Sillan, the son of Comyn, principal master and rector of the schools of Bangor, succeeded him; and died on the 28th of February following.^h

St. Cumian was abbot about the beginning of this century,ⁱ and his festival is observed on the 17th of September.^k

^a Usher, *Act. SS.*, p. 424. *Calendar.* ^f Fleming, p. 314. ^g *Act. SS.* p., 424. ^h *Id. and M'Geogh.* ⁱ *Act. SS.*, p. 59. ^k Fleming, p. 314.

from the voice of angels, the psalmody of the celestial choir." This legend may have suggested the fanciful origin of the name. To it is to be attributed the name, "The Vale of Angels," which continued to be used as an *alias* for Bangor to its dissolution, and even occurs as such in the patent under which its present owner possesses it.

The illustrious founder, St. Comgall, was born at Magheramourne, a district on the coast of the county of Antrim, near Larne; his father's name was Sedna, and his mother's Briga. He was of a distinguished family of the Kingdom of Dal-Araidhe (Dalaray), which then comprehended the northern half of the county of Antrim, and which had received its name from its ancestor Fiacha Araidhe. It is said that his birth and future sanctity had been foretold both by St. Patrick and St. MacNessa, the patron saint of Connor. He was born, according to Tighernach, in the year 517; but other accounts place his birth somewhat earlier. Jocelin, and others after him, have translated his name into the words "Beautiful pledge," but his first great disciple, St. Columbanus, considered *Faustus*, prosperous, as the equivalent for his Celtic name. After having been instructed in the various branches of learning he set out from his own country for the purpose of improving himself in spiritual knowledge, and placed himself under St. Fintan, who then presided over the great religious establishment of Clononagh, near Mountrath, in the Queen's County. After he remained several years under St. Fintan, he was advised by that saint to return to his own country, and to form there some religious establishment. On his return to Dalaradia, Comgall, it is said, went to Clonmacnoise, where he was ordained priest by a Bishop Lugadius. Dr. Lanigan suspects that Clonmacnoise is written by mistake for Connor, where there resided a personal friend of our saint, a bishop named Lugadius. St. Comgall intended to spend the remainder of his days in Britain, but he was induced by Lugadius, and other eminent men, to remain in his own country. He then, about the year 559, founded the monastery of Bangor. The number of his followers soon became so great, that it was necessary to establish various monasteries and cells, in which, taken altogether, it was computed there were 3,000 monks under his rule. Among them was Cormack, King of South Munster, who, in his old age, retired to Bangor, and there spent the remainder of his days.

St. Bernard, in his life of St. Malachy, speaking of Bangor, says:—"There had existed in this place, under the founder Comgellus, a most noble institution, inhabited by many thousands of monks, the head of many monasteries, a place truly sanctified, and so fruitful in saints, which brought forth fruit so abundantly to God, that one of the sons of that holy congregation, Luanus by name, had himself alone founded one hundred monasteries, which I mention for this reason, that the reader may, from this single instance, form a conception of the number to which the remainder of the community amounted. In short, so widely had its

613. The abbot Fintan M'Intrew died about this time, and the town was destroyed by fire.¹ St. Columb was abbot, and probably about the beginning of the century; his feast is held on the 1st of October.^m

634. Died the abbot St. Forannan; the 12th of June is appointed for his feast.ⁿ

645. The abbot M'Laisre died May the 16th, on which day his feast is held.^o

¹ *M'Geogh.* ^m *Fleming, sup.* ⁿ *Calendar.* ^o *Act. S.S., p. 792.*

branches extended through Ireland and Scotland. that these times appear to have been expressly foreshadowed in the verses of David—'Thou hast visited the earth, and hast plentifully watered it,' &c. Nor was it only into the countries I have mentioned, but even into distant lands, that crowds of saints, like an inundation, poured, one of whom, St. Columbanus, penetrating into these our regions of Gaul, built the monastery of Luxieu, and there became a great multitude. So great do they say it was, that the solemnization of the Divine offices was kept up by companies, who relieved each other in succession, so that not one moment, day or night, was there an intermission of their devotions." Seven years after he founded Bangor. St. Comgall visited Scotland, where he founded a church in the island of Tiree, and assisted his friend St. Columba in the conversion of Budeus, King of the Northern Picts. Having returned to his dear Bangor, he died on the 10th of May, A.D. 601, in the 91st year of his age, after having received the Holy Viaticum from St. Fiacre. abbot of Conwall, in the county of Donegal, and afterwards of Clonard. Long after the death of the holy man, the same St. Fiacre came to Bangor, and, having opened the original tomb, transferred to a costly shrine the body of St. Comgall, and took for himself an arm, which he carried home to Leinster as a priceless relic. The shrine, which the piety of the community had adorned with gold and precious stones, attracted the cupidity of the Danes, and the Annals of the Four Masters record :—

A.D. 822. "The plundering of Bangor by the foreigners; the oratory was broken, and the relics of Comgall were taken from the shrine in which they were, as Comgall himself has foretold when he said :—

'It will be true, true, by the will of the Supreme King of kings,
My bones shall be brought, without defect, from the beloved Bangor to
Antrim.'

The crozier of St. Comgall was preserved by the clergy of Armagh till it was taken from them by the English. St. Comgall is said to have drawn up, for the direction of his monks, a rule which was reckoned among the principal rules in Ireland. It is a metrical composition in Irish, consisting of thirty-six quatrains. Though some have doubted whether or not it be the composition of Comgall, the style and composition establish its claims to antiquity. We have, however, an undoubted portion of his writings preserved in the works of his disciple St. Columbanus, which, short though it be, indicates the means and the principles by which the founder of Bangor raised it to the first position among the monasteries of the island. His words are—"If the cultivator of the land and husbandman, when preparing the soil to commit to it the seed, does not consider his work all done when he has broken up the earth with a strong share, and by the action of the plough has reduced the stubborn soil, but further endeavours to cleanse the ground of unfruitful weeds, to clear it of injurious rubbish, to pluck up by the roots the spreading shoots of thorns and brambles, fully persuaded that his land will never produce a good crop, unless it be reclaimed from mischievous plants, applying to himself the words of the prophet 'break up your fallow ground, and sow not among thorns,' how much more does it behove us, who believe the hope of our fruits to be laid up, not on earth but in heaven, to cleanse from vicious passions the field of our heart, and not suppose we have done enough, when we subdue the ground of our bodies by the labour of fasting and of watching, unless we primarily study to correct our vices and reform our morals." Obedience and

659. Died the abbot Seagain M'Icwid.^p

660. The abbot Comgan M'Cuthenna died of the plague.^q

662. The abbot Baoithin died this year,^r as did likewise, on the 10th of September, Seinghin M'Ui Cuinn, who was called the arch-abbot.^s

663. Died the abbot Berach ;^t his feast is held on the 21st of April.^u

^p *M'Geogh.* ^q *Id.* ^r *Id., and Keating.* ^s *Act. SS., p. 17. Vard., p. 354.* ^t *Tr. Th., p. 377.* ^u *Fleming, sup.*

humility were the great principles of the Bangor rule. "It was a custom in the Monastery of the Holy Father Comgall" (says his life), "when anyone rebuked another, the person who was rebuked, whether he were guilty or not, humbly knelt down." To the worldling this may appear hard, but the versicles in the old office-book of Bangor show that the monks of old thought otherwise :—

"Excellent the rule of Bangor—
Correct and divine—
Exact, holy, constant,
Exalted, just, and admirable.

Blessed the family of Bangor,
Founded on unerring faith,
Graced with the hope of salvation,
Perfect in charity.

A ship that never is distressed,
Though beaten by the waves,
Fully prepared for nuptials,
A spouse for the Sovereign Lord.

A house full of dainties,
Founded on a rock,
Also the true vine
Brought out of Egypt.

Surely an enduring city,
Strong and fortified,
Glorious and deserving,
Built upon a hill.

The ark shaded by the cherubim,
On all sides overlaid with gold,
Filled with sacred objects,
Borne by four men.

• A princess meet for Christ,
Clad in the sun's light,
Innocent, yet wise,
On every side invulnerable.

A truly regal hall,
Adorned with various gems,
The fold also of Christ's flock,
Kept by the supreme Father.

A virgin very fruitful,
A mother also chaste,
Joyful and reverential
Submissive to the word of God.

For whom a happy life
Is laid up with the perfect.
Prepared by God the Father—
Excellent the rule of Bangor."

664. The abbot St. Segineus died December the 10th.^v

665. Died the abbot Crittan; whose death was followed by that of the abbot Mochua.^x St. Florentius, or Flandus, was abbot, and probably about this period.^y

674. The abbey was destroyed by fire about this time.^z

678. St. Kennfaelus was abbot; his feast is observed on the 8th of April.^a

679. Died the abbot Colman.^b

721. Died the abbot St. Malrubius; his feast is on the 21st of April.^c Same year died the abbot Chronan whose feast is on the 6th of November.^d

729. Died Cochuler, the learned scribe of this abbey.^e

743. Died the abbot Saran, whose feast is observed on the 1st of August.^f

We meet with a St. Daniel, who was either abbot or bishop of Bangor, and whose feast is held on the 11th of September,

^v *Tr. Th., Index.* ^x *M'Geogh.* ^y *Fleming, sup.* ^z *Keating.* ^a *Fleming, sup.* ^b *M'Geogh.* ^c *Calendar.* ^d *M'Geogh, and Vard., p. 353.* ^e *Annal. Ulster.* ^f *M'Geogh.*

The superior of Bangor was styled "Abbot of Bangor" and "Successor of Comgall." The 18th hymn of the office-book, or Antiphonary of Bangor, is entitled "The Commemoration of our Abbots," and contains a list of fifteen abbots. Their names are recited in the old book, which is now nearly twelve hundred years in a foreign country, precisely in the same order as they occur in the annals, which have been preserved in this country, a circumstance which bears important testimony to the fidelity of our domestic records. Dr. Reeves, in the *Ulster Journal of Archæology*, gives the following translation of that valuable document :—

"The holy, valiant deeds
Of sacred fathers,
Based on the matchless
Church of Bangor;

"The noble deeds of abbots,
Their number, times, and names,
Of never-ending lustre—
Hear, brothers, great their desert,
Whom the Lord hath gathered
To the mansions of his heavenly kingdom.

"Christ loved Comgall,
Well too did he, the Lord;
He held Beogna dear;
He graced the ruler Aedh;
He chose the holy Sillan.
A famous teacher of the world.
Whom the Lord hath gathered
To the mansions of his heavenly kingdom.

"He made Finten accepted,
An heir generous, renowned;
He rendered Maclaisre illustrious,
The chief of all the abbots;
With a sacred torch (the enlightened) Segene,
A great physician of Scripture.
Whom the Lord, &c.

Q

but the time when he lived is not mentioned.^g We also meet with a St. Regulus, whose feast is on the 11th of June, but the time he lived in is uncertain; and it is not recorded whether he was abbot or only a private monk.^h

755. Died the abbot Suarlech.ⁱ

775. Died Augustin of Beanchor.^k

791. Died the abbot Thomas.^l

801. Died the abbot Maccoigi.^m

812. The Danes burnt the town and abbey this year.ⁿ

818. They again plundered it, breaking open the rich shrine of St. Comgall, and putting the abbot and his monks to death.^o

823. They renewed their depredations this year.^p

^g *Fleming, Coll.* ^h *Id.* ⁱ *Id.* ^k *Tr. Th., p. 185.* ^l *M'Geogh.* ^m *Annal. Ulster.* ⁿ *Annal. Munster.* ^o *Keating. Tr. Th., Index.* ^p *Annal. Munster.*

"Beracanus was a distinguished man;
Cumine also possessed of grace;
Columba a congenial shepherd;
Aidan without complaint;
Baithene a worthy ruler;
Crotan a chief president;
Whom the Lord, &c.

"To these, so excellent, succeeded Caman,
A man to be beloved by all,
Singing praises to Christ,
He now sits on high. That Cronan
The fifteenth, may lay hold on life
The Lord preserve him.
Whom the Lord will gather
To the mansions of his heavenly kingdom.

"The truest merits
Of these holy abbots
Meet for Comgill,
Most exalted we invoke
That we may blot out
All our offences,
Through Jesus Christ,
Who reigns for ages everlasting."

Thus, did the monks of old in Bangor, and its various dependent monasteries, scattered everywhere through Europe, from Belfast Lough to the banks of the Ticino, in Italy, keep up a pious remembrance of their abbots. The hymn itself is curiously arranged to assist the memory, for after the introductory verse the lines run in alphabetical order, beginning:—

"Amavit Christus Conigillum;
Bene et ipse Dominium."

"Christ loved Comgill;
Well, too, did he the Lord."

In this way it devotes a line to each letter of the alphabet till it comes to—

"Zoen ut carpat Cronanus."

"That Cronan may lay hold on life."

It is worthy of remark that *zœn* is a Greek work. The Irish ecclesiastics of that period displayed a wonderful taste for Greek. The writings of Johannes Scotus

901. The abbot Indrect, the son of Dobalenus, died the 26th of April.⁹

919. Died the abbot Mainach, the son of Shiell, esteemed the most learned writer of the Irish.⁷

⁹ *Act. SS.*, p. 254. ⁷ *Id.*, p. 107.

Erigena, and many others, show how much that classical language was studied in our schools.

I will now place before the reader the various entries in the Annals of the Four Masters relative to the abbots of Bangor. You will observe that the order of succession, as recorded in them, precisely corresponds with that in the Antiphonary of Bangor.

A.D. 600. "St. Congall, of Bangor, abbot of Bangor, in Ulster, died on the tenth day of May, after having been thirty years, three months, and ten days in the abbacy of Bangor. His age was ninety years."

A.D. 605. "St. Beoghna, abbot of Bangor (next) after Congall, died on the 12th of August."

A.D. 606. "St. Sillan, son of Cuimin, abbot of Bangor, and successor of Congall, died on the 28th of February." We do not find the name of Aedh in the annals, though he is set down in the hymns as intervening between Beoghna and Silanus. His name seems to be omitted in the annals on account of the short period of his office. Colgan, in the *Acta Sanctorum*, at the 28th of February, speaking of Sillan, says that he was surnamed "The Master," on account of his learning, and that after he had presided over the schools of Bangor, he was promoted to its abbacy. During the time he presided over the monastery, we read that—

A.D. 611. "The Church of Bangor, in Ulster, was burned."

A.D. 612. "Fintan, of Antrim, abbot of Bangor, died." We should observe that from this period a very close connexion existed between the churches of Antrim and Bangor.

A.D. 645. "MacLaisre, abbot of Bangor, died on the 16th of May."

A.D. 665. "Segan Mac-h-Ui-Cuinn, abbot of Bangor, died." His festival was afterwards kept in Bangor on the 10th of September.

The hymn in the Antiphonary gives the succession after Segene as Berechanus, Camine, Columba, Aidan, and then Baithene; but in our own native annals there seems to be some confusion. The Four Masters give, at A.D. 665, "Baeithin, abbot of Bangor, died;" and, at A.D. 666, "a great plague raged in this year, of which died four abbots at Bangor, of Ulster—namely, Bearach, Cummine, Collum, and Aedhan, their names." The obit of Baeithin is probably antedated. Berach's festival was celebrated on the 21st of April, and that of St. Cummine on the 17th of September.

A.D. 668. "Critan, abbot of Bangor, died. Mochus, son of Uist, died." The Annals of Clonmacnoise make this entry:—"Critan, abbot of Beanchor and Mochwa, abbot of Beanchor, died." It is probable there is an error in the Clonmacnoise entry; for Mochua does not occur in the hymn of the Antiphonary of Bangor.

A.D. 671. Maelrubha, abbot of Bangor, went to Alba (Scotland), and founded the church of Aporcrosan (Applecross, in Ross-shire). Maelrubha does not occur in the hymn, perhaps because he had resigned shortly after his appointment; he was living at the time the hymn was written. It is stated in the glossary to the "Felire of Aengus" that he was of the Kinel-Owen, and that his mother was Subtaire, daughter of Setna, and the sister of Comgall, of Bangor. This is not very probable; for St. Comgall died at the age of 91, in the year 601, and Maelrubha, who was eighty years of age in 721, must have been born in 641.

A.D. 678. "Colman, abbot of Bangor, died." He is called Caman in the hymn.

A.D. 688. "Cronan MacCaulne, abbot of Bangor, died on the 6th of November." Cronan was living when the hymn was written, from which it follows that its date is some year between 678 and 688.

A.D. 704. "Ceanfaeladh, grandson of Aedh Breac, abbot of Bangor, died." He belonged to the same race as St. Congall. Aedh Breac was Prince of the

921. Died the abbot St. Tarannan; he was also abbot of Drumcliffe;* his feast is on the 12th of June.†

928. Died the abbot Celsus.‡

956. The abbot Tanudius, the son of Uderius, was this year slain by the Danes.‡

* *Tr. Th.*, p. 510. † *Fleming, Coll.* ‡ *Annal. Ulster.* § *Act. SS.*, p. 107.

Dalaradians. He perished A.D. 557 in the disastrous battle of Moin-Doire-lothair (supposed to be Moneymore, in the parish of Derryloran), and his people, the Dalaradians, were for ever driven eastward over the Bann. In the year 478 Fiachra Lonn, king of Dalaradia, distinguished himself in the battle of Ocha, and received the territories of Lee and Cairloagh (extending from near Derry to Toome) "as a reward," from the Hy-Niall princes. This battle of Ocha formed an important era. It enabled the descendants of Niall the Great to confine the elder branch of the same race, to which they themselves belonged, to the provincial government of Connaught, and to hold uninterrupted possession of the monarchy for five hundred and nineteen years. The race of Niall, in their gratitude, were munificent to their allies; but, as it always was and will be, princes have proverbially short memories, and past services were so far forgotten, that in less than eighty years the Hy-Nialls expelled the Dalaradians, slew their prince, Aedh Breac, and bestowed the territory on the O'Kanes, a branch of themselves.

A.D. 721. "St. Malrubha, abbot of Bangor, having gone to Alba, died in his own church at Aporcrosan (Applecross, Ross-shire), on the 21st of April. Eighty years, three months, and nine days, was the length of his life." (See A.D. 671.)

A.D. 722. "St. Flann, abbot of Bangor, died."

A.D. 724. "Cochall Odra, scribe of Bangor, died."

A.D. 739. "The sea cast ashore a whale in Boirche (Mourne), in the province of Ulster. Every one in the neighbourhood went to see it for its wondrousness. When it was slaughtered, three golden teeth were found in its head, each of which teeth contained fifty ounces. Fiachna, son of Aedh Roin, king of Ulidia, and Eochaidh, chief of Ui Eathach (Iveagh) sent a tooth of them to Bangor, where it remained a long time on the altar, to be seen by all in general." This story was currently told at the time of the English invasion. Giraldus Cambrensis picked it up and considerably improved it by telling a similar one of a stag, that was caught in his time in Great Britain, that had all its teeth of a colour like gold. Duaid Mac-Firbis, in his genealogical work, speaking of Aedh Roin, King of Ulidia, says:—"It was he that got the whale with the three golden teeth, and he gave a tooth of them to the mason, *i.e.*, the mason that built the bridge (the bridge of the pass and the bridge of Moindaimh), and he gave the other two to ornament the reliquaries of the province. It was he who made a pilgrimage to Bangor, because one cow had been stolen in his province,"*

* A monster of the deep, still more strange, was once caught in the nets of the fishermen of Bangor, if we but credit the *Leabhar-na-h-Uidhre*, which tells the following wild legend:—"Eochaidh, from whom Lough Neagh derives its name, was drowned in its eruption, together with all his children, except Liban, Conaing, and Curnan. Liban was preserved from the waters of Lough Neagh for a full year, in her grianan (palace) under the lake. After this, at her own desire, she was changed into a salmon, and continued to traverse the sea till the time of St. Comgall, of Bangor. It happened that Comgall despatched Beoan, son of Innli, of Teach-Dabeog, to Rome on a message to Gregory, to receive orders and rule. When the crew of Beoan's curach were at sea, they heard the celebration of angels beneath the boat. Liban (mermaid) thereupon addressed them, and stated that she had been three hundred years under the sea, adding that she would proceed westward and meet Beoan that day twelvemonths, at Inbher Oilatboa, (Larne), whither the saints of Dalaraidhe, with Comgall, were to resort. Beoan, on his return, related what had occurred, and, at the stated time, the nets were set, and she was caught in the nets of Fergus, of Milluc, upon which she was brought to land, and crowds came to witness the sight (within the recollection of many still living, crowds went

1010. Died the abbot Dermot O'Moiletealcha.*

1106. This year a synod was held at Usneach in Meath, at which presided Gillaspuic, or Gilbert, who had been abbot of Bangor, and was now bishop of Limerick and apostolic legate.^y

1120. Malachy O'Morgair, in the 25th year of his age, was placed over this abbey which he had rebuilt; four years

* *M'Geogh*. ^y *Walsh's Prospect*, p. 246.

A.D. 742. "Saran, abbot of Bangor died." His festival was kept on the 1st of August.

A.D. 751. "Bangor the great was burned on Patrick's Day."

A.D. 755. "Suarleach, abbot of Bangor, died."

MacFirbis, in the work to which I have already referred, speaking of a prince of Ulidia, who lived about this time, says:—"It was that Aodh, son of Eochagan, that gave his dues and services to Comgall—on breaking his shin at Tealach-na-Lurgan (Hill of the Shin) while committing sacrilegious violence on Comgall's congregation. And none of them had previously gone over to Comgall, but always abode with Patrick, from the time of Cairioll—(he died in 526)—son of Muireadhae, till then." The meaning of this seems to be that the family transferred from the successor of Patrick to the successor of Comgall, the various dues arising from baptisms, burials, &c., and made Bangor their burial place.

A.D. 762. "Fidhbhadhac, abbot of Bangor, died."

A.D. 773. "Snedhchest, son of Tuamchu, abbot of Bangor, died. Conall, son of the artificer, a wise man, and abbot of Bangor, died."

A.D. 775. "Augustine of Bangor died." His festival was observed in Bangor on the 27th of October.

A.D. 786. "Sorna, abbot of Bangor, died."

A.D. 789. "Thomas, abbot of Bangor, died."

A.D. 795. "Aormeadhach, abbot of Bangor, died."

A.D. 797. "Macoige, of Aporcrosin (applecross, Ross-shire,) abbot of Bangor, died."

A.D. 800. "Robhartach, abbot of Bangor, died."

A.D. 801. "Loitheach, doctor of Bangor, died."

A.D. 812. "Maeltuile, abbot of Bangor, died."

A.D. 818. "Moeltuile, abbot of Bangor, died."

This seems to be a favourite name at Bangor. A third abbot, Moeltuile, died 864.

Ballyrgan, near Kilclief, in Lecale.—In the townland of Ballyrgan stands the west gable of a church called by the people "Cappe'l na coole," which they translate "The chapel at the back of the hill." The portion of the gable remaining is from three to eight feet high, twenty-five feet wide, and three feet thick. In the taxation of Pope Nicholas the chapel of Baliurgan was valued at two marks. An inquisition, taken 3 Ed. VI., finds that the tithes of "Ballyurcegan," of the annual value of 53s. 4d., were appropriate to the abbey of Bangor, and another inquisition, taken at Downpatrick, in 1603, found that the inappropriate rectory of "Ballelughan," *alias* "Balleurkegan," extended to the townlands of "Balleurcegan" and "Corbally." It is not improbable that Ballyrgan, which remained even to

from Belfast to see a mermaid, which was reported to have been caught in Island Magee.) The right to her being disputed by Comgall, in whose territory—and Fergus, in whose net—and Beoan, in promise to whom she was taken, they prayed for a heavenly decision; and next day two wild oxen came down from Carn-Airend, and on their being yoked to the chariot on which she was placed, they bore her to Teach-Dubeoc, where she was baptised by Comgall, with the name Muirgen, *i.e.*, "born of the sea," or Muirgelt, *i.e.*, "traverser of the sea." The whole story arose from the fact that there was about that time a woman named Muirgen under the spiritual direction of St. Comgall.

afterwards he was made bishop of Connor, and in the year 1134, archbishop of Armagh ;^a he appointed

1124. Malachy, brother to Christian, the abbot of Mellifont, to succeed him in the government of this abbey.^a

1131. The abbot Maurice O'Hindrectaigh died in pilgrimage at Armagh, on 3rd of October.^b

1163. Died the abbot Moyle Issa O'Concran, denominated the head of Ulster.^c

^a *War. Bps.*, p. 54. ^b *Allemande*. ^c *Tr. Th.*, p. 303. ^e *Ann. anon.*

the "Reformation" an impropriation of Bangor, was Tealach-na-lurgan, "The Hill of the Shin." The origin of this name is thus accounted for in Duald MacFirbis' genealogical work, which says, speaking of Aodh, son of Eochagan, King of Ulidia, who was slain at Kilmashoge, near Rathfarnham, in the county of Dublin, in the year 917, while fighting against the Danes under Niall Glundubh—"it was that Aodh, son of Eochagan, that gave his dues and services to Comgall (the patron saint and founder of Bangor) on breaking his shin at Tealach-na-lurgan while committing sacrilegious violence on Comgall's congregation." There is none of the religious establishments connected with Bangor, which approaches so near in name to Tealach-na-lurgan as Ballyurgan, and the change from Ballylurgan to Ballyurgan is very slight. The Protestant bishop reports, in 1622, "Capella de Ballyverdgan ruin," and says, "The great tithes are thought to belong to the Abbey of Bangor." Mr. James Magee, in whose field the ruin stands, has had it neatly enclosed to protect it from further injury. Portions of a large cross, and some stones marked with crosses, still attest the ancient faith of that remote offshoot of ancient Bangor.

A.D. 822. "The plundering of Bangor by the foreigners; the oratory was broken, and the relics of Comgall were taken from the shrine in which they were, as Comgall himself had foretold, when he said :—

" 'It will be true, true, by the will of the Supreme King of kings ;
My bones shall be brought, without defect, from the beloved Bangor to Antrim. ' "

A.D. 838. "Maelgaimhrídh, a select scribe, anchorite, and abbot of Bangor, died."

A.D. 847. "Arannan, abbot of Bangor, died."

A.D. 869. "Maenghal, the pilgrim, abbot of Bangor, died."

A.D. 878. "Fearchair, abbot of Bangor, died."

A.D. 881. "Raghallach, abbot of Bangor, died." This may be the St. Raighuill whose festival was kept at Bangor on the 11th of June. MacFirbis, in his annals, has preserved a poem written by Riaghail, of Bangor, on the death of Alfrid, King of Northumbria.

A.D. 884. Maeltuile, son of Dunghal, abbot of Bangor, died."

A.D. 901. "Innrechtach, son of Dobhailen, abbot of Bangor, died on the 26th day of April, of whom was said :—

" 'One and three hundred fair revolving years from the death of Comhgall, of Bangor,
To the period of the happy death of the great, illustrious Innrechtach. ' "

A.D. 919. "Maenach, son of Siadhail, abbot of Bangor, and the best scribe of all the Irish race, died." The annalists likewise record the deaths of Cairbre, and of Fearghal, abbot of Saighir. Of them was said :—

"It was not a year without events; premature died the abbot of lasting Bangor,
And the successor of Diarmaid, Cairbre, the gifted-above-all-good pillar,
The abbot of Saighir with multitudes, Fearghal, man of gentle exactions
Domhnall, a scion of all good; a plague among the Gaedhil
I have not enumerated. I shall not enumerate, because I am sorrowful
What misfortune came upon Ireland in this year."

1170. Gilda Domongart, the son of Corbmac, was abbot.^d

1179. The abbot Maurice was a subscribing witness to a charter granted by Sir John de Courcey to the abbey of Neddrum.^e

About the close of this century, Christian, bishop of Man, was interred here.^f

1207, and 1216. E—— was abbot between these years.^g

^d *Act. SS.*, p. 651. * *Monast. Angl.*, vol. 2, p. 1023. ^e *King*, p. 67. ^f *Annal. Mann.*

It was of the death of the same Maenach, son of Siadhal, and of Domhnall (a Prince of the Southern Hy Niall) was said:—

“ The fifth year, disastrous, sweet,
From Flan, of Tara, a Company have died ;
Maenach of happy Congall's city,
Domhnall was slain by Donnchadh donn,
Great grief is Maenach, oh, dear God !
The illustrious black-haired man of the charming face,
The paragon of Ireland between the seas,
The successor of the mild Comgall,
Head of council of the just province,
The golden crown to be sorrowfully regretted ;
Grievous to me that the wise man of Inis-Fail
Died from the assembly of the brave Gaedhil.
A gem of the full precious stone,
As far as noble Rome it is a sign of sorrow,
That Maenach, of noble Munster, does not live,
'Tis sufficient cause of grief, oh, great God.”

A.D. “ 926. Celedabhail, son of Scannal, went to Rome on his pilgrimage from the abbey of Bangor, and he composed these quatrains at his departure:—

“ Time for me to prepare to pass from the shelter of a habitation,
To journey, as a pilgrim, over the surface of the noble lively sea ;
Time to depart from the snares of the flesh, with all its guilt,
Time now to ruminate how I may find the great Son of Mary.
Time to seek virtue, to trample on the will with sorrow,
Time to reject vice, and to renounce the demon ;
Time to reproach the body, for of its crime it is putrid,
Time to rest after we have reached the place wherein we may shed our tears ;
Time to talk of the last day, to separate from familiar faces,
Time to dread the terrors of the tumults of the Day of Judgment ;
Time to defy the clayey body, to reduce it to religious rule,
Time to barter the transitory things for the country of the King of heaven ;
Time to defy the ease of the little earthly world of a hundred pleasures,
Time to work at prayer, in adoration of the high King of Angels ;
But only a part of one year is wanting of my three score,
To remain under holy rule in one place it is time ;
Those of my own age are not living, who were given to ardent devotions,
To desist from the course of great folly in one place it is time ;
It was grievous that Cormack the Hospitable was wounded with long lances,*
Indreachtach the noble, Muireadhae, Maenach, the great Maelmthigh.”

It would seem that this poet-abbot of Bangor, before he had arrived at that dignity, was confessor and spiritual adviser of the monarch, Niall Glundubh (Niall

* It is stated in an interlined gloss that this was Cormac MacCuileanan who perished in the battle of Ballaghmore, near the town of Carlow, A.D. 903. Indreachtach and Maenach were abbots of Bangor.

1217. Nicholas, bishop of the Isles, was interred in this abbey.^h

1273. ——— Molys, the prior of this abbey, was elected to govern the abbey of Saul, but the royal license not having been obtained, he was set aside.ⁱ

1380. In a parliament held this year it was enacted, that no mere Irishman should be suffered to make his profession here.^k

^h *Harris's Collect.*, vol. 1. ⁱ *Willis's Cathedrals*, vol. 1, p. 364. ^k *King*, p. 93.

of the black knee). It was he who urged that patriotic prince to free his country from the Danish invaders, but, unfortunately, he perished in the attempt, at the battle of Dublin, 916. Of Celedabhaill's part in the transaction, the annals record — "Celedabhaill, son of Scannal, successor of Comgall, and confessor of Niall Glundubh, was he who had requested Niall to come to this battle; and it was he who gave the Viaticum to Niall, after having refused to give him a horse to carry him from the battle. He never returned from that pilgrimage."

A.D. 927. "Celedabhaill, son of Scannal, successor of Comgall of Bangor, throughout Ireland, bishop, scribe, preacher, and learned doctor, died on his pilgrimage at Rome on the 14th of September, and in the fifty-ninth year of his age." Of the year of his death was said :—

"Three times nine, nine hundred years, are reckoned by plain rules,
From the birth of Christ, deed of purity, to the holy death of Cele, the cleric."

A.D. 935. "Muireadh. abbot of Bangor, died."

A.D. 938. "Muirheartach of Camus. abbot of Bangor, died."*

A.D. 951. "Dubhinnsi, a sage and bishop of the family of Bangor, died."

A.D. 956. "Tanaidhe Mac Uihdir (now Maguire) successor of Comgall, was killed by the foreigners."†

A.D. 980. "Sinach, son of Muirthuilen, abbot of Bangor, died."

In the same year, "Maelcothaig, son of Lahtnan, successor of Comgal and Mocholmog. died."

A.D. 1015. "Diarmiad Ua Maeltecha, successor of Comgall, died."

Dr. Reeves, in his history of Down and Connor, gives, but from what source I cannot say, a different reading of this entry :—"Diarmiad Ua Maeltecha, successor of Comgall, learned scholar, scribe, and bishop, died."

The earliest record of the residence of a bishop at Bangor is in the Annals of Inisfallen, at the year 810, which answers to 824 of the common era, but the manner, as Dr. Reeves remarks, in which it is expressed implies that the presence of a bishop in the monastery was not an unusual occurrence. The entry in the Annals of Inisfallen is :—"Bangor, wasted by the Danes, and the shrine of Comgall broken open by them, and its learned men and bishops were smitten by the sword." Diarmiad Na Maeltecha was one of those superiors of Bangor who combined the office of abbot and bishop. M'Firbis, speaking of him in his genealogical work, says :—"Cathal, son of Aodh Roin (King of Ulidia, or Eastern Ulster, who was slain 732), from whom the Clan Cathal, of whom was Diarmaid O'Maoiltealcha, successor of St. Comgall, and the head of the wisdom of the Gaels." From this date, indeed before it, owing to its exposed position, which subjected it to continual incursions of the Danes, Bangor was on the decline, and we find that the annalists cease to be so regular in chronicling the obits of its abbots.

A.D. 1058. "Colman Ua-h-Aireachtaigh, successor of Comgall, of Bangor, died."

A.D. 1064. "Donnchadh Ua Mathghamna, King of Ulidia, was slain by the Ulidians themselves in the Daimhliag (stone church) of Bangor. Brodar, the enemy of Comgall (it was by him the king was killed at Bangor), was slain by the lord of Dalaraidhe." This reference to a stone church at Bangor thirty years before

* Now Camus MacCosquin, county Derry. This was one of Comgall's monasteries.

† This is the earliest notice of the family of Maguire occurring in the Irish Annals.

Inquisition 5th November, 1st King James, finds that William O'Dorman was the last abbot; and that 1st February, 23rd King Henry VIII., he was seized of the townlands of

St. Malachy was born, proves, beyond doubt, that the church erected by the saint was considered by the people a novelty, not because it was built of stone, but because it presented a magnificence to which they had not been accustomed. From the frequency of entries of churches and monasteries having been consumed by fire, there can be no doubt that the Irish, like all people occupying a wooded country, did utilise their forests by constructing of wood most of their buildings; but it admits of as little doubt that many of those structures were made of stone. At the same year in which the annals record the death of Ua Mathghamna, or O'Mahony, they cite, in reference to the death of an ecclesiastic, the following poem, incidentally descriptive of one of those wooden structures:—

“Dubhthach (Duffy), a strict, austere man,
Who made the roomy, cheap abode,
The friend of souls, thou seest, has obtained heaven
In exchange for his fair, thin-boarded domicile.”

We are told by St. Bernard, in the life of his friend, St. Malachy, that Bangor had been destroyed by pirates, and 900 monks are reported to have been killed by them in one day. Though there is not, in the native annals, any account of this fearful slaughter, yet they record that Bangor was several times plundered; and at 956 we have seen that Tanaidh Maguire, the abbot, was slain. It is probable that on this occasion many of the monks were put to death, and, perhaps, we may thence date the devastation spoken of by St. Bernard. The obits of the abbots are not recorded with that regularity which characterised the previous period, from which we may infer that the abbatical records either were not kept, or became the prey of the invaders. In the days of St. Malachy the monastery was waste, yet the lands belonging to it were then in the possession of its *erenachs*, or church-farmers. These were the heads of the respective clans, in which the abbey lands had been originally vested under the Brehon laws. Generally speaking, the *erenach* clans were the descendants of the persons who gave the original site. They were bound to pay certain rents to the abbey, and to perform other specified duties. They looked up to the *erenach* as their chief, and he received his appointment from the abbot; but, by the provisions of the Brehon code, the abbot was restricted in his selection to the clan. In one word, the succession to the *erenachy* seems to have been determined by the general law, which regulated the succession to the chieftainship of any of the various *toparchies*. The *erenach* who was in possession of the land in the time of St. Malachy, was a maternal uncle of that saint. He consented to surrender the lands and the site of the monastery to St. Malachy; but the Saint was satisfied with the site, and the lands passed to another *erenach*, for the old man resigned the office and became a monk in Bangor. St. Malachy, taking with him about ten monks, set about erecting a handsome oratory, constructed of wood, and re-established the ancient discipline. Our saint then proposed to build a stone church, beautiful in design and ornament, but the son of the new *erenach*, probably fearing that a large portion of the expenses must devolve on his father, in accordance with the provisions of the recognised code that then regulated the reciprocal duties of *erenach* and ecclesiastic, excited the people against the undertaking, and, proceeding at their head to the building, thus addressed the saint:—“O good man! what hath induced you to introduce such a novelty into our country? We are not Galls, but Scots. Whence this levity? What need have we of a building so useless and splendid?” Shortly after this, various misfortunes befel the family of the *erenach*.* His son died, and he himself becoming

* He was brother to Christian, who afterwards became abbot of Melifont. The *erenachs* of Bangor, at that time, seem to have belonged to the family now calling themselves Gilmore.—Another branch of the same people, calling themselves M'Gillmurray and Murray, are still numerous in Killinchee.

Ancient Monasteries of Ireland.

234 n, Ballefredon, Ballememan, Ballow, Balle-
mach, Ballemacconnell, Ballecrohan, Balle-
re, Carriostanclac-canduffe, Callos-
Bangor, Balleportarreich, Ballemowne, Carogh,
vullecraghe, Ballecornin, Ballencarneogh, Ballen-
hum, Ballenoghne, Balloncean, Ballecrotte, Bal-
nescron, Carronnser, Carrowallemajor, with all
Raiogele, Ballefebane, Ballenba
celloe, Ballenmulle, Ballesallogh of God, and embraced
leschalle, Ballemegh, Ballemach

it never attained its
ed to his heavenly
afflicted with epilepsy, acknowledged the church. p. 303) one
the monastic state under St. Malachy.

Bangor revived, to some degree, under St. M. the title of
primitive splendour. Its great benefactor, St. M. belonged
reward, A.D. 1148. During his lifetime we find
Maurice O'Henectaigh, styled successor of St. Comgall. He son of
the 13th of October, 1131. He may have been a personation to
Coward, held, in those days of confusion, the lands which the
the monastery.

A.D. 1149. We are told by the Four Masters that an ar.
Niall O'Loughlin into Ulidia to settle some disputes regarding
the throne of that principality, plundered Bangor and many other
same annals, in the last entry which they make regarding Bangor.
the death of Maelisa O'Corcraim, successor of Comgall.

It appears that the community of Bangor advanced pretensions to the
electing the bishops of Down, and of having their abbey considered the ca.
but the primate decided against them, and Pope Innocent, about the year
issued a bull, the text of which has been lately published by Theiner, declarin,
church of Down the Cathedral, and the prior and chapter of the Order of
Benedict belonging to that church the electors.

About the year 1291, Pope Nicholas IV., having imposed on the clergy of Ir.
land a tax of one-tenth of their movables and annual income for the relief of the
Holy Land, the church of Bangor was valued at 28 marks (a mark 13s. 4d.), and the
temporalities of the abbot at 58 shillings and 1 penny. The poverty of the great
abbey and the church seems strange; but we are to bear in mind that most people,
if they can prevent it, do not wish to have their property valued at its full value,
when the valuation is for the purposes of taxation, and in estimating the poverty of
Bangor in its fallen state, we must take into account the value of money at that
date. In one of the Pipe rolls preserved in the Irish Exchequer Record Office, of
the date of 1261, we find the following entry, which shows the value of money at
the time:—"John Byset (he would now be called M'Keown) 7 cows, the price of
each cow being forty pence, for making a distress." In "A Brief Description of
Ireland, made in this year, 1589, by Robert Payne," we find that at that compara-
tively modern period "A barrell of wheate, or a barrell of bay salt, containing
three bushels and a half of Winchester measure, is sold there for 4s. malt, peason,
beanes, for 2s. 8d.; barley for 2s. 4d.; oates for 20d.; a fresh sammon, worth in
London 10s., for 6d.; 24 herrings, or 6 makerels, 6 sea breames, a fat hen, 30 eggs,
a fat pigge, one pound of butter, or 2 gallons of new milk, for a penny; a reede
deare, without the skinne, for 2s. 6d.; a fat beefe for 13s. 4d.; a fat mutton for
18d. One hundred pounds will buy 60 milche kine, 300 yeawes, 20 swine, and a
good teame; the ground to keepe these cattle and use this teame on will be 400
acres, at £10 rent." Hitherto I have recorded the glories of Bangor; it now be-
comes my sad duty to chronicle its decay. An enactment of the Anglo-Irish Par-
liament, held in Kilkenny, A.D. 1367, declared that no mere Irishman should be
allowed to make his profession in a religious house situated amongst the English.
This enactment extended to the abbey of Bangor, and after that the race to which
Comgall, Collumbanus, and Gall belonged, was to be excluded from the cloisters
they had sanctified, and the rich endowments which the piety of the Irish had
consecrated to religion were given to foreigners. Religious discontent among the
people was thus added to the other evils of the land, and the effect was such as
might be expected. The successor of St. Comgall now presents himself in a new

the tithes of the said lands, which lie in the Ards and the Upper Clandeboy, in or adjoining the country of Con M'Neil M'Brian Furtough; also the Grange of Earbeg in the county of Antrim; also the two Copland islands in the bay of Carrickfergus, in county of Antrim; also the following rectories, Clenongh and Anghellye in Kilultagh; Toenfada in Kilmuchoret, in county of Antrim; Clanduffe in Evagh; Ballelaghrum and Ballemaghan in Lecale, in this county; and the advowson of all the vicarages of the above recited lands; also the tithes of the island of Raghlin; annual value of the said abbey, &c., besides reprises, £3.^{kk*}

^{kk} *Chief Rememb.*

character, unlike his predecessors, being neither Dalaradic in blood nor traditions. Thomas Kennedy, abbot of Bangor, with the abbots of Saul, Inch, and Greyabbey, the city of Down, the towns of Ardglass and Kilclief, the bishop of Down, and George Baron Russhel, and many others, about 1405, petitioned Edward IV. in behalf of themselves and "all the faithful and true liege people of Therldome of Ulster, whiche some tyme was named the third moost rialle (royal) erldome in Christiante;" but was then daily attacked "by see and lande, by see with Bretones, and with Scottes of the Oute Isles, which both with Irishmen, enemyes of the land, confedered—that is to say, with O'Neyll Bwy, O'Kane, M'Gwylyn, Henry O'Neyll, Con O'Neyll, M'Gyunusses, M'Cartan, and the Offlynnes (O'Flynn, now Lynn), which, within short tyme, fynally and utterly will destroy youre said earldome and people, without that it be by your mooste graceous highnesse provided to send unto them a certain of people to inhabite and to defende your said ground, &c."

The original of this petition is in the Chapter-house, Westminster, but a copy of it, with notes by Dr. Reeves, was printed in the transactions of the Royal Irish Academy. To this document were appended the seals of the petitioners, but some of them have been broken off. That of Thomas Kennedy, abbot of Bangor, is in good preservation, and gives some idea of the abbey front. The Hollywood and Bangor Railway Company have copied it, and use it as their corporate seal. The exclusion of the native Irish soon began to produce its natural effects on the abbey.

*An inquisition taken at Killyleagh, January 14th, 1664, regarding the lands held by the late James Viscount Claneboy, enables us to identify the townlands in the Inq. i. Jac. I., which are here given in their modern names in the same order:—

Bangor, Portavoe, Ballyfotherly, Ballyminetragh, Balloo-juxta mare, Groomsport, Ballymacormack, Ballymacconnell, Ballycroghan, Ballyholme, Ballymagee, Ballyree.

Carriostanclac-canduffe. Collosnecron, Carrownser, Carrownerreigh, Ballmowne, and Carogh, are included in the modern townlands of Conlig, Corporation, Cotton, Gransha, and Bangor Bog].

Rathgill, Lisbane, Ballyvarnet, Carnalea, Ballykillaire, Ballymullan, Ballysallough Major, and Ballysallough Minor, Ballygilbert, Ballygrot, Ballyleidy, being the entire parish of Bangor, and the townlands of Ballymaghan, Strandtown, and Ballymisert, which constituted the ancient Rectory of Ballymaghan, or Bally O'Meachan, now incorporated into the parish of Holywood.

Earbeg, intended for Inverbeg, at Larne, near which St. Comgall was born.

Clenongh " Glenavy.

Aughellye " Aghalee

Toenfada " Tremfada, an alias for Kilmakavet, in the parish of Killead.

Clanduffe, in Evagh, intended for Clonduff, in Iveagh.

Ballelaghrum " Ballyorgan.

Ballyegan and Corbally were not in Bryanfertagh's country. They are the townlands, Ballyedock and Corbally, in Lecale.

The abbot also enjoyed a townland in the Isle of Man, called Clenanoy, on condition that he should attend on the king of that island at certain times.¹

A carucate of land in Ballyegan, and another carucate in Corbally, parcel of the possessions of this abbey, and situate in the country of Bryan Fertagh, were granted to Gerald Earl of Kildare; see Lismullen, in county of Meath.¹¹

Franciscans; the abbey of Bangor was so gone to ruin in the year 1469, through the neglect of the abbot, that Pope Paul II. commanded that the friars of the third Order of St.

¹ *King*, p. 238. ¹¹ *Aud. Gen.*

It had gone so far to ruin in the year 1469, that Pope Paul II. commanded that the Franciscans of the third order of St. Francis should immediately take possession of it, which was accordingly done, says Wadding, by Father Nicholas of that order. How much Bangor was resuscitated under the disciples of St. Francis, does not appear; but at the dissolution we find it possessed by the Augustinians, though it was then in a very impoverished and dilapidated state. According to an inquisition held in the reign of James I., William O'Dornan, the abbot, held, in the 32nd year of Henry VIII., 34 townlands, together with the tithes of the rectory of Ballymahan, extending over three townlands.—The site of this church is at present occupied by two gardens attached to Moat House—the tithes of Glenavy, extending over 13 townlands; the tithes of Aghalee, extending over 7 townlands; the tithes of Clonduff, extending over 21 townlands; and those of the Island of Rathlin, together with the Church of Ballyorgan, in Lecale, the Chapel of Cromac, situated on the Falls-road near Belfast: St. Mary's Church, outside Carrickfergus. All these vast possessions nominally lapsed into the hands of the Crown, in the reign of Henry VIII., but were retained by the neighbouring chiefs till the ascendancy of the English power, in the reign of James I., enabled that monarch to bestow them on his relative, James Hamilton, whom he ennobled under the title of Viscount Clanaboy. Vicars nominated by the abbot ministered in the Churches, whose rectories were impropriated to the abbey, and enjoyed the altar fees, and one third of the tithes, while the other two-thirds passed into the common fund of the great monastery.

After abbot O'Dornan, others bore the title, though the succession was not uninterrupted. In the beginning of this century, in company with the late Dr. M'Donnell, of Belfast, there visited the Protestant Church of Bangor an aged ecclesiastic, whose whitened locks and venerable mien, threw around his person an air of interest, and betokened to the most unobservant, that no casual visitant was he. As he approached the communion table, near where once had been the altar, a gleam of the sunshine of youth seemed to light up the features of the old man, and his prayers, which at first were in silence, suddenly, through ecstatic forgetfulness, were raised to a degree of audibility, that embarrassed his companion, while it still more astonished the sexton. That old man was the Lord Abbot M'Cormack, the last abbot of Bangor. What a splendid subject for poet or painter! That old abbot, bowed down with years—a stranger, and unknown—the connecting link between the present age and the remotest past, standing on the same spot whence his predecessors, more than twelve centuries ago—ere nations that have long since disappeared, had yet come into existence—sent out those bands of missionaries who converted the Franks and the Longobards, and for ever linked the name of Bangor with the history of the Church!

The Lord Abbot M'Cormack was a native of the county of Antrim, and like all the priests of the last century, he sought on the Continent that learning which the laws denied him at home. The French Revolution having deprived him of the asylum which the houses of his order afforded, he closed his days in Maynooth College, and his ashes commingle with the sacred dust of a long line of abbots, the successors of St. Senan, in Laraghbrine, close to the College wall.

Francis should immediately take possession of it, which was accordingly done, says Wadding, by Father Nicholas of that Order.^m

A small part of the ruins of this abbey still remain; the windows were of the ancient narrow Gothic kind, &c., and the traces of the foundation show that the building was of a great extent.ⁿ

Black Abbey,⁴ has its situation two miles north of Ballyhalbert, in the Great Ardes, and was founded for Benedictin monks by the celebrated Sir John de Courcey, who made it a cell to the abbey of St. Mary at Lonley in Normandy, and in the foundation charter he calls it the abbey of St. Andrew de Stokes.^o

A.D. 1210. Died Sir John, the founder.^p It is said by some writers, that this priory was united to the archiepiscopal see of Armagh, and that the archbishop, Richard Fitz-Ralph, gave two hundred pounds sterling to the abbot of Lonley for the confirmation thereof, in the reign of King Edward III. But it is certain, that this house was seized into the King's

^m *Allemande.* ⁿ *Hist., County of Down, p. 64. Pococke's Journal.* ^o *Mon. Angl., vol. 2, p. 1019.* ^p *Lodge, vol. 4, p. 31.*

⁴ *Black Abbey.*—Black Abbey was anciently styled "the Priory of St. Andrew, in the Ardes."—*Mon. Angl. vol. ii., p. 1019.* It gives name to the townland of Black Abbey, in the parish of Grey Abbey, where it was situated, but not a vestige of it now remains, and the only surviving relique of the establishment is an ancient cuneiform sculptured tombstone which has been removed to Grey Abbey.

"The priory of St. Andrew, or, as it is sometimes styled, the Black Priory, in the Ards, was founded by John de Courcy, about the year 1180, at which date he granted ten carucates of land called Maccolloqua in the Ards, with certain tithes, to the priory of St. Andrew de Stokes, or Stoke Courcy, which he had founded in Somersetshire. By some arrangement, which is not recorded, this grant was transferred to the priory of St. Mary of Lonley, in Normandy, and the priory of St. Andrew's in the Ards, about 1218, was constituted by Hugh de Lacy a cell of that house."—(Harris' "Ware's Works," vol. ii., p. 273.) In 1342, during the war between France and England, the temporalities of this house were seized, as belonging to an alien priory, into the King's hands; but were, in the following October, delivered to William de Hodieme, a monk of Lonley.—(King's "Collection.")

Not long afterwards, Richard FitzRalph, Archbishop of Armagh, entered into an agreement with the prior and convent of Lonley for the purchase of the lands, tithes, and privileges of the priory of St. Andrew's. This took place in the year 1356, and the deed of assignment, which has been preserved, is printed in the *Monasticon Anglicanum.*—(Vol. ii., p. 1019). At the same time the primate bound himself to the abbot and convent of Lonley in the sum of £200, to be paid to them or their attorney on or before the feast of St. John the Baptist, in the year 1360: provided that this transfer of the cell of St. Andrew in the Ard, in the county of Ultonia, should be confirmed by the Pope, the King, and other the lords and founders of said house, to him, his successors, and the church of Armagh. That if such license should not be obtained, the premises were to be delivered back in due form. Dated 20th [March], 1356. A copy of this bond is entered in the register of Archbishop Sweteman, who succeeded FitzRalph in the primacy, and is, perhaps, the oldest record on paper now existing in Ireland.—(Fol. 16 b.) An inspeximus of the same document is preserved among the Rolls of Chancery of Ireland (Calend., p. 140, No. 123.) Richard FitzRalph died on the 16th November, 1360, and after his death the priory of St. Andrew was seized into the king's

hands, as an alien priory in 1395, and the custody of the same was granted to the archbishop on the 19th of July in that year at the rent of ten marcs, who annexed it to his see.⁹

By an inquisition taken 5th of November, 1st King James, it was found that the last abbot, 1st August, 35th King Henry VIII., was seized of the abbey, with three townlands adjacent, viz., Black Abbey, Ballenemanogh and Ballcarrocke, with the tithes thereof; annual value, 23*s.* 4*d.* Also of the lands and tenements in the Ardes, commonly called le Turntnes lands, with the tithes of Enischargie, parcel of the said lands, and belonging to the rectory or vicarage of Enischargie; also of Talbotstown, Donnoghe-Dee and Whitechurch; annual value, besides reprises, 3*l.*⁹⁹

⁹ *War. Mon. and Bps.*, p. 84. ⁹⁹ *Chief Rememb.*

hands. In 1382 it was under the government of a prior; and in 1389 the office was held by one Thomas.—(*Cal. Canc.*, p. 140 b.)

In 1390 Primate Colton presented a petition to the King, setting forth that license had been granted by Edward III. to Richard, Archbishop of Armagh, and his successors, to purchase such alien priories and cells of the French, in Ireland, as did not exceed 100 marks a year, and that said Richard had made the above purchase from the abbey of Lonley, but that after his death it had been seized to the Crown, and praying for its restoration. Upon this, Richard White, prior of the hospital of St. John of Jerusalem, Richard Russell, and William Merse were appointed to examine into the merits of the claim.—(*Cal. Canc.*, p. 142.)

In 1395 the custody of the priory was granted by the King to the same primate, subject to 10 marks per annum. Still, however, it seems to have been regarded as having a foreign relation, for in 1411 the King granted to John Chenele the alien priory of Eynes in Arde, within the lordship of Ulster, which had been seized into the King's hands by reason of the war between him and France.—(See above, p. 22.) During the wars of the O'Neills these lands were taken possession of by them, and by their rebellion were supposed to be vested in the Crown. Hence it was that James Hamilton, Viscount Clancaboy, succeeded in obtaining a grant of them, and the appendant rectories and advowsons. The lands he assigned to Sir Hugh Montgomery of the Ards. The See of Armagh, did not, however, abandon its claim to them or their appurtenances, for in 1622, Primate Hampton made the following return:—"Withheld by Sir Hugh Montgomery, Kn^t., and Sir James Hamylton, Kn^t., y^e Black Priory of St. Andrew's in the Ardes. Sometime the lands of Prior Aliens, and bought by one of my predecessors, for the mayntenance of his successor's table, from the Abbot and Convent of Clonley in Normandy, by license of King Edward the third, with allowance of the poope; for the sum of 200 ster., paid by my predecessor, in Paule's Church in London: which priory doth consist of three towne lands and five impropriations."—(*Ulster Visitation*.)

According to Harris, the priory was awarded to the See of Armagh in 1639. Until the middle of the last century, the representatives of the Lord Viscount Clancaboy claimed the right of patronage to the united vicarages of Talbotstown, White Church, and Inishargy, under the name of the parish of St. Andrews; but a suit which was instituted by Primate Stone against Viscount Mount Alexander, concerning the advowson to the vicarage of Donaghadee, having resulted in favour of the plaintiff, re-established the See of Armagh in the enjoyment of this portion of its ancient rights. The five impropriations, spoken of above, were the rectories of Donaghadee, Whitechurch or Ballywalter, Talbotstown or Ballyhalbert, Inishargy, and Derryaghy.—(Reeves' "*Eccl. Antiq.*," page 383.)

Enischargie, now Inishargy, in the barony of Ardes.

Talbotstown, now Ballyhalbert.

White Church, now Ballywalter.

At the suppression of religious houses, this priory and its possessions were seized upon by the O'Neils, on whose rebellion the abbey, &c., became vested in the crown, and King James I., granted the same to James Viscount Clancadoys, who assigned them to the Lord Ardes; but in 1639 they were awarded to the see of Armagh.⁷

Breatain,⁸ St. Loarne, who had been a disciple of St. Patrick, and died about the year 540, was bishop or abbot of Inreathan in Lethcathuil, or the barony of Lecale; it is now called Breatain, and is only a castle and seat of a nobleman near the town of Down; it was so at least about the year 1630.⁹

⁷ *Harris Tabl.* * *Tr. Th.*, p. 19 and 20.

⁸ *Breatain* is now called *Bright*.—The site of the ancient church of Bright is occupied by the Protestant church. We are told in the "Tripartite Life of St. Patrick" that the saint, after his unsuccessful mission to his old master, Milcho, at Slemish, returned to Saul, whence he set out southwards, to convert a prince named Ros, who was the brother of Dichu, his first convert at Saul. The account of this mission, as given in the "Irish Tripartite," lately published by Miss Cusack, is as follows:—"Patrick went subsequently from Sabhall southwards, that he might preach to Ros, son of Trichim. He it was that resided in Derlus, to the south of Dun-leth-glaise (Downpatrick). There is a small city (Cathair, *i.e.*, civitas, but also meaning a bishop's see) there this day, *i.e.*, Brettain, where is Bishop Loarn, who dared to chide Patrick for holding the hand of the boy who was playing near his church. As Patrick was then on his way he saw a tender youth herding pigs—Mochae his name. Patrick preached to him and baptised him, and cut his hair (tonsured him), and gave him a copy of the Gospels and a reliquary. And he gave him also another time a bachall (a crozier) which had been given them from God,—viz., its head into Patrick's bosom, and this is the Detech—Mochae of Noendruim (Mahee Island, in Strangford Lough), and Mocha promised Patrick a shorn pig every year, and this, indeed, is still given." The fort, "Derlus," which in some of the lives is also named Inreathan, was an earthen rath which stood probably where now is the Castle of Bright, for the Anglo-Normans in Lecale generally selected raths as sites for their castles. The word "Durlas" is translated by O'Donovan "a strong fort." He says that it is Anglicised into Thurles. Ros, son of Trichim, the prince of Bright, was a very important personage. He was a doctor of the Berla Feini, or the most ancient form of the Irish language, and he was one of the nine commissioners appointed to draw up the Senchus Mor, one of the ancient laws which was so much revered that the Irish judges, called Brehons, were not authorized to abrogate anything contained in it. The original has been lately published by the Brehon Law Commissioners. The festival of Ross was held on the 7th of April. There is not any ancient well close to the church of Bright, such as is generally to be found in the vicinity of ancient churches, but the townland in which it is situated is named Ballintubber—the town of the well—from a remarkable well about a quarter of a mile to the north of the church, which probably is the ancient holy well where was baptised Ros-Mac-Trichim. St. Loarn, who was Bishop of Bright, was honoured in the ancient Irish Church with a festival on the 11th of September. I do not know anything more than is related in the "Irish Tripartite Life" regarding St. Loarn chiding St. Patrick, nor have we any account of St. Loarn's successors in the See of Bright, but it would seem that at whatever time it merged into the See of Down the lands attached to it passed into the possession of the Bishops of Down. John Dongan, who became Bishop of Down in 1395, with the assent of his chapter and clergy, assigned eight messuages and four carucates of land in Bright and Rasteglas (Rossglass), to Janico D'Artois, a Gascon gentleman, who had attended Richard II. in his Irish wars. The assignment appears by an inquisition held

Castle Buy,⁸ or Johnstown, in the Ardes, three miles north of Portaferry, near the Lough of Strangford. Hugh de Lacie, in the 12th century, founded here the commandery of St. John the Baptist.¹

A.D. 1327. The prior of Kilmainham, granted to friar Thomas de Vallet, during life, his diet at the brethren's table in his house, with clothes of the value of twenty shillings

¹ *War. Mon.*

in 1496, to inquire what lands Sir Janico had died seized of. It would seem that these lands passed into the possession of the Kildare family through Allison Eustace, the grand-daughter of Sir Janico, who married Gerald, the 8th Earl of Kildare. In 1622 the Protestant bishop reports among the possessions of the see:—"In Rossglass the temporalities of a town and a-half. In Bright three plowlands, and the Earl of Kildare oweth for rent out of the said three towns £5 10s. 8d. per annum." In the margin he places the name of John Russell, of Killough, as tenant in occupation of Rossglass, and that of Christopher Russell as tenant in occupation of Bright. In 1639 a lawsuit was instituted by the Protestant bishop for the recovery of these lands, but the civil was interrupted it, and the Fitzgerald family held these lands until 1808, when the Right Hon. Charles James Fitzgerald, Baron Lecale, sold them to his step-father, William Ogilvie, Esq., whose great grandson now possesses them. About the year 1178, John De Courcey granted the church of Bright to Malachy, Bishop of Down. This was, however, a mere confirmation on the part of the conqueror of what had from the earliest times belonged to the See. Shortly afterwards Malachy annexed it, under the name of "Brichten," to the Abbey of St. Patrick, of which the bishop was *ex-officio* abbot. In the account rendered on the 4th of March, 1305, into the Irish Exchequer, by Walter de la Hay, Escheator of Ulster, in which he accounts for the rents received by him during the vacancy of the See, he returns £3 16s. 6d. out of Rossglasse, but he received nothing out of the lands of Bright, or of "Bycospille," which may be supposed to be Tullinespick—the bishop's hill—a small townland, still held under the Protestant bishop, in which the remains of a cemetery, containing graves lined with stones, have been discovered in what seemed to have been a rath. In the taxation of Pope Nicholas the church of "Brich" is valued at eight marks; but in 1316 it was destroyed by the Scots, under Edward Bruce. Grace, in his "Annals," under that year, records:—"The church of Bright, in Ulster, full of persons of both sexes, is burned." At the dissolution, the church of "Britt," at the annual value of £6 13s. 4d. was appropriate to the Abbey of St. Patrick. The Protestant bishop returns it in 1622 as being in ruins. These ruins were removed when the Protestant church was erected in 1745.

⁸ *Castleboy*.—"The lands of Castleboy, otherwise Johnstown, which formerly belonged to the Hospitallers, consist of nine townlands, containing 1,335 acres. In the townland of Castleboy there remains a small portion of the castle standing; and, a few perches to the N.W., the ruins of the chapel, measuring sixty-three by twenty-one feet. The last window was a triplet of lancet compartments. On the north and south sides were lancet windows, about six feet removed from the west angles. There were entrances to the north and south sides, about twenty-six feet from the west end. A small lancet window was in the west wall, about six feet from the floor. A cemetery surrounded the building; but the ground is now cultivated up to the very walls."—(Reeves' "Eccl. Antiq.," page 164.)

The prior of St. John of Jerusalem was possessed of the following appropriations in the Diocese of Down:—The chapel of St. John's Point, Rectory of Rathmullan, Ballyhay, "Ballyhayes lyeing in the parish of Donaghdee, in spiritualities and temporalities parcel of the late dissolved priory of St. John's of Jerusalem." Inquis. 13 October, 1623. "Ecclesia Sti. Johannis de Moyvelusk," now the Grange of Molusk, Ballytristan. A.D. 1320, two carucates of land in "Ardmacaisse" which had been forfeited by John FitzNicholas, of Slane, on account of his having joined Edward Bruce, were granted by the King to the prior of St. John's, of Jerusalem.

sterling, and half a mark yearly for shoes, and also entertainment for his horse and servant, in the same manner as the preceptor's horses and servants were treated.^u

1333. The same prior granted to Robert, the son of Thomas, the reve or bailiff, his entertainment in this house, and clothes yearly, with the other free servants, or ten shillings in lieu thereof, he to undertake the office of farmer to the commandery.^v

1335. The same prior granted to friar William, the son of Thomas, the like grant that he made to friar Thomas de Vallet; and that, if he should happen to be confined to his chamber, his allowance should be daily two white loaves, and two of the coarser kind, two flagons of ale, and two dishes of meat from the kitchen; that he should have free liberty to bring into the house, or to remove from it, all his goods and chattels, and at his death to dispose of them at his pleasure, reserving the sum of thirteen shillings and four-pence to the prior of Kilmainham as his mortuary; and, moreover, that he should have a proper place within the house whereon to build a chamber for himself, but at his own cost and charges.^x

1337. Friar Nicholas de Compton was preceptor.^y

1339. He was preceptor this year also.^z

1349. The prior of Kilmainham granted to Henry, the son of R—, during life, the employment of butler in this house, with a mark sterling annually for clothes and other necessities, to be paid by the preceptor; to have his diet at the esquires' table, but to have the same in his chamber if confined thereto, and to have the power of disposing of his goods and chattels at his death, excepting to the prior a marc for his mortuary.^a The same year he granted to Robert de Hagard the employment of farmer, with his diet, &c., with ten shillings annually for his salary, and to have his diet in his chamber if confined thereto, and a power to dispose of his goods and chattels at his death, reserving to the prior a marc as his mortuary.^b The same year he granted to brother friar Stephen Kermardyn, chaplain, his corrody in this house, and that at his death he might dispose of his goods, &c., reserving to the prior forty shillings sterling as his mortuary; he granted to him also a piece of ground, within the commandery, whereon to erect a chamber for himself, but at his own cost and charges.^c

1397. Thomas Mercameston was preceptor.^d

This building is now a great heap of ruins, and the family of Echlin possess several townlands in freehold, and also a manor court which did belong to this commandery.^e

^u *King*, p. 61. ^v *Id.* ^x *Id.* p. 62. ^y *Id.* p. 7. ^z *Id.*, p. 83. ^a *Id.*, p. 62.
^b *Id.* ^c *Id.* ^d *Id.* p. 61. ^e *Hist., County Down*, pp. 67 and 269.

Cluaindaimh;⁷ in Huechia.¹ There was an abbey here in the early ages, of which St. Mochoemoc, or Mochommoc, was abbot.⁸

⁸ *Cumber*,^h or Comerer; a poor village on a branch of the Lough of Strangford, and three miles south west of that town, in the barony of Castle Reagh. St. Patrick founded an abbey here, of which we have no further account;ⁱ but Brien Catha Dun, from whom the O'Niels of Clandeboys descended, built one to the honour of the Virgin Mary, and supplied it with monks, of the Cistercian order, from the abbey of Alba landa in Carmarthenshire.^k The founder fell by the sword of Sir John de Courcey, about the year 1201.^l John O'Mullegan was the last abbot, and he voluntarily resigned in the year 1543.^m

Inquisition 5th November, 1st King James, finds, that John O'Mullegan, the last abbot, was, on 1st of August, 35th King Henry VIII., seized of seven townlands, both in spirituals and temporals, circumjacent to the abbey, viz., Ballemonostar, Ballengona, Ballealtnegan, Ballestoger, Ballengam, Ballen-

¹ The baronies of Upper and Lower Iveagh. ² Act. SS., p. 598. ^h Was called anciently *Domnach Comhair*. ⁱ Tr. Th., pp. 95, 114, and 270. ^k Pembridge's Ann. ^l War. Mon. ^m Hist. County of Down, p. 269.

⁷ *Cluaindaimh*, now Clonduff, a parish in the diocese of Dromore.—See Reeves' *Eccles. Antiq.*, p. 115.

⁸ *Cumber*, now Comber.—Father Edmund MacCanna says in his "Itinerary":—"Previous to the outbreak of heresy, there were two monasteries here commonly called the Black and the White, from the colour of the garments worn by the inmates of these houses. I saw a monk of the White Abbey, that is, of the order of St. Bernard, who commonly went by the name of the White Monk. When weighed down with years, and an exile from his abode, he was murdered in Clancania, a territory of Tyrone, by the ruthless enemies, the Scots, in the year of our salvation 1643. Of these monasteries not even the ruins remain, for a colony of Scots who settled there employed the stones of them for building houses for themselves, so great is the passion of heretics for demolishing sacred objects." The old church of Comber, on the site of which the new one has been erected, was considered to have been a part of the old monastery. In the Life of St. Patrick (Colg. *Trias Thaum.*, p. 147), he is said to have founded a church called *Domnach Comhair*, and the Annals of Ulster, at 1031, relate that an army was led by MacEochay as far as Iveagh, which burned Killcummar, with the oratory; killed four of the clergy, and carried away thirty captives. This may have been a community of Regular Canons, which continued to the "Reformation," and was called the Black Abbey. Archdall is evidently mistaken regarding the founders of the Cistercian monastery. It was not built by Brian-Catha-Duin O'Neill, or any other of that family, who did not effect a settlement in the county of Down for nearly a century after the date assigned for its foundation. Brian was slain in the battle of Down A.D. 1260, fighting against the Lord Justice, Stephen de Longespée. The foundation is attributed to the Whites by Allemande. The year 1198 is the date assigned in an old Cistercian catalogue (Butler's *Grace's An.*, p. 170). At the dissolution it was possessed of four adjacent townlands, with the tithes of five others, and the rectories and advowsons of four parishes, viz., Tawnaghneev, or Saintfield, Templenelafin, in Island Magee, Killmood, and Ballymageehan, which is now incorporated in the parish of Comber. All its possessions were granted by the Crown to Sir James Hamilton.

Altocher, and Balleongonye; also the grange of the Temple-leffine, in the county of Antrim, and all the tithes of three townlands appertaining to the said grange, which lands were, on said 5th November, in the tenure of Moyses Hill, Esq.; also the grange of Kilwoodmaninghe, in the country of Slutte Henrikeis, in the county of Down; and all the tithes of five townlands appertaining to the said grange, lying in the said Slutte Henrikeis, viz., Dennihenrye, Ballnullye, Ballehull, Ballchalnegye and Ballasneburn; annual value of the said abbey, &c., besides reprises, 42s.—*Chief Rememb.*

Domnachmaghin,⁹ St. Patrick founded this church in Mugdorna,¹⁰ and placed St. Victor over it.⁹

Downpatrick,¹⁰ lies on the south west branch of the Lough of Strangford, and is a market and borough-town sending burgesses to parliament.

⁹ *The barony of Mourne.* ⁹ *Act. SS., p. 424.* ⁹ *Was known anciently by the several names of Araskeltair, Rathkeltair, Leathlaidhi, Leathglaysse, and Dundaleathglasse.*

⁹ *Domnachmaghin*; now Donagh Moyne, in the county of Monaghan.—See Shirley's *Dominion of Farney*, p. 151, &c.

¹⁰ *Downpatrick*.—Abbey of Canons Regular, and afterwards of Benedictines. The Mound or Rath of Downpatrick, lying to the north of the Cathedral, "comprehends," says Harris, "at least three-quarters of an English mile within the circuit of all the works. The circumference of it is 2,100 feet; the conical height 60 feet; the diameter at the top bearing a proportion to the other parts. Three great artificial ramparts surround it, the most considerable of which is thirty feet broad." This great rath appears to have been the royal residence and principal fortress of the princes who governed the surrounding territory, and it was probably on that account that the church in its vicinity was selected as the place of St. Patrick's sepulture and as the cathedral of the diocese. On this mound was the residence of Celtchar of the battles, who flourished about the commencement of the Christian era, and was one of the heroes of the Red Branch, and one of the twelve chiefs of Ulster. From him the fortress was called *Aras Cealtair*, "the habitation of Celtchar," *Rath Cealtair*, "the fort of Celtchar," and *Dun Cealtair*, "the fortress of Celtchar." Downpatrick, in more modern times, was known by the names of *Dun-leth-glas*, or *Druim-leth-glas*, and eventually the name assumed the form of *Dun-da-leth-glas*, which Colgan translates "the fort of the two halves of the chain;" and this name is accounted for by a legend related by Jocelyn, that King Laoghaire, being enraged against Dichu for becoming a Christian, had ordered that the sons of Dichu, who were hostages with him, should be allowed to perish of thirst; but an angel freed them from their prison house, and, in the words of Jocelyn, "he left one of them in a place in Down, where is now erected the Church of St. Patrick, and the other on a neighbouring hill (the Mound), surrounded by a marsh of the sea; and he broke asunder the chains wherewith they were bound; and each place is, even to this day, from the broken chains, called *Dun-da-leth-glas*." It would seem, however, to have borne that name four hundred years before the time of St. Patrick; for, in an old story preserved in the Book of Leinster, Celtchar is said to be "of Leth-glais." In process of time the name was abbreviated to Dun, from which the Latin name Dunum, and modern one Down, or, with the addition of the name of the patron saint, Downpatrick, have been formed.

We may presume that the conversion of the princes who ruled Ulidia induced St. Patrick at an early period of his mission to erect a church in the vicinity of their chief fortress, and we find that the ancient lives of the saint represent Rus, son of Trichem, and brother of Dichu, as presiding over the church of Dundalethglas.

Abbey of Canons Regular ; St. Patrick founded this abbey, and was interred therein, A.D. 493;^a although some writers give that honour to the abbey of Glastonbury, in Somersetshire.^r

^a *War. Bps.*, p. 22. ^r *Stevens*, vol. 1, p. 420.

Rus, or Ros, resided at Derlus, which seems to have been an earthen fort, which stood on the site now occupied by the ruined castle of Bright, where he was visited and converted by St. Patrick. He was a poet and a doctor of the Berla Feini, the most ancient form of the Irish language, and he was one of the nine persons appointed to draw up the *Senchus Mór*, the great law which regulated the whole civil polity of the Irish. His festival occurs on the 7th of April. The first church built in Downpatrick was probably of the same perishable material as that used in the construction of the dwellings which stood within the circumvallations of the neighbouring fortress. We should, however, remember that all the primitive Irish churches were not constructed of mud-wall or planed timber, several of them were built of stone and lime; and we even find in the ancient lives of St. Patrick that he prescribed the dimensions of some of the most important of them, and directed that they should be constructed sixty feet in length.

The great glory of the Church of Down was the possession of the relics of St. Patrick, St. Brigid, and St. Columba. Jocelin, who collected nearly all that the previous biographers had written regarding the interment of St. Patrick, relates that "the people of Ultonia, having entered Down, celebrated the solemnities of the Mass, and in the place foreshown by the heavenly light buried the venerable body with all due veneration; and this desirable treasure—this precious jewel—they deposited beneath a stone five cubits deep in the heart of the earth, lest, haply by stealth, it might be conveyed thence."

It is very probable that St. Donard ornamented the tomb and enlarged or rebuilt the church, and that may have been the occasion when the circumstance related in the "Book of Armagh" occurred. "When the church was being built over the body, the men who were digging the ground saw fire bursting forth out of the sepulchre, and, flying back, they were afraid of the torching flame of the fire." "The Annals of Ulster" copy the following entry from a chronicle called the "Book of Cuana":—A.C. 552. "The relics of Patrick were enshrined sixty years after his death by Columcille. Three precious reliquaries were found in the tomb, viz., the Cup, the Angel's Gospel, and the Bell of the Will. The angel directed Columcille to divide the three reliquaries thus: the Cup to Down, the Bell of the Will to Armagh, the Gospel of the Angel to Columcille himself. And it is called the Gospel of the Angel because Columcille received it at the Angel's hand." Dr. Reeves adduces an objection, taken from a passage in the notes on the "Life of St. Patrick," by Tirechan, which are in the Book of Armagh, where one of the similitudes introduced by that writer between St. Patrick and Moses is "where his bones are no one knows;" but a note by Dr. Reeves, in which he proves that Tirechan's part of the "Book of Armagh" could not have been written before the close of the ninth century, supplies an answer to the objection, for long before that period the sacred relics had been concealed lest they might fall into the hands of the Danes. There is no doubt that a portion of the relics were removed to Armagh, which accounts for the shrine containing the relics of St. Patrick, mentioned by the "Annals of Ulster," at the year 830, as carried by Forinnan, abbot of Armagh, into Munster, and explains why St. Bernard describes Armagh as the place "in which, when living, he (St. Patrick) ruled, and when dead he rests."

The true reason for the selection of Down as a resting place for the relics of Brigid and Columbkille, was the belief universally received by the Irish people that St. Patrick's relics were in that church, as was recorded in his biographies and in his *testamentum*, a document which Ussher describes as written in the most ancient Irish verses, where he is made to prophesy—

"Down, where will be my resurrection on the hill of Celtar, son of Duach."

Immunity from incursions of the Danes could not have suggested the removal to it of sacred treasures so highly valued, for our annals record that the town or church

A.D. 583. Died the bishop St. Fergus; his feast is observed on the 30th of March.^a

785. Died the abbot Dungal, the son of Laogar.^b

940. The Danes plundered and burnt this town,^c as they likewise did in 942^d and 988.^e

^a *Calendar*. ^b *Act. SS.*, p. 257. ^c *Tr. Th.*, p. 633. ^d *Hist. County of Down*, p. 29. ^e *Tr. Th.*, p. 633.

was several times plundered by them. The exposed position of Downpatrick, built on a branch of Lough Strangford, rendered it at any time an easy prey to those pirates. It was then alone the possession of the relics of St. Patrick which obtained for Down the honour of being the depository of the remains of St. Brigid and St. Columba, which had been for several centuries deposited in the respective churches where they died. The *Life of St. Brigid*, by Cogitosus, describes the church of Kildare as containing the relics of St. Brigid, and of St. Conlaeth, first Bishop of Kildare, who died in 519, four years before the decease of St. Brigid. "In it the glorious bodies of both Bishop Conleath and of this holy virgin, Brigid, repose on the right and left of the high (ornati) altar, placed in monuments ornamented with interlaced work (vario cultu) in gold and silver, and gems and precious stones, over which are suspended crowns of gold and silver." Adamnan, in his *Life of St. Columba*, describes the interment of that saint in Iona, which occurred in the year 594. In 825, the Abbot of Iona, "Blathmac, son of Flann, received the crown of martyrdom, for he was killed by the foreigners (the Danes), at I-Colum-Cille," because he would not inform them where he had concealed the costly shrine which contained the relics of St. Columba. In the year 830 the relics of St. Columba were brought to Ireland, but they seem to have been carried back to Iona, for in the year 848 the Abbot of Iona brought them to Ireland. Again they were returned to Iona, for in 878 they were transferred to Ireland to save them from the Danes. It is probable that the relics of St. Brigid and St. Columba became finally located in Down about that period, and that for greater security against the hostile incursions of the Pagan Northmen, the relics of the three patrons were committed to the earth in one common tomb, as expressed in the ancient verse, cited by Keating as the prophecy of St. Columba:

"My prosperity in guiltless Hy
And my soul in Derry
And my body under the flag
Beneath which are Patrick and Brigid."

From time to time various churches became possessed of portions of the relics of these saints; hence arose the seeming contradiction which we so frequently meet in our ancient records, when we find it stated that these relics were in Saul, in Down, in Armagh, in Kildare, in Iona, or in Dunkeld.

O'Donnell's, "*Life of St. Columba*" has preserved the following curious legendary story of the removal of St. Columba's remains to Downpatrick:—"It is sufficient to relate the manner and the circumstances of the translation, which the holy Berchan states to have occurred in this manner. Mander, a son of the King of Denmark, and a commander of a piratical fleet of Northmen, devastating with fire and sword the northern parts of Brittain, came of Iona . . . searching for treasure. They dig up the sarcophagus, or chest, in which was the body of the holy Columba, a true treasure, but not such as they coveted. They carry to their ship the chest, which they afterwards opened as they were on their course to Ireland, and finding nothing within it but human bones and dust, they shut it up and cast it into the sea. After having been tossed on the billows of the ocean, and driven through the waves, it is found floating on the waters in a bay of the sea near to the city of Down. Being thus found and recognised by a Divine revelation, the Abbot of the Monastery of Down, having opened it, placed the holy treasure, which he took out of the chest, in the same shrine with the sacred relics of the holy Patrick and Brigid." This story is surpassed by a

1015. Died the abbot Chernaich,^f and the same year the Danes destroyed the town.^g

1040. The Danes continued their cruel ravages, and repeated them in 1069.^h

1101. Magnus, King of Norway and Man, was interred in this abbey in this year, or in 1103.^b

1111. The town was again destroyed by the Danes.^c

^f *Annal. Ulst.* ^g *Tr. Th.*, p. 633. ^h *Id.* ^b *Annal. Mann.* ^c *Tr. Th.*, p. 633.

traditional legend told by the people around Downpatrick, which relates that the chest was of stone, and that it floated on until it was cast up on Horse Island by a high tide, which covered it with sand. It happened that there were at that time many cows grazing on the Horse Island, and it was remarked that one of them, which belonged to a poor widow, continued for days licking the sand at a certain spot, and was never seen eating grass, yet she gave more milk than any other cow in the herd. This matter having attracted the attention of some curious persons, they removed a portion of the sand, and found St. Columkill's coffin! These old legends are evidently of a bardic origin.

A.D. 775—"Macniadh, son of Ceallach, abbot of Dun-Leathglas, died."

A.D. 785—"Dungal, son of Laoghaire, abbot of Dunleathglas, died."

A.D. 795—"Loingseagh, son of Fiachra, abbot of Dun-Leathglas, died."

A.D. 823—"Dun da-Leathghlas was plundered by the foreigners," but swift vengeance soon overtook the Pagan Danes, for, in the same year, "A battle was gained in Magh-inis (Lecale) by the Ulidians over the foreigners, in which many were slain," "Suibhne, son of Fearghus, abbot of Dunleathglas, anchorite and bishop, died."

A.D. 879—"Scannlan, abbot of Dun-Leathglas, died." "The Annals of Ulster" add that he was strangled by the Ulidians.

A.D. 939—"Oenacan, priest of Dun-Leathglas, died."

A.D. 940—"Dun-Leathglas was plundered by the son of Ragnall and his foreigners. God and Patrick quickly took vengeance of him for this deed, for foreigners came across the sea and attacked them upon their island, so that the son of Ragnall, their chief, escaped to the mainland. He was killed by Madudhan, King of Ulidia, in revenge of Patrick, before the end of a week after the plundering." The island in which the Danes were attacked by a hostile band of their own countrymen was probably one of those artificial islands called crannogs, which the Irish then used as fortified habitations, to which they retreated in time of danger. The "Terrier" informs us that the bishop possessed, near Downpatrick, certain lands called the "Bishop's island, and both the crannochs, one plowland."

A.D. 951—"Maelmartin, son of Maenach, priest of Dun-Leathglas, died."

A.D. 954—"Gaeithine, learned bishop of Dun-Leathglas, died."

A.D. 952—"Finghin, distinguished bishop of Dun-Leathglas, died."

A.D. 970—"Cathasac, son of Fergus, comharba of Dun, died." The term "Comharba" is used by the Irish writers in the sense of heir or successor to the spiritual dignity as well as the temporal rights of the founder of a church.

A.D. 988—"Dun-Leathglas was plundered and burned by the foreigners," and "Maelmoghna O'Carroll, Airchineach of Down, died." The Irish ecclesiastical title *Airchineach*, which is anglicised Herenach and Erinagh, the latter of which forms gives name to the townland of Erinagh, in the parish of Bright, is explained by Dr. Reeves as "hereditary warden of a church," and by Dr. O'Donovan as "lay superintendent of church lands." Anciently the office was probably held by an ecclesiastic, but in more recent times it would seem to have been exercised by a layman. In some instances, on the death of an erenagh, the bishop appointed to the office some member of the family in which the erenaghip was hereditary, and he observed the same rules that regulated the selection of tanists for the clans. At times the temporal princes were selected by alternate succession from two or more families, and such would seem to be the case in the office of erenach of

1183. The secular canons were turned out of this abbey by Sir John de Courcey, who placed therein monks of the order of St. Benedict, from the abbey of St. Werburgh in Chester, dedicating it at the same time to St. Patrick, it being before under the invocation of the Holy Trinity;^d and William de Etleshall, a monk of Chester, was made the first prior.^e

In several different charters Sir John makes them various grants. In one, for the health of the souls of his father and

^d *Usher. War. Mon. and Annal. * II.*

Down, which appears to have been hereditary in the families of O'Cathusaich (which might be modernised into O'Casey, or perhaps O'Cusack) and O'Cairill (which would now be O'Carrill, or perhaps Carvill). Some of the erenachs of Down are not called by those surnames, though it is probable that they belonged to those privileged families. The genealogical work of Duall MacFirbis gives the origin of the O'Cairills "Aodh Roin (King of Ulidia, slain A.D. 732), had five sons—viz., Fiacha, *a quo* Clann Fiachaidh at Dun-da-leathglas. . . . This Fiachna (King of Ulidia, died A.D. 785) had six sons—viz., Cairioll, son of Fiachna (King of Ulidia, slain A.D. 815), from whom are the O'Cairill in Dun-da-lethglas." The same work, in another place, says that a descendant of Fiachna "was killed by the O'Creichim in Dundaletghlas, by which the quarter of Dun was forfeited by them for ever to the Clann Fiachaidh."

A.D. 992—"Macleighin, son of Dunghalan, erenach of Dun-Leathglas," and "Dunchadh, Lector of Dun," died. Dunchadh seems to have been a professor in the University or College of Down. Keating, speaking of the incursion of the Danes at the year 837, says:—"There were, moreover, till this time four *principal schools* in Ireland—viz., a school at Armagh, a school at Cashel, a school at *Dundaleathglas*, and a school at Lismore."

A.D. 1005—"Madadhan, son of Domhnall. King of Ulidia, was killed by the Torc, *i.e.*, Dubhtuine, in the middle of Dun Leathglas, in violation of the Saints of Ireland. Dubhtuine, *i.e.*, the Torc, King of Ulidia, was slain, through miracles of God and Patrick, by Muireadhac, son of Madadhan, in revenge for his father." "The Annals of Ulster" add that Madadhan was slain "in the Church of Brigid, in the middle of Down." The murderer is called the "Torc" (the boar)—from him is named probably the townland of Dunturk, in the civil parish of Loughinisland. We cannot doubt that he received this epithet from his cruelty and ferocity, which his son seems to have inherited from him, as the following entry shows:—

A.D. 1009—"Scannlan O'Dunghalain, abbot of Dun-Leathglas, was blinded." The "Annals of Ulster" add that he was "forced from his fortress and carried away, and his eyes put out at Finavar by Niall, son of Dubhtuine." The place where the oxen were caught, which conveyed the body of St. Patrick to Downpatrick, is called by Colgan "Finnavar," but in the "Book of Armagh" it is named "Findubrec." It is obviously Finabrogue, in the neighbourhood of Downpatrick. Niall suffered a just punishment for his crime; he was deposed in the year 1011, and killed in battle in the year 1015.

A.D. 1015—"Cernach, son of Cathusagh, erenach of Dunleathglas, died." "Dun-da-lethglas was totally burned with its Damhliag and Cloitheach." The "Damhliag," which is the Irish word for a stone church, was the Cathedral, and it was probably the same building at the erection of which flames are said to have burst forth out of the foundations, as is told in the legend preserved in the "Book of Armagh." The "Cloitheach" was the steeple or Round Tower, which stood near the south-east angle of the cathedral, on a portion of what is now the gravelled area. It is thus described in *A Tour through Ireland in 1779*:—"No ancient monument remains in the old abbey, but here is a round tower which stands about forty feet from the old cathedral, is sixty-six feet high, the thickness of the walls three feet, and the diameter on the inside eight feet. On the west side of it is an irregular gap, about ten feet from the top, near a third of the whole circumference being broken off by the injury of time; the entrance into it is two

mother, all his predecessors and successors, Beatrice de Villers, his own, Africa his wife, and of all that had died or should die in his service, he granted the ferry of the Lough of Strangford, towards the Duffren; the ferry of Carlingford; the ferry of Cragfergus and that of the Bann; and all the ferries in his several conquests in Ireland, that between Lethcathel and Arte alone excepted: Witnesses, M. bishop of Down; R. bishop of Connor; E. abbot of Ynes; G. abbot of Holm; P. abbot of Saul; G. prior of St. Thomas; P. prior of Muckmor;

feet and a half wide, and placed on a level with the surface of the ground." The ground around the round tower must have been raised by the accumulation of rubbish, for the doors of such towers are placed at a considerable height—that of the tower of Kilmacduagh is placed at an elevation of twenty-six feet from the ground. The destruction of this venerable monument of antiquity was determined on in consequence of the rivalry between Lord Downshire and Lord de Clifford. The latter, who was proprietor of the tower, opposed this piece of vandalism; but Lord Downshire, taking advantage of his rival's absence, caused it to be pulled down, under pretence that its fall might endanger the cathedral. This occurred in the Autumn of 1789. When the tower was thrown down a wall was discovered running directly across its site, which was supposed to have been the foundation of an earlier church.

A.D. 1026—"Maolpatrick O'Aleacain, lector of Dunlethglas, died."

A.D. 1043—"Flaithbhertach, bishop of Dunlethglas, died."

A.D. 1048—"Gillacoluinn O'Heighnigh, lord of Airghialla, died, and was interred at Dun-da-Leathglas."

A.D. 1043—"Ecmarchach, son of Cernach, erenach of Dunlethglas, went on a pilgrimage."

A.D. 1067—"Scolaige, son of Indrechtach, erenach of Mucknoe (county Monaghan), and the erenach of Dunlethglas, died."

A.D. 1068—"Domhnall O'Cathusaich, erenach of Dun, died."

A.D. 1069—"Dun-da-leathglas was burned."

A.D. 1078—"Senoir, son of Mal-Molua, chief anchorite of Ireland, ended his days in peace at Dundalethglas."

A.D. 1083—"Muircertach O'Cairill, erenach of Dun, the most learned judge and historian of Ireland, died."

A.D. 1086—"Maolkevin, venerable bishop of Ulidia (Down), died."

A.D. 1089—"O'Cernach, comarba of Dundalethglas, rested in Christ."

A.D. 1099—"Diarmaid O'Maolathgen, erenach of Dun, died on Easter night."

A.D. 1102—"Cooley O'Cairill, erenach of Dun, died."

A.D. 1111—"Dun-da-leathglas was burned, both fort and trian, by lightning."—*Trian* signifies the third part, or a division of a town, but it seems frequently to signify the part occupied by the inhabitants as distinguished from the military or the clergy.

A.D. 1117—"Maolmaire, bishop of Dundalethglas, died."

A.D. 1136—"Maolmaedog (St. Malachy) O'Morgair retired from the cowarbate of Patrick (Primacy) to serve God." It was to Down that St. Malachy retired, where he established a house of Regular Canons which is supposed to have been on the site now occupied by the old jail.

A.D. 1157—"Cuuladh O Duinsleibhe O Eochadra, King of Ulidia, died, after penance, at Dun-da-leathghlas, and was interred at Dun itself."

A.D. 1158—"Gilla Odar O'Cathusaich, erenach of Dundaleathghlas," was a subscribing witness to the charter granted by Muircheartach MacLoughlin to the Abbey of Newry, about the year 1158.

A.D. 1177—"Cardinal Vivian arrived in Ireland." He was sent by Pope Alexander III., as Apostolic Legate. After having remained during Christmas with Gothred, King of the Isle of Man, he arrived at Downpatrick after Epiphany. "An army was led by John de Courcy and the knights into Dalaradia and to

and W. prior of Cragfergus.—In another he granted the tithe of all his hunting throughout his whole lands: Witness, Will. prior of Cragfergus.—In another, he granted the power of holding a court, with certain privileges attending it, and appointed D— to be then prior.—In another he confirmed the donation which Amauric de Hanehhe had given of his land of Ballcrou: Witness, Malachy, bishop of Down.—
In another charter the prior is named Andrew; and Sir John

Dun-da-leathghlas; they slew Donnell, the grandson of Cathasuch, Lord of Dalaradia. Dun-da-leathghlas was plundered and destroyed by John and the knights who came in his army. A castle was erected by him there, out of which they defeated the Ulidians twice, and the Kinel-Owen and Oriels once, slew Conor O'Carellan, chief of Clandermot, and Gilla-macliag O'Donnelly, chief of Feardroma (in county Tyrone around Castlecaulfield), and Donnell O'Laverty, chief of Clann-Hamill, in the county of Derry, was so wounded by arrows on this occasion, that he died of his wounds in the Church of St. Paul, at Armagh, after having received the Body and the Blood of Christ, and after extreme unction and penance. Many other chieftains were also slain by them besides these." John de Courcy, a warlike but cruel man, set out from Dublin, with less than four hundred men, in the month of January, A.D. 1177, and in four days arrived at Downpatrick, without meeting an enemy to oppose him. The town, which was taken by surprise, was given up to plunder, and the streets were wet with the blood of the citizens. The Pope's legate, having in vain endeavoured to prevail on De Courcy to withdraw his soldiers, on condition that Rory MacDunlevey, King of Ulidia, should pay tribute to the King of England, urged the native Prince to defend his territories against the aggressors. In the meantime, according to the Dublin copy of the Annals of Innisfallen, De Courcy erected a strong fort of stones and clay at Down, and drew a ditch or wall from sea to sea, or, in other words, he cut a deep trench in front of the site of the present market house, which completely insulated that portion of the town, which was afterwards called "the English Quarter," and which, probably, at that period constituted the entire town. In order to defend the drawbridge which connected the insulated town with the mainland, he erected a castle which stood at the junction of English-street and Church-street. In the beginning of February, MacDunlevey collected in a week, according to Giraldus, ten thousand warriors to attack the English, who marched out of the town to meet them. Giraldus says the Ulidians, who, like the northern inhabitants of every country, were the bravest of its people, fought manfully with spears and battle-axes, but were defeated by the foreigners, who mustered less than four hundred, a circumstance which, though it does not enhance their bravery or their discipline, tends to lessen the credibility of Giraldus, who, however, ascribes the victory of his countrymen to the direct interference of God. The princes of the Kinel-Owen and Oriel, finding that the common enemy was approaching too near to their own confines, so far forgot their old enmity to the Ulidians as to muster all their available forces against the Normans. The united forces, amounting to fifteen thousand men, sustained, on the 24th of June, 1177, the crushing defeat mentioned in the extract already given from the "Annals of the Four Masters." They seem to have been a multitude, without arms or discipline, opposed to the mail-clad Norman warriors; or, as MacNamee, the poet of Kinel-Owen, speaking of another battle, fought at Down, says:—

"Unequal they engaged in battle,
The foreigners and the Gael of Tara;
Fine linen shirts on the Race of Con,
And the foreigners in one mass of iron."

In this battle, according to the Annals of Innisfallen, "the Archbishop of Armagh, the Bishop of Down, and all the clergy were taken prisoners, and the English got possession of the croziers of St. Comgall (founder of Bangor), and St. Dachiarog

grants them every tenth cow and tenth animal on all his farms, excepting in the Ardes, for the health of the souls of all who had contributed to advise or assist him in the conquest of Ulster: Witness, Jordan de Courcey, his brother.

The bishop Malachy granted to the abbey Lochmonne, Messesarech, Ferrochen, Ballinscanlan, Arthgothin, Balinrothan, Telagnocrossi, Balienbrethnaghe, Belgach, Delen,

(the founder of Errigalkeeroge, in the County of Tyrone), and the Canoin Phatrauc (the Book of Armagh), besides a bell called the *Ceolan an Tighearna*. They afterwards, however, set the bishops at liberty, and restored the Canoin Phatrauc (the Book of Armagh) and the bell, but they killed all the inferior clergy, and kept the other noble relics, which are still in the hands of the English." De Courcy was extremely superstitious, and thought that he was designated in a prophecy, said to have been delivered by Ambrosius Merlin, of Caermarthen, who lived in the 5th century, which declared that "a white knight, sitting on a white horse, and bearing birds on his shield, would be the first that, with force of arms, would enter and invade Ulster." He likewise held, it is said, the prophecies attributed to St. Columbkille in such veneration that he slept with the book concealed under his pillow, because there was one of those prophecies which foretold that a certain pauper and beggar, and fugitive from another country, would come to Down with a small army and obtain possession of the town, and that such would be the slaughter of the citizens that the enemy would wade up to their knees in their blood.

John de Courcy founded the Cathedral, which was then called the Church of the Most Blessed Trinity, possessed by a prior and convent of secular canons, who were the chapter of the diocese. He caused the church to be called the Church of St. Patrick, and he determined to substitute Benedictines instead of the secular canons. For this purpose he obtained from the Benedictine Abbey of St. Werburg, at Chester, a prior and a body of monks, for which he made to that abbey a grant of lands, the record of which, in the Registry of St. Werburg's, ran thus:—"John de Courcy has given to the Church of St. Werburga, at Chester, *Hurmach* along with ten carucates of land beneath *Thewet of Chenelfernan* in perpetual alms . . . in order that the Abbot of Chester may select from his house a prior and community, to erect an abbacy of his Order in the Church of St. Patrick of Down; so that the aforesaid Church of Down remain free from every subjection to the Church of Chester, in consideration of the same forementioned ten carucates. Witness, Malachy, Bishop of Down, &c." In consequence of this, as we are informed by an annalist of Chester, whose entry has been preserved by Ussher—"In the year 1183 a certain monk, named William de Etleshale, went from Chester into Hulvester (Ulster) to Down, and he received the priory of the Church of St. Patrick from Malachy, Bishop of Down, and Lord John de Courci." Shortly after this, De Courcy induced or compelled the bishop to make the following grant, which is preserved in a Patent Roll, 42 Edward III.:—"Know all men present and to come, that I, Malachy, Bishop of Down, have granted, for the honour of God and of holy religion, the Church of St. Patrick of Down, with all its rights, for the use of the prior and the Black Monks, of whom I, the Bishop, shall be the guardian and Abbot, as is the case in the Church of Wynton or Coventry. Wherefore, I have granted and confirmed to them and to their successors the towns belonging to the Church, viz., &c." Then follow the names of forty-seven townlands and three rectories, most, or perhaps the whole of these vast possessions, was the property of the Prior and Convent at the period of the suppression. After enumerating the townlands and rectories, the document concludes:—"Moreover, for the honour and reverence of my episcopal dignity, I have retained in my hands the one-half of the oblations on these five festivals of the year, and no others, namely, on the Nativity of the Lord, on the Purification of the Holy Mary, on the festival of St. Patrick, at Easter and Pentecost. Of this grant these are the witnesses. L. Archbishop of Dublin, T. Armagh, and many others." There is preserved among the papers formerly belonging to Sir James Ware, a copy of an ancient roll of the four-

Tipermeni, Balmiechethe, Dunnovere, Balienlirnoni, Telaghmethan, Balinbothan, Molrath, Kno, Chengar, Monenmor, Nochenduf, Chemard, Tirgore, Tirestruther, Balioconevi, Cremse, Crochbalindethdume, Balima, Celendre, Balmangatha, Balinculter, Balmiackelli, Keloker, Balienscruthi, Balinzimurgam, Kelliohan, Baliowosan, Lesconan, Kortef, Cronoch,

teenth or fifteenth century, which was lent to him from the muniments of the See of Down, which purports to be an extract from ancient documents read by the Bishop of Down in the year 1210, before King John, and confirmed by that king. It states "that the Bishop of Down is Abbot of the Convent of the Monks of the Church of Down, and has the same pre-eminence over the Prior and the Convent of St. Patrick as any other abbot has over his own convent. And in the Church of Down the same bishop has the half of all the oblations of that church and chapels on the festivals of Easter, the Assumption of the Blessed Virgin Mary, and the Nativity of the same, and on the festival of St. Patrick and of the Nativity of our Lord. Item. He has in the same church on the north side a hall and kitchen, with chambers above and beneath, and before the gate of the cloister a little passage which leads to the lower chambers, and behind the said hall chambers on the north side, towards the parish church of said city." It would seem from this document that the cloisters and cells were to the north of the Cathedral, which corresponds with what Harris says—"Large pieces of stained glass and window lead have been lately turned out of the ruins of the building; the glass but rudely painted and scarce transparent, probably done in the infancy of the invention; but the lead was like pewter, and far beyond any used in the present times. Several cells have been discovered *behind the abbey*, one whereof was floored with small painted tiles, something like mosaic work, but the figures small and ill done." On account of the peculiar relations that existed between the Bishop and the Prior and Convent, the election to the see on each vacancy rested with the Prior and Convent, subject to the approbation of the king and the Pope; however, we shall find an attempt on the part of the abbey of Bangor to set up a claim to that privilege. The Terrier says:—"The Prior of the said Abby and Convent is Dean, and the monks of the said Abby or Cathedral Church are Cannons Cathedrall, and, as it were, a Chapter." It is on this account that we do not meet in ancient documents reference to any of the officers, usually connected with other dioceses, except the archdeacon.

In the year 1185 the relics of St. Patrick, St. Brigid, and St. Columbkille were discovered in the Cathedral, in a spot where they had been concealed, lest they might fall into the hands of the Danes. The following account is given of this discovery:—It being well known that the three bodies were in Down, the bishop, Malachy III., used to pray fervently to God that he would vouchsafe to point out to him the particular place in which they were concealed. On a certain night, when praying in the Cathedral Church, he saw a light like a sunbeam traversing the church, which stopped at a certain spot. Immediately procuring the necessary implements, he dug in that spot, and found the three bodies, which he then put into three boxes, and placed them again under ground. Having communicated this discovery to John de Courcy, then Lord of Down, they sent messengers to Pope Urban III., for the purpose of procuring the solemn translation of these relics to a more dignified part of the church. The Pope, agreeing to their request, sent as his legate on the following year Cardinal Vivian, who had been in Downpatrick nine years before. On his arrival the relics were solemnly translated to a more respectable part of the church, on the 9th of June, the festival of St. Columba. They were deposited in one monument, according to the well known distich given in the Office of the Translation—

"Nunc tres in Duno tumulo tumulantur in uno
Brigida, Patricius, atque Columba pius."

"In Down three saints one grave do fill,
Patrick, Brigid, and Columbkille."

Besides the Cardinal Legate there were present at this translation fifteen bishops, together with abbots, deans, archdeacons, priors, and an innumerable con-

Lanne, Karenlatheri, Feod, Balimagereg, Karenesche, Chal-lenimien, Rathoop, and the churches of Killecleth, Brichter, and Stethian, in Dalibinu, Latrath, Donenath, and Kellagkinnere; reserving to the bishop the moiety of the oblations made on the several feasts of the Nativity, the Purification, St. Patrick, Easterday, and Whitsunday. Witnesses, L. Archbishop of Dublin; T. Armagh, and many others.¹

¹ *Mon. Angl.*, vol. 2, p. 1020.

course of the inferior clergy and laity. It may seem strange that the "Annals of the Four Masters" record, at the year 1293, "It was revealed to Nicholas Mac-Maelisa, Coarb of Patrick (Primate), that the relics of Patrick, Columbkille, and Bridgid, were at Saul. They were taken up by him, and great virtues and miracles were afterwards wrought by means of them; and after having been honourably covered, they were deposited in a shrine." We are inclined to believe that the Saul referred to in this entry is the Church called Saul at Armagh. It obviously refers to a portion of the relics which had been given to some church, and most likely that portion which we know the Church of Armagh was long possessed of.

A Patent Roll (41 Ed. III.) preserved in the Tower of London, contains copies of charters to St. Patrick's, of Down—one from Malachy, the Bishop, and six from De Courcy. In one he granted to this abbey the ferry of the Lough of Strangford, towards the Dufferin; the ferry of Carlingford, that of Carrickfergus, that of the Bann, and all the ferries in his several conquests, except that between Lecale and Ards. This grant he made for the good of the souls of his father, mother, predecessors, and his niece, Beatrice de Villiers; for that of his own, of Africa, his wife, and of all who died in his service, or who should die in it. The witnesses to this charter were M., Bishop of Down; R., Bishop of Connor; E., Abbot of Ynes (Inch); G., Abbot of Holm; P., Abbot of Saul; G., Prior of St. Thomas; P., Prior of Muckamoor; W., Prior of Carrickfergus. In another charter he granted the tithe of all cattle whatsoever he had on his lands, and of all his fisheries. Witness, Will., Prior of Carrickfergus. In another he granted power to hold a court and some other privileges, and appointed D— to be prior. In another charter he confirmed the donation made by Amuric de Hanehe (probably now modernised into Hanna), of the land of Ballerou. Witness, Malachy, Bishop of Down, Malachy, the third bishop of that name who presided over the See of Down, after witnessing the ruin of his country and the spoliation of the native clergy of his diocese to enrich English ecclesiastics who had come in the train of the conquerors, died about the year 1201; and "The Annals of the Four Masters," at the year 1204, record, evidently with satisfaction, that "John de Courcy, the plunderer of churches and territories, was driven by the son of Hugh de Lacy into Tyrone to seek the protection of the Kinel-Owen. He arrived at Carrickfergus, and the English of Ulidia slew great numbers of his people." It appears that De Courcy had incurred the displeasure of King John by speaking too freely of the murder of Prince Arthur, and Hugh de Lacy, the justiciary, was ordered to arrest him. The popular tradition of Downpatrick, and a romantic story told in the "Book of Howth," now preserved in the Lambeth Library, relate that De Lacy proclaimed De Courcy a rebel, and bribed his servants to betray him. These traitors informed De Lacy that their master was a man of such gigantic strength, and always well armed, that no one durst lay hands upon him; however, that upon Good Friday of each year he wore no arms, but remained alone doing penance in the graveyard of Down, when he could be seized. This suggestion was followed, and De Courcy was attacked unarmed. Seeing no other weapon at hand, he ran to a wooden cross that stood in the churchyard, and tearing its shaft from the socket, he killed thirteen of his assailants upon the spot. He was, however, finally overpowered, and delivered into the hands of De Lacy, who conveyed him a prisoner to the Tower of London. De Lacy inherited his possessions, with the title of Earl of Ulster, as a mark of Royal approbation, but, instead of rewarding the betrayers, he caused them to be hanged.

A.D. 1185. The bodies of the Saints Patrick, Columb, and Brigid, were discovered in this abbey, with the following epitaph written over them :—

Hi tres in Duno tumulo tumulantur in uno,
Brigida, Patricius, atque Columba pius.^g

1186. Bishop Malachy and Sir John de Courcey sent an embassy to Pope Urban III. to obtain a bull for the translation of those sacred reliques ; and on the 5th of June in same year, a solemn translation was accordingly made by the Pope's nuncio.^h

1201. Bishop Malachy, the great benefactor of this abbey, died about this year.ⁱ

1210. Sir John de Courcey, the conqueror of Ulster and founder of this abbey, yielded to fate.^k

^g War. Bps., p. 24. ^h War. Annal., Hist., County of Down, p. 27. ⁱ War. Bps., p. 196. ^k Monast. Angl., vol. 2, p. 1019.

Downpatrick was visited by King John in the year 1210, who, on his way to Carrickfergus, encamped on the 16th of July "at the meadows of Down," at a place called Kingsfield, and again, on his return, he spent the 2nd and 3rd of August at "Dun."

The English suffered repeated disasters in skirmishes with the Irish, and the Benedictine Abbey of Down shared in their fortunes, as the following letter, written to Henry III., in the year 1220, sufficiently testifies :—

"To their Venerable Lord, Henry, by the Grace of God King of England, Lord of Ireland, Duke of Normandy, Count of Anjou and Aquitaine.

"The Prior and Convent of the Church of St. Patrick of Down, health and prayers in Christ.—We transmit to your Excellency our monk with the shrine of the patrons of Ireland, Patrick, Columba, and Brigid, and their relics. Inasmuch as for the reverence to them, and for the promise that our lord, your father, promised forsooth that he would be a benefactor of our church, and for yourself, who are the lord of all the land, and the patron of the patrons of Ireland, that you would give to us and to charity some small dwelling in England, in which, when need be, we may lodge.

"For the Monastery of St. Patrick has frequently been, during the war, destroyed and burned, along with the church, which has commenced to be entirely rebuilt, hence we very much stand in need of your assistance."

There is given in Theiner's "Vetera Monumenta" a bull of Pope Innocent IV., dated March 5th, 1254, in which the Pope confirms a decision made by the Primate, that the Abbey Church of Bangor was not the Cathedral of Down, but that the Church of Down, of the Order of St. Benedict, was the cathedral, and that to it alone belonged the right of electing the bishop.

The vacillating and unsettled system of government pursued during the reign of Henry III., and the constant domestic and foreign wars in which the king was engaged, weakened the English power in Ireland, and induced the Northern Irish to hope that a favourable opportunity had at length come to drive them out of Ulster. Bryan O'Neill, King of the Kinel-Owen, assisted by the Irish of Connaught, attacked the town of Down which was defended by the Lord Justice, Stephen de Longespey. The battle was fought on Sunday within the Octave of the Ascension, in the year 1260, at a place called "Druim Derg (the red ridge), near Dunda-leathghlas," but according to others, "in the streets of Down." It is not unlikely that it was fought on the hill between Scotch-street and Irish-street. In the angle formed by these streets, about seven perches to the rear of the former and sixteen to the right of the latter, human bones were found in such quantities as to indicate a cemetery. Bryan O'Neill and three hundred and fifty-two of the Irish, among whom were fifteen

1220. The Benedictin monks of Downpatrick humbly prayed that the King, Henry III., would grant them some habitation in England where they might sojourn or reside when business called them thither, and that of his royal goodness he would charitably assist in rebuilding their church, which had been destroyed by fire in the late wars.¹ We know not the issue of the petition.

1224. W— was prior about this time.^m

1237. R— was prior.ⁿ

1276. The prior Nicholas was made bishop of Down, and died in 1304.^o

¹ *Rymer Fed.*, vol. 1, p. 250. ^m See *Holy Trinity, Dmbl.* ⁿ See *Lacie's chart. to Newry.* ^o *War. Bps.*, p. 198.

chief men of the O'Kanes, perished on that disastrous field. O'Neill's head was cut off and sent to London as a trophy, which is lamented by M'Namee, the clan bard of the Kinel-Owen, in words which show how Down was regarded as a favourite place of interment by the Irish of that period :—

“ Alas that his noble head was removed from Down,
From the place wherein is the grave of Patrick.
It is grievous to us that the king of Caiséal
Is not (interred) near the relics of Tailginn (St. Patrick).”

A similar testimony is borne by the bard O'Dugan in the year 1372 :—

“ From Dun-da-lethglas of the Cassocks
It is the royal cemetery of Erin,
Without any heed or gain there;
A town wherein the clay of Columb was covered,
In the same was buried
Brigid, the victory of females,
And as we leave them every victory,
Patrick of Macha (Ardmagh) is in the same grave.”

In the Pope Nicholas Valuation the Church of St. Patrick in Down was valued at five marks, and the Temporalities of the Abbot were valued at £41 5s. 4d.

The brilliant and decisive victory achieved by the Scots over the English at Bannockburn, in 1314, having awakened among the Northern Irish hopes of similar success, they offered the crown of Ireland to Edward Bruce, the brother of King Robert of Scotland. Edward accepted the offer, and the country was deluged with blood during three years while the war lasted. Grace's Annals, at the year 1316, say—“The monasteries of St. Patrick of Down and of Saul, with many others are plundered. . . . The Church of Bright, in Ulster, full of persons of both sexes, is burned.”

“The Annals of the Four Masters” record, at the year 1375—“A great victory was gained by Niall O'Neill over the English at Downpatrick, when Sir James (Talbot), of Baile-atha-thid (Malahide), the King of England's Deputy, Burke of Camline, and many others not enumerated, were slain in the conflict.” This defeat of the English is not noticed by any of the English historians, and consequently it cannot have been so important as the Irish writers pretend; nevertheless, the English are forced to draw a very gloomy picture of the state of their colony in Ireland about this epoch. There is preserved in the Chapter House, Westminster, a memorial forwarded to Henry IV., about the year 1410, from the Clergy and nobles of Down, in which they depict the terrible state to which they were reduced. To this document are annexed, amongst others, the signatures and seals of the Bishop of Down, of the Prior of Down, and of the Archdeacon of Down. The seal of the town of Down is broken off.

1297. The prior, taking upon him to hold pleas, and the delivery of felons within his jurisdiction, &c., the sheriff was commanded to summon the said prior, to show by what warrant he presumed to exercise powers which belonged only to the crown.^{oo}

1301. Roger was prior.^p

1314. Thomas Bright the prior was made bishop of Down.^q

1316. Edward Bruce, at the head of his army of Scots, destroyed the abbey.^r

1327. Thomas Bright, bishop of Down, and late prior of this abbey, died, and was interred here.^s

1353. Richard Calf, the prior, was made bishop of Down, and dying on 26th of October, 1365, was interred here.^t

1365. Nicholas was prior.^u

^{oo} *King*, p. 258. ^p *Id.* ^q *Id.*, p. 198. ^r *Pembridge*. ^s *War. Bps.*, p. 200. ^t *Id.* ^u *King*, p. 259.

Tiberius, Bishop of Down and Connor, repaired and ornamented the Cathedral, or Abbey Church, and the following document, preserved in an archiepiscopal registry of Armagh, tells the means which he adopted for that end :—

"Tiberius by the Grace of God Bishop of Down and Connor, &c.—Know that we, with the consent of the Prior of Down and of the convent of the same, have made certain unions for the repairs of the Cathedral Church of Down, which is gone to ruin in walls and roof, and for the augmentation of Divine worship in the aforesaid church, as also on account of the venerable relics of the holy persons, St. Patrick, St. Columba, and St. Brigid, lying in one tomb in that place. The monastery which formerly, from ancient times, was governed by nuns (which same monastery is now destroyed), and the Monastery of John the Baptist, and the Monastery of St. Thomas, proto-martyr, and the Monastery of the Irish, and the Rectory of the Parish Church of Ardglass, and the Prebend of Ros, and the Prebend of Ballengallbee (Ballykilbeg), and the Chapel of St. Mary Magdalene, at the just and laudable petition of Lord Gelasius Magennis, Commendatory of Down, we have united, annexed, and incorporated all and each of the aforesaid on account of the foresaid causes, that it is better to endow the Cathedral Church than that each should go to ruin. Given at Carrickfergus the 20th day of February, A.D. 1512."

The Gelasius Magennis (spoken of in the bishop's letter) is called in Irish documents Glasny; he was Prior of St. John's in Down, of Saul, of St. Patrick's in Down, and Abbot of Newry. "The Annals of the Four Masters" record his death in the year 1526. "Glasny, the son of Hugh Magennis, Abbot of Newry and Prior of Down and Saul, was slain by the sons of Donnell Magennis—namely, by Donnell Oge and his kinsmen." The union of the endowments of the smaller houses to the cathedral was confirmed by the Primate, October 12, 1541, and the instrument was directed to "Conosius (Eugenius) Magennis, Commendatory of Down *Sede Vacante*."

A.D. 1538.—The abbey was burned, and the shrine containing the relics of St. Patrick, St. Brigid, and St. Columbkille was destroyed by Lord Leonard de Grey, which is said to have been one of the counts in the indictment on which he was afterwards condemned and beheaded.

A.D. 1539.—The prior of this abbey resigned it to the King upon being allowed a pension during his life. Father Edmund MacCanna, in his *Itinerary*, says :—"The impiety of an Englishman, whose name was Cromwell, deserves to be mentioned in this place with abhorrence. This son of earth, and foul spot on the human race, having been sent to Ireland by Queen Elizabeth in command, came with an army to the city of Down, and set fire to the noble church and monastery of St. Patrick, where even the reliques of Saints Patrick, Columba, and Brigid were exposed to the fury of the flames. And there cannot be a doubt

1380. About this time it was enacted by Parliament, that no mere Irishman should be admitted to profess himself in this abbey.^w Same year, John Rosse was prior; it is observable that this man's character was marked with almost every vice; and in this year he obtained the King's pardon, on the payment of the fine of six marcs, for all treasons, transgressions, felonies, extortions, usurpations, and excesses whatsoever, whereof he had been indicted;^x he obtained the bishoprick of Down in 1387, and died in 1394.^y

1413. John Cely, the prior, was made bishop of Down, but twenty-eight years afterwards he was deprived of his see, being found guilty of adultery and other atrocious crimes.^z

1442. William Stawley was prior.^a

1526. The Prior Glaisne, who was abbot of Newry and of Saul, and son of Hugh M'Gennis, was slain by Donell Oge and his brothers, sons of Donell M'Gennis.^{aa}

^w *King*, p. 93. ^x *Id.* ^y *War. Bps.*, p. 201. ^z *Id.*, p. 202. ^a *Id.*, p. 223.
^{aa} *Ann. Four Masters.*

that many other sacred monuments and very ancient writings, as I was told by old men who were alive at that time, perished in that conflagration. And not content with this wickedness, the impious infidel burned all the other churches of Ultonia, especially in the regions of Down and Antrim, very few of which have since been restored. I have been told by my grandfather that he was an eye-witness of that sacrilegious incendiarism; and, further, that all the churches previous to that consumption were lightly roofed, and highly adorned with statues and images. Our natives give him the name of Maol-na-teampull, from his impiety. I have heard many old men say that they were born in that year; for so notorious was the sacrilege of that impious man, that numbers of old men reckoned their age from it as from a national visitation." What Father MacCana here says of Lord Cromwell was previously laid to the charge of Lord Leonard Gray, Lord Deputy in 1538. It is probable that as the Cromwell family were in this time possessed of the lands, he supposed that the sacrilege had been committed by their ancestor. Lord Leonard Gray seems to have obtained the name of Maol-na-teampull—the Maol, or bald man of the churches—from a prophecy attributed to St. Columbkille, which foretells many evils that were to be perpetrated by "Maol, the son of Donn (the brown-haired man), who shall prove injurious to Leith Cuinn (the North of Ireland), the seat of literature." Thus perished that great abbey, the priors of which were peers of Ireland, and possessed of a third of the lands of Lecale. Its venerable ruins were repaired, and formed into the present Protestant Cathedral in the year 1790. Harris thus describes its ruins in 1740:—"The roof was supported by five handsome arches, and compose a central aisle of twenty-six feet broad, and two lateral aisles of thirteen feet wide each, and the whole structure is one hundred feet long. The heads of the pillars and arches, the tops of the windows, and many niches in the walls were adorned with a variety of sculpture in stone, some parts of which yet remain. Over the east window, which is very lofty and august, are three handsome ancient niches, in which the pedestals still continue, whereon it is supposed the statues of St. Patrick, St. Brigid, and St. Columba formerly stood." Harris gives a copy of an illegible inscription which was on a stone over the east window on the inside. He also says that there was found in the ruins an "*Agnus Dei*, or figure of a lamb, cut in freestone, as big as life, in sculpture not very bad." There is built into the western gable on the inside a stone on which is carved the figure of a bishop holding in his hand one of the short Irish croziers. A portable altar stone of the thirteenth century was found in the graveyard. Occasionally stone-lined graves are found, such as have been found at Saul, St. John's Point, and other ancient churches throughout the diocese.



1. *Phragmites australis* (Cav.) Trin. ex Steud.

1. The Commission is authorized by the Council of the
2. European Union to carry out the following tasks:
3. (a) to monitor the implementation of the Convention;
4. (b) to report to the Council of the European Union
5. on the progress made in the implementation of the
6. Convention; and
7. (c) to advise the Council of the European Union
8. on the progress made in the implementation of the
9. Convention.

[illegible][illegible]

A. M. J. van der Wal

[illegible][illegible]

the 1990s, the number of people in the world who are illiterate has increased from 1.2 billion to 1.5 billion. The number of illiterate people in the world is projected to reach 1.7 billion by the year 2015. The number of illiterate people in the world is projected to reach 1.7 billion by the year 2015.

[illegible]

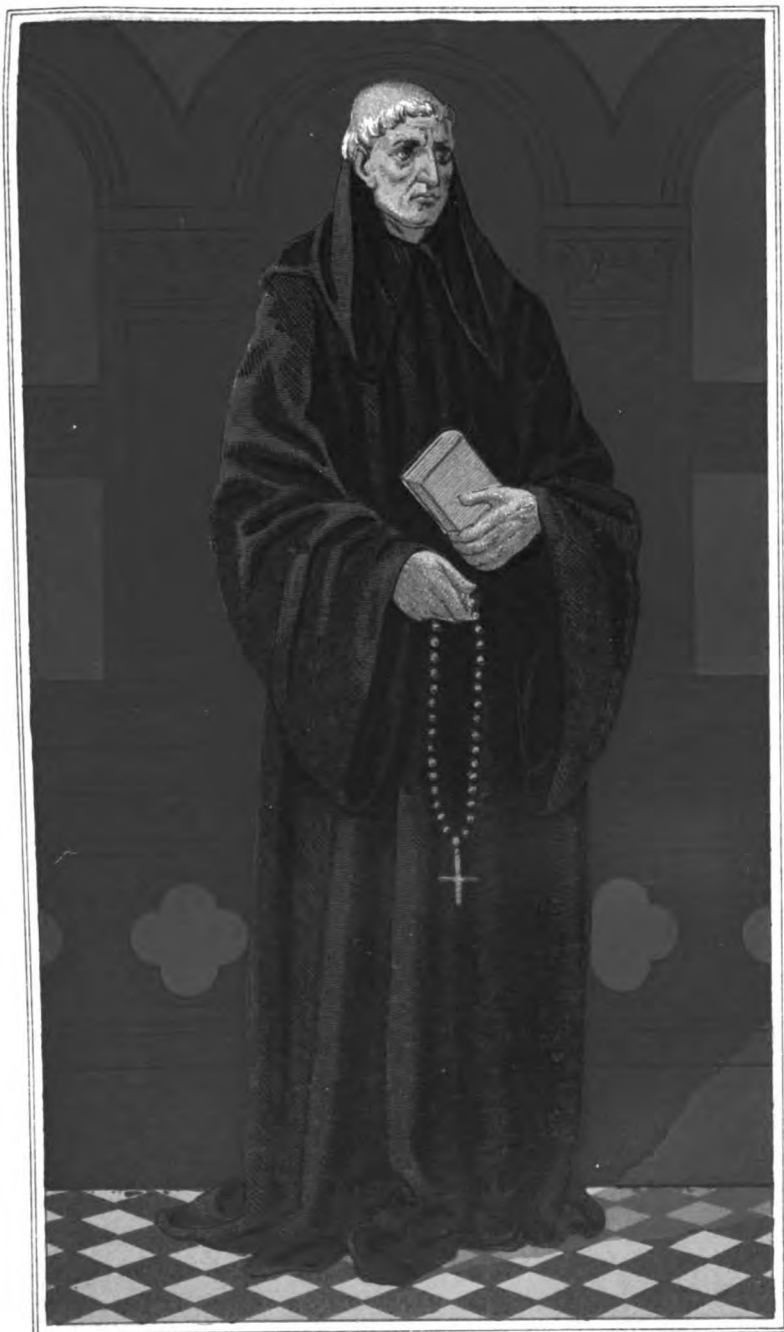
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6. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler and Whistler (1972).

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Marcus Ward & Co

A BENEDICTINE MONK

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1538. The Lord Deputy Gray burnt the church about this time, defaced the monuments of the Saints Patrick, Columb, and Brigid, and was guilty of many other sacrilegious acts.^b

The prior of this house sat as a baron in Parliament.

This monastery, with the appurtenances, a garden within the site, together with a carucate of land in Down, and the water called Loughdowne; divers lands in Narenagh, Carrickenebregie, Ballindonetie, Dromquillan, Reanyston alias Ballyvean, Ballymariscall alias Marshallston, Kiltaghlin, Ballygalgalme, Tobbertyne, Dellyen, Ballusrogh, Ardmyn, Ballyfroill, Ballynecrosse, Ballingreley alias Slivengreley, Loughmoney, Ballyalton, Balderenolde, Ballycroston, Ballycrotill,

^b *War. Annals.*

At the dissolution the lands of this abbey were valued at £60 10s. 0d., and its appropriations at £65 13s. 4d. (Inquis. 3 Edward VI.) By an inquisition held in Downpatrick, April 9th, 1662, to inquire into the property held by Thomas Cromwell, Earl of Ardglass, it was found that that nobleman was possessed of the following properties formerly belonging to that abbey:—The site and a garden within the precincts of the abbey, "Hay-Island, otherwise Inishane;" "Cony-island, otherwise Hoggisland;" the "Roundmount, otherwise Donecoscue;" "Court-ground;" "half of the town of Crombane, half the town of Cromreagh, half the town of Sleevemoyle," "Parkenearle," one quarter of "Tolleshane," "Collis," "Farrinfad," "Crottmore," Prior's Island, "Tacreacam, otherwise Acrecam;" "Crannaghmore and Crannaghbeg;" "Knockreennan, otherwise Knocknegrenan;" "Friersbogg," "Tollynecroy;" a head-rent of 40s. per annum from Walshestown, and a head-rent of 5s. per annum out of the two townlands of Ballydugan, Ringban, "Tollwoollenmore, Tollwoollenbeg, and Castledorras;" "the water called Loughdowne or Loughcoyne (Strangford Lough), in which ships or boats can sail to the port of Strangford, where salmon and other fish are taken;" "Carricknebregie, otherwise Carrickneecregie;" Ballydonety, Drumquillians (Hollymount); Veantown, otherwise Ballyveanes;" Marshallstown, "the two towns of Kintaghlin" (supposed to be Ballynoe), Ballygalkum Tobermoney, Dillin, Ardmeen, Struell, Ballynagross, Slievenagride, Loughmoney, Ballytrusten, Ballymurry, two townlands of Ballybrannagh, Ballysallagh, Ballee, Ballyhossett, Ballyclander, "Ballymorett, otherwise Ballywannett;" Annacloy, "Ballydomanely, otherwise Ballydonelly;" "Carricknehawly," "Carrowcoolemuck, otherwise Quarter Colmuck," Crevis, Spittle Quarter, Bishop's Island; "Ballymoghtrimony, otherwise Ballynecremony;" Coyle Castle, "Rathcavan," "Carrigmavanagh, otherwise Coyletown;" Ballynacreg, Carrowvanny, Ullequarter (Saulquarter), Ballybeg, Sheep-landbeg, Grangewalls, Grangebane, together with two ferries.

The site and extensive landed possessions of this abbey and of the other religious houses in Downpatrick were granted by the Crown to Gerald, Earl of Kildare, but they, by his death without male issue, and upon the decease of his widow, Mabella, were again escheated to the Crown, and in 1603 they were re-granted by James I. to Charles Blount, Lord Mountjoy, in consideration for his service against Hugh O'Neill, Earl of Tyrone. Mountjoy transferred his rights to Edward Cromwell, Baron Okeham, a nobleman of Devonshire. These estates, with the exception of some portions, remained in the Cromwell family up to 1704, when the male line having become extinct, the only surviving heiress, Lady Elizabeth Cromwell, married the Right Honourable Edward Southwell, Principal Secretary of State for Ireland, who obtained an Act of Parliament vesting these estates in the hands of trustees for the purpose of selling a portion to pay off certain incumbrances. The remainder descended to his grandson, Edward Southwell, who, in 1776, was created Baron de Clifford. He was succeeded by his son Edward, who died in September, 1832, without issue, when the property gavelled between his three sisters, and is at

Ballyvolmorey, Ballybrenough, Ballysallagh, Ballyveally Ballyhosside, Possevickeston, Clinder alias Ballycylinder, and Ballyvoret alias Barrettyston, all in this county; and the Grange of Ballincogher, Milten alias Mallimolin, Tullaghner, Balliasdrine alias Lisseboy, and Balligalincheath; each denomination containing a carucate or ballyboe; all which were granted to Gerald Earl of Kildare. See Lismullen in county of Meath.

The priory stands near the town, on the ascent of a hill, and is yet venerable, though in ruins; the roof was supported by five handsome arches, which composed a centre aisle of twenty-six feet in breadth, two lateral ones of thirteen feet each, and the whole structure is one hundred feet long. The

present the property of David Stewart Kerr, Esq., whose father purchased it for £200,000 from the co-heirs of the late Lord de Clifford.

Dr. Reeves has collected from various sources the following list of

PRIORS OF ST. PATRICK'S, OF DOWN.

A.D. 1183—William de Etleshale. (He is a subscribing witness to J. de Courcy's charter to St. Andrew's, and Jordan de Courcy's to Neddrum.)

A.D. 1200—Circ. (He is named in two of J. de Courcy's grants to Down.)

A.D. 1215—Circ. W . . . was prior.

A.D. 1237—1251—Robert.

A.D. 1271—1276—Nicholas, who was also Treasurer of Ulster.

A.D. 1276—John, who was also, or had been, Abbot of Deulacresse.

A.D. 1301—Roger.

A.D. 1313—Thomas of Bright, who became Bishop of Down in 1314.

A.D. 1317—John.

A.D. 1352—Richard Calf, who became Bishop of Down in 1368.

A.D. 1381—1387—John Ross, who became Bishop of Down in 1387.

A.D. 1412—John Cely, who became Bishop of Down in 1413.

A.D. 1434—1448—William Stanley.

A.D. 1470—Thomas Barkley.

A.D. 1512—1526—Gelacius Magennis, Commendatory of Down, Prior of Saul, &c.

A.D. 1526—John Swerdes.

A.D. 1541—Con Magennis.

ST. PATRICK'S GRAVE.

Near the centre of the ancient cemetery attached to the Cathedral, or, as it is called by aged people, the abbey, is a grave called "St. Patrick's grave," which is in no other way distinguished from the surrounding graves, except that a great portion of the clay has been removed from it by pious Catholics, who, when about to emigrate, carry with them to the most distant parts of the earth, some portion of "the mould from St. Patrick's grave." There formerly stood over this grave an ancient granite cross, which some wicked bigots, on the night of the 19th of April, 1842, carried off, and, with the intention of breaking it, rolled it over a precipice. "On the next day," says a correspondent of the *Indicator*, "hundreds of persons were visiting this grave, as if some great affliction had befallen them, while the Orangemen were furiously vociferating 'No St. Patrick,' and other such cries." The ancient cross was carried back, but having again been carried off and broken, it was for many years locked up in a portion of the Cathedral. The three largest fragments of it are now, however, placed with some other monumental stones, among which is the tombstone of Dr. O'Doran, Bishop of Down and Connor, at the east end of the Cathedral. The Catholics of Downpatrick remark that some terrible misfortune befel each of the iconoclasts. This

heads of the pillars and arches, the tops of the windows, and many niches in the walls, were adorned with variety of sculptures, some parts of which yet remain. At the east end is a very lofty and magnificent window, and over it are three handsome niches, in which niches the pedestals whereon stood the Saints Patrick, Columb, and Brigid still remain. Adjoining the east end of the church are two square columns, in one of which was a winding staircase leading to the roof. At the west end is a very high pillar; several cells have been discovered behind the abbey, one of which was floored with a mosaic work, but in a coarse and inelegant manner.*

*Priory of Regular Canons.*¹¹ This was called the priory of the Irish, and was founded in honour of St. Thomas, in the year 1138, by Malachy O'Morgair, bishop of Down,^d who died A.D. 1148.^e

* *Hist. County of Down*, pp. 27. 29. ^d *War. Mon.* • *War. Bps.*, p. 55.

does not seem to be the grave in which St. Patrick was first interred, for there is no record of a church ever having stood at that part of the cemetery; and we know, from the passage already given from the Book of Armagh, that a church was afterwards erected over the grave of St. Patrick. The place in which the relics of St. Patrick, St. Brigid, and St. Columba were concealed, until discovered in the year 1185, seems, from the account already given, to have been inside the Cathedral. A correspondent of the *Ulster Examiner*, in a letter dated Downpatrick, February 9, 1870, says:—"About thirty years ago I had a conversation on the subject of St. Patrick's grave with a very old man named John Millar, then over ninety years of age, who well remembered the making of this grave. It was on the occasion of the renovation of the Cathedral, then many years in ruins, that, on excavating under the high altar, or communion table, as Mr. Millar termed it, three stone coffins were discovered, which were firmly believed to contain the sacred remains of our three patron saints. The matter created a sensation in the town and the surrounding country. Mr. Millar remembered the grave being made, and the three coffins, with their contents, reverently removed and covered up there, and the ancient market cross brought to the place, and placed at the head of the grave, to mark the spot where rested the sacred remains." In all the drawings, however, of the abbey, when in ruins, a cross is represented as standing at that portion of the cemetery, which seems to contradict John Millar's account in a very vital point.

A portion of another ancient cross is in the grounds of the new Catholic Church, and the remainder of it is in the possession of James Cleland, Esq. That is the cross which Harris described—"Near the Court House in the street lie several portions of an old stone cross, on the shaft of which is carved a crucifix, or the image of Jesus. It is generally called the Market Cross, yet probably it stood in one of the churchyards, and was erected for superstitious purposes. The pedestal is one solid stone, in form of a tube, about three feet high, all of a stone called *Lapis Molaris*, or grit." In a grant of certain lands in Downpatrick to the abbey, made by John de Courcy, one of the boundaries mentioned is "the cross of St. Moninna," which may probably be the cross in question.

¹¹ *Priory of Regular Canons.*—Archdall has confounded two priories situated at different portions of the town, the Priory of the Irish—*Monasterium Hibernorum*—and the Priory of St. Thomas the Martyr, of Regular Canons.

Priory of the Irish.—St. Malachy founded, in the year 1158, a Priory of Regular Canons, which, in after times, was called the Monastery of the Irish, or *Monaster Gallagh*. The "Terrier" says of it:—"Monasterium Hibernorum, hard by the cathedral, is the church of the channons;" and then informs us that it paid to the bishop—"in proxies, two marks; in refectons, two marks; in synodal, 2s.—four

William was prior, and had for his successor Martin, who was prior in 1260.[†]

William Rede was prior, and resigned in the year 1276.[‡]

The site and precincts of this priory, with the appurtenances, and eight acres of land within the said site; a whole carucate or Balliboe in Croknegrang, alias Grangshecum; a carucate in Ballinlugge; the quarter called Rinryazuffe, the quarter of Ilianamaster, alias the Master's Island; a carucate in Ballybogan, and a balliboe in Ballisdogan were granted to Gerald Earl of Kildare; see Lismullen in county of Meath.

*Crossbearers.*¹² The priory of St. John the Baptist^h in this town, called the priory of the English, was founded by Sir John de Courcey in the 12th century, for Crossbearers following the rule of St. Augustin.¹

[†] King, p. 198. [‡] Id. ^h This priory is given to St. John the Evangelist in King's Collections, p. 24. ¹ War. Mon.

marks, 2s." Human remains have been found on the site occupied by the old jail, and the position of that place would correspond very well with the description given in the "Terrier." A townland called Carrickmallett is mentioned as a portion of the possessions of this monastery. It was also possessed of the chapels of Quoniamstown, Killbride, St. Knoth, and several other chapels and churches. The Chapel of St. Malachy, which was valued in the taxation of Pope Nicholas at 8s., seems to have been the Chapel of the Monastery of the Irish.

Priory of St. Thomas the Martyr.—On entering the town by the ancient road, which leads from the old race-course past the ruined Cromlech, called Samson's Stone, there is on the left hand an ancient well called St. Dillon's Well, which perhaps should be called St. Aingeal's (holy angel's) Well. It is close to the wall which surrounds the hospital. On the opposite side of the road there is a triangular field, bounded on one side by a bog, and on the other two sides by the road mentioned and by another road which leads to the townland of Killyvees. In this field human bones have been found in great quantities by Mr. Ferguson, the present proprietor. Here stood the Priory of St. Thomas the Martyr, otherwise called the Priory of Toberglorie (the spring of glory), so named from the adjacent well at which St. Patrick is said to have had a vision of angels. The priory was founded by John de Courcey for the order of Regular Canons, and made a cell of St. Mary's, of Carlisle. The charter given by the founder is preserved in a Patent Roll (12 Ed. II.), and is printed in the *Monasticum Anglicanum*. In it the site of the priory is described as "near the spring, which is called Toberglorie, and in a suburb of Down, between the two roads, one of which leads to Crems and the other to the Grange of Saul." Crems is intended for Killyvees, and the "Grange of Saul" is Saul Quarter, near the old race-course. This priory having fallen into decay, its endowments were, in the year 1512, along with those of the Monastery of the Irish and the Priory of the English, and of several other religious houses, united to the cathedral by Tiberius, Bishop of Down.

¹² *Crossbearers.*—The site of the Priory of St. John the Baptist, or as it was also called, the Priory of the English, which belonged to the Crouched Friars or Crossbearers, is now occupied by the Ebenezer Chapel, and its grounds extended along John-street, which derives its name from the priory. It is marked on a map of Down, 1729, by a mound in the shape of a horse-shoe, which is referred to by Harris in his history of Down, who also says:—"About sixteen years ago (written in 1744) Mr. Trotter, as he was making a new garden on Chappel Hill, found another *Agnus Dei*, which, being also of freestone, an ignorant servant maid brayed it to powder for domestic uses. He found vast quantities of human bones in the same place, which he deposited in one large grave." On the old map a place is marked a little on the south-east of the mound "St. John's Close." A Patent Roll

A.D. 1210. William was prior, for we find him a subscribing witness to Sir John's charter to the Black Abbey,^k and the Knight died some time before this year.

1293. The prior William Rufus being deposed, a license was granted, dated April the 6th, to proceed to elect in his room.^l

1380. John was prior before this year.^m

^k *Mon. Angl.*, vol. 2, p. 1019. ^l *Pryn.*, vol. 3, p. 354. ^m *King*, p. 24.

(10 Ed. III.) preserved in the Tower of London, recites charters of this house from John de Courcy, Richard de Burgo, Stephen de Petraponte, Nicholas of Trym, William FitzAllen, and William de Mandeville.

John de Courcy's charter runs thus :—"To God, to St. Mary and St. John, and St. Nicholas and to St. Clement, and to the friars who dwell in the hospital outside the City of Down." The custody of the hospital, or leper-house of St. Nicholas, seems to have been committed to the friars of St. John's. A Patent Roll (10 Rich. II.) of the date of 1387 records a grant from the Crown of the custody of the hospital to Brother Thomas Cuthbert. This "Brother Thomas Cuthbert, master of the house of St. John of the English of Down," was appointed, in 1390, deputy to Thomas de Clifford in all his offices, and became Chancellor and Treasurer of the Liberties of Ulster. A Patent Roll (3 Henry IV.) recites a petition of "Thomas, Prior of the house of St. John of the English, near the City of Down, in Ulster," in which he states that he and his predecessors, since the conquest of Ireland, had been seized in right of their monastery by the gift of John de Courcy of a certain custom called "*les sise bolles*"—namely, of two measures (*lagenæ*) of ale from every brewing (*pandoxicatio*) of ale in the City of Down; and that by a gift of Walter de Burgo, late Earl of Ulster, they had been seized of a church in a certain island called the island of St. John of Down, but that the custom and the church had passed into the possession of the late Earl of Ulster, while the prior, both on account of his own poverty and of the suddenness of the death of the earl, had been unable to recover them. The prior succeeded in establishing his claim to both the custom and the church. This insular church seems to have been the Chapel of St. Mary Magdalen, which stood in the townland of Ringreagh, where traces of a burial-ground have been observed at a spot about one hundred yards distant from the new road between Downpatrick and Ballydugan, on a hill which had formerly been an island. The Chapel of St. Mary Magdalen was valued in the taxation of Pope Nicholas at 20s. "The free chapel of the Blessed Mary Magdalene," vacant by the death of Stephen Trystry, was conferred, A.D. 1449, upon Wm. M'Connocha. It was conferred in 1487 upon Robert Ball, and in 1512 it was one of the churches annexed to the cathedral by Tiberius, Bishop of Down and Connor. We learn from an Inquisition (3 Ed. VI.) held A.D. 1550, that the Prior of St. Patrick's was seized of "a void piece of land and the walls of an ancient Chapel of St. Mary Magdalen, of no value." The "Terrier," a document of the year 1615, says—"Capella Sanctæ Mariæ Magdalen de Rinriath, it is the Archdeacon's of Down, and he pays in proxies, 1s.; in refectations, 1s.; in synodals, 2s." It seems strange that the townland of Ringreagh (*Rinn riach*, the grey point), though situated in the heart of the parish of Down, should be in the parish of Kilclief. This, however, can be accounted for by supposing that its chapel, dedicated to St. Mary Magdalen, was attached to the hospital or leper-house of St. Nicholas of Down, the custody of which, along with the hospital or leper-house of St. Peter at Kilclief, was entrusted, A.D. 1415, to John FitzRichard, chaplain, John Molyn, and Walter Sely, and the lands attached to it would easily pass under the jurisdiction of the Protestant archdeacon when that dignitary became possessed of the parish of Kilclief. The insular position of Ringreagh renders it probable that it is the church in the Island of St. John of Down which was the subject of the petition of Prior Thomas, to which reference has a ready been made, and the same insular position would have recommended its suitability for a leper-house.

This priory, with all its appurtenances, and one acre within the site ; a caracate in Ballingarricke ; two carucates in Woodamston alias Balliwodan, and a carucate in Carricknalt, were granted to Gerald, Earl of Kildare ; see Lismullen in county of Meath.

Abbey of Cistercian Monks ; this abbey was founded in the 12th century, by—— Bagnal,ⁿ but we have not learned any account of it.

Abbey of Cistercian Nuns ;¹³ such a nunnery is said to have been in the town.^{na}

ⁿ *Allemande.* ^{na} *Id.*

The "Terrier" of 1615 sets down "the Priory of St. John's, of Down," as bound to pay the bishop—"in proxies, three marks ; in refectons, three marks ; in synodals, 2s.—six marks, 2s." The Priory of St. Thomas is not mentioned in the "Terrier," which seems to show that it had been completely effaced long before the date of that document. It would seem that its endowments were merged in those of the Priory of St. John, for an Inquisition, held in Downpatrick in 1662, found that the Earl of Ardglass had been seized of the site of the dissolved Priory of St. John and St. Thomas, and of an acre of land and a close (Clausulum—probably "St. John's Close") adjoining the priory. Grangecam, Ringreagh, Master's Island, otherwise called Horse Island, and a head-rent of 5s. per annum from the two townlands of Ballydugan, "esteemed parcels of the possessions of the said Monastery of Saints John and Thomas."

Father Edmund MacCana, writing some time after 1643, says that in his time the Monastery of St. John was called by the inhabitants "Killin Seon," that is, the Church of St. John. This celebrated monastery enjoyed a large extent of lands not second in fertility to those of any country. A confirmation Charter of Edward III. is preserved in the tower on a patent roll. In it the house is designated as the "Hospital of John the Baptist," and "The Hospital of St. John of the English outside the city of Down." It recites a series of charters, followed by a confirmation, viz., that of John de Courcy, granting certain customs ; that of Richard de Burgo, granting six marks annually out of Ballydonnell, in Lecale, and two carucates held by William de Mannde ; that of Stephen de Petraponte, granting the town of Clochorton in the Ards, and four marks per annum ; that of Nicholas de Trym to John Walle, prior, granting one mark from "Villa Jordani," in the Ards. Another charter is from William Fitz Alan, granting four marks from Cubynillis (Kircubbin) in Ynchemkargy (Inisargy), and the last charter recited, that of William de Maundeville, granting an acre in the Garthe along the highway from Villa Hay to Cumber, and the advowson of the Church of St. Mary of Haytown (now Ballyhay, in the parish of Donaghadee). At the dissolution, the monastery of St. John was found to be seized of the site, church and an acre of land within the precincts : of a ballyboe in Ballynagarrick, one in the two towns of Ballywooden : one in "Carrickyna," together with the rectories of Ballywoodan, Kircubbin, Killard, and Ballyrickard (in the parish of Cumber). Some of the inhabitants of Downpatrick suppose that Mary-street is so called from some chapel which once stood there. This is not the fact. It is named from Mrs. Mary Trotter, relict of Dr. Edward Trotter, who, during her widowhood, opened that street, and built most of the houses in it.

¹³ *Cistercian Nunnery.*—The Nunnery of the Blessed Mary, belonging to the Cistercian Order, seems to have stood to the north of what is at present the Protestant parish church. In the map of 1729, the junction of Bridge-street and Church-street is marked "Nun's Gate." The "Terrier" informs us that the "Domus Monialis of the Nuns of Downe" paid—"in proxies, five marks ; in refectons, five marks ; in synodals, 2s.—ten marks, 2s." The possessions of the house were very extensive ; they included Ballintogher, "Mill-towne, otherwise called Ballymullin," Tullyneere (now included in the townland of Ballintogher), Ballysherrin, otherwise called Lisboy, and "Ballygallneheagh, otherwise Bally-

Franciscan Friary; this monastery, which was founded about the year 1240, by Hugh de Lacie, Earl of Ulster,^o is

^o *War. Mon.*

gallsheagh." About the year 1395, Janico d'Artois, a Gascon knight, obtained "two messuages and one carucate in Nuntown, by the gift of the Prioress and Convent of the Blessed Mary of Down." Nuntown is the present townland of Ballynagallagh—the town of the nuns—in the parish of Bright, which still forms a portion of the estate which, at the commencement of this century, belonged to the Kildare family, the lineal representatives of Sir Janico. It is probable that the Cistercian Convent occupied the site of the Church of St. Brigid, mentioned in the following entry in the Annals of Ulster, at 1006:—"Matadan, son of Donel, King of Ulster, was killed by Turk in the Church of Brigid, in the middle of Dundalethglas (Downpatrick).

The Franciscan Friary occupied the site of the Protestant parish church. Father Edmund MacCanna, in his "Irish Itinerary," written shortly after 1643, says:—"In the valley beneath, on the south-east (of the Mound), is a monastery of the order of St. Francis, badly and inconveniently situated, for the ground is overgrown with rushes and swampy." From proximity to the friary, Bridge-street was formerly called Fryar's-lane and Church-street, and the gardens adjoining it on the eastern side occupy what is marked Fryar's Bog in the map of 1729. A MS. written by "Fr. Franciscus Wardeus," is preserved among the documents lately removed to Dublin from the College of the Irish Franciscans in Rome. It was written about the year 1630 in Louvain, and transferred thence to Rome. That document says:—"The Convent of Down was built in the episcopal and maritime city of Down, in Ulster, and was placed in the custody (a portion of a province) of Drogheda, by the General Chapter of Narbonne, in the year 1260. From its first foundation it was always a nursery of piety. It was here that John Duns Scotus, the subtle doctor, assumed the habit of the Franciscan Order, and he was called Duns from the name of his native city, Down, which was thus abbreviated. The friars were first expelled from this convent by John Brittan, an English Protestant, who, with a number of wicked followers, invaded the place in the year 1569. The friars were apprised of his approach, and saved themselves by flight, but returned again; and in the following year, 1570, he made an attack on the convent, hanged all the friars he caught, and almost totally destroyed the establishment, with the exception of the church, which was kept as a court-house for the English judges of Assize. It remained desolate from the time of its suppression till 1627, when Father John Matthew (*Matheus*, perhaps M'Mahon), being provincial, a residence was erected in the vicinity. Father Henry Melan, a theologian and excellent preacher, was appointed superior of the new establishment; he having discharged the offices of vicar, provincial, diffinitor, and custos, continues to labour strenuously in the salvation of souls. The foundation of this convent is attributed by some to Africa, the daughter of the King of Man (Godred), and widow of John de Courcy, Earl of Ulster; but I rather think that the founder was Magennis, whose posterity now inherit the lordship of Iveagh, and are branched out into several noble families. Magennis erected a family sepulchre in this monastery." A chapter was held here in the year 1313. The name of the assailant of the poor friars was John Brereton (not Brittan). His thirst for religious spoils impelled him to the convent, but the sacred vessels were concealed, and three friars—John Loughran, Edmund Simmons, and Donat O'Rorke—were his only prey. These the villains subjected to a variety of tortures, and then strangled them from the branches of a large oak which grew near the *Spring of Glory*, now called St. Dillan's Well. This friary was founded, according to Ware, about the year 1240, by Hugh de Lacy, Earl of Ulster. The great glory of the Franciscan convent of Down was its real or supposed alumnus, John Duns Scotus, the great philosopher and founder of the school of theologians, called from him Scotists. The birthplace of Duns Scotus has been disputed against us by the Scotch and English. Nearly all his biographers say that he was born in Lecale in the year 1274. Fray Samiengo even defines the precise spot as being at "the extremity of a promontory," which would seem to indicate St. John's point. From

said, by other writers, to owe its foundation to Africa, daughter of Godred, King of Man, and wife to Sir John de Courcey ;

his works we learn that St. Patrick and St. Francis were his patron saints, a choice most natural for a Franciscan born in Lecale. An Inquisition, held in Downpatrick on the 9th of April, 1662, found that the Cromwell family were possessed of the site of the Franciscan friary, with its cemetery, gardens, and orchards, together with the townland of Magheralagan, and "Connegar his acre," which had been portions of the endowments of that friary. It was also possessed of the lands of "Ballylarge" and "Ballentlewe." The friary of Down eventually adhered to the branch of the Franciscans called Observantines. St. Francis of Assisi conceived the design of founding an order of men whose duty it would be to preach the doctrine of Christ by word and example, and exhibit in their own persons the poverty and humility of the Gospel. His rule was confirmed by Pope Honorius III. in 1223. Like all human institutions, however, the order lost its first splendour, and a spirit of secular aggrandisement obscured the humility of the poor Friars Minors. The most zealous and numerous portion of the order selected convents which had renounced their property, and where the strictness of their founder's rule was adhered to. Such convents were called "*Strictioris Observantie*," and were said to be *reformed*. The Irish Franciscans finally adopted this reformation. They were commonly called in Ireland Grey Friars, from the colours of their habits. It would be now impossible to find out the place where father Henry Melan re-established his order in the vicinity of their ruined friary, but there were, in the middle of the last century, traditions among the people of Downpatrick that a numerous order of friars were re-established in that town about the year 1644. The Franciscans eventually established their *locus refugii* in the townland of Drumnaquoile,* and the order, though exiled from its ancient monastery, and stripped of its rich possessions, still continued to appoint in its chapters titular guardians for the

* In the townland of Drumnaquoil, in a field belonging to James Lavery, which adjoins the road that there forms the boundary between the townlands of Drumnaquoil and Dunturk, is the site of the friary of Drumnaquoil which was the "*locus refugii*" of the Franciscans of Down. A legend told by the people accounts for the selection of that secluded spot. They say that when the friars were at prayer in Rome, a vision of a lady in white warned them to build a friary where they would hear the sound of three bells ringing. The friars, wearied and foot-sore, sat down one day before the gate of Savage's Castle, in Drummaroad, to rest themselves, for they had searched all Ireland through for the promised sign, when at last their hearts were gladdened by the long expected chimes surging across the valley from the lonely hill-side of Drumnaquoil.

Some would say, perhaps, that it was less owing to the influence of the vision than to probability of escaping the priest-hunters that the friars came to that mountain solitude, but the eyes of the Government were upon them even there, as the following document, preserved in the Birmingham Tower, shows :—

"To the Right Honourable the Lords' Committee appointed to inquire into the present state of Popery in the Kingdom of Ireland.

"In obedience to your Lordships' order, bearing date the 6th day of the instant November, to me directed, as sheriff of the County of Down, requiring me to return unto your lordships an account of what reputed nunneries or fryaries, and what number of fryaries, are within the said county of Down, and what number of fryars or nuns are reputed to be in the same respectively.

"I do therefore humbly certify unto your lordships that, after the strictest inquiries, I can find there is but one reputed fryary in the said county of Down, kept at a place called Drumnacoyle, in the said county, within eight miles of Rathfriland, in which there is commonly reputed to be nine fryars. And that there is not in the said county of Down any reputed nunneries, nor any nuns.

"Dated at Kirkistowne, the nineteenth day of November, one thousand seven hundred and thirty-one.

"WM. SAVAGE."

It is probably to the Friary of Drumnaquoile that Primate Oliver Plunket refers in his report to the Propaganda, in 1670, on the state of the diocese of Down and

it passed to the friars of the strict observance, in the time of Thomas M'Cominde, warden, and Patrick Keavynyn, minister

Monastery of Down. The following list of guardians of Down, and the date of the chapter at which they were appointed, as extracted from the chapter acts of the order, may be interesting :—

Guardians of the Convent of Down.		Appointed in a Chapter held	
V.A.P. Fr.		Month.	Year.
Anthony Dungan*	.	August	15, 1629
" Patrick Neny	.	February	8, 1645
" James Hirill	.	September	5, 1647
" James Hirill	.	February	4, 1648
" Dyonysius * * *	.	August	17, 1650
" Paul Bruin	.	October	9, 1658
" Dyonysius Magee	.	February	26, 1659
" Dyonysius Magee	.	September	8, 1661
" James Herill	.	October	18, 1669
" Paul O'Neill*	.	November	21, 1672
" Daniel Cormack	.	August	23, 1675
" James Conegan	.	January	23, 1676
" Dyonysius Magee	.	August	24, 1678
" Dyonysius Magee	.	April	28, 1680
" Paul O'Neill, sen.	.	March	14, 1681
" Paul O'Neill, sen.	.	June	13, 1683
" Anthony Magennis	.	January	23, 1684
" Anthony Magennis	.	January	27, 1685
" —	.	August	15, 1687
" Dyonysius Magee	.	May	5, 1689
" Bernard M'Laghlin	.	August	24, 1690
" John Doran	.	February	18, 1693
" Dyonysius Magee	.	July	25, 1697
" Bernard Gernon	.	July	26, 1699
" John Doran	.	October	19, 1700
" John Doran	.	June	9, 1702
" James Shiel	.	November	19, 1703
" James Shiel	.	June	9, 1705
" James Shiel	.	November	13, 1706
" James Shiel	.	May	8, 1708
" John Doran	.	October	12, 1709
" Paul Burne	.	June	7, 1711
" James Shiel†	.	October	13, 1714
" James Kenedy	.	May	10, 1716
" James Shiel, S. T., Lector	.	October	16, 1717

Connor, in which he says :—" There is also a convent of Franciscans, who are twelve in number, and amongst them Paul O'Bryn (probably Burns), Paul O'Neill, James O'Hiney are the most distinguished in point of preaching and producing fruit." The friars left Drumnaquoil about the year 1760. There were then only three friars in the establishment. From the records of the Franciscans it appears that Father Anthony O'Neill was appointed guardian of the convent of Down on the 26th of August, 1751, and again on the 26th of February, 1753. It also appears by tradition that the friars were withdrawn from Drumnaquoil by the superiors of their order. The unroofed walls of their chapel were taken down in the year 1800. Old people remember its altar, which was built of stone and lime, and covered with a large black slate stone. A schoolmaster of Drummaroad removed a portion of the altar-stone to the graveyard of Drummaroad, and inscribed on it in Irish the date of the consecration of that graveyard, and it now serves for his own head-stone. A reliquary which hung above the altar of the old chapel of Drummaroad belonged once to the friary. It is described as gilded, and closed with a double door. It was removed at the rebuilding of the chapel, and seems to be lost.

* Probably the Paul O'Neill of the Primate's report.

† James Shiel was consecrated Bishop of Down and Connor, November 24th, 1717, and died in 1725.

provincialis;^p and a provincial chapter of the order was held here in the year 1313.^q

^p *War. Mon.* ^q *War. Mss.*, vol. 34.

FROM THE RECORDS PRESERVED IN THE BIRMINGHAM TOWER.

V.A.P. Bernard Cassidy	.	.	.	.	1717
" Dionysius Fegan	.	.	.	.	1720
" Anthony Conmy	.	.	.	.	1724
" Dionysius Fegan	.	.	.	.	1727
" Dionysius Fegan	.	.	.	.	1729

LIST OF GUARDIANS CONTINUED, FROM THE LOUVAIN MANUSCRIPT.

V.A.P. Dionysius Fegan	.	.	.	July	24, 1739
" Joseph Kelly	.	.	.	May	25, 1741
" Peter Shiel	.	.	.	August	16, 1742
" Peter Shiel	.	.	.	April	16, 1744
" Richard Breen	.	.	.	August	12, 1745
" Francis M'Cann	.	.	.	February	12, 1747
" Peter Shiel	.	.	.	August	22, 1748
" John M'Mullan, Ex Diff.*	.	.	.	February	16, 1751
" Anthony O'Neill, S. T. Lect.†	.	.	.	August	26, 1751
" Anthony O'Neill, S. T. L.	.	.	.	February	26, 1753
" Arthur Clinton,	.	.	.	August	26, 1754
" Francis M'Cann,	.	.	.	September	24, 1755
" Bernard Lappan, S. T. L., Ex Diff.	.	.	.	August	29, 1757
" —	.	.	.	February	19, 1759
" John Reilly, S. T. L., gen.	.	.	.	August	18, 1760
" George Gernon	.	.	.	October	19, 1761
" Francis M'Kiernan	.	.	.	August	22, 1763
" Philip Hulloghan	.	.	.	April	17, 1765
" Bernard Lappan	.	.	.	August	18, 1766
" Anthony Dogherty	.	.	.	November	12, 1767
" Anthony Dogherty	.	.	.	August	28, 1769
" Eugene Reilly	.	.	.	October	8, 1770
" Thomas Reilly	.	.	.	August	21, 1772
" Francis M'Kiernan	.	.	.	November	11, 1773
" John Hanlon	.	.	.	July	1, 1776
" John Hanlon	.	.	.	April	30, 1778
" Peter Magloghlin	.	.	.	July	19, 1779
" Thomas Maguire	.	.	.	May	29, 1781
" Michael Gallagher	.	.	.	July	22, 1782
" Michael Gallagher	.	.	.	May	12, 1784
" Francis Coyle	.	.	.	May	25, 1785
" Patrick Thally, Ex Cus.	.	.	.	May	9, 1787
" Francis Coyle	.	.	.	July	14, 1788
" Francis Coyle	.	.	.	May	18, 1790
" Francis Coyle	.	.	.	July	11, 1791
" Francis Coyle	.	.	.	July	23, 1793
" Peter Cassidy	.	.	.	July	14, 1794

* On the 2nd of May, 1749, Dr. Stuart, Bishop of Down and Connor, applied to the Holy See that Fr. John M'Mullan, a Franciscan, might be appointed his coadjutor, with right of succession, and stated that this postulation was according to his conscience and the wishes of the clergy and people of Down and Connor. The postulation was not, however, successful. One Fr. Michael M'Mullan, a relation of Dr. Stuart, and probably of Fr. John M'Mullan, obtained, on the 21st of February, 1749, from the Provincial of the Franciscans, Fr. Francis French, a dispensation to hold the parish of Culfeightrim, to which he was collated, and of which he was a native.

† Fr. Anthony O'Neill is still remembered by tradition in Drumnaquoile. He and two other Friars, one of whom was named Burke, resided there till about the year 1760, when the Franciscans abandoned that friary.

This monastery and its appurtenances, with an acre within the site, several carucates in Ballymagherlegan, Ballylarge, and Ballenclewe, called Russel's lands, with an acre called Cronage, were granted to Gerald Earl of Kildare; see Lismullen, in county of Meath.

Leper's Hospital; this hospital was dedicated to St. Nicholas, and, with the hospital of St. Peter, at Kilclief, was, on 20th April, 1413, granted in custodium to John Young, John Molyn, and Walter Celey, with all their lands, tenements, and appurtenances, being then in the King's hands for certain causes; to hold the same as long as they should continue in his Majesty's possession.^r

Dromore,¹⁴ a market town, episcopal seat, and a manor, in the barony of Lower Iveagh; takes its name from its situation, being built on the side of an hill, and owes its origin to St. Colman.

Regular Canons; an abbey was founded here by the same Saint, called also Mocholmoch,^s he was a disciple of M'Nissy, bishop of Connor, who died A.D. 513;^t St. Colman's festival is observed on 7th of June. We meet with St. Cumineus, who was abbot of Dromore.^u

A.D. 841. Died the abbot Cellach, the son of Caitginus.^w

903. Died the abbot Cormac.^x

972. Died the abbot Maolbrigid, the son of Cathasagh the bishop.^y

Franciscan Friary;¹⁵ from Doctor Bourke we learn that a monastery was founded here for friars of the Order of St. Francis; but no other account has transpired.

Drumboe,¹⁶ three miles south of Belvoir, in the barony of Castle-Reagh. St. Patrick founded an abbey here,^z of which

^r Hist. County of Down, p. 30. ^s Act. S.S., p. 147. ^t Tr. Th., p. 113. ^u Act. S.S., p. 59. ^v Id., p. 334. ^w Id., p. 360. ^x Id., p. 387. ^y Tr. Th., p. 100.

¹⁴ Dromore.—See Reeves' Eccl. Hist., pp. 104-5.

¹⁵ Franciscan Friary.—The Franciscans of Merchant's-quay have a list of guardians of that house similar to that of Downpatrick.

¹⁶ Drumboe.—The Church of Drumboe, with the chapel, was valued at three marks in the Taxation of Pope Nicholas. Formerly the Bishop of Down had 12 carucates of land in Drumboe, as appears from an ancient document relating to the property of the See. These were taxed in the King's Books in October, 1616, at 60s.; but it would seem that his claim at that date was only traditional, for an Inquis. 17 Jac. I., found that "the twelve towns of Drumboe are not, neither have been, in the possession of the Bishop of Down within the memory of man. Jurors say that the twelve towns are spiritual lands." The Protestant Bishop (Ecllin), in 1622, says:—"The XII. towne landes of Drombo, and the foure towne landes of Blarney, let in fee farme by the late Bp. Dondasse unto Sir Hugh Montgomery and Sir James Hamylton, Knights, wh^{ch} deed is confirmed by Deane and Chapter under the yearly rent of £LXIII^{li}. ster. But the counterparte of the lease not coming to the now Bps. handes, the said knightes refuse to pay the foresaid rents," &c.

St. Mochumma was abbot about the beginning of the 7th century.^a

A.D. 1130. This abbey was plundered by Connor, the son of Artgal M'Lochlin.^b

In after ages it became a parish church in the diocese of Down.^c

The few remains show it was 45 feet in length and 20 in breadth; at the distance of 24 feet to the north west stands an ancient round tower, about 35 feet in height, 47 in circumference, and nine in diameter in the clear; the entrance is on the east side, six feet from the ground. It is generally supposed that there was a small fortified town here.^d

*Dundrum*¹⁷; A mean village on the bay of that name, in the barony of Lecale, where the ruins of a strong castle, boldly

^a *Act., SS.*, p. 587. ^b *Annal. Annon.* ^c *Visitation Book.* ^d *Hist. County of Down*, p. 73.

A Presbyterian Meeting-house occupies the site of the ancient church. The doorway of the round tower is 5 feet 6 inches high; 1 foot 10 inches wide at the bottom, and gradually contracts to the top, where it is 1 foot 7 inches wide. A drawing of it is given in Mr. Petrie's *Round Towers*, p. 396.—See Reeves. It is remarkable that wherever there is a round tower in the diocese of Down, the church lands are known to have belonged at one time to the bishop.

In the Calendar of the O'Clery's the Abbey of Drumbo is noticed at two festivals—July 24—"Luighbe Droma-bo—Lughaidh of Drumbo." Aug. 10—"Cuimin abb. O'Dhruimbo n-Ultaibh." Cumin, abbot of Drumbo in Ulidia. But it might be gravely questioned whether the Drumbo under consideration is the Church to which St. Cumin belonged.

Mr. J. W. Hanna holds that Drumbo, mentioned in the Lives of St. Patrick, is situated somewhere near the Quoile Bridge, on the arm of Lough Strangford, which formerly washed Downpatrick. The Quoile Bridge is not far distant from Saul, where St. Patrick died, and it would be on the direct road to Armagh. In the townland of Lisbane, in the neighbourhood of Quoile Bridge, is a portion of low-lying land called Salt Lough, over which the tide formerly flowed until restrained by an artificial embankment, and in the same townland is a half-finished rath or fort. Dr. Todd has adopted from Mr. Hanna the opinion that, somewhere in the vicinity of Quoile Bridge is the site of Drumboe.

¹⁷ *Dundrum*.—The portion of Lecale which is cut off from the main body of the barony is obviously that designated as Watertiry. The boundaries of Lecale are, with the exception of that portion and the parish of Inch, so well defined by the sea, that in ancient times it was named Magh-Inis (the insular plain), and it is still designated by the people Isle-Lecale. Dundrum was included in Lecale from a very early date. "The Annals of the Four Masters" relate that in the year 1147 the Cinel Eoghain—that is, the people of the counties of Derry and Tyrone—pursued the Ulidians "till they reached the shore of Dun-droma, in Leath-Chathail (Lecale). The Ulidians gave them battle there on the day of the Festival of Paul and Peter (the 29th day of June); but they were defeated, and a great number of them slain, together with Archu Ua Flathrai, Lord of Leath-Chathail. After this the forces plundered and burned all Leath-Chathail, and carried off hostages from the Ulidians." This Dun-droma—the Fort of the Long Hill—is now Dundrum, where the ruins of the castle occupy the site of the original *dun* or primitive fort. The castle is usually supposed to have been erected for Knights Templars by Sir John de Courcey, and that order is said to have held it till they were suppressed in the year 1313. It was afterwards granted to the prior of Down, who held it till the suppression of religious houses; and the reversion of the castle and manor, with the yearly rent of £6 13s. 4d. reserved out of it, was granted to Gerald Earl

seated on a rock, still remain ; this castle is said to have been built by Sir John de Courcey for Knights Templars, who possessed it till the year 1313, when that order was abolished ; it was afterwards granted to the prior of Down, who held the same, with a small manor adjoining, till the final suppression of religious houses.*

The reversion of this house and manor, with the yearly rent of £6 13s. 4d. reserved out of the premises, was granted to Gerald Earl of Kildare ; see Lismullen in county of Meath.

This castle was granted to the family of Magennis ; on their forfeiture, it became the property of the Earl of Ardglass, and afterwards was in the possession of the Lord Viscount Blundell.[†] The ruins are of an irregular multangular form, with a fine round tower which is about 35 feet in diameter in the inside.[‡]

Enachelte,[§] The church of this name was founded in the territory of Hibhethach^h by St. Molibba.[†] It is now unknown.

Erynagh,[¶] in the barony of Lecale, and a mile and a half south of Downpatrick ; here we find a celebrated well, dedi-

* *Hist. County of Down*, p. 14 and 267. † *Id.*, p. 14. ‡ *Pococke's Journal*. h *The baronies of Iveagh*. † *Act.*, SS., pp. 368.

of Kildare. The old Castle of Dundrum took a part in most of the bloody scenes of those troublesome times. In 1517 Gerald, the ninth Earl of Kildare, then Lord Deputy, marched into Lecale and took by storm Dundrum, which was then in the hands of the Irish, who had some time before seized it from the English. It again fell into the hands of the Magenises, and was re-taken by the Lord Deputy Gray, with seven other castles in Lecale, in the year 1538. It was fortified by the celebrated Shane O'Neill in 1566. At the end of that century it was in the hands of Phelim M'Ivir Magenise, who was obliged to yield it to Lord Mountjoy in the year 1601. Phelomy M'Arton, in 1605, made over to Lord Cromwell "the Castle of Dondrome" with "the third parte of all that his countrie called Killinarte (Kinelarty), or in Watertirrye or elsewhere in Co. Doune." From the Cromwell family it passed by purchase to Viscount Blundell, from whom it descended to the Marquis of Downshire, its present proprietor. The castle was finally dismantled about the year 1652. The ruins consist of a great circular keep or tower, surrounded by towers and outworks. Father Edmund MacCana, in his "Irish Itinerary," says that the castle is built upon the top of a very pleasant hill, "at the base of which the sea forms a bay, where the tide on going out leaves a remarkable strand called Traig-na-trenfhior—that is, 'the shore of the champions,' for here it was that the youth of the ancient Ultonians used to exercise themselves in the race and wrestling." No traces of a chapel exist at Dundrum.

[§] *Enachelte*.—In a list of Metropolitan Procurations imposed on the Diocese of Dromore in the year 1422 the church of "Enaceilte" is valued at 1 mark. It is now called Anahilt, and gives name to a parish in the diocese of Dromore. The patron saint is commemorated at the 18th of February in the Calendars of Aengus and of the O'Clery's—"Molibba of Eanach-eilte in Iveagh of Ulidia." The burying-ground about the church is of great antiquity, and the fort in which it stands is curious, being the innermost of four enclosures which include at least nine acres, and slope to the east in a regular glacis. It had formerly a morass on three sides, and must, previous to the invention of cannon, have been a place of great strength. To this post Sir Phelim O'Neill retreated in 1641, when repulsed at Lisburn by Sir John Rawdon.

[¶] *Erynagh*.—The Monastery of Erynagh was situate in the townland of that name, in the parish of Bright. Here, in a field called "The Church Park," about 200 yards to the right of the road from Corbally to Grangecarn, were

cated to St. Finian, adjoining which Magnell Makenlefe, King of Ulster, on the 8th of September, A.D. 1126 or 1127, founded an abbey for monks of the order of St. Benedict, and called it the abbey of Carrig, from the rock on which it was erected. St. Evodius was the first abbot; and, on the day of his decease, he gave directions that his corpse should be interred in the Island of Inis, afterwards Iniscourcey, prophesying that his own abbey would in aftertimes be destroyed, but that one should be built on that island. This abbey continued of the Benedictin order during the times of Odo, Devincius, and John, the three succeeding abbots, but in the

the ruins of a church measuring forty by fifteen feet. Though these ruins are remembered by old persons, and the west wall was standing nine feet high within the last fifty years, and interments even took place in the ancient cemetery in 1825, yet in about ten or twelve years after that date the walls were cleared away, and the cemetery ploughed up. The history of the foundation of this church is given in the "*Monasticon Anglicanum*," from the registry of Furness Abbey, in Lancashire. It informs us that "a certain King of Ulster, named Magnellus Makenlef, first founded it on the 8th of September, 1127, near the well of St. Finian, in the land that is called Erynach, and named in the Abbey of Carrick." It afterwards informs us that "its first abbot, the holy Evodius, on the day of his death, commanded the brothers to bury his body in the Island of the Inch (Ynes), and he assigned the reason, saying—'This house, brethren, shall be destroyed to the foundation, and here in future will be the dwelling of wild beasts and robbers. But in that place will be a college of just men, and the ascension of holy souls. Here briars and thorns shall cover the barren soil.'" We are then told that after the death of its first abbot it was ruled successively by three abbots, Odo, Devincius, and John, and that it was demolished by John de Courcey, in consequence of its having been fortified against him, and that he afterwards built the Abbey of Inch, and endowed it with the lands which had been bestowed on the abbey of Carrick, by Magnellus. This "*Magnellus Makenlef*" is Niall MacDonlevy (O'Eochaidh), a Prince of Ulidia, who was slain in the year 1127. The monastery was named that of Carrick—"the rock"—from a rock beside which it had been built. At the base of this rock is the ancient well of St. Finian, but a few months ago Thomas Patterson quarried away a portion of the rock, and filled up the well, and has thereby destroyed one of the ancient historic monuments of the country. On a white portion of the rock, above the spot where the well was, is still to be seen the print of the saint's knees and feet. This church was called by the people "*Templenageerah*" (*Teampull-na-g-caerach*), "*church of the sheep*." Though the monastery was destroyed by De Courcey, the chapel remained. In the taxation of Pope Nicholas it is valued at six marks, under the name of "*the Chapel of the Greencestell*," called so because it was attached to the Castle of Castlescreen, which was one of those castles which the Anglo-Normans erected to guard their conquests in Lecale, and, like several of the other castles in that barony, it was built within an Irish rath. Its name, Greencastle, became in process of time changed into its present form, Castlescreen. The ancient church stood in the townland of Erynagh, but near the rivulet which divides it from the townland of Castlescreen. It is mentioned in "*Primate Fleming's Registry*," in a document relating to the year 1408, as "*the Chapel of St. Finian de Viridi Castro (Greencastle)*," and in a Chancery Roll of 1427 it is stated that lands in "*Greencastel in Comitatu de Lecale*," to distinguish it from Greencastle in Mourne, had been held of Richard, Duke of York, by Janico Dartas, from whom descended the Fitzgerald family, who still possess that townland. At the dissolution it was appropriate to the Abbey of Saul, under the name of "*Castlecryn*," as appears by an inquisition taken in the third year of Edward VI., which returned its valuation at 106*s.* 8*d.*

government of the latter it was given to the Cistercian order, and made a daughter of the abbey of Furnes. At the conquest of Ulster, Sir John de Courcey totally destroyed this house, it having been converted into a fortification against him; but, in atonement for this act of sacrilege, he founded an abbey in his island of Inis-Courcey, which see.^k

Eynes.³⁰ King Henry IV., on the 1st of May, 1411, made a grant to Thomas Chenele of the alien priory of Eynes, in the Ardes; and to hold the same so long as it should remain in the king's hands, it having been seized on account of the war between England and France.^l This priory might probably have stood at Abbacy, near the Lough of Strangford, in the barony of Ardes, a bishop's lease, and late the seat of Charles Echlin, esq.^m

Glangragh.²¹ or the Vale of Charity; in the year 1200 an abbey was founded here, which was a daughter of the abbey of Swiry, of the line of Clariveaux. We owe this information to Allemande, who founds his authority on that of Jungelin; and he says further, that some place it in the territory of Meath, and diocese of Killoom, or Clonmacnoise; consequently it is in the King's county.

Gray Abbey.²² on the Lough of Strangford, in the barony of Ardes. This monastery, under the invocation of the Virgin

^k *Hist. County of Down*, p. 24. ^l *A Pat. Roll in Birmingham Tower*, No. 6, inter. *Harris's Collect.* vol. 4. ^m *Hist. County of Down*, p. 47.

³⁰ *Eynes*.—Dr. Reeves writes—"Harris (*Hist. Down*, p. 47), and after him Archdall (*Monast. Hib.* p. 120), conjectured that this Abbacy was the site of the alien priory of 'Eynes in the Ardes,' of which mention is made in a Patent Roll, 12 Hen. IV. (see *Cal. Canc. Hib.* p. 197, Harris' MSS., vol. iv., p. 178); but erroneously, for the priory in question was none other than the Black Abbey, which was a cell of St. Mary's of Lonley, in Normandy, and was the only alien priory in the diocese. The name 'Eynes' was probably borrowed from the neighbouring church of Inishargy, of which Black Abbey was parson."—*Ecc. Antiq.*, p. 22. The ruins of the ancient Church of Inishargy stand on high ground, and industry has converted into arable ground the morass which once surrounded it.

²¹ *Glangragh*.—Not in the county of Down.

²² *Grey Abbey*.—The following note is from Reeves' *Eccl. Antiq.*, p. 92:—"A.D. 1193.—Conditur monasterium de Jugo Dei. Whit Abbey, Hibernice Monesterlech" [*Mainisterliath*, 'Grey Abbey'].—*Grace's Annals*. 'Johannes quidem de Cursi habuit filiam Godredi [regis Manniae], nomine Affrecam, in matrimonium, quae fundavit Abbatiam Sanctae Mariae de Jugo Dei, quae ibidem sepulta est.'—*Chronicon Manniae*, A.D. 1204. This Abbey was sometimes called simply Leigh, from *Liath*, 'grey.' It was a cell of Holm Cultram in Cumberland, and its connexion with that house is thus illustrated by the Chronicle of Maibros: '1222, Dominus Adam Abbas de Holmcultram suo cessit officio; cui successit Dominus Radulfus Abbas de *Jugo Dei* in Hibernia: loco cujus substitus est in Hibernia Dominus Johannes Cellerarius de Glenus.' '1237, Obiit Dominus Gillebertus Abbas de Holmcultram apud Cantuariam, dum rediret de capitulo generali. Cui successit Dominus Johannes Abbas de *Jugo Dei*. Et de *Jugo Dei* pastorem curam suscepit Nicholaus ejusdem domus Prior.'—(*Rer. Angl. Script.*, vol. i., and Bannatyne Club Papers). The ruins of the Abbey are the most extensive ecclesiastical remains in the diocese, and have been secured against

Mary of the yoke of God, was founded on 25th of August, in the year 1192 or 1193,^a by Africa, daughter of Godred, King of Man, and wife to Sir John de Courcey. She furnished it with Cistercian monks from the abbey of Holmcultain in Cumberland, and chose to take up her last residence here.^o

1237. J—— the abbot, was in this year a subscribing witness to Hugh de Lacie's grant to the abbey of Newry.^p

Walter Barnewood, in 1380, held two carucates of land in Holmgrange from the abbot of this monastery, for the term of ten years, at the rent of five marcs.^q

Inquisition 5th November, 1st K. James, finds that John Cassels, the last abbot, was, 1st February, 32nd K. Henry VIII., seized of the abbey, &c.; also of seven townlands circumjacent to the said abbey, viz., Corballye, Ballibrenny, Ballenbelye, Ballevaltra, Ballecaslane, Ballenallane, and Ballecullemanagh; also three townlands in Lecale, viz., Balletungeange, Balleedon, and Corballen, with the tithes, &c., belonging to the said lands, all in this county; annual value of said abbey, &c., 40s.^r

Three carucates of land in Ballymotes, alias Ballinemonogh; one carucate in Hillestone, alias Ballyhillet; one in Carnarie; one in Ballynclore; a quarter carucate in Killena, alias Killeney; one carucate in Cashenmogheune; two carucates in Ballinquinter, alias Quiltestone; one carucate in Ballylenagh; one in Ballincloite in the Dufferans; two in Ballykallet; one in Sheffoundbogge; and one in Holmgrange, part of the possessions of this abbey, were granted to Gerald Earl of Kildare. See Lismullen in county of Meath.^r

This abbey was ruined in the rebellion raised by Tyrone, towards the close of the reign of Queen Elizabeth.^s

The statue of the foundress, in alto relievo, carved in freestone, though much defaced, is yet to be seen in an arch on the gospel side of the high altar; the building was large and magnificent, the east window of the church is a noble Gothic design of three compartments, each about six feet in width, and upwards of twenty in height; on the north and south walls, on each side of the altar, is a large window of freestone, neatly carved, and of the same breadth with the east window, but

^a *Annal. St. Mary, Dubl. Pembridge.* ^o *War. Mon.* ^p *King, p. 370.* ^q *Id. Chief Rememb.* ^r *Aud. Gen.* ^s *Hist. County of Down, p. 268.*

further injury, except that of time, by the laudable care of their distinguished proprietor. A few years since, when the floor of the Abbey was cleared of the rubbish which had collected upon it, a leaden seal was found bearing the following legend:—‘RADULPHUS: DEI GRACIA KARLEOLENSIS EPISCOP.’ This Bishop of Carlisle was Radulphus de Ireton, who was appointed to that see in 1280.—(Godwin de Praesul., p. 765). At the Dissolution, this Abbey was seized of sixteen townlands in the neighbourhood, and of the rectories of two parishes.”

lower; the cells, dormitory, &c., are all in ruins, and part of the west end is fitted up for church service.^t

Hollywood,²³ on the bay of Carrickfergus, three miles north-east of Belfast. A monastery was founded here for friars of the third order of St. Francis;^u we know not to whom it owed its origin, although M. Allemande, without the least authority, gives it to one of the Annesleys, which family was not settled in the north of Ireland until long after the final suppression of monasteries.

Inquisition, 5th November, 1st King James, finds that Con-nogher O'Hamle, the last prior, voluntarily resigned on 1st of January, 33d King Henry VIII., being then seized of the said priory, &c.; also of the five townlands following, viz., Ballekeyll, alias Ballecexell, Ballamanacke, Ballacaltricke, alias Ballacktragath, Ballackderrye, and Ballaer-knocknegonye, the whole of the annual value of 23s. 4d.

Iniscourcy,²⁴ a peninsula, opposite to Downpatrick, and running into the Lough of Strangford. Sir John de Courcey,

^t *Ilist. County of Down*, pp. 49 and 50. ^u *War. Mon.*

²³ *Hollywood* recte *Holywood*.—Ballekeyll, now Ballykeel; Ballamanacke, now Ballymenoch; Ballacaltricke, now Cultra; Balladerrye, now Holywood; Ballaer-Knocknegonye, now Knocknagoney.

Father MacCana in his "Itinerary," after writing of the ancient church of Knock-columbkil—says "At no great distance from this, on the east, is a monastery of the Third Order of Saint Francis, founded by the munificence of the same chief (Niall O'Neill, chief of Trian Congall), and adequately endowed with lands. This is called in Irish Aird-mic-nissi, in Latin Collis Sancti Mac Nissi. It is on the bank of Loch Laodh (Belfast Lough), and stands opposite Carrickfergus on the south." This fully identifies the present Holywood as the Ardnicise, which Archdall gives as a separate friary. The Calendar of Aengus, at the 25th of October, when treating of the name Laisren mor-mac Nascai, (Laisren the Great, son of Nasca), adds in the gloss, "Laisren, the son of Nasca, of Ard Mac Nasca, on the shore of Lough Laigh." This Laisren, the patron saint of Holywood, was a distinguished eccle-iastic in the middle of the seventh century. He studied the science of the saints along with his two brothers, under St. Carthagh, in the monastery of Raithin. He is the Laistranus, the presbyter, who is mentioned in the superscription of the letter from the clergy of Rome to the Irish Church, which is given in the Ven. Bede's Ecclesiastical History. Previous to the thirteenth century the place had acquired the name Sanctus Boscus (Holywood), while it was called by the people Ballyderry, but its ancient name continued to be used occasionally; a pedigree of the O'Neills, cited by Stuart, states that they granted the lands of Ard McCriosq (recte Ard McNiosq), or Holywood to the Gilmores. The walls of the old church still remain.

²⁴ *Iniscourcy*.—Nearly opposite to Downpatrick is the island of Inch, which has been rendered almost a peninsula by means of an embankment which stops the tide water of Lough Strangford. This island in ancient times was called Iniscouscry (the island of Couscry)—*Inis Cumhscaidh*—so named seemingly from Cumhscaidh, one of the sons of Conor Mac Nessa, King of Ulster, who succeeded his father on the throne of Ulster, and was slain after a three years' reign in the year of our Lord 33. Harris, and after him Archdall, supposed that the Cistercian Abbey founded by De Courcy, was the earliest church erected on the island, and that this island was named Iniscouscry from the Norman conqueror. Dr. O'Donovan was, however, enabled by our ancient records to correct those mistakes. In the Calendar of the Saints of Ireland, at the 22nd of July, is given

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who, in his wars, had demolished the abbey of Erynagh, or Carrig; in order to make his peace with Heaven for that profanation, built an abbey here for monks of the Cistercian order, and dedicated it, on the 3rd of June, A.D. 1180, to the Virgin Mary;⁷ he supplied this house with monks from the abbey of Furness, in Lancashire, and gave to it all the possessions which had belonged to Erynagh.⁸

The abbot E—— was a subscribing witness to Sir John de Courcey's grant to the church of St. Patrick at Down.^a

1237. G—— the abbot was a subscribing witness to Hugh de Lacie's charter to the abbey of Newry.^b

⁷ *War. Canob. Cist.*, p. 75. ⁸ *Mon. Angl.*, vol. 2, pp. 710 and 718. ^a *Id.*, p. 1020. ^b *King*, p. 93.

the festival of "Biteus, i.e. Mobin, abbot of Inis-Cumhsraith. He was of the race of Eochaidh, son of Muireadhac, who was of the seed of Heremon."

The festival of St. Biteus, or Mobin, is given again at the 29th of August. It seems surprising that there could have been any mistake regarding the ancient name of Inch, for the O'Clerys, in the Table or Index of the Martyrology, having given David as another form of the name Mobin, say—"St. David of Iniscusraith, and this island is situate beside Dun-da-lethglas" (Downpatrick). There are several saints named Mobin, but Mobin of Inch seems to have been the Mobin, who was a companion and disciple of St. Finian. The Annals written by Tighernach, abbot of Clonmacnoise, who died in the year 1088, nearly 90 years before De Courcy's invasion, records at the year 1002, "Sitric, King of the Danes, arrived with a fleet in Uladh (Down), and plundered Kilclief and Iniscusraith." The Four Masters add that he "carried off many prisoners from both." The same annals record, at the year 1161, the death of "Ogan O'Cormacain, erenagh of Iniscusraith," and at 1149, they inform us that a party belonging to an army led by Niall O'Loughlin, "went upon the islands of Lough Cuan (Strangford Lough), and they plundered Iniscusraith and several other churches." The Charter of Maurice MacLoughlin to the Abbey of Newry, about the year 1153, is witnessed among others by "Aedha Maglanha, erenanus de Insecumscray." The name Maglanha is still common in the neighbourhood of Inch, under the form Maglennon.

The more ancient church was situated in the middle of the cemetery. The simplicity of its form and architectural features indicated a very early antiquity; over the south door was a piece of ancient sculpture representing the Saviour on the cross, and a person on his knees, with his hands elevated praying to him. The old abbey church seems to have been eclipsed, and to have become a chapel to the Anglo-Norman abbey; it is valued in the Taxation of Pope Nicholas, under the name of "The Chapel of Ines," at 1 mark. This venerable edifice, which Dane and Norman spared, has been barbarously swept away to make room for a tomb for the Maxwell family, of Fin nabrogue. In any other country such a monument would have been under the immediate protection of its government.

We have already given the history of the foundation of the Cistercian Abbey of Inch (see Erynagh), and we need here only repeat that Sir John de Courcy founded this abbey as an amends for demolishing the Benedictine Abbey of Erenagh, which is said to have been converted by the native princes into a strong military post. The registry of Furness Abbey, from which its monks were brought, assigns the 30th of May, in the year 1180, as the date of its foundation.

"Anno mileno centeno bis quadrageno
Curcy fundavit Ynes, hostes hinc superavit."

Grace and Pembridge state that it was built in the year 1187. The new abbey, as might be expected, was thoroughly anti-Irish, so much so, that it was one of the two monasteries complained of in the Quærimonia, which Donald O'Neill and the other Irish chiefs addressed to the Pope in the year 1318. His words are—

1380. It was enacted by parliament, that no mere Irishman should be permitted to profess himself here.^c

This abbey, with half a carucate, called the Island of Inch, also a certain water, called the Narrow Water; a carucate or ballyboe in Ballirenald, and a ballyboe in Faghebrogie; a ballyboe in Ballymugnegall, and half a ballyboe in Jermyn; a quarter of a carucate in Erery; a carucate in Ballyeany; a ballyboe in St. John's; two acres in Ballavig and Ballygilbert, and two carucates in the two Granges there, were granted to Gerald Earl of Kildare. See Lismullen in county of Meath.

The church of the abbey was built in the form of a cross; part of it yet remains; at the east end are three large windows with Gothic arches, upwards of twenty feet high; in the north and south walls are two windows, each of two arches, and little inferior to those at the east end.^d On the south side of the altar of this noble building, are still to be seen the tops of the seats for the administering priest and his assistants, cut in the wall and beautified with Gothic sculpture; on the south side was the steeple, supported by an elegant arch, some of the beads or strings of which are yet visible.^e

Kilcholpa; ²⁵ near Downpatrick; an abbey was founded

^c King, p. 93. ^d Hist. County of Down, p. 37. ^e Bp. Pococke.

"For they heretically maintain, not their laymen and seculars merely, but even some of their ecclesiastics, that it is no greater sin to kill an Irishman than a dog, or any other brute beast. And to carry out this monstrous assertion, some of their monks coolly declare, that if it should be their lot, as it does often happen, to kill an Irishman, they would not on this account refrain from the celebration of Mass, even for a single day. And thus the monks of Granard, in the diocese of Ardagh, as also the monks of Inch, belonging to the same order, in the diocese of Down, unhesitatingly put into shameless practice what they profess in words; for in the open day they attack the Irish in armed bodies, and massacre them, and notwithstanding celebrate their Masses."—(Fordun Scotichron, lib. xii. cap. 30.)

Jocelin, the biographer of St. Patrick, was a monk of Furness, and it is probable that he was one of the monks brought over to Inch, where he could have easily obtained the information necessary for his undertaking, which he completed about the year 1183.

In the taxation of Pope Nicholas, the temporalities of the abbot of Inch were valued at £10 19s. 4d.

Ballirenald, is now Ballyrenan,	} Townlands in the parish of Inch.
Faghebrogie, is now Finnabrogne,	
Ballymugnegall, is now Ballygally,	
Jermyn, is intended for Turmenan,	
Erery, is intended for Erenagh, in the parish of Bright.	
Ballyeany is intended for Ballycam, in the parish of l'right.	
St. John's is intended for St. John's Point, in the parish of Rathmullan.	
Ballavig, is intended for Ballyviggis, in the parish of Bright.	
Ballygilbert, is now Ballygilbert, in the parish of Bright.	

The Two Granges, now Woodgrange, in the parish of Down.

²⁵ *Kilcholpa*, now Raholp, near Saul.—In a sub-denomination of the townland of Raholp called Banaghan or Banagh, are the ruins of the ancient church of of Ratholp, locally called *Church-Moyley*. The church was 33 feet 4 inches in length and 21 feet 4 inches in width. Dr. Reeves says:—"The south wall is overturned; the east and west walls are about 12 feet high; the east window is 4

here by St. Patrick for St. Thassac,[†] whose festival is observed on the 14th of April.[‡] Kilcholpa is now unknown.

[†] *Tr. Th.*, p. 270. [‡] *O'Flaherty Ms.*

feet 6 inches high, and 10 inches wide, splayed inside to the width of 3 feet 2 inches, and ends not in an arch but in a large flag. In building the walls yellow clay has been used instead of mortar. The plot of ground which the ruins and cemetery occupy is about half a rood in extent, and seems from its elevation above the surrounding field to have been a rath." In the field to the north-east of the ruin there was formerly a well, which was probably the holy well. This was the ancient church of Rath-Colpa, over which presided St. Tassach, the bishop who administered Communion to St. Patrick when that saint was dying at the neighbouring church of Saul. The ancient hymn written by St. Fiech, Bishop of Sletty, a disciple of St. Patrick, says:—

"Tassach remained after him
When he administered the Communion to him:
He said that he would give Communion to Patrick,
Nor was the prophecy of Tassach false."

The great hagiologist, St. Aengus, treating of the 14th of April, the festival of St. Tassach, thus commemorates this honour:—

"The Royal Bishop Tassach
Who gave, on his arrival,
The body of Christ, the King truly powerful,
As Communion to Patrick."

Upon which an interlinear gloss observes his church was at Raholp, saying—"i.e. at Rathcolp in Lecale of Ulidia: i.e., an artificer and bishop to Patrick was Tassach, and this is the festival of his death." St. Tassach is enumerated in a very ancient poem as one of "*the three artificers of great endowment*," who were attached to "*the family of Patrick of the prayers*." The glorious privilege of having given the Viaticum to our national apostle forms the distinguishing trait in the notice of St. Tassach in the "Martyrology of Donegal." That "Martyrology," on the 14th of April, says:—"Tassach, Bishop of Raholp, in Ulidia, i.e., Lecale. This is the Tassach who gave the body of Christ to St. Patrick before his death in the Monastery of Saul." St. Tassach seems to have been the only Bishop of the Church of Raholp, at least our early annals do not record any succession, but the lands of the ancient church merged into the see lands of the diocese, and in the time of John de Courcy Bishop Malachy gave, among other properties, "Rathoop" (Raholp) to the Church of St. Patrick in Down. Shortly afterwards Hugh de Lacy confirmed those possessions, including "Rathcolp," to the bishop as Abbot of St. Patrick's. An ancient document which pretends to have been drawn up in 1210, and which professes to give an account of the possessions of the See of Down, says, "Item in Rathcalpa—three carucates in temporalities and a chapel in spiritualities, which were given by the same Flathri." In the taxation of Pope Nicholas the church of Rathcolpe was valued at 4 marks. The account of the receipts of the see lands during the interval between March 4th, 1305, and July 1st of the same year, returned into the Exchequer by Walter de la Hay, says—"And of 4 pounds and 20 pence of the property of lordships of the prises, services, perquisites of the court of Rathcolppe, for the said term during the same period." Of the profits of the mills and of the labour of the tenants in that place he makes no return. "because all the labour is done in autumn, and the rent of the mill for the first term is paid at the Purification of the Blessed Virgin, and for the second term at the festival of St. Peter *ad Vincula*." The water-mill of Raholp occupies the site, no doubt of the bishop's mill; and the "Terrier" returns, in 1615, "The mensal of Rathalpe—the curate pays proxies 1s., refectons 1s., synodals 2s." The same document returned—"In Ratalp 2 plowlands, spiritualities, and temporalities" as the property of the bishop, and to this day two townlands of Raholp are held under the see. In 1622 "Capella de Ruchalpe" is returned by the Protestant bishop as "ruynous." "The great tithes possessed by Tho. Barnwell, and the small, esteemed to be worth the third part thereof, some 20s. per ann. Noe curate nor able to maynteyne any, fit to be united to the next, which is Soule." The glories of Raholp had passed away!

Kilclief,²⁶ at the entrance of the Lough of Strangford, and six miles south-east of Downpatrick.

²⁶ *Kilclief*.—Kilclief (Cill-Cleithe, "the hurdle church") seems to have been so named from the materials of which it was constructed, or it may have received its name from some peculiarity in its chancel-screen, which, according to "Cormack's Glossary," was named "Cliath"—"Crand-Caingel" (the beam of the chancel, or the rood-loft). Says the "Glossary," "a beam hurdlet here, *i.e.*, a hurdle in the beam between laymen and clerics, after the likeness of the veil of the Temple. for Cliath is its name." Kilclief is one of the churches the erection of which is attributed to St. Patrick and two of his disciples. Eugenius and Niellus, who were brothers, were placed over it. If the original structure was built of wattles and boards, it seems to have given place, at an early date, to a stone church. The "Four Masters" record that in the year 935 "Cill-Cleithe was plundered by the son of Barith, and the stone church (Doimhliacc) was burned, and a great prey was carried out of it." This Doimhliacc, which was burned by the Danes, was evidently a building of stone, or, as the word signifies, "a house of stones." Kilclief, situated so near the sea, must have been much exposed to predatory visits from the Danes. The "Annals of the Four Masters" record that in 1001, "Sitric, son of Amhlaeibh, set out on a predatory excursion into Ulidia, in his ships; and he plundered Kilcleithe and Inis-Cumsraigh (Inch), and carried off many prisoners from both." The lands of Kilclief, like those of the other ancient churches, which once had their own bishops, but were afterwards absorbed in the see of Down, became the property of the see, and about the year 1178, John de Courcy confirmed the possession of *Kilcleth* to the bishop, and conferred on him the power of erecting it into a borough. There is preserved in the Chapter-house, Westminster, a memorial forwarded to Henry IV., about 1410, from the clergy and nobles of Down, in which they pray the king "to conside the said thraldome and tribute with the important verres upon your said liege people daily continued both by see and land; by see with Bretones and with Scottes of the oute Iles, which beth wt Irishmen enemyes of the land confedered—that is to say, wt Oneylebwy, O'Kane, McGwyllyn, henry Oneyle. Con Oneyle, McGynnusse, Mccartan, and the Offlynnes, whiche will in shorte time fynally and utterly woll destroye youre said Earldome and peaple without that it be by youre moost gracious Hieghnesse provided to send unto theym a certain of people to inhabite and to defende youre saide grounde." . . . Such was the state of the English colony in the north of Ireland nearly three centuries after its establishment! To this document are annexed the signatures and seals of the Bishop of Down, of the Prior of Down, of the Archdeacon of Down, and of the Abbots of Bangor, Saul, Inch, Greyabbey, and of the town of "Kilcleth." The seals of the Master of the Hospital of St. John the Baptist, of George "Russel," Baron, and of the towns of Down and of Ardglass have broken off. The seal of the town of Kilclief (Ville de Kilcleth) exhibits an ancient galley in full sail.

Walter de la Hay returns the rents of the see lands in Kilclief which had been received by him during four months in the year 1305 as amounting to £15 10s., though he makes no return of the reaping which would be performed in Autumn by the tenants, and which was valued at 3s. 4d. per annum. The church of Kilclief was valued in the Pope Nicholas taxation at the large sum of twelve marks, which was equal to the valuation of five or six of the ordinary churches of the diocese. This church was dedicated to St. Caylan who probably was the Caylan who founded Neddrum. The "Terrier," a document written in 1615, in enumerating the see lands says:—"In Kilclief 5 plowlands, and the Archdeacons of Downes part of the 1st 5 plowlands, this is the gift of the Bishop. The Earl of Kildare hath part of the said land (as he alledgeth) thro' gift of the Bishop and the other part he detains (*viz.*) the towne of Lisbane, between Kilcliefe and Strangford. Certain other farmers here have parte of this lande aforesaid for annual Rent of which Nicholas Fitzsimons is one." The tenants' names given in the margin are Nicholas Fitzsimons, James Dowdall, and Roger McNigh, his tenant. In 1622 the church is returned as a ruin, though in 1592, in order to determine a Chancery suit pending between the Archdeacon of Down and one Fitzsimons, respecting the glebe lands of Kilclief, an arbitration arranged that the Archdeacon should hold the lands, not as

Abbey of Regular Canons; in the lives of the Irish Saints we are told, that St. Eugene and St. Niell, disciples of St. Patrick, were abbots of Kil-chleithe, near Down.^b

^b *Tr. Th.*, pp. 182 and 265.

a parcel of his archdeaconry, but as procurator of the church of Kilclief, and that the profits should be applied to the repairs of the church. The Protestant church occupies the site of the ancient church, but there are no ancient remains except portions of four or five cuneiform gravestones, a very perfect one of which is preserved in the vestry-room. On it is inscribed an ornamental cross, along the stem of which are sculptured on one side the knight's sword, and on the other his banner.

Near the church is a fine old castle in an excellent state of preservation, and well roofed. It is of considerable size and height, and is in form nearly a square, with the addition of two towers in front, in one of which is a spiral stair, and in the other a stack of closets. It is a building of the fourteenth century, and was the ancient see-house and manor of the bishops of Down. The report made by the Protestant bishop, in 1622, says:—"Item, the bishop findeth in his old recordes that the castle and lands of Kilcleefe belongeth to the Bishop of Downe; but the possessor, Nicholas Fitzsimonds, denieth that the bishop hath any propriety but only 10s. Irish as a chiefe rent yearley, wch he hath tendered, but the bishop refuseth to receive it. It appeareth clearly, out of the archbishop's book of Armagh, that this was an ancient dwelling-house and manor of the Bishop of Downe, for the archbishop sent process for the Bishop of Downe for some offence he had done in his castle and dwelling of Kilcleefe; and to this day there is a chamber in that castle called the haulkes chamber, and the reason given by the old natives and neighbours because the bishop's falconer and hawkes were kept there." Harris has enlarged the story of the hawks' chamber by telling that there is "the figure of a fowl resembling a hawk carved on a stone chimney-piece in a room on the second floor." Now, the truth is, there is no stone chimney piece in the second floor, and the whole story arose from a mistake made by "the old natives and neighbours," who thought they perceived the outlines of a bird in the cross patee on a cuneiform gravestone which has been built into the wall of the old castle. It is in general ornamentation precisely similar to the gravestone preserved in the vestry-room of the Protestant church; and the fact of the gravestone having continued beyond the remembrance of him to whose memory it had been erected, before it was used as building material in the fourteenth century, testifies to the great age of the cuneiform gravestones which occur in our cemeteries.

As the parish of Kilclief belonged in ancient times to the Archdeacons of Down, it may not be uninteresting to give a list of those dignitaries. About 1183 Bernardus was archdeacon; A.D. 1257. Reginald was archdeacon; he became Bishop of Down in 1256. About 1300 the name of Galfridus, Archdeacon of Down, is attached as a witness to a charter. A.D. 1340. Robertus de Pyncebek was Archdeacon of Ultonia (Down). A.D. 1365. William, who had been archdeacon, became Bishop of Down. He seems to have been succeeded in the archdeaconry by John Logan, who is mentioned as being archdeacon in 1367 and in 1369. John Dungan, who became Bishop of Sodor and Man in 1374, had been previously Archdeacon of Down. In the primatial registries the name of Henry Logan appears as archdeacon in the years 1425 and 1434; in the latter year he had a commission from the primate to visit the diocese. Simon Somerset was archdeacon in 1438; he resigned his office on account of age and infirmity A.D. 1455. He was succeeded by Philip de Erdeslye. The next archdeacon seems to have been Henry Fox. Eugene Magennis was archdeacon; he became afterwards Bishop of Down and Connor in 1541. It would seem that, at whatever time Kilclief became the parish of the Archdeacons of Down, the bishop conferred on him a portion of the mensal lands, because a considerable portion of the visitatorial duties of the bishop devolved on him, and to the present day the Protestant archdeacon possesses a tract of 400 acres. The "Terrier" distinctly states "this is the gift of the bishop." The Ordnance Survey includes all the lands of the archdeacon in one townland which it calls the *Glebe*, though they consist of three denominations—Drumroe. Carriff or Carrafeagh, and Carrowvannish—which were called, in a document connected with the Chancery suit of 1592, Spittle Quarter, Carrowreagh, and Fermeannes.

The castle and lands of Kilclief were an ancient see house and manor, belonging to the bishops of Down.¹

It is now a parish church in that diocese.^k

Hospital,²⁷ an hospital for the reception of Lepers was founded here, under the patronage of St. Peter; see the Leper's hospital in Downpatrick.

Kilmbian,²⁸ this abbey was founded by St. Fergus, bishop of Down, who died the 30th of March, A.D. 583.¹ We meet also with a St. Neman of this place, whose festival is held on the 1st of September.^m It is now unknown.

Kilrois,²⁹ was an ancient abbey in Mugdorna.ⁿ

Kiltonga,³⁰ on the north side of Newtown, in the barony of Ardes; here was a cell, of which some remains were to be seen in the beginning of this century.^p

¹ *Hist. County of Down*, p. 23. ^k *Visitation Book*. ¹ *Act. SS.*, pp. 139, 794, and *Index*. ^m *Vard.*, p. 160. ⁿ *Now the barony of Mourne*. ^o *Tr. Th.*, pp. 77 and 379. ^p *Hist. County of Down*, p. 268.

²⁷ *Hospital*.—In Drumroe, a townland in the parish of Kilclief, there is a field called the Spidal or Spittle in the farm belonging to Mr. James Blaney, where some years ago there were the remains of an ancient building, which have now been removed; but large quantities of human bones are still frequently turned up. That was the site of St. Peter's Hospital for Lepers. From the Chancery Rolls of Ireland it appears that, A.D. 1387, Robert de Vere, Marquis of Dublin, committed to Nicholas Lepying, clerk, the custody of the Leper's House near Kylcleth in Ultonia, to hold during pleasure rent free. In 1415, the King committed to John FitzRichard, chaplain, John Molyn, and Walter Sely the custody of the hospitals or leper houses of St. Nicholas of Down and St. Peter's of Kilcleth, with their lands and appurtenances, to be held while in the King's hands, rent free. Since therefore the patronage of those hospitals was vested in the representatives of the Earls of Ulster, it is probable that those establishments for the treatment of a disease then so common owed their origin to the princely liberality of the De Lacey or De Burgos.

²⁸ *Kilmbian*.—The Annals of the Four Masters record, under the year 583—“St. Fearghus, Bishop of Druim-Leathglaise (Down), died on the 30th of March, and this was the Feargus who founded Cill-m-Bian. This bishop would appear to have been a distinguished person, for his death, and the fact of his having founded Cill-m-Bian, are mentioned in the Annals of Tighernach at 584, in those of Ulster at 583 and 589, and in the Annals of Boyle at 557. It might be expected that the Church of Kilmbian would be found closely connected with the see of Down. In the “Terrier” of the Churches and Ecclesiastical property of Down and Connor, drawn up about the year 1615, there is the following entry:—“Kilmore Merone, the Bishop's mensal,” to which is appended this note—“Kilmore Marone, 5 quarter lands, having 7 chappels belonging to it.” In the modern parish of Kilmore there is an ancient grave-yard still used, but in which there are no traces of a church. It is called Killyman, which is no doubt the ancient Kilmbian. It is situated in the townland of Barnymaghery. Mr. Hanna discovered this long lost church.

²⁹ *Kilrois*.—to be sought for in the county of Monaghan.

³⁰ *Kiltonga*.—In the townland of Killarnin, in the parish of Newtownards, there was an ancient chapel called in the “Terrier,” “Killarneid,” speaking of which the author of the Montgomery Manuscript says—“near Newtown is a piece of ground called Kiltonga, in which hath been y^e cell of some devout person, but few remains thereof are now to be seen; yet at y^e old ruins of it were found (a few years ago), some medalls and crucifixes.”

Maghera,³¹ alias Rathmurbuilg.

³¹ The parish of Maghera. The name of this parish was originally Rath-murbuilg (pronounced nearly Ra-murlough), which signifies "the rath at the sea inlet." There are two townlands named Murlough—one of which is in this parish and the other in the parish of Kilmegan. The "Calendar of the Four Masters" places the death of St. Donard at the year 506, but it considerably antedates the event. *Domangort* (pronounced Donard), son of *Eachach*, Bishop of Rathmurbuilg, in *Dalriada and Dalaradia*, A.D. 506. The church of St. Donard was in Dalaradia, not in Dalriada, which is the north of the county of Antrim. The error which occurs in nearly all the Irish martyrologies seems to have crept into them from an early transcriber having confounded Murlough on the coast of county Antrim with Murlough on Dundrum Bay. That it is the Murlough in the county of Down that is intended, Dr. Reeves shows by the following quotation from an ancient MS. :—"Donard, from Rath-Murbuilg, in Dalriada (recte Dalaradia), from Sliabh-Slanga." Sliabh-Slanga (mountain of Slinge) was the ancient name of Slieve Donard (mountain of Donard), which received that name from one of the earliest colonists of Ireland, whose death is recorded by the Four Masters under the year of the world 2533. "Slainge, son of Partholan, died in this year, and was interred in the cairn of Sliabh-Slanga." The cairn of Slainge still forms a very conspicuous object on the summit of Slieve Donard, but the hero Slainge is forgotten in the traditions of the neighbourhood, while the memory of St. Donard is enshrined in the veneration of the people. Giraldus Cambrensis names Slainge "*Salanus*," and Donard "*Dominicus*." He says—"That exceeding high mountain which overhangs the sea that flows between Ireland and Britain is called Salanga. And because at the foot of it, after the lapse of many ages, St. Dominicus had erected a distinguished monastery, it more commonly bears the name of Dominicus' mountain." The monastery to which Giraldus alludes is that of Maghera. Colgan, speaking of St. Donard, says—"Two churches were consecrated to him—one at the base of a very high mountain overhanging the sea in the eastern parts, which was called Rath-murbuilg (Rath-murlough), now Machaire-Ratha (Maghera); the other is situated on the top of the same very high mountain, far away from every human dwelling; which, nevertheless, even during the severe and terrible persecution of the heretics, used to be frequented with a great concourse of people, and frequent pilgrimages in honour of that miracle-working servant of God, who shone there in many miracles." Harris, writing in 1744, thus describes the scene of this pilgrimage :—"On the summit of this mountain are two rude edifices (if they may be so termed), one being a heap of stones piled up in a pyramidal figure, in which are several cavities, wherein the devotees shelter themselves in bad weather while they hear Mass; and in the centre of this heap there is a cave formed by broad, flat stones, so disposed as to support each other without the help of cement. The other edifice is composed of rude walls, and partitions called chappels, and perhaps was the oratory and cell erected by St. Domangard, before hinted. Sir William Petty mentions in his maps a chappel on the N.E. side of Slieve Donard, which he calls Leniord's Chappel; but probably for want of due information he has corrupted the name, and the true name of it is Donard's Chappel." Dr. O'Doran, writing on the 23rd of September, in the year (probably) 1752, to his agent in Rome, says :—"I have it to add that I would be glad if I could get those indulgences of Crumdugh extended to Struel, for on that Fryday the Christians visited Struel as well as Mount Donert, which is ten miles distant from sd. Struel." This holy retreat of St. Donard, perched on the high mountain which still perpetuates his name, and towers over the range of lofty mountains which stretch away from its sides, involuntarily forces on the imagination a feeling of total severance from mankind, and recalls to our minds how the saints valued heaven, and what price they were prepared to pay for it. Father MacCana, in his "*Irish Itinerary*," says :—"But I cannot forbear to observe how our sa'nts, scorning the earth about which the miserable race of man so vehemently contends, sought a loftier range; for it is a fact for which I can vouch, that on the summit of that lofty pile, and in a different region of the world, as it were, they sought an abode of holy retirement, of which heavenly seclusion the traces still remain; for in that elevated region of

the sky there exists a hermitage sacred to St. Domanghart. From the foot of the mountain on the east there stretches an agreeable plain, where there is a fortress of the Magenis family called *New Castle*, which was burned by the hostile Scots in 1643. In this plain, not far from the aforesaid castle, is situate the parish church of Maghare-rath (Maghera); the name of the saint to whom it is sacred, my memory does not at this moment supply. One thing I can state, that it, as well as many other sacred places, was endowed with no inconsiderable estates by the chiefs of the MacCartan family, who formerly enjoyed an extensive rule in these parts, and I may add that I know not of any other nobles who were more generous to the Church of God than the lords of that most ancient family, for it is an acknowledged fact that they both built all the churches in the territories of Ivechia (Iveagh) and Kinnalfagartay (Kinalarty), and endowed them with the choicest lands." Father MacCana ascribes too much to the MacCartans, for many of those churches were endowed by the Magenises and other co-relatives of the MacCartans. The ruins of the ancient church of Maghera, of which the western gable and the south wall remain, measure forty-five feet nine inches in length and twenty-one feet six inches in breadth. The beautiful Norman arch at the western entrance is in good preservation; the windows in the south wall are narrow and of elegant design. A little to the N.W. is the stump of a round tower. Only about twenty feet of it now remains. Its doorway is towards the East, and about seven feet above the ground. Harris, speaking of the graveyard, says:—"Near it formerly stood an high round tower, which, about thirty years ago, was overturned by a violent storm, and lay at length and entire on the ground, like a huge gun, without breaking to pieces, so wonderfully hard and binding was the cement in this work." The round tower was, therefore, thrown down about the year 1710 or 1712. The founder and patron saint of Maghera was St. Donard, whose festival occurs on the 24th of March. Colgan, writing in 1645 on St. Donard, states that in the Church of Maghera "there are preserved in great veneration a bell called *The Glunan*, which formerly belonged to this saint, and one of his shoes enshrined in a precious covering of silver and gold." These sacred articles are now entirely unknown in the locality, nor is there the slightest tradition respecting them. In the Irish "Tripartite Life of St. Patrick," which is now preserved in the Bodleian Collection, a translation of which has appeared in Sister M. F. Cusack's "History of St. Patrick," there occurs the following curious legend:—"There are moreover keepers of Patrick's people in Erin living still. . . . There is another man from him in Sliabh-Slainge—that is, Domangart, son of Eochaidh. It is he that will raise Patrick's relics a little before the judgment. His cell is in Rath-murbhuilg, at the side of Sliabh-Slainge. And there is always a leg (of mutton), with its accessories, and a vessel of ale before him every Easter, which is given to Mass people on Easter Monday always." The story of the leg of mutton and its accessories may have had its origin in the belief that plenty would attend during the year the person who heard Mass on Easter Monday in Maghera Church, while the legend that St. Donard is preserved alive to raise the relics of St. Patrick before the general judgment, seems to indicate that he was at the translation of that saint's relics referred to in the "Book of Armagh"—"When the church was being built over the body, the men who were digging the ground saw fire bursting forth out of the sepulchre, and flying back, they were afraid of the torching fire of flame." A statement in Harris's "History of the County Down," is confirmatory of this opinion." He says:—"A tradition in this neighbourhood highly celebrates the virtues, devotion, and miracles of St. Donard, now called Donogh, or Donat, and that by his application much money was collected for building the Cathedral of Down."

We have seen that St. Donard was a bishop, and it may have been because Maghera was a see that it enjoyed the privilege of having a round tower. There is not preserved the name of any of St. Donard's successors in the see, and it would seem that at an early date it, like many other minor sees, became incorporated in the diocese of Down, and the bishop enjoyed the ancient see lands of Maghera. Among the possessions of the see of Down at the end of the twelfth century, which are recited in a patent roll of the tower of London, as quoted by Dr. Reeves, are "Rathmurvil along with Rathscillan," The former is Maghera, but there is a

Magherclin,³² on the river Lagan, four miles and a half north west of Dromore, in the barony of Lower Iveagh.

St. Colman, or Mocholmoc, who died 30th of March, A.D. 699, founded the monastery of Lann, or Linn, or Linn huac-huille, in the east of Ulster.⁹

Maralin is now a parish church in the diocese of Dromore.[†]

⁹ *Act. SS.*, p. 792. [†] *Visitation Book*.

difficulty in identifying Rathscillan, as there is no place in that neighbourhood known by the name; and yet, as is evident by the grouping of the names, it must have been in the neighbourhood of Maghera, and, like Maghera, it must have been in early times the scene of the piety and labours of some eminent ecclesiastic. Rathscillan signifies "the Rath of Cillan." St. Donard had a brother named Cillan, whose church was somewhere in the neighbourhood. Ængus the Culdee, in his tract on the "Mothers of the Saints of Ireland," refers to Cillen (Killen) in a passage which we translate from Colgan's Latin translation of the original Irish:—"Derinilla, called Cethuir-Chicheach (*i.e.*, of the four provinces), was the mother of SS. Domangart (Donard), son of Eachach and Aillean, and Aidan, and Muran of Fathen (now Fahan in Inishowen), and Mochumma of Drumbo, and Cillen of Achadhcail, in the territory of Lecale, at the bank of the estuary of Dundrum." In a field in Wateresk belonging to Mr. Savage, and immediately adjoining his house, are the remains of an ancient cemetery which once was enclosed in a rath. The bodies were interred in graves lined with flag-stones, and a large granite stone stood in the cemetery, but it has been rolled into a stream which bounds the field; on this stone is inscribed a simple cross formed by the intersection of two pair of parallel lines. Mr. Savage, who is not accountable for the barbarous removal of the incised stone, has promised to have it rolled back to its original position. This site exactly corresponds with that of the Church of St. Cillen, as described by Ængus the Culdee. It is in the territory of Lecale, and it is close to the estuary of Dundrum, while it adjoins the lands attached to the Church of Maghera, which would account for the expression in the "Patent Roll," "Rathmurvul (Maghera) along with Rathscillan." By the privileges recited in this "Patent Roll" the bishop was empowered to create boroughs where he might think it would be advantageous, as at Kirlath (Kilclief), Rathmurvul (Maghera), to be ruled by such laws and customs as he might select. In the "Terrier of such lands as appertain and belong to the Bishoprick of Down and Connor," a document of the date of 1615, is an entry—"at Rathra, *alias* Matherath, four townlands, spiritualities, and temporalities." At the margin of this entry the name of "Jn. O'Laithlan" is entered as tenant. This name is intended probably for O'Loughlin, and one of the townlands of Maghera is named Ballyfoughlin. In 1622 the Magenisises had laid claim to the ancient see lands of Maghera; and the Protestant bishop complains—"Item the four Townes or Magherera being anciently known by the Bps. landes were lately found by an Inquisition to Sr. Arthur Mognely (Magenis), and to some of his freeholders of the which Inquisition a great part of the jurors were of the name of Magyness." It is not unlikely that the jurisdiction of the Bishop of Maghera extended over the parish of Maghera and the parishes of Kilkeel, Kilcoo, and Kilmegan, which in later times were under the jurisdiction of the "Plebanus" of Kilkeel, though the parish of Maghera was never under the spiritual care of that dignitary, being immediately under the bishop. In the report of the Protestant bishop in 1622 it is described "Magherah, a chappel ruynous consisting of four or five townes very small. The Bps. Mensall, the two partes of all the Tithes belong to ye Bp." This was obviously the old Catholic arrangement. In the Pope Nicholas taxation the parish of Maghera was valued at twenty shillings. But in the "Terrier" of 1615 the entry is "Matherira, it is a mensal, and hath four townlands; it pays in proxies, 4s.; in refectons 4s.; in synodals, 2s."

³² *Magheralin*—See Reeves' *Eccl. Antiq.*, pp. 110 and 307; but observe Cassan Linne is the river Lagan which rises in county Monaghan, and flowing through part of Louth, empties itself into the sea at Annaghassan, *i.e.*, Ath-na-Gassan. How could a Scandinavian fleet sail on the Lagan at Magheralin?

Moville; ³³ In the barony of the Ardes.

St. Finian, the son of Ultach, King of Ulster, was a regular canon of St. Augustin, and abbot of Maghbille; in the year 559 he went, a youth, to Rome, and was made bishop of Lucca, where he was buried in 595; this saint did also belong to the abbey of Moville, in Inis-eogain,^a which occasions some doubts to which of them belong the following saints and bishops.^t

St. Finian's festival is celebrated on the 11th of February and 10th of September.^u

St. Beogan's festival is held on the 27th of July.^w

The festival of St. Carbreus is observed on the 3rd of May.^x

And that of St. Moelathgin on the 9th of September.^y

602. Died St. Sineall, or Senell, bishop of Maghbill.^z

618. Sillan, called the Master, son of Garvius, and abbot of Maghbill, died the 21st of October, and his festival is held on the 25th of August.^a

649. The abbot St. Cronan died on the 7th of August, this year.^b

691. Died Ogrin of Maghbill, he seems to be the same with Odrin of Druimdressna, of the race of Hua Buachulla, formerly a noble family of Ulster.^c

Same year died Hudrenius of Maghbill.^d

731. Died the abbot St. Colman, the son of Marchon.^e

738. Died the abbot St. Affiat.^f

742. Died, on the 3rd of April, the abbot Cuanann.^g

744. Died the abbot St. Liberius.^h

823. Died the abbot Flann Abhra.ⁱ

^a *Inisoeen*. ^t *Act. SS.*, pp. 639, 641, and 650. ^u *Vard.*, p. 158. ^w *Id.* ^x *Id.*
^y *Id.* ^z *M'Geogh. Act. SS.*, p. 650. ^a *Vard.*, pp. 158 and 354. ^b *Act. SS.*, p. 17.
Vard., p. 353. ^c *Act. SS.*, p. 415. ^d *Id.*, p. 650. ^e *Id.* ^f *Id.* ^g *Id.* ^h *Id.* ⁱ *Id.*

³³ *Moville*—See Reeves' *Eccl. Antiq.*, p. 151.

Some portion of the ruins of the church yet remain, surrounded by the cemetery, in which was an ancient gravestone, now removed for protection to a gentleman's garden, on which is inscribed a cross and the words: "Or do Dertrand"—A prayer for Dertrand.

Drumkerry and Ballyhuggan, now represented by Ballyobekin and Balliggan, in the parish of Inishargy, belonged to the Church of Rone, which was appropriate to Movilla.

Derry; a townland in the parish of Ballyphilip, in which stand the ruins of two roofless chapels, the space between them being but 22½ feet. The rectory, embracing the townlands of Derry and Ballycam, was appropriate to Movilla.

Luggan Droma; now Drumbeg parish, which is intersected by the Lagan.

Anathdalar is the parish of Killaney, called in the inquisition Killenny, alias Anaghlone, alias Anaghdoloun. It was appropriate to Movilla.

Aghallamath; the parish of Aghagallon.

Maggeringath—In Derrymore townland, the parish of Aghagallon; there is an ancient cemetery and the ruins of a church called Maghernagath.

Kilturga—See Kiltonga.

Same year the Danes destroyed the town, and all its sacred edifices, by fire.^k

853. Died Ængus M'Longsich, archidnach of this abbey.^l

986. Died the abbot Tuathal M'Moylcowa.^m

1098. Died, in pilgrimage, the abbot Flathbertach, the son of Tigernach.ⁿ

1136. Died the abbot Gilda Christus, or Christian O'Hechain.^o

1149. The town and abbey were plundered in this year.^p

1170. Amlave, who had been expelled the abbey of Drogheda for his many misdemeanors, was made abbot of Magh-bill; and soon after, in conjunction with Eochadha, King of Ulidia, and some of his people, he drove the abbot and monks of Saul out of the abbey, which had been built by themselves, and plundered them of their books, vestments, and other holy furniture, with their herds, their flocks, and all their goods whatsoever; but this wicked action did not pass unpunished, for on that same Thursday, in the ensuing year, Eochadha and his followers, fell by the sword of a much inferior enemy, and their king being desperately wounded, was, on the Thursday after, murdered by the hands of his own brother at Down, the place where this wicked deed was conceived and concluded upon;^q but these ecclesiastical historians, tender of the character of the church, do not tell us what was the fate of Amlave.

1274. Died the abbot Gille Christ Colman; in his place the abbey elected Christianus, one of their canons without obtaining the Royal licence; but the King, on account of their exility, pardoned their transgression, restored their temporalities, and granted a licence to proceed to the election of a proper person, provided that this should not hereafter be made use of as a precedent,^r and Christianus was successful in his second election.^s James M'Guilmore was abbot at the time this abbey fell in the general suppression; on the 1st of February, 1542, he was found to be seized of seven townlands, both in spirituals and temporals, and all of them adjacent to the said abbey, viz.:—

Ballemaville, Ballenhanlea, Ballabaga, Bellenrya, Balleharry, Ballegromnerk; and the two townlands of Dromkerry and Ballyhuggan, in Upper Clandeboy, only in spirituals; and a townland and an half in the Little Ardes, called the Derry, but in spirituals also; four townlands of Luggan Droma, in spirituals; Anathdalar, and seven townlands in the country of South M'O'Neill, in this country, in spirituals only; Agal-

^k *Act. SS.*, p. 650. ^l *Id. M'Geogh.* ^m *M'Geogh.* ⁿ *Id. and Act. SS.*, p. 415. ^o *Id.* ^p *Tr. Th.*, p. 633. ^q *Act. SS.*, p. 650. ^r *Harris's Coll.*, vol. 1, and *King*, p. 345. ^s *King, Ibid.*

lamath and Maggeringath, two townlands, in spirituals only; Kelturga, or Chapel Newton, in the Ardes, in spirituals; and all the tithes of the whole lands of the priory of Newton.^t

Part of the ruins of the church still remain, and the vestiges of some large foundations appear in the cemetery.

Neddrum,³⁴ Sir John de Courcey, in the year 1179, granted to the monks of St. Bega of Coupland^u the church founded in this island, to serve God therein, together with a large portion (two thirds) of the issues and profits and lands of the island; he granted to them also several other lands; and in 1194, Roger de Duneseforthe made them a large grant, as did Brien de Eschallers, on the 9th of June, A.D. 1202, in the lifetime of the founder. John, the cardinal legate, confirmed these several grants to the prior Walrann, as also those of many other persons.^x

This abbey did not long exist, the cause of which does not appear.^y We cannot find an island of the name of Neddrum; but probably it may be the largest of the Copland islands.

Noendrum,³⁵ St. Cœlan was abbot of this monastery about the year 520.^z It is now unknown.

Newry,^{36a} a long straggling town of an extensive trade, sending two burgesses to parliament.

A Cistercian abbey was founded here to the honour of the Virgin Mary and St. Patrick, by Maurice M'Lochlain, monarch of all Ireland, with the unanimous consent of the Kings and Peers of Ulster and Ergal; from the several bishops who were witnesses to this charter, it appears to have been granted between the years 1148 and 1173.^b

The abbot Finn, the son of Gorman, was made bishop of Kildare, and died A.D. 1160.^c

1162. The abbey library, all its effects, and the yew-tree planted by the hands of St. Patrick, were destroyed by fire.[∞]

1237. L—— was abbot, when Hugh de Lacie, Earl of Ulster, confirmed and made additions to the grant formerly made by M'Lochlain.^d

This town was burnt to ashes by Teig O'Conor Roe and Teig M'Tuathal.^e

^t King, p. 345. ^u Hist. County of Down, p. 60. ^v In Cumberland. ^x Mon. Angl. vol. 2, p. 1023. ^y War. Mon. ^z Usher, p. 494. ^a Newry was called by the several names of *Monasterium Nevoracense*, *Jubhar-chinn*, *Traigh*, and in the barbarous Latin of the age, *Monasterium de viridi Ligno*, and in Irish it was called *Nu'juar*. ^b Harris' Coll., p. 241. ^c Ann. Four Masters. [∞] Id. ^d War. Mss., vol. 34. ^e Ann. Annon.

³⁴ *Neddrum*; now Mahee island—See Dr. Reeves' Eccl. Antiq., pp. 187, 188, 189, &c.

³⁵ *Noendrum*—See last.

³⁶ *Newry*—See Reeves' Eccl. Antiq., pp. 116, 117, 118, and 119.

1329. Radulph was abbot before this year, when the abbot of Mellifont paid into the Exchequer the sum of £41, being the amount of fines for the abbots of Granard and Cashel, and Radulph, late abbot of Newry, in which sum they were amerced by the Sheriff of Uriel.¹

1335. Roger, the abbot, was indicted by Adam Pyesson and William Rede, for unlawfully taking and detaining an horse, the property of the said William; on the non-appearance of the said Roger, the Sheriff was ordered to attach him.²

1373. This convent being found to be mere Irish, conversing only with such, and spending their rents and profits in abetting the said Irish, King Edward III. seized their lands, a carucate and an half, in the county of Louth; and 20th of February, in this year, he granted the same, at the rent of forty shillings, to James Bellew for life, if they should so long continue in the King's hands.³

1526. The abbot Glaisne, son of Hugh Magennis, was slain; see Downpatrick.

1543. John Prowle, the late abbot, was appointed warden, when this house was converted into a collegiate church, at the suit of Sir Arthur Magennis.⁴

College; this college consisted of a warden and vicars choral. 28th June, 30th King Henry VIII., a confirmation of all their possessions was granted to them, reserving only to the crown the yearly rent of four marcs.⁵ But in a few years it was totally destroyed.

The abbot exercised episcopal jurisdiction over the lordships of Newry and Mourne; which is still enjoyed by a Mr. Needham, descended from Sir Nicholas Bagnal, to whom King Edward VI. granted this abbey; the seal of his court is a mitred abbot in his albe, sitting in a chair supported by two yew-trees; with this inscription:—*Sigillum exemptæ jurisdictionis de Viridi ligno, alias Newry et Mourne.*¹

Inquisition, 10th August, 3rd King Edward VI., finds that the said warden, John Prowle, and his vicars choral, 21st May last, had voluntarily surrendered the said college, church, steeple, and cemetery, chapter-house, dormitory and hall, two orchards and one garden, containing one acre, within the precincts of the college, of no value besides repairs; and of seventy-two messuages and cottages, a carucate of land, other wise called a ballyboe, in the townland of Newry, annual value, besides reprises, 40s.; two salmon weirs on the river of Glanrye, with a water mill and the customs of the market of the town of Newry, annual value 13s. 4d. besides reprises;

¹ *King*, p. 135. ² *Id.*, p. 136. ³ *Id.*, p. 135. ⁴ *War. Canob.*, p. 63, and *Hist. County of Down*, p. 90. ⁵ *Aud. Gen.* ¹ *Hist. County of Down*, p. 90.

three carucates in Moycarne, annual value 40s. besides reprises ; a carucate, &c., in Cormyne, alias Enaghaynathreta, annual value 13s. 4d. besides reprises ; a carucate in Cloghanrawyn, annual value 13s. 4d. besides reprises ; a carucate in Dammole, annual value 13s. 4d. besides reprises ; a carucate in Aghyrnecloye, annual value 13s. 4d. besides reprises ; a carucate in Cornehoure, annual value 13s. 4d. besides reprises ; a carucate in Cravekynnewe, annual value 13s. 4d. besides reprises ; a carucate in Mabege, annual value 13s. 4d. besides reprises ; two carucates in Lyttelcorcagh and Tylaghtyry, annual value 26s. 8d. besides reprises ; a carucate in Grenan, alias Borenymy, annual value 13s. 4d. besides reprises ; a carucate with a wood called Fyglassan, in Clonlea, annual value 6s. 8d. besides reprises ; the half of a carucate in Glasdromine, near Newry, annual value 6s. 8d. besides reprises ; a carucate in the vill of Dyrreleragh, near Ballyhovenan, annual value 13s. 4d. besides reprises ; a carucate in Edenmore near Dyrrelecagh, which Sir Donald M'Genys lays claim to ; a carucate in Ryan, annual value 13s. 4d. besides reprises ; two carucates in Dysart, annual value 26s. 8d. besides reprises ; a carucate in Behanagh, annual value 13s. 4d. besides reprises ; half a carucate in Templehigryne, annual value 6s. 8d. besides reprises ; two carucates in Croo and Dromformott, annual value 26s. 8d. besides reprises ; two carucates in Shepetown, one called Athiruthyn, the other Lyssennellagh, annual value 26s. 8d. besides reprises ; two carucates in ——— and Savelmore, annual value 26s. 8d. besides reprises ; a carucate in Ballytoyremore, annual value 13s. 4d. besides reprises ; a carucate in ———, annual value 13s. 4d. besides reprises ; a carucate in Karemykallye, annual value 13s. 4d. besides reprises ; a carucate in Corkryghaghe, annual value 13s. 4d. besides reprises ; a carucate in Ballylekan, annual value 13s. 4d. besides reprises ; a carucate in Castellanegan, annual value 6s. 8d. besides reprises ; a carucate in Ballesthyne, annual value 13s. 4d. besides reprises ; a carucate in Tollaghnesowe, annual value 13s. 4d. besides reprises ; a carucate in Lisnerye, annual value 13s. 4d. besides reprises ; two carucates in Fynor, annual value 26s. 8d. besides reprises ; a carucate in Ballyownley, annual value 13s. 4d. besides reprises ; a carucate in Grange, annual value 13s. 4d. besides reprises ; a carucate in Ardarre, annual value 13s. 4d. besides reprises ; a carucate in Tawnaghmoreballe, annual value 5s. besides reprises ; a carucate in Drommynvyballe, annual value 5s. besides reprises ; a carucate in ———, annual value 5s. besides reprises ; a carucate in Beallaghecoraghtballe, annual value 5s. besides reprises ; a carucate in Ballekerronhunaghtballe, annual value 5s. besides reprises ; and a carucate in

Balleowngnaballe, annual value 5s. besides reprises. These last six carucates are in the country of the baron of Dungannon, and all the said lands lie in the county of Down.—*Chief Rememb.*

By another inquisition taken 13th August in same year, it was found that the said warden and vicars were seized of the walls of a chapel and thirty-three dyggs of land in Ean, near Carlingford, in the county of Louth, annual value 6s. 8d. besides reprises; and of the rectory of Irishgraunge in Cowley, annual value 33s. 4d. besides reprises, and the tithes of Newton in Cowley, annual value 40s. besides reprises; all in the county of Louth, and appropriated to the said warden, &c.—*Chief Rememb.*

22d April, 6th King Edward VI. a grant was made to Nicholas Bagnall of this abbey, with the appurtenances, seventy-two messuages cottages, and a carucate of land called a ballyboe, in Newry aforesaid; the customs of Newry and other customs, and several carucates of land in Moyturne, Cormyne, alias Encthnynaghreta and Lyssene, Crasue, Lurgen, Dirrughboy, Cloughanrawyn, Dummole, Agher, Necloghe, Cornehoure, Crebehynnew, Mabege, Lyttillcorghe and Tyllughterey, Grenan alias Borenmygan, Fyglassan in the half town of Clonelea, Glassecoronade near Newry, Dirrelecagh near Ballihovcenan, Edenmore near Dirrelecagh, Ryan, Dyserte, Kehanughe, half town of Tupyll, Hygrin, Croo and Dromsconet, Steptoune, Athircenyn, Lessinellethe, Savelmore, Ballyntoyrremore, Karremykkule, Corbrighaghe, Ballylecan, Castellanegan, Ballyshine, Sullaghnesowe, Eysnerye, Fynnor, Ballyowneley, Graunge, Ardurre, Tawnaghmore in the baronies of Dougeven's country, Drounemybybulle, Ballyclonedroughballie, Balliaghcoraghtbulli, Balliheronhyunughtbully, Ballicongua, with the rectory of Newry, parcel of the possessions of said college, the tithes of Newry, Moycarice, Cromyne, alias Enagheonagthreta, Lysnerrasse near Cromyne, Lurginderraghboy, Cloghaurawyn, Damole, Agher-necloghe, Coruehoure, Crevekynewe, Mabege, Hytowlane, Lytelcorgagh and Tillughtyrye, Brenan, alias Borenmygan, half town of Clonelete near Mubege and Grasdron, Dirrelecagh near Ballihovenaue, Desarte, Kehanaghe, Croo and Dromfernot, Shepetowne called Athruthin and Lissenellethe, Savelmore, Ballyntorremore, Carrickmicstall, Corkreugh, Ballylecan, half town of Castellanagan, Ballyshin, Tullaghnesowre, Lysnery, Ballyownley, Granuge and Ardare in the county of Down, with the tithes of Newtowne, in Cowley, in the county of Louth, parcel of the said college, to hold the same for ever in capite, without rent.—*Chief Rememb.*



Newtown,³⁷ in the barony of Ardes, is a market and a borough; Walter de Burgh, Earl of Ulster, founded a monastery here in honour of St. Columb,^m for Dominican friars, A.D. 1244.ⁿ

1298 and 1312. Provincial chapters of the order were held here.^o

Patrick O'Doran, the last prior, voluntarily surrendered the priory 1st of February, 32nd King Henry VIII., being then seized of the same, and of the townlands of Newtown, Kilcownon, and Bearnas, all in this county; annual value 13s. 3d.^p

There are some remains of this monastery still to be seen.^q

Saul,^{38r} In the barony of Lecale. St. Patrick founded an abbey here for Canons Regular, and made his disciple, St. Dunnis, or Modunn, abbot of it; the patron day is the 29th

^m Bourke, p. 242. ⁿ *Ld. Ann. Dom. de Trim. King, 87.* ^o *War. Mon. Chief Rememb.* ^p *Bp. Pococke's Journal.* ^q *Called in Latin Saballum, in Irish Sgibolphadraig, i.e., Patrick's Barn.*

³⁷ *Newtown*.—Newtownards priory was frequently called Villa Nova. To it was appropriated the rectory of Newtown, valued in the Taxation of Pope Nicholas at 14 Marks.

The priory chapel was converted into a Protestant church by the first Lord Montgomery. It afterwards was used for a courthouse, but it is now abandoned to ruin. The Dominicans, after they were forced to abandon Newtownards, found a "Locus Refugii" in the townland of Burren, in the parish of Kilcoo, but at a somewhat later period the Dominicans of Burren moved off to the neighbouring townland of Moneyscalp, where they occupied a cabin, the site of which is to this day shown in the garden of Widow Mullan, who pointed out to the writer the stone that was their door-step and the stone that served them for an altar when their congregation would be too large to find accommodation within their humble dwelling. Here they were visited in 1751 by Dr. Thomas de Burgo, who, in his "Hibernia Dominicana," says:—"The members of this convent, in the year 1756, are—R. Father Preacher-General, Brother John Gribben, Prior, in the 54th year of his age, and the 27th of his profession; Father Brother Heber Magennis, Sub-Prior, in the 49th year of his age, and the 24th of his profession; and Father Brother James Hillon, Procurator, in the 53rd year of his age, and the 20th of his profession." The writer was told by an old man, the nearest neighbour of Widow Mullan, that the friars were forced to leave Moneyscalp because the landlords (middlemen under the Downshire family), John and Felix O'Neill, who lived at Banvale, near Hilltown, and their brother Hugh, who resided at Ardilea, near Clough, had raised the rent of their little farm so high that they could not pay it. In 1766 Friar Gribben was residing in the parish of Kilcoo. He died in the house of a namesake and relative of his in Wateresk. Friar Hillon was curate in 1766 to Dr. Macartan, in Downpatrick. He afterwards was curate in Bright, where he died in the townland of Ballyvastin, and was buried in Ross-glass. The writer has not been able to discover anything about Friar Magennis. With these the Convent of Villa Nova (Newtownards) may be said to have become defunct. There were, however, after their times, Friars Rice and Burns, who assumed the name and garb, but they no longer lived in community, and the discipline of Villa Nova was gone.

³⁸ *Saul*.—The "Terrier" returns "the Abbey of Saule" as bound to pay the bishop "in proxies, 3 marks; in refectons, 3 marks; and in synodals, 2s." By an inquisition taken at Downpatrick, April 9th, 1622, it appears that Thomas Cromwell, Earl of Ardglass, had been seized of the site and precincts of the late monastery of

of May.^a The founder died here the 17th of March, A.D. 493, in his 120th year, and was interred with great solemnity at Downpatrick.^b

1011. Kennfailad of Saul, bishop, anachorite, and pilgrim, died of the plague at Armagh.^c

Malachy O'Morgair, whilst bishop of Down, rebuilt this abbey with stone.^d See under "*Moville*," how this abbey was treated by the abbot of Moville and the King of Ulidia.

1175. The son of the abbot of Moville was abbot of Saul, and died in this year.^e P——, the abbot, was a subscribing witness to Sir John de Courcey's charter to the abbey of St. Patrick in Downpatrick.

1273. ——— Molys, prior of Bangor, was elected abbot; but not having obtained the royal license, Galfrid de Stocks, canon of Carleon, was appointed abbot by the bishop of Down, with the consent of government.^f

^a *Usher*, p. 453, and *Tr. Th.*, p. 265. ^b *Ann. Four Masters*. ^c *Tr. Th.*, p. 298. ^d *War. Mon.* ^e *Ann. Annon.* ^f *Prynne*, vol. 3, p. 130.

Saul, and of two ruined castles and a garden within the said site, together with two castles and three towns called "Merrytowne and Ballysugah (Merrytown is an attempted translation of the Irish name Ballysugah—sugach, merry), Ballymote, Carrowvanny, Ballintlieve, Killyneeny, and 20s. per an. of head rent out of Castlemoghan, Ballylenagh, and Carrintaggart." Harris describes the state of the castles of Saul in his time. A large portion of the castles of Saul was taken down for the material at the erection of the Protestant church in 1770, and nearly all the remains of the old church were removed at the same time. In the graveyard are two ancient buildings, which are precisely in the same state as described by Harris one hundred and thirty years ago:—"There are here two small vaulted rooms of stone yet entire, about seven feet high, six feet long, and two feet and a half broad, with a small window placed in one side. Perhaps these small chambers were confessionals, or places of private devotion. One of them is now closed up and used by some families for a tomb, the churchyard being a great burial place for the natives." These little vaults very much resemble the saints' tombs at Bannagher, Boveragh, and Tamlaghtard, in the diocese of Derry. Father MacCana describes one of them as "a diminutive little chapel, in which St. Patrick is reported to have passed the night in watching and prayer."

Last year a cemetery, which evidently was a portion of the ancient cemetery, was discovered under the avenue, immediately outside the churchyard. The graves were lined and covered with thin flag-stones, and each grave contained a number of small sea pebbles—round and white—which may have been used for beads (see a note in Butler's "*Lives of the Saints*," at Rosary Sunday); similar pebbles have been found in other ancient graves in Derry, in the Ards, and in an ancient cemetery in the townland of Ballynacraig, in the parish of Inch (see "*Sculptured Stones of Scotland*," vol. ii.)

The seal of the abbey of Saul is attached to a petition preserved in the Chapter House, Westminster. On the seal is inscribed "S. commune capituli Sancti Patricii de Saballo." The abbot, vested as a priest, sits in a rich chair, holding a cross in his left hand, and raises his right hand, as in the act of giving benediction. The lower compartment of the seal exhibits a bishop—probably St. Patrick—holding a crozier.

A brass seal, which was found in the yard of the cathedral, Downpatrick, is preserved in the Belfast Museum. The inscription on it is "S. Fratris Johannis, Abbatis de Saballo." The abbot is represented fully vested as a priest; he holds a book in his left hand and a crozier in his right. The seal seems to belong to the fifteenth century.

1276. G—— was elected abbot.^a

1296. 29th September, the King granted a license to this convent, to re-purchase all such lands and tenements as they had formerly possessed, but which had been alienated by the predecessors of the abbot.^a

1316. This abbey was plundered by Edward Bruce.^b

1380. It was enacted that no mere Irishman should profess himself here.^c

1526. The abbot Glaisne, son of Hugh Magennis, was slain; see Downpatrick.

This abbey, with two castles, a garden within the site thereof, and three carucates in Saul and Meritowne, alias Ballisonnagh, were granted to Gerald Earl of Kildare; see Lismullen, in county of Meath.

Of this monastery large ruins still remain; there are yet entire two vaulted rooms of stone, about seven feet high, six long, and two and an half broad, with a small window in one side.

Slieve Donard,⁴⁰ an high mountain in the barony of Upper Iveagh.

St. Domangart, a disciple of St. Patrick, founded a noble monastery at the foot of this mountain; his festival is on the 4th of March. Yet the patron day seems to be July the 25th, when the Roman Catholics climb up the mountain to perform their penance.

Tamlachta Umhail,⁴¹ near Lough Blisklau,^d in the barony of Iveagh.

^a King, p. 191. ^b Prynce, vol. 3, p. 688. ^c Pembridge Ann. ^d King, p. 93.

^d Called in ancient times, *Lough Brecreann* or *Bricirne*.

⁴⁰ In a letter, dated Castlewellan, April 23rd, 1834, Dr. O'Donovan thus describes the remains of the hermitage of St. Donard, or Domangart, perched on the high mountain which still bears his name:—"There are two circular cairns upon its (Slieve Donard's) summit, one to the N.E., the other to the S.W. The form of that to the N.E. is now much destroyed, and the well, which my guide informed me, was springing in the centre of it, is filled with stones. This, he says, was done by sappers. If it were they who filled this, they seemed to have had very little to do, but my opinion is, that it was done by some devout visitor, who thought that it was his duty to destroy every vestige of superstition. The cairn to the S.W. is much more perfect, but it is destroyed in a great measure to erect the Trigonometrical Station, which, in the course of ages, may puzzle antiquarians to discover its scientific use. The well in this cairn is now dried up, and I scarcely believe that it ever contained spring water. To the E. of the well is a stone which, to me, appears to have been used by the Saint as an altar; and it would also appear probable that he had roofed this cairn and used it as a little chapel. This conjecture is corroborated by the fact that Sir William Petty called it a chapel, and Colgan a church. I am also of opinion that this cairn had been used as a Druidical place of worship, and that the hermit took advantage of the pile (as the sappers have of the chapel) to form a little house and a place of worship for himself and his visitors."—See Letters of Dr. O'Donovan to the Ordnance Survey Office. The monastery at the foot of the mountain was at Maghera.

⁴¹ *Tamlachta Umhail* seems to have been one of the ancient designations for a church, which stood in the townland of Drumsallagh, a little to the west of the lake

There was an ancient abbey here, wherein the feasts of the three Saints Nassad, Beoan, and Mellan, who flourished about the middle of the seventh century, were observed on the 26th of October.^o

It is now unknown.

Teghdagobha,⁴² this abbey, which is now unknown, is said to have been in the barony of Iveagh, on the river Bann; it was founded by St. Gobhan, said to be the father of 1000 monks in this monastery; although others say that his abbey was at Killamery,¹ in the county of Kilkenny, and that he was buried at Clonenagh,² in the Queen's county; there were seven saints of this name.^h

Toberg glory,⁴³ Sir John de Courcey founded an abbey to the honour of St. Thomas the martyr near this well, which

^o *Act. SS.*, p. 90. ¹ Called anciently, *Killamhrindhe*. ² Called in ancient times, *Cluain Ednech*. ^h *Act. SS.*, pp. 92 and 750.

of Loughbrickland. It is thus noticed by the ancient gloss on the names Nasad, Beon, and Meldan, in the Martyrology of Ængus, at the 26th of October:—"i.e., three saints from Britain, and are [interred] in one church, i.e., Tamlacht Menand, at Loch Bricrenn in Iveagh, in Ulidia." The Calendar of the Four Masters mentions only two names:—"Beoan, bishop, and Mellan of Tamlacht Menan, on Loch Bricrenn." These two persons are mentioned in the Life of St. Fursaues (*Acta SS.*, p. 79, col 2), as concerned in an occurrence which the Annals of Ulster refer to the year 626, and are noticed by Bede as "Olim sacerdotali gradu potiti."—(*H.E.*, iii., 19). A trace of the name Tamlaght Menan is preserved in the townland Meenan, which is situated in the southern part of the parish. The church is also noticed by the Martyrology of Tamlaght, which differs from the gloss on Ængus only in calling the spot Tamlacht Umhuil (*Trias Th.*, p. 378; *Acta SS.*, pp. 90-271). During the time that Bishop Percy presided over this See, the discovery of an antique golden ornament (which, from M. Dubourdien's description, appears to have been a torque) in the townland Drumsallagh, gave rise to an examination into the ecclesiastical history of the neighbourhood; and it was found by Dr. Shiel, the Vicar-General, that in the same townland "there had formerly been a monastery of the Order of St. Francis; that after the dissolution of the religious houses in Ireland there remained several mendicant friars who still housed round the ruins of their monastery, which was situated about two hundred yards from the old church of Aghaderig, in the same townland; the ruins of the church remain until this day, but most of the ruins of the monastery, with its choicest stones, were removed about an English mile, to the place where the church now stands. Dr. Shiel found, upon further inquiry, from an old man, whose name was Fegan, and above ninety years of age, that he remembered the walls of this building standing to the height of three or four feet, and about ninety feet in length, but that above forty years ago they had been removed to make room for a bleach green."—*Dubourdien, Stat. Surv.* See *Reeves' Eccl. Antiq.*

⁴² *Teghdagobha* (*Teach-da-gobha*), "house of the two smiths," was written, in the fifteenth century, *Teachgowo*, *Teachghawa*; in the following century the name assumed, or at least approximated to the modern form *Seagoe-Suidhe Gobha*, "the seat of Gobha," from St. Gobhan, of whom the Calendar of Cashel, as cited by Colgan, thus speaks:—"S. Gobanus de Kill-lamruidhe (now Killamery, in the county Kilkenny), juxta montem Sliabh-na-nbhan-bfionn dictum: vel Gobanus de Teg-da-goba ad ripam Bannii fluminis in Ibh-echach (the Bann in Iveagh), regione Ultoniae."—See *Reeves' Eccl. Antiq.*

⁴³ *Toberg glory*.—Close to the wall which surrounds the county hospital in Downpatrick, is an ancient well, called St. Dillon's well; and on the opposite side of the

adjoins the town of Downpatrick, between two roads, the one leading to Crems, and the other to the Grange of Saul; he gave it to the regular canons of the church of the Virgin Mary at Carlisle, and endowed it with three carucates of land adjacent thereto, together with all the lands, meadows, pastures, mills, and other aisements thereunto belonging, a burghage within the town of Down, and all the tithes of his house, and house expenses and demesnes. King Edward II. confirmed this grant.¹

¹ *Mon. Angl.*—Vol. ii., p. 1046.

road is a triangular field, bounded on one side by a bog, and on the other by two roads, which lead respectively to Killyvees (Crems) and to Saul Quarter (the Grange of Saul): here human bones have been found in great quantities. This is supposed to have been the site of the priory of St. Thomas the Martyr.—See Papers on Down and Connor, by Rev. J. O'Laverty, P.P.

COUNTY OF DUBLIN.

Baldongan,¹ in the barony of Balruddery, and in the country of Fingall.²

The Knights Templars, according to some writers, had an house here dedicated to the Virgin Mary.³

The castle of Baldongan is about two miles from the sea, and is boldly and conspicuously situated on a rising ground, commanding an extensive prospect of the circumjacent country. It consists, on the west end, of two large square towers, with a parapet in front covering a passage between each; from these towers a regular building is carried on each side, but narrower, to which a similar tower is joined at the north east angle, but at the south east angle is only a smaller tower, in which are the stairs leading to the battlements, and on the front are the arms of the Lords of Howth.

³ *Jones's Life of St. Patrick.*

¹ *Baldongan*, or *Ballindungan*, i.e., *baile an daingín*. An ancient rath or moat occupied the site of the ruined castle and church; hence the name, the site of the fortress or dungeon. The buildings referred to by Archdall are now in a very ruinous state; some of the side walls of the castle are utterly destroyed. This castle was defended by Col. Fitzwilliam for the Parliamentarians in 1641, but surrendered to the Royalists, by whom it was dismantled. Within the last half century it has been reduced to its present ruinous condition.

² *Fingall* (*Fine Gaill*), the territory of the foreigners, so called from the numerous Danish settlements effected there in the ninth and tenth centuries, from A.D. 795, "for the space of eight score and ten years."—(*W.G.G.* p. clxxi., n. 3). Its northern boundary is the River Delvin (Ailbhine). It extended southwards to the River Tolca to Cnoc-Moel-Doid, west of Finglas. The locality called Shan-Magh-nalta-Edair formed the southern portion of Magh Breagh. The ancient name of Fingall, conterminous with the northern part of the county Dublin, was Magh Muiredha—(*Annals, Four Masters*, A.D. 460, Reeves' *Adamnan*, p. 108). It

The tradition of the place says, that this castle had been at different times a friary and a nunnery, that whilst it was a nunnery, it was besieged by a party of armed men, and that the nuns, in a fit of despair, threw themselves from the windows. It appears to have been erected in the 13th century, and to have been intended rather for the lordly habitation of some proud baron, than for a place of defence; it was the seat of Richard Birmingham, esq., whose sister and heiress Anne, married Sir Christopher St. Lawrence, Lord of Howth—who died 20th of April, 1542, when this castle became the property of the Howth family.¹

Oliver Cromwell battered this castle from his ships; many of the balls have been found on digging in the gardens here. A few feet south east from the castle is a small chapel, with a large chancel, and on the west end a square steeple, with stairs leading to the top, where there are two apertures for bells; adjoining the chapel is a cemetery, in which are many tombstones, but none deserving notice.

Ballymadun,³ in the barony of Balruddery.

Here was a cell, in which an anchoress dwelt, who claimed

¹ *Lodge*, vol. iii., p. 103, edition of 1787.

belonged to Leinster until Cairbre Niafer, R. Lagenæ, (beginning of 1st century), ceded it to Conor Mac-Nessa, when he wedded his daughter Feidlim Nochtrothaigh, i.e., "the ever blooming."—*Ogygia*, pars. iii., cap. 45.

One of the old Irish tribes of Fingall, or Bregia, was called the Saithne, descended from Glasraidh, son of Cormac Gaileang, son of Tadgh, son of Cian, son of Olill Olum, R. M. The head of this tribe took the surname of O'Cathasaigh (now Casey). Their possessions, in the barony of Balrothery west, were seized by Sir Hugh de Lacey, who sold them to his followers; Phillip of Worcester, the Justiciary, possessed himself of them subsequently. King John, when Earl of Morton, gave to Archbishop Comyn "Mediatatem Decimarum Terre O'Kadesi de Fyngall," which he in turn gave to the Priory Lanthony Gloucester, viz.: Omnes Ecclesias capellas et decimas de tota terra quae fuit O'Kadesi que in parochia Dublin est.—*Rep. Vir.*, p. 110, *inter alia* Ecclesia de Villa Ogari (Garristown); cum capella quae quondam fuit Richardi Camerarii Ecclesia de Sto. Nemore (Hollywood); cum capella quae dicitur Gratas. Ecclesia de Villa Stephani de Cruces, the Naul an-ail (i.e., the rock), cum pertinentibus suis, etc. Ecclesia de Villa Macdun cum decimis et Villa Willielmi Bartinet et Ecclesia de terra Rogeri de Waspeile (Rogerstown); et Ecclesia de Villa Radulphi Pastons, et capella Richardi Lafielde (Fieldstown).—*Book of Rights*, pp. 11-187, &c.

³ *Ballymadun*—John Comyn, archbishop of Dublin, A.D. 1181-1212, granted to the Priory of Lanthony inter alia Ecclesia de Villa Macdun cum decimis et Villa Willielmi Bartinet, et Ecclesia de terra Rogeri Waspeile (Rogerstown). Et Ecclesia de villa Radulphi Pastoris et capella Richardi Lafielde.—*Rep. Vir.* fol. 110.

About the year 1184, Earl of Morton gave certain lands in Ballymadun to Charles le Cordewaner (Rot. Claus. in Tower Lond.), from whom the subdenomination of Cordwainstown derives its name. In 1200, Sir John de Courcy gave a moiety of the lands of "Ballymadunon" to Christ's Church, Dublin.

About the year 1220, Archbishop de Loundres annexed the parish church of Ballymadun, with the chapelry belonging thereto, to the Nunnery of Grace Dieu, in recompense for the parish church of St. Audoen, Dublin, which that establishment had previously held by grant from Archbishop Comyn, on which occasion the prioress of Grace Dieu was bound to pay certain chief rents to the anchoritess here.

a certain rent charge from the prioress of Grace Dieu in this country; we meet with one of these recluses, named Felicia, making that claim.^m

The ruins of an ancient church appear at Ballymadun, where, in the year 1542, was the seat of Robert Preston, Esq.ⁿ

^m *King*, p. 143. ⁿ *Lodge*, vol. iv., p. 56.

In 1230, Adam was Vicar of Ballimadun.—*Rep. Vir.*, p. 10, Trin. Col. copy. In 1237, Ralph de Turberville had a grant in fee from the crown of the manor of Ballymadun, at the annual rent of one pair of gilt spurs. It is remarkable that the sheriff of Dublin, having, upon this occasion, demanded 100 shillings as his fee for delivering possession of said manor, his majesty forbade the exaction, on the ground that it was not the custom of England for any sheriff to demand more than one ox for giving seisin of lands, and this De Tuberville paid.

In 1318, John Kermadyn, having joined the army of Robert Bruce, was slain, with his leader, at Faughard, near Dundalk. His lands at Ballymadun, in consequence, were forfeited.—*Grace's Annals*, I.A.S., p. 94.

In 1344, Walter de la Hoyde had a grant of the manor of Ballymadun, with the vicarage appendant. In 1353, the king committed to Roger de Mortimer the custody of said manor; and in 1422, William Scrivener, constable of the Castle of Nichols-town, had a grant of all the lands, tenements, rents, and services in Ballymadun, to hold while in the king's hands (Rot. in Dom. Cap. Westm.) The manor subsequently passed to the Preston family; and, in 1508, Lord Gormanston conveyed it, with other estates in the county of Dublin, to trustees to the uses of his will.

At the hosting of 1532, Viscount Gormanston was summoned to appear in right of his lay fee of Ballymadun; he also, about the same time, presented to the vicarage as appendant (*Rep. Vir.*). That vicarage was, in 1539, valued to the First Fruits at £4 18s.; while an inquisition of 1542 finds, that the prioress of Grace Dieu was seized of a portion of the tithes here; and another, of 1579, finds, that the cell of Ballymadun had been, before its suppression, seized of the manor of Ballymadun and the advowson of the parish church there, with fourteen messuages and about 400 acres of land in Ballymadun, five messuages and 210 acres in Nutstown, ten messuages and 182 acres in Wyestown, and eight messuages and 238 acres in Cordwainstown, besides certain chief rents.

1579.—The 21st of Elizabeth, on the morrow of the Purification of the B. V. M., an inquisition was taken, and finds the possessions of the cell at Ballymadun as follows, viz.—The manor and the advowson of the church of All Saints at Ballimadun, 12 messuages, 200 acres of arable land, 22 do., and a stang of meadow; 74 do., and a stang of pasture in Ballimadun; 2 messuages, 50 acres of arable land; 16 do. of pasture, and 5 of meadow in the Cole (*i.e.*, cuil or hollow) of Ballimadun; 15 acres of meadow in Notteston; 2 messuages, 126 acres of arable land, 36 do. pasture, 9½ do. meadow, and 10 do. of moor in Wyestone; 8 messuages, 174 acres of arable, 48 do. pasture, 16 do. meadow in Cordwainstone, &c.; 30 shillings and 11 pence chief rent at Notteston; 14 shillings and 8 pence chief rent in Wyestone; and 40 shillings chief rent out of all the messuage lands, &c., in Charleston in the fee of Ballimadun in the county of Dublin (*Chief Remembrancer's Office*).—Archdall's, additional MSS., R.I.A. Library.

In 1598, John Barnewall died seized of the rectory of Ballymadun, which he held of the crown in free and common socage.—(Inquis. in Canc. Hib.)

The Regal Visitation Book of 1615, Robert Preston was seized of the manor and 73 acres in this parish; Nicholas Hollywood of 325 acres; Nicholas Segrave (now represented by the Segraves of New Barn), of 115 acres; Thomas Conran of 105 acres; and Matthew Beggs of 250 acres, all of which they forfeited on that occasion.

At the time of the Commonwealth Survey there were reported to be 18 acres (plantation measure) of commons here:

In 1669, John Lord Kingston obtained a grant (*inter alia*) of 537 acres in Ballymadun, which he soon afterwards conveyed to Sir William Domville in fee. In 1698 the rectory is stated as paying a port corn rent of £11 10s. per annum to the crown.—*Dalton's Hist. of the County Dublin*.

Castleknock,⁴ a small village three miles north west from Dublin.

Richard Tirrel founded an abbey here, for regular canons following the rule of St. Augustin, in honour of St. Brigid.⁵ It is now a parish church.⁶

Clondalkin,⁵ a village four miles south west from Dublin, and in the barony of Newcastle.

St. Cronan Mochua was the first abbot ; his feast is held on the 6th of August.⁷

A.D. 776. Died the abbot St. Aelvrán O'Lugdádón.⁸

784. Died the bishop St. Ferfugillus ; his feast day is on the 10th of March.⁹

794. Died the abbot St. Fedhinndius.¹⁰

⁴ Harris' Tables. ⁵ Visitation Book. ⁶ Anciently called Cluain-Dolcan, and by the Danes, Dun Awley. ⁷ Act. SS., p. 577. ⁸ Id. ⁹ Id. ¹⁰ Id.

⁴ *Castleknock*, anciently called *Cnuca*. A battle was fought here, circa A.M. 3579, by Conmael, son of Emer ; and also another battle, A.D. 220, in which Cumhal, the father of Fin Mac-Cumhal, was slain by Goll-mac Morna.

A.D. 1167. Roderick O'Connor, with his forces, encamped here, when he was elected King of Ireland on his way to Dublin. Hugh de Tyrrell, Baron of Castleknock, received a grant of this place from Strongbow, A.D. 1177. He erected the castle, now in a ruinous state, on the mound, which is partially artificial ; it was anciently a pagan tumulus, not unlike in character the mound at Newgrange. In 1184 his heir, Richard de Tyrrell, re-edified the Church of St. Brigid, to be served by the hermits of St. Augustin, near which is Tubber Bride. In 1314 Edward Bruce captured this castle, and its owner Hugh de Tyrrell, his wife, and heir. Unable to attack Dublin, he changed his design and went southwards to Limerick, burning all the towns on his line of march.—(*Dowling's Annals*, p. 19.) In 1642 Col. Monk took the castle ; in the assault eighty of its defenders were slain, and many more hanged on its capitulation. It was re-taken in November, 1647, by Owen Roe O'Neill and Sir Thomas Esmonde. The Marquis of Ormonde encamped here in 1649. In 1697 the Rev. Patrick Cruise, D.D., was P.P. of Castleknock ; his curate was the Rev. Walter Cruise.—See *Ir. Eccl. Record*, viii., 245.

In 1836, the College of St Vincent was founded at Castleknock.

⁵ *Clondalkin* (Dolcan's plain or meadow).—Of the ancient houses established here, St. Cronan Mochua is recorded to have been the first abbot ; his feast is held on the 6th of August. His genealogy is given in the *Leabhar Breac* as follows:—

Cronan	MicConnlai
MacNathi	MicOengusa
MicDolbaig	MicOililla Cetaig
MicSetnai	MicCathach Mor, R. H., slain by
	Conn Ced Cathach, A.D. 177.

In 776 died St. Aelbrán Ua Lugadón, styled abbot of Clondalkin. In 784 died St. Fearfughail, the first bishop of Clondalkin ; his feast day is the 10th of March.

801. Feidhlimidh Ua Lugadón, abbot of Cluain Dolcain, died.—*Annals, Four Masters*.

828. Tibraide, son of Rechtabhar, abbot of Cluain Dolcain, died.

832. Cluain Dolcain plundered by the foreigners.

865. "The burning of Dun-Amblaibh, at Cluain-Dalcain, by the son of Gaithen, and the son of Ciarán, son of Ronán ; and one hundred of the heads of the foreigners were exhibited by the chieftains in that slaughter at Cluain-Dolcain."—*Annals, Four Masters* ; see also Todd's *Wars of the Gads*, pp. 269, lxxx., n. 3.

To revenge this injury, Aulaff is recorded to have surprised, by an ambuscade, 2,000 Irish, most of whom were slain or taken prisoners.

828. Died the abbot St. Tipradius.[▼]

859. In this year, or in 876, died the abbot and bishop Cathald, the son of Cormac.[✱]

866. The palace of Clondalcan, belonging to Amhlaibh, King of the Danes, was set on fire and destroyed by Ciaran, the son of Ronan.[▼]

885. Died the abbot St. Ronan.[✱]

▼ *Act. SS.*, p. 577. ✱ *Id.*, p. 554 to 577. ▼ *Annal. Munster.* ✱ *Act. SS.*, p. 577.

879. Cathal, son of Cormick, abbot and bishop of Clondalkin, died.

885. Ronan, son of Cathal, abbot of Cluain Dolcain, died.

920. Maclinnhain-Ua Glascon, abbot of Cluain Dolcain, died.

938. Duibhinneacht, son of Ronan, abbot of Cluain Dolcain, died.

1014. Clondalkin was burned by Brian Boroimhe on his way to Clontarf. It was then in the possession of the Danes.—*W. G. G.*, p. clxxi.

1071. Clondalkin was accidentally burned.

1076. "An army was led by the clergy of Leath-Mogha, with the son of Maeldalua, to Cluain Dolcain, to expel Hua Ronain from Cluain Dolcain after he had assumed the abbacy in violation [of the rights] of the son of Maeldalua. It was on this occasion that a church, with its lands at Cluain Dolcain, was given to the Culdees for ever, together with 12 score cows, which was given as mulct to the son of Maeldalua."—*Annals, Four Masters*, A.D. 1076.

1086. Fiachna Ua Ronain, archinneach of Cluain Dolcain, died.

In 1152 this rural bishopric was united to the See of Dublin.—*Dalton*.

In 1171 Roderic O'Connor, joined by the forces of O'Rorke and O'Carroll, marched to this place with the intention of giving battle to the English, then in Dublin. The latter, however, advanced; Milo de Cogan, with the vanguard of 700 British forces, and an Irish battalion commanded by the son of Dermot MacMurrough; the main body, formed of 800 British, commanded by Raymond le Gros, and the chief part of the Irish troops, led by the King of Leinster, while Earl Strongbow followed in the rear with a force of 300 English and 1,000 Irish. The regular disposition of this disciplined and well-appointed army dismayed the tumultuous groups of Roderic's adherents, who, instead of coming to a regular engagement, after skirmishing for three days with the confederates in this vicinity, retired into their own province.—*Dalton*.

In 1179 Pope Alexander confirmed Clondalkin, with all its appurtenances, to the See of Dublin, while the old Irish occupants of a large portion of the land, Macgillamochoilmac, and Dervorgilla, his wife, surrendered to the use of its church, expressly called the Church of St. Macnotus, all their ancient inheritance. A transcript of the conveyance is in the "Crede Mihi," one of the muniments of Christ's Church. To this, as a parent church, were subservient the chapels of Rathcoole and Esker.—*Dalton*.

About the year 1184, Prince John confirmed the Church of Clondalkin, with its tithe, to the See of Dublin, as did Pope Clement the Third in 1218. It was subsequently made prebendal by Archbishop Comyn, and is named the fifth in the bull confirming his charter.—*Dalton*.

When Archbishop Henry de Londres established the dignity of a dean of St. Patrick's, he assigned for his support the Church of Clondalkin, at that time the prebend of William FitzGuy, the first dean, together with its appurtenances. The dean had also a portion of bog, near the Grange of the Dean's Rath, granted to him, for which he was to pay yearly, at the festival of Easter, one pound of frankincense to the Archbishop's Chapel at Clondalkin.—*Dalton*.

About the year 1326 an extent was taken of the Manor of Clondalkin, when its boundaries were defined, and part returned as "waste, being amongst the Irishry." In 1337 King Edward confirmed Clondalkin, with its church and tithe, to the See of Dublin; as did King Richard in 1395. In the Common Plea Rolls of 28 Edw. 3rd, yet preserved in Bermingham Tower, is a record of an action of trespass brought by Simon Neal against William Newlagh for breaking his close at

920. Died the abbot St. Maclinmanius.^a

938. Died the abbot St Dubindrectus.^b

1086. Died Fachna, arch-deacon of Clondalkin.^c

This abbey was spoiled and burnt in the years 832, 1071, and 1076.^d

^a *Act. S.S.*, p. 577. ^b *Id.* ^c *Annal. Ulster.* ^d *Tr. Th.*, p. 633.

Clondalkin, wherein the defendant pleaded that the plaintiff was an Irishman, and not one of the five privileged families, and therefore demanded judgment if he should be answered. The plaintiff replied that he was one of the five families, viz. : of the O'Neils of Ulster, who, by grant of the King's progenitors, were entitled to English law, and to be accounted freemen. The defendant rejoined that plaintiff was not of the O'Neils of Ulster, nor of the five families, and issue was joined thereon, which being found for the plaintiff, he had judgment to recover his damages against the defendant. The five principal septs here alluded to, were the O'Neils of Ulster, the O'Melaghlin of Meath, the O'Connors of Connaught, the O'Briens, of Thomond, and the MacMorroughs of Leinster. Yet O'Neil himself, long after, viz., in 1481, on his marriage with a daughter of the house of Kildare, to satisfy the friends of the lady, was made denizen by a special act of Parliament. In 1464 Edward Shillingford, of Clondalkin, granted to John Locke, of Colemanstown, five acres in the lordship of Clondalkin, and about the year 1470 a farm here was appropriated by Archbishop Michael Tregury to the support of a Mass called "Jesus' Mass," on every Friday, in St. Patrick's Cathedral. The vicars choral of St. Patrick's, to whom this farm was assigned, were for a short time wrongfully kept out of possession thereof, but on petition to Parliament in 1471, their right was established; accordingly there is, in the Vice-Treasurer's office, record of a lease, in 1538, from the Dean and Chapter of St. Patrick's, to Nicholas Browne of Clondalkin, husbandman, whereby this farm was demised as appertaining to "Jesus' Mass" for thirty-one years. It is subsequently noticed in 1547 and in 1660, but appears to have been lost to the intention of the donor previous to the latter period. Mason, in his invaluable "History of St. Patrick's Cathedral," shows that this was the Bog farm in Clondalkin.

Archbishop Allen says that at his time (1530), in lieu of the tithes from the archbishop's demesne lands in Clondalkin and Rathcoole, the vicar had a certain portion of land set apart for him in full satisfaction thereof. The Vicar of Clondalkin, he adds, had the tithes of Croft, and the small tithes of the whole parish, but no portion of the great tithes, except those of the Manor of Drymnagh (Regist. Dioc.) In 1540 the parishes of New Grange and Kilmacudric were united to Clondalkin by Archbishop Browne; the tithes, however, have been appropriated to the vicar. In the following year, George, Archbishop of Dublin, had licence, with the assent of both Cathedrals, to grant to Edward Bassenet, Dean of St. Patrick's, seven acres here, near adjacent to the lands of said dean, in Dean's Rath, at the rent of two capons, on the feast of the Nativity.—(Rot. Pat. in Canc. Hib.). In 1547, the tithes of this parish were valued at £62 7s., while an inquisition of the same period details the possessions of the Dean of St. Patrick's in Clondalkin, in messuages, lands, gardens, and tithes, defines the extent of the parish, and states that forty acres belonged to the economy of St. Patrick's, and ten to the Vicars Choral. There were likewise appropriated to the Abbey of the Blessed Virgin sixteen acres, in the townland of Clondalkin, held from the Archbishop of Dublin as of his manor of Clondalkin; and near which the fraternity of St. Francis of Dublin had an endowment of six acres. A document of about the same date enumerates Clondalkin amongst the "walled and good towns of this county."

An inquisition, 1577, 11th Oct., xix. Elizabeth, finds that John Shillingforde was seized of 68 acres, 18 tenements, with 48 acres in Clondalkin, which, in the 17th of Richard II., contrary to the statute of mortmain, he demised to John Seaman, rector of the church of Clondalkin, and to his successors, to pray for the souls of himself and his brother James Shillingforde; said lands were valued at

The Church was dedicated to St. Mochua,⁶ and is now a parish church.* And adjoining to it is a fine round tower.

* *Visitation Book.*

40 shillings. In an inquisition, held at Newcastle, county Dublin, 20th August, 1604, the jurors find that these lands, for the reasons above alleged, belonged to the king (James I.)—Archdall MSS. *Addenda*. Library R.I.A.

In 1607, James Stanyhurst, of Corduff, sold all his estate in the town, village, and fields of Newhall and Clondalkin to Daniel Molyneux, Esq. In 1609 the King granted to Gerald Earl of Kildare, several premises and lands here, "parcel of the estate of the Crown, by virtue of the statute of mortmain, together with the tithe corn of the rectory of Grace Dieu, collected by four couples of acres, with the altarages," &c. In 1611 Lord Howth suffered a recovery of certain premises in Clondalkin, Obreston, Jordanston, Nevett, Timon, Muchroan, Middle-roan, Littleroan, &c. The Regal Visitation of 1615 states the rectory as appertaining to the Cathedral of St. Patrick's, that Richard Bathe had been vicar, a very negligent and not resident minister, and therefore deprived by the archbishop, and his benefice sequestered, that the vicarage was worth £15 per annum, the church in good condition, but the chancel ruinous, which, however, the dean was bound by recognizance to repair within a given time.

In 1626, Thomas Allen was seised (*inter alia*) of the annual rent of a rose issuing out of nine acres in Clondalkin, also of fifteen acres in Saggard, twelve acres in Rathcoole, and 300 acres of mountain in Brittas—(Inquis. in Canc. Hib.). In 1663 the Eustace family were seised of land in Clondalkin, Athgoe, Rathcoole, Damastown, Correstown, and Dalkey, and such their rights were specially saved in a grant to the Duke of York affecting these localities.

In the confiscations of 1688, Peter Nottingham lost certain premises here, stated as situated in the barony of Newcastle, while John Brown forfeited twenty three acres here, also stated as in the same barony.

In 1697 the Rev. Oliver Doyle was reported as parish priest of Clondalkin, Lucan, and Esker.

In 1704, Rev. James Butler was pastor of Clondalkin (aged 44), ordained at Creggan, county Galway, in 1681, by Dr. Thady Keogh, Bishop of Clonfert.—*Act for Registering Popish Clergy*, 1704.

A return of 1777, states that there is in the parish of Clondalkin a spot of ground under an acre belonging to the church, on which the tenant built a small house, and in place of rent is bound to paint the pews, whiten the walls, and repair the windows. In 1783 the gunpowder mills were erected by Mr. William Caldbeck. This great national undertaking however failed, the mills having been blown up by accident in 1787. The quantity of powder there at the time was not less than 260 barrels, and the shock was felt in the city, and through a large tract of surrounding country. On the spot the effects were terrific; the whole building was torn up from its foundation, and hurled into the elements. Ponderous ruins, tons in weight, were cast to the distance of five or six fields, and the fish in an adjacent pond were found dead floating on the surface of the water. It is remarkable that amidst all this awful conflict not a stone was displaced in the Round Tower. A monument has been erected on the site of the mill commemorative of the event.—*Dalton*.

One of the ancient breviaries belonging to the church of Clondalkin is now preserved in the Library of Trinity College, Dublin.—B. 1, 3—*Obits of Christ Church*, pp. xlix-xxx.

⁶ *Martyrology of Donegal*, on the 6th August :—Mochua of Cluain Dolcain. Cronan was another name for him. He was of the race of Cathair-Mor, monarch of Erin of the Lagenians. Cainer of Cluain-da-Sailech, was his mother, and the mother of the other six sons of Lugaidh, who were saints, viz. :—Lasrain, Baedan, Garbhan, Boithin, Senchan, and Rhuadhan. *Martyrology of Donegal*—"Jan. 28th: Cainer, daughter of Cruithnechain at Cillcuillen in Cairbre." [Query] was she the mother of Cronan and his brothers?

Clontarf,¹ a village at the mouth of the river Liffey, in the barony of Coolock.

Abbey; a monastery was founded here A.D. 550.¹

¹ *Conry's MSS. Answer to McKensie.*

St. Mochua was patron of Timahoe, a parish in the barony of Clane, county Kildare.

"baeban Senchan Ruaðan ran
 7 in mab Cronan
 Mochua ainm aile ðorin
 Do Cronan uapal Eðnaig
 Do pil alla Cetach
 Mc Cathair co caem ðetaib"—NEAMSHANCUS—*Book of Lecan.*

"Baedan, Senchan, Rhuadan, the great,
 And the fourth Cronan;
 Another name for him was Mochua.
 For Cronan the noble, learned,
 Of the tribe of Oilill Cetach,
 The son of Cathair-Mor, with fair hundreds."

VIII. *id. ib.* August: Cronan fil Lugdach idem et Mochua Cluana Dolcain.—*Mart. Tamlac.*

¹ *Cluan-tarbh*, *i.e.* "the plain of the ox," situated in *Sen-Magh-n Alta Edair*, *i.e.*, "the old plain of the flocks of Edair," a Tuatha-de-Danaan chieftain who dwelt on the Hill of Howth (Ben Edair), towards the close of the century preceding the Christian era. It is, perhaps, so called from the roar of the waves breaking on the sandy strand which is known as the North Bull; the opposite bank, on the other side of the Liffey, is called the South Bull.

According to Dalton's History of the County of Dublin, the church referred to in the *Monasticon* was founded during the lifetime of St. Comgal of Bangor, about the year 550. There seems to be no further record of it, unless the St. Aedhan of *Cluana-tarbh* commemorated July 3rd in the Martyrology of Tallaght, belongs to this locality. There was, however, another place called *Cluan-tarbh*, now Bull Hill near Narraghmore, county Kildare.

St. Aedan's genealogy is given in the *Thrias Thaumaturgus*, p. 613: "Aedanus, filius Lugarii, f. Ermini, f. Coelii, f. Aidi, f. Sanii, f. Art Corb, f. Cairbre Niadh, f. Cormac, f. Engus-men, f. Eochiad finn, f. Fidlimidh Rectmar, R.H. Colitur 27 Augusti vel 4 Septembris in loco (ut videtur) qui *Cluaintarb* appellatur."

On Good Friday, the 23rd of April, 1014, the Danish power in Ireland was forever broken in the memorable battle waged in this locality. The site of this battle lay between the river Tolka and Artane, and the fields beyond the Castle Avenue. In this locality tradition maintains that Brian's tent stood, apart from the heat of the contest. "Brien Borumha's Well" lies in the field to the east of Clontarf Castle. It was closed up some years ago, and the water conveyed to a modern well in Castle Avenue. Some fields in the demesne at Merino are called "The Bloody Fields." It was here probably that the battle raged most fiercely, extending to the seashore, and the returning tide, which was full at three o'clock on that day (*vide W.G.G.*, p. xxvi.) helped on the work of destruction. Innumerable corpses choked up the estuary of the Tolka which the receding waves left on the strand "in heaps and in hundreds."—(*W.G.G.*, p. 193, cap. cix.) Thurlough, the grandson of Brien, followed the retreating foe, when "the rushing tide wave struck him a blow, against the weir of Cluain Tarbh, and so he was drowned, with a foreigner under him, and a foreigner on his right hand, and a foreigner on his left, and a stake of the weir through him; he was also one of the three men who had killed most on that day."—(*ib.* cap. cx., p. 193). Hence this battle is called Cath Coraidh Cluana Tarbh, *i.e.*, the "Battle of the Weir," of Clontarf. The bridge of Ballybough, *i.e.*, the "town of the poor people," stands on the site of this Danish salmon weir, and will be in a very short time the only memorial of this battle, as the slob-land on the south side of the bridge is being reclaimed from the sea. At Dollymount there is a sepulchral tumulus, or mound. A vague tradition connects it with

It is now a parish church.^a

Commandery; for Knights Templars was founded here in the reign of K. Henry II.^b Some pretend to say that the Nettervilles were the founders.^c

The view from this castle, late the seat of Mr. Vernon, is rich, extensive, and extremely picturesque.

^a *Visitation Book.* ^b *War. Mon.* ^c *Allemande.*

this battle, but it seems to belong rather to Pagan times than to the 11th century. It may be one of those mounds on Magh-n Alta where were entombed the remains of the people of Partholan who were cut off by a plague at the dawn of ancient Irish history.

In 1171 O'Rorke of Breifne and MacDunslevie of Ulidia encamped here, to relieve Dublin, with Roderick O'Connor. Adam Phepo, or de Feipoe, the builder of the castle of Skrine, got a grant of land here; he is said to have built a castle at Clontarf. The old parochial church and Clontarf castle stand on the site of the Commandery of the Templars, which was founded soon after the Anglo-Norman Invasion; evidence of which is to be had in a deed, anno 1185, wherein one of the subscribing witnesses was Gualtier, a Templar of Clontarf.—*Vide*, Gilbert's "History of the Viceroy," p. 523.

1307. December 20th, a mandate was issued to the viceroy Wogan, to seize the persons and property of all the Templars in Ireland. The knights were seized and imprisoned, February 3rd, the feast of the Purification of the B.V.M.—(*Grace's Annals*)—in the Castle of Dublin, and the charges against the Order were investigated in St. Patrick's Cathedral by the viceroy, in conjunction with the archbishop, Richard de Havering. The witnesses against the Templars were Roger de Heton, Guardian of the Franciscans of Dublin, and Gaultier de Prendergast, lector in the same convent, together with the prior and abbot of St. Thomas' Abbey. The charges were mere rumours and suspicions. Hugues de Limmour and Guillaume le Bottiller deposed that, at Mass in Clontarf, they had observed that the Templars paid no attention to the reading of the gospel, and at the elevation of the Host they gazed on the ground, and after the "Agnus Dei" they declined to accept the "pax or kiss of peace," remarking that their order had no connexion with peace.—Gilbert's "Viceroy," p. 125.

In 1311, their manor at Clontarf was granted to Richard de Burgho, Earl of Ulster, but their preceptory was retained for the king (Edward II.) In 1312, when the order was suppressed by the Council of Vienna, this preceptory, with the others in Ireland, were transferred to the Order of St. John of Jerusalem.

In 1313, a road or causeway was made from Ballybough to the manor mill at Clontarf.

In 1338, Frater Hubertus, Preceptor of Clontarf, was a witness to an inquisition confirming certain lands to the monastery of All-Hallowes.—"Registry of All-Hallowes," p. 17—I.A.S.

A.D. 1413, September 25th, Sir John Stanley, Constable of Windsor Castle, being nominated Viceroy of Ireland, landed at Clontarf, and died on the 18th of the following January.

1415. Sir John Talbot, the Viceroy, brother to Richard Talbot, Archbishop of Dublin, sailed from Clontarf for England.—Gilbert's "Viceroy," pp. 301-306.

In 1440, the manor of Clontarf was sequestered, as Thomas Fitzgerald, then Grand Master of Ireland, was suspected of complicity in the outrage perpetrated on the Lord Deputy near Kilcock, by William and James Fitzgerald, then of the order of the said Grand Master.—Close Rolls, 19 Henry VI.

1482. Marmaduke Lomley landed at Clontarf, to assume the Priorship of Kilmainham, in place of James Keatinge, deposed. Keatinge came to Clontarf with armed men, and took prisoner the new Prior, and took by violence his letters of election; for this Keatinge was excommunicated.

1527. An inquisition of the 18th Henry VIII., finds that the commandery at Clontarf, then suppressed, was valued at £20, with reprises.—"Archdall's MS. Additions," R.I.A.

DUBLIN.⁸

Abbey of the Virgin Mary; this celebrated religious foundation owes its origin to the Danes, about the year 948, immediately after their conversion to Christianity; although others fondly ascribe it to some of our Irish Princes.^k Its situation on the north side of the river Liffey, and its contiguity to it, is an additional reason for supposing the Ostmen

^k *Pembridge's Annals.*

In 1534, John Allen, Archbishop of Dublin, flying to England, was stranded at Clontarf. He fled for protection to the house of his friend, Hollywood, of Artane, whence, next day, he was taken by the followers of Silken Thomas, and murdered before Artane Castle on the 28th of July. He was, it is said, dragged from the Castle of Artane and barbarously murdered before the door: the spot on which this cruel act was perpetrated was left undisturbed, and fenced in. The old castle of Artane was destroyed in the year 1825, and the present Artane house erected on its site. In 1872 the house and sheds connected with the Reformatory were erected on the scene of the murder of Archbishop Allen.

1535. Nicholas Moscrow and Hamerton, with a band of soldiers, clothed in white tunics, on which were sewed red crosses, were slain at Clontarf by Silken Thomas.—Dowling's "Annals," p. 36—I.A.S.

In 1538, Sir John Rawson leased the priory and its appurtenances to Mathew King; and, in 1541, Sir John Rawson was created Viscount Clontarf on the surrender of the possessions of his order.

1600, 42nd of Elizabeth, Sir Geoffrey Fenton had a grant from the Queen of the manor, preceptory, &c., of Clontarffe, in fee-simple value £20 per annum, to be his on the expiration of the term for which King held these lands, &c.

1600, August 26, 27, grant to same of the manor and preceptory of Clontarffe, with thirty acres of wood at Coolock, called Prior's Wood, with the rectory, church, tithes, &c., of Clontarfe.—Patent and Close Rolls, Morrin.

In 1641, the Confederates plundered a vessel which lay at Clontarf. George King, a descendant of Mathew King, being implicated in the outrage, his possessions were confiscated, and granted to John Blackwell, who soon after transferred them to John Vernon, from whom descends the present owner of Clontarf.

In 1704, Patrick MacMahoone, aged 36, was parish priest: he was ordained in 1692, at Lisbon, by the Archbishop of Bruges. His securities, according to the Act of 1704, were Francis Creag, merchant, of Strand-street, in £50, and Nicholas Sullivan, poulterer, of Fisher's-lane, in the like sum. The Rev. Andrew Tuite, parish priest of Clontarf and Coolock, died January 25th, 1771, aged 77. His tombstone and grave are at St. Douglough's.

⁸ The earliest reference to Dublin is to be found in a tract in the Book of Leinster, called the Talland Etar, or the Siege of Howth. It is there called *Ἀττὸν Ἰνκτὸν*, i.e., the hurdle ford, from circumstances detailed in that tract, of which more may be seen in Gilbert's "History of Dublin." Ptolemy, the geographer, in the beginning of the second century, mentions Dublin as *Εβλανά Πόλις*. It was most likely one of the Irish ports that Tacitus mentions in general terms, as being better known to commerce than those of Britain. Nearly contemporary with the Egyptian geographer were Eoghan Mor, King of Munster, and Con Ced Cathach, King of all Ireland. At a subsequent period Ireland was divided between these two potentates, and the river Liffey marked the boundary on the east coast, which went westward across the country by a chain of sandhills extending to the Shannon; these were called the Escar Riadha. Westward of the Shannon, the place called Ath Cliath Mededraighe, now Claranbridge, near Galway, marked the western point of contact. It appears that Eoghan Mor was not quite satisfied with his share, owing to the fact that the north side of the town of Dubhlinn was more frequented by ships than the south side, and, in consequence, more valuable. This old story, at all events, shows that Dublin was then a place of some commercial importance.

The earliest notice of Dublin under *that* designation occurs at the year 291

to be the founders ; it was near their great settlement at Dublin, which for a long time was under their power, nor would the Irish have attempted to establish a religious house in the vicinity of foreigners, with whom they were in a state of never ceasing warfare. At the first it was of the Benedictin Order, then the most celebrated in the western world ; and James was the first abbot, who died on the 11th of March, but the year is uncertain.¹

¹ *Ware MSS., vol. li., p. 151.*

(*Annals of the Four Masters*). "The battle of Duibhlinn (was fought) by Fiacha Sraibhtine, king of Ireland, A.D. 285, son of Cairbri Liffecar, son of Cormac Ulfada, against the Leinstermen. The inhabitants of Dublin and the surrounding territory at that period were called the Dearthonsaig or Dearthmasig : they were descended from a son of Cathair Mor, king of Ireland, 177."—(McFirbis' *Genealogies*).

St. Patrick is stated, by Jocelyn (*Thrius Thaumaturgus*, cap. 69, &c.) to have visited Dublin, which was, doubtless, in that time a place of some importance. Tradition assigns the erection of a church (St. Patrick's in insula) to that Saint, which was on the site whereon the present Cathedral of St. Patrick stands, beside which was a holy well. Another "St. Patrick's well" still exists in the garden of the Fellows of Trinity College. It is situated under the northern side of Nassau-street, opposite Dawson-street.—(Gilbert's *History of Dublin*, vol. iii., p. 247).

The Life of St. Molagga, of Timoleague, County Cork, *Acta SSm.*, p. 147, cap. xvi., tells how St. Molagga, having left Wales, arrived "ad civitatem maritimam quae Dun-Dubhlinne seu Athclath appellatur." Having cured the "King of Dublin" of a disease, he received from him a church, with lands and an annual pension. Dublin appears to have had a monastic church from a very early period.

A.D. 633.—Livinus was Bishop of Dublin. He was nephew to St. Kevin. His Irish name is Molibba, "My Libba." The transition to Livinus is quite apparent.

A.D. 650.—St. Wiro, who had been Bishop of Dublin, died on the 8th of May in Gaul, whither he had retired many years before. He was the same person whose obit the *Annals of the Four Masters* give at 650 :—"Bearaidh, Abbot of Dubhlinn, died. Disibod next follows, A.D. 674 ; then Gualafer ; next to him St. Rumold Rumsel (July 1st, *Mart. Donegal*), murdered at Mecklin, in Flanders ; June 24, 775, St. Siadhal, 'son of Luath,' Bishop of Dublin, died February 12, 785." A.D. 890, Cormac, Bishop of Dublin, is mentioned by Ware. He lived at the period when Dublin was captured by Gregory, King of Scotland. He may have lived some years earlier, as at the date assigned the Danes in Dublin were pagans. Perhaps 840 would be nearer the period of Cormac, when the Danes first settled in Dublin, and erected a fortress there. The Castle of Dublin now stands on its site. Their first recorded visit to Ireland was in the year 795, when they burned the church on the island of Lambay (Rechru), and plundered its shrines. The date 948, assigned for the erection of St. Mary's Abbey by the Danes, is scarcely sustainable, as, according to Sir John Ware, the Danes of Dublin were converted to Christianity about that year, and some considerable time must have elapsed before it was fully established among them, to admit of their following the example of their Irish neighbours in liberality to the church, unless it be supposed that the erection of St. Mary's Abbey in their stronghold was, as it is suggested by Pembridge, the work of some of their Hibernian allies, among whom the Uí Dunchada appear to have been the earliest. The McGilla Colmocs, the chiefs of the Hy-Dunchada, appear as the great benefactors of this foundation. It is not unlikely that they may be also regarded as its patrons and founders. "At that time Christianity was not fully established among the Danes. Paganism had subsequently a hold on the invaders. Its foundations, however, were shaken by the effects of the defeat at Clontarf ; and by the middle of the eleventh century. Bishopricks were founded in the Danish cities of Ireland at the request of their inhabitants."—*W.G.G.*, p. cxcix.

According to Keating (reign of Maelsechlainn, p. 585, O'Mahony's Translation) A.D. 1022, the Abbey of St. Mary was founded. His account may not be quite accurate. It refers, perhaps, to a restoration of the monastery and church, which

A.D. 998. Maurice, the second abbot, died 19th of January.^m

1113. Died the abbot Michael on the 19th of February.ⁿ

1131. Died, on the 10th of April, the abbot Everard, who was an Ostman.^o

Andrew succeeded him.^p

1139. This year the abbey was granted to the monks of the Cistercian Order.^q

Malachy O'Morgair, who had quitted the archiepiscopal see of Armagh, and retired to the suffragan see of Down, was now legate from Pope Innocent II., and in great favour with that pontiff. This prelate was particularly attached to St. Bernard, who was a warm admirer of the Cistercian rule; as an instance of friendship to that saint, the legate exerted himself, and some considerable Cistercian establishments were soon made, and, as in the present instance, some other abbeys were compelled to embrace that rule.

1149. Died on the 9th of July, the abbot Andrew; he was succeeded by

—— Raggett; who was the next year succeeded by —— Plunkett.^{or}

^m *War. Mon. and Canob. Cist.* ⁿ *Id.* ^o *Id.* ^p *War. Antiq.*, p. 144. ^q *Annal. Mon., B. V. M., Dublin.* ^r *Allemand.*

probably fell into decay during the confusion and turmoil antecedent to, and subsequent to the defeat at Clontarf; so that Malachy may be regarded as the second founder.

The first recorded Danish Bishop of Dublin was Donatus, or Dunanus, who died A.D. 1074. About the year 1038 he erected, by the aid of Sithric, King of the Ostmen of Dublin, the Cathedral of the Holy Trinity, or Christ Church. His obit is given at May 6th, 1073 or 1074; his successor, Gioila-Patrick, 1074-1085 (drowned on a voyage to England, October 10); Donatus O'Haingly, 1085-1095 (died Nov. 23); and his nephew, Samuel O'Haingly, 1096-1121 (died July 4, 1122). Gregory next succeeds; he died October 8th, 1161. At 1157 there is a notice of him in the Annals of the Four Masters, where he is called Grene; and Grenan in the Annals of Clonmacnoise. These Bishops were consecrated at Canterbury in violation of the rights of the Metropolitan of Armagh. St. Lorkan O'Tuathal, the next in succession, and of ancient Celtic race, was consecrated by the Bishop of Armagh. In Grace's Annals, pp. 6, 7, the foundation of the Monastery of the Blessed Virgin Mary is noticed, but no date given. It is probable that it may be safely assigned to the period of the partial conversion to Christianity of the Hiberno Danes, which must have taken place some years before their cities were erected into bishoprics; and, perhaps, to that intermediate period, towards the close of the tenth century, its erection may be assigned. A.D. 1676, Humphrey Jervis, Lord Mayor of Dublin, built Essex-bridge, so called after Arthur, Earl of Essex, Lord Lieutenant. A portion of St. Mary's Abbey was thrown down to supply building materials for this structure. The street called Mary's Abbey marks its site; the church occupied the space on the north side of that street; Capel-street was its eastern limit. Some slight remains of the old walls still remain standing; they are incorporated with more modern buildings. In Capel-street the Presbyterian church, recently removed, occupied a portion of its site. This church was, on its being abandoned, converted into a bake-house. The excavations that were then made for the necessary changes, brought to light tombstones, human bones, &c., with many other relics of the Abbey of St. Mary.

^{or} Plunkett: he was an Ostman. The Plunketts, Segraves, Seavers, Hamonds, Harolds, Copengers, &c., are of Danish extraction.

1167. The abbot Bernard died on the 14th of May; about this time, Richard Strongbow, Earl of Pembroke, granted to this abbey the lands of Cluenlyff,¹⁰ as did Adam Feipo the church of Santreff,¹¹ and the church at his castle of Skrine,¹² in the county of Meath, which he had endowed; he directed that he should be buried in this abbey, where his brother Thomas had taken the habit of the Order.⁴ Gilbert de Nugent bestowed on the Monks the church of Desertale,⁵ and four carrucates of land adjoining.⁶

1174. King Henry II. by his charter, dated at Falaise, confirmed to this abbey all grants made to it, antecedent to

⁴ Now called Santry. ⁵ King, p. 381. ⁶ Ballicur, now Balcurreis, parish of Coolock. ⁷ King, p. 382.

¹⁰ Cluenlyff, now Clonliffe, a district extending along the river Tolka from Ballybough Bridge to the Drumcondra road on the eastern side of Dublin. Cluain-Liffe, i.e., the plain of the river Liffey, was formerly more extensive than at present. It comprised all the lands which lay between the river Liffey and the Tolka, from the sea on the south-east, towards Phoenix Park, which formed its western boundary, and was itself, probably, included in the denomination. It obviously derives its name from the river Liffey, which was its southern boundary. The ancient name of that river was Ruertech, i.e., "the swift or rushing river."—"Cronicon Scottorum," p. 7. It got its present name from the Magh-Liffe, the central plain of Kildare, through which it flows, so that in one case the *plain* gives a name to the river, and in the other, the river gives its denomination to the plain on its banks. Dr. Joyce, "Irish Names of Places," gives Cluain Luib, "the plain of herbs," as its derivation; but the derivation first given is more obvious and natural. The Cardinal Archbishop of Dublin, having purchased Clonliffe Park, laid the foundation stone of the Diocesan College of Holy Cross on the 3rd of May, 1859, the Feast of the Finding of the Holy Cross, and on the same feast, May, 1873, the building of the church in connexion with the college was begun under the same happy auspices.

¹¹ Santreff, *Yen Tpeib*, tribus antiqua, old tribe or house (W. M. Hennessy). Santry, a parish in Fingall, dedicated to St. Papan, son or grandson of Ængus McNadfraech, King of Munster, baptized by St. Patrick at Cashel. The *Martyrology of Tallagh* commemorates St. Papan and his brother Folloman, July 31. "Papan, Senbreib ocus Folloman meic Nathfriach." The patron of St. Papan used to be celebrated July 31, at Poppin Tree, near Santry. Hanmer writes: "There is, at Santry, three miles from Dublin, a yearly remembrance of a holy man, Pappan, that was born there. He travelled into France, builded there many monasteries, and prepared many men to govern them; became an abbot himself, and departed this life in 1038, and lieth buried in Stabuleum, in France, where he governed." It is unnecessary to say that St. Papan's obit is post dated some five centuries by Dr. Hanmer, who is quite astray in saying that he was born at Santry.

Hugh De Laci gave Santry, then accounted within his Palatinate, of Meath, to Adam De Phepoe, whose descendants held it to the middle of the fifteenth century. The late Mr. James Phepoe, of Taghadoe, near Maynooth, was reputed as the lineal descendant of the Baron of Skreen. He possessed a quantity of ancient documents and muniments dating back to a very early period.

¹² Skrine, *Yepin Cholum-chille*, so called from its being the repository of a shrine with some of St. Columba's relics. The old church stands on a hill in the county Meath, which, according to the *Dinnshencus*, was formerly called *Achail*, from a daughter of Cairbre-nia-Fer, king of Leinster, who was buried on the hill to which she gave her name. St. Columcille's well lies to the north-west of the church.—(*Reeves' Adamnan, Life of St. Columba*, p. 282, &c.)

the arrival of Strongbow and since. By another charter, this king gave to Ranulph, abbot of Bildewas, in Shropshire, this abbey, at the same time enjoining his abbot, monks, and their successors, to be subject to the said abbot of Bildewas; he also recites and confirms their lands, viz., Clunliff, Drissich,¹³ Rathena, Portmirnock, Glassachet, Murlegan, Donenathbirn, Karreckbrennan, Karreckvecon, Balincatheilm, Culmin, Kilmekesce, Dissertale,¹⁴ Balibachel, and Balylugan, with all their appurtenances; and all shipwrecks that might happen on their lands, together with sack and sock, tol and them, infangenthef and outfangenthef, and all liberties and free customs. This charter is dated at Feckenham, and witnessed by Richard de Luci, Earl Richard de Strigoil, Will. Fitz Andel, butler, Hugh de Lacy, Hugh de Longchamp, Will. de Stutevill, Hugh de Creissi, and Will. Fitz Radulph.*

1182. Leonard was abbot. On the feast of All Saints this year, Harvey de Monte Marisco, having granted to Robert, abbot of Bildewas, the monastery of Dunbrothy, in the diocese of Ferns, with all its lands and appurtenances; the said abbot sent thither brother Alan, one of their convent, and a discreet lay person, to make proper enquiries concerning it; when they came to the place, they found it to be a waste and desert; whereupon the abbot of Bildewas made a transfer of his grant to the abbot of St. Mary's, together with the rights of patronage, and of visiting and reforming that abbey.[†]

* *Mon. Angl.*, vol. i., p. 782. † *King*, pp. 381, 383.

¹³ *Drissich*, now *Drishogue*, a townland on the west side of Drumcondra road, opposite All Hallows College. The name, which means "bushy land," was applied to the tract east of the Tolka to the sea at Ballybough and Fairview.

1187-1190. At a general chapter of the Cistercian order the Irish abbots had licence to absent themselves from the chapters for three years, but were to attend on the fourth year. The Abbot of Mellifont was to arrange the order of attendance, so that some of the Irish abbots could attend each year.—*Martene*, vol. 4.

Gilleholmoc—the servant of St. Mocholmoc—a name taken from St. Colman, or Mocholmoc, of Inismocholmoc, in the neighbourhood of Arklow. This Domhnall was chief of his clan, the MacDunchada, whose territory embraced the southern part of the Co. Dublin. They derive from Colman, King of Leinster, who died A.D. 576. He was the common ancestor of the O'Byrnes and O'Tooles. Dearbhforgaill, the wife of Domhnall MacGillamocholmac, is said to have been the daughter of Diarmid M'Murrough; her husband was the ally of his father-in-law, and sided with him and the Anglo-Normans in their attack on Dublin, to which, however, Donald gave but a negative assistance; his descendants have been traced down to the year 1408 as Lords of Rathdown. Some of the MacGillamocholmoc appear to have settled subsequently in Fingall. The MacDiarmods of that territory very probably hail from that branch of the Ui-Dunchada; some of them lived near Lusk to the middle of the 16th century. St. Michael's-lane in Dublin was called, up to the commencement of the 15th century, MacGillamocholmoc-street.—*Vide* Gilbert's "*History of Dublin*."

¹⁴ *Disert-Tale*, now called *Balcurreis*, in the parish of Santry. An old Irish church was erected here at a very remote period, dedicated to St. MacTail of Kílcullen, who died the 11th. of June, A.D. 548.

1184. Milo de Cogan died this year. He granted to this abbey Keadmohenock, with its appurtenances, and 15 carrucates of arable land in the county of Cork, and one burgage within, and one without the walls of Cork.^a

1185. About this time, John, Earl of Morton, Lord of Ireland, granted to the abbey a charter of confirmation of the lands of Clonlyff, in which the abbey was situated, with the adjoining plain near the sea of Dryssach, with the chapel of Clonlyff; and the lands, tithes, and other appurtenances of Culmyn; and the lands of Ballymachalmar, with the chapel and lands of Cnocrore; and the lands of Kerrakarochoan, Murlegan, Dovenaghbirin; and the lands of Rathenea,¹⁵ with the chapel, &c.; and the lands of Glassachet, with the chapel; and the lands of Ballybathall, Ballylughan, and Thetechelchi, with the chapel and tithes of Ballybachull; and the lands of Portmornock,¹⁶ Lisban, and Munmackan, with the chapel of Portmornock, and all its appurtenances, also his burgages within the walls of the city of Dublin and without; and his

^a King, p. 378.

¹⁵ *Rathena*, now *Ratheney*, a parish east of Clontarf. The stream, anciently called Skillings Glas, flows beside the rath or moat on which the ancient church of Ratheney stood, and from which comes its appellation; its site is a cemetery, in which a church, re-edified on the old site in 1712, now stands; to the west of it, separated by the road going to the sea shore through the hamlet, the new Catholic church was dedicated, July, 1864. Ratheney was held previously to the Anglo-Norman invasion by an Irish family, probably a branch of the Mac Gilla Colmac: Gilcolm was its owner. About that time Vivian De Coursun acquired these lands by a grant from the Earl of Strongbow; in 1210 John De Coursun, Lord of Ratheney and Kilbarrack, was slain by the sons of Hugh De Lasci and Walter, Lord of Meath; he was probably the son of Vivian De Coursun ("Grace's Annals," p. 24; "The Registry of All Hallows," p. 125). Before 1551 the St. Lawrence family acquired their property in Ratheney under the Dean and Chapter of Christ Church. The church of Ratheney was dedicated to St. Ossan; a holy well exists there, now covered up in the field between the church and the railway station: it is called "St. Ossan's Well;" an ash-tree and depression in the field marks its site. The Martyrology of Donegal, at Feb. 17, has "Ossan, Bishop of Rath Ossan, to the west of Ath Trium, A.D. 686; he was of the race of Laoghair, son of Niall." The Cronicon Scottorum gives, at 683, the obit of a Bishop Ossen, who was connected with the monastery of St. Fintan Munna of Taghmon, in Meath. This Bishop Ossan was the patron of Ratheney. In the "Neamshencus Lebhar Breac" there is a reference to St. Ossan: "Beoan and Ossan, i.e., the sons of Athracht at Rath Ossain, and at Rath Athracht, beside Ath Trium to the west."

¹⁶ *Port Marnock*.—*Puirt Mernoc*, i.e., the house of Mernoc. A maritime district situate between Baldoyle and Malahide. The Puirt or Dun, from which the parish takes its name, is a conical moat or rath south of Portmarnock House. The remains of the old parochial church are to the east, in the burrow of Portmarnock. It was erected on the site of a more ancient foundation in the 14th century, as its architectural features suggest. On the west end a belfry, perforated to swing two bells, was erected probably in the early part of the 15th, or before the close of the 16th century, in a style common to all the churches of this part of Fingal; as at that period there seems to have been a rage in the district for erecting such. The church measures externally 56 feet in length, and 13 feet in width; the side walls have doors north and south, their height to the eaves is 10 feet.

burgage in Wikinla ; and to have a boat on the water of the Avon Liffey, to fish with equal privileges as his own boat. All this to be enjoyed by them quietly and free of any secular service whatever.^a

Leonard was then abbot, and this year was witness to a grant made by Earl John to the abbey of St. Thomas, Dublin.^b

1187. Simon le Poer confirmed the grant made by Milo de Cogan, and made a further grant to them of 60 carrucates of land contiguous to Cork, in his territory of Munster.^c

1190. The abbot Thomas died on the 2nd of September.^d

1193. About this time Dovenald Gilleholmoc granted to them the lands of Tissock.^e

1196. John, archbishop of Dublin, confirmed the grant made by Adam de Feipo of the church of Santreff.^f

1200. Thomas, primate of Armagh, confirmed this charter,

^a *King*, p. 385. ^b *Id.* ^c *Id.* ^d *Ware's MSS.*, vol. li., and *Canob.* ^e *Kishogue*, near Clondalkin. ^f *King*, p. 379.

St. Marnock's well lies between the old church and the road to Malahide. It was in its original state till about 1855, when it was enclosed, and a pump placed over the well. Up to that time a flight of sixteen steps led down to the well. A willow tree grew on the north side, which the inhabitants say bent over the waters on the approach of a storm ; it was cut down some years before the changes were effected at the well. Beside the step was a pillar stone, now broken to fragments, some of which are still preserved, and have on the angles ogham scores, with some other marks, which make the loss of the other parts now built into the walls of the well much to be regretted, as the inscription was well defined and unquestionably genuine. Five scores still remain on a fragment which the people pretend was the mark of St. Marnock's hand. This ogham stone was the only monument of that kind as yet discovered in Fingall. The Saint Marnock to whom this church was dedicated was commemorated on the 18th of August. The patron day was celebrated on the 15th and on the next succeeding Sunday. Ernan, to which the prefix "mo" was added, produces Mo-ernan ; by changing *an* to *oc*, by the well-known rule, comes Mo-ernog—Marnock. The "Martyrology of Donegal," at August 18, has:—"Mernog of Rath-noi, in Garrchon, *i.e.*, in Fothartha of Leinster ; and of Cill-Draigneach, in Ui Drona." Ernan, the son of Gressene, was a priest of the third order of Irish saints ; he died A.D. 635.—*An. Ulst.* His memory was celebrated at Kildrinagh, parish of Dunleckny, in Idrone East, co. Carlow, and at Rathnew, in the co. Wicklow.—(*Reeves' Vita St. Columba*, p. 26, note i.) The tradition of Portmarnock identifies him with that parish. In a description of the diocese of Dublin, presented to the Privy Council June 1st, 1630, by Launcelot Bulkeley, the archbishop (MSS. F. 3, 17, T.C.D.), this parish is thus described:—"The church and chancel very ruinous, the tithes improprietate, thought to be worth £50 per annum, held by Lady Newcomen, Mr. Nicholas Barnwall of Turvey, and Walter Plunkett of the Grange ; the priest's name is yet unknown, but Mass is said in Walter Plunkett's house ; all the parishioners are rescuants. Richard Kelly, clerk, is curate, who hath £6 per annum for serving the cure." The descendants of Walter Plunkett still live at Portmarnock—Thomas Plunkett, Esq., J.P., Portmarnock House. The grange of Portmarnock is at the railway bridge on the Malahide road. An old church, with a cemetery, now erased, stood on the north bank of the stream, on the east side of the road, opposite Hazlebrook. A very ancient suit of sacerdotal vestments, which probably belonged to the old church of St. Marnock, are preserved at Portmarnock House. They are embroidered in coloured silk, in canopied niches, containing figures of saints. They are of the middle of the 15th century.

and moreover granted them the lands of St. Patrick, called Ballybachel: Witnesses, Mart. of Cashel, legate; A. bishop of Wexford; Christ. of Ossory; John of Leighl.; W. of Glendalac; Sim. of Meath; Ard. archdeacon of Meath; W. archdeacon of Divelin; and Gavin, archdeacon of Glendalac.^{g17}

Reginald, the King of the Isles, for the health of the souls of his father Godred and sister Africa, did grant to this abbey a firm and secure peace, whithersoever his power extended.^h

John, having ascended the throne of England, did, on the 12th of October this year, renew their charter in the same terms as the foregoing: Witness, John, archbishop of Dublin.ⁱ

1201. Raymond was abbot.^k

1202. Leonard was abbot.^l

1203. King John granted them a new confirmation of their charters, dated on the 1st of May; Witnesses, W. archbishop of York; John, bishop of Winton; John de Eltham, &c.^m

1205. Died the abbot Leonard, on the 18th of March.ⁿ

1206. Died, on the 31st of January, the abbot Adam.^o

1208. Another confirmation of its charters was granted to this abbey: Witnesses, Nich. bishop of Carlisle, and R. of Durham.^p

1210. Walter de Riddlesford made a release to them of all his right to the lands of Cnockeroid: Witnesses, Robert, Bishop of Waterford; Hugh, bishop of Ossory; and Maurice, master of the hospital of Kilmainham.^q

1214. The prior and canons of the priory of the Holy Trinity, Dublin, sued the abbot of St. Mary's for the tithes of the lands of Crinagh and Baliokeran, Tyodran, and Andrew Harang's town, in the parish of Kilcullin. The court of delegates ordered possession to the prior, but Radulph, abbot of St. Mary's, and some of his monks, opposing the decree, they were thereupon excommunicated.^r

1215. The abbot Radulph died July the 27th.^s

1217. The abbot Robert, a man of an holy life and upright conversation, was promoted to the see of Ardagh.^t

1220. The abbot Stephen died on the 16th of August.^u

1224. Robert, bishop of Ardagh, died on the 28th of May.^w

1226. Margaret, daughter of Milo de Cogan, and wife to Simon le Poer, confirmed the grants made by her father and husband to this abbey, and made a further grant of it of 20 carrucates of land, in the cantred of Rosselchir: Witnesses,

^g Waré's MSS. ^h King, p. 379. ⁱ Id., p. 389. ^k Id., p. 183. ^l Id. ^m Id., p. 387. ⁿ Ann. Mon., B.V.M. ^o Id. ^p King, p. 385. ^q Id., p. 378. ^r Reg. of Christ Church. ^s Waré's MSS., vol. li. ^t Ann. B.V.M. ^u Id. ^w Id.

¹⁷ William Piro, bishop of Glendalac, A.D. 1192-1214. Gavinus, or Carinus, Archdeacon of Glendalac, 1190—circa 1210.

Hen. archbishop of Dublin, then legate; and Geoffry de Marisco, justiciary of Ireland.^x

1229. Died the abbot Simon on the 23rd of October.^y

1231. Another abbot Simon is mentioned this year,^z when Luke, archbishop of Dublin, confirmed Feipo's grant of the church of Santreff. The same time Richard de Rupella granted them the whole townland of Disert: Witnesses, Fromund Brun,¹⁸ Chancellor of Ireland, and the Lord Theobald Butler.^a

Felix O'Ruadan, archbishop of Tuam, was also a benefactor; for we find that he gave them the lands of Achedmor, in Kerry Locknevarin,^b with their appurtenances: Witnesses, Fidlimid, King of Conaught; Donat, bishop of Elphin; Henry and Nigell, the abbots de Benedictione Dei, and of Granard.^c

1232. Securus was abbot.^d

1233. Roderick O'Connor, with the consent of his brother Fedlimid, Lord of Conaught, gave them the townland of Desert, near Briola in the theod, which is called Clonvadagh in Tirmany. This was witnessed by Felix, the archbishop; my uncle Fedlimid (the words of the grant); and Alan, bishop of Elfin, who confirmed the grant with the consent of his dean and chapter.^e

1235. Felix O'Ruadan, archbishop of Tuam, resigned his see, and spent the remainder of his days in this abbey; he had covered the church and belfry with lead, and in 1238 was buried at the foot of the altar on the left hand.^f In the year 1718, there was found, in digging in the ruins of this abbey, the corpse of a prelate in his pontificals, uncorrupted, and supposed to have been this archbishop; his coffin was again replaced.

1236. Died the abbot Securus, who was succeeded by Stephen.^g

1240. Died the abbot Walter on the 26th of November.^h

1241. Died the abbot Nicholas on the 27th of August.ⁱ

1247. S——— was abbot about this time.^k

1249. The abbot and convent had a suit with the prior of the Holy Trinity;^l they had also another litigation with Richard, bishop of Meath, concerning the tithes of some churches in that diocese; arbitrators were appointed by the Pope, who awarded the tithes to the abbey, reserving an annual rent of £20 to the see of Meath.^m

^x King, p. 378. ^y Ware's MS. sup. ^z King, pp. 370, 383. ^a Id. ^b This seems to have been in the Co. Mayo. ^c King, pp. 370, 383. ^d Id. ^e Id. ^f Ann. B.V.M., Ware's Antiq. and Bps., p. 605. ^g King, sup. ^h Ware's MSS. ⁱ Id. ^k Id. ^l Id. ^m Ware's Bps., p. 143.

¹⁸ Fromund Brun, or Le Brun, was also Archdeacon of Waterford, A.D. 1263; for a curious notice of him—vide *Theiner's Monumenta Vetera Hibernorum*, p. 88.

1250. Died the abbot Brian ; John Blundus was chosen in his place, but was deprived soon after, and John Walrand was elected ; Walrand dying, John Blundus succeeded him.ⁿ

1265. The abbot Blundus died December 14th.^o

1269. John—— was abbot.^p

1279. John de Sancto Patricio was prior, and William was steward or clerk of the kitchen.^q

1280. Brian, the second abbot of that name, died March the 27th.^r

1285. The abbot John Miller died December the 21st.^s

1288. Philip de Troy was abbot.^t

1290. About this time William de Carra granted to this abbey the lands of Tilchestellan.^u

1300. Philip, who was still abbot, was at this time in possession of the Grange of Portunrenath, in the county of Dublin.^v

1301. The contention which had so long subsisted between the abbots of Saviniac in France, and of Bildewas in England, respecting the right of filiation of this abbey, was, in a general chapter held this year, determined in favour of Bildewas, by means of William de Ashburne, the monk and proctor of Bildewas, and afterwards abbot of St. Mary's.^x

1304. On the 27th of May, this beautiful and noble abbey, with the church and steeple, were destroyed by fire ; at this time it was the repository of the rolls of Chancery, which were all consumed, to the 28th of King Edward I. except two rolls of that year, which, by the King's writ, were delivered to Walter de Thornbury, then Chancellor.^y

On the 6th of November, same year, died the abbot Philip de Troy.^z

1309. The abbot Roger de Bruyor died on the 23rd of June ; he had been a monk of Bildewas.^a

1311. William de Ashburne was abbot.^b

1314. On the Saturday next before the feast of the annunciation, the abbot Ashburne was admitted a freeman of the city of Dublin, at their assembly held in St. Mary's chapel in Christ Church ; Richard le Wells, mayor, and Richard St. Olave, and Robert de Morenes, bailiffs.^c

1316. On the Monday before the feast of St. Matthias, the Earl of Ulster was apprehended in this abbey by the Mayor of Dublin, Robert de Nottingham, and carried to the castle, where he was long imprisoned ; the chamber in the abbey

ⁿ Ware's MSS., vol. li., and Canob. ^o Id. ^p King, p. 383. ^q Id., p. 378.
^r Id., p. 383, Ware's MSS., vol. li. ^s Id., and Canob. ^t King, and Canob.
^u Ware's Antiq. and Bps., p. 605. ^v King, p. 390. ^x Ware's Mon. and Bps., p. 605. ^y King, p. 302. ^z Ware's MSS., vol. li., and Canob. ^a Id. ^b King, p. 383. ^c Id., p. 377.

where he lay concealed was burnt, and seven of his attendants slain.^d

1317. John Peacock, the prior of St. Mary's, was attached in his chamber by the under sheriff, Roger Fitz John, for suffering brother Adam de Callen to harbour certain felons at Clenkeenferta.^e

1319. The abbot Ashburne died on the 6th of February, and was succeeded by William Payne, abbot of Granard.^f

1336. David, archbishop of Armagh, on the 16th of August, confirmed to this abbey the benefices that they held in Meath.^g

1337. The abbot Payne died the 6th of February.^h

1340. Philip Wafre was abbot.ⁱ

1342. On the 29th of July Reginald, abbot of Mellifont, and Henry, abbot of St. Saviour's, with the consent and approbation of the other abbots of the Cistercian order in Ireland, restored the abbot of St. Mary's to his rights over the house of Dunbrody; and in the following year, this right was confirmed by John, abbot of Bildewas, at a general chapter of the Cistercian order.^k

1346. Philip was abbot; on examination and trial had in his government, it was found, that this abbey was entitled to receive from every fishing boat entering the harbour of Blowick, near Dalky, in the manor of Carrickbrennan and county of Dublin, one of their best fish, herrings excepted; and from every herring boat, a *meise*^l of herrings annually.¹

1347. On the 24th of January King Edward III. granted them an exemplification of their charters.^m

1349. The abbot Philip, having freely and voluntarily consented to find, at his own cost and charges, two complete horsemen and six hobellers, to assist the King's warders at Bree, to protect the country from the ravages of the O'Byrnes and O'Tothills, the King, on his part, agrees, that this act shall not be drawn into a precedent to the prejudice of future abbots.ⁿ

1354. Richard Bodenham was abbot.^o

1356. The said abbot was indicted for robbing William Walsh, abbot of Tintern, and his monks, of six heifers, value three marcs; four cranogs of corn, value two marcs; two cranogs of oats, value four marcs; also of rents belonging to that abbey, to the value of four pounds; and further, that against the will of the said abbot, he forcibly carried off the

^d *Pembridge*. ^e *Lib. Nig. Sta. Trin.* ^f *Ann. B.V.M.* ^g *King*, p. 382. *Obituary, Sta. Trin.* ^h *King*, p. 383. ⁱ *Id.*, p. 381. ^j *Id.*, p. 388. ^k *Id.*, p. 385. ^l *Id.*, p. 390. ^m *Id.*, p. 383.

¹ *Irish Meise*.—A *meise* = 42 hands and one fish, *i.e.*, 3 fish to the hand = 127 herrings to each hundred. Five such hundreds make a *meise* = 635 herrings. Six score and 4 herrings = 124 x 5 = 620 herrings, an English *meise*.

common seal of the abbey, value two marcs; and by means thereof, had alienated churches, lands, and other possessions belonging to that abbey, to the value of £100. Richard pleaded that he was a clerk, and the jury acquitted him.^p

1361. The abbot John Walre died on the 14th of March.^q

1363. The abbot Richard sued William and Walter Walfre, the sons of William, for wasting and destroying the lands in Monkstown which had been demised to them, to the great loss and injury of the abbot and his brethren; the Sheriff of the county of Meath was ordered to attach the said William and Walter,^r

1366. Richard de Bodenham was abbot.^s

1374. The abbot having been fined in the sum of thirteen shillings and four pence, for refusing to attend Robert de Ashton, Justiciary of Ireland, at a certain conference held between him and the Irish inhabitants of Leinster; the King, on his petition, exonerated the abbot from the fine, it having been imposed contrary to the charters granted to the said abbey by the King and his predecessors.^t

1381. John Beck, a citizen of Dublin, bequeathed to this abbey five pounds in money, and two pounds of wax, to be made use of on the festivals of St. Patrick and St. Augustin.^u

1383. The abbot Richard de Bodenham died October 16th.^v

1384. Stephen succeeded.^x

1395. The abbot, Stephen Roch, was appointed Lord Treasurer of Ireland.^y

1410. The abbot, Stephen Roch, died May the 8th,^{yy} and was succeeded by Robert Prendergast.^z

1414. On the 22nd of April the King granted a pardon to the abbot, Robert Prendergast; Edmond Whythyr, one of his monks; John Barret, seneschal of the abbey; William White, clerk; and John Purry, Philip Palfryman, Richard Levan, and Thomas Deugrace, four of the abbot's servants, for all felonies, conspiracies, and transgressions of which they had been guilty.^a

1415. The abbot received a pardon, under the great seal, for all intrusions, abatements, &c., committed in his manors of Clunliffe, Drissoch, &c., and in all their possessions in Ireland, and the King remitted all rents and fines then due to him and his progenitors; he also renewed and confirmed all their rights, privileges, and customs.^b

The manor of Carrickbrennan having been seized this year

^p King, p. 383. ^q Ware's MSS., vol. li. ^r King, p. 389. ^s Id. ^t Pat. Cancell., Harris' Collect., vol. iii. ^u Probate of his Will. ^v War. MSS., vol. li. ^w King, p. 383. ^x Harris' Tab. ^y War. MSS., vol. li. ^{yy} King, p. 383. ^z Id. pp. 383, 390. ^a Id., p. 390.

into the King's hands for divers felonies, extortions and contempts committed by the abbot, the King ordered it to be restored.^c

1428. Died, on the 5th of May, the abbot Robert Prendergast.^d

1431. Stephen Lawless occurs as abbot this year.^e

1434. On the 4th of May, Nicholas Woder, the mayor of Dublin, accompanied with the citizens, and walking barefooted, visited the churches of the Holy Trinity and St. Patrick, humbling themselves and doing acts of penance; they then proceeded to this abbey, craving pardon for their offences, for attempting to kill their mayor, for violently seizing the Earl of Ormond, and committing manslaughter in the action, and for breaking the doors of the abbey, forcibly rushing in, and laying violent hands on the abbot, whom they dragged, like a dead corpse, to the gate of the monastery.^f

1438. The abbot Stephen died on the 4th of August.^g

1439. John Albus, or White, succeeded Lawless.^h

1442. About the close of the year the abbot White, in commission with Richard Talbot, archbishop of Dublin, was sent to the King to settle some matters of consequence respecting the kingdom.ⁱ

1452. James, Earl of Ormond, dying on the 23rd of August, was interred in this abbey.^k

1455. William, son and heir to John, the son of William Fyn Fitz Rewher, granted to the abbot, on the 10th of July, the manor of Galrothstown, alias Ballinemelack, in the county of Dublin; the following extract shows how it came into Rewher's possession: In the year 1428, Donat Macrath, bishop of Killaloe, granted to William Fyn Fitz Rewher, the manor of Galrothstown, in the county of Dublin, with its appurtenances, to wit, Cloinhellan, Ballemacmollen, Keeleston, Ballybeg, &c., in exchange for Hamonynston, alias Lisbreas, in the county of Limerick.^l

1461. John, the abbot, was appointed, by a commission dated at Naas, June the 18th, one of the justices and keepers of the peace within the county of Dublin.^m

1463. The abbot John White died.ⁿ

1467. Died the abbot John Handcock, who was succeeded by Thomas Younge.^o

1470. In the 10th of King Edward IV. an act passed for a resumption of all the lands granted by the said Younge from the abbey; and in the 11th and 12th of that reign, there was

^c *King*, p. 389. ^d *Obituary, Ste. Trin.* ^e *King*, p. 383. ^f *Ann. B.V.M.* ^g *War. MSS.*, vol. li. ^h *King*, p. 383. ⁱ *War. Bps.*, p. 338. ^k *Carte's Introduction*, p. xxxix. ^l *King*, p. 376. ^m *Lodge*, vol. iv., p. 50. ⁿ *War. MSS.*, vol. li. ^o *Id.*

an act confirming to this abbey certain possessions, advowsons, &c., granted to it.^p

1472. Walter Champfleur was abbot.^q

1474. An act was passed reciting, that Richard, abbot of St. Thomas, Walter, abbot of St. Mary's, and William, prior of All Saints, Dublin, having much land within the quarters of the Irish enemies, they were, by the said act, permitted to send victuals to the said Irish; to let, to farm, and sell the profits of their lands to them; to intercommon, treat, and be conversant with them, as well in war as in peace, and that they might be godfathers to the aforesaid Irish without any offence or breach of law.^r

1478. The lands of Dobber, in the county of Dublin, were this year freed from all subsidies payable to the state, at the request of the abbot Champfleur.^s

1482. This abbot was appointed keeper of the great seal.^t

1484. William, Earl of Nottingham, Viscount Berkley and Catherlagh, granted to this abbey the advowson and patronage of the parish church of the blessed Virgin Mary of Carelagh, or Cahyrlagh.^u

1485. Thomas, prior of St. Giles of Little Malvern in Worcestershire, and his convent, with the consent of John, bishop of Worcester, did make the following grant to this abbey, which was dated the 27th of January, the Grange of Clonsillagh, near Castleknock; five acres of land in Clonsillach, and five acres of meadow and arable land near the White Chapel of Clonsillagh, their mill upon the river Liffey in the county of Dublin, and five carrucates of land in the honour of Ballimolan, otherwise the lordship of Fertullach;^v and their mill in Fertullach, and all their lands and tenements whatsoever in the kingdom of Ireland.^x

1486. On the 20th of April the same prior, for the fine of 450 marks, made them a further grant of the church of the White Chapel of St. Macolthus²⁰ [St. Maughold?] of Clonsillagh,

^p King, p. 393. ^q Id., p. 183. ^r Harris' Collect. ^s King, p. 378. ^t Harris' Tab. ^u King, p. 378. ^v In the County of Westmeath. ^x King, p. 379

²⁰ St. Macolthus; Machuldus was bishop of the island of Man; he is commonly called Maughold; he was chosen bishop of Man in 498. His principal church in that island was near Ramsey, which is situated in the parish of St. Maughold. His feast is celebrated on the 25th of April; the year of his decease has not been recorded. See his Life in Butler's "Lives of the Saints," Jocelin, "Vita St. Patricii," cap. 152—*Trias Thaumaturgus*. A holy well is near the old church dedicated to the patron, St. Maughold. In Dalton's "History of the County Dublin," p. 574, St. Mochta of Lugmagh (Louth) is wrongly set down as the patron. This Saint, called in the Monasticon, at Clondalkin, and in this passage, Macolthus, Macnotus, Manghold, and Machutus, was not the bishop of the Isle of Man. He was the first bishop of Aleth, in Brittany, where he is called Maclovius, Maclou, and Malo. From him St. Malo, the capital of Brittany, has its name. He was born at

in the diocese of Dublin; the church of Portloman, with the chapel of Woran; the church of Castlelosty, with the chapel of Ballymolán in Fertullach; the church of Portshannon, in the diocese of Meath; the churches of Knockrath, Mastrum, and Rossagh, in the diocese of Ardagh; and the same time the bishop of Ardagh, Hugh Tirril, Lord of Castleknock, and Richard de Mare, made them grants of benefices.^f

1488. The abbot Chamfleur, having been concerned in the rebellion raised in favour of Lambert Simnel, did this year receive the king's most gracious pardon for the same, and thereupon took the oaths of allegiance.^g

1489. William de Birmingham, Chief Justice of the King's Bench, died on the 30th of January, and was buried in this abbey.^h

1492. Milo, bishop of Leighlin, confirmed the grant made by the Earl of Nottingham in 1484.^b

1494. In this year the parliament enacted, that the Lieutenant, Deputy, and King's Counsel, should have power from Easter next to the Easter following, to have and examine before them, all alienations and grants made by the governors of the church, as well as all other religious and secular communities, to give final judgment thereon, and which should be esteemed of like force in law, as if enacted in the present parliament; but that this act was not to prejudice the abbot or convent of St. Mary's.^c

1497. On the 20th of January died the abbot Walter Champfleur, after having governed this abbey near thirty years; he was an aged, prudent, and learned man; was much lamented, and was one of the visitors of his order in Ireland. John Orum, prior of the abbey, succeeded him.^d

1500. The abbot Orum died on the 9th of December, and

^f King, p. 380. ^g War. Annal. ^h King, p. 385. ^b Id. ^c Harris' Collect. ^d War. Annal.

Lancarvan, near Cowbridge, in Glamorganshire. His father's name was Wentus, or Gwent, a prince of that country; his mother was Derwala, aunt to St. Samson, bishop of Landaff, and to St. Magloire, bishop of Dole, in Bretagne. He was educated at Lancarvan by St. Brendan of Clonfert, and retired to Ireland to prosecute his studies. He was known in that country as Machud or Machutus, and was the patron of a small church and parish near Stillorgan, called from him Kilmacud. This church is now erroneously dedicated to St. Cuthbert of Lindisfarne, who was the patron of Kilmacredoch, a church in the county Kildare, near Maynooth, and of Kilmahuddrich, near Clondalkin. St. Machutus was bishop for 40 years in Aleth. He was expelled the See in a popular commotion, and Leontius, bishop of Rochelle, received him; he died there, after an exile of seven years, November 15th, A.D. 541, or, according to Colgan, *Act. SS.*, 570, p. 193; Usher's Work, vol. vi., p. 51, &c. St. Mochud is commemorated in the Martyrology of Donegal, November 14th; and by Marianne Gorman, who has, at November 14th, "Feil Machuti," "the festival of Machutus." According to Sigebertus Gemblacensis his relics were preserved at Gemblonis, in Brabant.—*vide Mart. Donegal*, p. 310, vol. ii.

was interred in this abbey, near to Richard Grace, formerly a recluse therein. To him succeeded Richard Begge.^g

1510. This abbot, with William Youngbond, Maurice Tynbygh, and William Kensely, three monks of his abbey, were indicted, for that John Netterville and John Penqueyt, having taken shelter in the church of the blessed Virgin, William White, one of the coroners of the city, came and demanded from the said felons why they continued there, who answered, that they had killed John Coulock of Dublin; and further, at [Ardeath?] they had stolen from William Darditz, the vicar thereof, one sheep of the value of eight-pence; and that they had taken sanctuary in the said church. The coroner then charged Adam Towyer and John Bodenham, and others of the officers of Ballibough, to watch and safely to keep the said felons within the said church, until delivered by due course of law. That agreeable to the said mandate, the officers aforesaid kept the said felons until the Monday next after the feast of St. Margaret, when the abbot and his monks drove away the said guard by force. The jury acquitted them.ⁱ

1511. John Burges succeeded Begge. He petitioned, that whereas it was enacted by parliament, in the reign of King Henry VI. that the temporalities of this abbey should not be seized, on the death, cession, or resignation of any abbot; he therefore prayed to be restored.^g

1518, November 6. The abbot, with consent of the convent, granted a farm to James Cusack, of Prowtestown, gent., and Walter Cusack, rector of Rathmychell, their executors and assigns, the rectory of Drumcar in the Co. Louth, with the tithes of hay and corn, in the said parish, with all the messuages, land, and tenements of the Grange of Core, for 32 years at the rent of 14 marcs annually.

1522, February 18. The abbot, &c., granted to James Dowdall of Termonfeighin, Co. Louth, their lands in Termonfeighin at the rent of £5 6s. and 8d. annually.

1531. The abbot Burges died about midsummer, and was succeeded by William Laundy, who immediately yielded obedience, saving his order, to the archbishop.^h

1537, November 8. The abbot &c., granted to Christopher and Patrick Cusack, of Portraine, the rectory of Drumcar, with the Grange of Core, with tithes, &c., for a term of 31 years.

1537. The abbot Laundy granted an annual pension of thirteen shillings and four-pence to Patrick Dowdall, their attorney for life.ⁱ

^g War. Annal. ⁱ King, pp. 378 and 383. ^h Id. ^h War. MSS., vol. li., and Annals. ⁱ King, p. 30.

This abbey, with all its great possessions, was surrendered into the King's hands, July 20th, 30th of King Henry VIII.: six messuages, 339 acres of meadow and pasture in Cullmyne and Raveliston, parcel of the possessions of this monastery, were granted for 31 years, to Walter Peppard; and they were afterwards granted, January 3rd, 36th of that King, in reversion, to Maurice Earl of Thomond, at a yearly rent of 40s. Irish money, payable to the Lord of Castleknock; and to the heirs of Walter Sussex 3s. 4d. same money.

December 20th, and 35th of the same King, this abbey, with several messuages and 50 acres, and 8 stags of arable, 30 acres of pasture, and 8 messuages, 33 acres of arable, 8 of pasture, and 10 of common in Clonelyff, with several other messuages, gardens, &c. were granted in capite, without rent, to James Earl of Desmond.¹¹

By an inquisition taken in 1541, the abbot was found to have been seized of the following lands in this county, viz. :—

In the Grange of Ballybaghull, a messuage, a mansion house, mill, and 105 acres of arable, 4 of meadow, and 111 of pasture,	£	s.	d.
Dryshoke, 2 messuages, 114 acres of arable, 4 of meadow, and 102 of pasture,	7	6	8
Ballyngeston and Wolleston, 1 messuage, 114 acres of arable, 4 of meadow, and 82 of pasture,	4	10	0
Rathskall, Morlemenyscourt, and Little Menyscourt, 1 messuage, 116 acres of arable, 4 of meadow, and 120 of pasture,	4	13	3
Ballybaghull, 13 acres of meadow,	5	0	0
Brownston, 2 pounds of wax yearly.	1	6	0
Skyddow, 2 acres of pasture,	0	2	0
Stradbally, a messuage, 23 acres of arable, 2 of meadow, and 5 of pasture, (besides a chief rent of 17 shillings),	0	7	0
Portmarnock, ²¹ 2 tide mills, a warren, &c.	4	0	0
Roebok's wall, a tower, 60 acres of arable, 3 of meadow, and 17 of leys,	4	13	4

Another inquisition, same year, in the county of Louth.

¹¹ *And. General.*

²¹ At Portmarnock Bridge an old dismantled mill stands on the ancient site. It has not been worked since 1864. At the other side of the bridge, adjoining Plunkett's Lawn, is a small isolated patch of land called "The Cross," on which a termon cross formerly stood to mark the monastic bounds. Unbaptized children used to be buried there. The Castle of Robuck wall is still standing, incorporated with a farm-house. It now belongs to Lord Talbot de Malahide.

In Termonfeighan, a castle, 6 messuages, a warren, pidgeon house, 102 acres of arable, and 20 of pasture,	£	s.	d.
		5	13 4
Domnaghborragh, 2 messuages, 60 acres of arable, 10 of meadow, 40 of pasture, and 20 of underwood,	1	6	8
Donany, 6 messuages, 52 acres of arable, 10 of meadow, and 60 of pasture,	1	17	0
Lecor, 11 acres of arable, 2 of meadow, and 6 of pasture,	0	3	8
Rectory of Dromcare.			
Grange of Corc, belonging to the said rectory, 2 messuages, 60 acres of arable, 6 of meadow, and 20 of pasture,	9	6	8
Rectory of Killany,	6	6	8
Proxies to the archbishop of Armagh, out of the churches of Dromany and Killany, seven shillings Irish money.			
To the archdeacon, seven shillings Irish.			
Another inquisition, taken the same year in the county of Meath, finds the abbot possessed of lands, &c., as follows :			
In Grenock, a messuage, 3 acres, called Tirrell's land,	0	7	0
Bulliston, in the parish of Donamore, 33 acres of arable,	0	17	0
Calliston, 12 acres arable, and 2 of meadow,	0	7	0
Braston, a messuage, 32 acres of arable, half an acre of meadow, and 1 of wood,	1	8	0
Dunboyn, a messuage,	0	4	0
Balliluge, 16 acres of arable,	0	9	0
Scyrne, 8 acres of arable, and half an acre of meadow,	0	10	0
Elinston, 2 acres of arable, and pasture,	0	3	4
Monckton, 6 messuages, a castle, 222 acres of arable, 20 of pasture, 5 of meadow, and a water mill,	10	0	0
Brownston, 2 messuages, 1 cottage, 40 acres of arable, 1 of meadow, and 1 of pasture,	1	6	8
Knyghteston, certain lands,	0	3	0
Gybbeston manor,	2	0	0
Ballycorck, a castle, 3 messuages, 111 acres of arable and pasture, and a water mill,	4	13	4
Rectory of Kyllen, a manse, and 2 acres of land,	8	18	4
—— Skrine and advowson,	8	0	0
—— Templekeran,	12	3	4
—— Kilkarn, 6 acres of land,	10	13	4
—— Athlony,	10	0	0
—— Folingston, 3 acres of land,	13	6	8
—— Staffordston,	0	13	4
—— Brounston,	1	6	8

	£	s.	d.
Rectory of Daneston,	2	6	8
—— Monkton near Skrine,	6	0	0
—— Stahalmock, a manse, 12 acres of land and advowson,	4	0	0
—— Castlelossy,	14	0	0
—— Portloman, Ballymulghan, and Portsangan,	8	10	0
—— Daweston,	3	6	8
—— Mastrone and Knockrath,	2	0	0
—— Rowsaghe.			

The bishops of Meath received out of the said churches and the lands belonging to them, a pension, in Irish money, of 20 0 0

And at Easter, for proxies, 2 5 0

Archdeacon, proxies out of Portloman, Ballymulghan, Portsangan, and Brownston, 1 8 0

The Archbishop of Armagh had every third year at Easter, proxies out of Brownston, Portloman, Kilkaran, Stathlomny, Daneston, Kyllin, Ballymoylan, Portsangan, Drumcrey, Clonernan, and Stahalmock, 3 6 4

A close in the lands of Swords and county of Dublin, called the Roper-park, extending from the highway from Swords to Lissenhall on the east, to the rivulet called the Ringwater on the west, from the road leading from the street of Swords to a passage across the said rivulet, called Scottstones, on the south, and to the field called the Spittle-acre on the north, being about 2 acres of land.

Ballynemanagh, in the county of Galway, near Lord Bermingham's country, of the value of ten shillings sterl.^k

On the 7th of June, 1540, an annual pension of £50 Irish money, was granted to William Laundy, late abbot, and to Walter Goulding, Richard Lutterel, and Christopher Barnwell, out of the manors and lands of Ballybaughill and Portmarnock, during life.^l

The abbot had a seat in parliament as a baron.^m

July 9th, 1543. This abbey was granted to James Earl of Kildare, for the keeping of his horses and train, at the times of his repairing to parliament or council, and to hold the same by the fifth part of a knight's fee; but that he and his heirs should forfeit, if any of them should confederate with the rebels, or voluntarily attempt to raise a war.ⁿ

Nov. 20, 24 Queen Elizabeth. This abbey, with the appur-

^k *King*, *f.* 390. ^l *Id.*, *f.* 378. ^m *War. Mon.* ⁿ *Lodge*, *vol.* i., *p.* 17., *note*.

tenances, and a piece of land called Shillingeforde's garden, was granted, for ever, to Thomas Earl of Ormond in common soccage and not in capite, and the annual rent of 5*s.* Irish money.

Jan. 4, 27 Queen Elizabeth. Anthony Deeringe had a grant of certain gardens in the parish of St. James, within the franchises of the city, situate without St. James's Gate, at the annual rent of 8*s.* Irish money; a meadow within the said parish, at the rent of 13*s.* 4*d.* same money; one little piece of land, called The Grange, lying without Croker's Barres, in the said parish, at the rent of 12*d.* Irish. Also 60 acres of land in the town of Ballyrownue, in this county, parcel of the possessions of this abbey, to hold to him and his heirs for ever, as of the manor of Kells, and not in capite.^o

There was a beautiful image of the Virgin Mary, with the child Jesus in her arms, in this abbey; which is still preserved in the Roman Catholick chapel in Mary's-Lane, Dublin.²²

1539, March 6th. John Talbot of Malahide was presented with the right of presentation to Drumcar.

1539. The Abbot demised for 21 years to Walter Goulding, of the Grange of Portmarnock, the village of Kilternan, with the tithes of grain and hay.

1542. On the Friday next after the feast of the purification, 33rd King Henry VIII., it was found that the abbot was seized of a castle, two messuages, six cottages, seventy acres of arable land, eight of meadow, forty of pasture, eight of underwood, and a sea creek in Bloyke [Bullock], in the county of Dublin; annual value, besides reprises, £3 12*s.* 3*d.*^p

1543. Inquisition taken the Monday next after the feast of the Epiphany, 34th King Henry VIII., finds, that the abbot was seized of a messuage in the town of Drogheda; annual value, besides reprises, 26*s.* 8*d.*^q

1543, July 9th. 35th Henry VIII. This abbey was granted to James, Earl of Kildare, for the keeping of his horses and train at the time of his repairing to Parliament or Council, to hold the same by the fifth part of a knight's fee, but

^o *Aud. General.* ^p *Chief Remembrancer.* ^q *Id.*

²² This statue is now in the Carmelite Church, Whitefriar-street, Dublin. "It was originally the distinguished ornament of St. Mary's Abbey, where it was not less an object of religious veneration than of wonder and admiration for its beauty. At the suppression this statue was thrown into the fire to be consumed. It was much injured in the fire before it was rescued from destruction. After being concealed for some years, it was placed in St. Mary's Chapel, whence it was transferred to its present sanctuary. A silver crown formerly adorned the statue, which was sold, and then passed into the melting pot. A vague tradition asserts that this crown was the one used in the coronation of Lambert Simnel, but Ware, a higher authority, states that the crown used on that occasion was alleged to have been taken from a statue of Our Lady which was in the church of St. Mary Les Dames, situated near the Castle of Dublin."—*Dublin Penny Journal*, 1832, p. 308.

that he and his heirs should forfeit if any of them should confederate with rebels, or voluntary attempt to raise war.⁹¹

1544, December 20th. 35th Henry VIII. The abbey, with several messuages, 50 acres, 8 stangs of arable, 30 pasture, 8 messuages, 33 acres arable, 8 pasture, 10 of common, in Clonliffe, were granted in capite.

1544. On the Monday next before the feast of St. Valentine, 35th King Henry VIII., the inquisition finds, that the abbot was seized of two messuages and an acre and half of land belonging thereto, in Cromlin, in the county of Dublin; and sixteen acres of land in Cromlin, called Cromeliland, annual value, besides reprises, 4s.; the said sixteen acres being held from the king by service, at the annual rent of 9s. as of his manor of Cromlin; the abbot was also seized of two messuages, forty-five acres of arable land, &c., in Ballydowde, in the county of Dublin; annual value, besides reprises, 16s.; which messuages, &c., were held of the king by service, at the annual rent of 23s. 2d., as of the manor of Eskyr, in the county of Dublin.^r

1545. Inquisition taken the Friday next after Ash Wednesday, 36th King Henry VIII., finds, that the abbot was seized of the manor of Carybrynan, or Carykbrenan, or Monketon; also of a castle, sixteen messuages, two hundred and seven acres of arable land, nine of meadow, one hundred of pasture, and nine of wood in the said manor, in the county of Dublin; annual value, besides reprises, £10 9s. 10d.; a capital messuage surrounded with stone walls and three towers, three cottages, an orchard, and close containing five acres of pasture, one hundred and sixty acres of arable, sixteen of pasture, two of meadow, and one of moor, in the Grange of Carykbrenan; annual value, besides reprises, £8., and a castle, two messuages, eight cottages, eight acres of arable, two of meadow, and thirty of pasture and moor in Newton; annual value, besides reprises, £4 14s.; all in the county of Dublin.^a

An extent of the townland of Kiltiernan, with the rectory thereof, parcel of the possessions of the abbey of the Virgin Mary, Dublin, taken the Monday next after the feast of St. Bartholomew the Apostle, 36th King Henry VIII. Three ancient hamlets, called the old Grange of Kilcullin, Betaghton, and Ballycakan, parcel of Kiltiernan; in the said town is a castle and twenty messuages and cottages, eighty acres of arable, twenty of pasture and moor, and twenty of underwood, called Glancullyn and Manganmactyry; one hundred and twenty acres of stony mountain; the said castle, &c., being at the extremity of the English pale, and adjoining the O'Tooles

⁹¹ *Lodge, vol. i., p. 17.* ^r *Chief Remembrancer.* ^a *Id.*

on the south ; annual value, besides reprises, 40s. ; the tithes of the said rectory were collected yearly by two couples, and were of the annual value, besides reprises, of 20s.[†]

1550. Inquisition 8th July, 3rd King Edward VI., finds, that John Tipper, of Swords, clerk, and John Mynyan, of Dublin, chaplain, were seized of three messuages, two acres of arable land, and four of meadow and pasture in Swords ; one messuage and nine acres of land in Seyton, in this county, also of the manor of Seyton ; and they granted to William, who was the last abbot of this abbey, and his successors, an annual rent of 30s. out of the above recited premises.[‡]

1557-58. Inquisition taken the Thursday next after the feast of St. Barnabas the Apostle, 4th and 5th of King Philip and Queen Mary, finds that the following lands, &c., were parcel of the possessions of this abbey, viz., a messuage with a pigeon-house, garden, haggard, and sixty acres of arable land, four of meadow, thirty-four of pasture, and an ash-grove in Dybbere, alias Dubbere ; also ten acres of arable near Finglas-bridge, in the parish of Glammoke ;²³ annual value, besides reprises, £4 13s. 4d. ; and a messuage, four acres of arable land, two of meadow, and eighteen of pasture in Moraghe, in the parish of Waspelston ; annual value, besides reprises, 39s. ; held from Patrick Finglas of the said Waspelston, gent., by service, and 12d. annual rent ; all the said lands being in the county of Dublin.[¶]

1589. Inquisition 12th February, 31st Queen Elizabeth, finds, that a grant was made, 16th October and 11th of same reign, to Edmund Fitz-Alexander, of two messuages, with an orchard and two gardens thereunto belonging, formerly in the tenure of Richard Talbot and Walter Peppard ; also two messuages and a garden formerly in the tenure of Rowland Baker, and a messuage in Oxmantown, formerly in the tenure of Dionysius Cavenagh, parcel of the possessions of this abbey, to hold the same for twenty-one years, at the annual rent of £41 17s. 8d., Irish money.[×]

[†] Chief Remembrancer. [‡] Id. [¶] Id. [×] Id.

²³ *Glammoke*.—This name is illegible in the original inquisition. In the inquisition of the Auditor-General it is given as Glannoke. Dubber is also written "Dubbothar," indicating the true etymology of the name, which means Black Road. There is now no parochial designation bearing the name of Glannoke. Has it any reference to Glasnoiden, the old name of Glasnevin, or does it refer to Castleknock ? These lands, *cum aliis*, were granted to John Plunkett, September 12th, the 5th and 6th of Phillip and Mary. *Vide* also Morrin's Calendar of Patent and Close Rolls, vol. i., p. 383. In the middle of the 17th century a portion of the precincts of Mary's Abbey came into the possession of Sir Humphrey Jervis. On the part called Terpois Park Jervis-street was erected. East of this lay the parks called the "Black Wardrobe" of Mary's Abbey, through which Middle Abbey-street was built. Another locality called the "Ash Park," lay toward Upper Sackville-street and Britain-street.

1596, 38th Elizabeth. 60 acres of land in Tubberogan, Co. Kildare, with the castle or fort of Tubberogan, parcel of the possession of the late Monastery of the Blessed Virgin Mary, near Dublin, were granted to William Brown for ever in fee and common soccage, Dublin, July 24th.—Patent Rolls of Elizabeth, p. 378, Morrin's.

1602, John Wakeman had a grant (with certain exceptions) of the property of St. Mary's Abbey, in Clondalkin, Dalkey, Howth, and Clonsilla, &c.—(Inquisitions in Canc. Hib).

Priory of the Holy Trinity, commonly called Christ Church.—Involved in darkness and obscurity, in vain we search for the origin of our religious foundations, the improbabilities and fictions of ancient legends are often our only evidences, and we are frequently obliged to adopt the palpable anachronisms of such writings, in the place of authentic documents and chronological certainty.

On the present occasion we are fortunately relieved from these difficulties by the testimony of a venerable record, the Black Book of Christ Church, which informs us, that about the year of our Lord 1038, Sitric,²⁴ the son of Ableb, or rather Aulif, the Danish Prince of Dublin, gave to Donat, bishop of that see, a place, where the arches or vaults were founded, to erect a church to the honour of the Blessed Trinity.

Ware, Harris, and other antiquaries who have mentioned these circumstances, give us the extract without subjoining any elucidation, which however it seems to call for.²⁵

²⁴ Sitric, the silken-beard King of Dublin, 994, son of Olaf Cuaran, by Gorm-flaith, sister of Maelmordha, King of Leinster. In 1030 he went on a pilgrimage to Rome, and returned the same year. He made another pilgrimage in 1035, and died in 1042. In 1038 he is said to have granted certain *vaults* or vaults to Donat, the first Danish Bishop of Dublin, on which he built his cathedral. These vaults or crypts still remain, but embellished by subsequent archbishops. They are now being repaired in the general restoration effected in Christ Church by the liberality of Alderman Roe. No record of this foundation occurs in the Irish Annals, and the story rests on a late and very legendary document preserved in the Black Book of Christ Church. It is printed in the "Monasticon Anglicanum" (Ed. Caley, &c., vol. vi., p. 1148). *Vide Todd's W.G.G., p. 290.*

²⁵ These statements, based solely on Anglo-Irish traditions, are totally at variance with authentic history; and, as an Inquisition in the reign of Richard II. decided that the institution had been "founded and endowed by divers Irishmen, whose names were unknown, time out of mind, and long before the conquest of Ireland," it is probable that the buildings recorded to have stood on the site of the cathedral had been originally occupied by the abbots of Dublin mentioned in our annals, previous to the Scandinavian settlements; and the name of Christ Church may have been derived from *Cele Christ*, a saint of high reputation, who died March 3rd, A.D. 727; he is noticed by *Ængus* in the ninth century as bishop of the Church of Cele Christ, in Hy Dunchada—Gilbert's *Hist. of Dublin*, vol. i., p. 98.

Mr. Wm. M. Hennessy identifies Kilhely, a small cemetery between Inchicore and Clondalkin, as the "Cill Chele Christ" of the Martyrology of Donegal, March 3rd. The quotation of Mr. Gilbert is very suggestive of the true derivation of the name of Christ Church.

From the practice of those ages^y we know, that it was usual to build small oratories, and to arch that part in which the shrine of the Saint, or other sacred deposit, was placed. The stone roofing prevented accidents from fire, and at the same time preserved a reference to those cryptical monastic cells, then held in general veneration. When a large edifice was constructed, as was particularly the case at Cashell, these ancient vaulted oratories were religiously preserved, and were looked on as indubitable proofs of the antiquity and holiness of the church. From this explanation and instance, a doubt cannot be entertained of these arches being the foundation of an ancient oratory, and which the donations of Sitric enlarged and furnished with convenient and necessary offices; for so the words "*sufficienter ad ædificandam ecclesiam cum tota curia*" are to be interpreted.

The father and grandfather of Sitric died on their journey to Rome, the fashionable tour of those days, and Sitric seems to have been actuated with the same love of religion which so eminently distinguished his family. Additional credit is derived to this record from the times of Sitric and Donat synchronizing; so that it may be assumed as certain, that the church was begun about the period now assigned.

The grants of Sitric were not many, as his territory was circumscribed, and lay mostly on the sea coast; but he bestowed on them the lands of Bealdulech, or Baldoyle, Rechen and Portrahern, with their villains, cows, and corn; and Donat built an episcopal palace contiguous to the church. The religious of this community were secular canons, not tied to the observance of strict monastic rules, or belonging to any of the cenobitical orders; yet they were a sort of monks lax in discipline, and bound to such regulations as the bishop prescribed. On the advancement of Laurence O'Toole to the see of Dublin in A. D. 1163, he made them canons regular of the order of Arras, a branch of the Augustinians.

Nothing memorable has survived of this monastery before the arrival of the English in this kingdom. The obituary²⁶ belonging to Christ Church supplies us indeed with the names of some of the priors, but their ages are uncertain; as

John, who died on the 26th of March.

— Fulk, who died on the 17th of June.

^y *Du Cange, Gloss. voce volutio.*

²⁶ The Book of Obits, and Martyrology of Christ's Church, have been published for the Irish Archæological Society, 1844. The original manuscript is a folio 10 $\frac{1}{2}$ by 6 $\frac{1}{2}$ inches, and contains 162 leaves of parchment; it is preserved in the Library of Trinity College, and is to be found in class E, tab. 4, No 3. Its contents are fully described in the publication alluded to.

John Toppe, who died on the 6th of January. And John de Gronya.

A.D. 1170. Gervaise was prior, and Marian sub-prior.^a

The White Book²⁷ of Christ Church informs us, that when Earl Richard Strangbowle, as it calls Strongbow, with Robert Fitz Stephen, took Ballybaghill, there was a very powerful man in those parts, named M'Geoghane, who fought for four days with the Earl, and slew many of his men; but at length was taken and put to death; after which the Earl, with the advice and consent of Robert Fitz Stephen, bestowed Ballybaghill on the Holy Trinity, as also Portraghen and Kinsali. About the same time the Earl gave the lands of Hamund Fitz Torkail to find lights for the Holy Rood and the Church of the Holy Trinity, which lands were those of Kinsali before-mentioned.

1172. This year King Henry II. made his entry into Dublin. Archbishop Laurence, being extremely attentive to the rights and liberties of the Church, he particularly obtained from the king a confirmation of the rights and liberties belonging to this priory, in as full and ample a manner as the archbishop had endowed them with before the arrival of the English.^a

1174. The King confirmed the grant to Hamund Fitz Torkail and his heirs, of the lands of Kinsali, under the condition of paying annually two marks, to find lights for the Holy Rood.^b

This year the prior granted to Audren Brun the lands of

^a *Reg. Christ Ch.* ^a *Id.* ^b *Id.*

²⁷ *White Book.* Two different accounts of the manner in which this relic became the property of the prior and convent of the Holy Trinity are to be found in the existing records of the Cathedral. The first agrees with the statement of Giraldus, that the Baculus was translated from Armagh to Dublin; this is given in an entry in the Black Book of Christ Church, fol. 214 a: "Memorandum quod Anno Domini M^o. C. Octuagessimo, filius Aldelmi, et tam Milone quoque goganenti quam Stephani per conquestum baculum virtuosissimum, quem baculum Jhu vocant, et Sanctus Patricius semper in manu portavit, et Altare lapudeum. Ab Armachia Ecclesiæ Sanctæ Trinitatis Dublin transferre curaverunt et restant in ecclesia prædictâ et data fuerunt in tempore Domini Laurencii Archiepiscopi Dublin." In the Obits, &c., p. 9, a note is given on this passage. A *fac simile* of this passage has been given in the second Report of the Irish Record Commission, Suppl. Plate XIII., No. 6. The words "et tam Milone," &c., are perhaps intended to represent the names of Milo de Cogan and Robert Fitz Stephens, and seem taken from Cambrensis' Hib. Exp., lib. ii., cap. xviii., who says—"Revocato interim in Anglium Aldelmi filio . . . et tam Milone quoque Coganensi quam Stephanide," &c. The Record Commissioners have altogether omitted these words in their *fac simile*. The statement therein is confirmed by another passage in Giraldus Cambrensis, Hib. Expugn., lib. ii., cap. xviii. The Annals of Innisfallen record, under the year 1180, "the Staff of Patrick was brought from Armagh to Dublin by William FitzAdelm." Ballybachel probably derives its name from another Baculus of St. Patrick, as he had many such, some of which he presented to various churches. Mr. Gilbert's "History of Dublin," vol. i., p. 110, states that in the proceedings of a synod, held in Meath in 1680, a special prohibition was passed against persons going about, without the licence of the Ordinary, with the Staff called the Staff of St. Patrick, the Veil of St. Bridget, and the Gospels of St. Colum Cille.

Kyllastra,^c he paying thereout annually, on the feast of St. Michael, forty pence sterling and a pair of slippers. Witness, Simon, abbot of St. Thomas.^d

1175. The prior renewed his former grant to William Brun, paying annually, on the altar of this church, half an ounce of gold and a pair of boots for the prior.^e

1176. The prior granted to the same the lands of Quillestra, at the rent of an ounce of gold, payable annually on the altar of this church, and a pair of boots for the prior, together with the tithes of that land, and of all other lands he might acquire. Witnesses, Lawrence, archbishop of Dublin; Thomas, abbot of Glendalough; Gervaise, the prior; Marian, sub-prior, and Christin, the sacrist.^f

This year Earl Richard²⁸ granted to them the lands of Kinsali to find lights for this church; he died of a cancerous sore in his leg, and was interred in this church, within sight of the Holy Cross.^g

1177. The prior Gervaise died on the 12th of August.^h

Same year John, Earl of Morton, granted to them the carrucate of land which Richard de Tuit held near the church of St. Kevin, without the walls of the city, and Martell's holding near the said church.ⁱ

1178. H——— was prior.^k

1179. Malchus, bishop of Glendaloch,²⁹ on the inspection of the charter by which Raymond le Gross had granted the church of Kilcolyn^l to the canons of the Holy Trinity, instituted them to the said church, reserving the church to Robert de Cork for his life, on paying one pound of incense on the feast of All Souls yearly.^m

1180. Alexander of Chester gave to this priory his ground in le Pulle-street, without the city walls, in the Parish of St. Brigid; this is now called Ship-street. The prior and canons in return granted to him the brotherhood of the church in all benefices and alms, for the health of his soul, his body to be there interred; that is, they were every week to say

^c Killester. ^d Reg. Christ Ch. ^e Id. ^f Id. ^g Id. ^h Lyttleton's Life Hen. II., vol. 3, p. 278, Dub. ed. ⁱ Obituary. ^j King, p. 289, ^k Register. ^l Archives Christ Ch. ^m Id.

²⁸ The Annals of the Four Masters gives his obit at 1176—"The English Earl (i.e., Richard) died in Dublin of an ulcer which had broken out in his foot, through the miracles of SS. Bridget and Columcille, and of all the other saints whose churches had been destroyed by him. He saw, as he thought, St. Bridget in the act of killing him." Mathew of Paris gives 1176 as the year of his death. Pembroke places it on May 1st, 1177, and Giraldus Cambrensis on the 1st of June the same year.

²⁹ Otherwise Macrobius and Mathew. His obit was kept on the 19th of September, but the year of his decease is unknown. He was originally a canon of Christ Church and archdeacon of Dublin.—Cotton's *Fasti Eccl. Hib.*

three masses for his soul and the souls of his forefathers. Witnesses, Joseph, chaplain of St. Brigid's ; G., chaplain of St. Martin's ; A. dean, &c.ⁿ

This year Fitz Aldelm, Miles Cogan,³⁰ called in the record Gogane, and Fitz Stephen, brought from Armagh, and bestowed upon this church a stone altar and the most holy staff of Jesus, which St. Patrick used to carry in his hands. We find, in Ware's history of the Bishops, that after the death of Maurice M'Donald, archbishop of Armagh, in the year 1134, Nigel M'Aid usurped that see, taking away with him, says St. Bernard, in his life of Malachy, the ornaments of the church, such as the text of the gospels which had belonged to St. Patrick, and a staff covered with gold and set with precious stones, called the staff of Jesus ; in such reverence were these reliques held, that whoever possessed them was esteemed the rightful possessor of the see. The history of this celebrated staff, as delivered by Joceline, is briefly this : St. Patrick, moved by divine instinct, or angelic revelation, visited one Justus, an ascetic who inhabited an island in the Tyrrhene sea,^p a man of exemplary virtue and most holy life. After mutual salutations and discourse, he presented the Irish Apostle with a staff which he averred he had received from the hands of Jesus Christ himself. In this island were some men in the bloom of youth, and others who appeared aged and decrepit ; St. Patrick, conversing with them, found that those aged persons were sons of those seemingly young ; astonished at this miraculous appearance, he was told, "that from their infancy they had served God, that they were constantly employed in works of charity, and their doors ever open to the traveller and distressed ; that one night a stranger, with a staff in his hand, came to them, whom they accommodated to the best of their power ; that in the morning he blessed them, and said, I am Jesus Christ whom you have always faithfully served, but last night you received me in my proper person ; he then gave his staff to their spiritual father, with directions to deliver it to a stranger named Patrick, who would shortly visit them ; on saying this he ascended into heaven, and left us in that state of juvenility in which you behold us, and our sons, then young, are the old

ⁿ Register. ° Id. ^p Part of the Mediterranean Sea on the coast of Tuscany.

³⁰ This account, it will be observed, assigns the same date to the translation of the "Baculus" as the former had done, namely, A.D. 1180, and thus betrays a manifest inconsistency, for Strongbow died in June 1176. Dr. Lanigan supposes that the Staff was taken to Dublin in 1184, when Phillip de Worcester entered Armagh with a great army, and then extorted much money and other things from the clergy.—*Eccl. Hist.*, vol. iv., p. 241.

decrepit persons you now see." Joceline goes on to relate, that with this staff our Apostle collected every venomous creature in the island to the top of the mountain of Cruagh Phadruig, in the county of Mayo, and from thence precipitated them into the ocean.

These tales were traditional among the Irish from the early ages and antecedent to the time of Joceline, who wrote A.D. 1185, for we find them in Henry the monk of Saltrey, who flourished about forty years before that period. There may be some groundwork of truth in these stories. At all events they wonderfully exalted the power of, and excited the veneration due to, such reliques, so that we need not wonder at the notice taken of them in the records of this church. But to return to our annals.

1181. The grant to William Brun was renewed at the rent of forty pence, payable annually at the altar of this church, with certain slippers for the use of the prior. Witnesses, John, archbishop, and Christian, the dean.^a

1185. A synod was held in this church; see Baltinglass in the county of Wicklow.

1186. Pope Urban III. published a bull confirming the provincial constitutions of Archbishop Comyng made this year; those constitutions have been published by Sir James Ware, in the life of this prelate.^r

The possessions belonging to this church are thus enumerated in a bull from the same Pope, viz., the church itself of the Holy Trinity, with those of St. John, St. Michael, St. Brigid, and St. Michan; a mill near the bridge and an orchard; another orchard near the church of St. Patrick, and a third near the new foss; the lands adjoining the church of St. Brigid, with those of Roehen,³¹ Port Rechan,³² Rathchillen, Kinsaly,³³

^a Register. ^r Id.

³¹ *Roehen*—*Rachran*, the Irish name for Lambay.

³² *Port Rechan*, now Portraine, more correctly Port Rechrain, from its being the landing place from the island of Lambay.

³³ *Kinsaly*.—A parish adjoining the tidal waters of the estuary of Baldoyle, from which it gets its name—*Chinn Saile*—at the head of the sea. At the present time the sea does not come to the boundary, as it is partially kept out by dykes, and likely, too, the boundary of the parish was pushed farther inland to enlarge Portmarnock, which now runs in between Kinsaly and the sea. The Martyrology of Donegal has a St. Garbhan at July 9th, where Ceann-Saile is said to be on the west side of Surd (Swords), but the author adds, "or in the west of Erin," as he was not sure to which Ceann-Saile Garbhan was to be allotted. There is no tradition of St. Garbhan at Kinsaly, nor is there a holy well or patron day. The Anglo-Norman church was dedicated to St. Nicholas of Myra. The ruins of a nave and chancel, with a belfry in the west gable pierced for two bells, still remain. The architecture is very poor and simple. A side chapel appears at the south side of the chancel, the arch of which is also standing. On the other side of the road, at the south below Kinsaly House, there appears to have been some ancient buildings, the foundations of which form a hillock on the surface of the field. At the north side of

Trianchochair,³⁴ Triancillidalia, Lesluan, Killester, Duncuanach, Glasnoiden with its church; Magnunia, Collduleg,³⁵ Fereni, Avilenn, Cluamcain with its church; Kalgach, Telachany, Cellingunlevin³⁶ with its church; Celtuccu,³⁷ Raithsalchan, Ta-

the church, beyond the rivulet, it is said the ancient hamlet stood. A mud chapel of the penal times also stood there near an old elm tree at Kinsaly-lane; the whole site is now under cultivation.

³⁴ *Trianchochair*, a mistake for Trianclochair, a denomination, called in the Bull of Alexander III., 1179, *Tertia pars de Clochair*—*Τρίτην Κλοχάρι*, a portion of the townland of St. Duilech's, called Clochair from the year 800 to 1600.—(Dr. Reeve's *Memoir of the Church of St. Duilech*, Transactions, R.I.A., 1859).

³⁵ *Collduleg*, i.e., *Cill Duilech*, St. Duilech's church.—In a note on which Archbishop Alan writes Grange Gorman (Regist. fol. 175 a, ad Calc.), King John confirmed the original grants to the same house, specifying the donors' names, and among them *ex dono Cithurici filii absolea* (Sitric, son of Amlaf) (*Kraldulig*, ib. fol. 175 b), upon which Archbishop Alan notes Killduleg, i.e., Grangegorman (ib. fol. 176 a, ad Calc.). Luke, Archbishop of Dublin, circa 1220, confirmed these possessions, and among others *Grangeam eorum ultra pontem quae vocatur Kyldulyc*, upon which Alan notes *Cellduleg etiam Gorman*. These entries are worthy of notice, for Archdall, followed by others, reads *Bealdulech*, which he identifies with Baldoyle (*Monast. Hib.* p. 148). Mr. Dalton, on the other hand, makes Bealdulech to be St. Doulagh's (*Hist. Co. Dublin*, p. 225), though elsewhere he returns to Baldoyle (ib. p. 173). (Dr. Reeves' *Opere Citato*).

³⁶ *Cellingunlevin*, i.e., *Cill ingeni leinn*, the church of the daughters of Leinin, a name now transmuted to Killiney, a church on the seashore between Dalkey and Bray, co. Dublin. The ruins of this church are in fair preservation. The west door and chancel are fine specimens of ancient Irish architecture, and are supposed to be as old as the seventh century. The interior dimensions of this church are 35 feet. The nave measures 12 feet 8 inches to the chancel, and 9 feet 6 inches in breadth. An addition was made on the north side of the chancel in the thirteenth century. The west door measures 6 feet 1 inch, height at the top 2 feet, and at the sill 2 feet 4 inches; the masonry is of a very ancient type. The chancel arch is in the style of the west door. It is 6 feet 6 inches high, the width at the sill is 4 feet 10½ inches, and 4 feet 7 inches at the spring of the arch. The eastern window is square-headed, and has, like all the other windows of the church, a very wide splay, a sign of great antiquity in Irish Ecclesiology. In 1615 the church was in good repair; in 1654 it was roofless. This church is described and illustrated in Wakeman's *Handbook of Irish Antiquities*, and referred to in Petrie's *Round Towers*, p. 171. The martyrology of Donegal, at March 6, commemorates "The daughters of Leinin, of Cill-inghen-Leinin in the Ui-Brinin Cualann in Leinster. Druigen, Luigen, Luicell, Macha, and Riomhtach in Cill-nanighen in the Ui-Bruinin Cualann; they were daughters of Leinin, son of Gaunchu, that is, the sister of Brighitt, the daughter of Leinin, as shall be said presently." On the same day Brighitt, their sister, occurs, with this addition, "She was of the race of Ængus, son of Magh Nuadhat." St. Colman, bishop of Cluain Uamha (Cloyne) was their brother; he occurs in the *Mart. of Donegal* at November 24th. Their pedigree is given in the *Lebhear Brecc*. "Colman Mac Leinin, Mic Gannchon, Mic Donola, Mic Conamla, Mic Colgan, Mic Cruindmael, Mic Aillt, Mic Ængus-Carraig, Mic Mogha Nuadat." Aiglend was one of the sisters virgins.

³⁷ *Celtuccu*, now Kiltuc, at Crinken, near Bray. The ruins of this church are in the demesne of Sir George Cockburn; the walls measure 11 yards by 6, the nave, &c., is filled up with trees and brambles. An ancient granite cross is broken into fragments, which lie dispersed beneath the church. Ferranochagan, the land of O'Keegan; Ferrannucharan, the land or territory of, perhaps, a tribe descended of Ugaire; Ferranuroulb, the tribe land of the descendants of Thorolb, a Dane. A Limerick Dane of that name; Thorolb, was slain at the battle of Sulcoit, now Sollohead, Co. Tipperary, in 968 (*W.G.G.*, p. 81). These lands were apparently in Hy-Dunchada.

lachna episcopi³⁸ with its church; Dromninug, Feramnochagan, Lethtigmalu, Tirodran, Ferannucharan, and Ferannuroulb. No person should presume to exact tithes of the tillage or cattle for their own use; their church was to be an asylum; they were to choose priests for their churches and present them to the ordinary, who was to commit to them, if fitting, the cure of souls; the priests to have their stipends in offerings, or otherwise; when a general interdict was laid, their church doors were to be shut, their bells to be silent, the excommunicated to be driven out, and mass to be celebrated in a low voice; they were to have freedom of sepulture, saving the mortuaries due to those churches from whence the bodies came.

1190. R—— was prior.^a

1194. All the foregoing possessions and privileges were confirmed to them by a bull of Pope Celestine III.^b

1195. Columban was prior and Patrick sub-prior.^c

1200. Sir John de Courcey³⁹ gave the lands of Inislochaculin, Lescummalsig, Ganimor, and a moiety of Ballymaiedunan. Witnesses, John, archbishop, and Henry, prior of Lisliluba. Ranulph Uteral granted a house, 25 feet in front, which had formerly belonged to Elias Fitz Philips, and extending to the ground of William Gormond. Philip de Nugent gave two acres of Lispobel, and in the village of Lispobel half an acre adjoining his mansion near the river on the west side, to build an house on, with the depasturage of his entire holding of Lispobel; and Amcri de Nugent gave an acre of the land of Main, near Kinseli, which Roland Hackett held.^w Johanna, Countess of Pembroke, for the health of the souls of her father Earl Richard, and her Lord William Mariscall, bestowed on the priory a moiety of the tithes of the church of Kilcullen, for the support of one canon in that church to say masses for their souls; another moiety she gave to the canons to buy linen for their use: reserving the perpetual vicarage to her chaplain Walter during life, he paying five marcs of silver annually to the canons, and supporting all other expenses out of his portion.^x

^a Register. ^b Id. ^c Id. ^w Id. ^x Id.

³⁸ *Telachna Episcopi*. Correctly "Tullachnanepscop," the hill of the Bishops, now Tully, near Loughlinstown. This church, which was dedicated to Saint Bridget of Kildare, is mentioned in the Bull of Alexander III. to Saint Laurence O'Toole (Usher Syll. Epist. xlviii. works, p. 551). See also the Obits of Christ Church, introduction (p. lxxxiii). At Tully are two ancient Celtic crosses in a very ruined state; the bases of two other crosses—stones inscribed with circles—belonging apparently to pagan times.

³⁹ John De Courci granted as a "luminary" the townland of Ballykinler, in the county Down, to supply wax-lights to burn before the miraculous crucifix in Christ Church. This denomination means "the townland of the Candlestick," *Ḃáile-Cámblerá*. The charter of donation is to be found in the *Liber Niger*, folio 36, and is printed in Reeves' *Down and Connor*, p. 211.

About this time John, the archbishop of Dublin, confirmed the grants made by William Mariscall, Earl of Pembroke, Isabella his wife, and Raymond le Gross to this church.³⁹ And King John confirmed all their possessions, viz., the place where the priory is built, the donation of Sithric; Bealduleck, Rechen, and Portrahern, the donation of M'Deasdan Mar-duba;—— the donation of Donogh,⁴⁰ the son of Donald le Gross; Clonchen,⁴¹ the donation of Ruad, the son of Donald King of Leinster; Kealgallen, the donation of Sigrhoc, the son of Thorkill; Demruvhing, the donation of ——; Dartheolokeis, the donation of Gillachrist M'Muhahis, &c. Tiradran, the donation of the Ostmen; Tudressa, the donation of Dermath, the son of Imarchadan King of Leinster; Trachmahy, the donation of Earl Richard; the ground opposite the church, the donation of Gillacornuda the Wealthy; the church of St. Michan, with the ground on either side of it, the donation of Bassolian Gormelach; the churches of St. Michael, St. John, and St. Paul, the donation of Gillamitchell, the son of Gillamurry; the church of St. Brigid, the donation of Earl Hasgall; and all the lands in his parish which, from ancient times, had belonged to the church of the Holy Trinity, the donation of Seger; with sach and soch, toll and them, infangtheft and outfangtheft, &c.⁴²

1202. The following writ appears in the Black Book: William Mariscall, Earl of Pembroke, Justiciary of Ireland, to William Grace, seneschal of Leinster, greeting, R. de Castlemartin, having impleaded the prior and canons of the Holy Trinity of certain chapels belonging to the church of Kilcullen, which they hold by the donations of our ancestors, we command you to postpone that plea till our arrival in Ireland, and that you protect the lands, men and possessions of the said prior and canons.

Hugh Hosey granted a parcel of land, extending from the high road leading to Finglass up to Athudamas⁴² and about

³⁹ *King*, p. 289. ⁴² *Id.*

⁴⁰ *Donogh*, son of Donald Legros, or Rheamar the Fat, as the Irish Annals have it, fought against Domhnal, the son of Murchadh. A.D. 1071. Donogh, or Dunchadh, was slain at Rathmore by Conchobar, the son of Conchobar; his brother Ruadh was the donor of Clonkene, or the Kill-of-the-Grange, in Ui-Bruin Cuallin. Dermath, son of Amarchadan, is intended to represent Murchard or Murchadh; he was the well-known king of Leinster and of the Danes of Dublin.

⁴¹ *Clonchen*, now Clonkene, a district south of Kingstown; its church is now called the Kill-of-the-Grange, which was dedicated to St. Fintan, of Drumhine. The nave and chancel are in ruins; in the cemetery, north of the church, stands a broken granite cross of ancient workmanship. The possessions of Christ Church in this place are between 500 and 600 acres. It is now called the Dean's Grange. In 1796 these lands were valued at £869 5s. 10d.

⁴² *Athudamas* is a ford on the Tolka; perhaps Cardiff's Bridge may now represent it, Ardernauid being the hill of the oratory—Ard an Ernauidh—Kilmolodoid,

the last place to Arduearnaid, as far as the valley near Kilmoldoid, and so to the Avon Liffey and Cumoy nagal; and also a free burgage opposite the stone portal on the said river.^a

1204. Patrick, the sub-prior, exchanged with John, archbishop of Dublin, all the rights the prior and canons had in the town of Porrachelyn and the island of Lambay, for Tilach, Dromin, and Ballyochegan,⁴³ and one carrucate in Theholock.^b

1206. John Harold granted an annual pension of a marc, half of which was paid by Ralph White out of some ground in the parish of St. Werburgh, the other half from ground held by Richard Fitz Savari in the parish of St. Audoen.^c

A dispute which had long subsisted between Elias Cumin and the canons, was compromised by the mediation of the archbishop and the abbot of St. Mary's. The contest arose concerning the lands between Portmarnock, the Grange, and the town of Kinsali, which Elias held in fee of the monastery. It was agreed, that the lands should be measured and equally divided, the part contiguous to the Grange to the monks, and the other near Kinsali to be enjoyed by Elias and his heirs.^d

1209. William de Grace was prior.^e We find, in the register of the abbey of St. Thomas, that G.—, prior of Duvelyn, was a subscribing witness to a deed with W. bishop of Glendelach.

1212. Roger was prior.^f

John Comyn, archbishop of Dublin, was interred in this church, under a marble monument on the south side of the choir, which he had repaired and enlarged.^g

Richard of Castlemartin granted the chapel of Castlemartin, with its appurtenances, and six acres of land with half an acre of arable and the same of meadow. Witnesses, William, prior of Konal, and O—, prior of Kilkenny.^h

1214. The prior sued the abbot of St. Mary's, Dublin, for the tithes of Crenach, Balliokeran, Tyodran, and Andrew Harang's town, in the parish of Kilcullen; the court of delegates decreed possession to be given to the prior, but the abbot, with some of his monks, opposing the sentence, they were excommunicated.ⁱ

^a Register. ^b Id. ^c Id. ^d Id. ^e Id. ^f Id. ^g War. Bps. p. 315. ^h Register. ⁱ Id.

i.e., the church of Moeldoid, a saint connected apparently with Finglas. One of that name, the son of Derbhada, is commemorated in the *Mart. Donegal*, June 29; another, of Berran, March 6th; there is nothing given to identify them with Finglas. A hill to the west of Finglas was called Cnoc Maeldoid, to which Fingall extended. It is apparently connected with Kilmoldoid, and must be near the Tolka. Cumoy nagall may represent the townland near Finglas called Ballygall.

⁴³ Tully Drom in Ballyogan, near Stillorgan.

1215. Henry de Hereford gave to the prior an annual rent of two shillings, issuing from the lands of Contkeraw, held by Ralph de Landaff.^k

1216. Raymond de Karrew granted the church of Stacklorgan,⁴⁴ with the avowson and the land round it, called Athnekyl.^l

Milo le Bret, for the health of his soul and the souls of his Lord Hugh Tyrrell, and his sons Roger and Richard, granted to them the commonage of his wood of Maynclare,⁴⁵ and allowed them to take timber thence sufficient for building or repairing their church, or houses, and for all necessary occasions. He gave also two acres of land, held by William the miller, lying between the road and Cammoc, one messuage and some fields near the old Canal, with allowance to them to feed their swine in the wood without pannage.^m

Same year Pope Innocent III. granted to them a bull to protect their property.ⁿ

1218. Audren Brun and Richard de Bedeford granted a piece of ground 114 feet in breadth and 120 in length, near the river Liffey, at the north end of the bridge, to build a church thereon to the honor of St. Saviour.^o

This year R— was prior, when William de Estam made them a grant of five acres of land adjoining their estate.^p

1219. Robert de Grendun granted the advowson of the church of Galmorstown,⁴⁶ and the archbishop approved of their erecting the church of St. Saviour, they making a proper provision for the chaplain thereof.^q

1220. Henry, the archbishop, granted them, at the yearly rent of three marcs, the lot of ground which Gilbert Comin held, to build a gate thereon, at the entrance of the priory, they to keep a perpetual anniversary of this obit.^r

Same year Adam de Stanton granted two carrucates of his land of Kilbrenin, twelve acres excepted, with the church, mill, &c., and all the tithes of that land, on condition that they erected a cell, and kept some of their canons resident there. This grant was witnessed by Hubert, prior of Athassel, &c.^s

Same year Philip de Norwich granted them his land in Ostmantown (Oxmantown), paying the rent it was subject to.^t

^k Register. ^l Id. ^m Id. ⁿ Id. ^o Id. ^p Id. ^q Id. ^r Id. War. Bps. p. 320.

^s Register Christ Ch. ^t Id.

⁴⁴ Sta Lorcaín, i.e., the church of St Laurence, dedicated to St. Laurence O'Toole, archbishop of Dublin, 1162-1181 February. Archbishop Alan, *liber niger*, states that the church was dedicated to St. Brigid. She was likely the patroness of a church built here before the time of St. Laurence. Athnekyll, for Acadh-na-Cill, the church fields.

⁴⁵ Maynclare, recte Moyglare, in the co. Meath, near Maynooth; the old castle of the Tyrrells is now in ruins.

⁴⁶ Galmorstown, now called Gollierstown, near Clondakin.

1226. Thomas de Cauntelone, with the consent of Agnes his wife, granted the church of Martre and of Adunele, and the moiety of his church of Dunebacht, or Counebacht, and all the ecclesiastical benefits of such lands, as he might afterwards obtain. Witness, Master Daniel, prior of St. John's without Newgate. Some time after, with the same consent, he granted two burgages, with twenty-four acres of land in the town of Adunele.^u

The same year the prior complained to the Holy See, that W. archdeacon of Dublin, with some other persons, had possessed themselves of the tithes, lands, &c., belonging to the church of Rathfarnham, and of right the property of this priory. The Pope, Honorius III., issued his bull to the priors of St. John and Thomas, Dublin, and the prior of Kunal, to adjust that matter.^w

1227. G—, bishop of Ardfert, granted to this priory all the ecclesiastical rights and benefits arising from Duloy and Kilinitervith.^x

1229. Pope Gregory IX. granted to them a bull to protect their rights and privileges.^y

1230. Roger appears to be prior this year ; he was prior in 1212, and died on the 10th of November,^z but the year is not known.^a

Same year William of Glesneyvin, and Juliana his wife, granted to the prior and canons 34 acres of land in Kinsali. Same year Turphin, the brother of Christin, patron of St. Nicholas, Dublin, granted to them a lot of ground in Sutor's-street, 37 feet in front, and in depth 24. Note, it is indorsed on the original deed, that this tenement was at the east of the church of St. Nicholas. Same year Geoffry de Tureville made them a grant of thirty shillings yearly, out of the lands possessed by Maurice de Strigul on the Strand ; two marcs of which he assigned to the priest, who should daily say a mass, at the new altar of the Blessed Virgin, for the health of his own soul and those of his friends ; and he moreover freed this charitable grant from the tax called landgable, amounting to two shillings and six-pence.^b

1233. In this and the following year Pope Gregory IX. issued several bulls in favour of the prior and canons.^c

1234. Lord Gilbert de Yvet granted to them all that lot of ground on which the great stone hall was erected, with the solarium and cellar near the river Liffey, reserving the annual rent of a marc to Vincentius Maniwrench and his heirs.^d

1235. Robert was prior ; the next year he granted to

^u Register Christ Ch. ^w Id. ^x Id. ^y Id. ^z Obituary Christ Ch.

^a Register. ^b Id. ^c Id. ^d Id.

Robert Pollard, citizen of Dublin, a lot of ground in Castle-street, in Lormeria,^o at the yearly rent of four shillings. Witness, Gilbert de Livet, mayor of Dublin.

Robert Pollard bequeathed to the prior and canons a stone-house and appurtenances, formerly the dwelling house of Adam Fitz Symons, citizen; the brethren of the hospital of St. John without Newgate, and the executors of the said Pollard, laid claim to it; Luke, then archbishop, decreed between the two parties in 1236, that Pollard's will should be carried into execution, and that the prior of the Holy Trinity should pay to the prior and brethren of St. John's twenty shillings, and to the sick in the said hospital half a marc annually for ever, and that the prior and canons should pay the yearly taxes on the said house.^f

Same year Walter Fitz Yvon granted to the prior and convent a certain lot of ground within the city walls, and in the parish of St. Nicholas, containing in front 18 feet, and in depth 72, they paying yearly a pair of white gloves. It is indorsed on the original deed, that in the year 1335, Thomas Faulkoun, currier, held in his possession the said ground then built upon.^g

1238. The prior Philip granted to Leticia, daughter and heir of Ralph de la More, that lot of ground belonging to the priory situated in the parish of St. Audoen, and adjoining the river Liffey, in perpetuity, at the yearly rent of eighteen shillings and fourpence. Witness, Robert Pollard, mayor of Dublin; Phil. F. Stephen, and Adam Rudipack, provosts.^h

The said prior Philip died November 10th, but the year is uncertain.ⁱ

^o Probably the habitation of the *Lormerii*, small working smiths in iron or brass.

^f Register. ^g *Id.* ^h *Id.* ⁱ *Id.*

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