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THE DIOCESE OF LIMERICK

ANCIENT AND MEDIEVAL



The Diocese of Limerick Ancient and Medieval

BY

REV. JOHN BEGLEY, C.C.

ST. MUNCHIN'S

WITH A PREFACE

BY

MOST REV. E. T. O'DWYER

Bishop of Limerick

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TO
MY LORD BISHOP
THE MOST REV. E. T. O'DWYER, D.D.
THIS VOLUME
IS RESPECTFULLY INSCRIBED

A PREFACE

BY

THE MOST REV. DR. O'DWYER,

Bishop of Limerick.

THIS History of the Diocese of Limerick is a welcome addition to the many evidences which we have of the awakening of a new life in Ireland. The Gaelic revival is at work, and its influence is felt in the quickening of the intellect of the people, and its direction towards things that are generally supposed to be academic, and speculative, but are, in truth, the principles and sources of National life.

The study of our language and our history is the starting point of the new progressive movement amongst our people, and if it is maintained will carry them far on the road of political and material regeneration.

For many years the country has been engaged in intense political agitation, which has resulted in somewhat contradictory consequences.

On the one hand there have been very evident and important gains. Religious equality has been achieved in law, if not yet in administration; freedom of election has been secured through the ballot; the drastic reform of the Land Laws has worked a revolution in the condition of the agricultural population; the Labourers' Dwellings Acts, besides removing the squalid hovels that disfigured

the face of the country, have given the working-men something of a home; and the whole local government of the country has passed under popular control.

These are great and wonderful changes. If O'Connell, or even Isaac Butt, were to come back now he would hardly recognise the country as that of the down-trodden, unlettered half-slaves for whose freedom he had striven.

Yet how strange it is to observe simultaneously with these profound and far-reaching reforms, not a corresponding advance in intellectual activity, and material prosperity, but a persistent decay that threatens us almost with extinction as a people. The incessant stream of emigration, deplorable as it is in itself and in its material results, is still more so as a symptom of the unhealthy condition of the country. The emigrants are being squeezed out by poverty, and by a want of that true patriotism which a living interest in their own country, and its affairs begets in freemen. With all our political reforms it may well be questioned whether we are as a nation not poorer than at any period since the great famine.

And until, within the last few years, the Irish revival set in, we seemed to decline on a similar road of intellectual decay. Political excitement and Parliamentary agitation so engrossed the mind of the country in an inevitable struggle for existence, that people forgot in the necessities of the hour the deeper and indispensable sources of national life.

The old thoughts and the old learning—on which the soul of every living nation sustains itself—were being

crushed out by the hard material side of things. The Irish language came almost to its last gasp ; the tradition of the great Irish scholars, the O'Clerys, Mac Firbis, Colgan, Keating, was broken, and we were almost as cut off from the past as if we were some new territory in America, instead of having behind us a history as rich, as inspiring, as noble, as any nation in the world. .

Between this intellectual life of Ireland, and her political and material life, the connection is closer and more real than many people think. There was one short lucid interval in modern times, during the few years that we had a National and Catholic University. And there is nothing more interesting or more touching in connection with Newman's attempt to establish that University in Dublin, than the quick and almost spontaneous growth of Irish studies as soon as they found themselves in congenial conditions. The seed was in the ground. It is always there, ready under the warmth of Irish Ireland to spring into bloom. There are any day plenty of O'Currys and O'Donovans to illustrate the history of our country, and develop the wealth of her language, if they only got a chance.

Now the Irish revival is in so far doing the work of an Irish University and creating conditions which may counteract the pernicious influence of Trinity College, the National system, and all the other agencies established by England to kill the soul of this poor country, that she is bringing materially to the verge of extinction.

And this history of our Diocese of Limerick is the happy contribution of one of her priests towards this

revival of Irish studies. Necessarily it deals with local matters, but it shows them in their wider and national import, and through them throws light on the general condition of the Church in Ireland throughout the period with which it deals.

In his *Life of St. Patrick*, Professor Bury has shown us the importance of this setting of local history in its place in the history of the world, and simply by doing so has once and for ever put an end to the absurd but irritating misrepresentations of the true character of the mission of our National Apostle, which some people so fondly cherished. This history of the Diocese of Limerick will probably render similar, if less striking, service for the general history of the Church in Ireland, on which in its most intimate and less known conditions it will throw much light.

With this wider history it is connected from the beginning by our having had the great privilege of receiving the faith through St. Patrick himself. This part of the work is admirably and most accurately done. It was published some years ago as a separate study by the author in an article in the *Irish Ecclesiastical Record*, and it is no small commendation of the fullness and the accuracy of his information that the Archbishop of Tuam, in the great *Life of St. Patrick* with which he recently enriched our literature, has accepted it without correction, and embodied it practically in his own work.

In itself, this itinerary of St. Patrick through our Diocese is most interesting, and even fascinating for those who are familiar with the old ruins of churches, and cemeteries, and raths, by which the author traces the

progress of the Apostle through the county, and with a wealth of local knowledge illustrates the ancient lives of the saints.

In this respect we find a good deal of the spirit in which the Archbishop of Tuam, in the most wonderful and often most ingenious ways, delights us by following up and completing the narrative of the *Tripartite*, and the other ancient lives, by the topographical evidences of St. Patrick's labours.

Readers of this book will be struck, too, by the astonishing vividness and distinctness by which local tradition has handed down the substantially accurate history of these ancient times. There are numbers of unlettered persons in this city and county who would recount with considerable accuracy the whole course of St. Patrick's mission in Limerick, from Knockea to Singland, thence to Foynes and Knockpatrick, and across the county to Ardpatrick. Not only has the religious history of Ireland stamped itself indelibly on the physical features—hill, and rath, and well—but it seems to have entered into the mind of the people, and to live there from generation to generation.

Those who would wish to find a most striking illustration of this, will read it in the history which the author gives of St. Ita, who lives as truly to this day, in the parish of Killeedy, where, year by year, the people keep her feast at the foot of the Luachra Mountains, as if she still presided over her Sisters in a convent.

In some respects the narrative grows in interest as the author passes from the old monastic organization of the early times, to the period when not only civil

society, but the whole religious life of the country felt the influence of the Danes, and then the Normans, whom, by a strange assimilating power, after they had settled down as conquerors, it drew into unity with its own children. Of this a very interesting illustration is the author's account of the origin of the present diocesan organization under the Danes, who, he thinks with much probability, adopted St. Munchin of Bruree, the patron of their allies, the old Irish race of the O'Donovans, as the patron of the city.

The coming of the Normans is very well described, not so much in the flowing style that we associate with history, as in the concise, matter-of-fact form of an annalist, which is not without its own force and eloquence.

About this period the *Black Book of Limerick*, which up to this has not been printed, is a veritable mine of information. One of the first uses which the author makes of it is to give the list of churches which, according to a survey made in the thirteenth century, existed in the Diocese, and with great minuteness, and a close study of localities, and a careful piecing together of scraps of information from various sources, the author has succeeded in identifying almost every one of them. This is good and most useful work. There is scarcely a parish of the Diocese which does not possess one of the ruins of these ancient churches, and their clergy and people will feel very grateful for the light which this work sheds upon their origin and history.

But still more interesting and important for historical purposes is the knowledge of the ordinary working of a diocese in Ireland at this early period, which is supplied

by the *Black Book*. It is like a series of contemporary pictures. We get the whole life—religious, and civil, and political—of the people set before us, unconsciously, by the original author, who did not know what a service he was rendering to future ages. We see the great religious spirit of the whole people showing through all the perpetual feuds and turmoil of an age of violence—great outbreaks of lawlessness on the part of individuals, coupled with great faith, and followed by notable penance; the close and living authority which Rome all through exercised in the Church, and to which bishop and chief were ever amenable; the striking devotion of the people to the Mother of God, under whose intercession our Cathedral was dedicated on the Feast of her Assumption; in fact, so complete and perfect an identity between our Catholic life and theirs, that one can hardly imagine that it has undergone so few and unimportant changes in form, during all the ages that have since elapsed.

What the author has done for this period of our history, which hitherto was little explored, we trust that he will be able to complete in another volume on the history of our Diocese since the changes in religion were begun by Henry VIII and Elizabeth. The Rolls Series will serve him in good stead, and give him command of much information which was wanting to earlier writers.

✠ EDWARD THOMAS,

Bishop of Limerick.

AUTHOR'S PREFACE.

THIS volume contains the civil and ecclesiastical history of the Diocese of Limerick from remote times to the Reformation. This is a period which hitherto has been little known, as most of the primary sources relating to it were inaccessible to previous writers. Since the publications of O'Curry, O'Donovan, and recent writers of the same school, together with the State Paper Series, a vast amount of new and valuable information has been brought to light and extensively used in the composition of this work. Besides printed books many MS. documents preserved in the Public Record Office, Dublin, in public libraries, and in private collections, have been utilised, and are referred to in the proper places.

When the narrative of events occasionally differs, as it does, from our local historians, it is because sources of information have been drawn upon which were unknown or inaccessible to them.

It is unnecessary to point out in detail differences of this kind, as the original authorities for such a divergence of opinion are duly noted. Contemporary authorities, when possible, are quoted for contemporary events, as it was found in collecting materials for this

work that the popular writer very often gave a meaning to records that the original did not warrant.

The aim of this volume is to supply accurate information about every locality in the Diocese; and there is scarcely a spot that has not its history, in many instances, dating back to an early age.

The full and complete treatment of the period covered by this book may be judged from the size of the work, extending over 400 demy octavo pages, while the most comprehensive of our local histories has considerably less than 100 on the same subject.

While being minute in recording events, an attempt has been made to preserve unity—which gives a charm to history—in arranging into a consecutive narrative the scattered and often incohesive materials of which the book is composed.

The bewildering variety in the spelling of proper names has been partially retained for obvious reasons, but for the convenience of the reader the modern names are put in brackets wherever it was thought necessary.

I have not given any literal extracts from the *Black Book of Limerick*, as the Rev. James MacCaffrey, S.T.L., Professor of Ecclesiastical History, Maynooth College, is about publishing that venerable MS. I have often quoted in the course of the work another MS. called *Peyton's Survey*, the full title of which is: "The book of Survey of the Attainted and Escheated landes in the Countye of Lymerick in the Province of Munster, within the Realme of Ireland, made anno 1586 in the XXVII year of the Reign of our Sovereigne Ladye Queen

Elizabeth, w^{ch} came into her Ma^{te} handes by the Erle of Desmonde, John of Desmonde, and James Fitzmorris warre and others their confederates and associates." (Chr. Peyton, 1586). Preserved in the year 1900 in the Record Office, Dublin, in Bay 1^c, shelf 8^c, number 192 in the Custom House collection under the title Survey of Escheated Lands, County Limerick, 1586, by Ch. Peyton and other Commissioners.

This MS. contains the names of the free tenants, castles, townlands and woods of the greater portion of the county with short descriptive particulars of each. It is written in Latin.

The *Ordinance Survey Letters* are preserved in the Royal Irish Academy and are quoted in the abbreviated form *O.S.L.* *B.B.L.* refers to the *Black Book of Limerick*. *S.C.D.I.* and sometimes *S.C.* refer to *Sweetman's Calendar of Documents relating to Ireland* (State Paper Series). Whatever other abbreviations occur in the book are explained in the footnotes. The *Memorials of Adare* is a book that has been privately printed but never published, and for that reason is very rare.

I have now the pleasing duty to return my most grateful thanks to my Lord Bishop, the Most Rev. Dr. O'Dwyer, for the beautiful preface he has written for this work, for the loan of valuable MSS., and for the most cheering encouragement during the progress of my labours.

I have to thank my able and valued friend, Michael J. MacEnery, Esq., B.A., Public Record Office, Dublin, for supplying me with many valuable documents

and for his assistance in interpreting them; Patrick Weston Joyce, Esq., LL.D., for reading the proof sheets and for some valuable suggestions; the Rev. Patrick S. Dinneen, M.A., for correcting the proof sheets of the Provincial Synod of Cashel from *Wilkins' Councils* in Trinity College Library; Rev. Timothy Lee, P.P., Croom, who has a unique collection of books and MSS. relating to Ireland, for the loan of some rare works; Rev. P. Woulfe, C.C., Kilmallock, formerly my fellow curate, whose extensive knowledge of Irish was great assistance to me; Rev. Patrick Lee, C.C., Kilfinnane, for a loan of a MS. I may call a critical edition of White's *Annals of the Diocese of Limerick*, by the late Dean Cussen, P.P., Bruff.

With reference to the illustrations that appear in the work, I have to acknowledge my deep obligation to the Council of the Royal Society of Antiquarians, Ireland, for the loan of many blocks that were made from photographs and drawings by Thomas J. Westropp, Esq., who has ably illustrated the history of the Diocese by pen and pencil; Rev. Edward Cahill, S.J., Mungret College, for the loan of some blocks; the Council of the Cork Archæological Society for the block of St. Beretheart's tombstone; Dr. George Fogarty for block of Tinnakilla Cromlech, and for some photographs of old churches; Patrick J. Lynch, Esq., C.E., M.R.I.A., who has drawn the Map of the Diocese, accompanying this volume, with taste and skill.

I regret very much to have to chronicle the death of the Very Rev. Michael Costello, O.P., which occurred

on the 5th of March in the Irish Dominican College, San Clemente, Rome, at the ripe age of eighty-two; instead of having to thank him for his great kindness in lending me that portion of his MS. relating to the Annates of the Diocese of Limerick. The manuscript is written in Latin. I have not given any lengthy quotations from it in that language as the Annates of all the dioceses of Ireland will soon appear in book form.

It only now remains for me to record my appreciation of the kindness I have received from Mr. J. J. MacSweeney and assistants of the Royal Irish Academy.

Seagán Ó'beaglaoidé.

ST. MUNCHIN'S,

May 21st, 1906.

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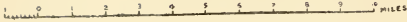
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DIocese OF



THE DIOCESE OF LIMERICK.

ANCIENT AND MEDIEVAL.

CHAPTER I.

TOPOGRAPHY.

THE Diocese of Limerick¹ is almost co-extensive with the ancient territory of Hy Fidhgente. This tribe was so called from Fiacha Fidhgente,² a descendant of Oilioll Olum, through his eldest son Eoghan Mor, who fell in battle near Athenry in A.D. 250. Fiacha flourished in the fourth century, and received the cognomen of Fidhgente for having constructed a wooden horse at Colman's fair, which was anciently held on the Curragh of Kildare.

Hy Fidhgente is called a tuath,³ a term of indefinite meaning. It originally meant a tribe of people, but after a time came to signify the place where they dwelt. When so used, it designated a district with a complete political and legal administration, and varied considerably in extent. When the tuath embraced a large tract of country such as Hy Fidhgente, it was called a tuath mor, and the sub-divisions simply tuaths. The present Diocese of Limerick would fairly represent the one and the parishes the other.

Being descended from Eoghan Mor, the Hy Fidhgente were considered a free state, and exempt from paying

¹ Rev. Dr. Reeves quoted in the *Memorials of Adare*, p. 233. See also *Annals of the Four Masters*, vol. iii., p. 46, note.

² *Annals. Four Masters*, vol. vi., Appendix, p. 2434.

³ O'Curry's *Manners and Customs*, vol. i., p. 79.

an annual tribute to the King of Cashel,¹ but were obliged to supply forces at their own expense to aid him in his wars.

The king generally resided at the royal Dun of Bruree, and received—

From the King of Erin without sorrow,
Ten tunics, brown red,
And ten foreigners without Geadhealga (Irish).²

The territory of Hy Fidhgente was divided into two great divisions, Hy Conaill and Hy Cairbre Eva, and these were further sub-divided into tuaths of smaller dimensions, each enjoying the right of managing their own affairs.

THE HY CONAILL.

The Hy Conaill derive their name from Conall, the third in descent from Fiacha, and were seated in the present baronies of Upper and Lower Connelloe Shanid and Glenquin. The sovereignty of the tribe fluctuated between them and the Hy Cairbre.

The king was accustomed to receive from the King of Cashel—

Ten steeds to the King of Ui Ghabhra,
Ten shields, ten swords fit for battle,
Ten drinking horns in his protective fort,
Without hostages from him, without pledges.³

AND

Entitled is the King of fair Ui Conaill
To an Easter dress from the King of Cashel.
His beautiful sword of shining lustre,
And his spear along with it.⁴

¹ *Book of Rights*, p. 63.

² *Ibid.*, p. 85.

³ *Ibid.*, p. 77.

⁴ *Ibid.*, p. 259.

THE SUB-DIVISIONS OF UI CONAILL.

Corcoide.

The exact position of the Corcoide sept has not hitherto been identified. At the dawn of Irish history Owen Mor¹ divided all Ireland into twenty-five parts among his children, and Corcoide fell to the lot of his son Bard. It ranked as one of the free tribes² of Erin, at the time of the Aitheach Tuatha rebellion, which is said to have taken place about the beginning of the Christian era.

They were renowned for their skill in music, and had the honour of supplying the court of the King of Cashel with harpers.³ When the glory of Cashel was no more, they sung the praises of the Earls of Desmond, and when the princely chiefs of that house passed through their territory, they were bound to entertain them for a day and a night, a custom that prevailed to the time of Elizabeth.⁴

When Boen, the father of St. Pulcherius, was expelled from Connaught by his enemies, he obtained a home in the tuath of Corcoide,⁵ through the influence of St. Ita,

¹ *Ann. Four Masters*, vol. i., p. 74.

² *O'Curry's Manners and Customs*, vol. i., p. 27, note.

³ *Ibid.*, vol. iii., p. 208.

⁴ "Lands held by the rimers of the Earl in the mountain of Slewloca are named Brosenaghe [now Brosna in Kerry, near Mount Collins], and by the rimers of Templay Egleantane [Templeglantine], and Ballywroho [Ballymorrough]." The names within brackets are the modern ones.

"Rents and duties when the Earl doth cross the mountain or take his journey betwixt Kerry and Connellough, the foresaid rimers are wont to bear the charge for a day and a night, coming and going."—State Papers Series, Carew MSS., 1515-1574.

⁵ "Corcoic in the country of Hua-Conaill-Ghabhra." O'Hanlon quoting an old Irish life of St. Pulcherius, translated by Professor O'Looney.—See *Lives of Irish Saints*, vol. iii., pp. 339, 340.

(Boen) "Venit ad regionem Momoniae et habitavit in terra Hua-Conaill-Ghabhra cum suis, in plebe quae dicitur Corcobhaiscinn."—Colgan's *Acta Sanctorum Hiberniae*, p. 389.

Corcobhaiscinn in the above sentence is evidently a scribe's error for Corcoic, as that territory was confined to the south-west of the present Co. Clare. This will appear more clearly when we come to the life of St. Senan.

at whose monastery he was employed as a worker in the fine arts. From this it may be inferred that the district was not far distant from Killeedy. O'Heerin thus describes it :—

Corco Oiche of beautiful wood,
A fair surfaced territory of fresh inbhers,
A fair land of best showers,
Under the vigorous hero, O'Macassa.

In Anglo-Norman documents it is written Corkoyghe, being a slight variation of the original.

In the year 1251, Gerard de Prendegast held of David de Barry a half cantred in Corkoyghe, by the service of one knight, and John FitzThomas held the land of Gerard by the same service, which was never rendered.¹

In an inquisition, held in A.D. 1298, relative to the manor of Novo Castro (Newcastle West), the sergeancy or receivership was valued at 6s. 8d., which shows that it was a rather extensive district.²

In a document called the "Rental of Connelloe,"³ which dates back to the year 1452, one of the divisions is styled Corkoythe; and the townlands mentioned under that heading furnish the first definite clue to the real identification and extent of the ancient Corcoide. In another MS.⁴ called "Peyton's Survey," which was made in the year 1586, a still more definite description of it is given, under the title Toghe Gortcoythe, a very corrupted form of the word. The names of the townlands at the present day are identical with those mentioned in

¹ See Sweetman's *Calendar of Documents relating to Ireland*, under the year 1251. As many references are to be made to Sweetman's Calendar, the following abbreviation will be used in future, viz.: *S.C.D.I.*

² *Ibid.*

³ A document preserved in the Public Record Office, Dublin.

⁴ Also in the Public Record Office, Dublin.

Peyton's Survey, and a good many with those in the Rental, and the inquisition of 1298.

From the foregoing authorities the Corcoide would be co-extensive with the poor law parishes of Monagea, Abbeyfeale, and that part of Killeedy parish included in the townlands of Glengort, Knocknadiha, and the district round Mount Collins, which was anciently known as Knockroedermot, a name that is now an alias for Ballybeg. All these places were in the parish of Monagea in the year 1586, which was then written Monagh Adare.

O'Bathan.

Whatever information has come down to us relative to this tuath, is derived from Anglo-Norman sources.

In the inquisition of A.D. 1298,¹ concerning the manor of Newcastle, it is first mentioned. In the Rental it is written O'Bathyn, and would correspond with that portion of the county lying between Newcastle and Ardagh, extending westward over Rooska hill as far as the village of Athea.

In Peyton's Survey it is styled Toghe Meaghan, and another part added on, called Toghe Yeaghtragh, or the lower part of the tuath Meaghan, and would be represented by the district running northward as far as Kilcoleman, between Cahermoyle and the mountain.

Cleanglass or Cleanghlais.

Let us proceed across Luachair hither,
A journey which is fit for poets ;
To the cold and festive Cleanglais,
Of the green irriguous wooded land.

— O'HEERIN.

In the year 1155, Cuilen of Cleanghlais² the lord

¹ See *S.C.D.I.* under that year.

² See *Annals, Four Masters*, vol. ii., p. 1117, second edition. The one quoted in this work.

of Hy Conaill-Gabhra fell by Ui Cinnfhaelaidh (Kinealy) In 1266 Mahon O'Cuilein¹ (O'Collins), lord of Cleanglais, was killed by his own wife, with a stab of a knife, through jealousy. He seems to be identical with 'Macchulan' O'Kelly de O'Chonyl, who, with other chiefs, received letters from Henry III to join him in an expedition, to Scotland in year 1244.²

After Mahon's death, the Geraldines seem to have appropriated his territory, and the branch of the family that settled down there were known as lords of Cleanglass. The chieftain of this tuath was sometimes elected to the sovereignty of the tribe. The district corresponding to the present parish of Killeedy would fairly represent this tuath. In Anglo-Norman documents it was known as Killeedy. In Peyton's Survey it is divided into two half tuaths called Killeedy and Killheylaghe (Killilagh). In another part of the same MS. they are included in the manor of Clenlish.

The Toghe de Tawnaghe.

There is no mention of this tuath in any Irish authority, but it very often occurs in Anglo-Norman documents.

Early in the thirteenth century, Geoffry de Marisco gave land in Waterford to William de Prendegast, in exchange for the tuath of Maccaveni³ in Oconail (O'Conaill).

In an inquisition held into the property of Thomas de Clare,⁴ it is called the manor of Moyavenach, and its extent is fairly defined, as many of the townlands are given, and they are the same as those mentioned in the Rental and Peyton's Survey. It was equivalent to the present parish of Mahoonagh. In every document I

¹ *Annals. Four Masters*, vol. iii., under that year.

² See *S.C.D.I.*

³ *Ibid.*, year 1278.

⁴ *Ibid.*, year 1288.

have seen the name is spelt somewhat differently, though easily recognisable.

Corca Muichead.

Corca Muichead ranked as one of the free tribes¹ of Erin. O'Heerin thus describes it :—

MacInnerigh, hero of Gems,
Over the mellow Corca Muichead,
A fine host, who constantly ramify,
Like the white blossom of the branching appletree.

In early Anglo-Norman documents² it is called Corkemoyd, and Corkemoyst. It is not mentioned in detail in any document down to Peyton's Survey, where it is styled the Toghe of Clonehennery, in the parish of Ballyin castellane Corkmohur, *i.e.*, Castletown Corcamohoid; and would be co-extensive with the present parishes of Corcomohide, Kilmeedy, Drumcollogher, and Cloncrew. The chieftain of this district was MacEnery, and the family succeeded in retaining a portion of their ancient patrimony down to the Cromwellian confiscations.

Brughrigh (Bruree).

Bruree was the ancient royal tuath where the king of the tribe usually resided. Judging from the list of townlands in Peyton's Survey, it would correspond to the present parishes of Bruree and Colman's Well.

Gortculligon.

The earliest notice of Gortculligon is to be found in the Rental, where it is mentioned as paying forty shillings when royal service was proclaimed in Hy Conaill, and is there written Gortcolgyn. In Peyton's Survey the different townlands are given in detail, and they are the

¹ See O'Curry's *Manners and Customs*, vol. i., p. 27, note.

² See *S.C.D.I.* from 1171-1306.

same as those in the present parish of Ballingarry, with which it must have been co-extensive.

Olybane.

There is no mention of this tuath in any document earlier than Peyton's Survey. As it is there described it would correspond to that part of Rathkeale parish, south-east of the town.

Croth (Croagh).

Croagh as a tuath is first referred to in Peyton's Survey. The name frequently occurs in the Black Book of Limerick, and is the same as Maycuroo.¹ It would correspond with the present parish of Croagh and parts of the parishes of Kilfinny and Dredhtarsna.

Nantenan.

The earliest reference to this district is in the Black Book, and it occurs there in the year 1237.² The name is derived from Neanntanin,³ and means land abounding in nettles. According to the Peyton Survey it would be equivalent to the present parish of Nantenan, and that part of Rathkeale west of the town.

Magreny.

Magreny is first mentioned in the Black Book,⁴ and there is no mention of it in any document until Peyton. In that Survey it is called Treanmoregney, a district corresponding with the parishes of Clonelty and

¹ In a document in the *Black Book*, page 90, Croch is given as a heading to it, and in the body of the same document Mayncuroo is substituted for Croch. This document is dated 1239.

² See page 75, where it is written Mayntaney.

³ Ordnance Survey Letters preserved in the Royal Irish Academy will be abbreviated in future references to O.S.L.

⁴ See *Black Book*, page 75, where it is written Mayryne, and in page 93 in an undated document, Magrany.

Cloncagh. It is called a half-tuath, and attached to Askeaton. There is another half-tuath adjoining called O'Gallowhore, which would be equivalent to the present parish of Grange. Perhaps the two originally formed one tuath.

O'Fergus.

O'Fergus, or Fargus, is mentioned in the Black Book,¹ and also in the Rental, where some of the townlands are given in detail. It is called Farrensessergh in Peyton, and the townlands correspond with those in the Rental. It would now be represented by the parish of Clonagh and part of Kilsconnell.

Drynan and Lismakerrye.

Drynan² occurs in the inquisition relative to the manor of Shanid, in the year 1298. It is there set down as the 'half-tuath of Poble Minter Drynan,' *i.e.*, the half-tuath inhabited by the people called Drynan. I find no other mention of it until Peyton's Survey, where it is also called a half-tuath, and would correspond to the present parish of Kilbradran. The name is now totally forgotten. Lismakerrye (Lismakeery) is set down in Peyton as containing a half tuath, and would be equivalent to the parish of that name. Perhaps both in ancient times formed one tuath.

Eas Geibhtne (Askeaton).

This tuath was considered as one of the unfree tribes.³ After the Aitheach Tuatha rebellion they were dispersed through the free clans of Hy Conaill. It is one of the earliest places mentioned in Anglo-Norman documents.⁴

¹ See page 76.

² See *S.C.D.I.*

³ O'Curry's *Manners and Customs*, vol. i., p. 27, note.

⁴ Hineskefty Castle. See *S.C.D.I.*, year 1215, No. 593.

According to the Rental and Peyton's Survey, it would correspond to the present parish of Askeaton and portions of the surrounding parishes.

Dunmoylan.

Dunmoylan is mentioned in the inquisition¹ relating to the manor of Shanid as a tuath. In Peyton's Survey it is set out in detail, and would be equivalent to the parishes of Robertstown, Dunmoylan, and Kilcoleman.

Shanid.

At Shanid,² in the year 834, the chieftain of Hy Conaill defeated the Danes. This is the first reference to the name that is to be found. It is mentioned early in the thirteenth³ century as being a cantred, and in possession of Thomas FitzThomas. It is said to be the ancient home of the Geraldines in the county of Limerick, and from it they took their war cry, *Shanid aboo*.

According to the Rental it would be co-extensive with the manor. In Peyton's Survey the tuath is co-extensive with the parishes of Kilmoylan and Shanagolden.

Glancorby (Glin).

It is mentioned in the Black Book⁴ at the beginning of the thirteenth century. In the inquisition relating to the manor of Shanid, in 1298, it is called a half-tuath, and also in Peyton. It would be represented at present by the parish of Kilfergus or Glin. The manor of Loughill, which belonged to the Bishop of the diocese, was probably equivalent to the other half-tuath.

¹ See *S.C.D.I.*, A.D. 1298.

² See *War of the Gaedhill with the Gaill*, pp. 61, 66.

³ Inquisition, 1282. A cantred in Cunyl (Conaill), called Shennede.—See *S.C.D.I.*, A.D. 1282.

⁴ *Black Book*, pp. 27, 28, 116.



THE OLD BRIDGE OF ADARE.

Cairbre Eva.

The Ui Cairbre¹ were so called from Cairbre Eva (beautiful), the second in descent from Fiacha. They were located in that part of the diocese east of the Maigue,² extending northward to the Shannon, and included the barony of Kenry. In the prose portion of the *Book of Rights*³ the King of Ui Cairbre was entitled to receive from the King of Cashel—

Seven steeds,
 Seven horns from which wine is drunk,
 Seven swords, it is a happy engagement,
 Seven serving youths ; seven bondwomen.

In the poem that follows he is styled King of Bruree, indicating that he was King of the Ui Fidhgente at the time the poem was composed, which would be some time in the ninth or tenth century, as it was during those centuries the chieftains of Ui Cairbre principally figure in history ; and that through alliances with the Danes.

Being a rich and fair land, situated for the most part in an open plain, it fell an easy conquest to the Anglo-Normans soon after their arrival in the country. The limits of the tuaths that lay in this district are not so well defined as in Ui Conaill. The information that has come down from Irish and Anglo-Norman sources is very meagre.

SUB-DIVISIONS OF UI CAIRBRE.

Dromin Cleirchin.

The name of this tuath is still preserved in the parish of Dromin. The chieftain⁴ of the sept was king of the

¹ *Ann. Four Masters*, vol. vi., Appendix, 2434.

² See *Book of Rights*, p. 77, note.

³ *Ibid.*, pp. 71-77.

⁴ *Ann. Four Masters*, vol. ii., p. 77.

tribe in the year 1014. In Anglo-Norman times it was included in the Manor of Athlacca, and was probably co-extensive with the present parishes of Dromin and Athlacca.

O'Heerin thus describes it :—

The share of the noble Dal Cairbre Eva,
Of the Kings of Cashel, of white wattles ;
Lasting is his profit of the land,
The brave pillar, Cleirchin.

Desi beg.

Three septs of high hilarity
Are over Desi beg of trees.

Bruff¹ was called Brug na Desi, and was in the northern part of the tuath.

It is stated in an inquisition held in 1251, that the manor of Tobbernea² was situated in Desi beg. From other sources³ we learn that the manor was co-extensive with the parishes of Effin and Ballingaddy. The old tuath would appear from these statements to be equivalent to the parishes of Bruff, Uregare, Effin, and Ballingaddy.

*Cliu Mail.*⁴

Cliu Mail was like Corcoide, one of the twenty-five divisions made by Owen Mor. It fell to his son, Muireadhach Mal.

According to old authorities it would include the district between Knockainey and the Slieve Riach mountains. According to the *Annals of the Four Masters*, Athneasy was in the centre of this territory. It may

¹ See O'Heerin's *Topog. Poems and Charter of Magio*, where it is called Brug. *S.C.D.I.* under the year 1201.

² See *S.C.D.I.* under year 1251, p. 478.

³ See *Memorials of Adave*, p. 280, Appendix M.

⁴ See *Ann. Four Masters*, vol. v., p. 1648, note.

be the same as that Anglo-Norman cantred, Fontimel, which occurs frequently in medieval documents.

Adare and Croom.

Adare and Croom are mentioned in Anglo-Norman documents as cantreds. The cantred was used as an equivalent for tuath, irrespective of extent, from which it may be inferred that they were old Irish divisions, though there is no allusion to them in old Irish documents.

Esclon or Eschluana.

This district is mentioned in the State Papers as a manor. In the Black Book¹ of Limerick, about the year 1203, there is reference to it, and at that time belonged to William de Burgo. Early in the fifteenth century it passed under the sway of the O'Briens, and was henceforth known as Pubble Brien, and would, in olden times, include the greater portion of the present barony of that name.

Tuath Luimnigh.

Tuath Luimnigh, about the noble Sionain,
Two chiefs are over it on one side.
O'Cadhla (Kealy) and O'Maille (O'Malley) the swift,
Beautiful ravens of the two inbhers.

— O'HEERIN.

From other sources that will be mentioned later on we learn that part of O'Malley's land would correspond with the parish of Knocknagaul, from which it would appear that this territory lay round the city in the direction of this parish.

¹ *Black Book*, pp. 14 and 103.

Caonraighe (Kenry).

The hero of Caonraighe of fair land,
Is O'Maolcallan (Mulholland) of branches.

— O'HEERIN.

It lay west of the Maigne, bordering on the Shannon.
The present barony of Kenry would include itself and
Iverus.

Ui Rosa.

O'Bearga of the fair mansion obtained
The cantred of Ui Rossa of rich course.

It would now be represented by the parish of Iverus,
and perhaps part of Kilcornan. The family name of the
chieftain seems to be obsolete.

CHAPTER II.

THE MANNERS AND CUSTOMS OF HY FIDHGENTE.

THE government¹ of the tribe was vested in the king, who was chosen from one of the princely houses of the two great divisions of Ui Conaill and Ui Cairbre. For this reason the King of Hy Fidhgente is often styled King of Ui Conaill, or Ui Cairbre, indicating that he was a native of one or other of these divisions. If there were more than one aspirant to the throne,² every freeman of the rank of Aire had a vote. They met on an appointed day, at the court of the Broy, or hosteller, of the district, and after three days and three nights' deliberation, they selected the most eligible candidate.

He was inaugurated with great ceremony, promising to rule with justice and preserve the ancient rights and customs of the kingdom. All the chiefs or sub-kings were bound to obey him, and assist in the government of the State.

THE SUBJECTS.—The subjects of the king were divided into different grades, namely, nobles, non-noble freemen with property, non-noble freemen without property, and the non-free classes. The first three grades possessed property, and were the privileged classes. A person who belonged to this class ranked as a chief.

The nobles were divided among themselves according to the amount of landed property each one possessed. The non-noble freemen had no land of their

¹ See *Annals. Four Masters*, vol. vi., p. 2435.

² See O'Curry's *Manners and Customs*, vol. i., and *Social History of Ancient Ireland* (Joyce), vol. i., chap. iii.

³ For this and following headings see the above books which are furnished with good indexes.

own, their wealth consisting of cattle and other movable goods; hence they were called Boaires or cow chiefs. When they had no land of their own the Flaiths or nobles supplied the want by letting some of their lands at a certain rent. They were the magistrates that presided at local courts to administer justice, for which they were entitled to certain allowances and privileges according to rank.

The non-noble freemen without property were of the same class, but much poorer; and if fortune favoured any of them with a sufficient amount of wealth, they could become Boaires.

The non-free classes were that portion of the community who had no claim to any part of the tribe-land, but were allowed under certain conditions to cultivate little plots for their maintenance. The laws regulating these various ranks of society are minutely laid down in the Brehon Code, with a clearness and precision which reveal the high pitch of civilization that existed in Ireland, long before it was subjected to the influence of foreign states.

DWELLINGS.—The houses of the inhabitants were built of very perishable and fragile materials, but rich and costly, according to the rank of the occupier. All that now remain of them are the circular mounds popularly known as forts, which are scattered over the country, and generally attributed by the natives to the Danes. Rath, Dun, Lis, were the terms usually applied to them. The dwelling-house of a chief was surrounded by two or more concentric mounds, the space between the inner circles was filled with water, but of late years the outer ramparts of many of them have been removed by improving tenants for manuring their land.

Where stone abounds some of them were built of that material. These were called Cahers, and generally gave their names to the townlands where they are found,

such as the two cahers in Abbeyfeale parish, and Caherlevoy, near Mount Collins. There are perfect specimens of stone forts, but now nearly covered with brushwood, in the townlands of Coolcappa, and Lissatotan—the only ones existing in that locality. In the west of the county there exists, roughly speaking, one of these old forts for every thirty acres of land; and when it is borne in mind that they were mostly all intended for human habitations, the population was of considerable extent. They were usually built in a pleasant situation, commanding a good view, and in sight of each other. Sometimes they are to be found in clusters, as at Ballyegna, forming pastoral villages, which would be the nearest approach in ancient Ireland to our modern towns.

Residences were often erected for greater safety in the middle of lakes and marshy places. The house was constructed on beams of timber forming an artificial island, thereby ensuring great security to the occupants. There is a beautiful specimen of this kind of dwelling still to be seen in Lough Gur, and Coolcroogue, near Ardagh, suggests the site of another. Judging from the remains that have been found in some of those that have been explored in other parts of Ireland, they are of a very high antiquity, while some have been inhabited as late as the reign of Elizabeth.

The King of Munster¹ had many royal residences in different parts of his dominions, where he was accustomed to spend a part of the year enjoying the hospitality of his subjects. The following are the principal ones that can now be identified in Hy Fidhgente.

Bruree (seat of the kings) was from remote times a seat of royalty. It was also called Dun Eochair Mhaighe (the fort on the brink of the river Maighe). About a mile north of the village, on the western bank of the river, in the townland of Lower Lotteragh, there is a

¹ See *Book of Rights*.

large circular fort with three rings, locally known as Lissoleem,¹ which signifies the Liss of Olum. King Oilioll Olum, who resided here, and from whom it derives its name, flourished in the second century, A.D. He was the ancestor of the chief families in Munster.

Catherchinchon (Caherkincon), a stone fort, near Rockbarton, in the barony of Small County.

Dungair.² The ruins of this fort are to be seen on the hill of Doon, overlooking Lough Gur.

Aenach Cairpre, *i.e.*, the fair of the territory of Cairbre, which is called Aenach Cloghur in old authorities.

Geibhtine. Eas-Geibhtine, now Askeaton on the Deel.

Asal. This fort was at Knockdrum Asal, now Tory-hill, near Croom.



KILFINANE MOAT.

Treda na righ, *i.e.*, the triple fossed fort of the King, supposed to be the great fort near Kilfinnane.

Ratharda, *i.e.*, the fort of the height, evidently the place called in the Annals Ratharda suird, now Rathurd, a townland in the parish of Donaghmore, near the city.

A great number of these old relics of bygone times are still to be found in every parish of the diocese. Though the houses that once stood within the mounds have long since disappeared, the general outline of the forts has been carefully preserved by the farmers on whose lands they are situated. In the fosses of some of them querns and other domestic utensils have been occasionally discovered. The mounds are usually clothed with

¹ *Social Hist. of Ancient Ireland* (Joyce), vol. ii., p. 102.

² See *Book of Rights*.

large whitethorn bushes and other shrubs, which add a charm to the landscape in summer time, when they are covered with foliage.

OCCUPATION.—The people devoted the greater part of their time to the cultivation of the soil and tending their flocks. Every householder of the privileged class had some land where he raised corn for the use of the house, and fed his cattle. There was also a commonage where the community grazed their stock in common during the summer months.

AMUSEMENTS.—In Hy Fidhgente, as well as in other parts of the country, public meetings were held for various purposes. The Aenach (fair) was the most popular gathering at which all grades of society met for pleasure and enjoyment. It was generally held near the grave of a quasi-historical personage, and had its origin in funeral games. The memory of one of these assemblies is still preserved in the name Ballinenagh, better known as the Old Mill, a townland, in the parish of Newcastle West. In the east of the county there was Aenach Clochair, or the fair of Clogher, a place much celebrated in old Irish legends. Horse-racing was a great attraction at this fair. It is mentioned in an old tale that these races were held at one time in honour of a visit Finn and his companions paid to the King of Cashel. The race-course extended from the Aenach to the rock, over Lough Gur. The king purchased the winning horse, and presented him to Finn, who afterwards performed wonderful exploits with this steed in the kingdom of Kerry.

Where exactly this fair was held is a matter of conjecture. The Abbey of Monasteranenagh (the monastery of the fair) is supposed by some of our antiquarians to be built on the old fair green of Clochair. But this abbey was an Irish foundation, filled with Irish monks, who had a veneration for the time-honoured customs of the

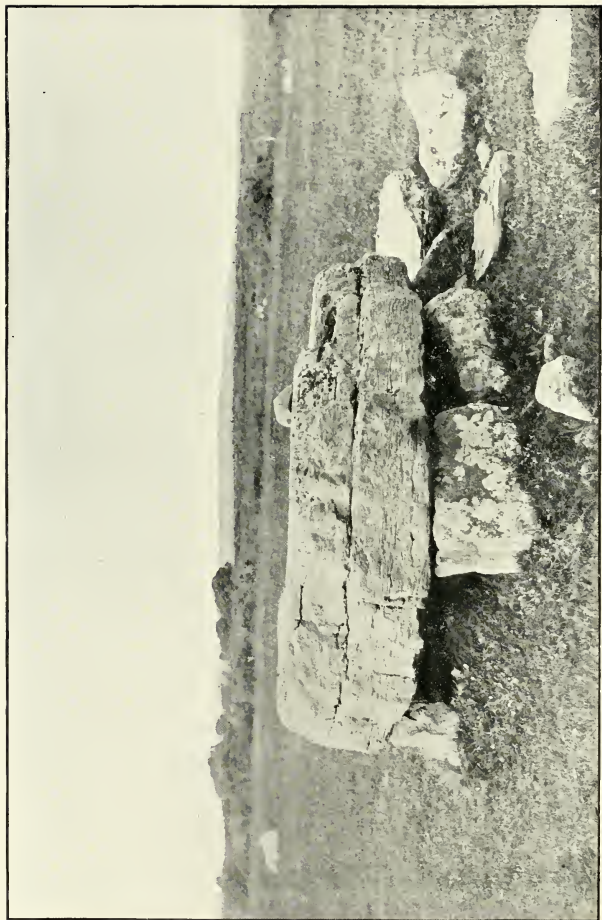
people, and would not think of building their monastery on a spot so dear to the inhabitants, where from time immemorial they were accustomed to meet in good-fellowship. The grant of land made to the monastery¹ in the year 1200 favours this opinion, as it is distinctly stated that Kenelmegan was the name of the place where the abbey was situated. In the list of townlands in the same grant, there is one called Clughur, now Clogher, in the parish of Dromin, and not very far distant from Lough Gur and the monastery—evidently the place where this fair was held. Monasteranenagh, may have got its name from having this celebrated fair as part of its possessions.

In an ancient tract, called the *History of the Cemeteries of Ireland*, it is stated that the men of Munster were in olden times interred at Ænach Chuli. There is a townland of that name mentioned in the grant above referred to, as Enach Chuli in Corballi. In an old document Corballi is given as lying near Knockainey, but both names have now disappeared from the topography of the locality.

SEPULTURE.—The ancient Irish had two modes of interment, namely, by placing the body whole and entire in a horizontal or upright position in the earth, and by cremation.

When the body was burned the ashes were gathered together, and placed in an urn, which was generally deposited in an artificial chamber, and a monument or cairn raised over it. This mode of interment fell into disuse long before the time of St. Patrick, as there is not the slightest allusion to it in our oldest manuscripts. The Cromlechs or Dolmen, in times gone by, were considered to be druids' altars; they were popularly known as giants' graves, and sometimes called the beds of Diarmuid and Graine, two well-known characters who

¹ See *S.C.D.I.*, year 1200.



TINNAKILLA CROMLECH.

eloped, and flying through Ireland for a year and a day are supposed to have erected one of them wherever they rested for a night. But from investigation they are found to contain human remains, and were evidently erected over the graves of some remarkable personages.

In the townland of Tinnakilla,¹ about two miles south of the village of Ballyhahill, in the west of the county, there is still existing a fine specimen of one of these monuments. It consists of a large limestone flag measuring 9 feet 4 inches in length, 7 feet 6 inches in breadth, 2 feet thick at south end, and 1 foot 6 inches at the north end. It is supported by ten brown field stones. About half a furlong further south there is a standing stone almost in the form of an isosceles triangle, measuring 7 feet in height, 5 feet 9 inches in width, and 1 foot 2 inches in thickness.

In Friarstown North, there is a large stone 7 feet high, 5 feet broad, and 1 foot thick, supported by stones set on edge, which being removed, human bones of an extraordinary size were found underneath the monument.

At Kilpeacon, about a mile distant, there is also one of a similar kind.

Near the south end of the Causeway, leading to the Black Castle, at Lough Gur, there is a fine specimen still in good preservation, and near it another is barely visible.

There is a large earthen ridge, artificially formed and known as the 'Big Man's Bed,' or giant's grave, near Glenquin Castle, townland of Glenmore, and parish of Monagea, which must have been raised over the grave of some distinguished hero whose history is long forgotten.

In the townland of Ballycommune, Catholic parish of Tournafulla, there are the remains of an old Irish pagan cemetery. There are a great number of little

¹ O.S.L., Limk., R.I.A., also *Dolmens of Ireland* (Borlase).

mounds, one of which when opened, showed that they are lined with a wall built without mortar, about 3 feet square and the same in depth. In the middle of the square traces of fire were found, and bits of iron in a very corroded state, but no bones or urn. In another, built in the shape of a diminutive cromlech, traces of fire were also found, and calcined bones with a very primitive stone implement like a trowel.¹ Tradition says that there were large flag-stones lying on the ground near the same place having writing on them like music, but these were afterwards broken up, and placed in drains in a neighbouring field. From this description it may be inferred that they were Ogham stones. There are burial places, called kills or keels, as the people pronounce the word, in many parishes of the diocese, and must belong to very remote times, as there is no tradition existing in connection with them.

At Lough Gur, near the Limerick-road, there are very remarkable stone circles, which were formerly considered to be enclosures where the Druids performed their religious ceremonies. But similar circles that have been explored in other parts of the country were found to contain human remains, from which it may be inferred that the Lough Gur circles were erected for a similar purpose, namely, to mark the graves of the dead in prehistoric times.

FULACHTA FIANN (cooking places of the Fianna²).—In different parts of the territory, especially in the mountain districts, there are frequently found heaps of burned stones under the surface of the soil, that are called by the above name by the farmers. The most distinguished captain of the Finian hosts was Finn MacCumhil, around whose name a cluster of fables has

¹ This is now in the private collection of Rev. Timothy Lee, P.P., Croom.

² O'Curry's *Manners and Custom of Ancient Ireland*, vol. ii., sect. 18.

gathered, the growth of many ages. Some genealogists trace his descent from the Corcaoiche,¹ a well-known sept of the Hy Fidhgente; but the weight of evidence seems to favour the opinion that he was descended from the Kings of Leinster. He was slain in his old age, near the Boyne, in A.D. 284.

The Fenians in time of peace were dispersed in companies through the country, and had to subsist on the fruits of the chase from May to November. The animals they killed in the morning were sent by their attendants to a place already selected, where they were to assemble in the evening to enjoy a well-earned meal. Here they lighted big fires and put into them large quantities of sandstones. Then they dug a trench where they placed the meat, tied in bundles, around which they heaped the hot stones, and kept piling them on until the meat was thoroughly cooked. On one occasion, when the different companies were called together to prepare for battle, a detachment was stationed at Askeaton, under the leadership of Garad. Though their power was broken and their office discontinued long before the introduction of Christianity, still their romantic adventures became the favourite theme of the bards in after ages. In our own times many a fireside is enlivened during the long winter evenings by a spirited recital of some of their achievements.

Miscellanca.

The territory is watered by many fine rivers and streams, of which the principal are:—

The river Maigne, with its tributaries, drains the greater portion of the east of the county. The name is

¹ See *Transactions of Ossianic Society*, 1856, vol. iv., p. 284.

derived from An Maig¹ = river of the plain. It bore the several epithets of Maigreach² = salmon full; Mall,³ sluggish; and Na Mart,⁴ of the beeves. It rises in the borders of Cork and Limerick, flows through Bruree, Croom, Adare, and falls into the Shannon a few miles below Carrigunnel Castle. "The yew tree of the son of Aingcis, at Eas Maigue; its shadow is seen below in the water, and is not seen itself on the land."⁵ This remarkable sight was supposed to be seen at Caherass, near Croom, and ranked as one of the wonders of Ireland:

Its tributaries are the Loobagh, flowing through Kilmallock; Samair (Morning Star) rises in the south-east of the county, and flows through Bruff; the Comoge rises near Knocklong, and after a circuitous course joins the Maigue, near Croom.

The other rivers in the east are:—Mulkear, Bilboa, Dead River, Groody, Graigue, Glenminnaan, Awbeg, Keale.

The Deel rises in the County Cork, flows through the west of the county, passing through the village of Mohoonagh, east of Newcastle West, through Rathkeale, and falls into the Shannon below Askeaton.

Tributaries:—Bunoke, Ara, flowing through Newcastle West, Daar.

The other rivers in the west of the county are:—The Feale, flowing between Limerick and Kerry.

Its tributaries are the Allaghan, flowing through Tournafulla enters Abbeyfeale parish at Goolbourne bridge, a short distance from which it is joined by the Eaghan river that flows through Templeglantine. It

¹ O'Heerin's *Topog. Poems*, p. 26.

² *Anns. Four Masters*, p. 1730.

³ O'Heerin's *Topog. Poems*, p. 118.

⁴ *Anns. Four Masters*, p. 1730.

⁵ See *Irish Version of Nennuis*, Irish Arch. Publications, p. 220, note.

joins the Feale a short distance to the north of Abbeyfeale.

The Caher river joins the Feale at Mount Collins.

The Oolagh river flows into the Feale, near Purt Castle.

The Gale flows through the village of Athea, and joins the Feale beyond Listowel. All these rivers abound in fish, and the Allaghan and Eaghan are mentioned by Peyton as containing salmon. The White river enters the Shannon at Loughill.

Mountains.

The range of hills that rise up from the plain at Drumcollogher, and run round the west of the county to the Shannon, were known as the Luchra Mountains down to the time of Elizabeth. This was a generic term, as every district was known by a particular name, but when the situation of such districts was described it was said to be in the Luchra¹ mountain. There is a large earthen mound running through this mountain from Abbeyfeale hill through the parishes of Killeedy and Drumcollogher to Charleville. It is called the Cladh Dubh na Ratha, or the black mound of Rathgogan, the old name of Charleville. This mound was well known by the above name to the working-men who followed its course as a guide to Charleville in the last century when in search of harvest work. Tradition says it runs westward from Abbeyfeale hill to Kerry Head; if so it must be identical with Clee Ruadg mentioned by Smith in his history of Kerry, and may have been some territorial boundary in ancient times.

The other great range of hills in the county were called the Slieve Riach, and are south of the hill of

¹ See Peyton's Survey.

Ardpatrick. Ceannfeabhrat was the ancient name of a part of this range, and remarkable for the great battle that was fought there between Oilíoll Olum and his stepson Maccon, who was badly beaten and compelled to fly to Wales.

There are also two historic hills that rise like cones from the plain, namely, Knockdrumasal, now Tory hill, near Croom, and Knockfierna, around whose name many legends cling.

Samhain, now Knock Souna, between Bruree and Kilmallock, is a hill of very little importance in height, but is mentioned here as being the scene of some battles in ancient times. In the middle of the sixth century of the Christian era, the King of Ulster raided Munster, and advanced as far as Knock Samna without opposition. Cathal, King of Munster, happened to be at the time at Bruree, and when his household arose in the morning they saw the enemy encamped on the hill. When Cathal discovered who they were he immediately sent for St. Findchua of Brigown,¹ to help him in the conflict. When the Saint arrived at Bruree he tried to make peace between the kings, but owing to the obstinacy of the Ulster king, his efforts were fruitless. Findchua then led the Munster forces against the enemy and totally defeated them. The King of Ulidia and his consort fell in the battle, and were buried on the hill.

¹ See St. Findchua, *Lives of Saints, Book of Lismore*, Stokes's Oxford edition.

CHAPTER III.

INTRODUCTION OF CHRISTIANITY.

ST. PATRICK during his missionary travels visited the south of Ireland. After baptizing Aengus at Cashel, he went westward through the present diocese of Emly, and Killeely ¹ is the last place mentioned in connection with him before entering the territory of Hy Fidhgente.

Taking, then, that part of the district lying near Killeely as a starting-point, and tradition as a guide, the first traces of him are to be found at Donaghmore,² the name itself being a standing memorial of his presence. At Singland, near the city, a holy well is pointed out as sacred to his name, beside it his rocky bed, and a little further on a graveyard where once stood a church dedicated to him, not a vestige of which now remains.

Turning to the south-west of the city traces of him are to be found at Patrick's Well. There does not seem to be any tradition surviving to connect our Saint with any locality between this and Knockpatrick, overlooking Foynes. Here there is an old church, a holy well, and his chair, consisting of five rude stones, all treasured as sacred mementos of his visit.

Ardagh is the only place in the south-west of the county where the tradition of his visit lives in the

¹ See *Tripartite Life of St. Patrick*, translated by Hennessy; and given in Cusack's life of the Saint; also Colgan's edition of same life in the *Trias*.

² "The Irish word Domhnach (Downagh) which signifies a church and also Sunday is from the Latin Dominica, the Lord's day. According to the *Trip. Life* all churches that have the name Domhnach, or its anglicized form, Donagh, were originally founded by St. Patrick, and were so called because he marked out their foundations on Sunday."—*Irish Names of Places* (Joyce), First Series, p. 318.

memories of the people. Turning to the east, there is a small enclosure in the southern slope of the hill running between Knockaderry and Ballingarry, near Cloncagh church, where it is said he rested for a night. Near Castletown Conyers and in Howardstown, near Bruree, there are wells sacred to his name. In the townland of Ardpatrik his name is wedded to the nomenclature of the county. Scarcely any of these names are to be found in the *Tripartite Life* of the Saint, but some of them are substitutes for the old names mentioned therein.

We now take the *Tripartite* as our guide over the same region. When St. Patrick entered the territory of Hy Fidhgente, he was welcomed by the ruling chieftain, Lonan, and entertained at a banquet on the hill of Knockea, 'over against Carn Feradhaigh on the south.' While the feast was preparing a band of strollers came to the Saint, and asked him for some food. He immediately sent them to Lonan and Deacon Mantan, who were looking after the preparation of the repast. Patrick feared, if they were refused, they might spread unfavourable reports among the people concerning him, which might interfere with the success of his mission. Lonan and Mantan refused to supply the suppliants with food.

Just at the time a youth was ascending the hill with his mother, the latter carrying on her back a cooked lamb for the king's supper. Patrick asked the youth for the lamb which he cheerfully gave, though the mother demurred, fearing the wrath of the king. He then distributed the meat among the strollers. When they had partaken of it, the earth opened and swallowed them, and they were seen no more. Patrick then informed Lonan that there would not be a king, heir apparent, or bishop of his family for ever. He told Mantan that his church would not be exalted on earth, but should be the home of the dregs of the people, and that swine and cattle would trample on his remains. But Nessian

who saved his honour should be honoured among the nations. Patrick then baptized and ordained Nessian a deacon, he built a monastery at Mungret, and placed him over it.

The situation of Knockea is to be determined from the position of Carn-Feradhaigh or Feradhaigh's sepulchral mound, which was a well-known historical spot, and the scene of many a battle, as our annalists abundantly testify. There are many conjectures as to the locality where it lay. The most reliable of our antiquarians are of opinion that it was situated in the south-east of the county. But in the compound word Carn-Feradhaigh,¹ the *F* is silent, and would be pronounced *Carnary* or *Carnarrie*, forms that occur in official documents down to the Cromwellian confiscations, when it is written *Carnarrie* and *Cahernarry*.² The latter form of the word has prevailed to our own time, and obscured the origin of the name. *Cahernarry*, as it is now written, is a well-known hill and parish, about three miles south-east of the city. On its summit are the remains of a large heap of stones, evidently a vestige of the ancient *carn* that was raised over the grave of Feradhaigh. In the same parish, and about half a mile to the south, is the hill of Knockea, answering exactly to the description given in the *Tripartite*. St. Patrick after leaving Knockea, travelled towards the present city of Limerick, spending some time in the plain at Donaghmore, where he baptized and instructed the inhabitants, and laid the foundations of a church, from which the parish derives its name.

¹ In all compound words, whether the first word be an adjective or substantive, the initial of the second is aspirated, if of the aspirable class. The initials of all genitives, singular of all proper names of men and women are aspirated, except surnames of families.—O'Donovan's *Irish Grammar*, p. 56. At p. 50 he says, *F* aspirated is silent in every situation.

² See *Abstracts of Lands under Acts of Settlement and Explanation 1666-1684*, p. 109. Reports from the Commissioners of Public Records, Ireland, 1821-1825.

While in these parts Cairthen,¹ son of Blod, the senior of the Clan Turlogh, whose territory was at the Clare side of the Shannon, came to St. Patrick, and, after making a profession of faith, was baptized by him at Singland. Here, too, he wrought a miracle in favour of Cairthen, by curing his son, Echu Ballderg, from some infirmities he was labouring under. The fame of this miracle no doubt spread from one tribe to another, and influenced the men of North Munster to the north of Luimnech, to come in fleets of boats southwards as far as Donaghmore of Maghaine—that is Dun Nocfene—and he baptized them at Terryglass, where he was when they arrived. He afterwards went to Finne, to the north-west of Donaghmore, a hill from which he could see the country to the north of the Luimnech, and blessed their land. Pointing to the green isle in the west in the mouth of the sea, he said that the lamp of the people of God should come into it, who would be the head of the council to this district.

This event is also recorded in the Life of St. Senan,² and is worth quoting here, as it helps to identify the locality whence the men of North Munster came, as well as the place where they met St. Patrick :—

Now the chief prophet and the chief apostle whom God sent to preach to Ireland, even St. Patrick, prophesied Senan's birth. For when Patrick was preaching to the Hy Fidhgente, and baptizing them at Donaghmore of Cinel Dine, the Corco Baiscinn came with their King Bolc, son of Derc, in a great sea fleet over Luimnech from the north, and they besought Patrick to preach to them that day, and baptize them at once. . . . St. Patrick repeats the order of baptism on the river which was near them, and all the hosts were baptized therein. Patrick said to the Corco Baiscinn: "Is

¹ I have here changed the order of the *Tripartite* by placing the "Baptism of Cairthen" before "the visit of the men of North Munster," as it appears to be the natural sequence of events.

² The Lives of the Saints, *Book of Lismore*, Oxford edition, pp. 201-2.

there a place from whence your district will be clear to me so that I myself may descry it from my seat and bless it from that spot?" There is, forsooth, say they. "The hill there that is Fidne." St. Patrick then went to the top of Fidne, and said to them: "Is this your district to the north of Luimnech as far as the ocean in the west?" "It is," say they. "Doth your territory," said Patrick, "reach the mountain there in the north even Sliab Elbe in the district of Corcomruod in Ninneus?" "It reached not," saith they. "It shall reach before the judgment," said Patrick. "Doth your territory reach the mountain there in the east, that is Echtge in the territory of Desa?" "It reached not," saith they. "It shall reach after a long time," saith Patrick. . . . Then Patrick blessed the Corco Baiscinn and said, "Ye need me not to go with you into your country for ye have a child in a woman's womb, and into him your country hath been given by God. After him shall ye be, and him shall ye serve, and this race of the Ui Fidhgente, and the island there in the west in front of the sea that is Iniscathaigh, is there one dwelling in it?" "There is none," say they, "for there is a terrible monster therein named Cathach who doth not allow it to be inhabited."

From both these narratives it may be inferred that the men of North Munster were natives of Corca Baiscinn, a territory in the south-west of the present county of Clare, and originally comprised the baronies of Clonderlaw Moyarta and Ibricen. They came southwards across the Luimnech, which was the ancient name of the Shannon from the city of Limerick to the sea, and must have landed somewhere in the vicinity of Foynes. They then proceeded to Donaghmore of Maghaine, or Cinel Dine. It would seem as if these descriptive epithets were added on, to distinguish this Donaghmore from another in the territory. It might have been in the district of Shanagolden and disappeared during the Danish wars. After preaching and baptizing them St. Patrick went to the hill of Finne or Fidhne, from which he saw their country and blessed it. From this hill he

also saw the Atlantic ocean ; Slieve Elbe, the ancient name of Slieve Elva, in the parish of Killonaghan, barony of Burren, Co. Clare ; Slieve Echtge, or Aughty, on the frontiers of Clare and Galway ; and Scattery Island in the mouth of the Shannon.

Knockpatrick, overlooking Foynes, is the only hill in the territory from which all these places so far distant from each other could be seen as St. Patrick saw them. In the metrical¹ life of St. Senan, this event is said to have taken place while St. Patrick was in Hy Conaill. Foynes seems to be a modern form of the ancient Finne or Fidhne. In the Rental of Conaill it is written Foynd, and in Peyton's Survey there is a wood called Kyllfoyne in the locality. Tradition points the route St. Patrick followed from Knockpatrick, namely, through Ardagh and Knockaderry, to the east of the county. Here, in the southern part of Desibeg, which apparently he visited for the first time, he laid the foundations of a church on a hill now known as Ardpatrick. While engaged in the blessed work he was opposed by the ruling chief, who after a little persuasion, consented to allow the Saint to finish the church, provided he would remove the mountain called Cen-Abhrat, that intercepted the view of Lough Lunga, in the barony of Fermoy. When St. Patrick caused the mountain to dissolve and formed the pass called Belach Legtha (or Melted Pass), Derball the chieftain became more obdurate, declaring that he would not believe, no matter what the Saint might accomplish.

After spending a considerable time in the territory baptizing and teaching the people, he went to evangelize other districts, leaving behind him well-trained missionaries, as was his custom, to organize and minister to the spiritual wants of the newly-formed Christian community.

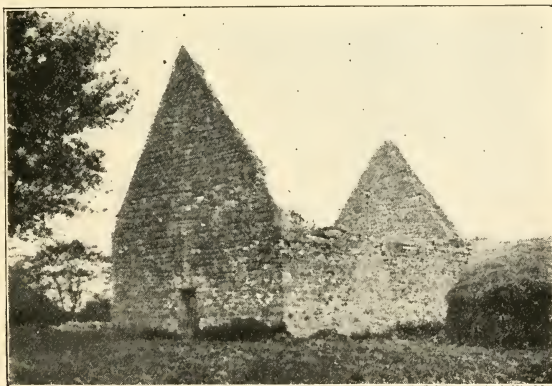
¹ Colgan, *Acta Sanctorum Hiberniæ*, 8th March.

CHAPTER IV.

THE MONASTIC FOUNDATIONS.

MUNGRET.

MUNGRET is the oldest and, perhaps, the most celebrated of the monastic schools that sprang up in the territory under the benign influence of Christianity. It was situated on a rising eminence overlooking the Shannon,



MUNGRET CELTIC CHURCH.

about three miles south-west of the city. The place where it stood is now marked by the ruins of three ancient churches. The oldest of these venerable relics of antiquity is the one on the roadside. Its style of architecture is that which was prevalent in Ireland during the tenth century. It measures inside about 41 feet in length and 23 in breadth; the walls are in a

fair state of preservation, being repaired some years ago by the Board of Works. The side walls are 2 feet 10 inches in thickness, 14 feet in height, and built of good stones, cemented with excellent mortar. The gables are remarkably high and sharp pointed, the doorway is in the western gable, after the fashion of the Irish churches. It is 6 feet 8 inches in height; at bottom 3 feet 7 inches in width, at the top 3 feet 4 inches, and it is covered with a lintel 7 feet 10 inches in length, 1 foot 4 inches in depth, extending 1 foot 9 inches into the thickness of the wall. There were two windows in the south side, both, however, now filled up, but the round head of one is still visible. In the eastern gable there is a rude round-headed window, about 10 feet from the ground.

A little to the south of this building are the ruins of another small church, about 14 feet wide in the inside. The length cannot now be determined, as the western gable has long since disappeared, and in its place a modern wall has been erected. The walls are built of large square stones cemented with mortar, and are about 2 feet 6 inches in thickness. This ruin is considered to be of later date than the one already described. The remaining church belongs to the Anglo-Norman period, where it will be noticed.

Very little is known about St. Nessian after establishing his monastery, except what can be gleaned from incidental allusions in the lives of some of his holy contemporaries.

St. Cuimen of Down says that he never told a lie out of his mouth :—

Nessian the holy deacon,
 Angelic pure devotion,
 Never came outside his teeth
 What was untrue or guileful.

By another authority he is compared to Laurentius the deacon, in his habits of life. It is stated that on one

occasion he paid a visit to St. Ailbe of Emly,¹ to know whether a monk should receive or reject the offerings of the faithful. When Nessian arrived at the monastery it was the hour of None, and the community were chanting the office in the church. Nessian declined to go into the guest-house until he should see Ailbe and put him the question. Ailbe, however, continued in prayer from the hour of None until Tierce the next day, and no one went into him except the guest-master. At length he gave an answer to Nessian. "Go," said he, "and tell Nessian this verse :—

Gifts of God are not to be refused
 (But) possession is not to be retained of them
 If they are offered you shall accept them,
 But you shall not boast (of) you shall not conceal (them)."²

He is classed among the second order of Irish saints, and never aspired to a higher rank in the Church than that of deacon. He had a great reputation for learning and sanctity. Cummian Foda, in his Paschal epistle, refers to him as one of the Fathers of the Irish Church. He died on 25th July, A.D. 551.

Dr. Lanigan³ is of opinion that the statements regarding our Saint's connection with St. Patrick cannot be true, as Nessian, according to that, would be 140 years old when he died. But when it is remembered that the learned Doctor fixed the death of St. Patrick at the year 465, instead of 493, the more probable date, the difficulty disappears.

The history of the monastery from Nessian's death to its dissolution is very meagre, consisting chiefly of short entries, broken lights, to show that it still flourished. The following are the principal events that occur in the *Annals* relating to it.

¹ Life of St. Ailbe, *A. S. Hib. ex Codice Salmanticensi*, p. 257.

² See Most Rev. Dr. Healy's *Ireland's Schools and Scholars*, p. 508.

³ See Dr., now Cardinal Moran's *Essays on the Early Irish Church*, chap. iv., p. 46.

- A.D. 752. Bodhghal, son of Fergal, Abbot of Mungret was killed.
- A.D. 762. Ailill, son of Creevaghan, Abbot of Mungret, died.
- A.D. 820. Mungret destroyed and plundered by the Danes.
- A.D. 834. Mungret plundered by the Danes.
- A.D. 840. Again burned and wasted by the Danes.
- A.D. 843. Again burned and wasted by the Danes.
- A.D. 903. Cormac MacCullenan, Archbishop of Cashel and King of Munster, did by his last will bequeath to the Abbey three ounces of gold, an embroidered vestment, and his blessing.
- A.D. 909. Mulcashel Abbot, died.
- A.D. 993. Muirgheas, son of Muireadach, Abbot of Mungret, died.
- A.D. 994. Reachan, son of Dunchad Erenach, died.
- A.D. 1006. Caicher, son of Maenach, Abbot of Mungret, died.
- A.D. 1014. Nial, son of Deargan Erenach, died.
- A.D. 1028. Died, Art O'Donoghoe Erenach, of the Abbey of Mungret.
- A.D. 1033. Con O'Mulpatrick Erenach of Mungret and Dysert Enos, died.
- A.D. 1070. Casey, son of Carbury, Abbot of Mungret, head of the clergy of Munster, died.
- A.D. 1080. The Abbey suffered much this year from fire.
- A.D. 1088. Donal McLoughlain, with the forces of Ulster, destroyed this Abbey.
- A.D. 1100. Con, son of Gillaboy, Abbot of Mungret, a wise Doctor, head of the clergy of Ireland, died.
- A.D. 1102. On the 5th of October, died, at this Abbey, the blessed Mugron O'Morgair, principal professor of Divinity of Armagh, and of all the West of Europe. He was father of Malachy, Archbishop of Armagh.
- A.D. 1107. Mungret plundered by Murtagh O'Brien.
- A.D. 1134. The *Chronicon Scotorum* says a shower of hailstones fell which destroyed everything on which it fell from Mungret to Limerick; each of them was the size of an apple.
- A.D. 1837. An old Irish bell was dug up at Loughmore

beside the abbey. It was of very rude workmanship, and composed of mixed metal hammered and riveted together, but much corroded by time. A drawing of it may be seen in the *Dublin Penny Journal*.

In early times there were six churches attached to this monastery and 1,500 monks in its cloisters; of these one-third were preachers, one-third were constantly engaged in celebrating the Divine Office, and the remaining third were employed in the schools or labouring for the community.

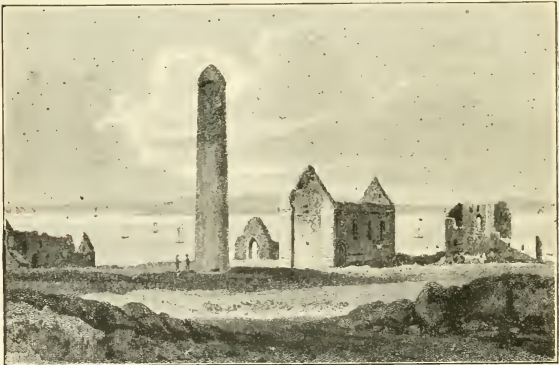
According to tradition the learning of the Mungret women was proverbial, as we learn from the following story which has come down to us. A controversy arose between Mungret and a neighbouring school as to which of them were the most learned. It was agreed that the most scholarly of both parties should meet at Mungret on a given day, and hold a public disputation. As the time drew near the Mungret scholars, to make sure of victory, had recourse to stratagem.

A number of them, dressed as women, went to a neighbouring stream, and began washing clothes at a point where they were sure to meet their rivals coming to the monastery. They were not long engaged at the work when the strangers came and accosted the washerwomen in the vernacular, but they were answered in Latin and Greek. The visitors were greatly surprised to find that the washerwomen of the locality showed such familiarity with the classic languages, and enquired how they came to be so well instructed. "Oh," said they, "everybody about here speaks Latin and Greek, mere crumbs from the monks' table. Would you like to have a talk about philosophy and theology with us?" When the visitors saw such learning displayed by the women, they naturally concluded that the monks would have an easy victory over them. To avoid defeat they prudently returned home, leaving the victory to the "wise women of Mungret."¹

¹ See interesting essay "Mungret Abbey," *Journal*, R.S.A.I., 1839.

Inis Cathaigh.

When the men of Corca Baiscinn ¹ had received the sacrament of Baptism, and felt the joy of God's grace in their hearts, they earnestly implored St. Patrick to cross the Shannon with them, and communicate the same blessings to their wives and children. He declined the invitation, as he could not leave the Hy Fidhgente until they were more fully instructed and provided with churches and good pastors. Being filled at the same time



INIS CATHAIGH.

with the spirit of prophecy, he said there was no need that he should visit their country in person, since God had already provided an illustrious and beloved patron, who in the course of time would be born among them. His name would be Senan. He would not alone be a patron to them, but also to the Hy Fidhgente, and after his own departure, by the grace of God, Senan would be their bishop. Senan was born about the

¹ Colgan, *A. S. Hib. Secunda Vita S. Senani*. I may remark that the page is marked 612, but it should be 530; also O'Hanlon, *Lives of Irish Saints*, 8th March, vol. iii.

year 488 of noble and Christian parents, named Ercan and Comgella, at Magh Lacha, about four miles north-east of Kilrush, where a lake and ancient church still bear his name.

From his childhood he was remarkable for great self-denial, and the practice of every virtue. His father, Ercan, though of noble birth was still a subject, and bound to send his son in the hostings of the chief. This was much against the will of the holy youth, who loved a quiet and retired life rather than that of a soldier. He had, however, to join his clansmen in an expedition against the neighbouring territory of Corcomroe. Instead of taking part in the pillage he hid himself in a stack of corn, where he fell asleep and was discovered by the enemy after his clansmen had retired. They were attracted to the place by a bright light that shone round it.

When found he immediately acknowledged that he was one of the invading army. But his manner and the wonderful circumstances just mentioned convinced the men that the boy was a friend of heaven, and enraged though they were, they allowed him to depart in peace.

Some years after this occurrence, owing to a singular manifestation of Providence in his favour, Senan resolved to quit the world, and devote the remainder of his life to the service of God.

Accordingly, he placed himself under a holy abbot named Cassidan, that resided in the western part of his native territory. Here he went through his earlier studies and religious exercises until he received the monastic habit. He then betook himself to the school of St. Natalis, Abbot of Kilmanagh, in Ossory. During his sojourn in this retreat he worked many miracles, which showed that in the designs of Providence he was destined to fill a higher office than that of an ordinary monk. After leaving this abode of sanctity he travelled

to Rome and Tours. On his way home he paid a visit to St. David of Menevia, with whom he formed a life-long friendship. From the fact of St. David presenting him with a crozier it is conjectured that Senan became a bishop during his wanderings abroad.

On his return to Ireland he landed at the great island in Cork harbour, proceeded thence to Iniscarra on the river Lee, where he founded a monastery, and placed one of his disciples over this new foundation, leaving himself free to continue his missionary labours elsewhere.

We next find him settled in an island on the Shannon, called Inisluinghe, where he built a church. While here two daughters of Brendan, chieftain of Hy Fidhgente, came to him, and consecrated themselves to God by religious vows. They are styled the first fruits of the Eoghanachts of Gabhra that he consecrated to the service of God. After their religious profession he bestowed great care in properly instructing them in monastic discipline. He then removed to another island, supposed to be Deer Island at the mouth of the Fergus, where he established a religious community.

After founding many such houses he finally selected Inis Cathaigh (Scattery Island) as a permanent home for the remaining years of his life.

A fierce monster kept possession of the island preventing man or beast from living in it. Nothing daunted, Senan landed, and after a brisk encounter succeeded in driving this ferocious beast from the island.

When Mactail, the ruler of the Hy Fidhgente, who was still a pagan and a cruel tyrant as his actions show, heard that the monster was destroyed, he immediately claimed the island as part of his territory, and ordered the Saint to leave at once. Senan refused to obey such a peremptory command. Mactail, to punish the Saint, ordered some of his soldiers, together with two of Senan's brothers, to proceed to the island and eject him by

force. They failed to execute the order. Mactail then employed his druid, and finally came himself to the island, wickedly declaring that he cared no more for Senan and his God, than he did for a shorn sheep. Next day, still intent on his wicked purpose, as he was passing the confines of a wood a shorn sheep frightened his chariot horses, who took flight, overturning the chariot, and killing Mactail on the spot.

Ciaran of Clonmacnois, and Brendan of Birr, paid a visit to Inis Cathaigh, and made Senan their confessor. When they arrived at the monastery there was a scarcity of food, which was soon supplied by Nectan Kennfhoda, prince of Hy Fidhgente, who brought a boatful of provisions to the island. The Saints met him on the shore, and after a hearty welcome they blessed him and his posterity.

Senan lived during the time of the second order of Irish Saints, and strictly observed the rule forbidding women to enter the enclosure of the monastery.

St. Cannera, a native of Bantry, feeling her end approaching, wished to receive the Holy Viaticum from Senan, and a grave in the island, in consequence of a vision she had. When she came near the island her landing was opposed by the Saint as contrary to rule, but she was advised to go to his mother, who lived near, where she would be hospitably received. Cannera, however, succeeded, after some persuasion, in effecting her purpose. After receiving the last Sacraments, she expired, and was buried near the sea shore, where her grave is still pointed out.

After a life of prayer and penance our Saint was returning from a visit to the relics of St. Cassidan, his old preceptor, when he felt death coming upon him. He turned aside to a convent of nuns called Killeochaille, where he died the death of the just, on the 1st of March, about the year 544, though his feast is kept on the 8th.

Next day his remains were removed to Iniscathy. His obsequies were attended by a great number of bishops and clergy, and lasted for eight days.

Senan's Episcopacy.

As already stated St. Patrick foretold that Senan would be Bishop ¹ of Corca Baiscinn and Hy Fidhgente in years to come. This prophecy is recorded in the lives of both Saints. It may be objected to as an interpolation of after ages, when these lives were remodelled as some critics assert. If so, it only proves that the Abbot of Inis Cathaigh then exercised jurisdiction over these territories, and perhaps was given as an explanation of how it originated. Either view tells in favour of Inis Cathaigh. A good deal of evidence may be adduced to show that Senan and his successors were the spiritual rulers of Hy Fidhgente.

The religious reception of the daughters of Brendan, ruler of this territory, is the first episcopal act recorded of him after returning to Ireland. He acquired a permanent settlement in Scatterry, an island belonging to the same territory. When Ciaran and Brendan visited Senan there was a scarcity of food in the monastery, which was supplied by the ruling chieftain of Hy Fidhgente. If we divest this occurrence of the extraordinary circumstances related in the life of Senan, the chieftain appears to have only discharged an obligation imposed by Brehon law. ²

The biographer of St. Ita mentions that she was adopted Patroness ³ of Hy Connail; he is careful, however, to add that Senan was also Patron of the same district.

¹ Colgan, *Vita Secunda*.—*Trip. Life of St. Patrick*.

² *Ancient Laws of Ireland*, vol. iii., pp. liii. and 30-35.

³ "Tu (Ita) enim patrona gentis Hua Conaill eris quae gens tibi et S. Senano data est a Domino." An angel is supposed to have spoken this to St. Ita.—See Colgan, 15 Jan., chap. vi.

The organization of the Irish Church was modelled on the tribal system, and the land set aside for the maintenance of the Church was vested in the Patron and his successors, which placed him at the head of an artificial clan within the tribe. As time went on the spiritual and temporal sway of the territory became vested in the successor of the Patron.

Flaherty, Abbot of Scatterry, was chief councillor to Cormac MacCuillenan, and after that king-bishop's death he became King of Munster. According to the laws of the country, he must have had some secular standing to elevate him to such a position besides being Abbot of Iniscathy. The only Eugenic tribe that he seems to be connected with was the Hy Fidhgente, and that owing to the office he held in the monastery of Iniscathy.

This monastery was an episcopal foundation, and the successors of Senan that are mentioned in the *Annals*, namely, Odran, who flourished in A.D. 580, and Aidan, who died in A.D. 651, are styled bishops, as the religious communities endeavoured to have a superior as like as possible to the founder. In the same way the monasteries that were founded by priests usually had the abbot of the same ecclesiastical rank, though, occasionally owing to the rules governing the election and the confusion of the times, the idea could not always be carried out. During the Danish wars Iniscathy suffered severely, and the election of a superior must oftentimes have been accomplished under great difficulties. Hence, in 861, there is mention of another Aidan as Abbot, the title by which the heads of this religious house were known during the tenth century. They may have been bishops also. But when peace was restored after the subjection of the Danes, any of the superiors that are mentioned in our *Annals* down to the final suppression of the see are called bishops.



KILLEEDY CHURCH.

Killeedy.

In the western angle of the great plain south of Newcastle West once stood the flourishing monastery of St. Ita,¹ “the white sun of the women of Munster.” She was born in the Desi territory, which was situated in the present county of Waterford, and perhaps at Rossmide, where she is still venerated.

Her father was of noble origin, being descended from Felim the Lawgiver, at one time monarch of Erin. The exact date of her birth has not been ascertained, but judging from the fact that she was foster-mother of St. Brendan, it must have taken place about A.D. 470, or earlier.

Her Christian name was Dorothea,² but owing to her great thirst for heavenly things, it was changed by

¹ *Vita St. Ita*, 15th Jan. Colgan, *A.S.H.* O’Hanlon, vol. i., 15 Jan.

² Colgan, *A.S.H.*, p. 73.

one of her disciples into Ita.¹ By this and its various forms, Ida, Ide, Mide,² she was known in her own and succeeding ages. The variations in the name are thus explained. Where the ancient writers use *t* the modern use *d*, hence the change of Ite into Ide. When a saint was held in special veneration by the people they prefixed the monosyllable *mo*, signifying "my" as a term of endearment, which is well illustrated in the word Kilmeedy, meaning the "church of My Ite."

From the baptismal font, our Saint was full of the Holy Ghost, her modesty and reserve was the theme of every tongue. Even in those tender years she observed the fasts prescribed by the Church. When she spoke all were edified with the purity and innocence of her conversation, which always savoured of virtue and was a discouragement to vice. In this manner she spent the days of her youth, in her father's house a burning and a shining light to all who were blessed with her acquaintance.

Having arrived at that time of life when it was necessary to select a permanent station in life, she expressed a wish to become a nun, and earnestly besought her mother to obtain permission from her father to embrace that state. He was very much opposed to the idea of his daughter becoming a religious, especially as a neighbouring young chief sought her in marriage, and an alliance of that kind was not to be despised in those primitive times, when the sword was mightier than the pen.

The mother and some influential friends again entreated the father to give her permission to follow her vocation, but this had only the effect of making him more obdurate. Ita, hearing that all the appeals were

¹ The Irish word Ita denotes thirst. Colgan, *Vita St. Ita*, note (3), p. 71.

² Colgan, *Vita St. Ita*, notes (2) and (3), p. 71.

fruitless, calmly said to those around her, "Leave my father alone, and you will see though he now refuses later on he will persuade and even command me, because our Divine Lord will compel him to leave me go wherever I please to serve God." She then fasted three days and three nights, and during the time she was constantly assailed by the enemy of mankind whom she resisted with calmness and fortitude. The third night the father was admonished in his sleep to allow his daughter to select the state of life she was so desirous of embracing.

Next day the father consented to have her become a nun, and go where she pleased to serve God. Matters being now satisfactorily arranged, she retired to a neighbouring church where she consecrated her life to the service of her Creator. Having obtained the wish of her heart, she earnestly prayed that God might direct her to the place where she might best serve Him. In answer to her prayer, she was directed to settle down in Cluain Credhuil, now known as Killeedy, in the western part of Hy Conaill, beneath the shadow of the Luachra mountains.

When the chieftain of the territory heard that such a great saint had come to live in the locality, he went with a multitude of his subjects to welcome the holy virgin. As a mark of esteem, he presented her with a large tract of land adjoining the monastery. Not wishing to be too much engrossed with worldly affairs, she refused to accept more than a few acres, which would serve as a garden to supply the wants of her community.

A number of maidens from the surrounding district immediately placed themselves under her spiritual guidance, and became members of her convent.

Another instance of our Saint's disregard for worldly wealth may be mentioned here. A rich man brought to the monastery a large sum of money which he pressed

Ita to accept, but she refused. While speaking to the man she happened to touch the money, and at once called for water to wash the hand that was soiled by its contact with corruptible silver.

She practised great austerities, often passing four days without food. Cumin of Down says :—

Mide loved great nursing,
Great humility without ambition ;
Her cheek on the pillow she never laid
For the love of the Lord.

Many miracles of an extraordinary kind are attributed to her. She was endowed with the gift of prophecy, with a knowledge of people she had never seen, and of distant and secret occurrences. When Columbanus, a Leinster bishop, was on his way to visit her monastery without giving any previous warning, Ita ordered an entertainment to be got ready for him. When he arrived she sent for his episcopal blessing before she could have known in an ordinary way that he was a bishop.

She had a knowledge of things that took place in the other world, a remarkable instance of which is thus related. Her uncle, who dwelt in the Desi territory, died. Ita sent for his sons, and when they waited on her, she said to them : “ Your father, who was my uncle, is now, alas ! suffering in Purgatory,¹ and the nature of

¹ The Latin for this phrase is in the text of her life in Colgan, “ heu nobis in poenis infernalibus pro commissis suis torquetur.”

The phrase, “ infernal pains,” affords a very strong proof of the antiquity of this Life, whereas for many centuries back, the Western Church has, instead of it, generally expressed such pains by the name of Purgatory. A similar phrase is still retained in one of the prayers of the Mass for the dead, “ Libera Domine animas omnium fidelium defunctorum *de poenis inferni* et de profundo lacu,” etc. I need not tell the reader that the ‘ infernus ’ or ‘ infernalibus ’ in the now quoted passages does not refer to the hell of the damned out of which the Church never expected any deliverance. This manner of speaking was used in consequence of an opinion held by

his sufferings has been revealed to me. I therefore desire each of you to give alms for the repose of his soul and return to me at the end of a year." When they returned at the appointed time she informed them that their father was partly relieved from his torments, and she again exhorted them to spend another year doing good works for the same purpose. When they visited her at the expiration of that time, she informed them that their father was released from his pains, and already in the enjoyment of eternal rest.

She went on one occasion in disguise to the monastery of Clonmacnoise, to receive the Body and Blood of Christ,¹ from a very holy priest. When it became known that she had been there, the priest, who immolated the Host she had received, immediately set out with some companions to visit our Saint at Killeedy. While they were on the journey one of the party lost his sight, but on their arrival at the monastery it was instantly restored through the intercession of St. Ita.

She asked the same priest to sing Mass² in her presence, and when he had finished, she ordered the vestment he wore while immolating should be given to him as a

many theologians, that not only the devils and the damned, but likewise the souls in a state of purgation are confined in subterraneous regions. Yet with this difference, that the former are kept in its lowermost or deepest parts, while the place for the latter though contiguous to it is supposed to be higher up. (See Bellarmin, *De Purgatorio*, lib. ii., cap. vi.) But as this place was considered as under the earth, the name 'infernus,' which signifies a lower region or tract, was often applied to it, in the same manner as it has been used also for the grave. Tertullian alluding to a soul which would at last be removed to heaven, writes (*Lib. de Anima*, cap. xvii.), "in carcerem te mandet infernum unde non dimittaris nisi modico quoque delicto mora resurrectionis expenso." Lanigan, *Ec. H. Ireland*, vol. ii., p. 86, note (11).

¹ "Rogavit Beata Ita Deum ut manu digni sacerdotis corpus et sanguinem Christi acceperet . . . ad civitatem Cluainmicnois et accepit de manu digni sacerdotis Corpus et sanguinem Domni sicut ipsa voluit" (text, Colgan). This shows the belief of the early Iris Church in the Catholic dogma of the real presence of the body and blood, soul and divinity of Jesus Christ in the Blessed Eucharist.

² "Ut missam canare ante se."

present. At first he refused to accept, saying that the abbot forbade him to take anything except her blessing. Then she told the priest some circumstances that were to be related to the abbot when they returned, and that he would not be displeased, but would accept the present with joy. She was held in high esteem by a great number of saints who were her contemporaries, and was often visited by them.

According to the *Annals of the Four Masters*, many of the Corcoiche were slain at the battle of Cuilne, in A.D. 546, through the prayers of St. Ita.

It is related in her life that the sept in whose tuath she resided came to the monastery, and asked her prayers and blessing before going to battle against a great army that was preparing to invade their territory. Having received the blessing and a promise of her prayers for their success, they went forth with great confidence, and having encountered the enemy they defeated them with great slaughter. Evidently this is the same as the one mentioned in the *Annals*. If so, it was the sept of Cleanglass that invoked her prayers, the enemy were the neighbouring sept of the Corcoide, perhaps reinforced by some battalions from West Munster, and the battle-field must have been the present Cullina, a townland beside Newcastle West, which was in ancient times a part of the Corcoide tuath.

After a long life of self-denial and good works, one day Ita called her Sisters together, and told them that her end was approaching. Soon after she was seized with her last illness, and on her death-bed invoked a blessing on the clergy and people of Hy Conaill, who adopted her as their Patroness. She died on the 15th of January, A.D. 570.

A great multitude assembled round her remains, and many miracles took place on the occasion, giving testimony to the great sanctity for which she was remarkable

through life. After a solemn requiem Mass she was laid to rest in her own church. Her life, as published by Colgan, is a document of the seventh century, and is very valuable for the light it throws on the doctrine and practice of the early Irish Church, as there is special mention made of the Real Presence¹ in the Blessed Eucharist, Purgatory, the sacrament of Penance, and Holy Mass.

Ita was not only a great saint, but the nursing mother of great saints, whose lives are an ornament to the land of their birth.

They were Brendan, Pulcherius, and Cummian Foda, who was brought up in the monastery after her death. A short sketch of their lives will be inserted here owing to their close connection with St. Ita and her religious establishment.

Brendan.

Brendan the Voyager,² as he is frequently called, to distinguish him from Brendan of Birr, was born about the year 484, on the sea coast to the west of Tralee. His parents were noble, and were Christians. At the time of his birth they were living under the spiritual jurisdiction of Bishop Erc. When Brendan was born this good bishop baptized him at Wedder's Well, which has given its name to the townland of Tibbrid, near Ardfert, and is still regarded as a holy well by the people of North Kerry and West Limerick, by whom it is much frequented.

When he was a year old he was taken by Bishop Erc and placed under the fostering care of St. Ita,

¹ See preceding notes for Blessed Eucharist, Holy Mass, Purgatory. For Penance see Colgan's life, *A.S.H.*, chap. xxvii., p. 70 and note.

² See Father O'Donoghue's *Brendaniana*.

where he remained for five years. Then he passed under the care of Erc, with whom he remained until he reached the age of manhood, spending his time acquiring knowledge and sanctity.

With the consent of his master, and the blessing and advice of his foster-mother Ita, he went to see how some of the holy fathers of Erin lived.

He travelled to Connaught, and spent some time under St. Jarlath. He next went to Roscommon, where it is said he wrote his rule at the dictation of an angel. Having visited the most renowned schools of Ireland, he returned to Tralee, and was ordained priest by his old master, Erc.

Influenced by the spirit of the age, he built a cell, and founded a religious community. But the most remarkable event in connection with Brendan was his voyage in the Atlantic ocean. It is said that he wandered seven years in that great ocean, and that he reached America, a land of delight and wonders as it is depicted in his biographies. After his return the news of his voyage and discoveries made him famous. He again visited not only the great schools of Erin, but those of Wales and Brittany. Finally, he settled down at Clonfert, on the western bank of the Shannon, where he was soon surrounded by a multitude of disciples. He died while on a visit to his sister's convent at Annaghdown, on the shore of Lough Corrib, in the ninety-fourth year of his age.

*St. Pulcherius.*¹

Owing to some political disturbances in Connaught, Boen, a very worthy man, sought refuge in Munster, to avoid the malice of his enemies. He found a home

¹ Colgan's *A.S.H.*, 13th March. Also O'Hanlon's *Lives of the Irish Saints*, vol. iii.

in the tuath of Corcoide, near the monastery of St. Ita, where he was employed as an artificer in wood and stone. Here he became acquainted with St. Ita's sister, Nessa, whom he married with St. Ita's approval. About A.D. 550, a son was born to them, and at baptism received the name of Coemghin (Kevin, beautiful offspring), which was changed into Mochoemog (My Kevin) by St. Ita. He is now known as Pulcherius, the Latin equivalent. In his infancy he was nursed at the monastery like St. Brendan, where he was trained up in the practice of every virtue until he reached his twentieth year. Then he left Killeedy to perfect himself in ecclesiastical science at the great school of Bangor, under St. Comgal.

Here Pulcherius distinguished himself so much by his learning and piety that Comgal advised him to found a monastery wherever the Lord should direct him. After completing his studies at this famous seat of learning, he returned to Munster, where he was introduced to the chieftain of Ely O'Carrol, who gave him a site for a monastery in his territory.

He selected a lonesome spot in a thick forest called Leithmore (great grey spots), now known as Leamokevoge, four miles from Thurles, in the parish of Four-mile-Borris, where the ruins of his church (580) are still to be seen. When it became known that Pulcherius had selected this particular place as his residence a great number of disciples flocked round him. The pious chieftain that gave the site of the monastery soon died, and was succeeded by a ruler who was hostile to Pulcherius. He carried his enmity so far as to attempt to expel the Saint from his district which Providence, however, prevented him from doing.

Several miracles are attributed to him. He had the celebrated Dagan at one time as his pupil. He was very intimate with St. Molua, who was of the same sept, and with many other holy men who lived near his

monastery. According to the *Chronicon Scotorum*, he died on the 13th March, 648, which is regarded as the correct date.

St. Cummian Foda.

Cummian Foda (tall), the most learned scholar of the Irish Church in the seventh century, also received his early training at St. Ita's monastery.¹ He was the son of Fiachna, King of West Munster, and shortly after his birth was exposed in a small cummian, or basket, near the monastery. When the nuns found the child thus abandoned they took him under their care, and called him Cummian, as he was found in a basket.

After spending his youth at Killeedy, he went to the great school at Cork, founded by St. Finnbarr. He took a leading part in the Paschal question, and wrote an epistle of great learning in favour of the new method of computing Easter time, which he addressed to the Abbot of Iona. This remarkable letter not alone shows the great scholarship of the author, but also the high standard of efficiency that the Irish schools had reached at this period.

In after years he became Abbot-Bishop of Clonfert, which was founded by his distinguished countryman, St. Brendan. He died A.D. 661,² at the age of seventy-two years, in his native Kerry, and was taken up the Shannon in a boat to be interred at Clonfert, as the following poem testifies :—

The Luimneach did not bear on its bosom of the race of
Munster into Leath Chuinn
A corpse in a boat so precious as he, as Cuimmine, son of
Fiachna,

¹ See *Ireland's Schools and Scholars*, p. 228, by Most Rev. Dr. Healy, Archbishop of Tuam.

² *Annals. Four Masters* under that year 661.

If anyone went across the sea, to sojourn at the seat of
 Gregory (Rome),
 If from Ireland, he requires no more than the mention of
 Cummine Foda ;
 I sorrow after Cummine, from the day his shrine was covered
 My eyelids have been drooping tears ; I have not laughed,
 but mourned since the lamentation at his barque.

St. Ita's monastery, like St. Brigit's of Kildare, seems to have had a community of men in close proximity to the convent, as the death of Cathasach (Casey) Abbot of Killita, is recorded¹ as having taken place in A.D. 810, and that of Abbot Finnacha in A.D. 833.

It was repeatedly plundered and burned, like all similar institutions, during the Danish invasions. The church is the only remnant of the numerous buildings that must have composed the ancient monastery. It consists of a nave and choir, the one is 47 feet 3 inches in length, and 29 feet 2 inches in breadth in the inside ; the other is 27 feet by 18.

The choir was modernized and fitted up as a Protestant church and used as such, until about the beginning of the last century, when it was burned down by the Whiteboys. The nave is in the primitive Irish style, and in all probability a part of the ancient church of St. Ita. The west gable is levelled with the ground. O'Donovan states that when he visited the place he met some people who saw part of it standing, and who described the doorway as having been constructed of concentric arches. The side walls of the nave are 3 feet thick, and built of large stones well cemented with mortar.

The choir arch is in a good state of preservation, but contains no feature of the ancient work. The grave of St. Ita is pointed out at the Epistle side of the church where the nave and choir-arch walls meet. In summer

¹ *Annals. Four Masters.*

the place is strewn with flowers—votive-offerings of the pious pilgrims at the shrine of their beloved Patroness. It is much frequented by married women, who cultivate a special devotion to the Saint, and before leaving the church, perform a peculiar ceremony.

About four miles south-west of Killeedy, on the northern slope of a hill called Seeconglass, there is an oval-shaped enclosure, containing about an acre of land. It was originally surrounded by a dry wall of the cyclopean style of architecture the *débris* of which are still there, and just inside the entrance the foundation of a small building is visible. Boolaveeda or Ita's dairy, is the name it is called by the inhabitants of the locality. Tradition says that the milk that was used in the convent was brought every day from this dairy by a donkey. One day, as the poor beast was passing through the townland of Tournafulla with his accustomed burden, a cruel-hearted native attacked him with dogs. The donkey, flying from his pursuers, jumped across the river that flows by the townland, leaving the impress of his hoofs on a ledge of rock which is still pointed out. When St. Ita saw the donkey on his arrival, all torn and bleeding, in her anger she cursed the place where the outrage was committed.

In the taxation rolls of A.D. 1306, there is a chapel called De Monte Maledictionis, or the "Chapel of the Mountain of the Curse," which is mentioned as belonging to the church of Killeedy. In the townland of Tournafulla, the site of an old church is still pointed out, evidently the place where the above chapel was built, as there is no other locality in that part of the country having such a tradition. If anyone is so sceptical as to doubt the truth of this story, he must at least admit that it has an antique setting.

Many centuries have gone by since St. Ita flourished ; yet the principal events of her life are fresh and green in

the memories of the present inhabitants of the plain once sanctified by her presence. In the dark days of persecution they met on the mountain side and in the glen to keep her festival. Now they meet in the broad daylight, on the eve of the Feast, in the parochial church, where the neighbouring clergy assemble to hear confessions. Next morning young and old receive Holy Communion. Later in the day High Mass is celebrated, at which a panegyric of the Saint is preached by a special preacher. When the service in the church is over, the whole congregation, headed by the parish priest, visit the grave of St. Ita, where they renew their devotions. Then the assembly engage in friendly chat, and as the day draws to a close they disperse in groups to their respective homes, happy and contented.

In answer to a petition from Dr. Butler, late Bishop of the diocese, the Holy See granted a special Office and Mass in honour of the Saint. In nearly every family in the west of the county there is some female member called after her, the most enduring way of keeping alive her name and good works among the people.

She has been specially venerated in the city of late years, and a beautiful statue has been erected in St. Michael's Church to perpetuate her memory.

As a child of the plain, may I say with St. Brendan :—

Oh! Ita, mother of my heart and mind,
My nourisher, my fosterer, my friend.

St. Molua.

Molua,¹ another great saint of the Corcoide territory, and contemporary of Pulcherius, was born in the year 554. His father, Carthach, was of a distinguished family,

¹ See Lives of Saints in *A.S.H. ex Codice Salmanticensi*. Printed at the expense of John Marquis of Bute, 1888. Blackwood, Edinburgh. Also O'Hanlon, vol. viii., 3rd August.

and his mother, Sochla, was a native of Ossory. At the baptismal font he received the name of Lua, Latinized Ligidus. In his childhood days he gave promise of that great holiness, for which he became so remarkable in after years.

When Comgal, Abbot of Bangor, visited Munster, he became acquainted with Lua, who was then a mere youth. Being greatly struck with the appearance and unostentatious piety of the child, with the consent of the parents, he took him to Bangor, where he remained many years acquiring learning and virtue. When Lua reached the age of manhood he embraced the clerical state, and so great was his reputation for sanctity that Comgal made him his confessor. After a time the Abbot recommended him to form a community for himself, and nourish the servants of the Lord.

Accordingly, he returned to his native territory with the intention of founding a monastery, but Feolan, the dynast of the place, advised him not to remain in his own country. Acting on this suggestion, he went to Mount Bladhma (Slieve Bloom) where] his maternal relations resided. Here he founded a monastery which is now called Kyle, the ruins of which are not far from Borris-in-Ossory, in the parish of Offerlin, Queen's County. The situation, like all the old monastic sites, commands a beautiful prospect over the rich valleys of the Nore and Suir.

After putting this foundation on a permanent basis, Molua returned with many disciples to Hy Fidhgente, where he founded many monasteries, and where his name still lives as Patron of two holy wells—one at Ardagh, near Newcastle West, the other at Emlygrenan, in the east of the county.

Many instances are given of his dealings with those placed under him, which show that his rule and manner, though severe, were tempered with gentleness and mercy.

He was very intimate with the leading saints of his time. St. Eimen of New Ross, who hailed from his own country, often visited him. St. Canice was also a great friend of our Saint, and he was confessor to other distinguished holy men, such as

David across the tranquil sea,
And to Maedhog, and Mochamhog, and to Comgal.¹

He wrote a rule for the guidance of his disciples, which St. Dagan took to Rome. It was presented to St. Gregory the Great, who after reading it said in presence of his court: "The Saint who composed this rule hath drawn a hedge round his family which reaches to heaven." This remarkable rule is now lost, but we are informed that it divided the day into three parts, one devoted to prayer, another to reading or study, and the third to manual labour. There was a special clause excluding women from the enclosure, which indeed was a characteristic of all the saints of the second order.

When Molua felt that his end was near at hand, he paid a visit to St. Dagan, who informed our Saint that his successor would be Latán. Soon after he went to see St. Cronan, who lived near Roscrea, at Sean Ross, near the lake now known in its dried-up form as Mona Híncha, where he received Holy Communion. Immediately he left for his own monastery, but growing weary on the journey he rested somewhere on the eastern side of the bog extending from Roscrea to Clonfert Molua. Here his last sickness came upon him, and Stellan, his companion, at once administered to him the last Sacraments after which Molua's pure spirit passed out of this world to join the "family of Heaven." His death took place in the year 608.

When the corpse was taken to a neighbouring cell,

¹ *Martyrology of Donegal*, 3rd August.

a contention arose between the Munster and Leinster men, as to which province the body belonged. It was decided, however, that the body belonged to Leinster, whither it was carried, and interred in a specially-prepared tomb, amid the deep and universal sorrow.

Many miracles are recorded as having been performed by Molua, notably when his corpse was lying in state. St. Munchin visited the cell to which Molua was taken, and when he touched the coffin the sight of one of his eyes, which had been lost, was immediately restored.

Cummian Foda mentions Lua among the fathers of the Irish Church in his Paschal epistle. He is also mentioned as one of the second order of Irish saints.

Cumin of Down says :—

Molua the fully miraculous, loves
Humility noble pure,
The will of his tutor, the will of his parents,
The will of all, and weeping for his sins.

I have not been able to identify the localities where the following saints were venerated :—

January 15.—Aitche, Patron of Cill Aitche, in the diocese and county of Limerick, barony of Kenry. A holiday and station there.¹

July 20.—Cuirbin the Pious, in Ui Fidhgente, in Munster.²

October 6.—Sineach, daughter of Fergna of Cruachan Magh-Abhna, in Caenraighe (Kenry). She was of the race of Eoghan Mor, son of Oilioll Olum. At page 423 she is called Finnseach, Virgin of Cruachan of Magh Abhna, and her feast is entered at November 9.³

¹ *Mart. of Donegal*, p. 361.

² *Ibid.*

³ *Ibid.*

*Internal Arrangement of the Monasteries.*¹

Having now dealt with those monasteries whose history has come down to us, we proceed to give a sketch of their internal arrangement.

The monastic buildings were surrounded with a strong rampart like the forts of the district, and was of stone or earth, according to the abundance of either material. The church was the principal building within the enclosure, beside it stood another edifice which served as a sacristy for keeping the sacred utensils of the church. The abbot's house was a short distance from the church, and the monks of the community lived in separate cells, in convenient places within the ramparts. These huts were sometimes built of stone, had one entrance, and no window. They measured about 11 feet in diameter and 7 in height, oftentimes they were built of wood or wicker-work, which constituted better material for a comfortable dwelling than stone. The monks slept generally on the bare ground, on a skin, but in some of the monasteries they had beds of a very inferior kind.

The refectory where the monks assembled for meals, and the kitchen which stood near it, were also inside the enclosure. Probably the smithy and carpenter's shop were there also. Another very important building in connection with the monastery was the hospice, where strangers were hospitably entertained, but this was generally outside the rampart, as was the stone house for provisions and the mill for grinding the corn. Such were the different buildings that composed an ancient Irish monastery.

The abbot, who was the principal superior, lived apart from the other monks, and was waited on by one or more brothers.

¹ See Reeves' *Adamnan*, p. 339, A.S. Publications, also Most Rev. Dr. Healy's *Ireland's Schools and Scholars*, chap. vii., p. 144.

He frequently had many religious houses under his jurisdiction, but usually resided in the mother house, while the others were governed by priors whom he occasionally visited.

When the abbot was only a priest, a bishop resided in the community who performed the function appertaining to his office, but as a member of the community was subject to the abbot. The monastic family embraced priests, deacons, inferior clergy, and lay brothers, all yielding the strictest obedience to the abbot. The members had all things in common, as they embraced holy poverty for the love of their Divine Master, whom they endeavoured so zealously to imitate.

Chastity was one of their characteristic virtues, which they strictly guarded, and care was taken to exclude women from entering the enclosure except in very exceptional circumstances.

They observed silence in their ordinary duties, and when they mixed in conversation it was with the greatest reserve. Humility, a virtue so necessary for the recluse, was specially enforced, as the opposite vice of spiritual pride is particularly dangerous to religious communities.

They were very abstemious in the use of food, which was of the simplest kind. Their clothing consisted of a habit of coarse undyed wool, with a hood; sometimes they wore underneath a short garment. In the monastery they went generally barefoot, but when going on a journey they were allowed the luxury of sandals. The time that elapsed between the religious exercises was spent in reading, writing, and manual labour.

Holy Wells.

In ancient Ireland, as well as in other countries, well-worship was very common before the introduction of Christianity. St. Patrick blessed many of these foun-

tains, and utilized them for the baptism of his converts. During his stay beside them the simple faith of many a convert was the means of curing some bodily ailment from which he suffered, as in the case of the Prince of Thomond, already related. There are a great number of such wells in the diocese which perpetuate the memory of saints who are otherwise unknown, except from the bare mention of their names in the Martyrologies.

These wells are to be found in the vicinity of the ruined monasteries and churches scattered over the diocese, and bear the names of the holy men and women who used them in times long gone by for the altar, baptism, and other holy offices. The monasteries and churches have long since been deserted, but these spots that were hallowed by their founders' footsteps are still frequented by the people as befitting places to invoke the aid of the saints of their race who are now before the throne of God.

The principal wells that are still frequented, as far as I can discover, are here set down. Some of them will be referred to later on when treating of the churches to which they belong.

St. Patrick's, or Pennywell, is situated near the city, and much frequented by the citizens. Some remarkable cures have taken place at this well in recent years. Its water is brought to invalids who rarely drink any other beverage during their illness, such is their simple faith in the intercession of its Patron, St. Patrick. A beautiful grotto was erected over this well in the year 1904, by the exertions of the Rev. Cornelius Conway, P.P., St. Patrick's, his curate, Rev. David O'Carroll, and some pious laymen.

Lickadoon, a holy well.

Cahernarry, a holy well, dedicated to St. Senan.

Killmurry, a holy well dedicated to St. Mary Magdalen.

Kilbreedy Major, a holy well dedicated to St. Brigid.

Emlygrenan, a holy well dedicated to St. Molua.

Ballymacshanboy, Tobur rig na Domhnaigh (the Well of the King of Sunday).

Athlacca. In the south-west of Tullerboy there is a little church called Kill Bruaine, and a well called Bruaine's Well.

Rathkeale, at Ballyallinan Castle, a holy well dedicated to St. Bernard.

Nantenan, St. James's Well, in Ardgoul.

Kilcoleman West, Colman's Well.

Ardagh, St. Molua's Well.

Shanagolden, St. Senan's Well.

Knockpatrick, St. Patrick's Well.

Loughill, St. Colmog's Well.

Castlemahon, about a mile east of the village, there is a holy well dedicated to St. John the Baptist.

Clonelty, Ita's Well in Lisenaska.

Cloncagh, St. Patrick's Well.

Monagea. In the townland of Ballyshane, there is a beautiful well called Banbhan, and much frequented by pilgrims. There is a Banbhan mentioned in the Martyrologies¹ at the 1st of May. He was of the same race as St. Ita, and probably the patron of this well. There is another Banbhan called the "wise," at the 9th May.

St. Mary's Well at Rathcahill, the feast of whose patronage is still kept on the 15th of August, when all the country-side visit the well after last Mass at the parochial church. The well is on the roadside surrounded by a high wall.

St. Brigid's, Shangarry.

There are two other wells in the Templeglantine part of the parish.

Abbeyleafe—Killenagh. To what saint this well is dedicated I am unable to say, but the Rev. William

¹ See *Mart. of Donegal*, A.S. Publication.

Casey, P.P., informed me that the old people used to say it was to St. Ita.

Corcomohide. St. Gobinet's Well, in townland of the same name. Here until recently a cattle fair used to be held every 11th February, the feast of the Saint, when many came to pay rounds, and invoke St. Gobinet or Deborah, as she is called here. There is no church or ruin near the well. It may be of interest to relate that close to the well there is a fort called the "boys' fort," on which whoever stood on Gobinet's day would be married during the coming year. The fort has been levelled by a road contractor, who carted away the most of it for road metal. During the process a large quantity of human bones were discovered which showed that it was formerly a burial ground; perhaps also it was the site of a church.

CHAPTER V.

THE DANES IN HY FIDHGENTE.

TOWARDS the close of the eighth century a new and formidable foe to Irish social and religious independence appeared on the Irish seas. They were the Danes, and natives of the countries bordering on the west of the Baltic. At first their raids were intermittent, and principally confined to the seaboard. When they became more familiar with the coast, they effected permanent settlements, and making those the basis of operation, they plundered and burned the country. Finally, they endeavoured to gain complete mastery over its inhabitants. The struggle continued for well nigh two centuries, and eventually ended in the political suppression of the foreigners, leaving the Irish though victorious, very weak and disorganized, and thus paving the way for another and more formidable foe, whose yoke is felt even unto this day.

Though the Danes ¹ made their first attack on holy Ireland as early as the year 795, they do not appear to have advanced far into the country until between the years 825 and 835, when they divided themselves into small parties, and simultaneously landed in different parts of the country. It was during these raids that they first visited the County Limerick, and plundered

¹ The works consulted regarding the Danes in this volume are principally *The War of the Gaedhill with the Gaill*, edited by Dr. Todd (Rolls' Series). It has a good index which obviates special reference. See also a very full and interesting essay, "The Northmen of Limerick," by the Rev. Timothy Lee, P.P., Croom, in *Journal, Royal Society of Antiquarians, Ireland*, for the year 1889.

Kilpeacon and Mungret. A fleet entered the Luimnech, as the Shannon was then called, from the city to the sea, and devoted their attention to the treasures of Hy Conaill Gabhra. This tribe, under the command of their chieftain Donnchadh, head of the Hy Fidhgente, assisted by Niall Son Cennfaeladh (Kenealy), encountered and defeated them at Shanid, near Shanagolden, in the year 834.

845. A fleet landed an army in North Kerry, who plundered the country as far as Kill Ita (Killeedy). In the meantime the party on the Shannon were actively engaged in the east of the county, where they captured Farannan Comharba of Armagh, who was at Cluain Comairdi (Colman's Well), and took him to the fleet. Farannan was forced to fly from his see by Turgesius, who usurped the primacy, and held it till his death, which took place this year. Farannan was then liberated, and allowed to return to Armagh.

857. Another fleet landed a host of Danes in North Kerry, who plundered Kill Ita for the second time, and extended their depredations as far as the Shannon, and eastward as far as Cashel. Then came a cessation of invasions for a period of forty years, but the foreigners were not idle all this time, as history informs us that they were seeking fresh fields along the coast of southern Europe.

916. They again returned to our shores, and divided themselves into three parties and ravaged all the south of Ireland. It was by them fell Gebennach, King of Ui Conaill; after killing him they took away his head.

Great is the pity, O God of Heaven!
 That the people of Tomar should have it;
 Behold the head of Gabhra's king is taken from you,
 Illustrious gem of the west of the world!

922. Tomar,¹ a sea king, came into the Shannon, and landed at Inis Sibhton, now called the King's Island, and there encamped, laying the foundations of the present city of Limerick. Having fixed his headquarters on the island, he ravaged all the holy places on the Shannon from Lough Derg to Lough Ree, drowning their shrines and books. About this time Munster was teeming with them, "so that there was not a harbour nor a landing place nor a dun nor a fastness without fleets of Danes and pirates." The old chronicle gives a pathetic description of the sorrows and cruelties they inflicted on our fathers:—

They demolished the beautiful ornamented temples, for neither veneration nor honour nor mercy for Termon, nor protection for church or for sanctuary for God or for man was felt by this furious ferocious, ruthless pagan people. Many were the blooming lively women, and the most comely maidens . . . and the gentle, well brought up youths and valiant champions that were carried off into oppression and bondage over the broad green sea. Alas! many were the bright and brilliant eyes that were suffused with tears and dimmed with grief and despair at the separation of son from father, and daughter from mother, and brother from brother and relatives from their race and tribe.

930. Yet another fleet of Danes, led by Ivar and his three sons Dubhcenn (Blackhead), Cu Allaidh (Wild Hound), and Aralt, or Harold, landed at Inis Sibhton, and seemed to act in concert with Tomar's party, as both lived on the island together, apparently in peace and good fellowship. Ivar's party showed themselves eager to possess "the pure smooth-plained sweet grassy land of Erin." They plundered Munster, and organized a body of tax-gatherers, whom they billeted in every house,

¹ The raids of the Danes of Luimnech mentioned before 922 seem to refer to the fleets on the Shannon.

as they seem to have completely subdued the surrounding country, "so that none of the men of Erin had power to give even the milk of a cow, or a clutch of eggs of one hen in succour or in kindness to an aged man, or to a friend, but was forced to preserve them for the foreign steward or bailiff."

Brian Borumha and his brother Mahon commenced a guerilla warfare against the oppressors of their countrymen in the woods of Thomond. No quarter was given on either side.

At length, growing weary of this kind of warfare Mahon made a truce with the enemy, but Brian refused to recognize it, and continued single-handed an unequal contest until his force was reduced to fifteen men. Mahon hearing the sad plight of his brother had an interview with him; the result of which was that Mahon assembled the tribe, and having stated the whole case, put it to them whether they would have peace or war. The unanimous voice was for war. The two brothers immediately commenced an active and determined opposition to the foreigners which aroused the Limerick Danes.

Ivar, their king, invited all his vassals, both Gail and Gaedhill, to rally to his standard as he intended crushing once for all the power of the Dalgais. It would seem that at this period a close alliance existed between Ivar and Donovan, son of Cathal, King of the Cairbre and other Eugenician chiefs; not that they were so much in love with the Danes, as jealous of the growing power of the Dalgais, who were asserting their claims to the kingship of Cashel, which was so long denied them.

968. Both armies met at Sulchoit (now Solohead), near the Limerick Junction, and "they were from sunrise till mid-day striking and slaughtering each other." The Danes were routed, and fled in all directions, the main body retreated to Limerick. The Dalcassians pursued them into the fort and slaughtered them in the

streets and in the houses. They then took away their jewels and their saddles, beautiful and foreign; their gold and their silver, their beautiful woven cloth, both scarlet and green." The captives were collected on the hills of Singland, and everyone that was fit for war was put to death, and every one that was fit for a slave was enslaved.

Mahon to make his victory secure immediately entered the territories of the Danish allies, and took hostages from Donovan of Ui Fidhgente and Molloy, King of Desmond, the representatives of the Eugenic race. He went to the west of the county, and made a slaughter of the Danes at Shanagolden, where they seem to have had a strong settlement. During his absence the remnant of the Limerick Danes and their fellow-countrymen of Waterford united their forces and plundered Emly, where they remained encamped for two days. Here they were attacked by Mahon and again put to flight. He then burned Limerick, and banished Ivar over the sea, where he remained for a year. When he returned he settled down on the western part of the Shannon, whence he made many spoils and battles.

Mahon now assumed the sovereignty of Cashel, and his enemies being no longer able to resist him on the field had recourse to treachery. In this act of Mahon's the Eugenicians saw their hopes of attaining the sovereignty of Munster pass away for ever which they regarded as their birth-right after centuries of usurpation.

At the instigation of Ivar Donovan and Molloy entered into a conspiracy against the life of Mahon. When the plot was matured Donovan invited Mahon to his house, giving an assurance before-hand that no harm would befall him during his visit. While enjoying the hospitality of his host he was seized and handed over to Molloy's soldiers, who received orders to put him to

death, which instructions they faithfully executed at Red Chair, a pass between the counties of Limerick and Cork, near Ardpatrick.

The last state of the conspirators was worse than the first, as Brian succeeded to the throne, and "he was not a wisp of hay in the place of a club," but a hero whose valour was beyond that of his brother. He immediately commenced hostilities against them. Ivar with his followers entrenched themselves in Scatterry Island, as their head-quarters, concealing their women in the other and more remote islands, awaiting aid from their countrymen. Here Brian and the O'Donnells of West Clare attacked and slew Ivar and his two sons. A great spoil of gold and silver was found in those islands, that were then inhabited by the Danes. Harold the third and surviving son was made king of the foreigners of Munster, and Donovan, knowing what he was to expect from Brian, invited Harold to his house.

Brian lost no time in turning his arms against Donovan. Having entered Hy Fidhgente he drove off his cattle (978), took the fortress of Cahair Cuan,¹ and slew Donovan and his ally Harold, and made a great slaughter of the Danes. He then proceeded against Molloy, whom he encountered and slew at the very same pass where his brother Mahon was so cruelly murdered a short time before.

The enemies of the Dalcassians being now subdued, and the murderers of Mahon punished, Brian became undisputed King of Munster. He made a circuit of his newly acquired dominions, and fortified the forts of Kilfinane, the island in Lough Gur, Dun Eochair Maigne, (Bruree), and Dunchath, in the County Limerick. Being

¹ In Sweetman's *C.D.I.*, year 1200, p. 21, in the grant to the Monastery of Monasteranenagh there is mentioned a Cahircuain which would be near Bruff, and evidently the same as this one judging from the similarity of the words.

a prince of restless ambition he aspired to the throne of Ireland, which he ultimately secured, not only by the aid of native troops but also by the foreigners, who entered into a treaty with him. This great man restored peace and good order during his reign. He was slain at the battle of Clontarf, on the 23rd of April, 1014, and with him fell the flower of his house and most of the chivalry of Munster.

Christianity among the Danes.

After the decisive battle of Solloghed, the Limerick Danes gave up the profession of arms in a great measure, and turned their attention to commercial pursuits. For many a year a close intimacy existed between them and the Donovans, chieftains of Hy Fidhgente, who, it would appear, secured that position by their aid. Both princely houses were intermarried, and many of the lower order of the Danes no doubt followed the example of their leaders which had the effect of bringing them into more friendly relations with the natives, and softening their prejudices against Christianity. When they embraced Christianity they naturally received their missionaries from, and adopted the patron saint of the sept they were friendly with, having none of their own.

The patron saint of Bruree was St. Munchin, whose feast is still kept there, and has been from time immemorial, on the 2nd of January. The feast of the St. Munchin that is venerated in the city is kept on the same day, a coincidence which goes to prove that they are identical. The first Christian missionaries that converted the Limerick Danes would, on the above supposition, have been from O'Donovan's country, and when they built a church for the accommodation of their converts in the city they would naturally dedicate it to the patron saint of their native tuath, which in this instance was Munchin.

The Martyrologies¹ mention a Munchin the Wise, of Disert Mic Cuilin, in Laegis of Leinster, at the 2nd of January, which is sufficient to show he is the same as the above-mentioned, especially as there is no other saint of the name given at that date. The *Annals* record his death at the year 652, and call him Abbot of Menadrochet. The tract where this place is situated was formerly called Disertchuillin. It is now known as Monadrehid, about a mile from Borris-in-Ossory, Queen's County. Munchin, or Manchan, is the diminutive of Manach, a monk, and means a little monk. There is no life of him extant. Perhaps he may have been a native of the tuath of Bruree, and in early years left his native place for a home near Slieve Bloom, like his fellow-tribesmen Molua and Pulcherius.

The arguments advanced in favour of the other saints of the name are based on the supposition that the city of Limerick was a centre of authority from remote times.

But it grew like Dublin and Waterford, from a Danish fort to a city, and like them, when converted to Christianity, elected its own bishop, whose jurisdiction did not extend beyond the city and adjacent country. The Danes did not coalesce with the natives but formed a distinct religious community, and so far did they carry this distinction that they sent their bishops to Canterbury for consecration, as they looked on the Normans as their kith and kin.

The erection of Limerick into a bishopric is very

¹ *Mart. of Engus*, January 2nd, "Mainchine of splendid Eirge," page 26, and in a note page 31 in same book the following note taken from the *Leabhar Breac* is given: "Mainchine of splendid Eirge, *i.e.*, of Disert Mic Cuilind in Leix of Leinster, Mainchine, *i.e.*, son of Luimnech (Limerick) or Mainchini, *i.e.*, a river that is in west of Leinster in Leix and Airic its names." Edited by Whitley Stokes.

Mart. of Tallaght, January 2nd, Mancheni Sapiens (Mainchen the wise).

Mart. of Donegal, January 2nd, Mainchin Sage of Disert-mic-Cuilinn in Laeighis of Leinster.

obscure. But if we regard the manner in which their kinsmen acted in Dublin and Waterford, it may be safely asserted that the same method was adopted in Limerick.

Dunan,¹ or Dunatus, an Irishman, the first Bishop of Dublin, was elected by Sitric, the king of that city, who endowed the newly-built cathedral under the patronage of the Holy Trinity. He was consecrated in Ireland, as the Normans did not come to England until the year 1066. But after Dunan's death, which occurred in 1074, his successor Patrick, went across to Canterbury, and was consecrated by Lanfranc.

Waterford² was made an episcopal see in the year 1098. The clergy and laity of the city selected Malchus an Irishman, and Benedictine monk of Winchester. This election met the approval of Murtagh O'Brien, King of Munster, and many bishops. They also wished to be connected with Canterbury in spirituals. O'Brien consented, and joined them in forwarding a letter³ to Anselm. Malchus set out with this epistle, and was graciously received by Anselm, who consecrated him. When Malchus returned he built a cathedral by the aid of his Danish flock, and dedicated it to the Holy Trinity.

A few years later we find Gillebert set down as Bishop of Limerick. How his election was carried out there is no record, but as it took place about the same time as Waterford and under the same auspices, it must have been similar. He was consecrated in Ireland, perhaps owing to the fact that Anselm was then in exile (1103-1106).

Gillebert travelled on the Continent many years before he became bishop, and made the acquaintance of

¹ See Ware's *Bishops*, Edited by Harris, vol. i., pp. 300-1, Dublin, 1764. The edition quoted in this volume. See also Lanigan's *Ecc. Hist. of Ireland*, vol. iii., 433, etc.

² Ware, vol. i., p. 526; Lanigan, vol. iv., p. 15.

³ See *Usher Sylloge*, letter 38, Dublin edition, 1632.

Anselm at Rouen. He renewed the acquaintance after becoming Bishop of Limerick, as he wrote congratulating Anselm¹ on having at last induced the untamable Normans to submit to the regular decrees of the Church with regard to the election and consecration of abbots and bishops. He thanks God for enabling Anselm to gain this victory, and as token of attachment sends a little present of twenty-five small pearls, and requests that he will not forget him in his prayers. Hence it may be inferred that this letter was written shortly after Henry I had, in 1106, settled his disputes with Anselm, and it may also be inferred that Gillebert was Bishop of Limerick at the time the letter was written, and perhaps a few years earlier.

Anselm replied to the above letter thanking Gillebert for congratulations and present. He also reminds him of their mutual affection since they had known each other at Rouen. He says that since he now knows that Gillebert has been raised to the episcopal dignity in Ireland, that he will exert himself in correcting whatever abuses exist in the Church, and endeavour to induce the king and bishops of the country to co-operate with him in the good work.

Accordingly, Gillebert set to work with great zeal in abolishing the variety of offices that had been introduced into the Irish Church principally by the second order of Irish saints, and to establish instead of them, the office used at Rome. To effect this change he wrote a tract called *De usu Ecclesiastico*, the date of which is unknown, but must have been some time before he became Papal Legate, judging from the prologue of the work, which is extant. He addresses this tract to the bishops and priests, saying that it was composed at the request of many of them. In deference to their

¹ See Appendix.

wishes he wrote out the canonical custom of saying the hours and in performing the offices of the whole ecclesiastical order, that the various and schismatical orders with which all Ireland was bewildered might yield to the one Catholic Roman office.

No doubt such a variety of offices required some limitation, but in describing them as schismatical Gillebert erred, as a similar variety exists in the Church at the present day, especially among the religious Orders, such as the Carthusians, Benedictines, Dominicans, and Carmelites, whose Masses and offices differ from each other, and from the secular clergy. His zeal and ability in correcting abuses and bringing the Irish Church in matters of discipline in conformity with Rome, the mother and mistress of all the Churches, must have been well known at the Papal Court, and influenced the reigning Pontiff to confer on Gillebert the exalted and responsible office of Papal Legate.

Murtagh O'Brien, also acting on the advice of Anselm, exerted himself in the interests of religion. He called together a synod of the noblemen of Erin, both clergy and laity, and many laws were made for the benefit of the Church.

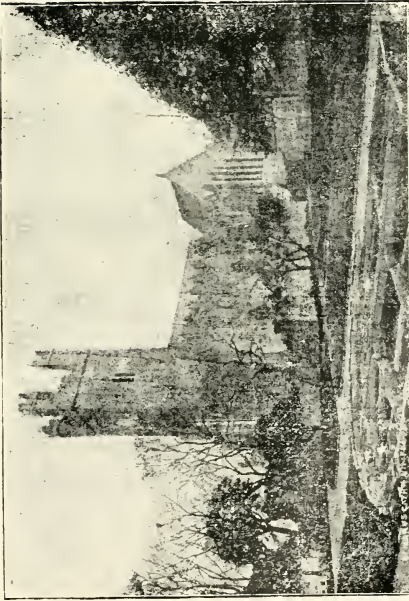
When Gillebert was made Papal Legate Murtagh had a wise guide, who was thoroughly conversant with the Continental form of Church government, and no doubt impressed on him the necessity of bringing the whole Irish Church into conformity with it, as the monastic system which flourished so long in the country was almost effaced owing to the confusion created by the Danish invasion. Thus a favourable opportunity presented itself for carrying out the much needed reform. Accordingly, a general synod was held at Rathbresail the modern name of which would be Mountrath; according to O'Donovan, Keating states that it was held in A.D. 1110, but Lanigan places it as late as the year 1118.

Gillebert, as Papal Legate, presided, and for the first time the exact boundaries of the various dioceses were defined, and the number of bishops considerably restricted. The whole of Ireland was divided into two ecclesiastical provinces, based on the old divisions of Leath Mhogha and Leath Chuin. It may be taken for granted that the same principle—which is clearly proved in many instances—was adopted in dividing the provinces into dioceses.

Limerick,¹ according to this synod, was bounded on the east by “the Mulkern River, the ford opposite Lodan (Ludden), Lough Gur, Lathach (Ballynalagh, in the parish of Knockainey), and westwards from Ani (Knockainey), taking in Ardpatrik, Belach Febradh (the mountains south of Ardpatrik) and Tullylease, towards the south as far as the Feale River, Tarbert, including Cuinchi (Quin) and the crosses on Slieve Oighedhan Rig (Cratloe mountain), and the Blackwater.” The limits of the diocese as here defined are almost the same as at the present day, and substantially agree with those of the territory of Hy Fidhgente, as laid down in old authorities. Immediately after the enumeration of these boundaries the following clause is added, namely: “If any person go beyond these limits he will act in violation of the will of the Deity, and of St. Peter, St. Paul, and St. Patrick, and the men who have succeeded these Saints in the Church, and the temple of St. Mary is the cathedral church.”

The see of Iniscathy is not mentioned in this synod, but its possessions are included in the dioceses of Limerick and Killaloe, and that evidently with the consent of Murtagh O'Brien, who took a great interest in the welfare of the Church, especially in his own dominions. Gillebert naturally expected strong opposition to such

¹ See Mahony's edition of Keating's *History of Ireland*; also Kelly's *Camb. Ev.* vol. ii., Appendix c.



ST. MARY'S CATHEDRAL, LIMERICK.

face page 76.



an arrangement, and doubtless got this clause enacted as a safeguard to the decree. St. Mary's is set down as the Cathedral Church of the diocese, and if there be any truth in the statement that it was founded on the palace of the O'Briens it must have been Murtagh that bestowed the gift, and not Donald, as is commonly asserted. The dedication of the cathedral¹ of the newly formed diocese to the Blessed Virgin Mary may have been an expedient to avoid whatever friction was likely to arise from either of the sections striving to get their own patron acknowledged as patron of the whole diocese.

Another very important law was made at this synod, namely, "that all the churches of Ireland were given up in full possession to the Irish prelates, who were henceforth to hold them for ever free from authority or rent of any temporal lord."²

In the old tribal system the lands set apart for the maintenance of the Church were vested in the patron and his successors, who ministered to the spiritual wants of the faithful. Sometimes it happened that the patron's successor was only an abbot, and the bishop employed to discharge the duties appertaining to his office was subject to the abbot. By this decree the bishop was made centre of authority and jurisdiction, as in other parts of the Church, irrespective of whatever obligations he might be under to a religious community if he should happen to belong to it before his nomination to the episcopacy.

As long as Murtagh O'Brien ruled, Gillebert was able to enforce these decrees, at least within the limits of his own diocese, but as to how he fared afterwards history is silent. Growing old and feeble he resigned the

¹ According to White St. Munchin was only recognized as Patron of the whole city.—Lenihan, p. 558.

² *Chronicon Scotorum*.

office of Papal Legate, in 1139, and died in the year 1145. It is likely, owing to the confusion of the times, that this arrangement did not last longer than his life-time, as we find his successor, Patrick, going to Canterbury for consecration. He made a profession of obedience to the Archbishop of Canterbury before he was consecrated, which is still extant in a MS. in the Cotton Library that formerly belonged to Canterbury, and is as follows :—

I, Patrick, elected to the government of the Church of Limerick, and now by the grace of God about to be consecrated bishop, by you, Father Theobald, Archbishop of Canterbury and Primate of Britain, do promise in all things to pay my bounden subjection and canonical obedience to you, and all your successors canonically succeeding you.

The bishop lived only for a short time, and the year of his death is not known. Iniscathy again recovered some of its ancient prestige, as it was recognized as a see at the Synod of Kells, which was held in 1152, not many years after Gillebert's death.

Harold.

Harold,¹ an Ostman, was the next bishop, but nothing concerning him has come down to our times. He died in the year 1151.

Turgesius.

Turgesius² was also a Dane, and was present at the Synod of Kells, presided over by Cardinal Paparo. During his occupancy of the see the city was besieged and taken by Murdoc of O'Lochlain. Turgesius died in the year 1167. It would appear that the Danish colony

¹ Usher, *Sylloge*, p. 120.

² Ware's *Bishops of Limerick*.

of Limerick and the Irish of the surrounding districts were much estranged during these eventful years.

Domestic Affairs of Ui Fidhgente.

Having traced the Danish colony at Limerick so far, we now return to the history of the Hy Fidhgente.

The sovereignty of the tribe fluctuated between the chieftains of Ui Conaill Gabhra and the Ui Cairbre, which was regulated by well established principles of Brehon Law. But in the confusion and demoralization that followed on the wake of the Danish invasion these principles were lost sight of and anarchy reigned supreme.

Every petty chief aspired to the sovereignty of the tribe, and every means that was calculated to secure success was employed regardless of consequences. The meagre details that our native Annals furnish regarding the domestic affairs of the Hy Fidhgente are here set down in chronological order :—

1014.¹ Cairbre, son of Cleirichen, Lord of the Hy Fidhgente, was treacherously slain by Malcolm of Kenry. Cleirichen was the ancestor of the O'Cleireachains, anglicized Cleary and Clarke, names still extant in the Co. Limerick.

1027. Donnchadh, son of Brian, led an army into Ossory, where he was defeated, and there were slain on that occasion the two sons of Cuilen, son of Conchobhar, Lord and tainist of Ui Conaill.

1031. He renewed the attack and was again defeated, leaving many of his associates, amongst them the two royal heirs of Ui Conaill and Malcolm of Kenry.

1045. Gluniarn Na Clercen (Clery), Lord of Ui Cairbre, died.

1049. Conor Ua Cinnfhaelaidh (Kinealy), Lord of Ui Conaill Gabhra, was slain by the Eugenians of Killarney.

1088. Domhnall, son of MacLochlain, King of Ireland,

¹ *Annals. Four Masters* under the respective years.

and Roderic O'Connor of Connaught, burned Limerick and plundered the plain of Munster, that is Emly, Lough Gur, Bruree, Dun Aiched (probably Dunachip in the parish of Dysert near Croom) Drummin, and they carried away the head of O'Ruaric from the hills of Singland. It was in this raid they demolished Kincora.

1099. Roderic O'Connor again returned to Munster and burned Dun Aichet.

1101. It is probable that Murtagh O'Brien, King of Munster, removed his residence to the city of Limerick after Kincora was destroyed. The first opportunity that offered he marched with a large army into Ulster, and demolished the Grennan of Ely in revenge for Kincora, and his soldiers brought the stones to Limerick where they were inserted on the parapet of the palace.

1105. Maelruanaidh Ua Bilraighe, Lord of Ui Cairbre and tutor of Turlogh O'Brien, died. The family of O'Bilraighe (O'Billery) were of the same race as the O'Donovans, but sunk into obscurity after this period.

O'Heerin says of them :—

O'Bilraighe who used to bestow cows
Over Ui Conaill of the field of Gabhra
King of truth of fair lands
The smooth dells of heavy fruit.

1127. Turlough O'Connor plundered Ui Conaill at Faing (Foynes Island) from his fleet, and in the following year repeated the attack on two occasions.

Hy Fidhgente must have been reduced to poverty and the spirit of its people broken after so many raids from outside. These, together with the domestic dissensions of its chieftains, were unconsciously preparing an easy conquest for the adventurers that were soon to appear on the horizon and blot out that name for ever more from the topography of the country.

CHAPTER VI.

THE NORMANS.

THE two great rulers, spiritual and temporal, that divided the honours of Limerick between them when the Normans invaded the country, were Briccius, the bishop who succeeded Turgesius, and Donald, King of Thomond.

1168. When Donald became King of North Munster he engaged in a fierce contest with Turlough O'Connor, which after a display of much wasteful energy, ended in a truce.

1168.¹ In the meantime Dermot MacMurrough, who had been driven out of his kingdom of Leinster, repaired to the court of Henry II., King of England, to invoke the aid of that powerful prince in restoring him to his lost inheritance.

Having succeeded in enlisting some Welsh knights in his favour, he returned to Ireland, and was soon followed by a band of these adventurers, who immediately overran Leinster, and secured Dermot in his possessions. More reinforcements soon landed, and as their numbers increased their ambition widened. Though coming as mercenary troops they now determined to place the whole country under their rule.

Roderic, the Ard-Righ, realising the situation, summoned the kings and chiefs of the country to his standard, so that by a combined effort they might be able to rid the country of such unwelcome and ill-conditioned visitors, O'Brien instead of obeying the call of his superior, like

¹ See *Conquest of Ireland*, by Gerald Cambrensis, Bohn's edition, p. 184, etc.

a true patriot, saw in the movement a favourable opportunity to renew hostilities against O'Connor. To better effect his purpose he had recourse to Dermot MacMorrrough, his father-in-law, who sent to his assistance a detachment of Normans under the leadership of FitzStephen. This contingent united with Donald's forces, and after several engagements succeeded in driving back O'Connor to his own territories.

1170. It was during this expedition, Cambrensis gravely informs us, that a woman was seen at the court of King Donald with a beard, and a mane like a horse's upon her back.

1172. At the close of the year 1171 Henry came to Ireland, accompanied by a great retinue of knights and men-at-arms. He landed at Waterford. M'Carthy of Desmond was the first Irish king to welcome him. He then did homage and swore fealty to Henry as his lord, and gave hostages as security for the regular payment of a yearly tribute.

At Cashel Henry was met by O'Brien, who sued for peace, which was willingly granted. He also became tributary to the king, and swore fealty which he promised faithfully to observe. It is said Henry then appointed his own governors and officers in the cities of Limerick and Cork. The leading kings and chiefs, excepting those of Ulster, not long afterwards made a kind of submission to the English monarch.

The clergy in consequence of the action of their temporal lords were bound to follow suit, and met the king at Cashel, where a synod was held. After six months' stay in the country, Henry returned to England, leaving behind a host of greedy adventurers, who at once set about aggrandizing themselves at the expense of the natives, instead of settling down quietly in the enjoyment of their already acquired estates.

The native princes at length assembled their forces to protect their patrimony against such unjustifiable proceedings. O'Brien joined O'Connor (1174), and met the army of Strongbow at Thurles,¹ where they inflicted a crushing defeat on the invaders.

O'Brien now became very active against the newcomers, and being a man not wanting in ability did much to wipe out the disgrace of submission by his subsequent action.

Raymond le Gros assembled a strong force and marched on Limerick, which was Donald's stronghold. When they reached the city all the bridges were broken down, and the river surrounding it was deep and rapid. However, having found a ford, they were soon at the other side. The inhabitants retreated within the walls, but were quickly followed by the Normans, who signalized the victory by a slaughter of the citizens. Having placed a garrison in the town, Raymond went to another part of the country, where his services were required (1176). Immediately O'Brien succeeded in getting the city again into his possession, but had to evacuate it on the return of the Norman forces. Raymond now remained for a considerable time to refresh his troops. During the interval he had an interview, in the neighbourhood of Killaloe, with O'Brien and Roderic O'Connor, both of whom again renewed their allegiance to the King of England, and gave hostages for their good behaviour.

1177. When Strongbow died, Raymond was summoned to Dublin. Before leaving, he appointed Donald governor of Limerick, as a mark of respect, and perhaps as a means of conciliating him. No sooner had the English crossed over the bridge than it was broken down behind them, and they beheld with grief that noble city, so well fortified and containing such fair

¹ See *Annals. Four Masters*, vol. iii., p. 17.

buildings and stored with all manner of provisions collected from all quarters, given to the flames, fire being set to it in four places by Donald, who declared that Limerick should be no longer a nest for foreigners.

When the King of England was informed of the results of this enterprise he is reported to have said, "the attack of Limerick was a bold adventure, its relief a greater, but its evacuation an act of pure wisdom."

Donald being now free from the Normans, turned his arms against the Eugenians, laying waste their country with fire and sword. He compelled them to seek shelter in the woods and fastnesses of West Cork, on the south side of the Lee. It was in this expedition he routed the Donovans of Cairbre, beyond the mountain of Manger-ton, to the westward part of the County Cork (1178),¹ where they settled down in new homes, and where some of their descendants, after the vicissitudes of centuries, are to be found in opulence. By this inroad the martial spirit of Ui Fidhgente was quenched, and the name even dropped out of use, although the *Annals* mention that O'Coelan² of Cleanglass plundered the country near Lough Gur this very year, but it may have been before Donald's attack.

Donald was engaged in many conflicts which have no direct bearing on the history of Limerick. In most of them he was victorious, and succeeded in maintaining the independence of Limerick up to the time of his death, which took place in the year 1194. He was a brave and skilful adversary, but like most of his descendants thoroughly selfish. When he encountered the invaders on equal terms he was always victorious. If he maintained the same determined policy against the enemies of his country in the earlier years of his reign

¹ See *Annals. Four Masters*, vol. iii., p. 45, notes.

² *Ibid.*

that he displayed in his declining years, the fate of Ireland might have been different.

Briccius, the Bishop of Limerick, after Donald's surrender to Henry, went to the Synod of Cashel, and promised to put in force in his diocese the disciplinary canons that were passed at that synod. He also assisted at the General Council of Lateran. On his way he had to pass through England and take an oath that he with his companions would do nothing at that Council against the interests of the king. From the State Papers¹ we learn that he travelled with St. Laurence O'Toole, Archbishop of Dublin, and that the king paid their passage.

1188. It was during his reign that Hugh Beaghan, Bishop of Scatterry, died, and then, with the help of the new powers, Briccius was able to put on a permanent basis the laws passed by Gillebert regarding the extent of his diocese. He was alive in 1194, as he is supposed to have received in that year a grant of land from Donald O'Brien. The document is still extant, and runs as follows:—

Donald,² King of Lumneach, to all the faithful of God as well present as to come, greeting. Know ye all that I have granted to Briccius, Bishop of Limerick, and his successors, and to the clergy of St. Mary's, Limerick, in free and perpetual alms the lands of Imungram (Mungret), and the lands of Ivamnach; that is from the arch of Imungram to the lands of Imalin (now Knocknagaul), and from the ford of Cein, to the river Shannon, with all their appendices, and in ratification of this my grant in Fronkalmoigne, I confirm it with the impression of my seal.

Witness, Lord Matthew, Archbishop of Cashel, and Roger O'Grady.

This grant is substantially the same as the present parish of Mungret, which will be treated of more fully when we come to the Bishop's Manors. The exact date

¹ *S.C.D.I.*, year 1178-79, No. 56.

² *B.B.L.*, page 21.

of this good bishop's death is unknown, but it is thought to have taken place about the year 1199.

The Early Norman Settlements in Limerick.

1179. Henry watched closely the career of his Norman subjects in Ireland, and fearing they might shake off their allegiance he appointed his son John, Lord of the country. John parcelled out Leinster and Munster amongst some of his most powerful nobles. The lands lying between Cork and Lismore were given to De Cogan and FitzStephen. The kingdom of Limerick¹ was granted to Herbert Fitzherbert, who resigned it in favour of Philip de Braosa (Bruce), who is thought to be the same as Philip of Worcester. Cogan and FitzStephen having secured their new possessions, marched with a large army to establish Philip in his new kingdom. When the Limerick people saw the army approaching they at once set fire to the city. Braosa perceiving the determination of the enemy did not risk the chance of defeat, especially as his followers were for the most part drawn from the scum of South Wales, who came for plunder rather than fight.

The English became again masters of the city soon after Donald's death, as we find that John Strafford, a man of that nation, was appointed Provost in the year 1195. History does not relate how this change came about.

John, as Earl of Morton, took a great interest in the welfare of the city. While residing at Killaloe, in the year 1197, he granted a charter to it which conferred great privileges on the citizens.²

¹ See *Geraldus Camb.*, p. 284-5.

² True copy of this charter :—

John, Lord of Ireland, Earl of Morton, to the Archbishops, Bishops, Abbots, Earls, Barons, Justiciaries, Bailiffs, and to all his servants and faithful subjects of all Ireland greeting; know ye that we have given, and by this Charter confirmed for us and our heirs unto the citizens of Limerick, that they and their heirs do have and hold the

1198. They were not long in the enjoyment of this royal boon, when M'Carthy, King of Desmond, captured the city, and put the English to flight. The reverse of fortune was only temporary.

Most of the documents relating to Limerick during Richard's reign are missing, but from the position of affairs as revealed in King John's time, it seems that the invaders were actively engaged in subduing and exterminating the natives. Hamo de Valoignes legally secured them in those newly made-conquests, and John, as Earl of Morton, and afterwards as king, formally sanctioned them.

When John became King of England, he still paid a good deal of attention to the affairs of Ireland. He appointed as Justiciary Myler Fitzhenry, who was one of the first batch of invaders, and remarkable for the bravery he displayed in the early campaigns against the Irish. Perceiving the necessity of fixing his power in Munster on a solid footing, King John gave formal sanction to all who had acquired possessions there during the vice-royalty of Hamo. To carry out the design of the king, William de Burgo, marched into

City of Limerick with all the appurts, and burgages internal and external to the city, appertaining in fee farm by the return which was appointed by Hamond de Valois with pleas and aiguis, and that they have all the liberties and free customs through all Ireland which the citizens of Dublin have; wherefore, we will, and firmly prescribe that our citizens of Limerick and their heirs after them, to have and to hold all the liberties and free customs aforesaid and as presented. For the rest know ye that [we hold as] ratified, and well pleasing, and established for ever, the deliverances of burgages with all the liberties and prescriptions which Hamond de Valois made in the city of Limerick, as he let the aforesaid burgages to my citizens of the same city.

[Whereof] these are witnesses, Killaloe, 18th day of December, in the Ninth Year of King Richard's reign (A.D. 1197-98).

Hugo De Valois.
Richard De Force.
Fulke De Carolupo.
Hubert De Burgo.

(Translated from the Arthur MSS.) Lenihan's *History of Limerick*, p. 47 n.

Munster, and effected a permanent settlement at Limerick, which has since defied the power of the Gael.

John granted De Burgo the custody of the city, a portion of the country round Castle Connell, and in 1199, he also received a grant of Ardpatrick, with the residue of the cantred of Fontimel. According to the *Black Book* of Limerick he was Sheriff of Munster. While at Limerick he won over to his side the sons of Donald O'Brien. With these new allies and the English of Munster he marched as far as Cork, where he spent a week plundering the Gaels and laying waste their lands.

About this time the O'Connors of Connaught began to quarrel amongst themselves. Taking advantage of this dispute De Burgo enforced his claim to the lands granted to him by King John in that country. The usurper at once complied with the demand in order to secure the help of such a powerful ally. De Burgo¹ then marched into Connaught, and after some stiff fighting placed his friend on the throne.

After returning to Limerick he became more or less an independent chief, making peace and war at his own good pleasure. Fitzhenry, the Justiciary, became alarmed at these proceedings, and marched into Munster to curb the ambition of this noble, who acted more like a royal potentate than a subject. On the march he was joined by the exiled Connaught chief, and of course an O'Brien of Thomond. This was the first time that an English governor was seen leading the Gael to suppress his own countrymen. Myler immediately invested the city. When De Burgo saw the great superiority of the opposing forces he surrendered to the representative of his king. He was then sent to the court of John,² but before

¹ See *Annals. Four Masters*, vol. iii., year 1199, also year 1201 notes, also Leland, *History of Ireland*, vol. i. chap. 6, Dublin, Third Edition, 1774.

² See *S.C.D.I.*, vol. i. (1171-1251), Nos. 181, 187, 213, 214, 230. See also *Annals. Four Masters*, vol. iii., pp. 144-5, notes.

leaving was compelled to place hostages in the Viceroy's keeping, as a guarantee of good faith. The king received his old friend graciously, and wrote to Myler that De Burgo was to be restored to all his possessions, including the castles of Killefeacle and Askeaton, but still to retain the hostages.

1204. After a short trip to Normandy with his royal master he returned to Ireland, and was reinstated in all his property. He died towards the end of the same year, and was interred in a monastery founded by himself, under the invocation of St. Edmond, king and martyr, for Augustinian Canons at Athiseal (low ford), in the county of Tipperary, on the west bank of the Suir, in the barony of Clanwilliam.

The grants of land that are mentioned in the State Papers as having been made at the close of this century in Limerick, are here set down :—

1199.¹ Hamo de Valoignes, an Anglo-Norman knight of Suffolk, was justiciary of the country from 1197 to 1199. During his term of office he got a grant of two cantreds of land in Hockenil (Hy Conaill) to hold of the king by the service of ten knights. In a letter written by the king in the year 1200 he refers to Hamo as being disabled by infirmity to execute his employments in England. The custody of his Irish property was granted to Hugh de Neville, and subsequently to William de Burgh. The castle of Hinniskisty (Askeaton) was part of the property, a fact which clearly shows that the two cantreds lay in the neighbourhood of that castle. The estate was restored to Hamo's son and heir in the year 1212.

1199.² Robert Sergant got a grant of one knight's fee

¹ See Index to first volume, *S.C.D.I.*, where under Valoignes, Hamo de, all the references to him will be found.

² See *S.C.D.I.* under year 1199 for this and following grant.

at Clonhuhirdecan (Caherdavin?) and Clonomincan (Clonmakin?), in the fee of Huertheru. He also received four burgages, two of which were in the island and two between the city and the bridge, at each side of the latter, near the wall; all being outside the city.

A grant to Walter Crop of one knight's fee at Karvthi (Carnarry), and Kalke, in the fee of Hochtierne, in the cantred of Huhene.¹

1200.² William de Breouse (Bruce) nephew to Philip before mentioned, received a grant of the honor of Limerick for 5,000 marcs. He had already large possessions in Normandy, England, and Wales, to which peculiar immunities and privileges were attached. For many years he stood high in the confidence of the king, into whose hands he delivered Prince Arthur of Bretagne, the rival claimant to the English crown, who had been captured while besieging his grandmother, the old Queen Eleanor, in the fortress of Mirabeau, in Poitou. His wife had the reputation of being a prudent and virtuous lady. His sons and daughters were married into the flower of the English aristocracy.

Philip deferred for some years the payment of the money he promised the Crown. Hence disputes arose between him and the king which reached a climax when the latter, to secure himself against Papal excommunication, required the English nobles to place their children in the royal custody as pledges of their fidelity. Breouse's wife refused to comply with this mandate, and was reported to have said that the sons of her kinsfolk would not be safe in the custody of John, as it was publicly rumoured that he murdered with his own hands Prince Arthur, the son of his elder brother and rightful heir to the throne of England. John immediately seized Breouse's

¹ Also *Black Book*, p. 89.

² See *S.C.D.I.*, year 1200, also Gilbert's *Viceroy's of Ireland*, p. 68 and following.

property in lieu of the money due for the honor of Limerick. He next endeavoured to capture de Breouse himself. After many attempts he succeeded in getting the wife and his son William into his hands, and imprisoned them in Windsor Castle, where they were starved to death. The husband was more fortunate, as he escaped to France in the disguise of a beggar, where he died soon afterwards (1214), and was buried in the Abbey of St. Victor, by his brother Gillies, Bishop of Hereford.

Henry III made amends for his father, by restoring in 1277 all Philip's possessions in Munster to his son Reginald, who swore fealty.

1206. Myler Fitzhenry got a mandate from the king to hold an inquisition by the liegemen of the kingdoms of Cork and Limerick, whether the castle of Kilmallock, and the cantreds of Karbery, Wahtrah, Slevardat, Cumsy, etc., belong to the kingdoms of Cork or Limerick. There is no account extant of the result of this inquisition. But as some of those places were then and now in the county of Limerick, it proves that some territorial divisions such as counties, were made at a very early period of the Norman occupation.¹

¹ *S.C.D.I.*, vol. i., No. 289.

Thirteenth Century.

CHAPTER VII.

THE CHURCHES OF THE DIOCESE.

AT the opening of the thirteenth century Donat O'Brien, a scion of the royal house of that name, was bishop of the diocese.

In the year 1201,¹ Myler Fitzhenry ordered an inquisition to be held regarding the ecclesiastical property of the diocese. William de Burgh presided over the inquiry, with a jury composed of twelve Irish, twelve English, and twelve Danes. The three races that formed the population of the city and county were equally represented. It proves what a strong settlement of Danes must have been in the city and county when they were entitled to such a representation. This is a very valuable document, as it throws great light in the early history of the Church in Limerick. At the end of the list of churches there will be given a more detailed comment on this document, which is taken from the *Black Book*.

Imlchdroinggi.

The first church mentioned in the inquisition is Imlechdroinggi, and like all Irish words of this period has many forms, such as Imlachdreyn, Imlachdreng, &c. It is now written Emlygrenan, which means (Bile-Ghroidhnin),¹ "Grenan's ancient tree." The name is taken from the townland where the church was built, and in the course of time applied to the present parish. The graveyard of that name marks the site of the ancient

¹ See *B.B.L.*, p. 14.

² See *Irish Names* (Joyce), 1st Series.

church which was dedicated to St. Molua, and may have been one of his numerous foundations in the territory of Hy Fidhgente. The wall surrounding the graveyard was built by the Kilmallock Board of Guardians, and is constructed of very large stones, evidently taken from the old ruin, thereby demolishing what ought to have been preserved.

St. Molua's Well ¹ is in the middle of a green field near the graveyard, without bush or tree of any kind near it. There is a well worn path made around it by the constant tread of the pilgrims that frequent the place to invoke the aid of the patron. It is generally frequented by people afflicted by ague or some kindred diseases. The recognised custom coming down from remote times is for the pilgrims who visit this shrine to come on three successive Saturdays, and while walking the path, to recite six *Paters* and six *Aves*. Then they kneel beside the well and say together one third of the Rosary. They then drink of the water some of which is taken to invalids at home. The local festival, called the Pattern, is kept on the 3rd of August, when the people of the surrounding country assemble to honour the saint, and place themselves under his special protection for the coming year.

Many in distant lands, suffering from diseases, have been known to write to their friends, living near the well, to perform the rounds for them. By the efficacy of their prayers the invalids have been known to be restored to health.

Kylmechelloc ² (*Kilmallock*).

Kilmallock derives its name from St. Mocheallog.

¹ See O'Hanlon, *Lives of Irish Saints*, vol. viii., p. 69; 4th August has been generally assigned as the Saint's feast, see O'Hanlon, vol. viii., p. 65.

² See Colgan, *A.S.H.*, p. 749; also O'Hanlon, vol. iii., March 26th.

There is no regular life of this saint extant, but from allusions to him in the lives of other saints we learn that he flourished in the end of the sixth and beginning of the seventh centuries. He is usually styled Mochelloc of Cather-mac-Conchaigh, an ancient city of Lismore. In his younger days he studied under St. Declan. Some authorities say he was both bishop and abbot.¹

The ruins of the church he founded are situated on a gently rising eminence, about one mile north-west of the present town of Kilmallock. There are only about two feet in height of the walls of the old church standing, and they are nearly covered with earth and grass. The length of the building, judging from what remains, would be $22\frac{1}{2}$ feet long, and 12 feet 3 inches wide. The thickness of the walls would be about 3 feet. The few stones of the foundations that are visible are large, and no lime discernible between them.

There is a graveyard attached to the ruin, but it is now scarcely ever used. St. Mocheallog died sometime between the years 639 and 656. According to the Calendars his feast day falls on the 26th March. Very little is known about the monastery founded here by our saint, except the following entries which occur in the *Annals of the Four Masters* :—

1028. Flaithnia Ua Tighernain, lector of Cill-Dacheallog died.

1050. Conall, airchinneach of Cill-Mocheallog and its lector previously, died. [He was the officer or steward who regulated the lands belonging to the monastery. After deducting his own expenses, gave the remainder to the church and the poor. He was bound to keep the church in repair. The Airchinneach was usually a layman, and the office as a rule was hereditary.]

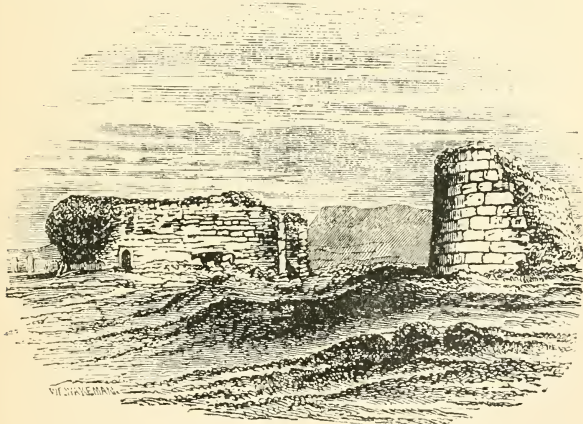
¹ O.S.L., R.I.A.

Ardmacwelan,

now known as Ardevolan, near Kilmallock. There was no church there in 1615.

Brugrinursi (Bruce) or Brugriminsi (perhaps Brugrimunsi).

The old church was near the present village of Bruree. There is a well in the village dedicated to St. Munchin, whose festival is kept as a holiday in the parish.



ARDPATRICK CHURCH.

*Ardpatrick.*¹

The ruins of this church are to be seen on the hill of that name about four miles south of Kilmallock, and command a pleasant prospect. St. Patrick built a church here, which in the course of time developed into a monastery, the history of which has been completely lost. The old church is a plainly built structure, with walls of great thickness. The doorway was surmounted by a

¹ O.S.L., R.I.A. ; O'Hanlon, vol. iii., p. 700.

bartizan. A similar contrivance may be seen in the old castles, which is called by the people a "murdering hole." It projected from the highest part of the wall, and the corbels that supported it are still there. This mode of defence was used for throwing boiling water, melted lead, or such things on people endeavouring to force the church door.

A short distance to the west of the church there is a stump of a round tower, which must have been one of the finest in Ireland in its day, judging from the site. There is also a well near the tower said to be forty feet in depth and lined with stones, but now closed up.

The following entries are taken from the *Annals of the Four Masters* :—

1114. Ardpatrick was burned.

1129. Celsus, successor of St. Patrick, a son of purity and Archbishop of the West of Europe, the only head whom the foreigners and the Irish of Ireland, both clergy and laity, obeyed; after having ordained bishops, priests, and persons of every degree, after having consecrated many churches and cemeteries, after bestowing jewels and wealth, after having established rules and good morals among all, both laity and clergy; after having spent a life of fasting and prayer and Mass celebration, after unction and good penance, resigned his spirit to heaven at Ardpatrick in Munster, on the first day of April, on Monday precisely, in the fiftieth year of his age. His body was conveyed to Lismore Macuda in accordance with his own will. It was waked with psalms, hymns, and canticles, and interred with honour on the Thursday following.

Kilcomgain,¹

otherwise Kilconeagan, *alias* Kilquane. This church

¹ See *B.B.L.*, p. 104; also *Memorials of Adare*, p. 289.

formed part of the Prebend of St. Munchin's, and was in the deanery of Kilmallock.

Calathawa.¹

There was a townland formerly called Ballycallowe, in the parish of Uregare. Perhaps they are the same.

*Cluencomarda*²

— (Lawn of the sign or token). This church is now known as Coleman's Well, and about two miles or so to the south of Bruree parish. The Coleman that is honoured here at present is Coleman of Kilmacduagh, whose feast is kept on the 29th of October. Dr. Young,³ Bishop of the diocese, says in a note in White's MS. that the patron is Coleman of Cloyne.

Coleman was Bishop of Cloyne, and descended from the royal family of Munster. He was remarkable for his poetical talents, and is the author of the metrical Life of St. Senan. St. Ita foretold his conversion to St. Brendan of Clonfert, which took place about the middle of the sixth century, after assisting at the inauguration of the King of Cashel as a royal bard. He died in the year 601 or 604, on the 24th of November.

Tullachless ⁴

— Tullach Leas — the hill of the huts. It is now known as Tullylease, in the diocese of Cloyne, Co. Cork, about one mile south of Drumcollogher. The patron saint of

¹ See Census of Ireland MS. in R.I.A., attributed to the year 1659. I made a copy of it in 1902.

² See *War of the Gaedhill with the Gaill*, chap. iv., note 3.

³ See Lenihan, *History of Limerick*, p. 560.

⁴ See an Essay by Dr. Reeves in *Ulster Journal of Archæology*, July, 1858; O'Hanlon, *Lives of Irish Saints*, vol. ii., p. 625.

this church is St. Beretchert, locally called Benjamin. According to the *Annals of the Four Masters* his death took place in the year 839, "Berichter of Tulach-leis, died 6th December." He was brother of St. Gerald of Mayo, and son of a Saxon prince. They are represented as leaving England after the Synod of Whitby, and came over to Ireland with a great many followers. The name is a Saxon one, and variously written. Local tradition asserts that he came to Tullylease from the parish of Cullen, where he lived and died, as his tombstone is yet to be seen leaning against the east wall of the old church.

It is a plain flag of sandstone, measuring 3 feet in length and 2 in breadth, elaborately finished, and the edges well defined. The upper corner of the right side has been broken off, and many careful searches have been made for it without success. Some fragments of stones were found having circular patterns of great age similar to those on the slab. There can be no doubt but the part broken off contained the letters "I H S Jesus," as a counterpart to "X P S Christus," which occupies the other angle. The inscription is written in a rude form of Irish letter, near the base of the old Celtic cross on the slab. It is as follows:—

Qui cumque	hunc titulo
legerit	orat pro
Berechtune.	

Dr. Reeves explains the strange spelling of the saint's name in the inscription as the result of ignorance or carelessness of the sculptor. This is one of the very few inscribed stones to be met with in this part of the country, and deserves more care than is bestowed upon it.

There is another coffin-shaped stone near the slab leaning against the same wall, on which is engraved

the figure of a man with a curled head of hair, a swallow-tailed coat, breeches, and boots, under which is cut in



ST. BERECHEART'S TOMBSTONE, AT TULLYLEASE, CO. CORK.

modern letters, Berichert. The figure was made by a stone-cutter of Charleville, about the year 1830, and has

been much injured of late by the scratching of a cross with a rough stone by some of those who frequent the place to pay rounds.

The old church looks like a thirteenth century building, but the foundations of a much older one are pointed out. Near the church is the holy well, much frequented by the people of the counties of Limerick and Cork.

At the dissolution of monasteries in Ireland, it formed a portion of the possessions of the monastery of Kells, Co. Kilkenny.

The feast of the saint has been unaccountably transferred from the 6th of December to the 18th of February. This must have taken place a long time ago, as there is no one alive who remembers the change. On the patron's day great multitudes assembled at the station, when Mass used to be celebrated, but is now discontinued.

The O'Nunans were hereditary wardens of this church and proprietors of the land of Tullylease, Castleishen, and Muscary O'Noonan ¹ (parish of Drumcollogher). They were bound to keep the church in repair, and defray the expenses of Divine service, for which the lands were originally granted.²

Kildeochaliathain

—Killogholehan. This old church is situated in a narrow valley, south of the village of Broadford, and gives its name to a parish. It is a very ancient ruin, and in a fair state of preservation, as it was repaired some years ago by the Board of Works. At one time it was a pure Celtic church, measuring about 50 feet long and 30 feet wide. After the coming of the English,

¹ Peyton's *Survey*.

² O'Brien's *Irish Dictionary*, last page.

windows and doors of the Norman style were inserted, but it still preserves the outline of the primitive style. At the Gospel side of the altar, which is in a fair state of preservation, there are the remains of a tomb of an elaborate kind erected over some person of consequence in his day, but now forgotten.



KILLOGHOLEHAN CHURCH.

Like Tullylease, it belonged to the monastery of Kells. There are very few burials there now. It was dedicated to the Blessed Virgin Mary *ad Nives*, 5th August.¹

*Cluincrema (Cloncrew).*²

Cluain Creamha (a meadow of wild garlic). This church is a few miles east of Drumcollogher, and gives its name to a parish. It belonged to the archdeacon, and in Elizabeth's time it is set down as one of the old church

¹ See Lenihan's *History of Limerick*, p. 564.

² O.S.L., R.I.A.

tuaths¹ which was exempted from taxes. It was dedicated to St. Borthanus.

*Drumcollechaelli.*²

Drum-coll-coille, height of the hazel wood or Hazel-mount, now Drumcollogher. This church was in the tuath of Corkomoyd, and in after years became a chapel to the church of that name, and was served by a resident chaplain. It was burned down about 1303. The present ruin is near the town at the south side, and probably dates from the burning of the older one. It was dedicated to St. Bartholomew.

Cluencloidmch.

Some of our antiquarians erroneously identify this church with Cloncagh. The following references to it are to be found in the life of St. Maidoc⁴ of Ferns.

Maidoc, having heard that some of his countrymen were imprisoned in Hy Conaill, went to visit the chief of the district where they were confined to obtain their release. When he arrived at the rath of the chieftain, he was not permitted to enter the enclosure nor allowed to see the chief. The saint remained near the rath for some days in prayer. After a striking manifestation of God's power through the instrumentality of Maidoc this chief relented, and made an humble apology to the saint for his harsh treatment of him. As a proof of the sincerity of his repentance he bestowed the rath on Maidoc to found a monastery.

The place where this remarkable event took place is called in Colgan's life of the Saint, Cluainclaidheach, which cannot be identified with Cloncagh, as that

¹ See Peyton's *Survey*.

² *O.S.L.*, R.I.A.

³ *S.C.D.I.*, year 1306.

⁴ See Colgan *A.S.H.*, p. 212, chap. xxxviii.; O'Hanlon, vol. i., chap. v., p. 556.

church occurs further on in this list. From its position in this list, between Drumcollogher and Clonelty, it must be the old church corresponding with Mahoonagh. In the townland of Ballinakill, as the name suggests, there was an old ruin, and evidently the one referred to. There is the remains of an old church in Ballydoorty. It is related in the same life, that Maidoc¹ on another occasion paid a visit to Hy Conaill to meet his confessor, St. Molua, who was then on a visit to his friends in the neighbouring tuath of Corcoide. The name of the monastery he stopped at is not given, but from the nearness to Killeedy it must have been this one. While staying there he heard a great ringing of bells, and enquiring what was the reason, he was informed that a beloved sister of St. Ita's community was dead. He sent one of the monks with his crozier and ordered him to lay it on the breast of the dead sister. The disciple did as the saint directed and the nun was immediately restored to life. Cluainclaidheach would only be about three miles from Killeedy.

The present ruined church of Mahoonagh is a Norman building dating probably from the foundation of the Manor.

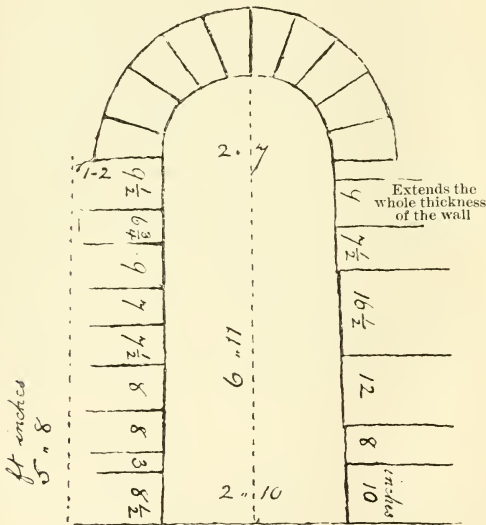
*Clonelti (Clonelty).*²

The ruins of this church are about three miles east of Mahoonagh. The church took its name from the townland where it is built. Clonelty is derived from Cluain, an insulated meadow and eilit, a doe, and gives its name also to the parish. The old church is now popularly known as Ballinoe, and has the appearance of being very old. It was partly modernized and fitted up for Protestant worship after the Reformation. It was never

¹ Colgan, *A.S.H.*, p. 215, chap. liv. ; O'Hanlon, chap. vi., p. 564, vol. i. *Irish Saints*.

² *O.S.L.*, R.I.A.

divided into a nave and choir, but forms one oblong building. It measures about 50 feet in length and 21 feet in breadth. The eastern gable has almost entirely disappeared, but the western one is in a fair state of preservation and covered with ivy. In the southern wall, about 3 feet from the eastern gable there is a small window



THE DOORWAY OF CLONELTY CHURCH.

which measures in the inside 4 feet 6 inches in height, and 4 feet 2 inches in breadth. It forms a flat arch at top, and its sides are built of cut freestone. On the outside it is rectangular in shape and constructed of cut limestone. The west gable contains a semicircular headed doorway measuring 6 feet 11 inches in height, and 2 feet 7 inches in width where the arch springs, and

2 feet 10 inches at bottom. O'Donovan, who visited this place, looked on it as a very curious specimen of our ancient architecture, and well worth preserving.

*Clonki,*¹

Now Cloncagh (battle-field). The old church is in a state of great dilapidation, but judging from what remains it seems to be of great antiquity, but invested with a fictitious importance, since it was thought to be the church in connection with Maidoc's monastery. It is built in a large moat containing seven acres of land. According to a local legend this moat was surrounded by an enormous serpent whose head reached to its tail when St. Patrick visited the locality. This serpent had a habit of putting his tail into his mouth and springing into the air in the evenings to the great terror and dismay of the natives. One evening when St. Patrick saw the monster taking his usual exercise, he struck him with a missal and killed him.

There is a holy well near the church dedicated to St. Patrick where rounds are performed.

Kilite, now Killeedy, see life of St. Ita.

*Ardach,*²

Ardagh (high field). This church is about two miles north of Newcastle West. The old ruin is beside the Catholic church, quite close to the railway station. It measures about 20 feet in breadth, but its length cannot be well determined, as the western gable has entirely disappeared. Judging, however, from what remains, it was considerable, as 72 feet of the south wall remains.

¹ *O.S.L.*, R.I.A. See Archdall, and after him Petrie, *Round Towers*, O'Donovan, etc.

² *O.S.L.*, R.I.A.

About one hundred and fifty paces to the south of the church there is a holy well dedicated to St. Molua, who probably founded one of his monasteries here. In times gone by the well was shaded by an aged ash tree measuring 4 feet 6 inches in girth at the base, which has now disappeared. It is still frequented by the parishioners who pay rounds there on the 3rd of August, the eve of the saint's feast. About 50 years ago the 4th of August was kept as a parish holiday in honour of St. Molua, but the custom has fallen into disuse.



ARDAGH CHALICE.

*The Ardagh Chalice.*¹

In the month of September, 1868, a young man named Quin was digging potatoes at the south-western side of a fort called Reerasta, beside the village of Ardagh

¹ See Lord Dunraven's Essay, R.I.A. Publications. See Most Rev. Dr. Healy, *Ireland's Schools and Scholars*, p. 562. *Xtian Inscriptions in the Irish Language*, Edited by M. Stokes.

and near the Carrigkerry road. When he reached the bank close to a thorn bush he found the surface soft, and driving his spade down between the roots of the thorn, he found it strike something hard. His curiosity being aroused, he cleared away the earth, and at the depth of 3 feet found a beautiful cup now known as the Ardagh chalice. In the cup there was a smaller one made of bronze and five fibulae. The chalice is considered to be "the finest specimen of Celtic art ever yet found." It has two handles, and was probably used for the communion of the laity, when the Eucharist was administered under the species of bread and wine. This cup, which combines classic beauty with the most exquisite examples of almost every variety of Celtic ornamentation, is 7 inches in height and $9\frac{1}{2}$ inches in diameter. The foot is $6\frac{1}{2}$ inches in diameter, the depth of the bowl is $4\frac{1}{2}$ inches, and it would contain three pints of liquid. It is composed of gold, silver, bronze, brass, copper, and lead. It is made up of 354 pieces, including 20 rivets. There is a beautiful band running round the outside of the bowl on which is engraved the names of the twelve Apostles in the Roman uncial letters. The shape of some of them is very peculiar and only to be found in our most ancient MSS. The Earl of Dunraven, after examining every detail of its composition, pronounced it to be a work of art of the ninth or tenth century. There is nothing known of the history of this precious relic of a lost art, or how it came to be buried in the Rath. It is suggested that it is one of the valuable cups that were stolen from Clonmacnoise, in the year 1125, by a Limerick Dane, who was captured and hanged the following year. Be that as it may. A few years ago I had occasion to call on an old lady in St. Munchin's parish. I found on the parlour table an old timber cross of the Celtic type, measuring about 8 inches in length. I asked her the history of it. She told me her son was very intimate

with Dr. O'Connor, parish priest of Ardagh, and while on a visit to that clergyman the articles that were found at the Rath were brought to the parochial house. The cross was one of them, and Dr. O'Connor gave it to her son, who died a young man, and she kept it ever since, and that if I wished I could take it, which I did. The image of our Saviour is carved on one side, and has an antique appearance. On the other side the emblems of the Passion are cut by a later and ruder artist, beneath which are the figures 727, evidently intended for 1727, the date of the year.

The fact of such a cross being found with the chalice proves that the date of concealment must have been after the year 1727. Perhaps it may have taken place about the year 1740, as the penal laws were rigorously enforced at that time in the county Limerick. Tradition says that Mass used to be said in the Rath where they were found, in the penal times.

The chalice may have been used on these occasions to distribute communion to the multitude that assembled there. Perhaps when the alarm was given, and in the hurry of the moment, these precious relics of bygone times were hidden to prevent them from falling into the hands of the enemy. The condition in which they were found, there being no case or covering to protect them, suggests that they were buried in a hurry. The priest or person who placed them in the earth, may never have got an opportunity of returning to the place to point out the exact spot of their concealment; and yet a tradition lingered among the people that there was some treasure concealed near the Rath.

This beautiful work of art is now in the Museum of the Royal Irish Academy in Kildare Street, having been purchased by the Government for £500 from Dr. Butler, late Bishop of Limerick, who acted as trustee for the Sisters of Mercy, the owners of the property in which

it was found. The farm is now in the possession of the parish priest of Ardagh.

Killmurille.

This church is in the county Kerry. It now forms part of the parish of Glin. Dr. Young made the following entry in the *Black Book* of Limerick regarding it :¹

I, John Young, Bishop of Limerick, have recovered the Church of Kilmurly with its appurtenances which for a long time previously had not been in the possession of my predecessors but under the jurisdiction of the Bishop of Ardfert.

I attach it to the parish of Kilfergus this 13th day of August, 1807.

Killergussa,

Now Kilfergus, better known as Glin. The old ruin is a little south of the town. It is in a very ruinous condition, but judging from what remains, seems to be of considerable antiquity.²

Magmor.

The name of this church is also written Moymore. It lay near the village of Athea, and would correspond with the present townland of Benmore, near which the old ruined church called Temple Athea is situated.

The townland is included in the Manor of Shanid in 1298.

*Bealachdroma,*³

or Ballaghdroamar as it is sometimes written in documents of this period. This is the only mention of the name in

¹ *B.B.L.*, p. 152.

² See *Inquis.* 1298, *S.C.D.I.*, Manor of Shanid ; see *White's List*. Lenihan, Limerick, and other references will be made to it later on.

³ See *S.C.D.I.*

connection with a church. It is set down in the inquisition of 1298 as belonging to the manor of Shanid, and inhabited solely by Irish, which would indicate that it was a large tract lying between Ballyhahill and Athea, and may be the place now called Dromagarrum, where unbaptized children are buried. The site of another old church is pointed out in the townland of Flean where, tradition alleges, three bishops are buried.

*Leamchael,*¹

(Leamh choill elm wood) now Loughill. This is the remains of a primitive Irish church, divided into nave and choir, and was built of large long stones with lime and sand mortar. About 100 yards to the north of the church is a well dedicated to St. Colmog. The parish of Loughill was one of the bishop's manors.

Ardinwir

(western height), now Ardineer, a townland in the parish of Robertstown near Foynes. There is no trace of a church in the present townland, but Robertstown is quite near and may have been originally in Ardineer.

*Dysert Murdewar,*²

now called Dysert, in the parish of Robertstown. Each part of this compound word is still preserved as if they had no relation to each other. The first part in the townland of Dysert, and the second in that of Morgans, the name of the adjoining parish which originally included Dysert, as the parish is called in old documents Dysert-

² See *Memorials of Adare*, p. 277.

¹ See *O.S.L.*

merogan, Murirogan, and Morgans, as it is now called. It takes its name from St. Muirdebhair the wise, whose feast falls on the 3rd of November, according to the old calendars. The *Felire of Aengus* calls him a "synod's diadem." The *Martyrology of Donegal* at the same date has the following notice of him: "Muirdeabhair the wise of Disert Muirdebra in Ui Conaill Gabhra." O'Donovan thought this was the same as Dysert near Adare, but in this list of churches they are clearly distinguished. There is a famous holy well near the townland of Dysert at the head of a narrow creek that runs inland from the Shannon called Borrigone, which is much frequented by the people of the surrounding country. This is the holy well of the saint, but in course of time the "M" was changed into "B," which is of frequent occurrence in place names of this part of the country. There is no trace now of the old church, which must have been near the well.

*Sengola,*¹

Seangualaiun (the old shoulder or hill) now Shanagolden. The old church is to the west of the present village, and was divided into nave and choir. The choir is now in ruins, but the nave was fitted up and embellished with a tower for Protestant worship. The parish was dedicated to St. Senan, and his well is near the village.

*Tomdaili,*²

(Tomdaile, The Bush of the river Deel), now Toomdeely, a parish north-west of Askeaton and bordering on the Shannon. The ruins of the old church do not seem to be older than the fifteenth century. This parish was one of the bishop's manors.

¹ O.S.L., R.I.A.

² O.S.L.

Juriasse,

now Iverus. The old church is at Beagh, near the castle of that name.

Half of Inyscathidch,

now Scattery Island. See life of St. Senan. Further reference will be made to this island later on.

Kellscanill,¹

now Killscannell. There is no part of the old church now in existence. The Protestant church is built on the site of the old one. O'Donovan thinks that the patron saint was Scandalus, now unknown. In the townland of Coolnoran in this parish there was a church called Kilmurry, the stones of which were taken to Limerick to build a house about the year 1830.

Cluonech (Clonagh).²

(Cluianeach, *i.e.*, insular meadow of horses). The church is built on an elevated position, and in former times the land around it used to be flooded, which accounts for the first part of the name. It consists of a nave and choir, the walls of the former indicate great age, but the choir arch is modern and may have been added on after the coming of the Normans. Near this church is a holy well dedicated to St. Ciaran of Clonmacnoise, whose feast is still kept on the 9th of September in the modern parish of Coolcappa.

¹ O.S.L.² O.S.L.

Rathnascir

(Rath na saer, the rath of the Carpenters), now Rathnaseer. The ruins of this church are to be seen a few miles south-east of Rathkeale on the road to Ballingarry

Kilmaclugna.

This church is now known as Cappa—a plot for tillage. The old church is situated in that townland, and is a very pretty Norman building.

*Clonsiebra.*¹

In medieval documents it is written Clonchener, now Clonshire. It lies between Adare and Croagh. The doorway of the old church is of the cyclopean style of architecture. It was a bishop's manor.

Drochetarsna.

(Droichet-tarsna, cross bridge), now Drehidarsna. It gives its name to a parish adjoining Clonshire.

*Kellnafidnaigi (Kilfinny).*²

It is locally called Cill Finche, *i.e.*, Church of Finneach. The old church was in the townland of Ballynakill. St. Ciaran's well is about 40 yards west of the church.

*Disertengusa.*³

(the Desert of Angus). This church is in the townland of Corrigeen, about one and a half miles west of Croom, in the direction of Adare. The remains of the church

¹ *O.S.L.*

² *Ibid.*

³ *Memorials of Adare*, pp. 210, 211, 214.

measure about 51 feet in length and 16 feet 6 inches in breadth. The building is of the old primitive Irish style of architecture, but parts of it have been rebuilt. The



DYSERT AENGUS, CHURCH AND ROUND TOWER.

doorway is in the south side of this building, a most unusual circumstance, as it is nearly always to be found in the western gable of churches of this period. Judging from what remains of the jambs, it was narrower at the top than at the bottom.

About 60 feet north of the church stands a round tower in a very good state of preservation, though it wants at least one story, as the four windows facing the four cardinal points that are to be seen in other towers are missing. It is built on a solid rock, which gives the tower great solidity. It is built of limestone well and strongly put together, the masonry being much superior to that of the church. At present the tower is 67 feet high and 54 feet in circumference at the base and gradually diminishing towards the top. The doorway faces the east and is 15 feet from the ground; at this height the wall is 4 feet 3 inches thick, and at the top of tower 3 feet 6 inches. The doorway itself is 5 feet 10 inches in height, 2 feet 9 inches wide at bottom, and 2 feet 5 inches at the springing of the arch. This is one of the few doorways in the round towers of Ireland that have pellet or ball moulding. The tower at present contains four stories, which have been floored with timber by Mr. Christy, the late owner of the farm where it is situated. He also placed ladders from one floor to another, so that it is now easy to go to the top, which is covered with ivy. The same gentleman made excavations in the interior of the tower, and went to the solid rock on which it is built. During the process he found human bones, but no coffins, and at the very foundation a quantity of cherry stones. Mr. Brash, in the *Kilkenny Archæological Journal* expresses a great admiration for the skill displayed in the erection of this tower. The church and tower are said to be erected by Aengus the Culdee. This holy man was a native of Ulster. He travelled into Munster where he settled down and built this church and tower. There is nothing known of this remarkable man from the general historical records of the country. Whatever information has come down to us concerning him is gathered from a short preface attached to some copies of his *Felire* or Calendar of the Saints of Ireland,

which is now published by Dr. Stokes. Aengus spent the greater part of his life in the monastery of Cluainidhnech, now Clonenagh, Queen's County. He was very fond of retirement, and withdrew from this monastery to a lonely place called Disert, and is now known as Disert Aenos, near Maryborough. In a copy of the Calendar of the Saints of Ireland, which Dr. Petrie had in his possession, it is stated that the thought of writing the Calendar occurred to Aengus as he was coming from Dysert in Munster. Dr. Petrie says if the name of Aengus was at any time attached to this Dysert it would be sufficient to settle the question. Such has been the case, as this list of churches testifies.

There is no holy well in connection with the place, but a part of the old wall that surrounded the buildings is still in existence.

*Kellhinathan,*¹

Now Killanahan. The ruins of this church are still preserved in the townland of the same name in the parish of Killeenoghty in the barony of Pubblebrien. The old church may be seen in the fields to the west of the road leading from Crecora to Croom, near Bettivelle. It is generally called Tempul na Sceach or the Church of the Bushes.

Tullachbraci ²

(Gentle hill). Tullabracy is the name of a parish near Bruff. South of the ruins of this church there is a well dedicated to St. Mullana.

*Kellcharli,*³

Kylkyrely, now Kilcurly, a townland west of Adare in the barony of Kenry. The foundations of this little church are scarcely visible.

¹ O.S.L.

² O.S.L.

³ O.S.L.

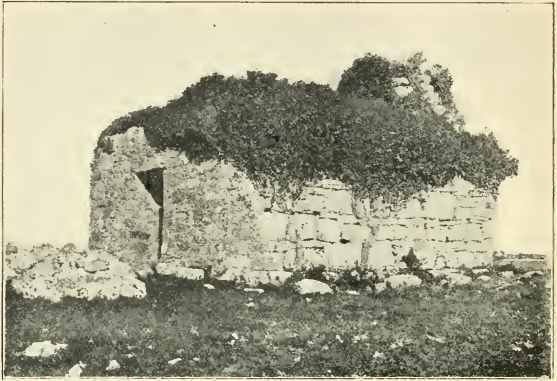
Kelldima,

Now Kildimo, the church of Dima, a saint who is commemorated in the Martyrology of Donegal on the 12th of May. Dima, son of Cas; he is the patron of Kildimo in Kenry, of the county and diocese of Limerick, and has a holiday, a festival and a station. He was also the master of Declan, and he was in the Deisi of Munster. The site of the old church is now occupied by a Protestant church.¹

Kellallathna (Kellallatan).

Kellallatan is identical with that old church which is situated in a little hill in the townland of Glenameade, about a few miles from Palliskerry near the Limerick road. When O'Donovan² visited the locality it was called Killulta in Irish, which seems to be a corruption of the still older form Kellallatan, or the church of St. Ultan. There are many saints of this name in the Irish calendars. The same writer remarks that it was much the oldest church he had seen in the country. The walls were perfect in the middle of the last century, when the west gable and doorway were blown down by a gale of wind. The church measures internally 16 feet 8 inches by 10 feet. The east window externally is triangular-headed, and measures 1 foot 6 inches in height, the jambs are 9 inches wide at the bottom and 8 inches at top. The original height of side walls was 7 feet. They are built of very large stones well cemented together with mortar. It is a real old primitive Irish church and in a fair state of preservation.

¹ O.S.L.² O.S.L.



KILULTA CHURCH.

*Killchurnan,*¹

Now Kilcornan, in the barony of Kenry. The church derives its name from Curnan, a saint who is commemorated in the calendars at the 6th of January.

The *Martyrology of Donegal* has the following notice of him :—Curnanbeg of Kill Churnain in Caenrighe, in the County and diocese of Limerick, patron of the parish of Killcurnan in Kenry, in the county and diocese of Limerick, with a fair and holiday. The old church dedicated to the saint was situated in the glebe of Moig East, but was pulled down in the year 1831, when the present one was erected on its site. There is an old church at Cowpark, but of no great antiquity.

¹ O.S.L.

Ardcatni,¹

Now Ardcanney, the name of a parish in the barony of Kenry, and bordering on the Shannon. In the townland of Mellon there is an old church called Tempul a Mhullain, but a rather modern ruin, near which is a holy well dedicated to St. Brigid.

Kelldachaelum,

Now locally forgotten, but the Down survey has a townland called Killacollum, containing about 86 acres in the south-east of the parish of Kildimo, and bordering on the Maigue. The old ruined castle standing on a hill to the south-west of the Ferry bridge is called Collum Castle, which is a part of the original name, and near it must have been the old church.

Kellmacgoban,

Now Kilgobbin, a townland in the north of the parish of Adare. The north, south, and west walls of this old church are still remaining. Its external length was 27 feet and its breadth 9 feet. The stones that have formed the west doorway have been removed. This church is often mentioned in the *Black Book*, as we shall see later on.

Kellnachallichí,²

—Keilnacailly. This church formerly stood near Clarina Bridge, but now no traces of it remain. It was dedicated to St. Ethne.

¹ For these churches, see *Memorials of Adare*, pp. 268-72.

² Lenihan, p. 559.

*Atnit,*¹

Now Anhid, the name of a parish on the west bank of the Maigne, and is completely surrounded by the parish of Croom. It was formerly a prebend.

*Mungret.*²

When the Monastic establishment founded by St. Nesson was broken up, the property belonging to it passed into the hands of the bishop. The modern ruin with tower is the remains of the parochial church.

*Imheolchuir.*³

It is mentioned in the *Black Book* that the church of Crecourvertha (Crecora) was in Ocholchur. This word seems to be the same as the latter part of Imhcolchuir, and would signify the same place. The church now called Crecora may have been known at this early period by the name of the locality where it was situated.

The following are set down as being in the territory of Eschluona, and an inventory of their value was taken before this enquiry. They are Balidorcum? Ballihibebon? Rachen (Rahina near Kilkeedoy) Raecum? Ballyhichum? I have not been able to locate these names.

*Domnachmor,*⁴

Now Donaghmore. The old church is about two miles east of the city. According to the Tripartite life of our National Apostle, all the churches that are called

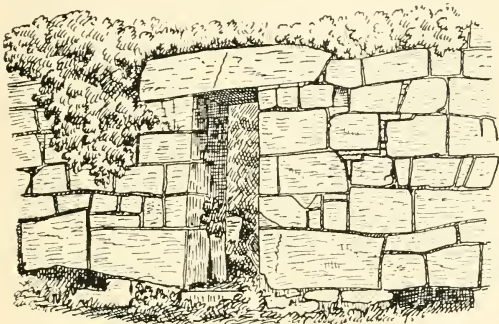
¹ *Memorials of Adare.*

² See later on.

³ See *B.B.L.*, pp. 96-7.

⁴ See description of this church by Rev. Michael Malone, late P.P. of Glin, in the *Journal*, R.S.A.I., p. 77 for year 1872.

Domnach, or the Anglicised form Donagh, were originally founded by St. Patrick, and were so called because he marked out their foundations on a Sunday. This church measures externally $39\frac{1}{2}$ feet by 26 feet. The



THE DOORWAY OF DONAGHMORE CHURCH.

side walls are about 11 feet high. The doorway is in the western gable, and is 6 feet 4 inches in height, its width at base 3 feet 1 inch, and at top 2 feet 10 inches. There is also a window in this gable higher than the doorway, but to the right of it, which is considered a very unusual circumstance. It is very narrow from the outside, but splays inwardly. There is another similar to the one in Mungret church in the south wall near the eastern gable. The gables are thickly covered with ivy, and the church itself is in good preservation, retaining all the characteristics of the primitive Irish church.

Sengle,

Now Singland. It was here St. Patrick cured the Thomond Prince from his bodily ailment as already

related. It was a very important church and had the right of sanctuary. In old maps it is represented as having a round tower beside it; both have long since disappeared, but the site is still used as a graveyard, and popularly known as St. Patrick's.

Inchoman ?

Somewhere near Singland, but now unknown.

Kellchuan,

Now Kilquan. The ruins of this church are at the Clare side of the Shannon opposite Corbally. There is a fragment of the old building still standing, densely covered with ivy.

Kelliedmi.

Kellideme, also written Killiadele, now Killeely. This church was situated in the outskirts of Thomond Gate, and is still used as a burial-ground. No part of the old church is now remaining. Its name, said to be derived from Cill Fiadiale,¹ or the church of St. Fiadail. According to local tradition it was so-called from Lelia a sister of St. Munchin, whose feast was celebrated on the 11th of August. It is difficult to reconcile this tradition with the old form of the word.

Kellros,

Now Killrush. Some of the ruins of this Church are still standing in the North Circular Road near Barrington's Pier, and known as Old Church.

¹ See Reeves' Notes on *Black Book* MS. in T.C.D.

St. Maenchini,

St. Munchin's Church, with its appurtenances, viz., Kie, Karragiedachan, Keldaire. This old church was near the King's Castle, and its site is now occupied by the Protestant church of that name. Kie may have been Kiel, to which in after times Cratloe was added, making Cratloe Kiel, where the ruins of a church are still to be seen.

Kerragiedachan (Caherdavin ?)

There is the site of an old church in Coonagh near this townland.

Kildaire ? Unknown.

St. Brigid ? Unknown.

St. John's.

The present Protestant church occupies the site of this old church.

St. Peter's.

This old church formerly stood near St. Mary's convent, but there is no trace of its ruins now.

St. Martin's. Unknown.

St. Michael's.

St. Michael's church was situated outside the west watergate, but was totally destroyed in the time of Cromwell. The place where it stood is still pointed out. The festival is still celebrated on the 29th of September in the new church dedicated to that Angel.

St. Maria Rotunda.

Is thought by competent authorities to be St. Mary Magdalene. Kilmurry, near the city, is dedicated to the saint ; whether they are the same I cannot say.

Claronacdugan? Unknown.

*Munimdartha.*¹

This is written in another part of the *Black Book* as Rivvidearta, which I take to be Rathurd.

Cluonidublach,

In two parts, one half in Muhrichroidir, viz., one part in Inergni, and the other Imalduni Balihiciahaham. Imail was the ancient name of the district now included in the parish of Knocknagaul, and these places were in the vicinity :—Formail east, perhaps Fearanna Guilleagh, now Rosbrien.

*Magdublacna?**Balli Marcada?**Ballichorchiam.*²

From the *Black Book* we learn that this is another name for Kilpeacon.

Cahirdubdulig. Perhaps Cahervally.

Kellonchon,

Now Kellonachan, the name of a parish near Patrick's Well, and means the Church of St. Onchu, whose feast is on the 8th of February.

¹ Compare page 115 with 109, *B.B.L.*

² See *B.B.L.*, pp. 109-115.

Balli Mulcatha.

In another part of the *Black Book* it is written Ballecath; now Ballycahane. The site of the old church is now occupied by a Protestant Church.

In the city of Limerick half the fishery of Coadogur (Curraghbour), the mill on the river beside the city walls. Tithes of all the fish caught by the fishermen of Limerick, tithes of corn from the citizens of Cotheum (parish of St. Lawrence), one gallon of ale from every brewing, half a gallon from every making of Medo, *i.e.*, a drink made from honey and water.

In this list of churches we find all the ecclesiastical property of the old territory of Hy Fidhgente under the control of the Bishop of Limerick, the name by which it is to be known in future,—even the old monasteries that flourished from the introduction of Christianity. When the monasteries became desolate all their property passed into the hands of the bishop, who was the generally recognized centre of authority since the Synod of Rathbreasail, and who provided for the spiritual wants of the whole diocese. Nearly every tuath, it may be remarked, was provided with one or more churches, the priests of which administered to the faithful within well defined limits, a system which seems to have been in force long before the Norman invasion, and would correspond to the parochial system of the present day. Most of the parishes in the diocese are called after the townlands on which these old churches were built, or after the churches themselves, which gave a name to the townland and thence to the parish. The old Celtic system seems to have been adopted by the Normans, but in the course of time underwent some modifications.

It may be presumed that there were other churches in the diocese at the time this inquisition was held, but

having no endowments attached to them, they were left unnoticed by the jury. They must have been built in convenient places for the use of the inhabitants, although many of them are now remote from the centres of population. Some of them have entirely disappeared and their names are forgotten, others were deserted for more commodious buildings, but still survive as interesting specimens of early Irish architecture.

The characteristic features of the early Celtic¹ Church are to be found in the doorway, windows, masonry, and roof.

The doorway was nearly always in the western gable, the jambs inclining from bottom to top, which was covered by a horizontal lintel of massive size.

The windows were small, and generally splayed inwards, headed by two small semicircular arches formed of several small stones, or cut out of a single large one. However, the horizontal lintel and the triangular-shaped head were also common.

The church was, as a rule, built of very large stones, well cemented together, generally of an oblong shape, and did not exceed sixty feet in length.

The roof was of exceedingly high pitch. Good examples of the early stone churches in the diocese may be seen at Donaghmore, Mungret, Killultan, &c. In some of the larger of the older churches a choir was added in Norman times, at least so much may be inferred from the difference in age that exist between both parts as is visible in the old ruin of Clonagh. In many instances the old oblong Celtic church was not changed, but Norman windows and doors were inserted without interfering with the general outline of the building, such as Killoholihane.

Inniscathy, Dysert Angus, Kilmallock, and Ard-

¹ See Petric's *Round Towers*.

patrick churches have round towers attached to them.

According to Petrie, whose conclusions are generally accepted with slight modifications by the learned, these towers were of Christian and ecclesiastical origin, and were erected from the fifth to the thirteenth centuries. They served the two-fold purpose of belfries, and as places of security for preserving the sacred utensils of the Church ; and also as places of refuge for the ecclesiastics in cases of sudden attack. They were probably used when occasion required as beacons and watch towers.

Thirteenth Century.

CHAPTER VIII.¹

THE ORGANIZATION OF THE DIOCESE.

THE last decree of the Synod of Cashel lays down, "that the Divine office shall be henceforth celebrated in every part of Ireland according to the forms and usages of the Church of England."

Donat² immediately set about putting this law into force in his diocese. He called together his clergy to deliberate how to enlarge and decorate the Cathedral, to appoint secular canons, according to the English custom, and to set apart benefices for their maintenance. One of the principal reasons that influenced him to establish a chapter, was to have the Mass of the Blessed Virgin Mary daily celebrated in the cathedral church. The chapter consisted of a dean, archdeacon, cantor, treasurer, and six canons.

He assigned for their support the Church of St. Mary's, Limerick, the sanctuary of the same church, together with all the fruits derived from wills, oblations, &c., reserving, however, half the oblations received when the bishop himself personally sung Mass in the church, and half the oblations on the procession at Pentecost. He also gave them half the tithes of all kinds of fishes, all the tithes of Cotheim (St. Lawrence) outside the city, the churches of St. Mary Magdalen (Killmurry), St. Martin, Dovenathmore (Donaghmore), and Killiadel.

He furthermore gave to P., the Dean, the church of St. Nicholas, with its appurtenances in Prebend.

¹ See *Giraldus*, chap. xxxiv., p. 233 and following.

² *B.B.L.*, p. 109, pp. 108-109.

To M., the Archdeacon, the church of St. John's, near the city wall, with its appurtenances, together with the churches of Kildecolum, Kildimo, with land and other appurtenances, and all the spiritual benefices of Ardagh, with their appurtenances.

To M. O'Melinus, Chantor, the churches of Sengola (Shanagolden), Ardinir, and Rathnaser in prebend.

To William de Cardiff, Treasurer, the church of Sengol (Singland), with the lands of Rathgarellein, with its appurtenances and spiritual benefices. It was written Rathgreylon in later times, and was near the present Rathurd, but the name is now forgotten. Drommoluba, with its appurtenances, as well of fishes, as of all other benefices in prebend. It is also written Dromin, and may be identical with the townland of that name near Parteen.

To Colomiregan, Canon, the church of Mungret, with its appurtenances in prebend.

To Ricolus, Chaplain, Canon, the church of St. Munchin, with its appurtenances in prebend.

To Colomiregan, Canon, the church of St. Michael, together with the spiritual benefices of Kathirdufduli and Kilonchon in prebend.

To M. O. Conying, Canon, all the spiritual benefices of Balimacada (Ballycahane), Rwvidearta (Rathurd), Formiliart (Rossbrien), Ardchatin (Ardcanny), and Balli-chorcram (Kilpeacon).

To O. O'Mally, Canon, portion of the common fund.

To Doneuan O'Conregan, Canon, portion of the common fund.

To T. Macreanachanci, portion of the common fund.

To Paulinus, Chaplain, portion of the common fund.

He also added that the canons should enjoy all the dignities of the Roman Church ; and if it should happen that any of the canons died, the chapter had the power of retaining the revenues of his prebend for the space

of a year, to pay his debts. Donat also gave them the use of his woods for procuring fuel, and timber for building purposes.

The deed from which the foregoing is taken was witnessed by the Archbishop of Cashel, the Bishops of Cork, Cloyne, Ross, Ardfert, Kilfenora, the Abbots of Manister, Suirey, and Furness, with other dignitaries of lesser importance.

Donat was a great favourite with King John, who speaks of him as being most zealous in advancing his interests. He died about the year 1207 A.D.

Geoffrey.

King John made a grant¹ of the See of Limerick to Geoffrey of Dungarvan, after Donat's death, and wrote to Myler Fitzhenry to use his influence with the clergy of the diocese to elect and receive him as their bishop. This is the only record extant of his appointment. Harris, in his edition of Ware's *Bishops*, mentions that he was Bishop until 1222 A.D. but this is a mistake, as Edmund was Bishop as early as 1215 A.D.²

Edmund.

When exactly this Bishop was appointed is not recorded, but he is mentioned in 1215 A.D. as receiving a grant of an annuity of ten pounds of silver, receivable at the Exchequer, Dublin, out of the rent and assize of the city of Limerick, for the site of the mill and the fishery of Limerick, which he challenged against the king.³

The bishop also quit claims to the king the land of

¹ See *S.C.D.I.*, year 1207, No. 364 and the Corrigenda.

² *S.C.D.I.* under that year, and by looking at this Bishop's name in the Index of volume (1171-1251) all that is here related will be found.

³ *B.B.L.*, 46, 95, p. 111, 114, 119.

Drunnannolub (Dromin), given by the king to Edmund's predecessor, and ten marks which the bishop was wont to receive in exchange for that land.

The above grant was not punctually paid, and the king had to write to the Justiciary to hasten the payment of the arrears to the bishop. There is another mandate, dated the day after, directing that Edmund should receive ten liberates of land within or without the cantred of Limerick, in lieu of the annuity of ten pounds payable at the king's exchequer. The land was granted in the division called O'Mayl, which was situated near Mungret, and the name is given as an alias for Ballyclogh,¹ so that it lay in that direction. Edmund, with the consent of the chapter, granted this new acquisition with its villeins, to John St. John. There is also extant a record of an order being made to the treasury to give Edmund a loan of five marks. He died towards the end of A.D. 1222, as the see was vacant in March A.D. 1223.

By order of the king, the temporalities were granted during vacancy, to the Prior of Athassel, for which he was to be accountable to the Exchequer.

Hubert de Burgh (1223-1250).

Hubert² was descended from a noble family, and at the time of his elevation to the see of Limerick, was Prior of the Monastery of St. Edmund, king and martyr, at Athassel, Co. Tipperary.

At the same time John St. John, treasurer of the church of Limerick, was nominated by the king for the see of Waterford, but not confirmed; eventually he became Bishop of Ferns, and resigned his office in the chapter of Limerick, and the prebend appertaining to it.

¹ This alias is given in an Inquisition taken in 1615.

² See S. C. under heading Hubert, Bishop of Limerick; also Ware's *Bishops of Limerick*.

The king issued a mandate to the dean and chapter—the office being in his gift—to have it given to Geoffrey de St. John, and to have him inducted, and that a stall in the choir and a place in the chapter should be assigned to him.

Hubert during his administration was a great benefactor to the cathedral. He extended the privileges of the canons and vicars of the diocese, in as much as he allowed them to have their benefices appropriated for a year after death to pay their debts and discharge the provisions of their wills. He bestowed on the canons and vicars serving in the cathedral all the half tithes reserved by Donat at the formation of the chapter. He also augmented the common fund of the cathedral by grants of certain churches, with specific obligations attached to them.

Kileihem¹ (probably Keililin, outside St. John's gate), with the provision that they should pray for the repose of the souls of his ancestors and that of Raymond de Burgh. He reserved, however, the rights of the episcopal office.

By the consent and advice of the chapter he gave to the canons and vicars serving at St. Mary's, the ville of Singland,² reserving the cure of souls.

Influenced by the petition and presentation of Richard of London, lord of the soil or fee, he granted to the common fund of the canons and vicars of St. Mary's all the ecclesiastical benefices of Glyncorby³ (parish of Glin), also the ecclesiastical benefices of the whole land of Kilscoly, Kilgoban, and Kilsalbeg, which were in the parish of Adare. One of the witnesses to this grant was Master Tyrell, Vicar of Adare. He granted to Thomas de Wodeford, Dean of St. Mary's

¹ *B.B.L.*, p. 59; Kilethem in *B.B.L.*

² *Ibid.*, p. 33.

³ *Ibid.*, p. 46.

Church, and his successors in prebend, the churches of St. Nicholas,¹ Mungret, Maycroo (Croagh), with its chapel, Lysnamuck, and Ballysward (Howardstown, near Bruree).

He also conferred many benefices on his own monastery of Athassel, which were recovered after much litigation, as will be seen later on.

The following were returned by that monastery to Hubert himself, viz. :—the ecclesiastical benefices of the whole tenement of Maynero² (Croagh), of the whole tenement of Creavath O'Moyl (Knocknagaul), and Donaghmore.

1237. John de Bineford,³ Procurator in Ireland for the monastery of Keynsham, Somersetshire, England, freely resigned in behalf of that monastery all rights and titles in the following ecclesiastical benefices of the diocese, viz. :—Rathkeale, Rathfergus, Moyntaneny (Nantinan), Mayryne (Kiltanna), Browry (Bruree), Culballysward (Howardstown), Karracnesy (Carnarrie, Cahernarry), Moynco (Croagh), Moymolcally (perhaps Keilnacailly, near Clarina Bridge), Orosser (Iveruss), together with the benefices held by Robert Dundonald, beside Rathkeale, and benefices in the lands of Richard de Cantilup and William Janitoris.

How so many benefices were alienated from the diocese, and bestowed on English and Anglo-Irish monasteries may be explained by the following transactions recorded in the *Black Book*.

Walter Cropp,⁴ who got a grant of land in 1199, including Carnarry, made a grant of the tithes and ecclesiastical benefices contained in it, to the monastery of St. Edmund, Athassel.

¹ *B.B.L.*, p. 73.

² *Ibid.*, p. 80, year 1239.

³ *Ibid.*, p. 75.

⁴ *Ibid.*, p. 89.

Some time before the year 1228, Robert Waspail¹ granted to the convent of Keynsham, for the good of his own soul, that of his wife Margaret, his ancestors and successors, the church of Rathkeale, with all its appurtenances as far as he was able to give them by right of advowson and being lord of the soil.

It is likely many more Anglo-Norman settlers adopted a similar plan when they acquired a district and had it fairly under control; then, as feudal lords, they were entitled to certain rights over the churches in their territory, which they exercised in favour of some monasteries to which they were bound by special ties, like Roger Waspail and Walter Cropp.

The whole of the diocese would seem, at this time to have passed completely under the sway of the Normans; even in all the Church lands the names that occur in the various legal documents of the period are all English.

Hubert seems to have maintained friendly relations with Keynsham, as he bestowed upon it, with the consent of the chapter, the church of Askeaton,² reserving one-third of the vicarage for the maintenance of a resident vicar. Having large land possessions in the diocese, Hubert was of necessity mixed up with secular affairs. In maintaining the rights of the Church he was brought into conflict at least with one remarkable nobleman of the time, named Geoffrey De Marisco.³ Geoffrey was nephew and heir of Montmorris, one of the first batch of invaders, and owned extensive territories in England, Leinster, and Munster.

1208. He led an army of the Irish and colonists against the Viceroy, for which he was pardoned, and his brother Richard, Bishop of Durham, and Chancellor

¹ *B.B.L.*, p. 74, at head of this Doc. Robert is given, but in body of it Roger.

² *Ibid.*, p. 35.

³ See Gilbert's *Viceroys of Ireland* for a good account of this nobleman.

of England, became a confidential adviser to King John.

1215. The viceroyalty was first committed to him in the absence of the Archbishop, which he held until 1221 A.D. when he was superseded, as he was unable to furnish a satisfactory account of the revenue of the country, and also as he failed to carry out other agreements entered into between him and the king. After Hubert became bishop, Geoffrey ¹ paid homage to him for the lands of Kilmallock, Drethenetarse (Drehidarsna), Kilcurly, Killonehan, Kylcoban, Kikelbeg, and Kilcremail, with their appurtenances, and promised to pay as yearly rent 33s. 4d. ; paying 20s. for Kilmallock, and 13s. for the other lands together with three pounds of wax to St. Mary's Cathedral, on the feast of the Assumption.

1226, Geoffrey ² also had the manors of Adare and Knockainey, as he procured a patent for holding a yearly fair at his manor of Adare for eight days, from July 25th to August 1st, and at Knockainey, from 8th to the 15th of September.

A dispute arose between him and the bishop, the exact nature of which is not disclosed, but Geoffrey inflicted greivous injury on the property of the diocese and tenants of the bishop. For this he and his son William, with their accomplices, were excommunicated by Hubert, who applied to Rome to have the sentence confirmed. About the same time reports reached the Holy See that Hubert obtained the diocese of Limerick by unjust means, that he was a *minus habens*, and so wanting in knowledge that he was unable to discharge the duties of his office.³ Taking into account the foregoing quarrel the report would seem to be sent by

¹ *B.B.L.*, p. 16-17, Kilturly is the spelling given in document.

² *S.C.D.I.*, year 1226.

³ *Theiner Vetera Monumenta*, pp. 27-46.

Geoffrey, or some one under his influence, as a set-off against the complaints of the bishop.

Griffin,¹ Bishop of Lismore, was appointed by the Pope to enquire into the damage inflicted on the church of Limerick by Geoffrey and his accomplices, with instructions to confirm the excommunication if the damages inflicted on the church were not repaired.

The enquiry having been made, it was found by Griffin, on the authority of reliable witnesses, that Geoffrey in the first place injured as much as 3,300 head of cattle; in the second place, Geoffrey, in the name of the church of Limerick had received 100 marks by quit claiming the ville of Kilmallock; the annual income of said ville was 32 lbs. of silver and half a mark, and that for twenty years and more he detained said ville. He injured the tenants of Mungret, Donaghmore and other lands to the value of 100 lbs. of silver. The imprisonment and other injuries which he inflicted on clergy and laity, and for which he contemptuously refused to compensate, was estimated at 800 marks. He, moreover, violated the sanctuary of the church of Singland, by ejecting with force those that had taken refuge in it. The damage from this act was valued at 100 lbs. of silver.

Griffin having found according to his instructions, that the sentence of excommunication formulated by Hubert was just, confirmed it. He also wrote to the king, beseeching him to avoid Geoffrey, as excommunicated. At the same time Hubert² wrote to the king praying that he would mercifully regard the oppressions and injuries brought upon the Church of Limerick by Geoffrey and his accomplices, for which he had to visit them with the severest punishments of the Church.

¹ *B.B.L.*, p. 17.

² *S.C.D.I.*, year 1235.

The fate of the father and son was remarkable. William murdered, before the king's gate at Westminster, a priest, named Henry Clement, who was sent into England with certain complaints against him by Maurice Fitzgerald, then Justiciary of Ireland. For this crime he was outlawed, and, becoming desperate, he conspired against the life of the king. The assassin he employed to carry out his design was accidentally discovered under the straw of the royal bed, by Margaret Biset, one of the queen's maids, while at her devotions at midnight.

William is next heard of in the island of Lundy, at the entrance of the Bristol Channel, where he successfully maintained himself with a piratical band, for a time. But, like all who follow such a life, he was captured, with sixteen of his associates, and ended his days miserably on the gibbet.

Earl,¹ Richard Marechal, "a learned and valiant knight, that virtue seemed to have vied with nature in his composition," quarrelled with the king, and came to Ireland to claim his possessions. The Irish barons egged on from England, entered into a conspiracy against him, with the hope of sharing in the confiscations of his vast estates. Geoffrey, now an old man, to better carry out the plot, joined the earl as one of his supporters when he landed in Ireland. He aided the earl in capturing Limerick after four days siege, and in recovering many of his castles that had been seized by orders of the king. A sham conference was arranged at the Curragh of Kildare, between the earl and the barons. A truce was proposed at the meeting, but the earl refused, acting on the advice of Geoffrey. Both sides then prepared for battle, but at a given signal, Geoffrey deserted his lord, taking with him most of the earl's army. Left on the field with only a few faithful knights, like a true

¹ See Gilbert's *Viceroy of Ireland*.

son of chivalry, he prepared to fight to a finish. He maintained his ground with great success, until his horse was disabled; being then surrounded he was stabbed in the back. He was immediately conveyed to a neighbouring castle, where he died of his wounds.

His death evoked a storm of indignation in England and Ireland. When matters cooled down the chief instigators were pardoned, but Geoffrey had to fly the country, and ended his days as an exile in Paris. "Pitifully," says the chronicler, "yet undeserving of pity for his own treason against the earl and his son William against his king."¹

1225. Hubert got permission from the king to have a weekly market every Tuesday, at his manor of Mungret, and also received letters of protection at this time from the king for two years.

There is also a record extant that shows that he gave, with consent of the chapter, to John of Cornwall,² all the lands of Cloncourtha (Coleman's Well), Gortnetrossi, Kilcurnan, and Garron M'Rogeri to hold on the same terms as the preceding tenant. He received from Henry de Mynet the lands of Balinmaked,³ Balindonelan, and other lands adjoining the manor of Drumdel (Toomdeely).

Hubert had a long and eventful reign over the diocese and ably defended the rights of his church in very trying times. From references made to him while bishop, he seemed to be appreciated by his successors in office. He was many times reported to Rome and commissions appointed to investigate the charges. How far they were true we have now no means of judging, as there is no record surviving. He died in the year 1250, and was interred in the Dominican Convent.

¹ See *S.C.D.I.*, year 1225.

² *Ibid.*, p. 28, Mynet in heading and Minitar in body of document.

³ *Ibid.*

Robert of Emly (1251-1275).¹

The chapter having obtained licence from the king to elect a bishop selected Robert Neil, or Robert of Emly, as he is occasionally styled, and the following January he was put in possession of the temporalities of the see.

He immediately commenced canonical ² proceedings against the Prior of Athassel for the recovery of the churches of Mayncro (Croagh), Donaghmore, the benefices of Crewomayl, and the churches of Carnarthy, Rathsyward (Rathurd), Kilmuchorog (Kilmurry), Kilbradran, and Kilcoleman, which had passed out of the diocese during the preceding bishop's reign.

The Holy See commissioned the Bishop of Cloyne with others, to examine and decide the matter in dispute, with power to sub-delegate his authority to competent substitutes if not able to act himself. The bishop appointed his delegates, vesting them with papal authority to try the case.

They cited both parties to meet at the church of Ballycahane, where the matters in dispute would be investigated. After many sittings at the church of Ballycahane and the great church of Kilmallock, the ecclesiastical judges decided that the churches of Mayncro, Donaghmore, the benefices of Crewomayl, the churches of Carnarthy and Rathsyward should be given up to the Bishop of Limerick, and the monastery was allowed to retain for its use and benefit the churches of Kilbrathran, Kilmuchorog, and Kilcoleman. Then Robert granted Thomas de Wodeford, the dean, to augment his living, the churches of Cornarthy and Rathsyward.

He was equally zealous in looking after the lands of the diocese, as there are many documents in the *Black*

¹ See *S.C.D.I.*

² *B.B.L.*, pp. 80, 81 to 90, 101.

Book relating to them, the principal of which are as follows, viz. :—

A final agreement,¹ at the court of the king at Waterford, before the judges itinerant, between Ceth le Greys and his wife, concerning the land of Clonbalitarsne, which is evidently the same as Knockbalytornse, *alias* Knocknabualy, now known as Knocknabooly, a townland in the parish of Loughill.

A final agreement made at the court of the king, before the itinerant judges, between Robert and Andrew Fitzwalter, concerning thirty acres of land at Clonagh.

The same between Robert and Margaret, wife of Tyrrell Kardyf, concerning two carucates of land in Drumdell (Toomdeely).

At the same court, and before the same judges, a final agreement between Robert and John le Person, concerning one and a-half carucates of land in Kilmurley and Kilfergus.

1257. A final agreement before the itinerant judges in the king's court, Limerick, between Robert and John de Inteberge, concerning twenty acres of land in Mungret.

An agreement between Henry Mayting and Robert, concerning the presentation of Nantenan, before the itinerant judges in the king's court, Limerick.

Richard Fitzwilliam restored to Robert the farm of Collum.

1263. Thomas O'Regan,² quit claimed to Robert the lands of Clonnawyl, in the burgess of the tenement of Clonshire. This is one of the very few Irish names that occur in any of the pleas relating to this period.

About this time Robert Palmifer quit claimed to Robert his possession in the tenement of Kilscannell,

¹ *B.B.L.*, p. 8. This and following and some others are to be found in the *B.B.* from page 4 to 13, unless otherwise mentioned.

² *B.B.*, p. 43.

which his mother and Robert Sexton received from Geoffrey De Marisco.

There is also an agreement extant between the bishop and Reginald St. James, concerning certain lands in Caherasse, together with a fishery in the Maigue.¹

1267. The monastery of Molanfide, or Darnis Island, in the Blackwater, near Youghal, and in the diocese of Lismore, had possession of Dermoho (now Darragh), and granted to Robert and his successors free power of conferring half of all the fruits and oblations of this church on the vicar, reserving, however, the other half for the use and benefit of the monastery.

From these records it would appear that Robert was a careful and successful administrator of the temporalities of the see. He died in October, 1272.

Gerald (1273-1301).

After the death of Robert, the chapter of the diocese consisting of Thomas, dean ; Thomas,² precentor ; Guydo, chancellor ; Richard Brice, treasurer ; Gerald, archdeacon ; David Cornubiens, Henry Russel, Richard of Limerick, Nicholas De Wodeford, and John Fitzhugh, met at St. Nicholas Church, where they drew up a declaration of the rights and liberties of the chapter, before proceeding to elect a bishop. They were as follows :—

(1.) When the bishop visited the diocese in person, or his officers, they should not receive any procurations, or extort anything by exactions in the places they visited, as they had houses of their own in every part of the diocese to which they could conveniently resort.

(2.) When the deanery became vacant, the dean was to be chosen by the election of the whole or the greater

¹ *B.B.L.*, pp. 106-113.

² *Ibid.*, p. 50 and following. In this document the scribe seems to have mistaken nullus for ullus.

part of the chapter ; which election being made according to the canons, the bishop should ratify and confirm without contradiction.

(3.) The bishop should not by any means confer the other dignities of the chapter on strangers when they should become vacant, but upon such of the canons as were remarkable for the regularity of their morals, and that should be done by the advice of the canons or the majority of them.

(4.) When the lesser prebends became vacant they might be conferred by the bishop, with the advice of the canons, or the majority of them, on strangers ; but such only as were willing and able to relieve the church in its necessities, and defend it from unjust grievances.

(5.) That no future bishop was to alienate in any manner, or transfer the lands of the church or its possessions on any person without a previous treaty with the whole chapter or the greater part of it.

(6.) That no bishop was to claim to himself the whole or any part of the common fund granted by preceding bishops, or any others to the dean and chapter of the church of Limerick, or lessen it ; his right to admonish the dean, however, remaining in full force ; and that he should endeavour by all means in his power to enlarge the common fund, dignities, prebends, and their liberties.

(7.) That ten chaplains, at least, should be maintained in the cathedral church henceforth, who besides discharging the due service of the said church, shall be bound to say Mass daily for the living and deceased benefactors of the said church, to whom a competent stipend should be given, according to their merits, from the common fund, due to the chapter and canons by certain persons deputed by the said chapter for that purpose, and that the remainder be deposited in the treasury of said church, to be used for the defence of

said church, and whatever share may remain over and above it should be reserved for the use and benefit of the canons.

Lest the liberty granted to the dean and chapter by Hubert of happy memory, formerly Bishop of the Diocese, and which was enjoyed in his time and in the time of Robert, his successor, for forty years and more without contradiction, should seem to be lapsed by any dissimulation, we have thought it right to insert it in this present writ, viz. :—That the dean of the cathedral may be enabled freely to visit all the prebends belonging to the aforesaid church by his own authority, and at the time appointed by the law, so that no bishop may claim the right of visiting them either in person nor by his officers.

In order that these regulations should have a binding force, each one confirmed them by oath and also bound themselves by the same oath that if any of them were elected bishop, he would uphold the same rights and liberties by his authority, and procure the confirmation of them by the Pope at the joint expense of himself and the chapter ; but if the bishop delayed to comply with the regulations he was to be branded with the infamy of perjury, and the dean and canons who abided by their oath were to be released from their obedience to him.

1272.¹ Gerald, the archdeacon, was appointed bishop, and the king sent an order that the Archbishop of Cashel was to consecrate him. Sometime before the election Gerald was entrusted by the king with the temporalities of the diocese during the vacancy. As bishop² he confirmed the declarations of the chapter, and introduced some new laws.

¹ See *S.C.D.I.*, year 1272.

² *B.B.L.*, p. 57. At p. 55 there are some new regulations regarding the Diocese.

There are a number of documents in the *Black Book* relating to his administration, chiefly referring to the temporal affairs of the diocese, which are here set out in detail :—

William Fitzmartin ¹ granted to him one carucate of land, lying near Kilmallock to the east, also Gerald Fitzmilon and Claria *fil pagan*, certain lands near the same town.

1274. John Penrys, ² senior, quit claimed to Gerald all his rights and titles in the whole tenement of Loughill, except two carucates, which he retained with the same rights and titles by which Thomas Browne held them from Robert, late Bishop. A final agreement was made between Hugh Purcell ³ and Gerald concerning half a carucate and thirty-two acres of land, 120 acres of wood, ten acres of turbary and their appurtenances, in Clonlismore, Clonsderbasse, and Maycro.

1298. Maurice le Marescal, ⁴ quit claimed to the bishop the land of Ardagh.

Adaë Flander ⁵ quit claimed to Gerald whatever rights he possessed in the tenement of Clonylte, and Richard Flander conferred on the church of St. Mary the *jus patronatus* of the tenement of Magrany (Kiltanna, near Knockaderry).

John Fitzgerald ⁶ quit claimed to the bishop, one and a-half carucates of land in the tenement of Tullachbracy.

During his episcopacy the cathedral received the following grants :—

Thomas de Clare ⁷ bestowed on the dean and chapter

¹ *B.B.L.*, pp. 18, 19, 13.

² *Ibid.*, p. 32.

³ *Ibid.*, p. 11.

⁴ *Ibid.*, p. 49.

⁵ *Ibid.*, pp. 96, 92.

⁶ *Ibid.*, p. 91.

⁷ *Ibid.*, pp. 93, 97, 98, 99.

the *jus patronatus* of the church of Corkomoyd. After his death, his wife, Juliana, a daughter of Maurice Fitzgerald, late justiciary, quit claimed the same church as did John Fitzthomas, who acquired some right over it through his cousin Amabilia, who was sister to Juliana. One of the witnesses to this document was the Prior of Holy Trinity Monastery of Adare. When all these rights were obtained, Gerald united the rectory and vicarage for the benefit of the chapter.

1278. Simon Fitzwalter,¹ rector, resigned the church of Crecora, situated in Ocholchur, which was handed over by the bishop to the dean and chapter.

1287. Gerald² made the church of Effin, in all its entirety, a prebend of the Church of Limerick, with the consent of the noble Maurice Rochfort, the true patron of said church. Maurice and his heirs should have the right of presenting a fitting priest as often as the prebend should become vacant, and that the bishop should receive him without hesitation or hindrance, and assign him his place in the chapter, reserving to himself the dean's and archdeacon's dues.

In order that the aforesaid canon and prebend should have full liberty, the vicars serving in said church should have the whole and entire care of souls in the entire parish for the stipend reserved for their maintenance, and they were bound to personal and continual residence.

Moreover, it was arranged that the two vicars should be maintained in the cathedral of St. Mary out of the property belonging to the church of Effin in such a way as that each of them should receive 60s. a year to say Mass every day for ever for the soul of Maurice and his deceased wife, his ancestors, successors, Lords Nicholas and William de Clare, together with their brothers and

¹ *B.B.L.*, p. 44, see also 34.

² *Ibid.*, p. 111-113, also *Memorials of Adare*.

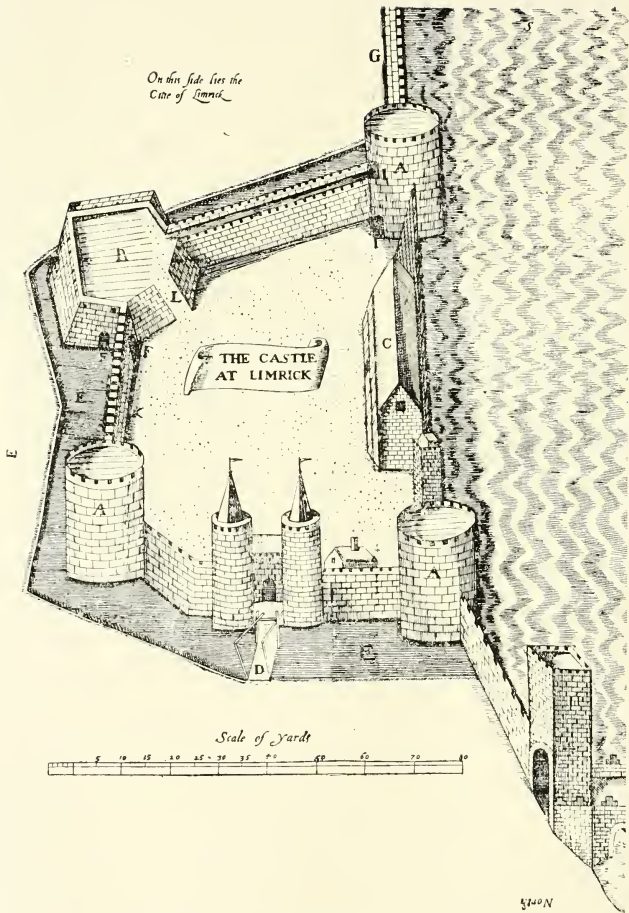
relatives, as often as they shall not be appointed to other Masses, according to the regulations of St. Mary's ; and when deputed to other Masses, they shall say a special Collect for the above intention.

In A.D. 1297 Gerald recovered from Robert Meigah (May), one messuage, one plowland, and 400 acres of wood, in the lands of Lisredy (near Loughill), which had been given to him by Robert, late bishop, without the consent of the chapter.¹

He died in the year 1301, after ruling the see for twenty years. Myles, Bishop of Limerick, grandson of the earl whose death is recorded by the *Annals of the Four Masters* at the year 1302, must be the same as Gerald le Marescall.² The person called the earl by the Irish annalists was evidently Earl William Marshall.

¹ See Ware's *Bishops of Limerick*, p. 507.

² See *Anns. Four Masters*, vol. iii., p. 475.



FACSIMILE OF PLAN OF LIMERICK CASTLE (circa 1611)

From *Pacata Hibernia*, Dublin, 1810.

The following are the references:—

- A, Three Round Towers that bear Ordinance; B, The New Bulwark, capable of 506 great peeces; C, Store House; D, Drawbridge; E, The Aithe; F, A Sally Porte; G, Part of Town Wall; H, The Bridge over into Thomond; I, Doors into Tower; K, An ascent by staires to the footpath on ye wall; L, A slope ascent to ye platforms on ye bulwark.

Thirteenth Century.

CHAPTER IX.

THE AFFAIRS OF THE CITY.

WHEN the Normans (1194) became masters of the city they introduced the English form of government. For the first few years the citizens were governed by provosts, but after receiving a charter from King John in the year 1197, conferring on them the same rights and privileges as the citizens of Dublin and Bristol; they were empowered to form a corporation, and elect a mayor and bailiffs—a form of government that has prevailed to our own time.

It has been represented from its first appearance in history as a strongly fortified town, and in King John's reign a strong castle was erected and constables regularly appointed to guard it.

During the vice-royalty of John de Gray (1210-1213), Bishop of Norwich, the citizens received a grant of forty carucates of land lying round the city. The exact position of these lands can now be accurately determined from an inquisition² which was held into the property of the corporation in the year 1615. From it we learn that sixteen carucates were situated at the Clare side of the Shannon, and the names of the townlands are much the same as at present. The following were the sixteen carucates at the Clare side, viz. :—

Castleblake, or Castleblathac, as it was called in more

¹ *S.C.D.I.* under year.

² This inquisition is printed in a book relating to the Limerick Fishery Lawsuit, *Malcomson versus O'Dea and Meany*, The one I have studied and will be inserted in Appendix. Also in *Fitzgerald's History of Limerick*, vol. ii., Appendix No. 4, not complete.

ancient documents, was granted by the citizens to Henry (1213-1228), Archbishop of Dublin, who in turn granted it to one Matilda before her marriage with William de Mariscis. When that nobleman became an outlaw the castle and lands were taken into the king's custody. In the year 1245 ¹ Matilda petitioned the king to have the castle restored to her in right of her grant from the archbishop. In Petty's ² Grant is called Farranshone *alias* Castleblake, the name by which it is known at present. The castle has long since disappeared, but the site is still pointed out.

Kilrush (part of North Circular Road), Farrangown, or Smithsland (Coolraine ?) Clowin-mackine, (Clonmacken).

Four parcels of land, viz. :—Ardnegallag (Knock), Caherdavy (Caherdavin), Shanevolly (Shanabooloy), Farrencoumarry (obsolete).

Ballygadyan (Ballygrennan), Clonecunnon, or Cahernefinellic (Clonconave), Cownagh (Coonagh), Clownedrynagh (Clondrinagh), Bally Inaghtenmore (Ballynantymore), Moylish, Bally Inaghtenbeg (Ballynantybeg).

Prior's land, a part of the possessions of St. Mary's House, extending from the Strand Barracks towards Killeely, by the river.

Farrenykelly, part of the glebe of Killeely.

Knockinishin, Ballycanan, Capaghtiemore, Glenenegrosse, one ploughland in Frybeigh, Crattellaghmoel (Cratloe), Crattellaghkeil, Castledonnell, or Crauellaghmore, and Querenboy.

The remaining twenty-four curacutes were situated at the Limerick side of the Shannon, and were, viz. :—

¹ See *S.C.D.I.*

² See Report of Commissioners of Irish Records (1821-1825).

Ten carucates in Omayl (part of Knocknagaul), formerly granted to Edmund, Bishop of Limerick.

The House of Lepers held one ploughland, Corbally, Bealus or Courtbrack (from the Redemptorist Church to the present race-course), Farreny Gallagher (Rosbrien), part of Ratwyrd (Rathurd), small parcels lying near St. John's Gate, Park, Renbough (Reboge), Ballysyado (Ballysheedy), parcels called Dwylish, Ballymoldowyn, Rathmichell, Rathbane, Crewe Iwally, *alias* Ballyclogh, Ardenevedoge.

St. Mary's Priory held five carucates at this side of the river, now called South Priorsland, and includes that part of the city about the Dominican Church and whatever other part of St. Michael's parish is held by Lord Limerick, who, as a descendant of Sexton, inherited the possessions of this religious house.

The city, under the new order of things, greatly increased in population, and its limits had to be extended. The fortifications had also to be strengthened, if it were still to be of use as a stronghold in the heart of a country whose inhabitants were Irish, and ever ready, when opportunity offered, to shake off the yoke of the stranger.

1237.¹ The king accordingly granted the customs of the city for six years to the "good men of Limerick," to enable them to carry out the projected works, at the same time reminding them that they ought to contribute more liberally their own money to such a praiseworthy object. The list of the articles coming into Limerick that were taxed is interesting, as it gives us a far-away glimpse of the articles of commerce in those days, and are here set out, viz. :—

For every crannock of wheat coming into the city on sale, $\frac{1}{2}d.$; every crannock of oats, $\frac{1}{2}d.$; every horse or cow, $1d.$; every four hogs, $1d.$; every six sheep, $1d.$;

every last of hides, *20d.* ; every sack of wool, *4d.* ; every hogshead of wine, *2d.* ; every wey of iron, *2d.* ; every cartload of lead, *2d.* ; every truss of cloth or other merchandise, *4d.* ; every crannock of salt, $\frac{1}{2}d.$; every crannock of wood, every wey of onions or cheese, *1d.* ; every hogshead of honey or butter, *4d.* ; every mease of herrings, $\frac{1}{2}d.$; every horse burden of salmon, *1d.* ; every hundred of wares, *2d.*

In 1252 a mint was established in the city for regularly coining money, which must have greatly facilitated commercial dealings, and greatly increased the prosperity of the citizens who, judging from the names of the period, were a medley of many nations.

1274.¹ At the latter end of this century their prosperity would seem to be on the decline, as they were forced to petition the king to relieve them from certain grievances, viz.—

(1) They received from Maurice Fitzgerald, who was justiciary in the year 1244, a certain weir in the Shannon at Limerick, for three years, and no longer ; since then they were compelled to pay for and maintain the weir, very much against their will.

(2) That the forty carucates they held without the city had been encroached upon by the Irish, who took away all the “fruits and uses” of it, and they were no longer able to pay the rent, which was £40 per year.

(3) James de Aldideleg and other justiciaries took several prizes from the citizens, and no compensation had been made to them.

(4) When Richard de la Rokel, a former justiciary, with other magnates of Ireland, were in Limerick for the purpose of suppressing the Irish, the city took fire and was burned. To recoup them for their loss on that occasion it was decided that each county of Ireland

¹ S.C.D.I.

under English rule would contribute twenty marks to cover the damage.

King Edward ordered Geoffrey de Genvylle, then justiciary, to hold an inquisition into the alleged grievances, and forward to him the result of the enquiry.

The inquisition was held immediately by a jury of the citizens on their oath, who furnished a very full and accurate report, which confirmed the truth of the grievances already brought under the notice of the king. The report was despatched by the viceroy to the king, advising him to confer some favour on the citizens, as the city held an important place against the enemy, and suffered much in the past from the Irish, also from the "prizes" taken by the justiciaries.

In a few years the king released them from the burden of the weir, and set it to a tenant. In 1291¹ he granted them a charter in answer to their petition, and set out definitely the privileges and liberties of the city. It is stated that the charter of Dublin was examined to know exactly what the privileges were, and are now mentioned in detail for the Limerick citizens, viz. :—

That no citizen of Limerick shall plead without the walls of the city to any plea except pleas of exterior tenements which do not appertain to the court of the hundred of said city, and that they be quieted of murder within the bounds of said city, and that no citizen engage in duel in the same city, or any appeal which anyone may make against him, but shall clear himself by the oaths of forty men of the same city who are legal, and for the advantage of said city to be built upon.

The citizens were allowed to have the annual fair, as heretofore, from the eve of St. James the Apostle and twelve subsequent days, with all the liberties and free customs pertaining to such a fair.

¹ S.C.D.I.

Thirteenth Century.

CHAPTER X.

THE ANGLO-NORMAN MANORS IN THE DIOCESE.

THERE are only a few records extant relating to the Anglo-Norman settlements in the country portion of the diocese, in the close of the twelfth and beginning of the thirteenth century, and these principally refer to places near the city.

Though there are no records to show when they first secured a permanent footing in the county, it is evident that they must have acquired fixity of tenure in the early part of this century, as there is evidence of a well established form of government and observance of law, as it was known in those times. However, it is only in the latter half of the century that we are able to get any definite information regarding the families and the lands they possessed. This information is supplied by inquisitions taken during the minority of the heirs of certain manors, which were taken into the king's hands until the minors arrived at their majority.

The Geraldines.

The first of the noble family of the Geraldines who settled down in the County Limerick, and laid the foundations of the house of Desmond, was Thomas Fitzmaurice,¹ who died in the year 1215.

He left a son and heir, John Fitzthomas,² whose wardship and marriage was purchased from the crown by

¹ See *Earls of Kildare* by Marquis of Kildare; also Lynch's *View of the Legal Institutions, etc., in Ireland*, p. 232, etc.

² S.C.D.I.

his mother for 5,000 marks. The following year it was granted to Thomas Fitzanthony, Seneschal of Leinster, and County Waterford, where he had large estates. Fitzanthony died in 1229, leaving one daughter, who married John Fitzthomas while in ward. John at the time of the marriage seems to have been of age, as he received a summons from the king to attend him, with other nobles of England and Ireland.

In 1232¹ he is entered as paying the relief due on his wife's share of her father's inheritance, and also for paying some debts due to the Crown by his father-in-law.

In 1244 a grant was made to him and his heirs for ever of free chase and warren through his estates in Okonyl (Connelloe). No one had the right of entering on these privileges without his or his heirs' permission, Being (1258) now well secured in his Limerick estates, he resolved to extend his possessions by annexing some of Thomond, then in the patrimony of the O'Briens. He gathered his retainers, and entered that country, where he effected a temporary settlement, but the turmoil and confusion that followed not only rendered his acquisition of little value, but endangered the independence of the city of Limerick.

When Prince Edward obtained the Lordship of Ireland from his father (1260), Fitzthomas crossed over to England, and succeeded in obtaining from that prince the lands of Decies and Desmond, together with the castle of Dungarvan. After a long and eventful career he was slain in an engagement with the MacCarthys, at Callan,² near Kenmare, and with him fell his son, Maurice Fitzjohn who, by Matilda de Barry, his wife, left one son, Thomas Fitzmaurice,³ a mere infant.

¹ See *S.C.D.I.*, where most of the information relating to this family is found, unless otherwise mentioned.

² 1261 *Annals. Four Masters*, see vol. iii., p. 382, note.

³ See Gilbert's *Viceroy's of Ireland*.

When the news of the defeat reached Tralee the child's nurses fled in terror from the castle. A large domestic ape took the deserted baby to the roof of the castle and round the battlements, to the great dismay of the spectators, and afterwards placed him tenderly in his cradle. From this circumstance the boy as he grew to manhood was called by the Irish, Thomas N'Apa, or Thomas of the Ape. This is said to account for the ape in the Geraldine arms.

The MacCarthys followed up their victory by invading the Geraldine territory, and levelled their castles in Kerry. Then they proceeded into the County Limerick and wasted their possessions in Ui Conaill Gabhra, also burned and levelled the castles there and put their English warders to death.

During the minority of Thomas his lands were taken into the king's custody. When he became of age, in the year 1282, he prayed restoration of his inheritance. The king ordered an inquisition to be held concerning the lands occupied by his grandfather, John, whose heir he was. It was found that he held vast estates in the counties of Kildare, Waterford, Cork, Kerry, and Limerick.

He held in the County Limerick a cantred in Cunyl (Connelloe), called Shamnede (Shanid) of the king, *in capite*, for the service of two knights, worth at the time of his death, £100. Half a theodum (tuath) at Glenogra, which he held of Maurice Fitzgerald,¹ for the service of one knight and suit at the court of Allecath (Athlacca), also Welese of the citizens of Limerick. This account of his possessions in the county seems to be imperfect, as the roll from which they were copied was much injured by damp.

Thomas was put into possession of the vast property

¹ *i.e.* of the Kildare branch.

of his grandfather, and then married Margaret de Burgh, daughter of the Earl of Ulster. He was trained to arms under Thomas de Clare, who was continually at war with the Irish. He went into England and spent some time at Court, where he was a great favourite with the king and nobles of the realm. He was frequently summoned by the king, together with other nobles to assist him in his foreign wars. Having been specially summoned in the year 1287 to assist the king, he wrote to the Bishop of Bath, pleading as an excuse for his non-attendance, that the Irish were greatly elated at the Welsh war, and some of them having raised war, it was absolutely necessary for him to remain in Ireland during the winter.

He was also a great favourite among the magnates of Ireland, as they selected him to fill the office of Justiciary of Ireland (1295) until such time as the king was able to make an appointment. He died in Caislen Nua O'Conaill (Newcastle West) "after the carrying away of victory from Devil and from world," in the vigour of his youth, at the age of thirty-eight, in June, 1298, and was buried in Tralee.¹

After his death an inquisition was taken of his estates, and their value being ascertained they were taken into the king's custody, and leased to suitable tenants during the minority of his son and heir.

It was found he had four manors in the County Limerick, viz., Shanid, Novo Castro (Newcastle West), Killyde, and Glenogra, showing thereby that he considerably augmented the lands he inherited from his grandfather.

The manor² was of Norman origin, and introduced by them into England after the Conquest (1066). William I after being securely established on the English throne is said to have parcelled out certain circuits of

¹ See Clery's Pedigree, *Jour. R.S.A.I.*, vol. v., 4th series.

² See Jacob's *Law Dictionary*.

land to his barons, or men of like worth, for themselves and their heirs, to dwell upon and exercise such jurisdiction in these territories as the king thought fit to grant them, for which they were bound to render certain services and to pay certain rents as specified in the grant.

The barons that held their lands in this manner from the king were said to hold them in *capite*. They in turn let the lands of the manor thus acquired to other tenants, who were subject to them as lords of the manor, and were composed chiefly of two classes, called free tenants and Betagii.¹

The free tenants held their lands subject to a nominal rent, and were generally obliged to do suit in the court of the manor. They acted much like our magistrates now in the petty sessions courts.

The Betagii, who were generally Irish, were allowed to hold land in their native districts under the new rulers as serfs, and their position was similar to that of vellein tenure in England. They belonged to the lord of the soil. When he wished to dispose of his property for convenience or gain, they passed as part of the assets to the in-coming lord, as we shall see.

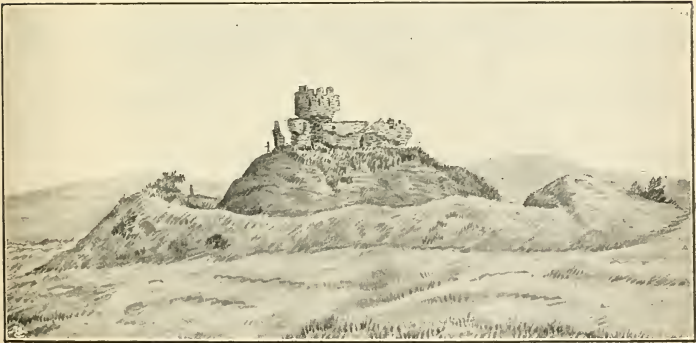
When the Anglo-Normans succeeded in becoming proprietors of large districts in the county, they established the feudal system, which was that of a victorious army quartered in a conquered country. In examining the formation of the manor, it will be found that the old Celtic divisions were left unchanged, and through the vicissitudes of time still retain many of their ancient characteristics.

This, of itself, is a clear indication of the well-organized government and high pitch of civilization that existed among the ancient Irish, as the essence of

¹ A deduction from the reading of *S.C.D.I.*, and is exemplified in following Inquisitions.

a well ordered society is respect for individual rights. This fact alone must have exerted a great influence in making the Norman grow accustomed to Irish ideals.

In adopting the Irish divisions and sub-divisions of land, they must often have disputes among themselves about boundaries and other rights attached to particular divisions. The natives, who alone possessed the knowledge requisite for deciding such disputes, were naturally consulted. Daily intercourse of this kind must have been a powerful though silent factor in wedding the foreigner to the manners and customs of the native.



SHANID CASTLE.

*The Manor of Shanid.*¹

This manor, as has been remarked, was the ancient home of the Geraldines in the county. This inquisition gives a very minute account of the internal organization of the manor, as well as the relative positions of the Norman and the Irish under the manorial lord.

¹ S.C.D.I., 1298.

DEMESNE LANDS.—After the death of Thomas, in 1298, a jury was sworn to find out the exact value of his various manors.

They found in the Manor of Shanid that there was 360 acres of arable land, which they valued at 6*d.* per acre. 16 acres of meadow and 2 acres at Adlen at 6*d.* per acre. From pasture and park nothing could be received as no one would rent pasture there. There was 9 acres of arable land beside the demesne called Kilbecan, which they valued at 4*s.* 6*d.* per year. Total, £9 13*s.* 6*d.*

THE LANDS HELD BY THE IRISH.—The Irish held three-quarters of land at Adthe (Athea), which was value for 40*s.* in time of peace; Manchmore (Banemore), 40*s.* in time of peace; half a quarter at Ballauchdram lying waste and producing nothing, because it lies among the Irish. These townlands comprised the country lying between Ballyhahill and Athea, evidently inhabited by Irish enjoying their own laws and a certain amount of independence.

The following townlands were scattered through the manor, and generally contained the worst lands:—

Half a quarter at Clouncarnan (obsolete), value 13*s.* 4*d.* per year.

Cloinclouthny (on Knockpatrick hill), value 13*s.* 4*d.* per year.

Half quarter at Tolauhariter, value 1 mark per year.

One quarter at Funnath (Finnoe), value 26*s.* 8*d.* per year.

Half quarter at Ballimalys (Ballynash), value 20*s.* per year.

Ballycoman, value 16*s.* 8*d.* per year.

Parcels of land at Sangenauth and Goaitroyth, value 40*s.* per year.

Ballyboher and Knockeveny, value 10*s.* per year.

Garran (a townland near Foynes, obsolete), value 16s. per year.

Crag, value 10 marks per year.

Small parcel held by the smith, near Castle, value 2s. per year.

Total, £19 10s.

FREE TENANTS.—John Fitzjohn,¹ half a tuath in Glancorby (parish of Glin), for 20s. when royal service was proclaimed, and does suit at court.

John Clouthram and Thomas Crispin, 12 acres at Kerwenger, rendering 6s. 8*d.*, and does suit.

Margery Goer, half tuath at Robert's Castle (now Robertstown), 20s. when royal service is proclaimed, and also pays 5s. rent.

Raymond de Valle (Wall), two parts of a moiety of 1 tuath in Dunmoylan, for 10s. when royal service is proclaimed, and does suit ; he also renders for Ballyrug (Ballyroe) 2*s.* 6*d.*

Robert de Lees, half tuath in Lysmuir (Lismakery ?), for 20s., and does suit.

John Fitzjohn, a third part of half a tuath in Mohyrgan (Morgans), for 20s. when royal service is proclaimed, and does suit.

Maurice of London, half a carucate in Tilauthaneshan, rendering 2s. per year, and does suit.

Gilbert de Laundry, half tuath in Monitirdryan² (parish of Kilbradran), renders nothing, but does suit.

Robert de Valle, 1 carucate at Ballyethan (Ballyane), renders 26s. 8*d.*, and does suit.

The heirs of William Rothelan, half a carucate at Kylcroscran (Kilcosgrave), renders 26s. 8*d.* to the Bishop of Limerick, to acquit part of the demesne lands charged with the rent of the bishop.

¹ Ancestor of the Knights of Glin.

² See Peyton's *Survey*.

Robert, son of Robert Purcell, half tuath in Rathronan for 20s., when royal service was proclaimed.

John Gradok, 1 carucate at Carnhouseragh (Cahernagh), 10s. when royal service is proclaimed, and does suit.

The heirs of David de Capella, 3 curacates at Dungeygh (Duncaha), rendering 3s. at Easter, and does suit.

Henry de Capella, 1 carucate in Ardryn (Ardaneer ?), rendering 2s., and does suit.

Thomas Boscher, half carucate, at Gortmolkeran (part of Morgans ?), rendering 4s. 3*d.* per acre, and does suit.

Henry Fitzrobert, half carucate at Balligaveryn (was near Foynes), rendering 12*d.* per year, without suit.

Milo Bozon, half a carucate¹ in Ogawyr (Glenagower) without rent, and does suit.

Total service, £6; total rent, £4 18s. 8*d.*

There is a garden with its curtilage (a plot belonging to a dwelling), valued at 6s. 8*d.*

Hand mills, per year, 6s. 8*d.*

Pannage,² 6s. 8*d.*

Perquisites of court, with heriots,³ fines, and payments of Irish, are valued at 40s.

There are no works of Betagii because they are charged with rent for works, gifts, and presents.

There is nothing from warrens, because the rabbits are destroyed by foxes.

A mill at Newgrange, 13s. 4*d.*

Total, £4 6s. 7*d.*; total of totals, £38 8s. 10*d.*, wherefrom was subtracted 8s. paid yearly to the Bishop of

¹ Carucate = 120 acres. See Glossary *S.C.D.I.* (1285-1292), p. 668.

² The food which swine feed upon in the woods as the mast of beech, acorns, etc. See Jacob's *Law Dictionary*.

³ Heriot the best beast, whether horse or cow, that the tenant dies possessed of, due and payable to the Lord of the Manor, etc. See Jacob's *Law Dictionary*.

Limerick by Thomas, for land which his grandfather granted to the nuns of O'Konyl (*i.e.* St. Catherine's, near Shanagolden), and 26s. 8*d.* paid to the same bishop to acquit land of demesne which Thomas held of him there, total, 34s. 8*d.* The manor is worth for the king's use, £36 14s. 2*d.* clear.

The Manor of Novo Castro (Newcastle West).

This manor comprised the ancient tuaths of O'Bathyn and Corco' Oighe, which are substantially the same as the present poor-law parishes of Newcastle West, Monagea and Abbeyfeale. In this inquisition they are not separately referred to except the sergeancy of each. We have a better knowledge of the topography of this manor, it seems more desirable to group the townlands under the old divisions.

Taking O'Bathyn first, the jury found that the castle and buildings inside the wall, as well as those without, were of no value, as it was necessary to devote larger sums to their upkeep than can be levied from them.

FREE TENANTS.—Geoffry Roberts and Robert le Blund held half-quarter of land, at Deryndromcarme (Derrin, near Athea), rendering 24s. 8*d.* per year, and doing suit at court.

William Dundonenald, half-quarter in Glyngowyn (Glenagown), at 2*d.* per year, and does suit.

William Toost, 10 acres in Lysmatleth (now obsolete), without suit.

Philip Fitzralph and Adam de Portesbury, 24 acres in Le Nanagh, in later times this was called Le Granagh, and was the name of a large district running from Ashgrove over the hill to Athea, and comprised several townlands.

FARMERS.—There was 40 acres in Donaly (Dooally),

formerly held by Philip Fitzrobert, valued at 8*d.* per acre, total, £2 6*s.* 8*d.*

LANDS OF BETAGH.—A quarter of land at Addouan (in Athea district), value in time of peace, 13*s.* 4*d.*

A small parcel at Glengort (near old mill), valued at 2*s.*

Quarters of land at Rouscathmore (Rooska) and Rouscathbeg, valued at £8.

Berne (Ballynabearna), 60*s.*

Asdare (Glennestar), 40*s.*

Doukone Wall, alias Dowathkatyn (Dooatten), 13*s.* 4*d.*

Lystenbrenauch, alias Lysnebrannagh, situated at the foot of Rooska Hill, but now obsolete, 40*s.*

Ballycoure, alias Ballemenyth (Ballinena), 60*s.*

Duffaly (Dooaly) excepting the 40 acres above, 40*s.*

Ballyurfin, alias Ballyhursynte, Baleferris, now Bally-pierce, 4 marks.

Ballyhathern, near same place, 4 marks.

Kylordan (Kilrodane), £4.

Corco' Oighe.

FREE TENANTS.—Robert Hackett, 3½ carucates at Glenhom (Glenquin), rendering an 1*d.*, with suit.

Richard de London, 1 quarter at Knockbrack.

Richard de Valle, 1 carucate at Kilcapley (obsolete), rendering 26*s.* 8*d.*, without suit.

Ismaena Coterel, 1 carucate at Anecroygh' (Ardnacroyh), renders nothing but does suit.

THE LANDS OF THE BETAGH.—Kilconleithe (Kilconlea) and Knockrathdermot (the old name of the country lying round Mount Collins, and is still the legal name for Ballybeg, 20*s.*)

Drumrathnauch (Drumtrasna), 40s.

A parcel of land at Seskenledan (Sesken), 3s.

Kylmacsnehyn (obsolete), £4.

Dowyll,¹ known in Elizabeth's time as Drumroë, Dowyll, the last and oldest part disappeared, and is now known as Dromroe.

Rathneconyr, obsolete, but was on the mountain near Glenquin Castle, 20s.

Ballydaly (perhaps Ballydahy), 5 marks.

Ballygarwyth, alias Ballyogarwith (Ballymorrough), 40s.

Gortinore, obsolete, 6s. 8*d.*

Forty acres at Fethbeg and Fethmore, each of which was valued at 8*d.* per year; where these townlands were situated I do not know.

Such are the principal divisions of the manor arranged under the old tuaths, and in arranging them I have followed the Renty of O'Conaill.

	s.	d.
The mill at Newcastle was valued at ..	6	8
Ardauch (Ardagh) ..	6	8
Hand mills ..	13	4
Sergeancy ² of O'Bathan ..	20	0
„ Corkoygh ..	6	8
Pannage ..	10	0

Perquisites of court, as well English as of Irish, and as well of Newcastle as of Killyde, 100s., which clearly shows the Irish living in this manor and Killyde enjoyed their own laws side by side with the English.

Perquisites of the court of the hundred at Ardagh, 6s. 8*d.*

Prisage (what the lord claimed, usually one-tenth), as well of flesh as of ale of Newcastle, 2s. per year.

The cottagers of Newcastle held 16½ acres at 41s. per year.

¹ See *Peyton's Survey*.

² A rent receiver (*Peyton Survey*).

There are at Ballydonly (obsolete) 30 acres, which was valued at 20s. per year.

At Kilnehalyn (Killeeline) a parcel of land at 2s. per year. Tulauchaylin, 4 acres held by Campdin le Tailor, valued at 2s. 8*d.*, and parcels at Clonkille, valued at 2s., and Gortloman at 12*d.* per year. All these townlands are in the vicinity of Newcastle but now forgotten.

The heirs of Thomas de Clare held 1 tuath in Moycavenagh (Mahoonagh), at 20s. when royal service was proclaimed. This would indicate that De Clare held the manor of Mahoonagh as a fief from Fitzmaurice.

The church of Newcastle, with the vicarage, was yearly worth 100s.

The church of de Agath (now in ruins in the townland of Appletown), with its chapels, £10.

The church of Mahoonagh, with vicarage, 10 marks.

The church of Moyncroo¹ (Croagh), 20 marks.

All four the gift of the fee.

The Manor of Killyde (Killeedy).

This manor embraces the old tuath of Cleanglass, the ancient home of the O'Cuilens, lords of Hy Connail, the last of whom perished in 1266. In this inquisition it forms a part of the Geraldine estates.

THE FREE TENANTS.—John Thomond, half-quarter at Louath (locally known as Lougig, and lay in the eastern part of Killeedy parish), pays 20s., and does suit.

Alan de Nangle, 1 tuath in O'Donwys—a name now obsolete—rendering 20s. when royal service was proclaimed, and does suit.

¹ The patronage of this church belonged to the Earl of Devon (the successor of Desmond in this manor).

The heir of John Hervey held half-quarter at Agag and Hermyston, rendering 6s. 8*d.*, and does suit.

Lands of Betagii :—	s.	[<i>d.</i>
Levathmore, alias Levimore, now HERNSBROOK ..	4	0
Kentowyer (Kantogher), half-quarter	4	0
Ballidouan (Ballyduhig) 1 quarter		
Agag (now Appletown) 1 quarter	40	0
Ballyowen, 1 parcel	10	0
Balauch (Ballaugh), half-quarter	30	0
Kilkenro (Kilcoora) parcel	10	0
Gortrichard, parcel	3	4
Fynglass (now included in Ballylanigan) 1 quarter	20	0
Gorreveran	4	0
Clonderrawn	13	4
A parcel of orchard land, valued at	3	0
Cottages near the castle	0	12
The mill, valued at	4	0
Sergeancy	6	8

There is a demesne, 180 acres of arable land, valued at 6*d.* per acre, 6 acres of meadow, at 6*d.* per acre per year, and no pasture.

Total of totals, £20 15*s.*

The Manor of Glenogra.

The jury found that there was in demesne in this manor, 300 acres of arable land, and valued each acre at 8*d.* per acre; 14 acres of meadow at 4*d.* per acre; a pasture within the demesne for oxen and cows; another at le Calgathe, the herbage of which is valued at 16*s.* A small grove, from which the lord can obtain nothing except brambles and rods for ploughs, and value for nothing; a carucate of land at Dromnecarry (Drominycarra) partly arable and partly meadow, together with the neighbouring pool, value £4 per year; 3 carucates of land at le Crethan (Crean), held by Betagii, and valued

at £12. The Betagii render for hand mills, 14s. per year. Total, £27 14s. 8d.

FREE TENANTS.—William of London holds 4 carucates in Cahergilmore, and pays 10s. when royal service is proclaimed, and does suit at the court of Glenogra.

Archibald Fitztankard, Philip Slane, Thomas Maunsel, and Nicholas le Blund, hold 1½ carucates in Kyldere (Kilderry), for 5s. when royal service is proclaimed, and does suit at court, each holding an equal portion.

The burgesses of the roll of Glenogra hold 6 carucates of land in burgages, and pay 119s. per year. They are also obliged to do suit at the court of the Hundred.

	PER YEAR	
	s.	d.
There is a water mill, which is valued at	30	0
A garden	5	0
Pannage	6	8
There are six pools, the fishery of which is worth	7	10
Turbary	4	0
Perquisites of court Foreign, with heriots	6	8
Perquisites of the court of the Hundred	6	8
Sergeancy	13	4
Total of totals,	£37	14 4

Except when royal service was proclaimed, then 40s. is to be paid to Agnes de Valence, at Athleckath (Athlecca), showing thereby that Glenogra was a fief of that manor which belonged to the Kildare branch of the family.

*Manors of Thomas De Clare.*¹

About two miles south-east of Newcastle West, on the right bank of the Deel, and on a gentle swell of

¹ See a series of interesting essays, "Normans in Thomond," *Journal R.S.A.I.*, vol. i., fifth series, pp. 284, 387, 462, by T. Westropp, M.A. The references to original documents are accurately given.

the plain, stands the village of Mahoonagh, popularly known as Castlemahon.

At the eastern end of the village street are to be seen the ruins of the castle which was the seat of the manor. Though its halls no longer ring with the clash of arms or resound with the noise of feasting and revelry, still in the distance it preserves the stately grandeur and bold outline of bygone glory.

At the time the present inquisition was taken the manor belonged to Thomas de Clare, who in his day was a remarkable figure in Irish history.

He was son of Richard, Earl of Glouster, and Governor of London, where he became a personal friend of Edward I. Thomas obtained licence to settle in Ireland as early as 1269, but did not carry out his intention until Edward returned from the Holy Land.

1274. On his arrival in Ireland he obtained the custody of the castle and county of Limerick. Shortly after he married Juliana the daughter of Maurice Fitzgerald, third baron of Offaly. This marriage brought him large estates in County Limerick, and gave him a high social standing among the English colonists. He succeeded in getting a grant of Bunratty, in Clare, which was formerly granted to Muscegross, who surrendered his claim to it on receiving a valuable consideration from De Clare.

Just at this time the O'Briens quarrelled among themselves, and according to the old custom, the weaker side sought the aid of the enemy who generally succeeded in seizing the inheritance of both. Brien Roe, the then King of Thomond, having been expelled from his kingdom by his nephew, came to De Clare, Governor of Limerick, to aid him in regaining his territory. De Clare immediately consented, and one night mustered the English and Irish retainers under the Fitzgeralds, Butlers, himself, and O'Brien at the Thomond gate

of the city, and marched into Clare. Thus commenced a war which lasted many a year with varied success, and finally culminated in the ruin and extinction of the De Clares at the battle of Dysert O'Dea.

The united army marched to the palace of the usurper, whom they put to flight. Nothing daunted, however, he again returned and entered Tradree, where he encountered De Clare's expedition. After a hard-fought battle they separated, leaving the issue doubtful, though a great number were slain on both sides, among the number De Clare's brother-in-law, Patrick Fitzmaurice.

On the evening of this battle Brian Roe was the guest of De Clare at Bunratty, and while sharing his hospitality he was treacherously seized and put to death at the instigation of Juliana, De Clare's wife. The treacherous and cruel death that was inflicted on O'Brien leaves a deep stain on the memory of De Clare:

The O'Briens shortly after made peace among themselves. De Clare taking advantage of the quietness of the times passed into England to look after his interests in that country. On his return he was much enraged at the ravages that were made in his territory of Bunratty by the O'Briens during his absence. He quickly assembled his forces and again marched into Thomond to chastise his old enemies who were prepared to meet him. Both armies met on the old battle ground on the borders of Tradree where De Clare fell a victim to the formidable battle-axe of his rival, Thorlough, on the 27th of August, 1287. His body was recovered and buried in the Franciscan monastery in the city of Limerick.

The Government immediately held an inquisition into his property, and to this we are indebted for the very full and interesting information that has come down to us relating to Mahoonagh.

The Manor of Mahoonagh.

The jurors met on the 27th September, 1287,¹ and found that there was in the manor of Moyavenach (Mahoonagh) 150 acres of arable land in demesne, value for 8*d.* per acre, five acres they valued at 3*d.* per acre, a moor containing 5 acre which they valued at 5*d.*, a wood containing 2 carucates of land yearly worth for sale 6*s.* 8*d.*, the pasture of this wood is worth nothing. Total £6 2*s.* 1*d.*

FREE TENANTS.—Henry Capella held 7 carucates of land in Magne (Meane) and Gerbally (Garbally), pays one sparrow-hawk or 4*d.* and does suit.

Maurice de Lee 1 carucate at Cromman now obsolete but was the name of a district lying round the old church of Auglish, pays one sparrow hawk or 6*d.* and does suit.

The heirs of Maurice Fitzmaurice 1 carucate in Clonmore (Cloonmore), pays 6*s.* 8*d.* and does suit.

David Capella, 3 carucates at Athmolk (Ahawilk), pays 2*s.* and does suit.

John Fitzjohn, 1 carucate at Le Wath. This word beginning with a "w" but should be an "r," as further down Wathbraly is evidently Rathfreeda tracing it through the various documents. This being so Le Wath would now be Shanrath near the village of Castle Mahon. It paid 10*s.* and the owner does suit.

The heir of Maurice Fitzmaurice, 40 acres at Gortsta (Gortscagh), pays 10*s.* and does suit. Walter Flemyng 5 carucates at Credire alias Dyrre, perhaps Knockaderry, pays 4*s.* 6*d.* and does suit. Richard le Norreys, 1 carucate at Wathbruly (Rathfreeda), Adam le Cantillon 5 carucates in Ardsynan. This name is sometimes

¹ See *S.C.D.I.*

written Ardfynan, and was in the parish of Clonelty, but now forgotten. It may be included in the townland of Ballinoe. It pays 20s. when royal service is proclaimed, and Contillon does suit at court.

THE LANDS OF BETAGII.—This portion of the inquisition is imperfect, as some of the names of the townlands are obliterated.

There were seventeen Betagii of Olechaunys, O'Molcorkris (Corkery), O'Cassiis (Casey), O'Cathsochiis and others, and English rent payers who held an carucate of land in Kilredyr (Kilready), 1 carucate . . . and Balidelan, 1 carucate in Baliargie, 1 carucate in Clonkeryn and Moulene (Cloonsherrick and Moanleana), each of these carucates was valued at 2 marks and their works 20s. a year. Pannage 2s. a year, pleas and perquisites 10s. a year, total of totals £15 os. 2d. In the return of the Betagii we have the names of some of the Irish that held in that tenure. It is interesting to find that up to a few years ago a family named Casey lived in Cloonsherrick, and many of them are still to be found in the neighbouring townlands.

Ayne (Knockainey).¹

This manor formerly belonged to Geoffry de Marisco but after his lands were escheated it passed to the king who ordered that it should form a part of Queen Elinor's dower if she should survive the king (1253). The next year it was granted to Godfrey de Lezignan who was to hold it from the king by the service of three knights. He having been informed that it was intended for the queen's dower at once resigned it (1262). Later on, however, it was granted to Warrin de Bassingburn,

¹ See *S.C.D.I.*

and he gave it to Thomas de Clare in exchange for lands in England. This manor lay round the hill of Knockainey, and extended to Lough Gur, the details of which are outside the scope of this work.

The Manor of Corcomoyde (Corcomohide).

This manor though belonging to De Clare is not given among his lands in this inquisition. It lay to the east of Mahoonagh, and as early as 1283, De Clare obtained patent for a market to be held there every Thursday.

Juliana, the wife of De Clare, objected to Walter de Haye, Escheator of Ireland, taking this manor into the king's custody. She went before the justiciary, and stated that it was her marriage portion. There and then, an inquisition was taken in presence of the escheator, with the result that Juliana established her claim. Soon after Amabilia, sister of Juliana, came before the justices on circuit in County Limerick, and sued Juliana for half the manor as being her right in as much as the manor belonged to their father, Maurice, now deceased.

Amabilia succeeded in recovering the moiety, and then enfeofed her cousin, John Fitzthomas, who held it for eighteen months. Juliana appealed to the higher court, and succeeded in making good her case by producing the original charter which stated that Maurice Fitzgerald granted to Thomas de Clare for his homage and services the manor of Corcomoyde. This lawsuit may explain why it is not included in this inquisition.

Reyns.

There is mention made of a manor of Reyns, but the names of the townlands are not given, and I am unable to say if it were identical with Reens between Rath-

keale and Newcastle. The most remarkable thing mentioned in connection with it is, that there were three turbaries there. If it is the same Reens as above, the cutting away of the turf would account for the low lying land which is constantly flooded during the winter by the Deel.

The Manor of Rathgel (Rathkeale).

The earliest reference to the Manor of Rathkeale is to be found in the *Black Book*. It is there stated that Robert Waspayl,¹ granted sometime between 1212-1228 the church of Rathkeale to the abbey of Keynsham, Somersetshire, as lord of the soil. From this we may infer that Robert at the time of the grant was in peaceable possession of this manor. His name occurs as early as the year 1203, in the State papers as witness to documents, and seemed to be held in great esteem by his fellow colonists. He also had large possessions in the County Carlow. At his death he was succeeded by his son, Henry, who died young without issue, and the property passed to the next brother Roger.

1251. This is the one who was granted free warren in his manor at Rathkeale. There is another document in the *Black Book* relative to an argeement between him and Matthew, parson of Rathenesuer² (Rathnaseer), in which it is stated that Roger gave in the district of Escamb the townlands of Ballycoleman³ (near Knockaderry) and Balleomolothum, together with the native clerics of Henaho in exchange for the lands lying between Rathkeale and the Deel, together with the betagii living on them. From this document we learn that the native clergy occupied the same humiliating

¹ *B.B.L.*, p. 74.

² *Ibid.*, p. 105.

³ See *Peyton's Survey*.

position as the generality of their countrymen under the new rulers.

1280. Another Roger,¹ son of the preceding, granted to John Matravers, in fee, all his rights in the manor of Rathkeale, a messuage and two carucates of land in Kilcoleman, and a messuage and a carucate in Lockyl (Loughill) near Knockaderry. By this act the Waspayls severed their connection with County Limerick.

The Manors of Maycroo² (Croagh).

Chyunecke (Kenry) Ballycathelan (Ballyculhane in parish of Kildimo).

1296. Hugh Purcell got a grant from the crown of free warren in the above manors, and also in his estates in County Tipperary and Kilkenny. When exactly the Purcell family obtained these manors in the County Limerick there is no record. But they seem to be settled there early in this century, as the name occurs in inquisitions. They always held a high and honourable position. In 1274 Hugh was sheriff of the county and held the castle in the city. For discharging the duties attached to this office he received £10 from the exchequer.

1298. He passed into England on the king's business, and obtained power of attorney for his son, William, during his absence.

1301. He is mentioned as having received letters from the king to go into Scotland. There are no townlands mentioned as comprising these manors, but they must have embraced the country round Croagh Kenry and Ballyculhane. The family flourished in this part of the country for centuries, and are often mentioned as playing a noble part in the fortunes of their adopted country.

¹ See *S.C.D.I.*

² *Ibid.* under year 1296 and following dates.

*Bruree.*¹

The references to this historic spot are very few in Anglo-Norman documents. In 1242 it was seized from John de Marisco and his wife Mabel, grandchild of Richard de Burgh. Afterwards it was restored to her as it was found to be her marriage portion. In 1289 it was held under warrants of Maurice and Eva de Lesse (Lacy) by Robert de Marisco.

1281. In Howardstown we find Esse (Lacy) and his wife paying Le Marks balance of rents. There is also mention of free tenants of the names of Fitzroger and Moyll residing there. A portion of this townland called Culbalisward, 1284 (now Cooleen) was granted by Alexander de Anno to John de Saunford, Archbishop of Dublin, and remained attached to that see after the Reformation.

The Manor of Tiberneyum (Tobbernea).

Having now taken a survey of the new colony and their possessions in Hy Conaill, we pass to Hy Cairbe, the other great division of Hy Fidhgente. The earliest manor in this division of which the records of this period furnish us with any details, is that of Tiberneyum, still giving its name to a townland in the parish of Effin.

1207. King John granted to Philip de Prendergast 15 knights' fees between Inishannon and Kinsale, which were formed into the manors of Carrigiline and Duglass. Philip was succeeded by his son, Gerard, who, at the time of his death in 1251, held in addition to the above manors those of Ballyea and Tobbernea.

Gerard was twice married. His first wife was sister of Theobald Pincera, who died leaving one daughter

¹ *S.C.D.I.*, year 1242 where it is written Brunry.

who was afterwards married to De Cogan. His second wife was daughter of Richard de Burgh, with whom he had received as dower the manor of Tobbernea. He was in possession of this dower before the year 1240, as it is stated in the *Black Book* that an agreement was entered between Gerard and Hubert, Bishop of Limerick, at Kilmallock in 1240, regarding the advowson of the churches of Kilbegly, Kilconegan (Kilquane), and Effin, which incidently discloses that the manor was at least co-extensive with the present parish of Effin, and that the old tuath of Desibeg extended to the confines of the County Cork.

Gerard died in the year 1251, and his heirs being minors, an inquisition was held into his property, the bulk of which lay in Cork county and is outside the scope of this enquiry.

In Limerick it was found he possessed the manor of Tiberneyum (Tobbernea), comprising 7 fees, 7 carucates, and 59½ acres, which he held of Richard de Burgh in Desibeg, and 1 carucate from the Bishop of Limerick at half a mark. These lands were sub-let in the following manner :—

Gerald Fitzmilo, 3 fees by the service of half-knight's fee.

Henry de Prendergast, 1 fee by the service of quarter-knight's fee.

Henry Barat, half-fee by the service of quarter-knight's fee.

In the ville there were three free tenants :—

Richard Gar, ½ carucate at 1 mark per year and 10 acres at 3d.

Thomas the chaplin, 1 acre at 3d.

Richard Kartere, 30 acres at 5d. per acre.

William Hantlan, 1½ carucates at 20s. per year.

John Goss, 1 carucate at 1 mark per year.

Konewore O'Lougan, 1 carucate at 1 mark per year.

Richard Wilde, half carucate and 30 acres at 47s. 6*d.* per year.

Alexander Baard, 1 carucate at 20s. per year.

Robert le Chance, 1 carucate at 20s. per year.

John Lebaut, half carucate at 10s. per year.

William de la Hare, 1 carucate at 30s. per year.

Elias Cordewaner, half carucate at 40s. per year.

The Irish held 3 carucates for 3 marks a year, and Finegole Jmene O'Conni had 10 acres of land without rent. The natives here, as elsewhere, were treated as serfs by the Norman, though it is pleasant to find that some of them occupied a more elevated position in the organization of this manor than is usually allotted to them. In the demesne there were 5 carucates 4½ acres let for 220½ crannocks of wheat, each being valued at 40*d.* and 220 crannocks of oats at 18*d.* per crannock. There were 34 acres in meadow for 34s. a year, mills 3 marks per year, pleas and profits 20s., curtilages 6s. 8*d.*

David Fitzadam held 1 fee for 1 lb. of pepper. [100]

Total revenue in money, £17 17s.; in corn, £48 13s. 2*d.*

Gerald also held from David Barry one-half cantred of corkoyhe—I presume in paper—by the service of one knight's fee, and John Fitzthomas held the land of Gerard by the same service which was never rendered.

Gerard left an only daughter by his second wife, who was entrusted with her portion by the king to Maurice Rochford, son of Guy, one of his grooms, to hold until her full age and marriage. She was accordingly placed under Maurice's care, and all her dower passed into his hands. In the following year he received a grant for holding a weekly market every Tuesday in his manor of Tobbernea, and a yearly fair lasting for six days from August 27th to September 3rd.¹

¹ See *S.C.D.I.* where all that is inserted here about Tobbernea is to be found under the above years.

1253. It would appear that Maurice married his ward, Matilda, the daughter of Gerard, who were dispossessed of their inheritance by De Cogan another heir, while Matilda was under age and in the king's custody. The king immediately restored their property which had been so violently wrested from them. As already stated, this Maurice de Rocheford founded the canonry of Effin, a very meritorious act of generosity for a landed proprietor in those days.

The Manors of Croom,¹ Athlacca, Adare, Castlerobert, and Wirigedi.

The Kildare Geraldines had also large possessions in the county, principally east of the Maigue in the old territory of Ui Cairbre.

1216. Maurice Fitzgerald, second baron of Offaly, obtained a grant of Crom (Croom), which was at one time the principal residence, as it is from it they took their famous war cry "Crom Aboo." He held the high and important office of justiciary. When he was removed from that office he came south and waged an implacable war against the Irish, which merited for him from their annalists the unenviable title of "Destroyer of the Gaels." He was also implicated in the death of Earl Richard at the Curragh of Kildare, but pardoned by the king.

1251. A grant was made to him of free warren in his demesne lands in Cairbre, County Limerick. It is stated by some authors that towards the end of his life he retired into the monastery of Youghal, founded by himself, and there died in the habit of St. Francis in the year 1257. The State papers tell another tale which is inconsistent with the popular version of the closing

¹ The following is taken from *S.C.D.I.* See also *Earls of Kildare*, where the facts are stated somewhat differently.

years of his life. It would appear that some years before his death he married Agnes de Valence, the king's cousin, and at the time of their marriage John de Verdon bestowed upon them the manors of Crometh (Croom), Ailetageath (Athlacca), Greene, and Wrigedi, Adare and Castlerobert, which John received some years previously from Maurice. John enfeoffed them with the condition that should Maurice die before Agnes, without issue, she should enjoy the profits of them until her death, when they were to revert to Maurice's heirs. Accordingly we find her in possession of these manors long after Maurice's death. Although she afterwards married John de Avenys, she is always mentioned in legal documents by her maiden name. She was in possession of these manors in the year 1298, when they seem to have passed to Gerald, grandson of Maurice, who was drowned while crossing into England. They then passed into the possession of Juliana, his sister, who was married to De Cogan. She in turn gave them to John Fitzthomas in exchange for the manor of Maynooth.

Kilmallock.

Kilmallock, as we have seen, was a place of importance in the Celtic period of our history, and retained that position under the change of rulers, as the name occurs in some of the earliest documents referring to the Anglo-Norman occupation. The monastic property after the disappearance of the old monastery would seem to have been merged into the episcopal property of the diocese. Geoffry Marisco was in possession of the ville of Kilmallock as tenant to the bishops; he is mentioned as paying homage for that town to Hubert a short time after he became bishop.

In 1265 David de Barry of Buttevent quit claimed and surrendered whatever rights he had in the fair

held in Kilmallock to Robert of Emly, bishop of the diocese and his successors. In the *Black Book* there are a very important set of deeds conferring certain rents in the town of Kilmallock on the bishop and chapter. Unfortunately they are undated, but judging from the similarity of names in them, and in other documents in the same book, they may be referred to the closing years of the thirteenth century. They incidentally disclose the names of the principal streets, roads leading from them to the country, as well as the names of the citizens, giving a vivid glimpse of the old town in its primitive simplicity.

The first of these documents refer to a grant made by John Young of 5 marcs, 4s. 4d., the rent of certain houses and lands which were situated inside and outside the town, viz. :—

	s.	d.
One burgage of land in possession of John Hert which extends in length from Mona Mor on the south, to the great water (<i>magnam aquam</i>) on the north, in breadth from the land of Henry Baird on the east, to the land of Robert Fitzhugh on the west	7	6
The tenement of Walter Dug in the Main Street (<i>magno vico</i>), between that of John Fitzrodi and and Letitie Seler	—	
The tenement of Nicholas Stopphil in the Main Street	—	
The tenement of Hugh Serston in Main Street ..	0	20
The tenement of Adam Flandr in the Main Street, between the road (<i>viam</i>) which leads to the Church of SS. Peter and Paul, and the tenement of William Pellipar	5	0
The tenement of John Eoco in the Main Street ..	2	0
William Clonterel, land in Main Street	0	2
The tenements of James Somerford and Adam Sewchil	0	8½

The tenement of William White in Blapatstret (Blossom Street)	s. d.
	0 5
The tenement of John Neyl in Blapatstret (Blossom Street)	0 6
The tenement of Robert Neyl in Blapatstret ..	0 6
Another belonging to Robert in Blapatstret ..	0 6
The tenement of Thomas Mey in Blapatstret, between the town foss (fossa) and the tenement of Robert Wandreg	0 11
The tenement of John le Grey in Blapatstret ..	0 10
The tenement of David Fitzwilliam	0 10
The tenement of Walens in Blapatstret	0 26
The tenement of William de Holde	0 6
The tenement of Henry Totomy in the Main Street, between the stone houses (<i>domos lapides</i>) of Rodi de Kilkenny	0 2
3 acres of land belonging John Neyl	0 1
5 acres which the said John Neyl bought from Henry Fitzjordan in length from the land of the vicr in the west, in breadth from the land of Rodi Kilkenny, in the south to the king's high- way (<i>viam regalem</i>) which runs opposite woods on the north	0 8
The tenement of William Canterel, Main Street ..	2 0
The tenement of John Arnold, Main Street ..	0 40
The tenement of Henry le Tannr, Main Street ..	3 0
The tenement of Henry de Lorn'y, Main Street ..	0 10
The tenement of Henry Bluet, Main Street ..	2 0
The tenement of William Fitzhenry, Main Street	0 11
The tenement of John Bluet, senior, Main Street	0 12
The tenement of John Fitzalan, Main Street ..	0 6
The tenement of John Neyl, Main Street ..	0 16
The tenement of Walter Kilfrys, Main Street ..	0 2
The tenement of John Fitzhenry Fitzjordan, Main Street	0 20
The tenement of John le Kene, Main Street ..	0 25
The tenement of John Bluet, junior, Main Street	0 14
The tenement of Henry Baiard, Main Street ..	0 21

	<i>s.</i>	<i>d.</i>
The tenement of Elie le Machim, Main Street ..	0	12
The tenement of Richard le Hachim, Main Street	0	12
The tenement of John Baiard, Main Street ..	0	22
The tenement of Peter Pichard, Main Street ..	0	12
The tenement of Adam Husse, Main Street, ..	0	20
The tenement of John Ludañs, senior, Main Street	0	8
3 acres of land belonging to Henry Baiard called Gobli, in length from . . . in the west to the king's highway in the east		—
The land of Walter de Any in length from the royal road on the south, to the great water on the north	0	22
One burgage of Gerald, son of Henry de Prendergast, in breadth from Botherbralmeyn in the east to some lands in the west	3	0
The tenement of William Fedem in Flemystret, opposite the cross of John Fitzrichard, between the king's highway and another way.. ..	0	12
Half a burgage belonging to Jordan Fitzjohn, extending in length from the king's highway leading to Emly on the south, to Martyn's lake on the north, and in breadth from the land of Martin Bluet in the east to that of William le Long in the west	0	10
One burgage belonging to Thomas le Wrey in length from Hokytlack on the south to Martynys- lake	0	17
One burgage belonging to Agnes and William Benet, in length from Fontislac on the south, to the road which leads to Artmachyllen on the north	0	34
Tenement in Flemystret (Fleming Street) ..	0	2
Tenement in Water Street	0	20
Tenement in Blapatstret (Blossom Street) ..	0	4
One burgage belonging to Adam Fitzjohn ..	0	16
One burgage belonging to John le Grey ..	0	8
Amongst the witnesses to this chart is that of Nicholas Stoppil, Provost of the town.		

The next document sets out the grant made by

Philip Fitzjohn Fitzthomas to the bishop and chapter of 14 shillings the annual rent of certain tenements in the town, viz. :—

One burgage of land called Folisland held by Adam Fitzjohn	s. d.
	6 8
The tenement of Sandyr le Harper in Water Street	0 20
The tenement of Thomas Smith in Water Street, between the road which leads to SS. Peter and Paul Church and the tenement of Sandyr le Harper	0 26
The tenement of William le Long in Flemyng Street	2 0
The tenement of Philip of the Mills	0 12
The tenement of William Mareschall in Flemyng Street	0 6

The following deed gives an account of the grant made by William Ruffus to the bishop and chapter of 9s. 3½*d.*, being the rent of certain property in Kilmallock, viz. :—

	s. d.
The tenement of John Marche in Main Street ..	2 0
A burgage held by Henry Baiard, in length from the king's highway which leads to Hakenys on the south, to the great water of the new mill on the north, and in breadth from the road which leads to the new mill on the east, to the land of Thomas Stope on the west	2 0
Half a burgage held by Symon Fitzjohn in length from the royal road which leads to Arroldishyl on the south, to Martynislac on the north ..	0 23½
The tenement of Thomas Smith in Water Street ..	0 20
Tenement of Adam Elys in Water Street ..	0 7
Half a burgage held by Adam White, in length from Hokedlak on the south, to Martynslac on the north	0 13
The grant of 4s. being an annual rent from property in Kilmallock made by Thomas Stoke to the bishop and chapter, viz. :—	

One tenement in St. John's Street held by Henry Husse	s. d.
	4 0
A grant to the Bishop and Chapter by Adam Fitzjohn Fitzgeoffery of 20 pence silver being the annual rent of the following :—	
The tenement of Reginaldo Pellipor in Blapastreit	0 18
The tenement of Maurice Tesler in Blapastreit ..	0 2

It may be remarked that this grant was made in a different year from the others, as it is witnessed by a new provost, Alexander Elys.

The Manor of Anedes¹ (Athneasy).

I have not been able to find any document referring to this manor earlier than the fifteenth year of Edward III (1442), though it must have been amongst one of the first settlements of the Norman in the east of the county, as it lay near the highway between Waterford and the city of Limerick.

From a deed of partition of the property of Sir John Moulton of Egsimound, we learn that he held the manors of Narloe (Aherlow), Anedes (Athneasy), Secdown, and Kylker in Ireland. After his death these manors were equally divided between his three sisters, namely, Lady Ioan Fitzwalter, eldest sister and one of the heiresses of Sir John, Sir Walter Bermingham and Elizabeth his wife, another sister and heiress, Sir John de Lucy and Margaret his wife, third sister and heiress.

The third part of the manor of Athneasy that was assigned to Walter de Bermingham and his wife comprised the following places: A messuage in Dunmowny wherein Henry Bratnoch (Walsh) dwells, together with the moiety of Dunmowny; 28 acres of arable land in the field called Upper Coryn as appears by the metes (boundaries); 4 acres near the said moiety of Dunmowny;

¹ *Register of Gormanstown*, p. 111, in the Press.

5½ acres in the field called the Halffesollond near the king's highway there, on the north side of said highway as appears by the metes ; 1 acre and 1 stang in the lower part of said field next Bothirhagard ; 16 acres in the field called Sanevalle near Distcoryn as appears by the metes ; also 12 acres between the said Sanevalle and the king's way, there called the Vode Vey, on the south side of said highway ; 3 acres of escheated land which belonged to Thomas Hamond in Hamondestown on the west side of said field there ; 3 acres of Vuolffagestown, on the south side of said field there ; 3 acres of Vuolffagestown and 1 acre of the demesnes of Anedes there, near the dyche and the sketch on the north side of the said mete of Wolffagestown as appears by the metes ; 8 acres and 1 stang in Cnokanglas near Rathynot, and the pasture of Knockanglowyn on the east side of said bog there, as appears by the metes ; 7 acres 3 stangs (quarters) in the field called the " twenty acres " on the west side of said field, and on the south side of the king's highway of Ymlac (Emly) there, near an acre which is now waste ; 1½ acres of meadow and several pasture in Marlyngadynganestoun and Mayowestown as appears by the medes ; 12 acres and 3 stangs in the field called the Gyhynys which commence from the great meadow there, and extend to Molanys and the Moche Choryde near the metes of Hamonstown.

There was also assigned to said Walter and Elizabeth, 4 acres of meadow in the great meadow in the south side thereof, near Hamoundestown.

BETAGHS.—There is also assigned to Walter and Elizabeth in their purparty, of their quarters of land in Fynestown, with these betaghs Philip Offyin (Finn), Alicia O'Golan with all their following, with all the moors, meadows, feedings, pastures, hedges, and ditches, to said quarters, there is also assigned to them a messuage 24 acres and 3 stangs of land in the ville of

Deyerston, held as tenants by Matilda Wydhyr and John Wydhyr.

FREE TENANTS.—There is also assigned to Walter and Elizabeth these free tenants, Gregory le Flemyng who held 2 carucates in Ballygorman; Alexander Cadigan with his tenants who holds 1 carucate in Durontestown and half a carucate in Dunmowny, Thomas Dullard who holds 1½ carucates in Scalystown; Nicholas le Rede, 1 carucate in Ballyfyn; William Bagod and Ysmay la Wytte (White) half carucate in Corbaly-daly and 1 quarter in Vuolfagestown.

Peter Alayn, 6 acres in Dunmowny.

The tenants of Wolfagestown, viz.: John de Justenlys, Henry Bratuagh, Roger Hamound, and William Wolfog who hold one quarter of land in same ville, Nicholas, son of Michael Mayow of Anedes, who holds one quarter in Anedes; Thomas and Bartholomew Cadigan who hold 1 carucate of land of Martyncadyganestown; William, son of Maurice Vyttot, who holds half a carucate of land in the Rath with all its tenements there.

Philip Browne half-quarter in Adamstown; Maurice, son of William Cadigan, 1 quarter in same ville.

Philip Flemyng, 1 carucate in Steuenstown; Thomas Ferman, 1 quarter in Ballygorman, with their homages, scutages, woods, marriages, reliefs, escheats, suits, rent, and other services whatsoever.

COTTAGES.—That are also assigned to Sir Walter and Elizabeth these tenants of Anedes with their collages and messuages, viz.: Jeliana O'Rawcan, William Cloun, Henry Kytte, John O'Hanekyn, Richard Brynagh, Henry O'Mallo, Katerine Vittecot, Stephen Berkys, and William Noly, junior, with all their rents, services, and customs in the same town of Ahedes (Athnessy). Towards the close of this century this part of the manor passed out of the Bermingham family again.

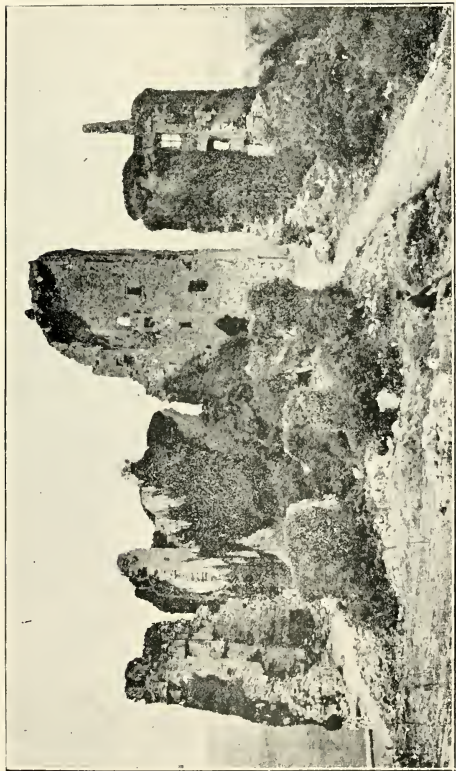
The Manor of Esclon or Eschluana.

This manor is first mentioned in connection with a grant of land called Lesnanermadda, two carucates, and the small townland of Clelcomgi, made by William de Burgh, lord of the soil, to Donat or Donagh, bishop of the diocese. The deed conveying this donation is undated, but must have been sometime between 1200, as that was the year Donat is supposed to have become Bishop of Limerick, and 1204 as that was the year William died.

There is a place name called Lisdermode mentioned in the boundaries of the city, and located between Tirvoe east and Tirvoe west. The similarity between itself and Lesnanermadda is very striking, and judging from the succession of forms that the names of townlands have assumed, as has been already pointed out, it would seem that these are only different forms of the same word. The next reference to it occurs in the year 1243, when the sheriff of Munster valued the manors of Richard son of William de Burgh, Esclon was found to be worth £37 11s. 6½d., and that of Castle Conign (Connell) £57 10s. 4½d., though no particulars are given that would help one to form an idea of their extent.

Walter de Burgh, son of Richard, married Emelina, daughter of Hugh de Lacy, Earl of Ulster, and through this alliance succeeded in obtaining the title of her father.

In the year 1280, the king issued a command to the Bishop of Waterford, lieutenant to the justiciary, that Richard, son and heir to Walter, formerly Earl of Ulster, should get possession of the castle, lands, and tenements of Esclone, formerly held by Emelina, Countess of Ulster, which after her death passed into the king's hands by reason of Richard's custody.



CARRIGUNNELL CASTLE.

[face page 186.

Clarani (Clarina), Esclon, and Newtown are mentioned in the *Ripe Rolls* of the year 1283, and we find one of the tenants, John Serle, paying £4 for "visne released" in the year 1286.

1290. Richard de Burgh received certain lands in the east of the county from Sir Otho Grandison, on condition that he would pay a certain rent annually for them, and in case he failed to comply with the terms of the agreement, Sir Otho was at liberty to seize the manor of Esclon and other lands which Richard gave as security. In the beginning of the next century the name is used as attached to the principal church of the district which appears to have been supplanted by Kilkeedy after the year 1418, as both names were applied to the same church in that year. In the beginning of the fifteenth century, when O'Brien crossed the Shannon and seized the territory, it received the name of Pubble Brien, which it still retains.

There are other portions of the country part of the diocese that are not given in these manors. Most of such lands were included in the bishop's manors, and in the property of the religious houses, and which will be given later on.

fourteenth Century:

CHAPTER XI.

THE ECCLESIASTICAL AFFAIRS OF THE DIOCESE.

Robert Dundonald (1302-1311).

IN 1302, Maurice Fitzmaurice¹ and Arnold de Brudens, canons of the cathedral, were despatched to England by the dean and chapter, to inform the king of Gerald's death, and to obtain licence to elect a successor.

When the necessary letters of permission arrived, Luke the dean, and chapter, selected Robert Dundonald, a member of their own body, as "a man, devout, fit to rule their church, useful to the king and to Ireland, and in their judgment, faithful as Bishop of Limerick."

There is only one document in the *Black Book*, and that of little importance, relating to his incumbency. But there are extant, two returns of a tax, that was levied off the diocese, in the years 1302² and 1306, which give a very full list of the churches and their value.

In 1188, a general law was made by the kings of France and England, in their respective kingdoms, imposing a tax on their subjects of one-tenth of their movables and annual income, for the relief of the Holy Land. As years went by this impost was limited to the clergy.

There is mention in a general way of such a tax being imposed on the Irish clergy, early in the previous century, and is occasionally referred to in the State

¹ See *C.D.I.*

² See Introduction, pp. x.-xiii., Reeves *Ecc. Antiquities of Down*, where the reason for fixing these dates is given.

papers of that period. But until the year 1302, there is no specific reference to its details.

In this return, the rent and revenue of the bishop are given as a certain sum, without any reference to the source from which they are derived. The same may be said regarding the income of the members of the chapter, as we know from documents already quoted, that they had many churches which are not mentioned here, but whose value is included under the general heading, rent and revenue, in a bulk sum. This explains why there is a greater number of churches in the return of 1306, than in that of 1302.

From these lists we learn that the diocese was divided into deaneries, an arrangement which must have taken place early in the previous century, though there is no record of the event.

In giving these lists, the modern names of the churches will be given in brackets, and it may be observed, that the old spelling is very corrupt, as the names were evidently written down by one imperfectly acquainted with the Irish language.

The Taxation of the Diocese of Limerick¹ in 1302.

	£	s.	d.	£	s.	d.
	VALUE.			TENTH.		
Rent and revenue of the bishop, in all things ..	163	3	11½	16	6	4½
Tax of the prebendal churches with vicarages ..	—	—	—	—	—	—
Dean, rent and revenue ..	34	2	8	3	8	3
Vicarage of Brunriry (Bruree)	5	6	8	0	10	8
Vicarge of Mungaria (Mungret)	1	0	0	—	—	—
Vicarage of Kylmaclou (Cappa)	0	6	8	—	—	—
Precentor's churches, in all things ..	14	16	7½	1	10	7¼

¹ See *S.C.D.I.*, 1302.

	£	s.	d.	£	s.	d.	
Vicarage Kylfychny (Kilfinny)	1	0	0	—			
Vicarage of Sengel (Singland) ..	1	15	6½	0	3	6¾	
Chancellor's churches ..	27	8	0	2	14	9½	
Vicarage of Clonhener (Clonshire)	0	11	0	} no tenth of these			
Vicarage of Kylscanyl (Kilscannell) ..			1m.				
Vicarage of Clonach (Clonagh)	0	13	4				
Taxation of the Treasuryship in all things ..	24	0	0	2	8	0	
Imlathdreyny (Emlygrennan)]..	2	0	0	0	4	0	
Taxation of the churches of the Archdeaconry in all things ..	28	11	6	2	17	1¾	
Kydyme (Kildimo) ..	3	6	8	0	6	8	
Tulachbrek (Tullabracky) ..	7	14	4	0	15	5	
Croch (Croagh) ..	6	0	2½	0	12	0¼	
Vicarage of the same prebend ..	3	0	0	0	6	0	
Effyng (Effin) ..	4	13	4	0	9	4	
Vicarage of the same prebend ..	2	13	4	5	4	0	
Kyllyd̄ (Killeedy) ..	3	6	8	0	6	8	
Prebend of Kylmonyn in all things (St. Munchin's) ..	6	13	5	0	13	4	
Vicarage of the same and portion of Kilrus (Kilrush) ..	1	6	6	—			
Vicarage de Kilkoan (Kilquane)	1	1	6½	—			
Prebend de Arctacny (Ardcanny)	5	2	0	0	10	2¼	
Prebend of Ballycathan (Ballycahane) ..	3	6	8	0	6	8	
Donenachmor (Donaghmore)	} 5	6	8	0	10	8	
Kyleyl (Killeely)							
Portion of Ardpatrik (Ardpatrick) ..							
Church of Diserto (Dysert) ..	2	13	4	0	5	4	
Portion of Kylbecan (Kilpeacon)	} 3	16	8	0	7	8	
Portion of Kylcomyn (Kilquane in Effin) ..							
Portion of Kyllynt (Kilfintanan)							
Taxation of the churches belonging to the Communia ..	35	2	2	3	10	2½	

Taxation of the religious houses in the diocese, to wit :—

	£	s.	d.	£	s.	d.
Of the houses of Magio (Manisteranenagh) ..	60	14	4	6	0	6
St. Catherine in O'Conyl (near Shanagolden) ..	2	0	4	0	4	1½
St. Mary of Rathgel (Rathkeale)	2	0	0	0	4	0
St. James of Adare (Trinitarian house) ..	2	0	0	0	4	0
St. Mary of Limerick, nothing because poor ..	—			—		

Deanery of Limerick.

Church of St. John of Limerick	1	0	0	—		
Church of Fedemere (Fedamore)	4	0	0	0	8	0
Vicarage of same ..	2	0	0	0	4	0
Ballyoweyn (Kilcaskin) ..	2	0	0	0	4	0
Vicarage of same ..	2	0	0	0	4	0
Church of Cretouch (Crecora) for vicars portion ..	1	6	8	—		
Kylmthurrok (Kilmurry), ..	4m.		10	0	5	5
Vicarage of the same,	2m.	4	5	0	3	1½
Church of Escluen (Kilkeedy) ..			8m.	0	10	8
Vicarage of the same ..			4m.	0	5	4
Deriganan (Derrygalvin) ..			1m.	—		

Deanery of Killocia (Kilmallock).

Church of Kylmahallok (Kilmallock) ..			20m.			2m.
Vicarage of same ..			10m.			1m.
Vicarage of Kylcowan (Kilquane) ..	1	1	6½	—		
Church of Glynogre (Glenogra)	10	0	0	1	0	0
Vicarage of same ..	5	0	0	0	10	0
Kylbryd Minor (Kilbreedy) ..	2	0	0	0	4	0
Vicarage of same ..	1	0	0	—		

	£	s.	d.	£	s.	d.
Church of Dromyn Claryn (Dromin), in its entirety ..	20	0	0	2	0	0
Church of Ballygady (Ballin- gaddy) ..	10	0	0	1	0	0
Vicarage of same ..	2	0	0	0	4	0
Church of Evergarr (Uregare) ..	12	13	4	1	5	4
Vicarage of same ..	4	0	0	0	8	0
Chapel of Uirgedi annexed to the same ..			7 <i>m.</i>	0	9	4
Church of Anedes (Athneasy) ..			12 <i>m.</i>	0	16	0
Vicarage of same ..			6 <i>m.</i>	0	8	0
Kylbrid Major (Kilbreedy) ..			5 <i>m.</i>	0	6	8
Vicarage of same ..			5 <i>m.</i>	0	6	8
Church of Ardpatrick ..			4½ <i>m.</i>	0	6	0
Vicarage of same ..			5 <i>m.</i>	0	6	8
Church of Kylyfynan (Kilfinnane)			8 <i>m.</i>	0	10	8
Deruly (Darragh) ..			6 <i>m.</i>	0	8	0
Vicarage of the same ..			3 <i>m.</i>	0	4	0
Martin's chapel (Ardkilmartin)			6 <i>m.</i>	0	8	0
Ballytankard (Tankardstown) ..			6 <i>m.</i>	0	8	0
Vicarage of the same ..			3 <i>m.</i>	0	4	0
Church of Cloncorth (Colman's Well) ..	1	0	0	—		
Church of Kylylyne (Kilflyn) ..	1	0	4	—		
Aylethach (Athlacca) ..			28 <i>m.</i>	1	17	4

The Deanery of Ardagh.

The church of New Grange is taxed at ..			9 <i>m.</i>	0	12	0
Rathcathel (Rathcahill) ..			5 <i>m.</i>	0	6	8
Kyllaylachan (Killilagh) ..	1	0	0	—		
Newcastle (Newcastle West) ..			4 <i>m.</i>	0	5	4
Chapel Maurice (Rathronan) ..	2 <i>m.</i>	0	5½			
Vicarage of same ..	1 <i>m.</i>	2	2½			
Kyllalechan (Killagholehan)			4 <i>m.</i>	0	5	4

The Deanery of Garthe (Ballingarry).

	£	s.	d.	£	s.	d.
The church of Clonyle (Clonelty)			6m.	0	8	0
The church of Garth with chapels ..			29½m	1	19	4
Vicarage of same, ..	10m.	3	4	0	13	8
Moycavenach (Mahoonagh) ..			4m.	0	5	4
Vicarage of same ..			2m.	0	0	3

Deanery of Rathkeale.

Ynyskefty (Askeaton) ..			16m.	1	1	4
Vicarage of same ..			8m.	0	10	8
Dunmolyan (Dunmoylan) ..	2m.	8	10½	0	3	6
Vicarage of same ..	1m.	4	5½	0	3	4
Kylbraderan (Kilbradran) ..			2m.	0	2	8
Vicarage of same ..			1m.	—		
Chapel of Robert Guer (Roberts- town) ..			2m.	0	2	8
Vicarage of same ..			1m.	—		
Church of the Castle of Robert de Dundonenylde for the rec- tor and vicar (Doondonnell)	1	0	0	—		
Kycolman inferior (Kilcoleman West) ..	1	0	0	0	2	0
Vicarage of the same ..	0	10	0	—		
Church of Kylsmattyre (Lis- makeery) ..			5m.	0	6	8
Vicarage of the same ..	1	10	0	—		

The Deanery of Adare.

Church of Clonany (Cloonana) ..			2m.	—		
Vicarage of the same ..			1m.	—		
Church of Athnyde (Anhid) ..			6m.	0	8	0
Dunkepchy (Dunkip) belonging to the church of Cromych (Croom) ..	1	10	0	0	3	0

	£	s.	d.	£	s.	d.
Kilcurnan (Kilcornan) ..		8m.		0	10	8
Moynhynyn (Mornane ? in same parish of Kilcornan) ..		4m.		0	5	4
The church of Adare with the chapels of Kylkyrely (Kilcurly) and Castle Robert, ..	11m.	4	5½	0	15	1½
excepting 10 marks of annual and free rent which the Hospitallers have in said Church.						
Vicarage of the same ..	5m.	8	10½	—		
excepting 4 marks of annual rent which the Hospitallers have in said church.						
Church of Cromnich (Croom) ..		28m.		1	17	6
Vicarage of same ..		14m.		0	18	8

Taxation of 1306.

The goods, spiritual and temporal, of the Bishop ..	94	17	6½	9	9	9½
Communia. The church of St. Mary of Limerick for the stipend of vicars there administering ..	—			—		

Deanery of Limerick.

The church of St. John of Limerick ..	1	0	0	0	2	0
Church of Fedm' (Fedamore) ..		8m.		0	10	8
Vicar of the same ville ..		4m.		0	5	4
The chapel of Baliowyn (Kilcaskin) for the rector and vicar ..	2	0	0	0	4	0
The church of Kilmehorok for rector and vicar (Kilmurry) ..	5	0	0	0	10	0
The church of Karnathie for rector (Cahernarry) ..		8m.		0	10	8

	£	s.	d.	£	s.	d.
Sengle (Singland) ..	1	0	0	0	2	0
Dounaghmore (Donaghmore)..			3m.	0	4	0
Kilmo'tan (St. Munchin's) ..	0	10	0	0	0	12d
Kilkid (Kilkeedy) for rector and vicar ..	5	0	0	0	10	0
Dalgarvan (Derrygalvin) for rector and vicar ..			3m.	0	4	0
The church of St. Michael for rector ..	1	0	0	0	2	0
Kilbegan (Kilpeacon) with ap- purtenances ..	2	0	0	0	4	0
Crenachmahill (Knocknagaul)..			5m.			$\frac{1}{2}m.$
Crecowere (Crecora) ..			5m.			$\frac{1}{2}m.$
Manugaria (Mungret) ..			8m.	0	10	8
Catherbaghlach (Cahervally) ..			5m.			$\frac{1}{2}m.$
Kilheil (Killeely) ..	1	0	0	0	2	0
Kilhyntena (Kilfintinan) ..	1	0	0	0	2	0
Kilcohan (Kilquane) ..	0	10	0	0	1	0
Church of St. Nicholas of Limerick ..			—			—
Kilrusce (Kilrush) ..			—			—
Sum of taxation ..	148	10	10 $\frac{1}{2}$			—
Tenth ..	14	17	1 $\frac{1}{2}$ proved.			

Deanery of Killmallock.

The church of St. Mary, ¹ Killoc (Killmallock), belongs to the maintenance of 12 vicars of the cathedral church ..			—			—
Portion of the vicarage of the same ville ..	5	0	0	0	10	0
The church of Kilbride (Kil- breedy) minor for the rector	1	6	8	0	2	8

¹ This should evidently run as follows. The church of Killmallock belongs to St. Mary's Cathedral for the maintenance of twelve vicars. As we shall see later on, the rectorship of SS. Peter and Paul's parish, which is Killmallock, belonged to the chapter of the cathedral.

	£	s.	d.	£	s.	d.
Church of Kilnefichny (Kilfinny)	4	0	0	0	8	0
Church of Kilmaclou (Cappagh)	1	0	0	0	2	0
Clonchevre (Clonshire) ..	1	0	0	0	2	0
Crothewe (Croagh) ..			10m.	0	13	4
Balisahel (unknown) because burned down ..			—			—
Sum of taxation ..	22	13	4			—
Proved ..	2	5	0			—

Deanery of Rathgel (Rathkeale).

The church of Rathgel (Rath- keale) ..			12m.	0	16	0
Kilcolman Superior (near Knockaderry) ..			6m.	0	8	0
Kilscanyl (Killscannell) ..			4m.	0	5	4
Clonagh (Clonagh) ..			3m.	0	4	0
The church of Castle Robert of Dondownyl ..	1	0	0	0	2	0
Kilcolma (west) inferior ..			2m.	0	2	8
Kilbradan (Kilbradran) ..			4m.	0	5	4
Donmelyn (Dunmoylan) ..			3m.	0	4	0
Kilmolan (Kilmoylan) ..			5m.			$\frac{1}{2}m.$
Schengole (Shanagolden) ..			5m.			$\frac{1}{2}m.$
The churches of Lanwhull (Loughill) Kilfarwes (Kil- fergus), Kilmorill (Kilmur- rilly) are destroyed by war.			—			—
The church of Castle Robert Goer (Robertstown) ..	1	0	0	0	2	0
The church of Disertmardun (Morgans) ..	0	10	0	0	1	0
Arundel (Toomdeely) ..			2m.	0	2	8
Lismaceyre (Lismakeery) ..			3m.	0	4	0
Ineskestyn (Askeaton) ..			12m.	0	16	0

	£	s.	d.	£	s.	d.
The monastery of the Prioress of O'Conyl does not suffice for the maintenance of the Prioress and convent.						
The church of Nantenan ..	5	0	0	0	10	0
Sum of taxation ..	48	3	4	—		
Tenth ..	4	16	4	—		

The Deanery of Ardagh.

The church of Ardagh ..	12m.	0	16	0
Churches of New Grange (Grange), New Castle, (Newcastle West), Rathkatell (Monagay), and Killolethan (Killagholeghan), destroyed by war				
Chapel of Maurice (Rathronan)	1	0	0	0
The church of Killid (Killeedy), the chapels de Monte Maledictionis (the mountain of the curse, Tournafulla), Kilhatlage (Killilagh) and Feel destroyed by war.				
Sum of taxation ..	9	0	0	
Tenth proved ..	0	18	0	—

Deanery of Adare.

The church of Adare with its appurtenances ..	10m.			1m
Killonwyn (Killonahan) ..	2m.	0	2	8
Ballycathan (Ballycahane) ..	3m.	0	4	0
Athnyd (Anihid) ..	2	0	0	0
Disert (Dysert) ..	2	0	0	0
Mouryn ..	2	0	0	0
Ardcathny (Ardcanny) ..	5m.	0	6	8
Kilcurnan (Kilcornan) ..	4	0	0	0
Kildyme (Kildimo) ..	10	0	0	0

	£	s.	d.	£	s.	d.
Jurisdiction of the Archdeacon			4 ^m .	0	5	4]
The church of Cromethe (Croom)	10	0	0	1	0	0
Sum of taxation	..	46	0 0	—		
Tenth proved	..	4	12 0	—		
Sum total of taxation of diocese	391	14	2½	—		
Tenth	..	39	3 5½	—		

These lists give a graphic picture of the state of the diocese in the early years of the fourteenth century. In comparing them, one cannot fail to notice the great change that took place in the value of some of the churches, in the space of four years. Some that were rich and flourishing in the return of 1302, were burned down and valueless in 1306. The reason assigned for this sad change is, "the war," though it is unrecorded by any of our annalists.

The disturbed state of society, and the havoc it wrought on the ecclesiastical property of the diocese, must have embittered the closing years of Robert's episcopacy. He died in the year 1311, and was interred in the Cathedral.

Eustace de Aqua (or Waters) 1311-1336.

Immediately after Robert's demise, Master Laurence and Thomas de Maggio,¹ canons of the cathedral, were sent to England with the news, and to obtain licence from the king to proceed with the election of a bishop.

The weather being very stormy, the messengers were unduly detained. In the meantime, the chapter proceeded to elect Eustace the dean. Though the election was informal, the king confirmed it, and granted pardon to Eustace and the chapter, for any penalty they may have incurred for such an illegal proceeding.

¹ See *Patent Rolls* (English State Paper Series).

There are only two documents in the *Black Book* relating to his episcopacy, one refers to an arrangement regarding procuration fees, and the other informs us that Henry Fitzdavid Eytchy¹ quitclaimed to the bishop, a messuage and half a carucate of land in Tullaghbreg (Tullabracky). He is said to have been a great benefactor to the cathedral. He died 1337.

Maurice Rochfort (1337-1353).

Maurice was elected by the dean and chapter, and confirmed by the Archbishop of Cashel.

This is the first instance in the diocese, since the coming of the Anglo-Normans, that the king was not notified of the vacancy, or licence asked for the election of a bishop, for which, the chapter incurred the fine of 100s.² The king, however, confirmed the election, and gave orders to John Darcy, the Justiciary, to restore the temporalities of the diocese to Maurice.

In the year 1346,³ a Parliament assembled at Kilkenny, and passed an act giving the king a subsidy, to meet the exigencies of the State. Ralph Kelly, Archbishop of Cashel, held a meeting of his suffragans, at which they formulated a decree against the levying of this tax in Munster, and enforced its observance by sentence of excommunication against all who would subscribe to it.

In the following year Maurice was indited for taking part in this meeting, and found guilty. This unfriendliness to the Government did not last long, as we find him in 1351 acting as deputy to Sir John Rokeby, Justice of Ireland. He died in the year 1353. According to

¹ See p. 130, *B.B.L.*

² *Patent Rolls.*

³ See Ware's *Bishops of Limerick.*

the annals of Nenagh, "he was a man of good life and honest conversation."

A rental of the episcopal manors of the diocese, which was made during the incumbency of Maurice, is preserved in the *Black Book*. This document gives a very full and interesting account of the manors held by the Bishops of Limerick, as temporal lords. They were Mungret,¹ Kilnallock, Cluainchen, (Clonshire), Ardagh, and Leamkail (Loughill).

The Manor of Mungret.

The manor of Mungret comprised the lands that were granted to Briccius by Donald O'Brien, the lands of Lesnanermotta, etc., granted to Donat by William de Burgo, and the ten carucates of O'Mail granted to Edmund.

These manors, like those of the temporal lords before referred to, were composed of Betagii and Free Tenants. From this return we may conclude that there was no marked change in the tenure of land, but was the same as that established at the formation of the secular manors.

O'Dewayn held the ville of Waying in the western part of the manor. The name is still preserved in the townland of Ballyduane. O'Cugnan had the townland of Yerynan which was beside Ballyduane, but now the name is obsolete. O'Molcassyl held the townland of Ymolcassill now known as Ballymacashel.

There were four Betagii occupying lands that extended from the castle of the manor to Ballycomy (Ballycummin), and to Clothdown, and their names were O'Carthany, O'Coggan, O'Helyle, O'Connynk.

¹ *B.B.L.*, pp. 138-40.

The lands of the free tenants :—				£	s.	d.
Rathgrallayn	..	..	..	0	13	4
Killarog or Kiltroge was beside Lickadoon. In Elizabeth's reign it consisted of 2 quarters, and formed with Lickadoon and Boherenlloyd (Boherload) the tuath of O'Ryle	..	..	..	—
Kilros beyond the Shannon (now Kilrush, North Circular Road)	..	..	..	—
Thomas de Valle (Wall), Crewmalle (now Ballyclough and surrounding locality)	..	..	..	—
Gerald de Rupe (Roche)	..	..	..	1	10	0
Matthew Fitzroger	..	..	..	0	2	6
Henry Buckley, Ballycathran	..	..	..	—
Killynatan	..	..	..	—
Moneychard or Monetyr	..	..	..	—
Galf de Coke of Dubcarryg or Clothcohy (Cloghtokie ?)	..	..	..	—
Richard Keyting of Ville Keyting (Cloghkeating)				—		
Island Bovavy	..	..	..	—
Arcathny (Ardcanny)	..	..	..	—
Ballymolduin (Milltown)	..	..	..	—
Galfridus Crennach	..	..	..	—
A quarter belonging to John Keating	..	..	..	—
The Lordships of the manor. Betagii and tenement of bg ^a gan	..	..	..	—
John Scoles	..	..	..	—
The tenement of Carrestown	..	..	..	—
The tenement of Ballymolcessil	..	..	..	—
William O'Crynan, Crynanstown	..	..	..	—
The same William had another holding				—		
John O'Dewayn	..	..	..	—
The same John, 2 acres in the Lordship	..	..	..	—
Thomas Cesynan	..	..	..	—
Philip O'Lernyn	..	..	..	—
John Croyng	..	..	..	—
Nicholas O'Conor	..	..	..	—
De Naccis	..	..	..	—
Total Rent of Manor	..	..	..	20	2	6

The Manor of Kilmallock.

	£	s.	d.
Of burgage of the town	11	7	4
For the farm they were bound to pay	2	9	0
But now they pay only 1 lb. of peper, nor is it known how much was the first rent put upon them, or how they became exonerated from it.			
Ballymolynnan	4	0	0
Censur	—		
The bakehouse (De Fornag)	0	16	0
The Disert of Ballyhowregan	2	4	4
Ballytorken	0	7	0
Lysconmoylan	—		
Total rent of Manor	21	12	4

Cluainchen (Clonshire).

This manor was situated between Adare and Croagh ; many of the townlands mentioned as belonging to it were detached, and some of them, such as Cloncagh, many miles distant.

	£	s.	d.
Kilnafyngny (Kiffinny)	6	13	4
Courtestown	0	10	0
Ballygailroyth, having Richard Serve as free tenant	0	13	4
Torgr	0	13	0
Richard Mayawe of Hercestown	0	10	0
Richard Mayawe of Ypholistown	0	10	0
Ballymaclothy <i>alias</i> Stonetown	1	5	0
John Fitzdavid, Nagailsyrnadhi	0	3	4
John Fitzdavid, Polynestown, 11 marks	0	10	0
Bothuston	0	6	0
The church villa there	0	6	0
Sum total]	6	13	4
De Cowlban	3	6	8
Richard Sexton, Kylstannyl (Kilscannell)	1	0	0

				£	s.	d.
Clouncath (Cloncagh)	..	..	..	0	11	4
Rathnaser	..	..	..	0	6	0
Craag <i>alias</i> Deanstown	..	..	..	0	10	0
Kappagho Kylm'Cluana (Kappagh)	..	..	..	1	13	4
Burgess of Cluainchen (Clonshire)	..	..	..	1	5	0
The lordship of Cluainbull	..	..	..	1	1	8
Geriag y gussain	..	..	..	0	6	8
Cluaincath (Cloncagh)	..	..	..	2	15	10
William, clericus, 9 acres in Drohidarsna (Drehidarsna)	..	..	..	0	9	0
Thomas, clericus, 4 acres in the same townland				0	9	0
Rathandayn	..	..	..	0	12	0
Lisrona	..	..	..	0	13	0
Gurtinabugna and Curtinamoleyn beside Clonshire	..	..	..	0	2	0
Heyestown	..	..	..	0	6	8
Cluaincrema (Cloncrew)	..	..	..	2	0	0
Sum total	..	..	..	23	10	8

The Manor of Ardagh.

Of burgage there	..	..	..	3	0	0
Kyllachtyn (Killoghteen) to the south west of Newcastle West	..	..	..	4	0	0
Drumdyl (Toomdeely)	..	..	..	1	8	9
Rynheachogy, near Toomdeely	..	..	..	0	5	4
Ceag na Saer, near Toomdeely	..	..	..	0	5	0
Gortyn-Clochan, near Toomdeely	..	..	..	0	2	0
Dissert Margeori (Morgans)	..	..	..	1	10	8

The Manor of Leamkail (Loughill).

The lands of the free tenants :—

Lacony <i>alias</i> Gaill Natragha	..	..	..	0	16	0
Ballydowonyll and Ballyscanlan (these townlands were beside the present Ballynash)	..	..	..	0	7	2

	£	s.	d.
Keapagh y Dalygh (now Kappagh near Foynes)	1	0	0
Knockbalytorsna <i>alias</i> Cnoknabualy (Knockna-booly)	1	0	0
Cruad Tuaskyst	0	1	0
Kylmoenog	—		
Tradue <i>alias</i> Rous	0	13	4
The land of Rous	0	13	4
Kylsnykytt	0	5	0

The lordships and Betagii there :—

Lisryada (Lisready)	1	3	4
Cond O'Kyarayin (the land of)	1	0	0
Kailtyry (Kilteery)	0	19	0
Island Ouynery	0	1	0
De quatio Boan et	0	15	0
De usdm p operibus	0	2	6
Bally-n-montin and Gort yn Clohan, parts of the Church of Loughill	0	13	0
Kylfeargassa (Glin)	0	8	0
Ballyhuallachan (Ballyhoolahan)	0	3	4
Kylmuryile (Kilmrrily)	0	15	0
Crynog	—		
Leacherdaid and Culach in Byn Byr	—		
The fishery of Ardymbgr	—		
The lordships of Drumilyn (Drumoylan)	—		
Surolayn (Sroolane, Robertstown parish)	—		
Loughill	—		
Alysbokan in Knockpatrick	—		
Of burgage of Seanguala (Shanagolden) paid annually	5	0	0

The principal names of Burgesses were :—
 Maurice Chathmarciadh, Gibbon de Valle (Wall),
 Alan O'Kaellagy, Henry Connaght, Thomas
 Cynachtach, Julius Tonchyn, John Moyan, etc.

This manor would be substantially co-extensive with the present parish of Loughill and some of the

outlying districts. The castle¹ of the manor formerly stood near the shore, but was pulled down by a local gentleman who built a garden wall of the materials.

Stephen Lawless (1353-1359).

Stephen Lawless was chancellor of the diocese in the year 1342,² when he was provided with a canonry in the diocese of Dublin, holding at the same time, benefices in the dioceses of Cashel, Cloyne, Lismore, and Cork, but receiving no income from them. In 1346³ he received an Indult from Rome, granting him the power to visit the churches and monasteries of the diocese by deputy, and receive the procuration fees.

On the death of Maurice,⁴ he was elected bishop by the chapter, but the election was found to be informal as it was not carried out according to the instructions received from Rome in the life-time of the preceding bishop. Innocent VI, however, considering his high moral character and great learning, was pleased to confirm the election. During his episcopacy the following appointments were made in the diocese by Papal provision.

1352.⁵ On the death of Thomas de Corkebay his prebend was given to John Gate.

1358. Stephen de Walle, on the death of Thomas de Worele or Berkele, was appointed dean.

1358. David Banconte or Bancontre, was appointed archdeacon.

1358. Walter Godheyn (Goodwin), was appointed treasurer, on the death of Ade Hunt.

1359. Philip Brayboroke was appointed precentor,

¹ See Lewis *Topog.Dict.*

² Bliss, *Calendar of Papal Registers.*

³ *Ibid.*

⁴ *Thciner*, year 1353.

⁵ *Ibid.*, p. 337 and following for these appointments.

an office that was unlawfully detained with the church of Nantenan by Adam Craddocke, for three years.

Stephen died on Innocents Day, 1359.

Stephen de Valle (Wall) (1360-1369).

Stephen de Wall, dean¹ of the diocese, summoned the chapter to elect a bishop, according to the provisions of Canon law. The chapter was divided as to their selection. The majority supported Stephen, the dean, who was only twenty-eight years of age, but of brilliant parts and blameless life. The minority supported Henry White, a canon of the cathedral, and without any definite decision being arrived at, the whole matter was referred to Rome.

The Pope ordered an inquiry to be made into the matter, with the result that Stephen was appointed bishop, and the spiritualities and temporalities of the diocese conferred upon him. In 1357 he was appointed to the canonery of Dysert, and on the death of Thomas de Worlle or Berkele, was appointed dean as we have already seen. During his time as bishop there are some Papal returns extant, which throw some light in filling the vacancies in the diocese.

1360. When² Stephen was appointed bishop, Henry White was made dean, but having died the same year, Ade White was advanced to the office.

1361. Bartholomew Dullard was appointed chancellor.

1362. John Meradam was appointed to the prebend of Dysert, on the death of Stephen Germone.

The same year, Gerard Lawless, priest of the diocese was advanced to the treasurership, on the death of Ade Hunt.

¹ *Theiner*, p. 316, for these appointments.

² *Ibid.*, p. 339.

1363. The perpetual vicarage of the parochial church of Kilkeedy became vacant by the death of Thomas, late vicar, and the Holy See appointed Thomas de Burgo, priest of the diocese of Emly, to it.

Philip de Wall, priest of the diocese, was made arch-deacon of Ardfert. David Gower, priest of the diocese, was advanced to the prebend of Kyapowlere Malone in the diocese of Cork. Richard de Wall¹ of Cork, was appointed treasurer of Limerick on the death of Robert Godwyn.

While Bishop of Limerick, Stephen translated the remains of the great Richard Fitzralph, from Avignon, where he died, to Dundalk, his birthplace, and had them deposited in the parish church of that town.

In 1367 he was transferred from the diocese of Limerick to Meath. Afterwards he became lord high treasurer of Ireland, an office he held until the time of his death, which took place at Oxford in the year 1379, and in the forty-seventh year of his age, when most men are only beginning their public career. He was interred in the Dominican monastery of that town.

Peter Curiath (Curragh or Creagh) (1369-1400).

Peter Curiath² or Creagh, a canon of the diocese of Ferns, and according to Ware a native of Dublin, was appointed to the See of Limerick by Papal provision. Shortly after his arrival in the city, he became involved in a dispute with the Franciscan fathers, who appealed against his treatment of them to their protector, Philip Torrington, Archbishop of Cashel.

The Archbishop as conservator of the privileges of the Franciscans in Ireland, came to Limerick to in-

¹ Ware's *Bishops of Limerick*.

² See *Theiner*, year 1369

investigate the matter in dispute.¹ On his arrival, he cited the bishop to appear and answer the charges brought against him. Instead of paying any deference to the citation of the Archbishop, Peter laid violent hands upon him, and ordered him to quit his diocese immediately, lest something worse should befall him and his attendants. After this encounter with the Archbishop, he imposed more serious restrictions still on the Franciscans, and excommunicated all within his jurisdiction who should repair for divine service or burial ceremonies within their church.

When the Archbishop, according to custom, came to Limerick to preach, the bishop ordered a public proclamation to be made, that no person under pain of excommunication should hear the Archbishop's sermon, and excommunicated by name, any who attended it. When the Archbishop left the city, he was pursued by the servants of the bishop, who laid violent hands upon and forced the bridle off his horse's head.

In 1376, this dispute was referred to Simon Sudbury, Archbishop of Canterbury, by the Pope, who gave him authority to enquire into the conduct of Peter, and if he found the allegations true, to pronounce the bishop and his accomplices excommunicated. He took away all power of appeal until ample satisfaction was made to the Archbishop of Cashel, and that Peter and accomplices should come to the Holy See for absolution.

How this dispute finally terminated is unknown. But it must not have lowered Peter much in the estimation of his superiors, as he was appointed the following year, with the Abbot of O'Madio² (Maggio Monasternenagh), in the diocese of Limerick, by the Holy See to enquire into, and if necessary, to punish

¹ See Appendix for original document.

² *Theiner*, p. 358.

with censures, certain infringements on the liberties of the church of Emly.

He seems to have quarrelled also with the Irish portion of his subjects, and became so obnoxious, that they were forced to imprison him, as we learn from the following document :—

Peter,¹ Bishop of Limerick, having been taken prisoner by the Irish enemy (1394) is now on payment of 10 marks to the king (Richard II), exonerated from the fine of 100 marks imposed on him for his absence from Parliament of the thirteenth year of this reign (1390).

He resigned the bishopric in the year 1400, and died in the year 1407, seized in fee of the lands of Curragh,² leaving Matilda Curragh his heir.

The following interesting details as to the appointments to benefices in the diocese during his episcopacy, have come down to us :—

1382. Hugh de Cotyngham,³ prebendary of Effin, in the cathedral of Limerick, staying at the time in England, was granted letters nominating Walter de Brugge and Thomas Everdon, clerks, as his attornies in Ireland for two years.

The same year Hugh was appointed treasurer and secretary to the queen, and received licence to absent himself from his lands in Ireland, as long as he remained in the service of the king and queen, notwithstanding the late ordinances in Parliament.

The above Thomas Everdon,⁴ in the year 1392, was appointed to the prebend of Effin, with all its rights and profits, which was void and belonged to the gift of the king, probably owing to the minority of the patron.

¹ See Lynch, *View of Legal Institutions and Feudal Baronies*, p. 64.

² *Calendar of Mem. Rolls*, vol. ii.

³ *Patent Rolls*, English State Paper Series.

⁴ *Irish Council Book of Richard II*, 1393-94 (Rolls Series).

1383. William de Navesby,¹ prebendary of Tullabreck, in the church of Limerick, staying in England, received letters nominating Thomas Karlel (Carlile), clerk, and Thomas Britwell his attornies in Ireland for one year.

1389.² The archdeacon receives a mandate from the Holy See to appoint Thomas Naith, of the Geraldines, clerk of the diocese, and of noble family, to the canonry and prebend of Killeedy, value 12 marks, being so long void by the marriage of Thomas O'Grady, that by the Statute of the Latern Council, they have lapsed to the Pope.

1391.³ John Rede, D.C.L., was appointed to the canonry and prebend of Donaghmore.

1392.⁴ The Archdeacon and Gerald O'Molkarar (Mulcorkery), canon, were ordered to summon William Brys, priest of Meath, who unlawfully detained the chancellorship of Limerick (which is not elective), value 40 marks, is void by the marriage of Thomas Peston, and assign it to Thomas, son of John Geraldines, knight, rector of Cluychertrayn, in the diocese of Ardfert.

1393.⁵ A mandate to reserve to John Archer, rector of Athenedissee (Athneasy), in the diocese, a benefice with or without the cure of souls, according to his fitness after the usual examination in Latin.

1394.⁶ Richard Bondwill, priest, to be summoned, and if it is found that the church of Athlacach (Athlacca), value for 15 marks, although unlawfully detained by said Richard, is void because Thomas Hunt held it for two years and more, without being ordained priest; it is to be given to Thomas St. James, canon of Limerick, notwithstanding that the Pope has recently ordered

¹ *Patent Rolls.*

² *Bliss, Papal-Registers*, vol. iv., 1362-1404.

³ *Ibid.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

provision to be made to him of a canonry in Limerick, and the perpetual vicarage of Ballagady (Ballingady).

1394. A mandate to summon John O'Doughe, priest of the diocese of Cashel, and if it is found that the perpetual vicarage of Clonelche (Clonelty), value 5 marks, though unlawfully detained by John, is void, because John O'Molcokara had it for three or more years, without being ordained priest, it is to be given to William Hammond, priest of the diocese.

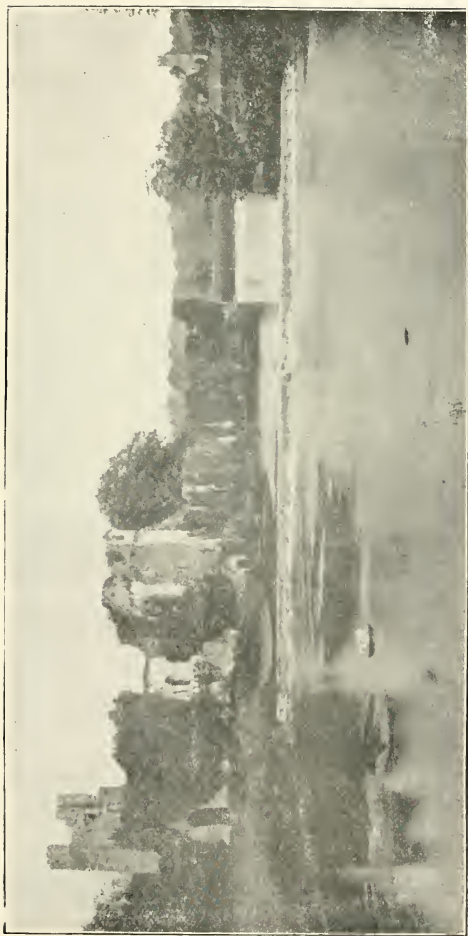
1394. A mandate to summon Thomas O'Flaninara (Flannery), priest of the diocese, and if it is found that the perpetual vicarage of Kilcurnan, value 10 marks, although unlawfully detained by Thomas, is void, because Philip Russell held it for a year and more without being ordained priest, it is to be given to a Killaloe priest.

1394.¹ The Archbishop of Cashel was ordered to make provision for Gerald, son of Maurice Richard, Knight canon of Limerick, who studied civil law for four years and a half, if found fit after an examination, of a canonry in the diocese, with the reservation of a prebend, notwithstanding that he held the canonry and prebend of Effin, with the parish church of Moynachy (Monagay) in the diocese.

1396. Gyllaseanayn O'Halpin to be ordained priest, and to obtain the vicarage of Kilscannell, value 5 marks, void, because Richard Burke who had no dispensation, held it for a year and more without being ordained priest.

These items are very interesting, as they show what little patronage the bishop of the diocese had in those days. It is curious that all the mandates, directing these appointments, are addressed to members of the chapter, instead of the bishop.

¹ Bliss, *Papal Registers*, vol. iv.



ADARE CASTLE.

Face page 212.

Fourteenth Century.

CHAPTER XII.

THE CIVIL AFFAIRS OF THE COUNTRY, PORTION OF THE DIOCESE.

AT the opening of the fourteenth century, John Fitzthomas¹ succeeded to the family estates of the Kildare branch of the Geraldines, and became one of the leading men in Ireland. He seems to have spent a good deal of his early years in the County Limerick, as his name frequently appears as witness to documents in the *Black Book*, also in lawsuits for establishing his title to certain lands in that county.

He received from his cousin, Amabilia Fitzgerald, the manor of Corcomohide. For his valiant services in Scotland, and Flanders, he received from the king the manor of Shanid, at a low rent, during the minority of the house of Desmond. This manor was afterwards given to Matilda de Barry, the widow of Maurice Fitzjohn, as her dowery.

At the close of the year 1301, he obtained a grant in fee of free warren in his demesne lands in the counties of Kildare and Carlow, and in the manors of Adare, Cromuth (Croom), Castle Robert, Athlacca, Wyrgedy, Greene, Est Grene, and Cork Moighid (Corcomohide) in the county of Limerick. After obtaining possession of the ancestral inheritance, he seems to have taken up his residence on the Kildare estates, near the centre of government. He did not neglect, however, to look

¹ For the following see *S.C.D.I.* and *Earls of Kildare. Black Book of Limerick.*

after his Limerick property, as he received a grant from the Crown for walling in the towns of Adare and Croom, to protect them from the incursions of the Irish enemy.

This is a very interesting grant, as it gives a very minute list of the articles that were exposed for sale in these towns, on market days, which were, it is to be presumed, in common use amongst the inhabitants of the surrounding country at this period. It is as follows ¹:—

The King to his Bailiffs and good men of Adare, sends greeting. Know you, that we, at the instance of our dear and faithful John (son of Thomas), have granted to you, that you may take in the said town, as a help to enclose the same town with a stone wall, from the feast of St. Mary Magdalen, next ensuing, up to the end of three years next ensuing, to be fully completed, the following customs, viz.:—
 $\frac{1}{2}d.$ for every crannoc of every kind of corn for sale ; $\frac{1}{4}d.$ for every crannoc of salt ; $\frac{1}{2}d.$ for every horse or mare or pony, cow or heifer for sale ; $\frac{1}{2}d.$ for every carcase of a cow or heifer for sale ; $\frac{1}{4}d.$ for every hide of a cow or heifer, pony, horse, or mare, fresh, salted, or tanned ; $1d.$ for five pigs ; $1d.$ for ten sheep or goats ; $1d.$ for every five hogs ; $1d.$ for ten lambs ; $2d.$ for every hundred skins of sheep unshorn or shorn ; $\frac{1}{2}d.$ for every hundred skins of lambs, martens, goats, hares, rabbits, foxes, cats, or squirrels ; $1d.$ for every hundred skins of harts, hinds, bucks, does ; $4d.$ for every hundred of Irish cloth ; $2d.$ for every hundred of linen cloth ; $2d.$ for every entire English cloth of whatever colour ; $\frac{1}{2}d.$ for every entire (Irish cloth) ; $\frac{1}{4}d.$ for every cloak ; $4d.$ for every tun of wine ; $4d.$ for every hundred (of iron) ; $4d.$ for every hundred of canvas ; $\frac{1}{4}d.$ for every salmon ; $\frac{1}{4}d.$ for every lamprey ; $1d.$ for every (weigh of grease, tallow) butter and cheese ; $1d.$ for every cart load of tan dust ; $\frac{1}{2}d.$ for every hundred of boards

¹ See original in *Transcripts of Charters and Privileges to Cities, Towns, etc.* 1889. Hodges, Figgis & Co.

for sale; $\frac{1}{2}d.$ for every cart load of (great) timber; $\frac{1}{4}d.$ for every cart load of wood; $\frac{1}{2}d.$ for every stone of flocks and large thread; $4d.$ for every hundred of wax; $1d.$ for every load of honey; $4d.$ (for every hundred of lead or tin); $2d.$ for every hundred of verdigris or of whatsoever colour; $\frac{1}{2}d.$ (for every thousand cups); $1d.$ for every mease of herrings; $\frac{1}{2}d.$ for every load of fish, sea, fresh, or salt; $\frac{1}{2}d.$ for every thousand nails whatsoever; $1d.$ for every hundred of horse shoes and clouts for carts; $\frac{1}{2}d.$ for every hundred of steel; $1d.$ for every hundred of dried fish; $\frac{1}{4}d.$ for every hundred of eels; $\frac{1}{4}d.$ for every stone of hemp; $1d.$ for every hundred of teasles; $4d.$ for every hundred of kitchen ware of brass, or copper, wrought, or not wrought; $\frac{1}{2}d.$ for every pair of wheels for carts; and $\frac{1}{2}d.$ for every 2s. worth of merchandise of any kind not specified in these letters.

And, therefore, we command you, that from the said feast of St. Mary Magdalen, up to the end of three years ensuing, fully to be completed, you take the customs aforesaid, as is aforesaid, and when that term has been completed (and ended), the said customs shall immediately cease and be non-existent.

In testimony whereof, and witness, John Wogan, at Dublin, 10th July, III. or IV. of Edward II. (1309 or 1310)

At the same time a similar grant was made to Croom.

In 1312,¹ John visited Munster at the head of a great army to quell the disturbances that had broken out there. On his march he stayed at Adare, where he gave a magnificent banquet, and conferred knighthood on Nicholas Fitzmaurice, third lord of Kerry, and Robert Clonkull, for their good services to the State.

When Edward heard of the Bruce invasion in 1315,² he sent an envoy to Ireland, with instructions to get the leading men of the English colony to sign a form of allegiance. The name of John Fitzthomas stands

¹ Glyn's *Annals*.

² Gilbert's *Viceroy's*.

first in the list of signatures, there are also the names of Maurice, representative of the house of Desmond, Richard de Clare, and Maurice Rocheford, of the manor of Tobbernea, attached to this document.

In 1316, John received the title of Earl of Kildare for his faithful services to the Crown, but did not live long to enjoy the honour, as he died the same year at Maynooth, and was interred in the Grey Abbey at Kildare.

The de Clares.

The vast estates of Thomas de Clare were taken possession of by the crown, and leased out to the Countess of Gloucester, during the minority of his son and heir, Gilbert. In 1299 the king was pleased to grant these estates to Gilbert, though he had not yet reached his majority.

1302. A few years afterwards, however, the king ordered him to prove his age before the justiciary and the chancellor. This enquiry was held at Cashel, Maurice Rocheford acting as *locum tenens* for the justiciary, and John Cantock for the chancellor.

Accordingly witnesses were examined to prove that Gilbert¹ was now over age. Sir Maurice de Lees was first sworn and separately examined. He said that Gilbert was born at Limerick, and baptized in the cathedral by Gerald, then bishop, on the 3rd of February, 1281. When asked how he could speak with such certainty regarding Gilbert's age, he replied because he was a member of the household of Thomas the father of Gilbert on the day when he was born, and remained until August 29th, 1287, on which day Thomas died. Gilbert was then six years of age. A great many more witnesses were examined, and they all testified that

¹See *S.C.D.I.* for these particulars relating to Gilbert.

Gilbert was over 21 years of age. In the following March he was recognized by the king, who took his homage for all the lands his father held in Ireland at the time of his death, and now being of age, they were formally restored to him.

In 1306 Gilbert got licence to remain in England for two years, William de Edenham and John de Brumlec, acting as attorneys for him. In 1307 the king gave him a respite for all debts owed to the exchequer, as he was about going into Scotland with his cousin Gilbert, Earl of Gloucester.

In the older annals of Innisfallen his death is briefly recorded as taking place in the year 1308. Next year his widow, Isabella, got a dower from the king. Gilbert was succeeded by his brother, Richard, who settled down in the manor of Bunratty, and like his father, commenced a feud with the O'Briens, which ended in himself, his son, and some valiant knights being slain at Dysert O'Dea, 1318, thereby putting an end to English rule in Thomond for many a year.

The pedigree of the White Knight, as published in the *Journal* of the Royal Society of Antiquaries,¹ traces him back to a Gilbert, eldest son of John Fitzthomas, who was slain at Callan 1266, and his second wife, Honora O'Conor, daughter of the King of Connaught. The other sons of this marriage also received titles, the second being made Knight of Glin, the third Knight of Kerry, and the fourth received Clenglish (Killeedy) as his portion.

When this Gilbert arrived at man's estate he received from his nephew, heir of the house of Desmond, the manor of Mahoonagh and other adjoining lands about the year 1295. He then married Ellen, daughter of MacCarthy, thereby uniting in bonds of friendship,

¹ See *Jour.* of R.S.A.I., 4th series, vol. v. (1879-1882).

two houses that had hitherto been enemies. This union was blessed with two sons, Maurice and Gilbert or Gibbon, as he was called by the Irish, from whom was descended the Fitzgibbons of Mahoonagh, a name still flourishing in that locality.

Maurice was knighted by Edward III in Scotland for his achievements against the Scots in 1333. He died in 1357, and was buried in Kilmallock. He is set down as the first White Knight, and the genealogy of the family is traced down to the last and shameless bearer of that title, who sold his kith and kin for £1,000 to the enemy. This pedigree, though plausible, cannot stand the test of contemporary history, which unfolds another and more reliable account of the origin of the family.

We have seen that Thomas de Clare held the manor of Mahoonagh, and that it passed to his son Gilbert, who was in possession of it at the time of his death in the year 1308. His wife, and doubtless his children, lived in the County Limerick, as she appears as plaintiff in a lawsuit against Robert de Wall on a plea of account for the time he was Gilbert's bailiff, in the manors of Youghal, Inchecoyne (near Youghal), Candlestown, Any (Knockainey), Iniskyfty (Askeaton), Mountauenach (Mahoonagh), Bonrat (Bunratty), and Ardrayny. The history of the family, like that of most other southern families, became obscured by the sudden rise of the house of Desmond.

The Gilbert who would correspond with the Gilbert mentioned in the above quoted pedigree, would be no other than Gilbert de Clare who is erroneously set down as a son of John of Callan, and such a mistake may easily arise, as his mother was a Geraldine, being a daughter of Maurice Fitzgerald of the Kildare branch.

The inquisition¹ taken at Kilmallock in the year

¹ See *Jour. of R.S.A.I.*, 4th series, vol. v.

1582, concerning the property of the then White Knight, confirms this view. It is stated that the following lands in the county of Limerick were released by the White Knight to James, fifteenth Earl of Desmond, viz. :— the manor of Meane which the Fitzgibbon received from William Capellani, no doubt a descendant of the free tenant who held that townland with Gerbaly (now Garbally) in the manor of Mahoonagh, at the time of Thomas de Clare's death. The land of Croman was also in that manor. Part of the town and lands of Ballingarry was in the manor of Corcomohide. The short castle of Askeaton, etc. All the lands mentioned were in the manors held by Gilbert, a fact which proves that the White Knight inherited them from his ancestor, who, as has been already shown, was no other than Gilbert de Clare.

The House of Desmond.

The heir of the house of Desmond at the beginning of this century was found to be ten years¹ of age. All his manors were in the custody of the Crown, and leased out to suitable tenants during the minority. Newcastle West and some other lands, were granted by the king, to Gerard Doronis, who relet them to Sir John Barry of Barryroe. Thomas, the minor, died in 1307, and was succeeded by his brother, Maurice, who reached his majority in the year 1315.

Robert Bruce broke the English power in Scotland at the famous battle of Bannockburn in the preceding year. The news soon spread through Ireland, and gave fresh energy to the Gael to shake off the English yoke.

They invited Edward Bruce, younger brother of the king of Scotland to become their king. In response to the invitation he landed in Ireland in the year 1315

¹ See *S.C.D.I.*

with six thousand troops. He was immediately joined by the northern Gael and some influential lords of the English colony. In the spring of the following year he marched through Ireland with a powerful army, coming south through Castle Connell as far as the walls of Limerick.

Edward Butler, the justiciary,¹ Richard de Clare, the Cantentons, and others assembled at Ledin or Lodyn (now Ludden) to watch the progress of the invading army, but carefully avoided an encounter. The assembled army remained here for some time after Bruce left the locality, and Richard de Clare sent his bailiff to seize eighty cows in his neighbouring manor of Ainy for the maintenance of the army.

The leaders of the forces then went to a parliament, specially summoned to discuss the situation, but it broke up without adopting any definite policy. De Clare spent the following winter at Cork, being suspected by many of having private dealings with Bruce, though the king cancelled a debt of £1,000 which he owed the exchequer. In the spring of 1318 he returned to Bunratty, and met his fate as already related. The Bruce invasion lasted only a few years, but during that short time the Anglo-Norman colony was utterly demoralised, and the Government lost that dominant power which was so conspicuous towards the close of the last century.

Young Maurice, of the house of Desmond, also distinguished himself in the service of the Crown during these eventful years, though at the commencement of the outbreak the Donegans of Rathkeale burned Newcastle (West) which detained him for a time from joining the Government troops.² He kept a large army

¹ "Normans in Thomond," *Jour. of R.S.A.I.*, vol. I., 5th series, by T. J. Westropp.

² *Plea Rolls*, 134 of Ed. II.; 44.

on the field without a subsidy to maintain them, under the circumstances, he was compelled to have recourse to the old Irish custom of levying "Coigne and Livery" which meant exacting food for men and horses as well as money from the inhabitants of the country at the will and pleasure of the lord. This custom was condemned at the Synod of Cashel. When revived by Maurice it became very oppressive.

In ¹ a short time it banished the greatest part of the freeholders out of the counties of Kerry, Limerick, Cork, Waterford, into whose possessions Desmond, and his kinsmen, allies and followers, which were then more Irish than English, did enter and appropriate these lands unto themselves. Desmond himself taking what scopes he liked best for his demesnes in every country, and reserving an Irish superiority out of the rest. . . . So that he suddenly grew from a mean to a mighty estate. . . . These possessions being thus unlawfully gotten could not be maintained by the just and honorable law of England, which would have restored the true owners to their land again. And therefore this great man found no means to continue and uphold his ill purchased greatness, but by neglecting the English law and government, and assuming in lieu thereof the barbarous customs of the Irish. And hereupon followed the defection of those four shires containing the greatest part of Munster from the obedience of the law.

At a public assembly, Baron Maurice le Poer² insulted Maurice by calling him a rhymer, the English term for an Irish bard. This led to a fierce conflict between the two families, other nobles took sides in the quarrel which was finally brought to an amicable settlement by the intervention of the Viceroy. In the year 1229³ he was rewarded for his services to the

¹ *Hist. Tracts* by Sir John Davis ; Dublin edition, 1787, pp. 142-44.

² See Gilbert's *Viceroy's*.

³ *Lodge*, vol. i. ; Lynch, *Legal Institutions*, etc.

Government, by having conferred on him the title of Earl of Desmond, with the county Palatine of Kerry to be held of the crown of England.

This court Palatine gave great power to the newly created Earl as :--

Those ¹ absolute Palatines made barons and knights, did exercise high justice in all points within their territories, erected courts for criminal and civil causes, and for their own revenues ; in the same form as the king's courts were established in Dublin ; so made their own judges, seneschals, sheriffs, coroners, and escheators ; so as the king's writ did not run in those counties (which took up more than two parts of the English colonies), but only in church lands lying within the same, which were called the " cross," wherein the king made a sheriff, and so in each of these counties palatine there were two sheriffs, one of the liberty and one of the cross. . . .

These great undertakers were not tied to any form of plantation, but all were left to their discretion and pleasure. And although they built castles and made freeholders, yet were there no tenures or services reserved to the Crown ; but the lords drew all the respect and dependence of the common people unto themselves.

In 1330, Darcy, the viceroy, being unable to subdue the native Leinster septs, by the advice of the Council sought the aid of the Earl of Desmond, promising in the name of the king to pay the wages of the troops.

The Earl accepted the invitation, and marched into Leinster, with his ally O'Brien, at the head of a large army of native Irish, and soon quelled the disturbances that were created by the turbulent septs.

The Gaels became active about this time in the South, and the lords of the colony led their combined forces southward to suppress them. During the march

¹ *Historical Tracts*, Davis, pp. 107-9.

violent contentions arose between the Earls of Ulster and Desmond, so that the viceroy was compelled to imprison both earls in Limerick, from which the latter effected his escape.

Darcy being unable to supply the money for the maintenance of Desmond's troops according to agreement, allowed him to have recourse to the methods practised during the Bruce invasion, thereby giving a legal sanction to "Coigne and Livery," which from thenceforward became the common practice of the house of Desmond. In time their conduct was imitated by other lords of the colony. The Earl now openly adopted the manners and customs of the Irish, and assumed the regal splendour of a petty king among his subjects, still keeping in touch with the government as it suited his purpose.

In 1331, Anthony de Lucy arrived in Ireland as viceroy. He seized the Earl of Desmond and other lords, and imprisoned them on the suspicion that they were secretly aiding the Irish who were annoying the colonists. After being kept in prison for eight months the earl was liberated at the supplication of the clergy, magnates and commons of Ireland. At a full parliament held in Dublin, the leading nobles of the colonists went bail for the earl's good behaviour in future. The earl at the same time gave in his hostages at Newcastle West. After his liberation he was summoned to attend the king in Scotland, and later on to assist him in his French wars.

In 1336, a representation was made to the king that the estates of the wealthiest of the Anglo-Norman lords should be retaken into the king's possession, as this action would have the effect of making them more amenable to authority, and that the country would be better governed by native Englishmen than by Irish or English having estates in Ireland. The king issued

instructions on these points. The Anglo-Norman lords saw plainly that these suggestions were made to the king by needy adventurers who were flocking into the country eager to acquire wealth at the expense of the older colonists. Feeling ran high, and to appease popular sentiment, Sir John Maurice, the justiciary, called a parliament.

The Earl of Desmond being indignant at these proceedings called all the nobles of the colony together at Kilkenny, and drew up a remonstrance, which they presented to the king who received it graciously. As a result of this petition, Maurice was recalled, and the Earl of Ulster appointed in his place. A few years later, Sir John Ufford came to Ireland as justiciary, determined to punish the Earl of Desmond for the stand he took against Sir John Maurice. To put his plans in force with a show of decorum, he called a parliament, which the earl was wise enough not to attend. Ufford then assembled a large army, and marched into Munster to chastise the earl for his disobedience.

He captured Askeaton Castle, then proceeded to Kerry, and laid siege to Castle Island, which offered a determined resistance, but after a fortnight's siege was forced to surrender. The earl's knights Eustace le Poer, Baron of Kenlis in Ossory, and William le Grant, who defended the castle, were hanged; the earl's seneschal, John Coterel, was seized, and having been tried for various tyrannical acts and found guilty, he was hanged, cut down, and his intestines burned, his head severed from his body, and his limbs set up as a public example in different parts of the province. Ufford next proceeded against these nobles who went bail for the earl's good behaviour twelve years before, and confiscated their lands and possessions.

Desmond did not submit quietly to such treatment but repaired to England and pleaded his case before

the king, who gave him ample satisfaction.¹ Not only was he himself restored to his estates, but those also who went security for him and whose lands were confiscated by Ufford. The earl was then appointed viceroy, and during his term of office the country enjoyed tranquillity. He died at Dublin Castle in the year 1355, and was interred in the Dominican Church, Tralee. He was married three times, first in 1312, to Margaret, fifth daughter of Richard, Earl of Ulster, and by her, who died in 1331, he had Maurice and John. His second wife was Margaret, daughter of Conor O'Brien, Prince of Thomond, by whom he had no male issue, and his third was Eleanor, daughter of Nicholas, Lord of Kerry, by whom he had two sons, Nicholas and Gerald. In other accounts of the family John is placed last, and did not succeed to the earldom.

Maurice succeeded as second earl, and enjoyed the title and estates until his death which took place suddenly at Castlemaine in the year 1368. He was buried at Tralee in the ancestral vault. He left no issue by his wife Beatrice. The next brother, Nicholas, being an idiot, Edward III, in the year 1360, granted to Gerald the younger brother the custody of the family estates, and also licence to marry Emicia, daughter of the Earl of Ormonde.

During the incapacity of Nicholas, he was virtually Earl of Desmond, discharging all the duties attached to the title. When Nicholas died he became the Earl of Desmond, and as such was appointed justiciary in the year 1367, immediately after the famous Statute of Kilkenny had come into force among the colonists.

This statute was specially formed with a view of preserving the English language and customs among the colonists, a great many of whom had at this time become

¹ Lodge, vol. i.

thoroughly Irish in manners and habits. The government clearly saw that if this state of things was allowed to continue their distinctive marks of nationality would entirely disappear. A synopsis of these laws is inserted here as they have an important bearing in the future history of the diocese, which formed a part of the country to which they applied. This statute forbade¹ :—

Alliances by marriage, gossiped, fostering of children, or other connections between English and Irish, or setting to the latter, in time of peace or war, horses, armour, victuals, were declared treasonable acts. All English or Irish living amongst them were to use the English language, be called by English names, to follow the English customs, and not to ride otherwise than in saddles in the English fashion. If ecclesiastics living among the English did not use the English language, the profits of their benefices were to be seized by their superiors. The English should not use Brehon law for settling their disputes, or the law used in the “ marches ” or borders. That no Irishman should be admitted into any cathedral, collegiate church, or benefice, and that the religious houses should not receive Irishmen into their profession. That the English should neither admit nor make gifts to Irish musicians, story tellers or rhymers, who might act as spies or agents. That the dwellers on the borders should not hold parleys or make treaties with the hostile Irish or English, without permission. That differences should not be made between the English born in England and the English born in Ireland by calling the former “ English hobbies ” or clowns, and the latter “ Irish dogs.” That the common people dwelling on the hostile border should not use

¹ See *Tracts relating to Ireland*, Irish Arch. Society.

plays called hurlings or quoitings which caused evils and mains, but should accustom themselves to draw bows and cast lances. Then follow a series of laws regulating the internal government of the colony. The penalties of death, imprisonment, and forfeiture of property were decreed against the violaters of them. A commission was appointed to hold enquiries twice a year to see that the provision of this statute were carried out.

In 1365, Torlogh O'Brien¹ became King of Thomond, but did not enjoy the honour very long, as he was banished in less than three years by his nephew, Brian "Catha an Aonaigh," or Brian of the battle of Monasternenagh. Torlogh fled for protection to the Earl of Desmond, who espoused his cause, and immediately gathered a great army to reinstate him in his kingdom. Brian hearing of these hostile preparations hastened into the County Limerick, and at Monasternenagh, 1369, encountered and defeated the earl's army. After the battle he succeeded in making prisoners of the earl himself, John Fitzthomas, and Sir Thomas Fitzjohn, who sought refuge in the monastery.²

About this period O'Brien became aggressive, and was accustomed to make occasional incursions into the county of Limerick. The government being pressed on all sides by the "Irish enemy," had to secure the services of another Clare man, MacNamara, who raised a body of troops, and spent the early part of the year 1374 defending the liegemen of Limerick, and making very successful sallies against O'Brien, and killing many of his men, for which he received 80 marks as a reward.

1388. As years went by Gerald became more wedded

¹ Donohue, *Memoir of the O'Briens*.

² See p. 34, Statute of Kilkenny, *Tracts relating to Ireland*, Irish Arch. Society.

to the Irish manners and customs, so much so, that he applied for licence to allow his son, James, to be brought up among the O'Briens of Thomond, notwithstanding the recent statute of Kilkenny. The request was granted and runs as follows:—

The King¹ having been credibly informed of the constant good repute which Gerald Fitzmaurice, Earl of Desmond, held and supported, above all others, of this part of Ireland, for fidelity to him and his liege subjects in Munster, and on that account, and for the better preserving the peace and the said liege people for the future, being willing to show him favour, did, at his request, grant him licence to send his son, James, to Conor O'Brien of Thomond, an Irishman, to be brought up or educated, and there remain as long as he should think fit, notwithstanding any statute made to the contrary.

Gerald was a nobleman of brilliant parts. He was styled "the poet," and from his great learning was generally regarded as a magician. Some fragments of Anglo-Norman verse, entitled the "Proverbs of the Earl of Desmond," still exist. Towards his closing years the county became very disturbed, in fact it is set down in the Council Book of Richard II as paying no government tax, and the reason alleged, that it was in rebellion. This great man died in the year 1398, "after the victory of Penance," though Lodge states "that he went away out of his camp or was privately murdered about the Island of Kerry, being never heard of more." The O'Clery pedigree states that he died at Newcastle West.²

The native annalists³ describe him as "a nobleman of wonderful bounty, mirth, cheerfulness in conversation,

¹ See O'Donohue, *Memoir of the O'Briens*, p. 139; also *Patent Rolls*, 12th, Richard II.

² See *Jour. of R.S.A.*, vol. v., 4th series.

³ *Ann. Four Masters*, year 1398.

charitable in his deeds, easy of access, a witty and ingenious composer of Irish poetry, a learned and profound chronicler, in fine, one of the English nobility that had Irish learning and professors thereof in the greatest reverence of all the English of Ireland.”

He lived long in the legends of the people, according to which he once in the seven years revisited his castle at Lough Gur. He left two sons by his marriage with the Earl of Ormonde's daughter, John and James, who succeeded in turn to the earldom.

1399. John became earl immediately after his father's death, but was drowned the next year in the Suir at Ardfinnan, South Tipperary, and with him ends the family history of this century.

The other Magnates of the County.

We now return to trace the fortunes of the other Anglo-Norman families that flourished in the beginning of this century.

When the house of Desmond became ascendant after the Bruce invasion, owing to its active and able representatives, the other families left the country or sunk into the rank of freeholders or vassals to the Earls of Desmond, as the scramble for the spoils of anarchy meant the survival of the fittest. The Kildare family of the Geraldines, though residing in the vicinity of Dublin, paid close attention to their Limerick property.

Thomas, the second earl of that noble house, a prudent and wise man, died in 1329. The following year his widow married Sir John Darcy, who got a grant from the Crown of the manors of Adare, Croom, Estgrene, in the county of Limerick, during the minority of Maurice the heir. About this time an inquisition was taken regarding the manor of Adare and neighbouring lands.¹

¹ See *Memorials of Adare*.

The jury on their oath state that there was at Adare a castle in which there is a hall, a chapel with stone walls covered with thatch, a tower covered with planks, a kitchen covered with slates, a chamber, near the stone part, covered with thatch, the casement of which is not surveyed at any price, because no one is willing to hire them on account of the cost of keeping them up.

They say that there are in the demesne 13 score and 19 acres of arable land, meadow, and pasture in demesne which used be under the plough of the lord there, each acre of which used to be worth, in times recently past, 12*d.* per year, but they are now waste and uncultivated, on account of the war, for want of tenants, except 86 acres and a-half and one shed which are now cultivated by four Englishmen, tenants there paying for each acre 4*d.* at the feast of St. Michael next following, and the feast of St. Michael, to be levied from each acre of all the aforesaid lands at 4*d.* per year in case of peace, but if war nothing.

The next reference to this town occurs in the year 1376, when it was burned down and totally wasted by the Irish enemy, probably in one of the O'Brien raids already alluded to.

Edward III,¹ to recompense the townspeople, made the following grant in their favour :—

The King to the sheriffs of Limerick, keeper of our peace there, our bailiffs, servants, and collectors of our subsidies and other talliages, which now are, or at one time were, in said county greeting. Whereas we considering after what manner the town of Adare was burned, destroyed, and laid waste by our Irish enemies, that said town may be better and more quickly rebuilt and repaired hence, granted to the provost and commonalty of said town, that they should be acquitted from all subsidies, talliages, and other service,

¹ *Memorials of Adare*, p. 101.

customs, and other impositions whatsoever, arising within the county aforesaid, until the town should be fully repaired and rebuilt. And we, willing to give effect to this our grant, at the request of Maurice Fitzthomas, Earl of Kildare, the Lord of said town, firmly command you and each of you, under penalty of our displeasure, that the said provost and commonalty should not be compelled or destrained upon to contribute to, or pay these subsidies or talliages by you imposed, or hereafter to be imposed upon them, or to contribute to or pay any other services customs to be imposed in said county until said town be fully repaired and rebuilt, but that they should be altogether exonerated and discharged therefrom, and from distress should there be occasion.

The subsequent history of this town and surrounding country is little known to the time of the Elizabethan wars, though it remained in the possession of the Kildare family. The same remark applies to the greater part of the county during these eventful years, and may be attributed to the same cause. In this century the Maltravers still held the manor of Rathkeale, as we find John Maltravers, junior, as owner of Rathkeale and Askeaton in the year 1367, but towards the close of the century they passed into the possession of the Earls of Desmond.

The Rocheforts held the manor of Tobbernea, at least as late as the year 1418, as they are mentioned in that year as having the advowson of the church of Effin.

Sir Thomas de Lees, who fell at the battle of Dysert O'Dea, was probably a descendant of that Thomas de Lees referred to as retainer of Thomas de Clare, held Garthbyboys in Limerick from Richard de Clare, which one, Thomas de Hampton, was ordered by the king to hold.

Garthbyboys was also the name of a church in the diocese which was generally known as Garthe, now

Ballingarry. This must be the place De Lees held of De Clare as a free tenant, it being situated in the manor of Corkomoyd. In confirmation of this it may be stated that the De Lees were patrons of Ballingarry in the year 1418. De Lees is the early form of the name De Lacy, which appears so prominently in the Elizabethan wars, and a strong branch of the family dwelt at Ballingarry.

“The Knight of Glyn” is a title that has survived the vicissitudes of time, and is likely to continue for years to come. It has been transmitted by Irish usage rather than by the laws of chivalry, as it was a strictly personal honour won by deeds of valour and daring in the field.

The first of the family that occurs in history is John Fitzjohn, who held half a tuath of land at Glancorby (Glyn) in the manor of Shanid in 1298, as we have already seen. The next reference to the family occurs in 1346,¹ when Thomas Fitzjohn of the Glyn and John Fitzdavid were appointed keepers of the peace in parts of O'Conyl (Connelloe) in the county of Limerick, with power to assess and to array men for the defence of the marches, levying for every man at arms 12*d.*, for every hobellar 6*d.*, and for every footman 2*d.* per day. He is evidently the same Thomas Fitzjohn that was captured with the Earl of Desmond at Monasternenagh by O'Brien in 1369, and styled by the annalist Sir Thomas Fitzjohn. In the meantime he may have been raised to the dignity of a knight by one of the viceroys, or by the Earl of Desmond, as he appears to be one of the chief vassals and most strenuous supporters of the latter, and had a splendid opportunity in those troubled times of winning such an honour from his master. This is further confirmed by the following entry in the *Annals of the Four*

¹ *Patent Roll*, 20th of Edward III, dated Kilmallock.

Masters under the year 1503, viz.: "The Knight of Glyn died, namely Edmond, son of Thomas, son of Philip, son of John, son of the Knight." Allowing thirty years for a generation, this pedigree would take the family back to the above mentioned Thomas, who was the first that bore the title.

The other manorial lords and many of the free tenants mentioned in the previous century, though very seldom referred to in any documents that have come down to us, were still flourishing at the time of Elizabeth, when their names constantly crop up as extensive landholders, living in stately castles, whose ruins in our own time are melancholy monuments of bygone splendour.

The old Celtic divisions are frequently mentioned during this century, but always under the English name of Cantred.¹ Though two or more of these old divisions were generally joined together to form a manor as we have seen, yet they did not lose their identity. They were probably retained as well defined districts for raising taxes for local improvements, and sent representatives to the Villatae² or local councils, which were held at convenient centres such as Ardagh, Rathkeale, Bruree,

¹ *Cal. Chanc. Hib.*, p. 52, a. No. 50. Cantreds in County Limerick that are mentioned in 1346 were Ossurys (Iverus), Ottorne, Accumys, Inyskysty, O'Carbry, Adare, and Croom, Grene and Any, Offarbe, Altry, Ardagh, Fontymshyll, Esclon, Oghny.

Ibid. p. 72 a, No. 2, 1358, the following are mentioned:—O'Carbri, Adare, Grene, Any, Fontymkill, Esclon, Wethney, City of Limerick.

Ibid. p. 102 a, No. 73, 1377, O'Carbry, Adare, Cromyth, Any, Fontymghill, Esclon.

Ibid. p. 113 b, No. 117, 1381. Dominium Kildarie (the Lordship of the Earl of Kildare), Any, Fontymkill, City of Limerick, Kilmallock, O'Conyle.

² *Plea Roll XVIII.*, edition i., m 44 (*Cal.*, vol. i., p. 140). The Villatae or towns where these councils were held are given as Ardagh, Othenach (evidently O'Bathyn, and probably held at Newcastle West), Esclon, Iolegar (Uregane), Browry, Fontemel, and Cromyth.

The *Pipe Rolls* give a list, Adare, Rathgele, Inskyfti, Ardagh, Cromech, Kilmehallock, Dermochy (Darragh), Natherlagh (Aherlow), Any, Grene, and Karkinliss, (Caherconlish) (year 1303). Either of these lists are not exhaustive.

See T. J. Westropp's Notes on Askeaton, *Journal of R.S.A.*, 1903.

Croom, Kilkeedy, Kilmallock, Darragh. The trial of John Dundon, before one of these councils, gives an idea of the kind of business that was transacted at such meetings. The said John was indited for having neglected to repair the bridges of Coulbalysyward (Howardstown) and Cloncullig. The jury, however, found that John was not bound to repair the bridge of Cloncullig, and that the bridge of Howardstown was made up so that men, horses, and wagons were able to cross.

Fourteenth Century.

CHAPTER XIII.

THE AFFAIRS OF THE CITY.

IN the beginning of this century there is very little known about the internal or social life of the citizens. When the surrounding country became disturbed, the government thought it desirable to secure the city, on account of its being so favourably situated as a rallying ground against the "Irish enemy" and "English rebel."

Accordingly in A.D. 1312,¹ an order was made to survey the castle of Limerick which was situated in the dangerous march between the English and Irish. It was ordered to be put in repair, and the expenses to be defrayed out of the issues of the county. A report having been made to the king and council by John Wogan, justiciary of Ireland, that the castle was so threatened with ruin, and fallen down and broken on all sides, that damage and peril may arise, if it were not speedily repaired, and if turrets and defensive crenelles were not there constructed.

It would appear² that during these years malefactors, robbers, and disturbers of the king's peace frequently invaded the city, assassinated, wounded, and robbed the citizens of their property within the liberty, and burned the suburbs. As a remedy against this evil, they were allowed to seize the chattles of these malefactors, whether English or Irish, as well within as without the liberties, and to retain the goods so seized until full satisfaction was made by the offenders for

¹ *Calendar of Close Rolls* (English State Paper Series).

² *Plea Rolls*, 6th Edward II.

such damages, and on that account the citizens were not to be molested or aggrieved in any of the king's courts.

1327.¹ William de Skelton was appointed custodian of the castle, and was to hold the position for life during the king's pleasure for services rendered during the reign of Edward I. He did not retain the office long as a fresh grant was made in 1330, in favour of John le White, who was to be constable of the castle, with a yearly fee of 10 marks at the exchequer, provided that he furnished before the sheriff of Limerick sufficient security for the safe keeping of the castle for the king. At the same time he bound himself to repair fifty feet of the wall now fallen into decay, and to find six men at arms as a guard for the castle.

1331.² Maurice Fitzgerald, Earl of Desmond, as we have seen, was captured by surprise in the city on Assumption day by Sir Anthony Lucy, and sent as a prisoner to Dublin Castle. In the following year some of his followers, who were confined in the castle of Limerick, killed the constable and took possession of the castle. Their triumph, however, was of short duration, as Banbury, the mayor, at the head of the citizens, attacked and captured the castle, putting to the sword the garrison without regard to rank or quality.

After the disastrous battle of Monasternenagh, the city was burned by the O'Briens, and MacNamaras of Thomond, after which the citizens³ capitulated to O'Brien. Sheeda Cam (MacNamara), son of the daughter of O'Dwyer, assumed the wardenship of the town, but the English that were in it acted treacherously to him and killed him.

¹ See *Calendar Patent Rolls* (English Series), for this and following entries.

² See Cox, *Hibernia Anglicana*.

³ *Ann. Four Masters*, 1369.

Sir William de Winsor, justiciary, immediately marched to the relief of the city. He vigorously pursued the MacNamaras with the result that he succeeded in forcing John, the leader of the sept, to submit and give hostages for the fulfilment of the following covenants: (1) To keep the peace, especially towards the Bishops of Limerick and Killaloe. (2) Not to annoy the city or castle of Limerick, nor hinder that city in their fishing, or in cutting their woods in Thomond to build or repair their houses. (3) That he should restore the books, ornaments, and chalices he had taken from the church of Limerick.

In 1382,¹ Thomas Brightrich received the constableness of the castle, and asked the citizens to give him 20 marks, the value of the weirs, for the up-keep of that building, provided he gave the king a tun of salmon and a pipe of Lampreys every year.

1390.² The issues and profits of the fee farm, cocket, and the lax weir were granted to the citizens for eight years to repair the fortifications of the city, as it was situated on the frontiers of the king's Irish enemies.

In the following year³ another grant was made with the assent of the council to the Mayor of Limerick for the benefit of the city, which is situated on the frontiers of the king's Irish enemies, who from day to day came into it, and against the will of the said mayor, burgesses, and good men, buy victuals and merchandize to their great loss. For the next seven years no foreign merchant, and in particular, no enemy shall buy any merchandize in the city without licence of the mayor, and for the better guarding and maintaining, they may once a year freely send out two ships to foreign ports

¹ See Cox, *Hibernia Anglicana*.

² *Calendar of Patent Rolls* (English Series).

³ *Patent Rolls* (English Series).

in time of peace and the truce, without bringing the same into any of the king's ports in England, Wales or elsewhere, and during that period they may freely sell the same in foreign parts, provided that it is not prejudicial to any person howsoever. So far we have traced the privileges which the government conferred on the citizens to maintain their independence in the midst of hostile neighbours.

We now turn to treat of the domestic affairs of the city, and the materials are of a very meagre kind. It must have increased considerably in population, as many new names, such as Arthur Black, Comyn Creagh, Stritch, Wall, and Taylor appear in the list of principal officers. Many of these names are still with us. A number of documents relating to the fisheries and farm of the city are still extant, but principally refer to the payment of the customary crown rents which show that the government kept, even in those troubled times, a close supervision over the taxes.

The town was favourably situated for commercial pursuits, though little availed of by the citizens in the beginning of this century, as we learn from the Custom returns. Later on they became more enterprising, and carried on a considerable trade with the neighbouring cities. The citizens of Galway became jealous of the growing trade of Limerick, and exacted illegal dues off the Limerick merchants that frequented Galway to dispose of their wares, which ended in a serious quarrel.

In the year 1337, David Butler, a citizen of Limerick, complained to the Lord Justice that although it was particularly provided in the Charter of Limerick, that the citizens and their successors for ever should be free of all customs for their goods and merchandize in any place, either in England or Ireland, where they should bring them for sale; yet the Provost and bailiffs of Galway and Athenry exacted heavy customs from

him and his merchants, when from time to time they came to the said towns with merchandize. The Lord Justices on hearing the complaint issued letters commanding the said magistrates to refrain, under heavy penalties, from those exactions in future. These rival



COSTUMES OF MAYORS OF DUBLIN, WATERFORD, CORK, AND LIMERICK,
ABOUT 1380.

trade disputes were renewed occasionally, and in the beginning of the sixteenth century ended in open hostility. The above group of figures taken from the Municipal Roll of Waterford illustrate the dress of

the mayors of the southern cities about the year 1380. The Mayor of Limerick is here represented as wearing a large belt, adorned with gilt plates, red hose and shoes, a tunic of dark blue and cap. The outfit does justice to his figure, though he appears to be ill at ease.

The next group is taken from different parts of the same roll. The outer figures represent burgesses, and the inner a gentleman of rank and a bishop. These old pictures gives us a glimpse of how the different grades of the better class of citizens were clad in their everyday avocation in those medieval times.¹



MUNSTER COSTUME IN 1380.

¹ See Mr. Westropp's Essay, St. Mary's Cathedral, *Jour. of R.S.A.*, 1898, pp. 12, 24, 31.

Fifteenth Century.

CHAPTER XIV.

THE ECCLESIASTICAL AFFAIRS OF THE DIOCESE.

CORNELIUS O'DEA, Archdeacon of Killaloe, was appointed Bishop of Limerick in the year 1400. He was a member of the distinguished family of the O'Deas, chieftains of Dysert Tola. It would appear that he was married before he became a priest, as the following entry occurs in the *Annals of the Four Masters* under the year 1589: "Dermot Og, son of Dermot, son of Denis, son of Dermot, son of Conor, Bishop of Limerick, son of Murrough-an-Dana O'Dea, died, and was buried in his own town, Dysert Tola, in the cantred of Kinel Fearmaic in the upper part of Dal Cais."

In the early years of his episcopate there is evidence¹ that the morals of the clergy were lax, the cause of which may be traced to the state of anarchy the greater part of the country was reduced to, owing to the constant raids and counter raids of petty chiefs. The Western Schism too must have had a paralysing effect on the maintenance of clerical discipline which is so necessary for the purity of morals and the welfare of the Church. Cornelius was an energetic, liberal, and pious prelate, who spent his life in promoting the interest of religion in his diocese.

In 1424 he was summoned by the government to answer certain charges that were made against him. The nature of the accusation or the result of the enquiry has not come down to us. In 1426 he resigned the

¹ See Bliss, *Papal Registers* (1404-1415).

bishopric and retired into private life, having thus an opportunity of devoting the close of his years exclusively to the service of God. He died on the 27th July, 1434, and was interred in the cathedral, under a monument of black marble adorned with his statue, near the tomb of the O'Briens, with whom he was connected by fosterage.

In the year 1621, this monument was removed to a place set apart for the bishops on the south side of the choir, where this inscription may still be seen :—

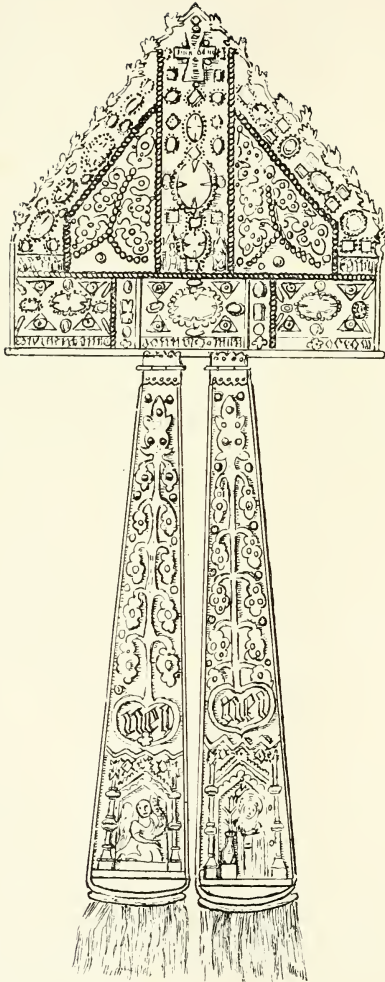
Haec est effigies Reverendissimi viri Cornelii O'Dae Quondam Episcopi Limericensis, qui ad monumentum hoc novum Episcoporum Limericensium ad perpetuandum memoriam et honorem tanti Praesulis, Translatus fuit, ut hic cum fratribus suis requiesceret, 14 die Julii Anno Dom 1621. Remotus autem huc fuit sumptibus nobilissimi herois Donati Comitiss Thomoniae tunc honoratissimi Domini Presidentis provinciae Momoniae.¹

—(*Translated by Harris.*)

This is the effigy of that most Reverend man, Cornelius O'Dae, formerly Bishop of Limerick, who, to perpetuate the memory and honour of so great a prelate, was translated to the burial place of the Bishops of Limerick, that he might rest with his brethren, on the 14th day of July, 1621. But it was removed hither at the charge of that most noble hero, Donat Earl of Thomond, then the Right Honourable Lord President of the Province of Munster.

Very valuable and much prized memorials of this good prelate still survive, having been handed down as heirlooms through his successors in the See, and are at present in the custody of the Most Rev. Dr. O'Dwyer, Bishop of the Diocese. They consist of a Mitre Crozier and a MS. now known as the *Black Book* of Limerick.

¹ See Ware's *Bishops of Limerick*.



THE MITRE OF CORNELIUS O'DEA.

[face page 243.

The Mitre.—According to an old legend a synod of bishops was held in Dublin, and Cornelius went to attend it without his pontificals. Feeling the awkwardness of his position, he searched the city for a mitre and crozier, but failed to find them. At length a youth landed from a ship which had just come into port, and presented the bishop with a box, saying what he sought was in it, if it pleased his lordship he could keep them. When the bishop turned to thank the young man he was nowhere to be seen. In almost every legend there is said to be a kernel of truth. In this instance the story may have arisen from the fact that they were made in Dublin.

The front and back of the mitre consists of silver gilt laminae, adorned with flowers composed of an almost infinite number of precious stones. The borders and ornamental panel, down the middle on both sides are of the same material but much thicker, being worked into mouldings and vine leaves enriched with a variety of pearls some of a large size. Near the top of the front panel, in the form of a cross and covered with crystal of the same shape, is the following inscription: “Hoc signum crucis erit in coelo.” In similar setting on the back is the continuation: “Cum Dominus ad judicandum venerit.” Round the lower edge a record of the date and name of the original owner are enamelled in black letters thus: “Me ✠ fieri ✠ fecit ✠ Cornelius O’Deaygh Epus . . . Anno Dom Milli.” The remainder is broken off above the band, the name of the artist is engraved Thomas O’Carryd, artifex faciens. The infulæ or pendants appear to have suffered much as they are devoid of most of the ornaments that once adorned them.

The Crozier.—The crozier is of silver for the most part, ornamented along the shaft with crowns and chaste work. Within the curve in the open part is a silver

figure of the Blessed Virgin, seated with a dove suspended with a wire over her head, the figure of the Angel Gabriel in a kneeling attitude, and between them the figure of a lily growing out of a ewer.¹ The curve is supported by a pelican with outstretched wings feeding her young. Below the curve are the enamelled figures of SS. Brigid, Barbara, Catherine, Margaret, and two others who bear no distinctive emblems, all under canopies. Below these are the figures of the Blessed Trinity, SS. Peter and Paul, St. Patrick, an unknown bishop, and the Blessed Virgin, under rich canopies. Round the base is a wreath of enamelling containing the name and title of the bishop: "Me fieri fecit Corneli, O'Deaygh Epus Limiricens, Anno Dom MCCCCXVIII consecracionis sue anno XVIII."²

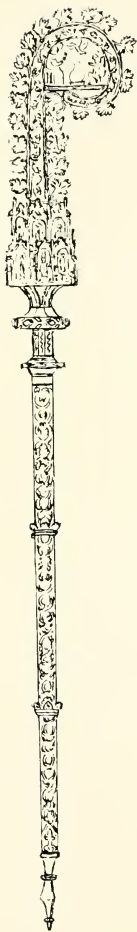
"Cornelius O'Dea, Bishop of Limerick, caused me to be made A.D. 1418, and in the eighteenth year of his consecration."

It is about seven and a half feet in height and about ten pounds in weight. These precious relics have been carefully preserved, and are greatly admired by lovers of the fine arts, as they are splendid specimens of what Irish artists were able to turn out in the fifteenth century. They have been exhibited at the Dublin Exhibition of 1862, and at the Congress of the Archæological Society, England, the same year. They have been worn on solemn occasions by the late Dr. Butler, and by the present custodian, Dr. O'Dwyer.

The Black Book.—This very valuable MS. consists of seventy-six leaves written on vellum and parchment. The table of contents and collection of documents occupying seventy leaves, are beautifully and plainly written in the same hand in the style of the end of the

¹ The dove and the lily are not now in their places.

² The illustrations of Mitre and Crozier are copied from the *Archæologia*, vol. xvii., 1814.



THE CROZIER OF CORNELIUS O'DEA.

[*face page 244.*]

reign of Edward III and in Latin. The earliest document transcribed is the grant of Donald O'Brien, and though undated, is generally referred to the year 1194 and the latest is dated A.D. 1362, and most of them are woven into the text of this volume. The additional portion, containing the procuration tables and rental of the diocese, in a different and later style of hand, was added by Cornelius O'Dea in 1418. There are some inquisitions relating to Church property also inserted by later bishops.

At the time of the Reformation it passed into the hands of the Protestant bishops, as there are some documents inserted in the end of it by Bishop Adams (1604-1625). It is said to have been in the possession of Bishop Webb, who died a prisoner in the castle shortly after the outbreak of 1642. Dr. Young mentions in a note in White's *Annals of the Diocese*, when treating of Bishop Robert of Emly, that the *Black Book* was then (in the year 1795) in the possession of Captain Ouseley, and Dr. Cussen, P.P., Bruff, adds in another note that Dr. Young afterwards became the owner of the MS. Since then it has become an heirloom of the diocese.

This MS. is at present in the college library of Maynooth. It was lent by Dr. Ryan, Bishop of the Diocese, to Dr. Renehan, President of that College, and being among his books at the time of his death, it was placed in the library of the College, where it remains by the permission of Dr. O'Dwyer, as it is still the property of the diocese of Limerick. By the consent of the President of Maynooth, a copy was made for Trinity College library. Dr. Russell, President of Maynooth, presented Dr. Butler, late Bishop of the diocese, with a copy, and there is one also in the College library of Maynooth.¹

¹ The copy I have used is a copy I made from the copy presented to Dr. Butler, and kindly lent to me by the Most Rev. Dr. O'Dwyer.

The Procuration Rolls given at page 136 of the *Black Book* contain the fullest and most valuable list of churches of the diocese before the Reformation. It is to be regretted that the first page is greatly defaced by tincture of galls which was used to restore the faded ink, and makes the reading a great difficulty. By comparing it with the copy in a MS. called the little *Black Book*, Dr. Reeves, late Protestant Bishop of Down and Connor, made out a complete list which is preserved among his MSS.¹ in Trinity College, and which I have used with what I am able to decipher of the original in the following list.

“Procuratio,” anglicized proxy, was a pecuniary sum or composition paid to an ordinary in lieu of the provision or entertainment which in ancient times was allowed to him, and when bishops, instead of holding itinerary visitations of their dioceses, summoned their clergy to meet them at the court of visitation at the cathedrals, an equivalent for the cost of entertainment was assessed on their parishes in the form of fees. Out of this charge the present record grew, and the sum total accruing to the bishop annually from this tax of 1418 was £32 10s., a very large sum at that period.

We now give the list of churches as they are found in this return which is a valuable supplement to the 1201 list.

PROXY TAX,² 1418.

Deccanatus Lymericensis.

(Limerick Deanery).

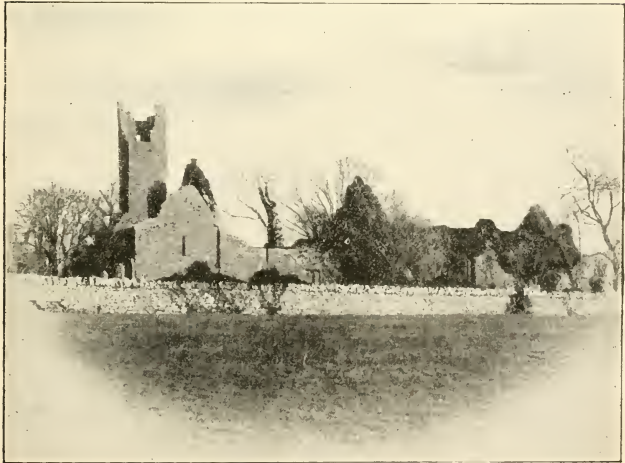
Ecclesia de Escluana *alias* Kylkyde, cujus Rector

¹ T.C.D. MSS., 1063.

² Title of Original:—“ Hec est taxa ordinaria tocius diocesis pro procuracionibus domini Episcopi . . . in crastino Valentini matris Anno Domini millesimo cccc, vicessimo secundo . . . jam in hoc libro de verbo ad verbum per Cornelium Lymericensem Episcopum ne Rotuli . . . rent extant sub Anno Domini, Millesimo ccccxviii.

est Prior de Athissell. (The church of Escluana otherwise Kilkeedy the rector of which is the prior of Athissell).

Escluan in the list of churches given under the year 1201 is applied to a district containing a number of churches. In the list of 1302, it is given as the name of a particular church with a vicarage. In the list of 1306, it is not mentioned, but Kilkid (Kilkeedy) is given as a rectory and vicarage. In this list both names are given as referring to the same church which is now known as Kilkeedy near Carrig O'Gunnell Castle. The church derives its name from St. Keedy or Cedda, and was dedicated to St. Simon and Jude, 28th of October. In 1615, it was roofed with thatch. A part of the walls are still standing, but present no architectural feature worth noting.



MEDIEVAL CHURCH, MUNGRET.

Ecclesia de Mongret, Decanus Rector.

(The church of Mungret, the dean is rector.) The old Celtic churches of Mungret have already been described. This was the parochial church and built after the coming of the Normans, and is the most imposing ruin. It is a large Gothic building, measuring about 113 feet in length, and is divided into a nave and chancel. At the west end there is the ruins of a residence, and a small tower to the north of it. The east gable, which is in a fair state of preservation, is supported by large stepped buttresses. In 1615 the chancel was in a good state of repair.

*Ecclesia de Catherbathelaich.*¹

(The church of Cahervally.) Cathair ui Chachalla, Fort of the O'Boughills. The church of Cahervally gives its name to a parish. There is an undated document in the *Black Book* (perhaps between 1270 and 1300), which states that John Pincera gave the church of St. Matthew, Catherbathelacgh, with its appurtenances, namely, all the ecclesiastical benefices of Dorchyn, to St. Mary's Cathedral, to increase the canonry of Thomas Cardiff, which was St. Munchin's. From this we learn that Cahervally was a church in the district of Drochyn, a word I consider to be the ancient form of Rahen. This assumption is borne out by Peyton's *Survey*, where Rahen is given as the name of a parish, and is still the name of the townland where the ruins of the old church of Cahervally are to be seen. Peyton mentions that a castle stood in this townland, which, with half the land, belonged to Thomas McBoyle McGarrott beg Marescall.

¹ O.S.L. (O'Donovan).⁷

The ruins of this old church are now called Rahen, and judging from what remains of the building, it was about sixty feet long by twenty-one wide. A few fragments of the walls are still standing; near it traces of the old castle are discernable.

Ecclesia de Crewamalla, Precentor.

(The church of Knocknagaul belongs to the precentor.) According to O'Heerin's *Topographical Poems*, O'Maille and O'Cadhla were the chieftains of the Tuath Linnrigh, and the name of the former is preserved in Crewamalla, which was a district corresponding to the present parish of Knocknagaul. It is often mentioned in the *Black Book* during the thirteenth century. It does not occur in the list of 1302, as it belonged to the precentor, whose benefices are valued as a whole without naming any in particular. It occurs in the lists of 1306, in this present list, and the one of 1615, when it disappears and that of Knocknagaul substituted in its place. It is written Crewally, and Ballyclough given as an *alias* for it in an inquisition held in the year 1615, and already referred to. But it is clear from the old documents of the thirteenth century in the *Black Book*, that it was applied to a large district, and the church was called by the same name, though in the course of time the particular place where it was built may have been known as Knocknagaul. Even that name has lost its identity as a townland, and Lemonfield substituted for it where the old ruin is situated. It consisted of a nave and choir; only a part of the north and south walls now remain.

Ecclesia de Carnargy, Decanus.

(The church of Cahernarry belongs to the dean.) This old church was situated on the slope of Cahernarry Hill

where a few fragments of the old building still remain in the graveyard near the Protestant church. It was dedicated to St. Nicholas.

Ecclesia Kilbekayn alias Ballymconcour, Prebenda ejus particula Hakyms, Proxy 2s.

(The prebend of Kilpeacon, a part of which is Hakinis.) The ruins of this old church have long since disappeared, but were near the Protestant church of that name. It was dedicated to St. Becan of Cluain Mobécoc in Misscraige Breogam in Munster, on 26th May.

Ecclesia Kilmohurk alias Kilmurry, Rectoria pertinet ad Priorem de Athissell, Proxy 8s.

(The church of Kilmohurk or Kilmurry, a rectory pertains to the prior of Athissell.) The old church was dedicated to St. Mary Magdalen. The Protestant church was built on its site in the year 1810. The parish is now popularly known as Monalean.

Ecclesia de Derrygalvayn, Proxy 5s.

(The church of Derrygalvin.) Oakwood of Galvin. There is none of the building now remaining, but its site is marked by a graveyard in Ballysimon. It was dedicated to St. Nicholas, December 6th.

Ecclesia Donnachmor, Prebenda et habet vicarium cujus particula Ballyag alias Ardpatrick, Proxy 5s.

(The church of Donaghmore, a prebend and hath a vicar, a part of which was Ballyag otherwise Ardpatrick.) (See 1201 list).

Ecclesia de Rathsyward, Decanus, Proxy 4s.

(The church of Rathsyward belongs to the dean.)
The place where this church was situated is now known as Rathurd, not far from Donaghmore. No part of the ancient building remains, but was of some importance in ancient times.

Ecclesia de Sengel una parte Thesaur, Proxy 2s.

(The church of Singland.) (See 1201 list.)

Ecclesia Sancti Patricii cujus pars decimae gurgitum et molendinorum et Proxy 7s. 6d.

(The church of St. Patrick, a part of which are the tithes of the fisheries and mills, etc.) (See 1201 list.)

Capella de Cluinanarny als Kilcowyn Thesaurarius.

(The chapel of Cluinanarny or Kilquane belongs to the treasurer.) (See 1201 list.)

Ecclesia de Cottyn alias Sancti Laurencii extra murum presentatio cujus spectat ad Communitatem civium.

(The church of Cottyn or St. Laurence outside the walls. The presentation belonged to the Corporation.) It formerly stood near the County Hospital, but has disappeared long since.

Ecclesia St. Johannis Prioris de Sancta Cruce, Proxy 18d.

(The church of St. John's belongs to the prior of Holy Cross.) (See 1201 list.)

Ecclesia Sancti Michaelis Archidiaconus habet Vicarium, 9d.

(The church of St. Michael belongs to the archdeacon, and hath a vicar.) (See 1201 list.)

Ecclesia St. Munchini Caput Prebende cujus patriculæ sunt Kylcomgayn Drechtarsna and Kyllouch.

(The church of St. Munchin is the head of a prebend, a part of which is Kylcomgayn (near Kilmallock), Drechtarsna, Kyllouch (Kilrush.) (See 1201 list.)

Ecclesia Sancti Nicolai, Decanus habet Vicarium.

(The church of St. Nicholas belongs to the dean and hath a vicar.) (See 1201 list.)

Ecclesia de Kyllgelly habet Vicarium.

(The church of Killeely hath a vicar.) (See 1201 list.)

Ecclesia de Crattalach et Yharmed alias Kylkemayn et Kyllyntynayn.

(The church of Cratloe and Yarmed *alias* Kylkemayn and Kyllyntynayn.) Cratloe is near the old castle of that name, and is in a fair state of preservation, but looks as if it were never used as a burial ground. Yarmed or Kyllyntynayn,¹ now Kilfintinan, locally known as Crochane, is about a quarter of a mile from Cratloe station. A few fragments of the old building still remain. It is in the County Clare but in the diocese of Limerick.

Ecclesia de Fedemor Prior de Cahir Rector habet Vicarium.

(The church of Fedamore (Fiadamair Damair's Wood), Rector, the prior of Cahir, and hath a vicar. It

¹ See Lenihan's *History of Limerick*, p. 558, where it is said, on the authority of Dr. Young, that Killfintinan parish church had part of the church of Six-mile-bridge, the Oil Mills, Ballydane East and West, Breakill, Moyhill, Ballymorris, Portvine, and Garrine Curragh.

was dedicated to St. John the Baptist. The Protestant church is built on the ancient site. The presentation¹ of the rector belonged to the Earl of Desmond, who claimed from the rector at the time of presentation 100s. half face. This church was granted to Thomas Browne in 1605, as part of the possessions of Cahir.

Ecclesia de Ballyhowen ejusdem Prior.

(The church of Ballyowen belongs to the same prior.) Ballyowen is a place name that underwent many changes. In list of 1615 it is written Ballione, and is evidently the same as Ballyee of Peyton, which is now written as Ballyea near Fedamore, and the site of the old church must have been at Kilcaskin.

Ecclesia de Crewcowrtha Communitas ecclesia Cathedralis Limericensis.

(The church of Crecora belongs to the chapter and dean.) I take that to be the meaning of Communitas from the fact that John Cogan,² and later William de Wess, granted this church to them. A portion of the old building still exists. It was dedicated to SS. Peter and Paul, 29th June.

The following churches are not mentioned in this list, but are in one drawn up in the year 1685 by Rev. Jasper White,³ pastor of St. John's, which he found in torn rolls among the papers of his brother, Edmond White, Canon of Ardcanny, written with his own hand

¹ *Peyton Survey.*

² See *Black Book of Limerick*, pp. 100, 130.

³ Dr. Jasper White was born in Limerick in 1628, and studied in Spain, where he was ordained priest in 1655. He was in Limerick in 1668, and was made parish priest of St. John's. He drew up his list of churches in 1685. He was registered for the parish of St. Laurence in 1704. He died about 1709. His list will be given in appendix. See *Irish Ecclesiastical Record*, 1876, also Lenihan, p. 551, White's MS.

about the year 1658, and also among some writings of James Dowley, Bishop of the Diocese. A copy of this MS. is preserved in Rev. James White's *MS. Annals of Limerick*. Evidently the compiler had two lists of churches before him, one older than the other, as he gives the same church under two different names by which it was known at different times, and thereby making it appear that they were in reality different churches. For instance, he gives Fedamore and Balione together, and further down he gives Balione as if it were different from the above Balione, etc.

The chapel of St. Margaret,¹ Newtown, near Carrigunnell. This church belonged to the Hospitallers of Ainey. In a grant made of this preceptory to Thomas Browne in 1605, it is given as "Newtown near Adare." The townland is often mentioned in the thirteenth and fourteenth centuries in the Pipe Rolls. The ruin is near the Shannon, and measures fifty-six and one-half feet long by twenty-two and a-half wide. It is in a fair state of preservation, but appears to have been never used as a burial-ground.

Farran na Guillagh.

Now Rossbrien, near the city, of which no traces remain except the burial ground where it formerly stood. Near it is St. Dominic's Well.

DECANATUS DE KYLLOCIA

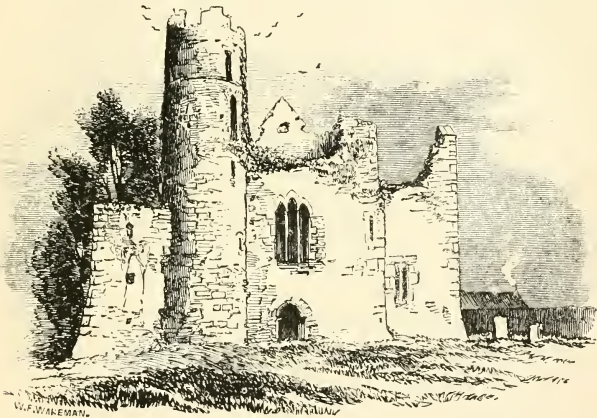
(The Deanery of Kilmallock).

Ecclesia de Kyllocia Rector ibidem communitas presentat Vicarium.

(The church of Kilmallock, rector there the dean and chapter who presents the vicar.) This church was

¹ *Patent Rolls*, James I.

dedicated to SS. Peter and Paul, and was collegiate and parochial. It is now used as a Protestant church. It is divided into chancel and nave, the former measuring forty-nine feet by twenty-five, is lighted by a large five light window; the latter is eighty-five feet by sixty-five, and has side aisles with four pointed arches at each



KILMALLOCK CHURCH AND ROUND TOWER.

side. In the north end of this building there is an ancient round tower, much modified and densely clothed with ivy.

Ecclesia de Effyng prebendata per pensionem solvendam ecclesie Cathedrali annuatim, et habet vicarium spectat ad presentacionem Domini de Rochefort Procuratio ibidem unacum capella de Kyllgyll.

(The church of Effyng is attached to a prebend by a pension annually payable to the Cathedral church,

and hath a vicar in the presentation of Mr. De Rochefort, Proxy thereof together with the chapel of Kylbygll.) (See Bishop Gerald's episcopacy with regard to the foundation of this prebend.) A part of Effin church is still standing, and was dedicated to the B.V.M. Kylbygyll is variously written Kylbygill, Kylbegly, and Kylbigly. It was formerly a separate benefice. The old church was situated in the townland of Brickfield, but now no vestige of it remains. The following letter from Petrie to O'Donovan has reference to this church :—

November 3rd, 1835.

MY DEAR JOHN,¹

O'Keefe has searched everywhere for St. Athnaid, but searched in vain. We have been more successful in our hunt after another saint, namely, St. Begly. I forget how to spell the name, but no matter. He must, I think, be the Begile given by Colgan among the saints of the race of Connell Gulban. Colgan did not know the locality or name of his church. He placed his festival on the 12th of October, but it does not occur on that day on the Calendar, but on the 18th of February.

Ecclesia de Athenasse, Rectoria et Vicaria.

(Atheneasy, a rectory and vicarage.) Atheneasy derives its name from Atha na ndéisi (the ford of the Desi), and was situated in the centre of the old territory of Cliu Mail. It was dedicated to St. Athanasius. There are many references to this locality and church; for instance, in 1274-1277, the parish of Anedes was fined £4 10s. for the escape of a criminal from its church. The church was robbed by John Staloun, 1318. In 1343, Eliza de Milton, as widow of Walter de Bermingham, claimed one-third of the Athnedes. Richard

¹ *Life of Petrie* by Stokes, p. 189. This letter was also addressed to Earl of Dunraven.

Rolley (Raleigh) is mentioned as holding the manor and advowson of Athnedes. The old ruin was situated near Elton Bridge, and the site is marked by a graveyard.

Ecclesia de Kilbride Maior, Rectoria Vicaria spectat ad presentationem Odonis de Lees.

(The church of Kilreedy Major, rectory and vicarage, the presentation belongs to Odonis de Lacy.) It was dedicated to St. Brigid, 1st February. The ruins of the old church are very dilapidated, only parts of the south and west walls standing.

Ecclesia Imlaghdrynyn Rector Thesaurarius presentat Vicarium.

Emly Grenan, the Treasurer, is rector and presents the vicar. (See 1201 list.)

Rectoria ecclesie de Kylfinan abbas de Insula Molanfaid habet vicarium quem presentat heres Domini George de Rupe.

(The rectory of the church of Kilfinnane belongs to the abbot of the island of Molanfaid (an island in the river Blackwater near Youghal), and hath a vicar which the heir of George Roche presents.) The Protestant church now occupies the ancient site. It was dedicated to St. Andrew, 30th of November.

Rectoria de Balmolruian, spectat ad Mensam episcopi.

(Rectory of Balmolruian belongs to the bishop's table.) The site is now unknown.

Capella Martini cujus donacio spectat ad.

(Chapel Martin.) This chapel was situated in the townland of Ballycullane, and dedicated to

St. Martin, November 11th. It is sometimes called Ard-kilmartin in the liberties of Kilmallock.

Ecclesia de Kyllin.

(The church of Kyllin now Kilfin.) It is called Catan *alias* Killin in the list of 1615. The Protestant church is built on the ancient site;

Ecclesia sive particula de Sithcathyl.

Now unknown.

*Ecclesia de Darmocho quae est abbatis de Insula Molanfaid,
Eps. presentat Vicarium.*

(The church of Darmocho (= Darac, abounding in oaks, and Mochua, a saint's name) now Darragh, rector the abbot Molanfaid; the bishop presents the vicar.) The old church consisted of a nave and choir, the former sixty and one-half feet by twenty-three, the latter twenty-seven feet by seventeen. Part of the gables are still standing. It was dedicated to St. Mochua, 3rd of August.

Ecclesia de Ardpatrick habet Vicarium.

(The church of Ardpatrick hath a vicar.) (See 1201 list.)

Ec. Kyldonayn.

This church is unknown.

Ecclesia Downgandmon et Dongrith cujus presentacio spectat ad heredem Oteway.

(The church of Downgandmon and Dongrith, the presentation of which belongs to the heirs of Oteway.) This church was supposed to be in the parish of Particles.

Capella Martele.

(Chapel Mortell.) It was situated in the townland of Mortelstown.

Ecclesia de Ballygady cujus presentacio spectat ad heredem Rochefort. Habet vicarium.

(The church of Balingaddy the presentation of which pertains to the heir of Rochefort. It hath a vicar.) Baileangadaide the townland of the thief locally remembered as O'Dwane. A part of the church still remains which shows that it was divided into nave and choir.

Ecclesia de Kilbride Minor.

(The church of Kilbreedy Minor.) This church was near Kilmallock, and dedicated to St. Brigid, 1st February. A portion of the ruins of this church still remains.

Ecclesia de Hackmys alias Kylcommyn.

(The church of Hackmys otherwise Kilcommyn.) It is written also Kilcoyn *alias* Hacknis in the list of 1615.

The earliest form of the name of this church is Kilcomgan, which occurs in the list of 1201. Kilcomgan means the church of St. Comgan or Congan as he is variously called. He is mentioned in the Irish and Scotch calendars¹ at 13th October, and is supposed to have lived in the eighth century. Kilcommyn or Kilcommon, with its phonetic equivalent Kilchoan² (Kilquane) and Kilconegan are only different forms of Kilcomgan which enables us to trace the history of this church.

¹ See O'Hanlon's *Lives of Irish Saints*, 13th October.

² Reeves' edition of *Adamnan's Life of Columba*, p. 420, note.

In 1240,¹ Hubert, bishop of the diocese, entered into an agreement with G. Pendergaste regarding the advowson of this church, and in that document it is written Kilconegan.

In the taxation of 1302 we find a portion of the possessions of this church set down as belonging to Kilpeacon, and the name written Kilcomyn. In the same list the vicarage of this church is mentioned as belonging to the prebend of St. Munchin, and is there written Kilkoan, value 21s. 6½*d.* This vicarage is also given under the deanery of Kilmallock, and has the same value, a coincidence sufficient to show they are the same.

In the taxation of 1306, it is written Kilcoylan, and there is no reference to the portions of it belonging to Kilpeacon and St. Munchin's. In this list of 1418, Kilcomgayn is mentioned as belonging to St. Munchin's. Kilpeacon also in this list has its portion under the name of Hakinys, while it is mentioned under the deanery of Kilmallock as Hakinys *alias* Kylcommyn.

In the list of 1615, the prebend of St. Munchin had the rectory of Kilcloyn and Kilconegan, which may be taken as equivalent to the rectory and vicarage of Kilquane. In this list also Kilpeacon is mentioned as still retaining its portion of Kilquane under the name of Kilcoyn *alias* Hacknis.

Rev. Jasper White's list² gives the church of Keilchuain. The chapel of Keilchoimogan *alias* Keilng-hongue as belonging to the prebend of St. Munchin, and the chapel of Keilcoyne *alias* Hakins as belonging to the prebend of Kilpeacon. In his list of the benefices attached to the dignities of the diocese, he mentions St. Munchin's as possessing the rectory of Keilnochon

¹ *Black Book*, p. 104

² See Lenihan's *History of Limerick*, pp. 558-565.

or Keilineunghe, which I take to mean the rectory of Kilcloyn as given in 1615 list and the chapel of Keilchiomogan evidently Kilconegan.

The prebend of Kilpeacon had attached to it the rectory of the chapel of Keilcuain of Aghennis, which is evidently Kilquane of Hackins, erroneously placed by White in the deanery of Limerick, and in the parish of Fedamore. Probably he thought that as it was joined to Kilpeacon, and it should be somewhere near it.

From this we may conclude that Kilcomgan was in early times a benefice, a portion of which was added to the prebend of Kilpeacon, and the vicarage to St. Munchin's. Later on the rectory and vicarage were attached to St. Munchin's which would now be included in the parish of Kilquane. The ruins of this church are situated at the foot of Caher, and had a nave and choir, the former measures thirty-eight by twenty-two and a-half feet, and the latter fourteen feet long. There was a small door to the north side of the middle gable with double lintel and inclined jambs. The portion of Kilquane attached to Kilpeacon may be that place marked on the Ordnance Map between the parishes of Effin and Colman's Well, and still bearing the name of Hakmys. There is also marked the site of an old church which may have been the chapel of Haknis.

Ecclesia de Cluaincourtha.

(The church of Colman's Well.) (See 1201 list.) A good deal of the old church is still standing but featureless.

Ecclesia de Ardmarlanc spectat Mensam Episcopi.

(Ardmarlanc belongs to the bishop's table.) (See 1201 list.)

Ecclesia de Balytankard Priorissa de.

(The church of Tankardstown.) It gives its name to a parish, and belonged to some convent the name of which cannot now be deciphered. A few fragments of the old church remain.

Ecclesia de Browrye, Decanus Rector presentat Vicarium

(The church of Bruree; the dean is rector and presents the vicar.) (See 1201 list.)

Ecclesia Balysward, Decanus Rector et presentat Vicarium.

(The church of Howardstown; the dean is rector and presents the vicar.) This church was called sometimes Culballysward, and is now known as Coolen, and situated in the north part of the townland of Howardstown near the west bank of the Maigue. In the year 1284, Alex Godfred of Anud (Anhid) granted the townland of Howardstown to John de Sanford, Archbishop of Dublin, to which bishopric it had formerly been granted by Hamo de Valoignes, Lord of Askeaton, about the beginning of the thirteenth century. It was taken unjustly from John Dondon by M. Fitzgerald in 1289. John, son of Peter Daundon, broke into and robbed the church in 1318. The old church is seventy-three feet four inches by twenty-two feet three inches; a portion of the walls are still standing.

Ecclesia de Athlackach ad Rectoriam et Vicariam presentat Comes Kyldaire.

(The church of Athlacca (Flaggyford); the Earl of Kildare presents to the rectory and vicarage.) The Protestant church is built on the ancient site. It was dedicated to St. John the Baptist. There is another

church called Kilbruainy in the townland of Tullerboy. It is forty-five feet by twenty; fragments of the walls still remain. Broney's Well is near it. The chapel and well of St. Lawrence were also in this parish.

Ec. Drommynd Com. Kyld. pres. ad Rec. et Vic.

(The church of Dromin; the Earl of Kildare presents to the rectory and vicarage.) It was dedicated to the Blessed Trinity. Trinity Well lies to the south-west in the townland of Ballynamuddagh. The old ruin is fifty feet by twenty feet two inches, the walls are thirteen feet by two and a-half feet. At the west end are to be seen the remains of the priest's residence.

Ecclesia de Iwyrgear et Wrygdy Rector Priorissa de Teagmolynd.

(The church of Uregare and of Wrygdy, rector the prioress of Teagmolynd.) The old ruin has disappeared, but the graveyard marks the spot where it stood. Uregare = Tubhar gearra, the short ewe (Donovan). The church was dedicated to St. Margaret. Wrygdy seemed to be more important in the early part of the thirteenth century, as it was the name of one of the Earl of Kildare's manors. The old church was near Ballygrinnane castle to the south.

Ecclesia de Burgh, Rector ibidem Magister Hospitalis de Any.

(The church of Bruff; rectory belongs to the master or prior of the Hospitallers of Any.) The Protestant church is built on the ancient site. It was dedicated to St. Peter of Alexandria, 26th November.

Ecclesia de Tulagbrek Prebenda.

(The church of Tullabracky a prebend.) (See 1201 list.)

Capella de Camus spectat ad monasterium de May et debent presentare presbiterum secularem episcopi singulis annis et episcopus habet jurisdictionem super populares ibidem et super presbiterum.

(The chapel of Camus pertains to the monastery of Monasteranenagh which is bound to present a secular priest every year to the bishop, and the bishop has jurisdiction over the people and the priest.) There is no trace of the original building, but a graveyard marks the spot.

Ecclesia de Glenorge, Rector Prior de Athissell et presentat Vicarium.

(The church of Glenogra; rectory belongs to the prior of Athissell who presents the vicar.) Glenogra (Glenogra, the glen of Orgra, pagan chief [O'Donovan]) was dedicated to St. Nicholas, December 6th. The old ruin is near the castle of the same name, and is sixty-nine feet long by twenty-one and a-half wide. There was a side wing attached to the south side of this church measuring twenty-nine and a-half feet by twenty, and perhaps was added for the accommodation of the lord of the castle. The chapel¹ of St. Kyran was attached to this church.

DECANUS DE ADARE

(The Deanery of Adare.)

Ecclesia ipsa Adare cujus Rectoria spectat ad monasterium et conventum ordinis Sancti Trinitatis et Vicarium presentat Comes Kyldare.

(The church of Adare; the rectory belongs to the monastery of the Trinitarians (of that town). The Earl

¹ See White's List in Lenihan's *History of Limerick*.

of Kildare presents the vicar.) This church was dedicated to St. Nicholas. It consisted of a nave and chancel, the former fifty feet by twenty-five, the latter thirty-one feet by seventeen. It was in good repair in 1615, and used as the Protestant church down to the beginning of the last century.

Ecclesia de Kyllonochon de Prebenda habet Vicarium.

(The church of Killonahan belongs to a prebend, and hath a vicar.) In the townlands of Corrabul, Killasragh, and Ballybronoge there were old churches which have disappeared. There was also one in Garranroe; the site is marked by a burial-ground.

Ecclesia de Killynatan vendicabatur per Prebendarium de Kylbegan sed fuit in manu episcopi et non solvit Procurationes.

(The church of Killeenoghty was claimed by the prebend of Kilpeacon, but was in the possession of the bishop (see 1201 list) and did not pay Proxy.)

Ecclesia de Crommoth, Rectoriam et Vicariam presentat Comes Kyldare.

(The church of Croom, rectory and vicarage presentation belonged to the Earl of Kildare.) The Protestant church is built on the old site.

Capella Drumasseyll spectat ad Ecclesiam de Crommoth solvit procurationem per se.

(The chapel of Drumassal belongs to the church of Croom and pays Proxy by itself.) Knockdrumassail was the ancient name of Tory Hill, and the ruin near the south-west of the hill was this chapel.

Capella Say non solvit procurationem sed debet habere unum capellarium.

(The chapel of Say does not pay Proxy, but ought to have a chaplain.) Say is another name for Caherass. The ruins of this church stand near the bank of the Maigue, and are thickly overgrown with ivy.

Ec. Dolyth est de Rectoria de Crommoth.

(The chapel of Dollas belongs to the rectory of Croom.) The site of this chapel is forgotten in the townland of that name.

Ec. Ville Trostany de eadem Rectoria habet Vicarium.

(The church of the Ville of Trostany (from Triston a family name) belongs to the rectory of Croom, and hath a vicar.) In the list of 1615, Dunnaman is given as another name for this church, and is the one by which it is known at present. It consisted of a nave and choir, the former measures, internally, forty-three feet by twenty-one, and the latter twenty-three feet by sixteen. The walls are of rough masonry, the doors and windows are of dressed sandstone. It is locally called Teampul na Trionoide or the church of the Trinity.

Prebenda de Prebenda Dysert Engussa.

(The prebend of Dysert.) (See 1201 list.) The chapel of Meranus,¹ about two miles east of Kilmacow church, belonged to Dysert, and an indulgence was granted to all contributing to the repair of this chapel, which was destroyed by frequent wars.

Prebenda de Athnyd est Episcopi.

(The prebend of Anhid belongs to the bishop.) (See 1201 list.)'

¹ See *Papal Letters* (State Paper Series).

Ec. Drohidarsna de Prebenda St. Munchini habet Vicarium.

(The church of Drohidarsna belongs to the prebend of St. Munchin, and hath a vicar.) The Protestant church is built on the old site.

*Ec. Gleande Ec. Monehuryn Iste II. Ecclesie dicuntur
Kylcurnan.*

(Gleande and Monehuryn. These two churches are called Kylcurnan (Kilcornan).) In a return of the First Fruits in 1427, Cleaneagga is given as an *alias* for Kylcurnan, which shows that Kilcurnan and Gleande are one and the same church. Monehuryn cannot now be identified, but in the parish there is an old church called Cowpark, a very modern name perhaps; this may be the old church of Monehuryn.

*Capella Russell cujus presentatio spectat ad Comitum
Kylclare.*

(Chapel Russell; the presentation belongs to the Earl of Kildare.) This is a small parish made up of three townlands including the village of Pallaskenry. The present Protestant church is built on the old site.

*Ecclesia Castri Roberti et Capella de Kylkyrylle spectat
ad Rectorem et Vicarium de Athdare et debent habere.
Capallanos.*

(The church of Castle Robert and the chapel of Kilcurly belong to the rector and vicar of Adare, and ought to have chaplains.) The church of Castle Robert was situated in the south of the parish of Adare. The ruins of this church and the castle of the same name were pulled down, about the end of the eighteenth century, to build a bridge across the Maigue. Kylkyrylle (see 1201 list).

Prebenda de Ballycathan.

(The prebend of Ballycathane.) (See 1201 list.)

Ec. Cluaynany Rect. sp. ad Rec. de Crommoth et habet Vicar.

(The church of Cloonanna, a rectory belonging to the rectory of Croom, and hath a vicar.) The ruins of this old church stand on a rising ground commanding a pleasant prospect on the east bank of the Maigue, and to the north of Adare parish. A few fragments of the old church still remain.

Ecclesia de Kyldobbain spectat ad Cathedralem.

(The church of Killgobbin belongs to the cathedral.)
(See 1201 list.)

*Ec. Kyldyma et Kyldacolum que est Prebenda Archidiaconi
et habet Vicarium.*

(The churches of Kildimo and Kildacolum form the archdeacon's prebend and hath a vicar.) (See 1201 list.)

Prebenda Ardcathny habet Vicarium.

(The prebend of Ardcanny hath a vicar.) (See 1201 list.)

DECANATUS DE GARTH

(The Deanery of Ballingarry).

Unacum Capella de Cromman

(With one chapel, Cromman.)

Cromman was a part of the manor of Mahoonagh in 1288. According to Peyton it was a parish, and called Aglassnegroman, and would correspond with the district of Feohanagh. The ruins of this old church are situated in the townland of Appletown, and a few fragments of the old building remain. It is locally known as Auglish.

Ec. Garth, Rector abbas de Keynesham et presentat Vicarium. Habet capellas de Senboth et Kylmocho in quibus debent Capillani Ministrare.

(The church of Garth (Ballingarry), rector the abbot of Keynesham (Somersetshire, England), who presents the vicar. It has two chapels, Senboth and Klymocho, in which two chaplains ought to officiate.)

Ballingarry church.—A part of this old church still remains, viz., a portion of the east gable and two round headed windows. It was dedicated to St. Evanjanus, August 1st. Senboth (old hut, now written Shanavoha) is situated in the townland of Granagh or Ballinleeny. The walls of the old ruin are nearly levelled with the ground.

Kylmocho.—Kilmacow church is in the townland of the same name. It was dedicated to St. Colman, 29th October. It was fifty-eight feet long by eighteen feet three inches wide, and is considered a very old church. The greater part of the fabric is still standing.

Ec. Corkmohid, Rector est ecclesia Cathedralis presentat Vicarium. Habet duas capellas Dromcolkylle et Moyatha in quibus debent duo capellani ministrare.

(The church of Corcomohid, a rectory belonging to the cathedral church, and presents the vicar. It has two chapels, Dromcollogher and Moyatha, in which there ought to be officiating chaplains.) The ruins of the old church are situated in the demesne of Castle-town Conyers, and was dedicated to the Purification of the Blessed Virgin, 2nd February. It was about one hundred and twenty feet by twenty-nine feet nine inches, internally, and is still in a fair state of preservation.

Dromcollogher (see 1201 list).

Moyatha.—This church is often mentioned before the Reformation, and must be the church of a district.

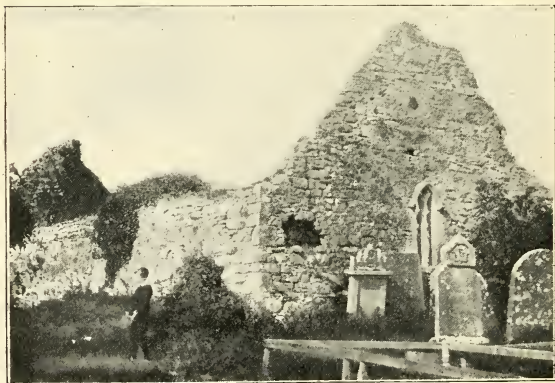
I think it must be the old name for Kilmeedy, as it is mentioned for the first time in the confiscations of Elizabeth as Kilmeedy, and would be the only one answering to Moyatha, and Moyatha may be a corruption of Moida, my Ida or Ita, St. Ita.

Ec. Cluaincreame Rectoria Archidiaconi pres. Vic.

(The church of Cloncrew, rector the archdeacon who presents the vicar.) (See 1201 list.)

Ecclesia de Moytawnach spectat ad presentationem Comitis Desmond et habet Vicarium.

(The church of Mahoonagh, the presentation pertains to the Earl of Desmond and hath a vicar.) (See 1201 list.)



MAHOONAGH CHURCH.

Ecclesia de Cluainelty spectat Communitatem.

(The church of Clonelty belongs to the dean and chapter.) (See 1201 list.)

Ec. Magrayny alias Kylteanych spectat ad Communitatem.

(The church of Magrayny, otherwise Kiltanna, belongs to the dean and chapter.) The site of this church is pointed out in the townland of Kiltanna, parish of Clonelty.

Ec. Cluaincath spectat ad Communitatem.

(The church of Cloncagh belongs to the dean and chapter.) Bishop Hubert granted it to the cathedral sometime before the year 1250 for the purchase and repair of books and vestments of that church. (See 1201 list.)

Ecclesia de Croch prebenda habet vicarium et spectat ad presentationem Comitis Desmond.

(The church of Croagh is a prebend, and hath a vicar. The presentation belongs to the Earl of Desmond.) This old church is often mentioned in the thirteenth century under the name Mayncroo, and hath a chapel Lismuck now Lisnamuck. The ruins of the old church of Croagh are to be seen near the present village of that name. The church was cruciform in shape, and had been used as a Protestant church.

Kylmc Clunane, Rectoria est prebenda Decani presentat Vicarium.

(Kylmc Cluane (Cappagh), rectory belonging to the prebend of the dean who presents the vicar.) (See 1201 list.)

Ecclesia de Cluainchener est de prebenda Cancellarii et presentat ibi Vicarium.

(The church of Clonshire is of the prebend of the chancellor who presents the vicar.) (See 1201 list.)

Ec. Kylnafynygy, Rectoria est prebenda Decani et presentat Vicarium.

(The church of Kilfinny, a rectory belonging to the prebend of the dean who presents the vicar.) (See 1201 list.)

DECANATUS DE ARDACHA

(The Deanery of Ardagh).

Ec. Ardacha Prebenda Archidiaconi.

(The church of Ardagh, the prebend of the archdeacon.) (See 1201 list.)

Ec. de Nova Grangia Monialium.

(The church of New Grange belongs to the nuns.) The ruins of this church are about one hundred yards east of the river Deel, and about the same distance north of the road leading from Newcastle West to Knockaderry. The ruin is in a fair state of preservation, measuring about sixty-two feet by twenty-one, the walls are twelve feet high and three feet two inches thick. It belonged to the nuns of St. Catherine's, now Old Abbey, near Shanagolden.

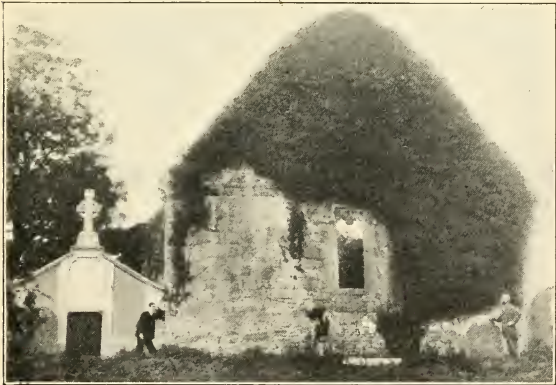
Ec. de Novo Castro, Rector et Vicarius presentantur per Comitem Desmond.

(The church of Newcastle (West), rector and vicar are presented by the Earl of Desmond.) This old church was situated at Churchstown, but the present ruin seems to be a post-Reformation building, and built on the site of the ancient one. It was dedicated to St. David, 1st March, whose well is near the churchyard. Stephen de Clynton was rector of this church in the year 1326.

Ec. Rathcahill, Rector et Vicarius presentantur per Comitem Desmond.

(The church of Rathcahill, rector and vicar are presented by the Earl of Desmond.) Rathcahill first occurs in the list of 1302, and is set down

as burned in 1306. Perhaps after the burning the new church was built in the townland of Monagay, still retaining the official name of Rathcahill, but as time went on, especially in the fifteenth century, it is always written in the return of the First Fruits as Rathcahill *alias* Monagay. The latter name prevailed, as it is the one by which the church and parish were exclusively known, even before the Reformation. It may be remarked that in the Penal days the Catholic



MONAGAY CHURCH.

church was removed to Rathcahill, and is written Rathcahill parish in Catholic documents of that sad period. In the beginning of the last century it was again removed back to Monagay where the parish church stands beside the old ruin, and the parish is now known by the old name of Monagay, or more correctly, Monagea (the bog of the geese). The old ruin is in a fair state of preservation, and measures eighty-seven feet by twenty-seven and a-half.

The window in the east gable has two cinque-foil headed lights with a square hood and round splay arch. The shaft has long since disappeared. In the south wall and near the eastern gable is a window like the east one, but has a flat splay arch. Near the western gable there were two doorways facing each other in the side walls, but now defaced. In the north wall there are two windows, one in the middle ogee headed light the other further east and oblong shaped. White gives the chapel of Rathcahill with this church, evidently making two churches out of the one on the principle already remarked.

Ec. Killeedy, Prebenda et presentat Vicarium.

(The church of Killeedy, the prebendary presents the vicar.) (See *St. Ita's Life*.)

Capella Kyllayleach et Capella Dromcathmeach in montibus spectat ad Rathcahill.

(The chapel of Killilagh and the chapel of Dromcathmeach in the mountains belong to Rathcahill.) Killilagh was the church for the detached portion of the parish near the village of Broadford. This church is given in the list of 1302, but has long since disappeared. The place where it stood is still pointed out near the village of Broadford, and used for a burial-ground for unbaptized children. Dromcathmeach it is also written Dromachill. It may be another name for Templeglantin near the borders of Abbeyfeale parish. The old ruin is about seventy feet long by thirty wide, about six or seven feet of the walls still remain. Of late years it is much used as a burial-ground by the inhabitants of the Tournafulla district.

*Capella Mauricii alias Rathronain spectat ad presentationem
Thome Oige.*

(Chapel Maurice, otherwise Rathronan, the presentation belongs to Thomas Oige.) This old church formerly stood about a mile north of Ardagh a little to the east of the Shanagolden road. The Protestant church of that name now occupies the old site.

Ec. Donergismachmore alias Eaglas Montin.

(The church of Derrenmoymore, otherwise Eglas Montin¹ (Mointin), e.g., the church of the little bog.) In the first name we recognize Magmore of the 1201 list. The ruins of this old church is now called Templeathea. It was a large oblong building. The portion of the walls now remaining are featureless. White's MS. makes two churches out of this one.

*Ec. Killocholiathan spectat ad Priorem et conventum de
Kellys et habet vicarium et secundum antiquos rotulos
fuit de decanatus de Ardagh nunc de Garth.*

(The church of Killagholehan = Kill aca liathain, O'Liathain's field (O'Donovan), belongs to the Prior of Kells (in Ossory), was formerly in the decanate of Ardagh, now in Garth or Ballingarry.) (See 1201 list.)

Glenmore.

This church is in the parish of Monagay, and is not mentioned in any list. It is locally known as Temple na hinghine-Baoit, evidently called after the Dalcassian saint, daughter of Baoith, patroness of Kilnaboy, near Inchiquin Lake, Co. Clare. It measures sixty-seven feet by eighteen and a-half, and a good deal of the walls are still standing.

¹ See Joyce's *Irish Names of Places*, 1st series, p. 468.

It was surrounded by a mound or ditch which was levelled some years ago. The field on which it is built was tilled, and during the process a paved passage was found leading from the door towards Glenquin castle. It may have been a chapel of ease for the occupant of that baronial pile.

DECANATUS DE RATHGELL

(The Deanery of Rathkeale).

Ec. Rathgell Prebenda Cancellarii unacum cap. de Kilcoleman superiori.

(The church of Rathkeale belongs to the prebend of the chancellor, has one chapel, Kilcolman superior.) The Protestant church occupies the site of this old church. It was dedicated to the Holy Trinity. Kilcolman superior is situated in the townland of that name near Knockaderry hill, and is often confounded with Kilcolman inferior, which is between Dunmoylan and Ardagh. The church has almost disappeared, but there is a large graveyard there.

Ec. Kylscannill, Cancellarius Rector presentat Vicarium.

(The church of Kilsannell, the chancellor is rector and presents the vicar.) (See 1201 list.)

Ec. Cloaineach Canc. Rect. in feodo laico Prec. in feodo ecclesiastico habet Vicarium.

(The church of Clonagh hath a vicar; the chancellor is rector in the lay tenure, and the precentor in the ecclesiastical tenure.) (See 1201 list.)

Ec. Nantenan Prebenda Precentoris.

(The church of Nantinan belongs to the prebend of the precentor.) (See 1201 list.)

Ec. Rathnaseer est capella Precentoris.

(The church of Rathnaseer, chapel of the precentor.)
The ruin is in a fair state of preservation and is considered an early church.) (See 1201 list.)

Ec. de Innkefti que spectat ad Abbatem de Keynesham quoad Rectoriam, et presentat ibi Vicarium et habet capellam de Orossa in quam deservit capellanus.

(The church of Askeaton ; rector, the abbot of Keynesham, who presents the vicar, has the chapel of Orossa where a chaplain officiates.) The church of Askeaton is near the town on the east bank of the Deel, and has the remains of an old belfry still standing which is square below and octagonal above ; the east of the chancel is also standing.

Ec. de Lismactire que est integralis et spectat ad presentationem Lees de Garth.

(The church of Lismakerry, which is entire ; the presentation belongs to Lees or Lacy of Ballingarry.) This church is built on an eminence and commands an extensive view. It also belonged to Keynesham, and at the time of the confiscations of monasteries, passed as a part of its possessions to Sir R. Boyle, 1603. This is considered a fifteenth-century church, measuring fifty-nine feet by twenty-two and a-half. It is in a fair state of preservation. In 1615 this church was in good repair, and well supplied with books and other necessities.

Ec. de Drundele Prebenda Precentoris et Vicarium presentat.

(The church of Tomdeely belongs to the prebend of the precentor who presents the vicar.) (See 1201 list.)

*Ec. Castro Robto. Downdonill cujus presentacio spectat ad
M. Seoin Oge.*

(The church of Castle Robert Doondonnell; the presentation belongs to M. Seoin Oge.) The ruins of this church are situated about one mile west of Rathkeale. It measures about forty-five feet by twenty-one and a half. The gables have long since fallen, but there is about twenty-six feet of the north wall remaining, two defaced windows, and a pretty round arched door. It was dedicated to St. Mary Magdalen, and beside it is a well dedicated to St. Molua.

A document called the Registry of Clonmacnoise contains an account of the various lands granted to that monastery by several provincial kings and principal chieftains as a purchase for the right of sepulture for themselves and their descendants within its hallowed precincts. The following notice of Doondonnell occurs in it. After mentioning MacCarthy More's grant it mentions that:—

There¹ was discord between Gerald-n-corn from whom the Geraldines are descended and Macarthy More, that the said Gerald took the choice place of MacCarthy in Temple Finyn in Cluain, and had given for the same in Dun Domnall (Doondonnell) in Conallaghe (Connelloe), six days there and six days given by Rydalagh to the church of Dun Donmall in Ridelagh his own town (Riddlestown), so that there are twelve days in Dun Domnall east and west, and the head of a mill and the great island (in the Deel) in Mortmaine to the said church, and ye part of the water weares belonging to ye great island is the black weare, and in the parish of Dun Domnall there are but six quarters or six plowlands, and the whole doth belong to ye church, together with all kind of tithe in those sexe plowlands, and

¹ See Petrie's *Round Towers*, p. 269.

also ye baptising ; and the said Gerald paid of his own part of Ach Dara (Adare) four fat beeves, and 48 daies in Killcluayn, whereof there are 4 daies in Bregoig, and 48 daies in Darire, and 48 daies in Killcynyl, and 48 daies in Kill Drochayle, and sixe daies in Croomaigh (Croom), and the baptising, together with the tithes of the town of Croomaigh, and Gerald gave this in Mortmaine to ye church called Teample Finyn in Cluain (Clonmacnoise).

When this grant was made it is not easy to determine. It would seem to be before the thirteenth century, as Doondonnell was in the possession of Keynsham before the year 1237. The castle was sometimes called Harold's Castle, whence Cloghnarld, a name by which the church is known in some documents as we shall see later on.

Ec. Kilbradran cujus Rector Prior de Athissell presentat Vicarium.

(The church of Kilbradran ; rector, the prior of Athissell, who presents the vicar. The ruins of this



KILBRADRAN CHURCH.

old church are near the hill of the same name, and are in a fair state of preservation. It originally consisted of a nave and choir. The nave is thirty-five feet by seventeen feet eight inches, and the walls about fourteen feet by two and a-half. In the south wall near the western gable there is a round-headed door and a plain window in the same wall further east. The choir as well as the choir arch have long since disappeared. This church was granted to Athissell early in the thirteenth century, as it was recovered by the bishop about 1253, and regranted again to that monastery. It was dedicated to St. Brendan, 16th of May.

Ec. Kilcolmain inferior cujus rector idem Prior et presentat ibi Vicarium.

(The church of Kilcolman inferior; rector, the prior of Athissell, who presents the vicar.) This church, like Kilbradran, belonged to the monastery of Athissell, and was surrendered at the same time, and again regranted to the monastery. Both are mentioned as part of its possessions at the confiscation of monasteries in Ireland. The old ruin is now in a very dilapidated condition, only parts of the side walls are standing. St. Colman's well is at the north side of the hill neatly walled in where rounds are paid. The feast is celebrated on the 29th of October.

Ec. Downmoylin cujus Rector Moniales presentat Vicarium.

(The church of Dunmoylan; rector, the nuns, who present the vicar.) There is only one side wall of this old church standing, but from the fragments of cut stone that are lying near the ruin it must have had a pointed doorway. It belonged to the monastery of St. Catherine near Shanagolden, now known as "Old Abbey." In former times it was used as a burial-ground.

Ec. Dissert Marigeoi de Preb. Precentoris.

(The church of Dysert Marigeoi (Morgans) belongs to the prebend of the precentor.) (See 1201 list.)

Capella Minit spectat ad Communitatem.

(The chapel of Minit belongs to the dean and chapter.) It was situated somewhere near Tomdeely, but its site is now forgotten.

Ec. de Castro Roberti Goer, Rectoria et Vicaria.

(The church of Robert Goer, rectory and vicarage.) This church is now known as Robertstown, and gives its name to a parish. The old ruin is a late building, thirty-seven feet by nineteen and a-half, has a pointed door, defaced windows, and the side walls are about fourteen feet high. It takes its name from Robert Goer, who settled down there early in the thirteenth century. The prioress of St. Catherine's had the presentation of the vicar to this church, but failed to present Norman Fitzrichard in 1306.

Ec. Scanguala Prebenda Precentoris presentat Vicarium.

(The church of Shanagolden belongs to the prebend of the precentor who presents the vicar.) (See 1201 list.)

Ec. Leankail pars Prebende Precentoris.

(The church of Loughill, part of the prebend of the precentor.) (See 1201 list.)

Ec. Kilfeargussa in feodo laico spectat ad Communitatem in feodo Ecclesiastico ad precentorem et presentat Vicarium.

(The church of Kilfeargussa (Glin) in the lay tenure belongs to the chapter, in the ecclesiastical tenure to the precentor, who presents the vicar.)

Ec. Kilmolan Rect. Comuna et presentat Vicarium.

(The church of Kilmoylan; rector, the "common fund.") This church is situated in the east end of the parish of that name. It is a small modern building, measuring thirty-five feet by eighteen. The door is of hammered stones with flat lintel resting on corbels.

Kyllmurille Rect. in feodo laico Communitatem in feodo Ecclesiastico presentoris presentat Vicarium.

(The church of Kilmurrily; rector, in lay tenure the chapter, and in ecclesiastical tenure the precentor, who presents the vicar.) (See 1201 list.)

Ec. Iniscathigh.

The history of this church will be given later on.

Churches not mentioned in this list but belonging to the Deanery:—

The church of Shanid was granted to the cathedral by Thomas Fitzgerald sometime before 1250. The site of this church is still pointed out in the townland of Waterpark near the old castle.

There was a chapel in Achinis Island, according to White, but now no trace of it is to be found.

Knockpatrick.

The ruins of this church are situated on the top of the hill of that name overlooking Foynes. A part of the old building still remains.

This list gives a fair idea of the number of parochial churches that were in the diocese, and the system of organization that prevailed at the time it was compiled.

At the Synod of Rathbreasail, as we have already seen, the system of church government in Ireland⁷ was

brought more or less into conformity with that of the Continent, and the moving spirit in effecting the change was Gillebert, Bishop of Limerick, who, no doubt, immediately introduced it into his own diocese. At the Synod of Cashel (1172) there is reference made to parochial churches, which proves that, at least before the coming of the Normans, there was some system corresponding to the parochial one in existence. The churches in the list of 1201 were undoubtedly district or parochial churches, which were endowed by the Celtic chiefs after the Celtic fashion.

TITHES.

When the Normans gained possession of the lands of the diocese, they acquired a certain dominion over the churches called patronage, which was extensively used in favour of the monasteries. They also enforced the system of paying tithes, which meant that the inhabitants of a parish had to pay to the maintenance of the church, the tenth of the produce of the soil, as well as the tenth of the capital skill and industry of the occupant.¹

This tax was divided into the great and small tithes, the former consisted of the tithes of corn of all kind, hay and wood—the latter of those flax, hemp, fruit, herbs, personal industry, and such like. The spiritual person who enjoyed the great tithes was called the rector, and his portion the rectorial tithes. He was not necessarily bound to reside in or discharge any duty in the parish, but should always be a spiritual person.

The rector, if he did not himself discharge the duties of the parish, should provide and present to the bishop

¹ See Jacob's *Law Dictionary*; and *Growth of Parish System*, by Dr. Donnelly, Catholic Truth Society, Ireland.

a clergyman capable of fulfilling the duties, and bound to residence. He was called vicar, and was in reality the parish priest. He was put in possession of the less or vicarial tithes, and was also entitled to the personal offerings for baptism, marriage, etc. When the rectorate of a parish was vested in a religious community of men or women, such as Kilbradran or Dunmoylan, and many other parishes in the diocese, the parish was said to be appropriated, and the religious house had the privilege of appointing the vicar, who was removable at will, and often poorly paid. To remedy this evil an enactment was made in 1392, that in every licence for the appropriation of a parish church, the vicarage should be sufficiently endowed. In 1403 it was decreed "that from thenceforth, in every church appropriated there should be a secular clergyman ordained vicar perpetual, canonically instituted and inducted, and fully endowed to do divine service, and to inform the people and to keep hospitality there; and that no religious should in any wise be made vicar in any church appropriated."

This law gave the vicars, who were the actual parish priests, fixity of tenure, and rendered them irremovable except for some canonical fault, and a vicarage thus endowed became a distinct benefice the patronage of which was vested in the appropriator. This law did not extend to the appropriations made before 1392, and thus it happened that no vicar was endowed in some appropriated churches. In this case the officiating clergyman was appointed by the appropriator, and called a perpetual curate. He received his appointment by virtue of the bishop's licence only, without institution or induction. Another kind of perpetual curacy arose from the erection in a parish of a chapel of ease, subject to the mother church, in which case the pastor of the mother church was regarded as the appropriator. These

details will be fully illustrated in the following appointments to benefices¹ :—

1400 A.D. Denis Eachaerna (Ahern) was appointed to Ardcahny (Ardcanny), later on in the year Denis was to be deprived of this canonry for publicly practising the art of Medicine for money to the opprobrium of his clerical state. John Fox to Ballegadiff (Ballingaddy). Denis Eachaerna to Kyllfintynayn (Kilfintenan, popularly known as Cratloe).

1401. Maurice O'Coggran to Derregalwan (Derri-galvan).

1402. John Chanluayn to Ardcanny. Richard Wyite (White) to Rathronan. Donald O'Hagan to Kilbradran.

1404. Maurice Coggran, Canon of Lismore, to the prebend of Tullybrachy (Tullabrachy).

1405. Thomas O'Kealloygth O'Broggy, priest of the diocese of Killaloe, who studied canon law for several years, was appointed to Kylchurnan (Kilcornan) and the prebend of Donaghmore.

Nicholas MacNamara of Kyllstyntanayn (Kilfintenan), by mandate from the Pope, was collated and assigned the rectories or parish churches of Bunratty and Quin, as well as those of Tradey and O'Kassyn, which livings were formerly held by Matthew MacNamara.

1406. Florence O'Cathail or O'Ruagyn, clerk of the diocese of Kilfenora, was appointed to the perpetual vicarage of Kilkyde (Kilkeedy) in the diocese of Limerick, void by the death of Maurice O'Huallachan.

William O'Dwyer, priest of the diocese of Cashel, was appointed to the Prebend of Tullabrachy.

1411. Thomas Osyche, priest of the diocese, who intended studying letters, was promoted to the perpetual

¹ These appointments are taken from Bliss, *Papal Registers*, State Paper Series.

vicarage of Killscannell, void because Thomas Caenrach obtained and held it with an entire rectory in Meath.

Thomas Saleys or Cristour, priest of the diocese, if found fit in Latin to be appointed to the still void perpetual vicarage of Garthbiboy's (Ballingarry), as it is doubted whether the presentation, on its voidance by the death of Thomas Ymalcorka, by its ancient patron the abbot of St. Mary's Keynsham, in the diocese of Batho, and his institution by Bishop Cornelius, held good.

1413. Thady O'Connuy'l to be promoted to Holy Orders and hold the canonry of Ardcanny, which was made void by the deposition of Denis O'Hachgearna for his faults and demerits.

1414. William Russell, clerk of the diocese of Limerick, was collated and assigned the canonry of Ardcanny, as Thady died before obtaining possession.

Thomas O'Doncha, priest of the diocese, to the perpetual vicarage of Kilmallock, void, the death of John Archer, the dean and chapter of Limerick in accordance with ancient custom presented Thomas to Bishop Cornelius who instituted him. The Holy See doubted the validity of this mode of appointment and reappoints Thomas.

The Annates or First Fruits.

The Annates or First Fruits was a tax promised and made payable to the Holy See by all incumbents of such benefices as were reserved to the Holy See, under the several Rules and Regulations of the Papal Chancery, or Apostolic Chamber, as it was legally described. This subsidy was levied off ecclesiastical benefices worth not less than 24 florins, and amounted to one-half of the first year's revenue of the benefice. It was payable once only, and that six months after the incumbent got

peaceable possession of the living. If he failed to pay within the six months, but not through his own fault, the officials of the Apostolic Chamber gave additional time for payment, or remitted the whole or part of the debt according to the needs of the case. If the non-payment was culpable on the part of the incumbent, *eo ipso*, the benefice became void. The manuscript containing the Register of first fruits is preserved in the library called Archivio di Stato Romano, situated in a rather unfrequented street in Rome, and at present under the care of the Italian Government.

The Very Rev. M. A. Costello, O.P., Rome, has transcribed the Annates of all the dioceses of Ireland, which will soon appear in book form. He very kindly lent me the portion of his manuscript relating to Limerick. It supplies an amount of new and valuable information hitherto unknown, and throws a flood of light on many dark and obscure points of our history.

The following refer to Bishop O'Dea's reign:—

1421. Nicholas, Abbot of the monastery of Magio (Monasteranenagh), Cistercian Order, diocese of Limerick, as principal and private person, bound himself in the name of Thomas O'Rywrda (O'Riordan) to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Corcumhyd (Corcomohide), same diocese, value 15 marcs, according to common estimation, vacant by the non-promotion (to Holy Orders) of Denis Mackynnery (MacEnery).

Dyonisuis Day (O'Dea), Bishop elect of Ossory, principal, bound himself to the Apostolic Chamber for the first fruits of the precentorship of Limerick, value £20, vacant by the promotion of the suppliant.

Robert Holhgan of Cork, principal, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Tullabracky, value 26 marcs,

vacant by the promotion of Richard to the Archbishopric of Cashel.

Robert Howgan of Cork, principal, bound himself to the Apostolic Chamber for the first fruits of the chancellorship of Limerick, value 50 marcs, vacant by the death of Thomas Fitzjohn de Geraldinis.

William O'Conyre (Connery), principal, bound himself to the Apostolic Chamber for the first fruits of the parochial church of Handeys (Athneasy), value 12 marcs, vacant by the non-promotion (to Holy Orders) of the suppliant. Also for the fruits unduly received he bound himself to pay 16 florins within a year.

William O'Conyre, *discretus vir*, cleric of the diocese of Limerick, personally bound himself for the fruits unduly received from the parochial church of Handeys (Athneasy), because he held the said church for more than a year without a dispensation, not being in Holy Orders. It was valued at 12 marcs, and he bound himself to pay 16 golden florins for the fruits unduly received within eight months under pain of excommunication.

1425. Patrick O'Kyalare (Kelleher), principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of St. Mary, Corkymoyhed (Corcomohide), vacant by the non-promotion (to Holy Orders) of Dionisii MacKenieri. Evidently Thomas O'Riordan did not obtain possession.

1426. Laurence O'Kaellaygy (O'Kelly), principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of Seanguala (Shanagolden), value 8 marcs, vacant by the non-promotion (to Holy Orders) of Laurence O'Kaellaygy.

John Mothel (1426-1458).

John Mothel, an Augustinian Canon of the abbey of Kells, Co. Kilkenny, was appointed Bishop of Limerick,

by provision of Martin V. Very little is known concerning the early years of his episcopate. A record of two inquisitions that were held at his court at Tullabracry is still extant. The first was held in the year 1440,¹ before Tady O'Cathyl, seneschal of the bishop, with the following jury : Sehan Mayon, Gog Obochane, Donaldus —, Sehan Pharell, Gyllepatrick O'Griffa, Thomas O'Kewo, Thadeus O'Hu, Ricuo Howet, relative to certain charges and concerning unoccupied lands belonging to the bishop's property there.

The other inquisition was held in 1447, and presided over by the bishop himself, assisted by Robert Stancon, Eoy Obochane, Sehan Pharell, Michael Fyn, Richard McJonyn, Richard Duff, Thomas O'Morvie, Thomas O'Boggane, Cornelius O'Moryo, William Blowet, who dispose on their oath, that in whatever way the tenants of Tullabrackey did work by their horses and cattle for themselves, they would do likewise for the Bishop of Limerick.

The province of Munster seems to be in a peaceful state in 1453, as the bishops of the ecclesiastical province of Cashel assembled at Limerick and held a synod, at which many useful laws were made for the benefit of the Church. Fortunately these laws, numbering 120, are extant, and furnish incidentally a quaint picture of the times they refer to.

A synopsis of the most interesting of these decrees² is given here :—

(I.) Ordinaries should pay attention and make enquiries annually how the divine offices are celebrated in their dioceses, and take care that the Sundays and feast days should be reverently observed.

¹ *Black Book*, p. 141.

² These decrees, in the original Latin, will be given in full in the Appendix.

(2.) That ministers of churches should say the canonical hours in their churches on all Sundays and holidays, and week-days as often as possible. The bell ought to be rung three times before commencing Mass and the other divine offices on Sundays and holidays, and also thrice on week-days, the excommunicated and interdicted are to be excluded, under pain of a fine of 40 pence, payable by the exorcists and curates to the bishop at the time of his visitation or to his official. All the faithful are to cease from all civil works on Sundays and holidays, and come together in the churches to hear the divine offices under the pain of excommunication.

(3.) The parishioners of every parish should have in their parochial churches, at their own expense, for the proper celebration of the divine offices and the administration of the sacraments, a Missal, silver or gilt chalice, an amice, alb, cincture, maniple, stole, chasuble, surplice, a baptismal font of stone neatly constructed and well covered, and a suitable vessel for keeping the chrism for the use of the sick. The church, in nave and chancel, in roof and walls, inside and outside, should be well constructed, and kept clean according to the means of the people, corn and animals and such things belonging to the laity should be excluded, and that men and women of whatever description, whether married or single, should not cohabit therein under pain of mortal sin and excommunication.¹

(4.) Every church should have at least a statue of the B.V.M.; a cross and statue of the patron of the church, also a becoming vessel consecrated for the Body of Christ.

(5.) The cemeteries should be kept clean and walled in at the expense of the people.

(6.) The excommunicated should be publicly denounced on all Sundays and holidays by the curates in their churches, and those contracting incestuous and clandestine marriages and their abettors, defrauders of legitimate heirs, those

¹ Church in these decrees seems to include not only the building, but the grounds surrounding it.

who fix false boundaries, usurers and those convicted of usury, the coiners of false money, and those that cut or pair genuine money, strikers of the clergy, or those who plunder cemeteries, churches, or ecclesiastical goods, etc.

(7.) To strengthen the liberty of the Church it was decreed that no temporal lords, their horsemen or footmen, coming to the manors or granges of bishops, or the houses of the clergy, should demand or receive refreshment for more than one day or night, and that by consent, asked for and obtained, of the bishop of the place. Saturday and Sunday were excluded, so that the clergy may be able to attend to their religious duties with peace and quietness.

(8.) The Council declared that all emoluments arising from the erection of a new chapel, erected in a parish by pious laymen, belong to the parochial church.

(9.) That all ecclesiastics and prelates, their tenants and servants, dwelling in ecclesiastical lands should be free from all temporal taxes, and from the exaction of coigne and livery.

(10.) That no lay person, for any cause whatever, should dare to seize clerics in their pledges, goods or persons, or destrain their goods, their servants, or ecclesiastical tenants wherever they are found, unless their case was tried and discussed before a competent judge. Those acting otherwise forfeit their case and incur *excommunication ipso facto*. The layman seizing such pledges and neglecting to return them after being admonished, is interdicted together with his family.

(11.) No clerics indicted for criminal or civil offences should answer such charges in a secular court before a secular judge.

(12.) Questors are not to be admitted into the province of Cashel without letters from their bishops, and these letters must be renewed every year, except the messengers or questors of St. Patrick. The prelates or curates admitting them without these formalities, are liable to be fined 1 marc.

(13.) The mendicant friars are forbidden to quest on feast days on which the church offerings are received by

the secular clergy, and until they are satisfied, under pain of excommunication, and this affects the friars as well as the curates that admit them.

(14.) That of all goods got from a deceased person by a will, or obtained on the occasion of the funeral, by mendicant friars, one-fourth should be given to the parochial church, and that offerings should not be given to the brothers before the division of the funeral perquisites had taken place. Violaters of this decree incurred the penalty of excommunication.

(15.) All those holding benefices, especially those in Holy Orders and possessing dignities in the cathedral, are bound to say the canonical hours, and celebrate Mass three times a week under pain of privation of their benefices and dignities, and the revenue of those violating this statute should be applied to the improvements of the church.

(16.) In places where churches or chapels have been united and appropriated, it has been learned by experience that these churches are deserted, and let fall into decay. The ordinaries of places where such churches may be, are permitted by the Council to apply the revenues of such churches to their repair.

(20.) All clerics having received first tonsure, and enjoying its privileges in person and property, should live chaste, and especially beneficed clerics and priests should avoid usury and games of chance, they should not wear a beard on the upper lip nor nourish their hair, they should cut their curls,¹ and abstain from thefts, plunder and violence under pain of major excommunication.

(21.) That every curate, rector and vicar should have in his church a copy of these decrees, and should expound them four times a year for their congregation in the mother tongue, viz.: the Sundays preceding Christmas, Easter, Pentecost, and the feast of St. Michael the Archangel under penalty of a fine.

¹ It does not seem clear whether the excommunication refers only to the robbery, etc., of the final clause, or whether it also includes those who do not cut their curls.

(22.) No chaplain was to officiate in the province of Cashel without letters showing his promotion to Holy Orders, also his character and sufficient amount of knowledge.

(34.) Doctors, poets, goldsmiths, carpenters and such like are bound to pay tithes of their goods lawfully acquired notwithstanding the contrary custom.

(38.) That a Heriot (what the lord receives at the death of the tenant, it may be a cow, horse, or money) should be paid to the bishop of the place by the poor people dwelling on ecclesiastical lands, and an equal division of the emoluments, viz. : Cunagii (money ?) and the like should be equally divided between the rector and vicar, and the lay lords may have the cattle of the deceased poor dwelling on their lands.

(50.) Canons should not be increased beyond the usual number, nor should choral canons exceed six.

(53.) The Council forbids masters, under pain of excommunication, to admit nobles or others to their lectures of whose becoming ecclesiastics no hope can be entertained.

(67.) That out of reverence to the sacraments, namely, the Eucharist and Extreme Unction, the curates of churches when called to administer these sacraments should approach the sick person clothed in alb, and preceded by a bell in order to stimulate the piety of the faithful, and this is enforced under punishment; at all events the bell should always precede the Eucharist.

(69.) Parochial churches should be kept clean and neat, no building should be allowed in the churches themselves or in the cemeteries, no houses of correction for the laity should be placed there, against the will of the bishops or other ecclesiastics having charge of them, and the cemeteries should be walled in at the expense of the people under pain of excommunication and interdict.

(77.) Clerics should wear a becoming dress different from the people, viz. : Gascomarcon (soutane ?) with a becoming bireto (cap).

(81.) That no prelates, curates of churches or questors, by force of privilege, should hear the confessions of thieves,

robbers, or those that robbed churches, or the property of the faithful until they make restitution if they are able.

Those who do not confess once a year and receive the Eucharist, are to be deprived of Christian burial.

(86.) That in cities and places where singing prevails and choirs established, none are to be advanced to any ecclesiastical living there unless they are singers, saving the privileges of the Holy See.

(112.) Any priest celebrating or anyone authorizing the celebration of Mass against the will and censures of the ordinary is thereby excommunicated, and on account of his contempt for the censures must have recourse to the Holy See for absolution.

(113.) The faithful are forbidden to hear the sermon of any friar under pain of mortal sin, unless the friar has obtained the permission of the ordinary where he preaches, and the Council forbids friars to preach without permission under pain of depriving them of their right to quest where they offend.

(115.) Whenever the metropolitan and a suffragan appoint to a benefice, reserved to the Holy See, the collation of the ordinary ought to prevail until the Holy See has provided for such a benefice, the time according to law is also limited for the appointment of the Holy See.

(119.) When religious houses neglect to appoint fitting persons or curates to their churches, such churches and benefices are by law declared to be vacant, and may be filled up by the ordinary of the place, and may put into them a perpetual vicar.

The Bishop of Limerick no doubt enforced these laws in his diocese, especially as they were made in the city, and many of them, perhaps, were drawn up at his suggestion.

In 1456 news reached Rome that John was dead, and acting on the report Calixtus III appointed Thomas Legger, an Augustinian friar, Bishop of Limerick, an appointment which was soon after annulled, as it

was found that John was still living, and opposed the election. He resigned, however, the following year, 1458, and died in retirement in 1468.

In 1849 the Royal Irish Academy became possessed of an ancient seal, probably of this bishop. It bears the rude image of a bishop under a canopy, beneath which there is the figure of another prelate with his crozier. It has the following inscription: "Sigillu Dni Johs Epi Lymrensis."—The seal of John Bishop of Limerick. The workmanship of the carving is rude.

The following appointments were made in the diocese during John's episcopacy:—

1427. Robert Poer (Power), principal, bound himself to the Apostolic Chamber for the first fruits of the precentorship, valued 30 marcs, vacant by the promotion of Denis to the bishopric of Ossory.

Thomas MacMahon, principal, bound himself to the Apostolic Chamber for the first fruits of the archdeaconship, valued 40 marcs, vacant by the death of Peter Evodyn.

Cornelius Odyga, perpetual vicar of the parochial church of Kyllmalayn (Kilmoylan), Limerick diocese, as principal and private person, bound himself to the Apostolic Chamber in the name of Gilbert Yleayn for the first fruits of the perpetual vicarage of Croch (Croagh), same diocese, value 8 marcs, vacant by the resignation of Jordan Pursel or the death of Thomas Russel.

John Macgillaphadrayg, principal, and Donald O'Cachnasyg (O'Shaughnesey), canon of Clonfert diocese bound themselves to the Apostolic Chamber for the first fruits of the perpetual vicarage of Kylchurnayn (Kilcornan), *alias* Claneagga, and the chapel annexed to it, Munychrym or Munychyrin, Limerick diocese, value 8 marcs, vacant by the death of Philip Russel.

Maurice O'Congalygh, principal, bound himself to the Apostolic Chamber for the first fruits of the canonry

and prebend of St. Monchin's (Munchin's), in Limerick diocese, value 12 marcs, vacant by the death of Philip O'Hanly. Also for the first fruits of the perpetual vicarage of the parochial church of Kylldyma (Killdimmo), value 4 marcs; this payment was not of obligation.

Maurice O'Congalygh, canon of the diocese of Limerick, as principal, bound himself to the Apostolic Chamber in the name of Thomas O'Horigan, for the first fruits of the canonry and prebend of Tyllachbrek (Tullabracky), value 12 marcs, vacant by the promotion of Richard, Archbishop of Cashel.

1428. Maurice Echiernay, vicar of the parochial church of Baligadegi (Ballingaddy), Limerick diocese, as principal and private person, bound himself to the Apostolic Chamber in the name of Tatheo Olyarna for the first fruits of the canonry and prebend of Diserengussa (Dysert), Limerick diocese, value 8 marcs, vacant by Edmund Macadam having joined the Hospitalers.

Cornelius O'Longsygh (Lynch), principal, bound himself to the Apostolic Chamber for the first fruits of the parochial church of Raronayn (Rathronan) *alias* Mithaurick, Limerick diocese, value 8 marcs, vacant by the non-promotion (to Holy Orders) of Donat O'Breyn (O'Brien).

1427. A Bull for Donat O'Conthy or O'Centhy for the rectory of the parochial church of Rathronayn, value 6 marcs, was returned without obligation.

A Bull for Cornelius O'Gydi for the perpetual vicarage of Kyllmaellayn (Kilmoylan), Limerick diocese, value 6 marcs, was returned without obligation.

A Bull for James O'Leayn for the perpetual vicarage of Inyskefeyny (Askeaton), Limerick diocese, value 6 marcs, was returned without obligation.

1428. A Bull for the Tatheo Otigeraid for the per-

petual vicarage of the church Glyndogra (Glenogra), value 5 marcs, was restored without obligation.

1430. Gilbert O'Leayn, principal, bound himself for the first fruits to the Apostolic Chamber of the canonry and prebend of Croch (Croagh), value 20 marcs, vacated by Jordan Porchell.

1431. Bernard O'Conchuyr, principal, bound himself to the Apostolic Chamber for the first fruits of the rectory of the parochial church of Croma (Croom), value 20 marcs, vacated by William Erstokin.

1430. A Bull for Dermot O'Barry for the perpetual vicarage of the parochial church of Kilmury (Kilmurry), value 4 marcs, returned without obligation.

1431. Patrick Corre, principal, bound himself to the Apostolic Chamber for the first fruits of the precentorship, value 40 marcs, vacant by the free resignation of Robert Poer (Power).

1432. Alan Haymur, vicar of the church of Baletrostan (Dunnaman), as principal and private person in the name of Cornelius O'Hymur to the Apostolic Chamber for the first fruits of the parochial church of Croma (Croom), value 20 marcs, vacant by the marriage of John Oreuerdam (vel oreuerdain O'Riordan).

1432. Cornelius O'Longsygh (Lynch), principal, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Disartenasa (Dysert), in the diocese of Limerick, value 8 marcs, vacant by the death of Fdmund Fiscidan (vel Fistidan).

1432. Cornelius O'Longsygh, canon of Limerick, as principal and private person, bound himself to the Apostolic Chamber in the name of Alan O'Longsygh for the first fruits of the precentorship of the diocese, value 32 marcs, vacant by the death of Alan Makeneri. In the month of July, 1442, Cornelius, as procurator and principal, promised the Apostolic Chamber in the

name of the said Alan the first fruits of the precentorship, value 40 marcs, and for the fruits unduly received 20 florins.

1438. Henry Burnham, principal, bound himself to the Apostolic Chamber for the first fruits of the chancellorship of the diocese, value 60 marcs, vacant by the free resignation of Jordan of Cork and Cloyne.

1441. John Walsche (Walsh), dean of Cork, as principal and private person, bound himself to the Apostolic Chamber for the first fruits of the rectory of the parochial church of Effyng (Effin), Limerick diocese, in the name of John Stack, vacant by a new provision.

John Stack, principal, bound himself to the Apostolic Chamber for the first fruits of the archdeaconship of the church of Limerick, value 60 marcs.

1441. Cornelius O'Longsygh, principal, bound himself to the Apostolic Chamber for the first fruits of the parochial church of Cromay (Croom), value 20 marcs, vacant by non-promotion to the priesthood.

1441. The aforesaid Cornelius as procurator, bound himself to the Apostolic Chamber in the name of Gerald Philip de Geraldinis for the first fruits of the canonry and prebend of Kyllidi (Killeedy), value 8 marcs, vacant by the deprivation of Cornelius O'Hymur.

1443. Matthew MacNemara, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Kylkide (Kilkeedy), value 8 marcs, vacant by deprivation.

1446. Maurice Norex, as principal, bound himself to the Apostolic Chamber in the name of Malatie (*sic*) O'Comfy for the first fruits of the perpetual vicarage of the parochial church of Garry (Ballingarry), Limerick diocese, value 16 marcs.

John McKehecayn, principal, bound himself to the Apostolic Chamber for the first fruits of the vicarage

of Seangella (Shanagolden), value 8 marcs, vacant by the deprivation of Laurence O'Kelly.

John Parsel, procurator of John Kerrernok, bound himself to the Apostolic Chamber for the first fruits of the treasurership of the diocese, value 60 marcs, collated by way of new provision.

*Thomas Legger, 1457.*¹

As we have already stated Thomas was appointed bishop on the supposition that John Mothel was dead, but when it was found that he was still living the appointment was annulled. The next year, 1457, when John resigned, Thomas is addressed by the Pope as Bishop of Limerick, and a man devoted to the Holy See. The Pontiff also conferred special favours upon him. There is nothing more known about him.

William Creagh (1458-1468).

William Creagh, a native of Limerick, was appointed bishop in 1458, and consecrated in 1459. In 1461² he recovered the lands of Donaghmore which had not been for a long time in the possession of his predecessors. Very little is known about his episcopacy except the following appointments taken from the return of the first fruits.

1462. Matthew Donad (*sic*) MacComarra, cleric of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Donakmor (Donaghmore), value 8 marcs, vacant by the death of Matthew James Macnamara at Rome. At the same time he was collated to the abbacy of St. Salvator, Diocese Cloyne.

1463. Gerald O'Mulcorza, principal, bound himself

¹ See Theiner.

² *Black Book*, p. 142.

to the Apostolic Chamber for the first fruits of the archdeaconship, value 50 marcs, vacant by the resignation of Matthew O'Griffa made at Rome.

1464. Donald Macgilypadrig, principal, bound himself to the Apostolic Chamber for the first fruits for the canonry and prebend of Tampolmonin (St. Munchin's), in the church of Limerick, value 20 marcs, vacant by the promotion of Matthew to the bishopric of Killaloe.

1464. Matthew Laurence MacComara, cleric of the diocese of Killaloe, as principal, bound himself to the Apostolic Chamber in the name of Bernard Obrey (*sic* O'Brien) for the first fruits of the canonry and prebend of St. Montini (St. Munchin's), value 12 marcs, vacant by the promotion of Matthew to the bishopric of Killaloe. The above Donald must not have been put in possession.

1464. Cornelius Maccomara, cleric of the diocese of Killaloe, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Kylllyelly (Killeely), Limerick diocese, value 6 marcs, vacant by the non-promotion (to Holy Orders) of the said Cornelius; also the rectory of Demulayll, diocese of Killaloe, value 2 marcs, vacant by the death of Oddonis James MacComara who died at Rome, which livings Cornelius held for four years receiving the revenue of the same, he promised to pay the collector in those parts, under penalties of the Apostolic Chamber, 50 golden florins for the fruits, unduly received, of the said churches.

1464. A Bull for Dermot Machmarona (vel Machhmacona) for the provision of the canonry and prebend of Archanne (Ardcanny), value 8 marcs, about to be vacated, returned without obligation as the value of the living was under the tax.

1466. Tatheus Matthew Maccomare, cleric of Killaloe

diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Sancti Muncini (St. Munchin's), value 16 marcs, vacant by the promotion of Matthew to the Bishop of Killaloe. Evidently any of the preceding two were not in possession.

Thomas Arthur (1468-1486).¹

Thomas Arthur, a native of the city and member of a very distinguished family, was appointed bishop in 1468. He was son of Nicholas Arthur and Catherine Skyddy, and had five brothers, four of whom became mayors of the city, and the other was sheriff for a time. He was provided by the Holy See with the treasurer-ship of the diocese which he held for eight years without paying the first fruits, but when elected bishop he entered into an agreement with the Apostolic Chamber to pay what was required by instalments, and faithfully fulfilled his promise. He was also prior of the monastery of St. Mary and St. Edward king and martyr, before his elevation to the mitre. He was consecrated at Rome in the church of St. Mary supra Minerva on the 10th of September, 1469, by the Bishop of Antivari, assisted by the Bishop of Elphin. He died in the year 1486. The following appointments were made during his episcopacy.

1470. William Ofathy (O'Fahy), priest of the Limerick diocese and canon of the Limerick church, as principal, bound himself in the name of Richard Pourcell to the Apostolic Chamber for the first fruits of the precentorship of the diocese, value 50 marcs, vacant by devolution to the Curia.

¹ A writer in *I. E. Record*, 1865, says Arthur died in 1484, but the Return of First Fruits say 1486.

Eugene Offaelan (O'Phelan), cleric of the diocese of Limerick, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Tolla-thbraky (Tullabracky), value 16 marcs, vacant by devolution to the curia, and it is ordered to provide Eugene with the canonry and prebend in which John Mothyl intruded.

1471. Maurice Ydonurt (O'Dunworth), rector of the parochial church of Moteanach (Mahoonagh), as principal, bound himself to the Apostolic Chamber for the first fruits of the parochial church of Rackkail (Rathcahill) *alias* Moynhatgayhy (Monagay), value 24 marcs, vacant by devolution to the Curia. The same to be united to Montenach (Mahoonagh) during the lifetime of Maurice.

Odo Mulgurym, cleric of the diocese of Limerick, bound himself as principal to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Corchimohyt (Corcomohide), value 12 marcs, about to become vacant by the deprivation of William O'Ronayn, perpetual vicar of the same.

Maurice O'Donurthy, rector of the parochial church of Mathemache (Mahoonagh), Limerick diocese, as principal and private person, bound himself to the Apostolic Chamber for the first fruits of the archdeaconship of the Limerick diocese in the name of Gerald Gerildi Micmicscrayn, cleric of the Limerick diocese, value 60 marcs, vacant by the deprivation of Gerald O'Mwlchorchari, archdeacon of said church.

1473. Thomas Oraman or Oroinan paid a part of the first fruits of the deanship of the diocese.

1474. William Offaelayn, perpetual vicar of the parochial church of Walcam (Waltham, Canterbury), bound himself to the Apostolic Chamber for the first

fruits of the treasurership of Limerick, vacant by the cessation of the right of Eugene Ofaelyn.

Melerus de Burgo sought the treasurership on the death of Gilbert Arthure, who died at Rome, formerly treasurership. Bull of mandate returned to the Curia conferred on another as above.

1474. John O'Griffa (Griffin), priest of Killaloe, as principal and private person, bound himself to the Apostolic Chamber in the name of Dermid Yhynraththy, priest of Limerick diocese, for the fruits unduly received by the same Dermid for some years from the perpetual vicarage of the parochial church of St. Mary Magdalene, *alias* Kylmohorog (Kilmurry) in Limerick diocese.

Dermid Machmacona (MacMahon), perpetual vicar the parochial church of Kylkydei (Kilkeedy), Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the deanship of the Limerick diocese, value 60 marcs, vacant by the resignation of Thomas Yschanacan *alias* Yscheolayn at Rome. Thomas Ornayn being an intruder on the same.

A Bull for Melero de Burgo, canon of the church of Limerick, for the provision of the rectorship of Dyreglywayn (Derrygalvin), Limerick diocese, value 8 marcs. No first fruits being under the valuation.

A Bull for Rorico O'Kali (O'Kelly), priest of the Limerick diocese, for the provision of the perpetual vicarage of the parochial church of Killielle (Killeely), Limerick diocese, value 6 marcs. No first fruits being under the valuation.

1474. A Bull for Thomas O'Galchan, priest, Limerick diocese, for the provision of the rectorship of the parochial church of the Holy Trinity, Drominocleryn (Dromin), Limerick diocese, whose patronage is in lay hands, vacant by the resignation of John Dondum (vel Donduin now

Dundon) formerly rector of this church. No first fruits being under valuation.

A Bull for Donat Machenchard, cleric of the diocese of Killaloe, for the provision of the perpetual vicarage of Kilmoylayn (Kilmoylan), value 8 marcs. No first fruits being under valuation.

1475. Philip Yronayn, canon of Limerick diocese and bachelor of decrees (decretis), principal, bound himself to the Apostolic Chamber for the first fruits of the parochial churches of Aulackay (Athlacca) and Drumn (Dromin), Limerick diocese, value 32 marcs, vacant by the constitution "Execrabilis."

1475. Philip O'Ronayn, canon of Limerick diocese, as principal and private person bound himself to the Apostolic Chamber in the name of Thomas O'Ronayn, priest of the diocese for the first fruits of the deanship, value 60 marcs, and the rectorship of Ballyngady (Ballingaddy), value 24 marcs, vacant, a mandate to provide Thomas with both.

1476. Philip O'Ronayn, canon of Limerick, and Donald Machprian (MacBrien), canon of Emly, both bound themselves in the name of Thomas Geraldinis to the Apostolic Chamber for the first fruits of the chancellorship, about to become vacant by the privation of Donald *alias* Denis Offelan, formerly chancellor.

1477. John Offaelayn, cleric of the diocese of Limerick, bound himself in the name of Dermot O'Brien, cleric of the diocese, for the canonry and prebend of St. Munchin (St. Munchin's), value 20 marcs, vacant by the resignation of Donald MacGillapadrig in Rome.

1477. John Offaelayn, bound himself in the name of Dermot O'Brien to the Apostolic Chamber for the first fruits of the treasurership of the diocese, value 50 marcs, vacant by the resignation of William Offaolan in Rome.

1478. Cornelius Oquenyn, as procurator, bound himself in the name of Redmund de Burgo for the first

fruits of the canonry and prebend of Donauchmore, (Donaghmore), value 12 marcs, also the perpetual vicarage of Kilmore, *alias* Kilmurhorog (Kilmurry), value 6 marcs, vacant by devolution to the Holy See. He was appointed to both offices.

The said Cornelius, priest of Killaloe, as procurator, bound himself in the name of Dermot O'Brien, cleric of the diocese of Limerick, to the Apostolic Chamber for the first fruits of the treasurership of Limerick, value 60 marcs, vacant by the resignation of William Offaelan.

John Offaelan, cleric of Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Killoca (Kilmallock), value 20 marcs, vacant by the death of William Akhbard, formerly vicar of that church.

1479. Maurice O'Glesayn, prior of the priory of St. John the Baptist, order of St. Hugo, Nenagh, as procurator in the name of Melero de Burgo, bound himself to the Apostolic Chamber for the first fruits of the deanship of the diocese, value 60 marcs, vacant by devolution to the Holy See.

John Offaillayn, cleric of the diocese of Limerick, as procurator, bound himself in the name of Maurice Offaelan to the Apostolic Chamber for the first fruits of the rectorship of the parochial churches of Mathemath (Mahoonagh), value 16 marcs, and Rathkaill (Rathcahill) *alias* Monachagahy (Monagay), value 24 marcs, vacant, both were united for Maurice.

1480. Thomas Cantulum (vel Cantulinn), priest of the diocese of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of SS. Peter and Paul of Killoca (Kilmallock), value 60 marcs, silver.

Dermot Ykamayn, priest of Limerick diocese,

principal, bound himself for a certain canonry, vacant by simony (the name not given).

1480. James Philip de Geraldinis, canon, Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Kyllide (Killeedy), value 16 marcs, vacant by the death of Dermot Yconran at Rome.

Malachy Macharrayd, canon of Limerick diocese, for the first fruits of the canonry and prebend of Killide (Killeedy), value 18 marcs, vacant by the death of Dermot Yconran at Rome.

Gerald de Geraldinis, canon of the Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Baileroberd (Robertstown), value 4 marcs, about to become vacant by the deprivation of William Oflinagayn, perpetual vicar of that church, also for the first fruits of the perpetual vicarage of Sengvalmyn (Shanagolden), value 8 marcs, to be united to his canonry in said church of Limerick.

1483. Thomas Russell, cleric of the diocese of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the parochial church of Mungret, value 9 marcs, also the canonry and prebend of Ardcanny, value 10 marcs, vacated by Thomas Girald Macgyllaton de Geraldinis, and the parochial church of Mungret by the privation of Magonii O'Madagan.

1483. Geraldus O'Molcorkara, priest of the diocese of Limerick, bound himself to the Apostolic Chamber for the first fruits of the archdeaconship of the church of Limerick, value 60 marcs, about to become vacant by the privation of Gerald de Geraldinis.

1484. A Bull for Thomas Cantelon, canon of the church of Limerick, for the union of the parochial church of Druimin O'Glizin (Dromin) with his canonry, value 6 marcs. The union was to last during his life.

A Bull for John O'Griffa providing for him the perpetual vicarage of the parochial church of Fedmore (Fedamore), at present vacant, value 8 marcs.

Richard Stackpoole (1486).

Immediately after the death of Thomas Arthur, Richard Stackpoole was advanced to the bishopric. He had been precentor of the diocese, and in 1480 he received a Bull from Rome empowering him to unite the perpetual vicarage of the parochial church of Killyely (Killeely) to his canonry. At the time of his appointment he was only twenty-four years, and was not to be consecrated until he reached the age of twenty-eight. He died, however, the same year.

John Dunow (1486-1489).

John Dunow or Dumor was a canon of Exeter, Doctor of Laws, and at the time of his appointment to Limerick ambassador from Henry VII, King of England, to the court of Rome. He died at Rome in the year 1489 before he had an opportunity of visiting his See. The following appointments were made in the diocese during Stackpoole's episcopacy :—

1485. A Bull for Hubert de Burgo, canon of Limerick, for the union of the parochial church of St. Monchini (St. Munchin's), value 8 marcs, to his canonry during his life. No tax paid, as the value of the living does not exceed 24 florins.

1486. William Wite, precentor of the church of Limerick, bachelor in *utroque jure*, principal, bound himself to the Apostolic Chamber for the first fruits of the precentorship of said church, value 60 marcs, to which is attached a certain canonry and prebend, being vacant by the promotion of Richard Stackpoole, elect of Limerick.

1487. William Miagh, cleric, Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the vicarage of the parochial church of SS. Peter and Paul of Kilmallock, value 20 marcs, vacant by the death of Thomas Cantelon its former vicar.

1487. Thetrico O'Breyn, cleric of Limerick, appointed Cornelius O'Breyn, cleric, diocese of Killaloe, his proctor, and through him bound himself for the first fruits to the Apostolic Chamber for the treasurership of Limerick, value 60 marcs, and also the perpetual vicarage of Kyllielli (Killeely), value 6 marcs, vacant by the decree of the Latern Council.

1487. John Macclache, perpetual vicar of the parochial church of Adare, principal, bound himself to the Apostolic Chamber for the first fruits of the vicarage and rectorship of the parochial church of Cronnit (Croom), value of both together 20 marcs, and being vacant are united during the lifetime of John, also for the first fruits of the canonry and prebend, vacant by the death of Thomas Cantelon, and for the first fruits of the precentorship vacant by the death of Richard, Bishop of Limerick, which took place at Rome.

1488. Maurituis O'Hanranin, prior of the monastery of Inscrinonan, Killaloe diocese, bound himself in the name of Theodoric O'Brien, for the first fruits to the Apostolic Chamber for the archdeaconship of Limerick, also for the rectorship of the parochial church of Cromowe (Croom), value 24 marcs, vacant for such a time as the collation devolved on the Holy See. They were united and conferred on Theodoric.

Fernandus Sanctii, canon of Seguntinus, as principal and private person, bound himself to the Apostolic Chamber for the first fruits of the deanship in the name of Roger Artur, canon of Limerick, value 60 marcs,

vacant at present, but unlawfully held by Melerus de Burgo for a Limerick priest.

Nicholas Wale, priest of the diocese of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Garth (Ballingarry), value 16 marcs, vacant by devolution to the Holy See because Philip O'Kail, without any title, detained and is detaining it.

1489. Hubert de Burgo, canon, Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the precentorship, value 60 marcs, vacant by the death of Richard Stackpoole at Rome.

1489. Thomas Geraldini de Geraldinis, canon of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the precentorship, value 60 marcs, vacant by the privation of William Withe.

John Folan (1489-1521).

John Whelan or Folan, canon of Ferns, rector of Clonmore, and procurator for Octavian de Palato, Archbishop of Armagh, at the court of Rome was promoted to the See of Limerick on the 13th of May, 1489. He was in Limerick about the year 1490, and with the aid of the citizens he repaired and beautified the cathedral. He died on the 13th January, 1521. The following appointments to benefices took place during his reign as bishop :—

1492. William O'Muloeni? cleric of the diocese of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarages of the parochial churches of Garth (Ballingarry) and Kyllscanyll (Kilscannell), vacant for such a length of time as their collation lapsed to the Holy See, value 24 marcs.

John Perell, cleric of Cork diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the chancellorship, value 40 marcs, vacant by the death of Denis.

Maurice Nic' Imulorrony (vel Imuloerony), cleric of Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the chancellorship of diocese, value 60 marcs.

1494. James Yrronayn, cleric of the diocese of Emly, principal, bound himself for the first fruits of Corcomwhyd (Corcomohide) and Cloncreawa (Cloncrew), parochial churches, vacant by devolution, value 23 marcs.

James O'Ronayn, cleric of Emly, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Tolowraki (Tullabracky), value 12 marcs, vacant by devolution to the Holy See.

The same day Fernandus Sanctii, prior of the church of Seguntin, as principal and private person in the name of John de Mura *alias* Oheognayn (vel Oheoguayn) bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Tullabracky (Tullabracky), value 14 marcs, vacant by devolution.

John Macysog, priest of the diocese of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarage of the parochial church of Killiely (Killeely), Limerick diocese, value 8 marcs, also for the vicarage of parochial church of Kyllfyntanayn (Kilfintenan) value 4 marcs, and the perpetual vicarage of St. Nicholas, Limerick, value 4 marcs, vacant, namely, Kylliely, by the free resignation of Gaufridy Artur, lately its vicar, and the others being so long vacant that the appointment lapsed to the Holy See.

1499. Gerald Thome de Geraldinis, cleric, Limerick diocese, principal in his own name, bound himself to

the Apostolic Chamber for the first fruits of the canonry and prebend of Kyllide (Killeedy), value 16 marcs, vacant by the privation of Maurice Swperyll.

1500. A Bull for uniting the perpetual vicarage of Kilsconnell with the chancellorship during the life of Maurice Mulcorchrii, chancellor.

1501. John Milites de Glandcorbory de Geraldinis, canon of the diocese of Limerick, bound himself to the Apostolic Chamber for the first fruits of the archdeaconship, value 60 marcs, vacant in a certain manner.

Philip Marchycayn, perpetual vicar of the parochial church of Killaryssy (Kilfergus), Limerick diocese, principal, bound himself to the Apostolic Chamber for the first fruits of the vicarages of Killbradaryn (Killbradran) and Kilmaylayn (Kilmoylan), both together, value 12 marcs, vacant for such a length of time as the appointment devolved on the Holy See. William O'Dunagain and Donald Midanochi unlawfully occupies them. Also a mandate for their union with the parochial church of Killarissy (Kilfergus).

1502. The venerable Richard Yhunwan (O'Noonan), cleric of the diocese of Limerick, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarages of the parochial churches of Killide (Killeedy) and Kylochleban (vel Kylochleban) Killagholehan, value 12 marcs silver, to be united to his canonry and prebend of Limerick during his life.

1503. The venerable James Radimundi (*sic*) Mauriti, bound himself to the Apostolic Chamber for the first fruits of the vicarages of the parochial churches of Cloyncomartha (Colman's Well) in the dioceses of Limerick and Cloyne and Ballynehehyn, *alias* Connothia, of the diocese of Limerick, value 3 marcs, and Ballynehtyn, value 12 marcs.

1505. The venerable James O'Ronayn, bound himself to the Apostolic Chamber for the first fruits of the

perpetual vicarage of the parochial church of Kilhide (Killeedy), vacant in a certain manner, value 8 marcs.

1503. The venerable Ugo, *alias* Villae Leys, bound himself to the Apostolic Chamber for the first fruits of the perpetual vicarages of Brury (Bruree) and Soyndroin (Shandrum), in the dioceses of Limerick and Cloyne, vacant in a certain manner, to be united to the rectorship of the church of Clohynarwltey, *alias* Doondonnell, for the life of Ugo.

1505. James Thomas de Geraldinis, bound himself to the Apostolic Chamber for the first fruits of the canonry and prebend of Diserrthenisei (Dysert) and Kibossini? and Balecrestan Krevych? (Ballytrostan, *alias* Dunnaman) parochial churches, vacant, total value 12 marcs.

Andrew Crach (Creagh), canon of Limerick, bound himself to the Apostolic Chamber for the first fruits of the deanship, value 76 marcs, vacant in a certain way.

Tadeus O'Keefe, dean of Cloyne, bound himself to the Apostolic Chamber in behalf of Andrew Creagh for the first fruits of the parochial church of St. Laurence, diocese of Limerick, value 25 marcs.

Taddeus O'Kywe (O'Keefe), dean of Cloyne, bound himself in the name of Patrick Harold, canon supernumerary of the church of Limerick, for the first fruits of the perpetual vicarage of Sti Montini (*recte* Munchin), Limerick, to the Apostolic Chamber, vacant in a certain manner, which was allowed to be united to the canonry of Patrick for his lifetime. No tax, as it did not exceed 24 florins.

Maurice Uhairyly (Hurley), precentor of Emly, bound himself to the Apostolic Chamber in the name of Taddei O'Brien, cleric of Limerick diocese, for the first fruits of the canonry and prebend of Kilbebcain (Kilpeacon), and the perpetual vicarages of the parochial churches of Crycowra (Crecora), Kythonyzin, Feduir (Fedamore),

in a certain manner vacant, total value 25 marcs, and to be united for his lifetime.

1506. John Ylongayn, priest of the diocese, bound himself to the Apostolic Chamber for the first fruits of the parochial church of Kilbride (Kilbreedy), and the parochial church of Daramacha (Darragh), also Duniris, a perpetual vicarage, and Dongaymdme, united, value 16 ducats, vacant in a certain manner.

1507. Maurice Yschalayn, bound himself to the Apostolic Chamber for the first fruits of the vicarage of the parochial church of Lancoly (Loughill), Limerick diocese, also the perpetual vicarage of the parochial church of Kynactan (Kilnaughten), diocese of Ardfert, Loughill, value 6 marcs, and the other 10 marcs, and are to be united to his canonry.

1509. Dermot Machinry, priest of the diocese of Limerick, bound himself for the first fruits of the dean-ship, vacant by the privation of Andrew Creagh, value 70 marcs.

1510. James Radimund Maurice de Geraldinis, canon of Limerick, bound himself for the first fruits of the deanship and the vicarage of Balte Tanckard (Tankards-town), united, value 70 marcs, vacant in a certain manner.

1513. Gerald O'Mulcoarkyr, bound himself for the first fruits of the chancellorship, vacant in a certain manner, value 60 marcs.

1519. Stephen Harod (Harold), cleric of the Limerick diocese, bound himself to the Apostolic Chamber for the first fruits of the treasurership, value 60 marcs, vacant in a certain manner or by death.

Fifteenth Century.

CHAPTER XV.

THE AFFAIRS OF THE CITY.

IN the opening years of the fifteenth century the citizens were busily engaged in repairing the fortifications of the town, as they lived in continual dread of the neighbouring chiefs, who were ever ready to raid the city when a favourable opportunity offered.

1400. The Government was always favourably disposed to such loyal subjects whose fidelity was often put to a severe test but never wavered.

Accordingly they received a grant with the assent of the council of 20 marcs yearly, for ten years, from the issue of the lax weir, to be expended on the repairs of the bridges and walls of the city under the supervision of John Arthur and Thomas Spicer. In the same year they were favoured with a new charter by Henry IV, which confirmed all the old privileges they enjoyed under that of Edward I. Whatever prosperity these royal gifts may have conferred on the city, was short-lived, as all the buildings, both wood and stone, were burned by a woman in the year 1413.¹ This calamity gave the citizens new energy to rebuild their city, and to encourage them, Henry V gave them a new charter.

During the remaining years of the century a systematic effort was made to complete the fortifications, and so thoroughly was the work carried out, that Limerick was known in after years as the best fortified city in the kingdom.

The part of the town built on the island was previously well fortified, and now that part lying beyond Ball's

¹ *Ann. Four Masters.*

Bridge called the Irishtown, received the attention of the corporation. As early as 1395, during the mayoralty of Walter Dannel, the fourth west tower was built in the Irishtown, and in 1401, Thomas Balbeyn left by will, Thomcore Castle¹ to the citizens, the site of which in later times was occupied by the old market-house. In 1421 the town wall was completed from Na Clona Tower to St. John's Gate. In 1431, Patrick Cogan, bailiff (sheriff), built a tower which joined the east wall of the Irishtown, and from the fact that he was the overseer of the work, it became known as Cogan's Tower. In 1441, John Loftus and Edmund Harold, bailiffs, built part of a wall near Cromwell's tower, and in 1450, St. John's Gate was commenced and finished in 1495, thereby completing the fortifications.

The castle in this as well as in the previous century was well attended to, and governors regularly appointed. The inhabitants of the city, during this century, seem to be completely out of touch with the surrounding country, using little or no communication with them, but sticking tenaciously to the manners and customs of the foreigners—genuine West Britons.

In the charter they received in 1413, the following clause occurs, which well illustrates their attitude to the native Irish, viz. :—

That no one who is of the blood and the Irish nation understanding or taking the term Hibernicus, as it is accustomed in our land of Ireland to be understood and taken, shall be mayor, nor shall exercise any other office within the city aforesaid, nor shall within the same city take or support any man or infant of Irish blood and nation aforesaid, as an apprentice, under pain of losing his franchise in the city.

This law was framed in the same spirit as the notorious

¹ See Lenihan's *History of Limerick*, p. 235.

Statute of Kilkenny, and introduced for the purpose of excluding the old race from obtaining any dignities or offices in their native city. After the Reformation, when the sobriquet of "mere Irishman" became merged in that of "papist," the same law was rigorously enforced down to a time within the memory of men still living. Even in our own day, though the law is abrogated, the spirit still lives and is always enforced when its advocates are in the majority.

In 1450¹ the city was suffering from a scarcity of food, and had to petition the king for permission to allow them obtain supplies from France. In the petition they complain that the city was surrounded on every side by Irish enemies, as well as English rebels, so that the citizens and commons dwelling within the city cannot have competent provision as merchandize, by which the said citizens and commonality are to live, unless they have them out of foreign lands. One Maurice de la Noe, merchant, of St. Briola in Brettagne, used to victual the said city with corn, wine, honey, salt, and divers other merchandizes, which he dare not continue for fear of the letters of marque, reprisals, and other dangers, to come to the city if it be not remedied.

In answer to the petition it was granted that the said Maurice, or his deputies, attorneys, or servants, may come with sixty persons, and that they shall not exceed sixty, in his ship or ships, as often as he shall continue to come for three years next issuing, and were allowed to be under the protection of the king, going and coming, provided always that they carry themselves well and loyally towards the king and his liege people, in coming, going, and so residing.

About this time they were forced also to seek a dispensation from some of the provisions of the Statute

¹ Stat. Roll 28, Henry VI.

of Kilkenny relative to their dealings with the "Irish enemy and English rebels." They were so hard pressed in 1461 that they were compelled to purchase the good will of Conor O'Brien by an annual tribute of 60 marcs. To enkindle a martial spirit in the citizens, it was enacted that they should erect booths for shooting on every holiday. In 1470 it was further enacted that every merchant who imported goods into Limerick should also import bows to the value of 100 shillings, and in 1495, every subject having goods to the value of £2 was commanded to have a jack, sallet, an English bow and sheaf of arrows, and every free-holder a horse, also to assist the king.

During this century a great number of new families settled down in the city, as there are thirty-six new names on the municipal list. They may, however, have been old residents who did not take much interest in municipal affairs until this century. The city seems to have had an extensive trade with foreign countries, and judging from the few meagre mementos of some of the citizens, it must have enjoyed a fair share of prosperity. Fortunately there is preserved a sketch of one of its citizens in the Arthur MSS.¹ who may be taken as a fair representative of the leading merchants of his day.

Nicholas Thomas Arthur, as he is styled, was born in Limerick about the beginning of the fifteenth century, and, like his ancestors, became a merchant. He was accustomed to export for the use of the king of England, and of English princes and nobles, horses of superior breed, hounds, swift flying falcons, scarlet mantles, the skins of otters, squirrels, and other soft furred animals; besides pillars and tables, made of polished and variegated marble, whereby he gained great popularity and considerable wealth.

In June, 1428, he sailed from Limerick on board

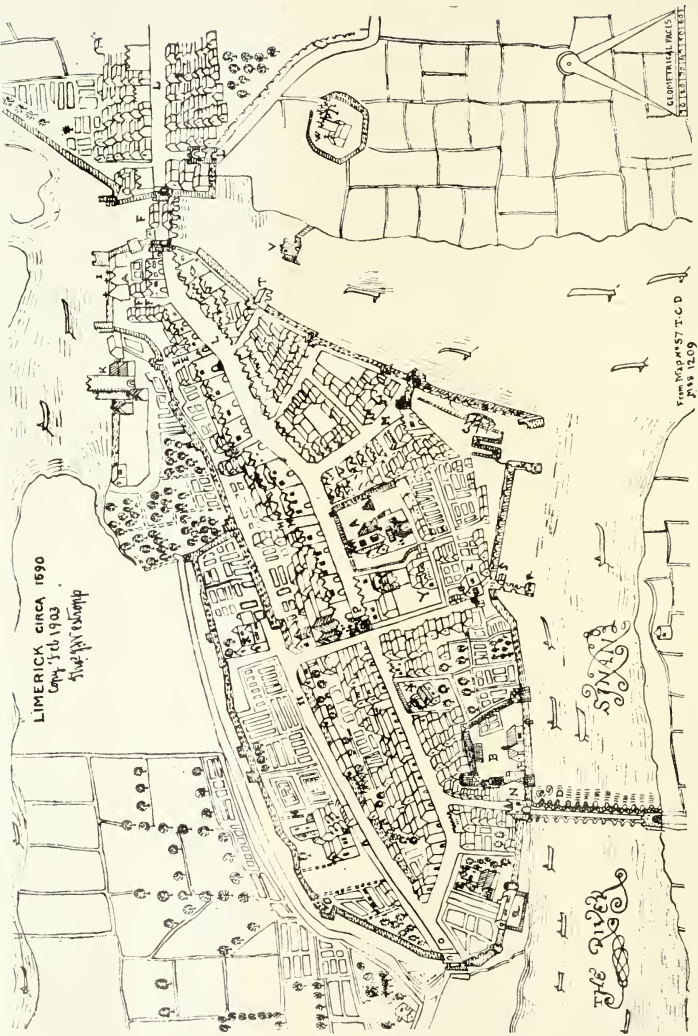
¹ See Lenihan's *History of Limerick*.

a merchant vessel belonging to John Chrich, a citizen of London. After being at sea for a short time on his way to England with a large cargo of goods, he fell in with pirates who were subjects of the Duke of Amoric, Brittany, at that time a bitter enemy of the King of England. They seized the cargo which was value for 700 marcs, and took it together with Arthur and crew to St. Malo, where they disposed of the merchandize by public auction, detaining Arthur himself captive in the Mount called St. Michael's for two years, until he recovered his liberty by paying 400 marcs.

Having been restored to liberty he immediately presented himself before the king, and gave an account of the losses he and his friend John Chrich had sustained. He stated his case so well, that he succeeded in obtaining letters patent in 1430, authorizing him to make reprisals to the amount of £5,332, 13s. 4*d.*, from the property of the subjects of the duke, wherever they were found within the dominions of the King of England, whether by land or sea. Armed with this authority he set to work with perseverance and energy, and succeeded in levying the reprisals off them to the last farthing.

1430. The king also granted the further favour of allowing him to construct a fishery suitable for taking salmon and other fish on the bank of his farm at Castle Blath (Farrenshone), to the mid-channel of the Shannon, but in such a way as that free passage was to be allowed to ships sailing to and from the port of Limerick. He married Katherine Skiddy of Cork, who possessed vast wealth. From this union six sons were born, four of whom were mayors of their native city, one bailiff (sheriff) of the city, and Thomas, who has been already mentioned, became bishop of the diocese. He himself was many times mayor of the city. After leading an active and honourable life, he died fortified by the

LIMERICK CIRCA 1590
 Copy 5th 1903
 from Westropp



From Westropp's 'ST. T. C. D.'
 p. 18 12.09

LIMERICK (circa 1590)

Facsimile of portion of Map of Limerick, circa 1590, from Mr. T. J. Westropp's copy of Map of Limerick in Library of Trinity College.

- (No. 57 of Vol. 1269 in MSS. Catalogue. The following are the references:—
- A. St. Marie's Church; B. The Queen's Castle; C. The Quay; D. Thomond's Barr; E. St. Mochlin; F. Tide Bridge; G. St. Nicholas; H. St. Dominick's; I. St. Mary's House; K. St. Francis; L. The High Street; M. The Island Gate; N. Thomond Gate; O. The Island Gate; P. Newgate; Q. The Bishop's House; R. Thomas's Mill; S. The Mill; T. Nicholas Arthur's Mill; V. The Canon Mill; W. St. Michael's Church; X. St. Peter's Nunnery; Y. The Old Mill; Z. The Dean's House; EE. Tolson-lane; FF. Hemlin-lane; H. The Abbey-lane; KK. St. John's Port; LL. St. Michael's Port.

Sacraments of the Church, and was interred in the ancestral tomb in St. Mary's Cathedral.

There are some wills extant of other prominent citizens of this century, which give an insight into the manners and customs of this period, and will be treated of when we come to speak of the cathedral.

In the year 1467 a mint was established in the city for the coining of money which must have given commerce a great impetus.

1484. A parliament was held in the city by the lord deputy, Gerald, Earl of Kildare.

1495. The guild of merchants was erected into a brotherhood, and several regulations were drawn up for the advancement of the commercial interests of the city. In the rebellion of Perkin Warbeck the citizens were loyal, and as a reward for their adherence, Henry VII granted them a new charter.

In 1500 a ship arrived in Limerick from Bristol, with a cargo of contraband goods which was forfeited, and the money realized from the sale of the freight was spent in building a wall and a vault on the south side of the quay. The vault was entered by a flight of steps from the end of Bridge Street, and was utilized as a six-gun battery. The top of the covered way was a favourite walk of the citizens. At this period the city seems to have enjoyed considerable prosperity, and the citizens being encouraged by the security that the strong fortifications afforded them against the Irish enemy and English rebel, began to improve their dwellings and beautify the city, so that Stanchurst, in the middle of the sixteenth century, describes the buildings as being sumptuous and substantial. The accompanying map of the city is supposed to have been made in Elizabeth's reign, and gives a fair idea of the arrangement of the streets, the position of the public buildings, and the extent of the walls.

Fifteenth Century.

CHAPTER XVI.

THE CIVIL AFFAIRS OF THE COUNTRY PORTION OF THE DIOCESE.

AT the unexpected death of John, fifth Earl of Desmond, his son and heir, Thomas was a minor, and the king granted the wardship of his estates to James, Earl of Ormonde, in 1402. A few years later, however, the king granted Thomas a pardon for all offences and special livery of all his castles, with power to appoint seneschals, justices, and other officers though still a minor.

Accordingly in 1411 he issued a precept to his treasurer to collect and levy several sums of money amounting to £700, being the profits of assizes held in his court of Kerry. He soon after passed into England, and returned in 1414,¹ bringing a great many Saxons to devastate Munster. He was very fond of hunting, and on one of these expeditions he was benighted near Abbeyfeale. He spent the night in the house of one of his tenants named MacCormick, and while there, became acquainted with his host's daughter, Catherine, whom he subsequently married. This union was considered unworthy of the head of the noble house of Desmond, and his friends, followers, and subjects deserted him in disgust.

His uncle, James, taking advantage of this misunderstanding, made war on his nephew, and succeeded in expelling him three times from his estates after a feeble resistance. Ultimately he was forced to resign his estates at Callan in 1418, in the presence of the Earl of Ormonde, to his uncle, on the condition that his son

¹ *Ann. Four Masters.*

Maurice should get an earl's portion, which was agreed upon, and he was assigned Mallow, Broghill, and Kilcolman.

After suffering such severe treatment from his friends and subjects he quitted the country, and died at Rouen in Normandy in the year 1420.¹ It is said that the King of England attended his funeral. James now became Earl of Desmond, and was imbued with more of the Celtic nature than any of his predecessors, as he passed his youth with the O'Briens of Thomond.

After obtaining the estates and honours of the family he immediately ingratiated himself with the ruling powers by raising an army of five thousand horse and foot, and proceeded against O'Connor and Bermingham who were ravaging the Pale. As a recompense for the great losses he sustained in this expedition, the king was pleased to grant him the command of the Castle of Limerick. Also the people of Meath voted him a subsidy which was ordered to be assessed and levied by the king's commissioners.

In 1438 Robert Geoffry Cogan granted Earl James all his lands in Ireland, being about half of the County Cork, which he took possession of, the following year, thereby greatly increasing his landed property. In 1445 he obtained a patent from the government for the custody of the counties of Cork, Kerry, Limerick, and Waterford, together with a licence, in reward for his good services in keeping these counties in peace, to absent himself from the future parliaments provided he sent a sufficient proxy, and also to purchase any lands he pleased, by what service soever they were holden of the king. He was married to a daughter of Ulic Burke, MacWilliam Eighter,² chief of Connaught,

¹ O'Daly, in *History of Geraldines*, says that Thomas rebelled against the English, and being accused of treason, fled to France.

² See *Ann. Four Masters*, vol. vi., p. 2,183.

MacSheehy, progenitor of the Sheehy, family came to Limerick as captain of a body-guard with this lady, where his services were retained by the Earl of Desmond as captain of gallowglass. He then built the castle of Lisnacullia (Woodfort), in the parish of Clonagh, about four miles west of Rathkeale. In after times his descendants were the most loyal and faithful supporters of the last earl of that noble house.

Early in this century the earl's foster-brother, Brian Duff, crossed the Shannon and took up his residence at Carrigogunnell, giving his name to that barony known even in our times as Pubble Brien, which was co-extensive with the old territory of Escluana that formerly belonged to the Burkes. In 1449, Richard, Duke of York,¹ was suspected in England of plotting to secure the throne for himself as he had a prior claim to Henry VI, who was now in feeble health. He was sent to Ireland as Viceroy, which was considered a mild but effectual way of frustrating his ambition. Having taken up the office he inaugurated a policy of conciliation, and in a short time won the good wishes of the colonists and of the native Irish.

In 1450, George, Duke of Clarence, was born in Dublin Castle, and Richard got the Earls of Desmond and Ormonde to stand sponsors at the font. The next year he crossed over to England to advance his cause, and appointed the Earl of Ormonde as his deputy during his absence. When Ormonde took office he pursued an active campaign against the Irish bordering on the Pale. In 1452 he was in the County Limerick, and wasted the Mulryan country. Towards the end of the year, however, his career was cut short by death.

There is extant a document called the Rental of Connello, Co. Limerick, and dated 1452, giving the extent

¹ See Gilbert's *Viceroy's of Ireland*.

of the estates and services lying within that district. There is now no means of ascertaining whether it was made out by the consent of the Earl of Desmond, who was a close personal friend of the Duke of York, and perhaps raised as a subsidy to assist him at this critical period of his fortune ; or whether it was made out by the deputy, Ormonde, the result of a policy of force, as the families were never very friendly, and happened at this juncture to be allied to opposite sides—Desmond being an ardent supporter of the Duke of York, and Ormonde of the ruling sovereign Henry VI.

It is a very valuable document and is here inserted in full with the identification of many of the townlands mentioned therein.

Shened (Shanid).

Rent of the free tenants there :—

				<i>s.</i>	<i>d.</i>
Ballyrug (Ballyroe)	..	..	..	12	1
Granagh (near Corgrig, but now obsolete)				5	0
Ballyeghn (Ballyane)	..	..	..	13	4
Kylcoscran (Kilcosgrave)	..	..	..	13	4
Toullaghawson (?)	..	..	..	1	0
OGalcowyr (perhaps Glenagower, near Athea)				3	4
Gortymolkeran (part of Morgans)	..	..	..	2	1½
Arddryn (perhaps Ardaneer)			..	1	0
Donngythe (now Dooncaha)	..	..	..	0	1½
Ballyngowyn (was in the mountainous part of Kilmoylan parish, but now obsolete)	..		..	0	6
Glencorbry (parish of Glin)	..	..	..	5	0

Total rent of the free tenants of Shanid.. 56 10

The rent of the farmers of Shened (Shanid) :—

Clontaman	..	..	..	12	6
Toullaghartylla	..	..	..	53	4
Terra Martyn	..	..	..	7	2
Sheniclon	..	..	..	7	3

Terra Hervey (this was the half quarter held by Hervey at Agag' and Hermiston, and would be between Auglish and Springfield)	..	3	4	s. d.
De Campo Richardi (now unknown)..	..	3	4	
Glencoyne (Glenquin was in Newcastle manor in 1298)	.. .. .	0	1	
The rent of the farmers of Kylllyde (Killeedy) :—				
				s. d.
Lawaghmore) That part of the parish now	{	40	0	
Lawghbeg } known as HERNSBROOK	..	13	4	
Kyntoher (now Kantogher)	.. .. .	36	8	
Ballydowan (now Ballydugig)	.. .. .	40	0	
Bellagh (now Ballagh)	.. .. .	20	0	
Gortnecloythe (now Gortnacloghy, popularly Ashford)	.. .. .	6	8	
Ballyowen (Ballyowen)	.. .. .	8	4	
Kylkynre (now Kilcoora)	.. .. .	12	9	
Ffynglesse (south-west of Killeedy castle, now obsolete)	.. .. .	26	8	
Dowyll (now Dromroe)	.. .. .	16	8	
Clonydirdawyn (obsolete)	.. .. .	12	6	
Kylkyllyn de Montan' (now Killacullen, in the Tournafulla district)	.. .. .	6	0	
De Molys manualibus de Kylllyde (the hand mills of Killeedy)	.. .. .	7	8½	
D S'iandria ibide (the sergeancy there)	..	13	4	
Total rent of farmers.. ..				£15 1 0½

Reddit' Dm̄corx de Kylllyde.

(The rent of the Lordships of Killeedy).

D'Terra Burgenard ibidm̄ (the burgess land there)	2	0
Croftys (enclosed bits of land near the castle for tillage or pasture. Jacob's <i>Law. Dic.</i>)	0	10
Veti pom'io (the old orchard)	1	1
Ballykyneghe (now Ballykenny)	6	0

	s.	d.
Messore ib (harvest bailiff there)	3	4
Tra Dominicox de Kylylde (the land of the lordship of Killeedy)	40	0
Total rent of lordships of Killeedy ..	£2	13 0

Corkoyth.

Reddit lib. ten ibidm. (Rent of free tenants there.)

Rathcathyll (now Rathcahill)	13	4
Kylcalply (now unknown)	13	4
Total rent of free tenants there	26	8

Redditus Firmar de Corkoyth. (The rent of the farmers.)

Ballyodullyth (Ballydahy ?)	40	0
Ballyogarwyeth (Ballymorrough)	40	0
Kylcredan (perhaps Crean)	46	8
Kylm̄snewyn	40	0
Ballygewyll (now Ballygeal)	20	0
Rathneconnere (obsolete, but was on the hill south-west of Glenquin)	11	0½ ¾
Dromrathnagh (Dromtrasna)	33	4
Cnokbrarke (Knockbrack)	20	0
Kylconleth (now Kilkinlea)	15	0
Dromlathryn (this is called in <i>Peyton's Survey</i> Killeyndroomelarra, now locally known as Killenigh, in eastern part of Abbeyfeale parish)	11	8
Gortawrehanyth (in <i>Peyton</i> it is written Gortawrohanna. The wood in it is called Glangortwrohanna, and as such it is written in the Courtney grant of 1639. In course of time the rohanna was dropped and Glengort became the name by which that townland is now known in the Tournafulla district)	6	8
Kannecully ?	20	0
Seskyndlethduff (Seskin, in Abbeyfeale Parish) ..	8	4

	s.	d.
Myneclothy (Meenkillá ?)	5	0
Cnokrathdermod (the district round Mount Collins)	5	0
Molys Manualibus ibid. (hand mills there) ..	7	9
Siandria ibiden (sergeancy there)	8	9
<hr/>		
The rent of the farmers there ..	£17	9 2½

O'Bathna (O'Bathyn).

The rent of the free tenants there:—

Dyrryndromcarryn (Derreen, near Athea) ..	13	4
Cnoknesanthe ?	4	0
Kylsananleth ?	2	0
Nenagh (the district about the old mill or Ashgrove)	8	0
Dowathkatyn (Doocatteen, parish Newcastle)	0	3
Glangown (Glenagown, parish Newcastle) ..	0	0
<hr/>		
The total rent of free tenants of O'Bathna	£1	6 8

The rent of the farmers of O'Bathyn^a:—

Ruscathmore } called now Rooska east and	43	4
Ruscathbeg } west	40	0
Athdowan } two small townlands near the	0	0
Glengorth } old mill	33	6
Berryn (now Ballynabearna)	36	8
Asdare (now Glenstar)	33	4
Donnwyll (Dunganville)	40	0
Ballyconere which is called Ballemenyth, now known as Ballinena	43	4
Ballyathern ?	43	4
Ballyhursynte (Ballypierce).. .. .	43	4
Dowaly (Dooally)	40	0
Lysnebratnagh	6	8
Garranbeg, which is called Ballyfflayffe (Ballylahiff)	20	0

	<i>s.</i>	<i>d.</i>
D'Molys manualibus de O'Bathyn ^a (the hand mills of O'Bathyn ^a)	10	1
S'iandria ibid ^m (the sergeancy there)	20	0
D. Molendino de Ardath (the mill of Ardagh)	33	4
	<hr/>	
Total rent of the farmers of O'Bathyn ^a ..	£26	16 8

Ardagh.

Rent of burgage there:—

D'Villata de Ardagh (the town of Ardagh)	24	0
D'Ballyduffgyn ?	8	0
D'Ffurno and S'iandria ibid ^m (the bake house and sergeancy there)	3	4
D'Tenemto Robti Lowell (the tenement of Robert Lowell)	1	0
The total rent of Ardagh is 36 <i>s.</i> 4 <i>d.</i> , of which 26 <i>s.</i> 8 <i>d.</i> is paid in rent to the Bishop and there remains for the lord	9	8

Novū Cast^m Redditus Dñicorum ibdem.

Rent of Lordships there:—

Gortdowran	4	0
Terr 'y halpyn	—	
Gortloman	0	6
Mora	1	6
Una acr'infra Defens'dni	0	6
D'Croftys ibid ^m	7	6
Garrangortmor, <i>alias</i> Ffarrynnerlowyn	6	0
Tra Comydyn	2	6
D'Argento galinarx ibid ^m (money paid instead of hens, as it was customary in some manors to make such a charge)	0	9
Molendino (the mill of Newcastle)	6	8
Messore ibid ^m . (the harvest bailiff there)	3	4

	s.	d.
Messore of Newgrange	3	4
Messore of Kylroddan (Kilrodane)	3	4
	<hr/>	
Total rent of the Ville of Newcastle ..	£1	18 11

Villa Robti Roth.

Rent of free tenants there :—

There is no further particulars given of this locality, and impossible now to identify it.

D'Terra Johis fil David (the land of John Fitz-david)	0	6
	<hr/>	
The rent of the farmers there	£2	4 6

Rathgalway.

Rent of free tenants there :—

Gortconnyth	2	8
Bohirnebetagh	2	8
Kyllynys	0	1½
Bellaghneelyge	0	1
Gortneskethe	0	1½
	<hr/>	
Total rent of the free tenants of Rathgalway	5	8

Rent of the farmers of Rathgalway :—

Terr' firmariorx ibidm̄	28	6
Doungalgyn <i>alias</i> Ballyfarwyll	22	0
Ballycullyn	14	6
Lisnecally	10	0
Terra Ylayff	7	0
Clonban	—	

Where exactly this district lay it is difficult now to say. There is a townland called Galway in Askeaton parish, which suggests that it was situated in that part of the country.

Moytawnagh (Mahoonagh).

Rent of the free tenants there:—				s.	d.
Lyslygysse (now Lisaniska)..	..	..	..	5	5½
Rathbryle (now Rathfreedy)	..	..	..	1	6
Lawagh (Rath)	..	..	..	5	0
Athmulke (Ahawilk)	..	..	..	1	0
Croman (Feohanagh district)	..	..	..	0	3
Clonmor (Cloonmore)	..	..	..	3	4
Dyrre (Knockaderry ?)	..	..	..	1	6
Cathranagh (Curragh)	..	..	..	0	1½

Total rent of the free tenants.. .. 16 2

The rent of the farmers there:—

Ballyharylla	..	..	..	6	8
Ballynuske (now Balliniska)	..	..	..	6	8
Clonferta	..	..	..	6	8
Ballykylle (Ballygullen)	..	..	..	6	8
Gurtynys (Gorteen)	..	..	..	1	0
Cloincheryn (Cloonsherrick)..	..	..	..	8	0
Monlena (Moanleana)	..	..	..	4	8
Clonmyskys (Cooliska)	..	..	..	2	0
Kylneredyre (Killeready)	..	..	..	33	4
Ballyodowrty (Ballydoorty)	..	..	..	6	8
Ballym̄kylle (Ballynakill)	..	..	..	10	0
Ballyubretnygh (Walshestown)	..	..	..	10	0
Gortskathy (Gortscagh)	..	..	..	5	0
Moy's manualibus (hand mills)	..	..	..	—
S'iandria (sergeancy)	..	..	..	—

Total rent of the farmers of Moyt' .. £5 14 4

Rent of the Lordships there:—

D'Terra dmcorm̄ ibid̄m̄ (the land of the lordships there)	..	..	..	..	53 4
D'Cottagiis (cottagers)	..	..	..	..	0 10
D'Mora (moor)	..	..	..	..	0 6

Total rent of lordships £2 14 8

Innyskesty (Askeaton).

Rent of free tenants there :—

	s.	d.
D'Rathm'candan (is given in <i>Peyton's Survey</i> as being in the parish of Kilsconnell and beside the townland of Ballinlyny, but no longer remembered)	2	0
Ballenekylle	3	4½
Dromaspull	5	0
Shendyrre (was in Askeaton parish).. .. .	8	0
Clonlogh (was in Askeaton parish)	4	0
Ballghegh	4	0
Molendino de Ballyhegh	5	0
Gortsyechn ^a (was in Askeaton parish)	4	3
Keppathlyn Motyng } These were also in As-	{	3 1½
Keppath lyn loge } keaton parish		
Callonn	0	3
Incheroyrk	3	1½
Dromermoyth	7	0
Villata de Droury	20	0
Lysdown	18	8
Magno Quartio	16	8
Vallata de Innysk	46	8¾
<hr/>		
Total rent of free tenants	£7	11 8¼

Rent of the farmers of Askeaton :—

D'Ballydowrty	22	10
Cathyr	6	8
Terra Valens	7	6
Kylraynath	6	8
Grage and Grage loge	—	
Moyany	66	8
Molendino de Innyskesty	40	0
Gurgitibus, <i>ibid.</i> (fisheries)	16	8
S'iandria <i>ibid.</i>	2	0

Offargus.

Rent of the free tenants there :—

	s.	d.
D'Villa Nichi	11	0
Vet' Villa	10	1
Skethanagh (Skehanagh)	2	6 $\frac{3}{4}$
Klycowan (Kilquane)	6	0
Rathogonan (Rathgoonan)	13	4
Rathrewagh beg (Rathreigh beg)	13	4
Ballyegyne (Ballyegny)	3	4
Kyldonyll	0	3
Lysnegaddy (was near Coolcappa but now obsolete)	0	9
Total value of the free tenants' rent (<i>sic</i>)	£3	0 7 $\frac{3}{4}$

The Royal service of O'Conyll when proclaimed :—

D'Castro de Innyskesty	40	0
Sendyre	2	0
Gortsyethn	5	0
Croth (Croagh)	33	4
Gortcolgyn (Ballingarry)	40	0
Corkmothyd (Corcomohide).. .. .	40	0
Kylbun	20	0
Ardfynan (a townland in par. of Clonelty obsolete)	20	0
Castro Robert Dandownyll vocata Harolt escas- tell (Doon Donnell also called Cloghnarold from Harolt)	10	0
Kylsanan leth	6	8
Rathm'kandan (near Clonagh)	18	11
Stywardeston (near same place)	1	1
Kyiltulte	10	0
Ballyegyne (Ballyegny)	10	0
Drowry	20	0
Glancorby (Glin)	20	0
Lyeth (Lealhys near Foynes)	10	0
D'Castro Robti Goer vocata (Robertstown)	10	0

				s.	d.
Molregan (Morgans)	..	..	..	0	0
Donmolyn (Dunmoylan)	..	..	..	20	0
Rathronan	..	..	..	20	0
Rathgele (Rathkeale)	..	..	..	40	0
Curryn beg and bellathdurlys (Carrons and Bally-doorlis in parish of Kilcoleman West)	..		..	5	0
Ballyelynan (said to be Ballinloughane in par. Dunmoylan, others say Money Mohill in same parish, and judging from its position in Petty's map, the latter seems the more likely)	..		..	20	0
Total of regal service				£22	12 0

James, after retiring from public life, spent the evening of his days in peace and happiness on his estates. Lodge states that he died at Mocolope in the year 1462. and was laid to rest at Youghal. According to the ancient calendar of the Dominicans of Limerick, he was buried in their church and the Friars were bound to have an anniversary Mass for the repose of his soul, as they regarded him as their second founder.¹ The O'Clery Pedigree states that he died at Caislen Nua O'Conaill, Newcastle West of Hyconail, and was buried in Tralee. His son Thomas succeeded to the title and honours of the family, and was, like all his family, a strong supporter of the house of York. He received many favours from Edward IV, a scion of that house.

When Tiptoft, Earl of Worcester, was sent to Ireland as Justiciary, he held a Parliament at Drogheda in 1467, at which an Act was passed attainting the Earls of Desmond, Kildare, and Edmund Plunket, for their alliances, fosterage, and alterage with the king's Irish enemy.

Though these laws had by this time fallen into disuse in the south, especially in the counties of Limerick, Cork,

¹ See *History of Dominicans*, Father Coleman.

² See *Journal*, R.S.A.I., vol. for 1879-1882, p. 228.

and Kerry, where whatever shred of English government remained was principally maintained through the influence of the Desmonds, as they were closely allied with the old Gaelic families. Desmond repaired to Drogheda to explain the line of policy he was accustomed to follow in his relation with the natives, but shortly after his arrival he was seized by order of Tiptoft and put to death, to the astonishment of the nobles of Erin. He was interred in St. Peter's Church in that town.

The justiciary is said to have been an interested partisan, as he had a claim to some lands in the Co. Cork, which were of little value to him or his family, owing to the influence of Desmond. When the news of his execution reached the south the five sons of the martyred Earl rose in rebellion, plunged into Leinster, and began to ravage the territories of the Pale. The Earl of Kildare adopted a more prudent course, by repairing in person to the king and explaining the injustice of the impeachment, with the result that Tiptoft was immediately recalled to England, where after a few years he met the death he had inflicted on the earl.

James, the eldest of the five brothers, succeeded to the family honours, and having been pardoned for his revolt by the king, was the recipient of many favours from him also.

The death of his father for his friendliness to the Irish did not deter the son from taking as his wife, Margaret O'Brien, daughter of the Prince of Thomond.

1489. After enjoying riches and honours for twenty years, he was cruelly murdered in his castle of Rathkeale,¹ by John MacGibuin (*i.e.*, Fitzgibbon), the stammerer, from Magh Tamnach (*i.e.* Mahonagh), through treachery and treason, as some say, at the insti-

¹ See *Annals. Four Masters*; also *Journal R.S.A.I.*, vol. for years 1879-1882, p. 229.

gation of John, brother of the earl. MacGibuin was put to death and his accomplices banished by Maurice, another brother of the earl, who assumed the title as tenth Earl of Desmond. He was lame, and was usually borne in a horse-litter, which merited for him the name of Vehiculus. He was also called Bellicosus, by reason of his bravery.

Like all adherents of the house of York, he joined Perkin Warbeck in 1497. After the exposure and capture of that impostor, he submitted to the king, who not only pardoned Maurice, but received him into favour, granting him all the customs, cockets, poundage and prize wines of Limerick, Cork, Kingsale, Baltimore, and Youghal, together with many other privileges.

He died at Tralee in the year 1520, and was buried in the Dominican Convent of that town. With the death of Maurice we now close the secular portion of this history, having brought it down to the eve of the Reformation, the limit which we had marked out for ourselves. The country portions of the diocese in this, as in the preceding century, had very little respect for law and order. Most of the towns were fortified, and in that way enjoyed partial security from the incursions of hostile visitors. Towns such as Ballingarry, situated in remote parts of the country without walls, were at the mercy of hostile neighbours. And to safeguard their lives and property, Henry IV, in the year 1408, granted to the Bailiffs and Commons of Ballingarry, certain customs to enable them to build a wall round the town, the greater part of which had been destroyed by the Irish foe and English rebel.

Towards the close of this century, Kilmallock¹ suffered much from the same class of enemies, and had to seek the protection of the Government. In the year 1482, the

¹ See Fitzgerald's *History of Limerick*, vol. ii., p. 407.

king, taking into consideration the many losses, hazards, burnings, and other grievances which the town had sustained from the Irish enemy and English rebel, granted a licence to the Burgesses and their successors to elect from themselves, on Monday after the 29th of September, with the consent of twelve of the better and chief Burgesses, to be Sovereign, and in the case of his death within the year to elect another. The king also granted them divers customs for ever to build and keep in repair stone walls round the town, and power to the Sovereign and Common Council to assess the inhabitants, from time to time, to pay the salary of the Sovereign and other expenses for the common good of the town—saving to the Bishop of Limerick and his successors all liberties, services, and customs due to the Crown.

CHAPTER XVII.

THE MEDIEVAL RELIGIOUS FOUNDATIONS.

“Bernardus valles, montes Benedictus amabat,
Oppida Franciscus celebres Ignatius urbes.”

MUNGRET, Killeedy and the other religious houses that flourished in Hy Fidhgente sank beneath the wave of Danish vandalism, never to rise again.

In the new order of things their want was supplied from the Continent, where saintly men had founded new communities that were daily increasing throughout Europe.

A short time before the coming of the Normans, the Cistercians were introduced into Ireland, and with the Normans came the Dominicans, Franciscans, Augustinians, and other Orders, many of whom are with us to-day, though the hand of the persecutor fell heavily upon them, as the noble ruins of their medieval foundations bear ample testimony.

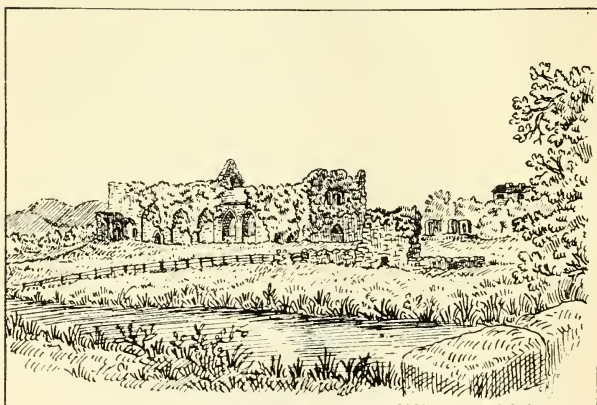
A history of the different medieval religious orders that flourished in the diocese will be given here, as the references to them are too meagre and scattered to be inserted from century to century.

The Cistercians.

The Cistercian Order was founded by a body of Benedictine monks, who adopted a severer and more secluded rule of life, under the guidance of Robert, Abbot of the Benedictine Abbey of Molesme. He established the first house of the new Order at Citeaux in the year 1098.

Clairvaux was founded in 1115, being the fourth branch house that was established in such a short space of time.

When St. Malachy was journeying to Rome about 1139, he rested at Clairvaux, which was then ruled by the great St. Bernard. A warm and lasting friendship sprung up between these two holy men. On the return journey, Malachy placed some of his companions under the care of St. Bernard, to be instructed in the rules and regulations of the Order, with a view to introducing it into Ireland. In due time these young levites came



MONASTERANENAGH.

home, accompanied by some of the religious of Clairvaux, and established the first Cistercian Monastery in their native land at Mellifont in 1142, which became the fruitful mother of many houses of that Order in Ireland.

Turlough O'Brien, King of Thomond, introduced the Order into Munster, and founded a monastery for them a few miles south-east of Croom, on the left bank of the Commogue, a tributary of the Maigue, in the year 1148 or 1151. In official documents it is always styled St. Mary

de Magio (perhaps from its proximity to the Maigue) and in Irish records it is called Monasteranenagh. There is no mention made of this house until the year 1174, when the name of Donatus, Abbot, occurs as a subscribing witness to a grant made by Dermot, King of Munster, to Gill Abbey, Co. Cork. John, as Earl of Morton, gave a large grant of land to the Abbey. After becoming king, he confirmed in the year 1201, to the Abbey and the monks of Blessed Mary de Magio, all the lands, etc., which they had of the king's ancestors, of their benefactors since the king arrived in Ireland, and of the kings and princes, as well of the Irish as of the Franks, to hold in frankalmoin free from all service, according to the liberty of the Cistercian Order. Then the following list of townlands are given, viz. :—

Kenelmegan, where the monastery is situated.

Athecrokain.

Cealcon'ata.

Cealcongí (Kilconegan).

Athen (Athneasy).

Ceallmor.

Cluaincollam.

Cluain Mecsradin.

Baliidubdi.

Baliiduban

The Grange of Briddain.

Cluain Melrach,

Cleal Mecceril.

Balitarsim.

Cathirnachongearr.

Baliiedain.

Baliiriagan.

The Grange of Nahava.

Enachchuli in Corbali (near Knockainey).

Culocdir.

Bali Idubgiurim.

Leasswaribin.

Baliisoder.

Cluain Crectain.

Cluain Ichadin in Tabalgort.

Iglassain (in the first fruits, see year 1484, Dromin is called Dromin O'Glizin. Evidently this townland is Dromin; it was also called Dromin O'Cleryn).

The grange of Coracoimgillain.

Bali Icarrig.

Bali Ieda.

Bali Ichunin.

Bali Ibrrenain.

Bali Isatchill from the marsh on the east of the grange ear the river on each side to the ford of Denndirg.

Onruadmon Icarrig to Gortnaren Ifedomair (Fedamore)

The grange of Naglochmib.

Bali Idub.

Leasconmaig.

Leasciarmocan.

Bali Idelgussa.

Magnahengi from the ford of Scivil towards the east with the whole marsh to Kilkillin and Kealkillin itself.

The grange of Cathircormi.

Salcuarain.

Bali Ichudin.

Bali Inacalligi from the ford of Crether to Crangulligin to Makelkellan and the ford of Seagain ag.

The grange of Locgeir (Loughgur).

A moiety of Dungeir (fort at Loughgur).

The island which belongs to the ville of Locgeir.

Finnen.

Corthascin.

Clughur (Clogher):

Cromcon.

The mill of Almarain with its land of Arddarigan Greal Laochilonbegan to Catercurrith.

Rathean.

Liamin.

Cathirflenn.

Magdorach.

The grange in Camuis (Camus).

Ceallseanig'.

Bali Ichearbain.

Bali Ilemi.

Bali Icunin.

Conacad.

Ceallconill with its appurtenances in length and breadth
to Tullachbracci. Brug (Bruff).

Cathircuain¹ and Chillconill aforesaid.

The grange of Intlevi.

Ceallcrumtirlapan (to the north of Bruff).

Cuillean in Corbal'.

Bali Imelinnan.

Cuthicathil.

Cealcodigi.

Cealladleach, in Rapalch (Glenroe district).

Cellpian.

Lathrachlami.

Bali Igerridir with its appurtenances, to wit, from the river Gleannoneolain, where it enters Isinbechthig, to Imeachdregingi (Emly Grennan), and so to Cillnarath as Samir (Morning Star) runs from it, to wit, Tulachmin, and hence to the river Darachmuchua (Darragh), and the court of the monks of Limerick with its appurtenances to wit, Bearninnalith.

This vast estate extended from the monastery to Loughgur and southward by Knockainey, and as far as Darragh, embracing some of the fairest portions of the Golden Vale. The monks did not long enjoy peaceable possession of their grant, as the richness of the soil no doubt excited the cupidity of some of the foreign adventurers, who were ever ready with a plausible excuse to justify their actions.

¹ Evidently this is the Cahercuan where Brian Boru slew Donovan, King of Hy Fidhgente, and was near Bruff.

In 1227, the king had to intervene on behalf of the monks, by granting protection to the abbot, his tenants, chattels, possessions, and had to instruct the justiciary to vindicate the rights of their church which were dispersed.

1229.¹ A few years later, a protracted lawsuit commenced between Maurice of London, as plaintiff, and the monastery, touching two knights' fees in Glenogra.

In 1234, it was to be tried at the King's Court in Limerick, but the abbot obtained a respite as the dispute was referred to the Cistercian Chapter; and here the lands are referred to as Ballihoder, Enaghculy, Culether, Kalmarkan, and Granginhava.

1239. When Adam was appointed abbot, he complained to the king that Maurice of London in the first instance proceeded against William, formerly abbot, who retired from the Abbey, secondly against his successor, Donatus, who was deposed, and pressed his suit during the vacancy that occurred while these changes were taking place, when there was no one to answer the plea, and thereby sought to inflict serious injury on the community.

The king took a favourable view of the case, and ordered the justiciary not to allow the Abbey to suffer under the circumstances.

About 1260,² the abbot and community granted to the bishop and chapter of the diocese certain lands called Farna Managh, near the White Stone Cross in the city, in exchange for the townland of Ballioshoidir, which was near the Abbey. The bishop added the newly-acquired land to the prebend of Dysert.

About the same time, the abbot also granted to David Long³ a certain portion of land which lay within the walls

¹ See *S. C. D. I.*

² *Ibid.*

³ *Ibid.*

of the city, and extended in length from Palmanath-street to the wall of the city, and in breadth from the nuns' land on the one side to that of William le Parmet on the other. He also received another portion from them, extending in length from the New Gate beside the arch of the Friars Minor to the nuns' land.

1261. Thomas O'Malley was abbot.

1295. Adam de Dermogo was appointed abbot. It would appear that in the latter part of this century some of the English settlers joined the community and were introducing the English language among them, which was not at all relished. As a means of preventing such an innovation, the superiors alienated some of the Abbey property, chiefly to maintain a hatred of the English language lest the English monks should remain.

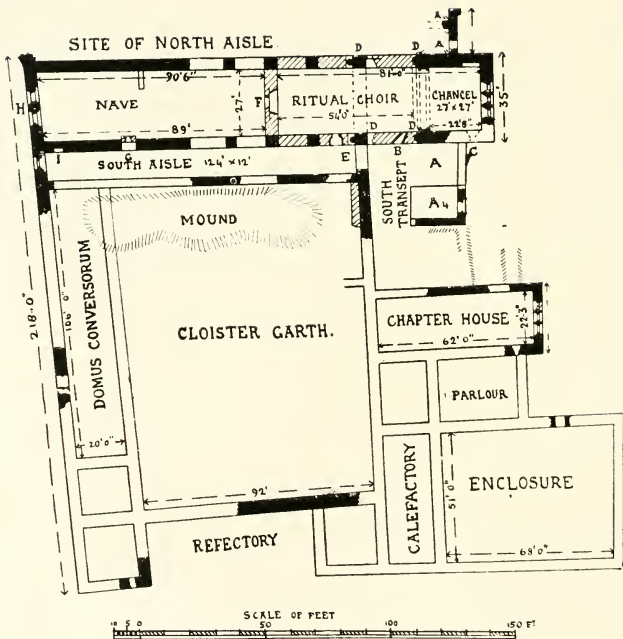
1302. This mode of procedure led to financial embarrassment, as the abbot had to petition Edward I to grant him terms for the payment of £209 6s. 8d., due by the monastery to Gerard Gymbard and other members of the Richardi Company of Luca, which was exacted from the monastery because the chattels of this company were taken into the king's hands.

The king graciously granted the request, and gave instructions that the community should receive favourable terms, owing to the poverty of the house.

1304. Isac, abbot, granted John Bathe the grange of Grangenaw for the term of thirty years, paying annually 40 crannocks of bread corn, 20 of peas and beans, 20 of oats, all properly cleaned and winnowed, and also that he shall pay suit and service at the Court of Mage, and if amerced it should not exceed 6d.

William, the abbot in 1307, granted to Robert, bishop of the diocese, all the land which Laurence O'Lenyk held in Camysbeg for the term of 29 years at a rent of 50s.

1313. The system of alienating the property was still carried on, as John the abbot petitioned the king for



PLAN OF MONASTERANENAGH ABBEY.

- | | | |
|--|------------------------------|-----------------|
| A, Four Chapels. | D, Four Piers of Belfry. | H, West Door. |
| A ₄ , Used for Cantillon Vault. | E, Arch (Norman Transition). | I, Fire-place. |
| B, "Squint" in Later Wall. | F, Later Screen Wall. | J, Gateway. |
| C, Window. | G, Confessional. | K, Broken Wall. |
- Abbey Walls in Black; Later, Shaded; Foundations, Outlines. [face page 345.]

The dress of the monks consisted of tunics of undyed wool, with cowls. They wore neither linen nor fur garments, and were known as white monks. They observed a rigorous silence, slept on beds of straw, rose before daylight, and devoted themselves to prayer, study, transcribing books, tending the infirm, and to labour in connection with the cultivation of corn, vegetables, especially pulse, on which they lived, as animal food was strictly forbidden by the rule.

It was specially laid down that each monastery should be so situated as to include within its precincts water, mill, garden, and everything required for the subsistence of the monks. The situation of this Abbey fulfils all these conditions.

The ruins of the church and chapter house are the only parts of the Abbey now remaining, but as the Cistercian monasteries were modelled on the plan of the mother house, it is easy to reconstruct the missing portions, as the foundations are partly visible.

The church consisted of a nave, ritual choir, where the monks used to chant their office, a chancel, and two side aisles.

The nave was 90 feet by 27 feet, and appears to be the oldest part of the building still preserving the characteristics of the Irish Romanesque style of architecture, which was developed in Ireland before the coming of the Normans. In the western gable there was a doorway, now defaced, and high up the wall two round-headed windows. The choir was 54 feet long and was separated by a screen wall from the nave, which had a trefoil-headed window and a low doorway. The belfry tower was between the choir and chancel—it fell in 1806. The chancel was 27 feet square, and lit by a beautiful three-lighted window, which fell in 1874. There were two side aisles to the church, which have disappeared, but the arches remain and are

much admired as specimens of Irish masonry before the coming of the English. The chapter house is an oblong building, with a three-lighted window facing the east, the side lights of which were closed, and a small cross-barred window of the fifteenth-century style inserted in the middle. The other parts of the building can be seen in the subjoined plan.

There is the remains of a detached building standing near the river, which was probably the guest-house, as that building usually stood apart from the Abbey.

Abbeyfeale.

The Cistercians had another monastery in the diocese at Abbeyfeale, which was founded by one of the O'Briens in 1188. It afterwards became a cell to Monasteranagh. There is nothing known about its history, except a few vague references to its possessions in the Fiants.

The Abbey was situated where the present graveyard is, and as late as the beginning of last century, the foundations of some of the buildings could be traced.

THE DOMINICANS.

St. Saviour's, Limerick.

The Dominican fathers were introduced into Limerick by Donough Cairbreagh O'Brien, son of Donald, last Irish king of the city, in the year 1227. They settled down near King John's Castle, in the place now occupied by the convent of the Sisters of Mercy, where a portion of the old monastery still remains. The new foundation was dedicated to St. Saviour, and soon became an important house of the Order, as Provincial Chapters were held there in the years 1279, 1294, and 1310.

1285.¹ Soon after Edward I became king he granted to the Dominicans of Dublin, Cork, Waterford, Limerick and Drogheda 25 marcs a year at the Exchequer, Dublin.

¹ S. C. D. I.

and for the affection he bears to the friars of Limerick, which house was founded by his ancestors, wishes himself to increase this grace to them and to the friars above mentioned. He therefore grants to the use of the friars of Limerick 10 marcs a year beyond the 25 marcs aforesaid to be paid at the Exchequer, Dublin.

This grant would seem to convey that Edward's ancestors, and not O'Brien, were the founders. The two



DOMINICAN PRIORY, LIMERICK.

statements may be reconciled by supposing that the land on which the monastery was erected by O'Brien was granted by the Crown. Moreover, the word foundation in such circumstances has a wide signification. Great efforts were made by the citizens to repair the injuries that the men of Thomond inflicted on the city in 1369. To further this laudable enterprise the corporation purchased from the Dominicans ash trees, but delayed payment so long that a liberate had to be issued for £17 18s. 8d., arrears due to them.

A few years later that august body received from Edward III a grant of Moyneter Corbally as a help to put the fortifications of the city in proper repair. Although the Dominican convent was situated close to the city walls, forming almost a part of the fortifications and almost in ruins, the corporation refused to allow them any of the grant. The friars, however, petitioned Parliament, with the result that Edward III, in 1377, issued a mandate to the mayor and bailiffs of the city, commanding them to pay 40s. yearly out of the said grant to the friars.

In 1399 they received a grant of 30 marcs annually.

In 1504 this house adopted the regular observance, and in 1509, together with the communities of Youghal, Cork and Coleraine, was formed into a "Congregation of Regular Observance."

When it was suppressed in 1541 Father Edmond, the superior, was found in possession of a church, steeple, dormitory, three chambers, a cemetery, and sundry closes, containing one acre and a half. It had also in its possession St. Thomas's Island, the fishery of the salmon weir, Monabrahir (now the low-lying land between the Long Pavement and Parteen) and Courtbrack. There was taken from the convent by the Government officials, three reliquaries weighing 10 ounces, with several stones the value of which the Commissioners were unable to tell, four stones of crystal bound with silver weighing 10 ounces, four-score pound weight of wax, being in said church, and iron to the sum of twenty stone and above.

In 1543 the most part of the possessions of the monastery, together with the house itself, was granted to James, Earl of Desmond.

1586. Peyton, in his survey of the escheated lands of Garret the last Earl, includes this monastery among them, and has the following reference to it:—

The site of the late monastery of Dounoho Carbry, other-

wise called Monastery Woghtro (high or upper), with certain gardens, orchards, near the King's Island, value 22s., were lately in the possession of John Commin, Merchant.

There is one parcel of land belonging to this abbey called Courtbrack (now that part of the city extending from the church of the Redemptorists to the present race-course), which was given to the monastery by the Earl of Desmond, and the said parcel is charged among the earl's lands, which was always in the possession of the monastery and never severed from it. These were finally granted to the corporation. The monastery became a favourite burial-place for many distinguished families and individuals in bygone times. The statue and tomb of the founder Donough O'Brien, were preserved in Ware's time, but have since totally disappeared. A copy of the epitaph is still in existence, viz :—

Here lies Donogh Carbreagh O'Brien, a valiant leader in arms, Prince of Thomond, made a knight by the King of England, who built the church of the Friars of the Order of Preachers, who died the eighth day of March, 1241. On whose soul may the Lord have mercy. Amen. Let each one devoutly say a *Pater* and *Ave*.

There were also eight bishops interred there, namely Hubert de Burgo, Bishop of Limerick in 1250 ; Donald, O'Kennedy, Bishop of Killaloe in 1252 ; Christian, Bishop of Kilfenora in 1254 ; Matthew O'Hogan, Bishop of Killaloe in 1281 ; Simon O'Currin, Bishop of Kilfenora in 1303 ; Maurice O'Brien, Bishop of Kilfenora in 1321 ; Maurice O'Grady, Archbishop of Cashel in 1345 ; Matthew Magrath, Bishop of Kilfenora in 1391. Six of these prelates are commemorated in the following Latin verses which was formerly inscribed on their sepulchral vault :—

Senos pontifices in se locus claudit iste
 Illis multiplices, Te posco, praeuia Christe
 Omnes hi fuerant Fratrum Laris hujus amici ;
 Hubertus de Burgo, praesul quondam Limerici

Donaldus Mattheus, pastores Laonenses ;
 Christianus Mauritius, Simon quoque Fenaborenses
 Ergo benigne Pater, locus hos non Comprimat ater.
 Qui legas ista Pater dicas et Ave reboa ter
 Centum namque dies quisque rogitando meretur
 Detur ut his requies si pura mente precetur.
 Qui legis hos versus ad te quandoque reversus
 Quid sis et quid eris animo vigili mediteris
 Si minor his fueris seu major eorumve sodalis
 Tandem pulvis eris nec fallit regula talis.

Translated by Harris, thus :—

Six prelates here do lie, and in their favour
 I beg your friendly prayers to Christ our Saviour,
 Who in their lifetime for this House did work ;
 The first of whom I name was Herbert Burke
 Who graced the See of Limerick, and Matthew
 With Donlad, Bishops both of Killaloe ;
 Christian and Maurice I should name before,
 And Simon, Bishops late of Fenabore ;
 Therefore, kind Father, let not any soul
 Of these good men be lodged in the Black hole.
 You who read this, kneel down in humble posture,
 Bellow three *Aves*, say one *Pater Noster*.
 Whoever for their souls sincerely prays
 Merits indulgence for an hundred days ;
 And you who read the verses on this stone,
 Bethink yourself and make the case your own.
 Then seriously reflect on what you see,
 And think what you are now and what you'll be—
 Whether you're greater, equal, less, you must
 As well as these, be crumbled into dust.

In this inscription there is no mention made of the last two prelates, from which it may be inferred that it was composed before their death.

Many of the citizens were benefactors to the monastery, notably Martin Arthur, who built a splendid peri-

style of marble to the church, and when dying in 1376 ordered his body to be buried in that church. His will is still extant, and gives us a peep into the times in which he lived, as it contains many curious bequests, viz. :—

In the name of God, I, the aforesaid Martin, bequeath my soul to God, the Blessed Virgin, and all the Saints, my body to be buried in the church of the Preaching Friars in Limerick. I also bequeath to the Cathedral of St. Mary, Limerick, for forgotten tithes, marcs 20 0

Also the Preaching Friars	1 8
For the friar's habit to be put on him, ..	half marc
To the Friars Minor (Franciscans)	10 0
To the vicars of the church of St. Mary	2 0
To the church of the Holy Cross	3 4
To the vicar of St. Nicholas	2 0
To the repair of St. Munchin's	3 4
To the church of St. Peter	1 0
To the church of St. Michael	1 0
To the church of St. John the Baptist	1 0
To the church of St. Lawrence	1 0
To the church of St. Patrick	1 0
To Serah Wingaine	1 0
To Mr. John Lawless	1 0
To Mr. John White, chaplain	1 0
To Mariota Mylys	1 0
To John Sale, monk	half marc
To Friar Maurice O'Cormacaine	3 4
To Friar Simon Modin	2 0
To Preaching Friars to pray for his soul	2 0
To Nurse Johanna	8 0

According to the Elizabethan map of the city this monastery had a lofty bellry and four ranges of buildings in good repair.

In 1586 the buildings and grounds passed to the corporation, who leased them to tenants. However,¹

¹ White's MS.

we are informed that Pope Innocent X, in 1644, converted this house into a university. In 1679 the Government took a lease of a portion of the grounds for 100 years, and built a barrack there capable of containing 800 soldiers. When the military left in 1779 it was turned into a brewery, and about the same time a tanyard was built on another part of the grounds. Once again it has become the home of a community of nuns who guard with loving care the crumbling ruins of old St. Saviour's, which was so much favoured by kings and princes in the hey-day of its glory.

A portion of the belfry and one long high wall of the church, pierced with lancet windows, are all that remain of the ancient buildings. The *debris* of stonework and tracery that are gathered near this wall formed no part of the monastery, but were collected from old buildings in various parts of the city and were placed here for safety.

*Sixmilebridge.*¹

At Sixmilebridge, County Clare, there was a chapel belonging to the Dominicans of Limerick, but was not kept in repair or inhabited since the commencement of the war in 1641. De Burgo² visited the place in 1754, and could find no trace of chapel.

Kilmallock.

The Dominican priory of Kilmallock was founded in 1291, by some friars of the Order, who received a plot of land from a burgess of that town.

The Bishop of the Diocese, being the feudal lord of Kilmallock, gave orders to have the friars ejected, as they did not obtain his permission. Being unwilling to leave, they were forcibly ejected by the clerks and

¹ See O'Heyne's *Irish Dominicans*, by Coleman, p. 121.

² Vid. *Hib. Dom.* p. 213.

servants of his Lordship. The friars resented this harsh treatment, and appealed to the king for a redress of their grievances. The king wrote on the 3rd of October, 1291, to William de Vesey, Justiciary of Ireland, commanding him to enquire by the oaths of twelve men of Kilmallock and that neighbourhood, by whom and by whose authority the friars had been expelled ; whether the land owes



DOMINICAN PRIORY, KILMALLOCK.

any rent or service to the lord of the fee or any other person.

The inquisition ¹ was taken at Cashel, December 31st, 1291, by the following jurors, Henry Bayard, Ralph Picard, Walter Housse, Richard Mereston, William Bromfeld, Adam Fitzjohn, Robert le Flemeng, William

¹ See *S.C.D.I.* The names of Henry Bayard, Ralph Ricard, Walter Housse, William Long, occur also in the undated grant of house property to the cathedral in the *Black Book* already referred to, which goes to show they were the same persons, and would fix the date of these documents at least from 1280 to 1300.

Long Burgesses, Thomas de Berkeley, William the Lyie, Walter Kemeys, John Mor, David Mutun, John Laurence, Hugh Cran, Simon the Wyta, who say upon their oath that the friars by the grant of the king, as far as he could grant, purchased a piece of land from John Bluet, senior burgess of Kilmallock, and remained in possession of it for seven weeks, when they were ejected therefrom and their houses levelled by Reymond Dran, Robert Blund, Archdeacon, and Simon Fitzjohn, Canon of Limerick, Thomas Ketying, Walter de Caherhussoc, Walter de la Roche, Chaplain, William Leynach, Chaplain, Gregory, Chaplain, Roger Young, Chaplain, Walter Cooke, Seneschal of the Bishop of Limerick, John Dullard, John Caher, Geoffrey de Caher, Richard le Blund, cousin of the Archdeacon aforesaid, Alan Gyllefides, Raymund le Croutur, cousin of the Dean aforesaid, Henry Baggheboscher, and Geoffrey the Doctor. They further state that this piece of land owes no rent or service to the bishop as lord of the fee, and that the residence there of the friars would not tend to the prejudice of the king, the lord of the fee, or any other person.

The records of this house are practically nil up to the Reformation, except the following.

1318. William, Bishop of Emly, was accused of taking a box of silver out of the church of the Friars Preachers, Kilmallock.

1340. A Provincial Chapter was held here. After the dissolution, this monastery was leased by the Crown to James Earl of Desmond, and in 1594 it was granted to John Miagh, Sovereign, the brethren and commonalty of Kilmallock for ever in free soccage at the annual rent of 35 shillings and 8 pence Irish money.

The ruins of this beautiful and extensive Priory are situated on the right bank of the Loobagh, to the north of the town. It was subdivided into a church and

convent. The former was divided into chancel, nave, and transepts ; a lofty tower stands at the intersection of these parts. The chancel has a five-light east window, which is much admired as a specimen of the chaste and elegant style of Gothic architecture ; in the south wall there are six lancet windows, and in the interior a canopied tomb. The nave and other parts of the building though much injured, still retain the outline of the original. It is well worth visiting, as the ruins are considered by competent authority to excel in decoration and sculpture.

Ballinegaul.

Ballinegaul, about seven miles south-east of Kilmallock, is generally considered to have been a Dominican Priory. However, in the State Papers of Edward VI (1551-2) it is described as the monastery of the White Friars of Ballinegaul, County Limerick, thereby implying that it was a Carmelite foundation, as White Friars was their usual designation. In *Peyton's Survey* of 1586 it is called the residence of the Braher duffe *alias* the Black Friars in Ballinegaul. According to this authority the site of the various buildings, which were entirely ruined, with certain gardens was estimated at half an acre ; the other possessions in the vicinity amounted to a half quarter and two acres. "The town and lands of Ballinegaul and the said house of fryers doe all lye waste."

The Franciscans.

The Franciscan monastery¹ in the city of Limerick is considered to have been founded in the year 1260, as it is enumerated among the convents of the custody of

¹ *History of the Franciscans*, by Rev. Hugh Ward. See *Duffy's Irish Catholic Magazine*, Vol. i., p. 72, April, 1877.

Cork erected in the General Chapter of Norbonne held that year. The foundation is generally attributed to William De Burgo, who was married to Ania daughter of Donald O'Brien, last King of Limerick. It became a favourite burial-place for some of the Anglo-Norman families, notably the De Burgos and the De Clares.

In 1293 the friars of this house received a pension of 35 marcs from Edward I. There is no record relating to this monastery until 1376, when they were engaged in a dispute with Peter Creagh, Bishop of the Diocese, the history of which has been given already.

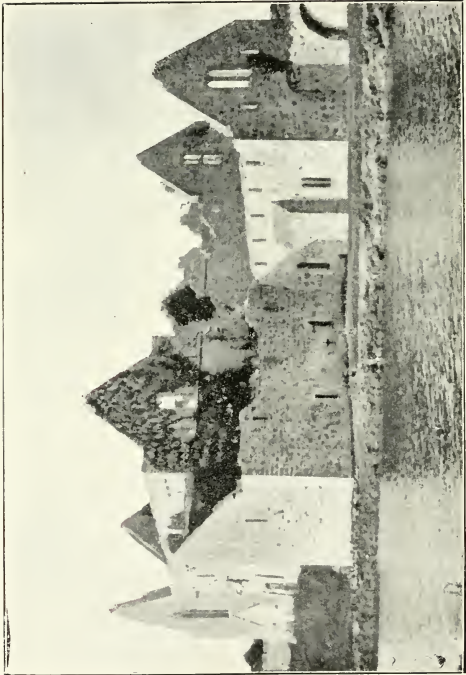
In 1534 it was reformed by the Observantines.

In 1539, at the suppression, it was found to contain within its precincts, a church, dormitory, cloister, hall, kitchen, three chambers, a garden of one acre of small measure, with ten messuages, and ten gardens in and near the site and precincts with their appurtenances, was estimated at the yearly value of 43s. 2*d.* It was also found that Donough the last Guardian and the friars voluntarily left the premises.

In 1544 the tithes of this house were granted to Lord Baron of Castleconnell, and the Friary to Edmond Sexton for ever at 2s. 2*d.* sterling. The monastery was situated outside the walls in that locality now known as the Abbey and near the river.

Father Mooney, who made a tour of inspection of the Franciscan monasteries of Ireland in the year 1615 thus describes it :—

The site was delightful lying to the south of the Domini can house and north of the Holy Cross, and it had extensive orchards and gardens. The walls were still standing though unroofed, and were of poor masonry, but the ruins were spacious. Its founder was the Baron of Castleconnell or one of his family, and it was the burial-place of the De Burghos. A Protestant named Sexton held it. It was a mere refuse



ASKEATON ABBEY.

heap and used for a tannery. The records and precious movables were lost, but a few of its friars rented a house in the city.

Friarstown.

In Friarstown,¹ between Limerick and Fedamore, there was a Franciscan monastery, the history of which is unknown. An undated Inquisition taken between 1586 and 1590 informs us that Gerald Baluff f. Philip, a rebel, held the house of St. Francis de Ballynabrahrair in Twoh-Oreyn in the parish of Caheravally. The monastic buildings have long since disappeared, but the church is in a fair state of preservation, measuring 81½ feet in length and 19 feet wide to the south. There is a projecting wing 29 feet by 17 feet 4 inches

Askeaton.

The Franciscan monastery of Askeaton, according to Wadding, was founded by one of the Earls of Desmond in the year 1389. The Four Masters and Ware, however, place the foundation as late as 1420, which may be reconciled with the above if we place the coming of the friars at 1389, and the completion of the buildings at 1420. The founder built a tomb in the church for himself and family which was smashed in pieces by Malby in 1579. The MacMahons of Corcovaskin, and other families of note made this church their burial place. It was reformed to the strict observance in 1497, and was handed over to them in 1513 by the Provincial, Patrick Healy.

In 1541 a court was held in the Chapter House of this convent before Maurice, Official General of the Diocese of Limerick, and Hugh Lees, Canon of St. Mary's Cathedral, in the presence of John, Bishop of the Diocese, at which John, son of Thomas, son of Philip, Knight of Glin, admitted his indebtedness of five marcs in usual

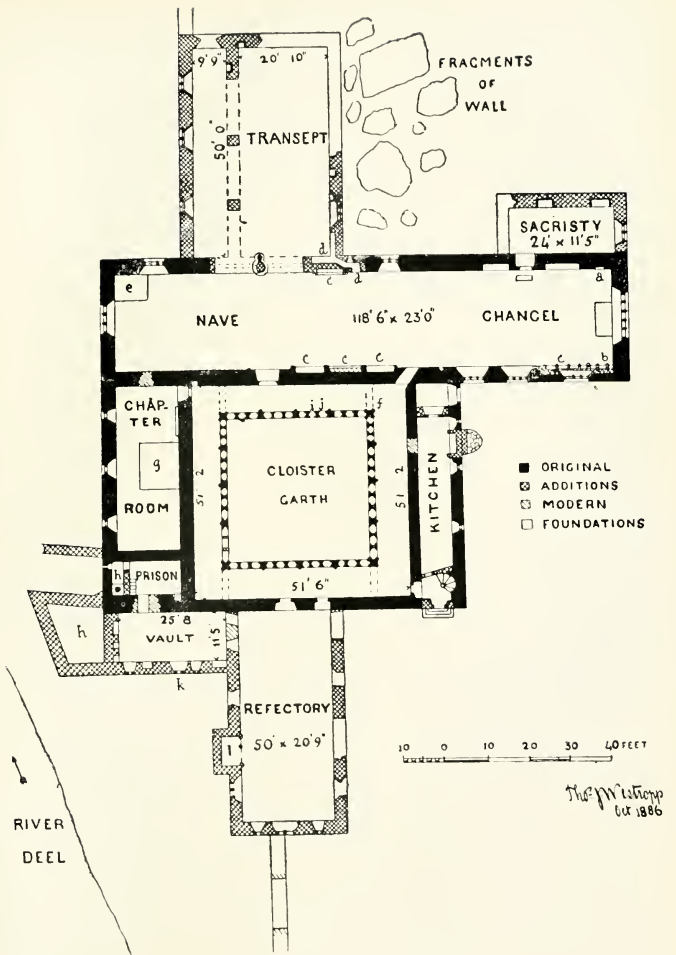
¹ See Westropp's *Survey of Churches, Co. Limerick.*

English money for certain lands he held from the Bishop at Cappagh, Kilmaclwony.¹ No doubt this religious house fell under the bann of suppression in 1539, but owing to the influence of the Earls of Desmond, the friars were allowed to remain in the convent until 1579, when it was burned down by Malby.

According to *Peyton's Survey* in 1586 the friars held, with the convent buildings, a certain field north of the convent called Clone numrare, or the friars' land, a water mill within the town called Mollin beg, near the Earl of Desmond's mill; Corra numar', or the friars' fishing weir; they were also entitled to tithes of fish taken in the earl's weir near the bridge, namely, of the fish taken there from 12 o'clock on Saturday to 6 o'clock on Monday. The ruins of the abbey consist of a church 118½ feet long by 23 feet wide, which was lighted by a large window of four shafts. The altar still remains, but devoid of ornament. High up in the chancel wall at the gospel side there is the figure of an ecclesiastic carved in stone clad in vestments holding in his left hand a crozier with the crook turned out, the sign of jurisdiction, and the right hand raised in blessing. Judging from the round shaped mitre it looks like the effigy of a Pope. Further down at the same side there was a transept running north. At the epistle side, and near the altar on the chancel wall, there is an elaborate monument to the Stephenson family, now much injured, and about which we may have much to say at some future time, as its history is outside the scope of this work.

The cloister, which is composed of a beautiful series of arches, forms a quadrangle, measuring 51½ feet square, and is the most pleasing feature of the building. At the north-east end of the cloister there is a statue of St. Francis in a recess, the face of which is partly worn away by the kisses of devout pilgrims. The Chapter-room is

¹ See *B.B.L.*, p. 144.



PLAN OF ASKEATON ABBEY.

- | | | |
|----------------------------|----------------------------|------------------------|
| A, Carving of a Dignitary. | E, Dwyer Vault. | I, Dial. |
| B, Stephenson Monument. | F, Carving of St. Francis. | J, Pilgrim's Epitaph. |
| C, Sedilla. | G, Naish Vault. | K, Cross-shaped light. |
| D, Passage. | H, Garderobes. | L, Reader's Recess. |

in a good state of preservation, and contains a tomb of the Nash family.

The other buildings were the refectory and kitchen. The upper rooms of dormitory are in a very dilapidated condition.

The Franciscan Convent of Adare.

This convent¹ was founded in the year 1464 by Thomas Earl of Kildare, and his wife Johanna, daughter of James Earl of Desmond, who built the church and fourth part of the cloister at their own expense. They also furnished the windows of the church with glass and presented the bell and two silver chalices. The friars took possession of the convent on the feast of All Saints the same year. The church was dedicated to St. Michael the Archangel, and consecrated on his feast in the year 1466. The other parts of the building were built by pious laymen. The bell tower was erected by Cornelius O'Sullivan, a pious and devout stranger who settled among them; he also presented the friars with a beautiful chalice gilt with gold. Margaret Fitzgibbon, wife of Cunlaid O'Dea, erected the great chapel; a small one by John son of the Earl of Desmond and another of the same dimensions by Leogh de Tulcostyn and Margaret wife of Thomas Fitzmaurice. The other parts of the buildings were completed by the generosity and zeal of pious donors, viz., Donough O'Brien of Ara and his wife built the dormitory; Rory O'Dea a fourth part of the cloister and presented a useful silver chalice; Marianus O'Hickey erected the refectory and wooden panellings at the north side, of the choir, and later on entered the Order and died in this convent; Edmond Thomas, Knight of Glin and his Hanora Gibbon, erected the infirmary. Johanna O'Loughlin,

¹ See *Franciscan Tertiary*, April, 1895; Meehan's *Franciscan Monasteries* (Duffy & Co.); *Memorials of Adare*.

widow of Fitzgibbon, added ten feet to the sanctuary, under which she directed a burial-place to be formed for herself. The deaths of most of these pious benefactors are given, and many of them found a grave within the hallowed precincts of the convent.

Mooney, when he visited Cork, had the pleasure of seeing some of the precious possessions of this convent, which were under the custody of Father Thomas Geraldine, and consisted of a ciborium for the Blessed Sacrament gilt with gold and of good workmanship; a silver processional cross, and six or seven chalices. He also saw a list of the sacred vestments and was much surprised at the number; but all these had perished under the decaying hand of time.

This convent was inhabited by the friars as late as 1579, but it was granted in 1585 to Wallop, and from at least that time ceased to be a Franciscan convent. When Mooney visited the place he found the roof fallen in but the walls standing and the glass uninjured in some of the windows. The ruins of the convent are in the demesne of the Earl of Dunraven, and are in a good state of preservation.

Kilshane, Ballingarry.

Fitzgerald of Cleanglass is said to have founded a monastery for Conventual Franciscans at Kilshane, near the village of Ballingarry, but the date is unknown. In White's list of churches it is mentioned as belonging to the Third Order of St. Francis. This house has been frequently confounded with the Cistercian cell of Kilshanny, County Clare, perhaps owing to the similarity of names. From an inquisition¹ we learn that Gerot Baluff f. Philip held "the patronage of the religious house of St. Francis called Kilshane, with a water mil]

¹ See Westropp's *Survey of Ancient Churches of Limerick*.



FRANCISCAN MONASTERY, ADARE.

[See page 360.]

in Ballingarry and a part of Kilnemona in Clonkath” when he joined the rebellion in 1584. A part of the church and tower was standing in 1840, but the ruins are now levelled to the ground.

The Knights Templars.

This Order had a house in the city, but where it was situated is not exactly known. Lenihan says it was in Quay Lane. The Order was suppressed in 1307, and their lands and possessions in Ireland, as well as in other countries, handed over to the Hospitallers.

According to the return made at the time of the seizure, the property of the Templars in Limerick was valued at 3s. “Lymer civit, De bonis Templariorum 3s. per Robertum de Trim.”

Lewis’s *Topographical Dictionary* is partly responsible for propagating the false notion that many of the castles in the county were built by the Templars.

The Hospitallers.

The Hospitallers, or Knights of St. John, had no house in the Diocese of Limerick, but the spittle land mentioned in Adare and other places belonged to the Hospitallers’ house of Aney, which was founded by Geoffrey de Marisco (1215-1226), and probably endowed by him with these lands in Adare, etc., as he was lord of that manor as early as 1226.

The following grant¹ made to Thomas Browne, Esq., 16th of May, second year James I, clears up the point :— “The entire Manor, Lordship, and preceptory or Hospital of Anye, with all its castles, forts, lands, and hereditaments in Ayne, Ballinclogh, Lymericke, Kilmallock, Adare, Croghe *alias* Croghee, Burgage Asketton, Rath-

¹ *Irish Patent Rolls of James I*, by Hatchel

keale, Ardagh Cashel, Carrick, etc., being the parcel of the temporal estate of the said Hospital.”

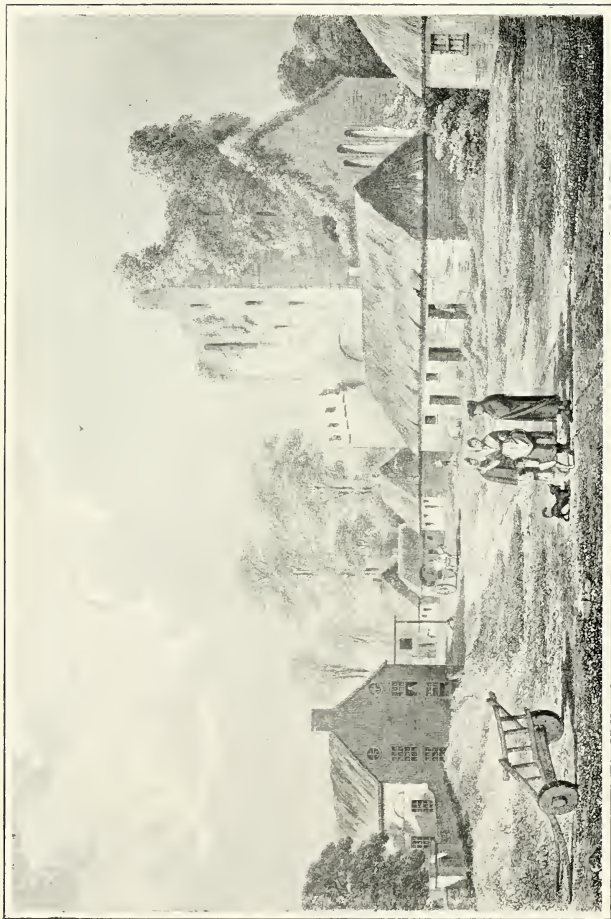
Browne also got the following rectories and chapels in the Diocese of Limerick, as part of the possession of said Hospital, viz. :—Browe or Bruffe, Rochestown, Adare, Newtown near Adare, and Rathronan.

The Trinitarian House, Adare.

In the year 1198 the Trinitarian Order was founded in France, by John de Matha and Felix de Valois for the redemption of Christian captives from the Saracens, and spread rapidly through Europe. It is not exactly known when the Adare house was founded, but it may be inferred from the fact that Geoffrey de Marisco in the year 1226 obtaining a grant to hold a fair at Adare during the eight days following the feast of St. James—the patron saint of this house—that it was already in existence, and that the fair was held on the octave of the feast of this monastery and church.

If this conjecture be correct the Trinitarians must have been introduced and endowed by Geoffrey. Bonaventure Baron¹ says that it was founded in the year 1230 by the agency of Scotch Trinitarian fathers of Dunbar, the chief of whom was John Comyn, Minister, as the head of the house was styled, in the Trinitarian Order. Lopez, a Spanish Trinitarian, published a book called *Noticias Historicas del Orden de la Santissima Trinidad redempcion de Cautivos en Inglaterra, Escocia, y Hibernia*. Madrid, 1714; in which he gives a very full account of the foundation and early history of this house. This work was closely examined by competent critics, and found unreliable in most of its statements regarding Adare, which are given in detail in the *Memorials of Adare*.

¹ *History of Trinitarian Order in Ireland.*



TRINITARIAN ABBEY AND TOWN OF ADARE BEFORE 1810.

Turning to more trustworthy sources we find the following references to this monastery :—

In 1292 the king commanded the chancellor to direct, under the Great Seal, the sheriff of Limerick to enquire whether it would be to the king's damage to grant licence to Adam de Leyns, parson of the Church of Allekagh (Athlacca), to give to the prior and convent of Adare two carucates in Adare, and whether those religious might take and appropriate a gift of three marcates of rent in the same vill.¹ Though the name of the monastery is not given, it must necessarily refer to it, as there was no other foundation at Adare at this early date. In the taxation of 1302 and 1306 it is mentioned and taxed.

1319. Peter, Minister of the Order of Holy Trinity, Adare, with three monks, John Croyne, John Lees, and Gilbert de Clare, were accused of seizing the goods of the Augustinians.²

1329. Peter got licence to purchase three acres in Adare.³

1359. The Convent got a grant of £20 a year,⁴ which would be equivalent to £200 or £300 at the present time.

1414. A report was made to the Holy See that the office of Minister of the Trinitarian house of St. James, Adare, was void by the death of Walter Northyn. John Flemyng of the same house unlawfully detained it, and inhibited under pain of excommunication and otherwise Thomas Butler, priest and friar of the same house, from going to Rome for the purpose of obtaining the said office.

The Pope issued a mandate to Cornelius O'Dea, Bishop of the Diocese, the Abbot of St. Mary's, Monasternanagh, and Edmond Fitzadam, Canon of the

¹ See *S.C.D.I.* ² Plea Roll of 13 Ed: II. ³ Patent Roll. ⁴ *Ibid.*

Diocese, to summon John, and if found guilty of the above charge, to collate Thomas Butler as Minister, and to a conventual dignity with cure, and elective, for the minister's use and table, value not exceeding six marcs.¹

1484. Eugene Ofaelain (O'Phelan) cleric of the diocese of Cloyne, principal, bound himself to the Apostolic Chamber for the first fruits of the monastery of St. James, Athdare, Order of the Holy Trinity for the redemption of captives, value 50 marcs sterling, vacant by the death of John Macklanyche, former prior.

1497. John Ardibard, brother of the Hospital house of St. James of Hathdar (Adare), Order of Holy Trinity for redemption of captives, diocese of Limerick, bound himself to the Apostolic Chamber for the first fruits of the ministership of said house, value 50 marcs, vacant by the privation of Richard, Archbishop of Cashel.

1506. Thomas de Geraldinis bound himself to the Apostolic Chamber for the first fruits of the monastery of St. James, Athdary (Adare), vacant in a certain manner, also for the parochial church of Croom.

At the general suppression² of the monasteries in Ireland "the Prior of this house, was found seized of the same with Pigeon House, 50 acres of land within the precincts, also of the tithes thereof, and two ploughlands adjoining the Friary, one called Upland or Bernard, and the other the Castle and half ploughland of Robertstown; the village and half ploughland of Kilkereely *alias* Kilcoyle *alias* Kilbride; the field of Gormon near Adare, and sixteen acres adjoining the meadow or marsh of Corbinminster, lying on the south side of the Friary; the mill and water-course in Adare, two salmon weirs

¹ Bliss, *Papal Letters*, Rolls Series.

² In Archdall's *Monasticon* these lands are wrongly given as belonging to the Franciscan Monastery, Adare.

on the river Maigue, and an eel weir in the parish of Adare; the meadow of Nonyshaghragherees, situated on the south side of the Friary, and a garden plot near the same; the rectory and vicarage of the town and parish of Adaire, together with all the tithes issuing from the following towns, viz.:—Adaire, Finittstown, Lissemarry, Choro, Toagh, Kilnockane, Liskalla, Graige, Derryvenane, Knockane, Ballingford, Currowe, Kilrogan, Comyns, Boalbally, Castle Roberts, Reynroe, Cloghrane, Killivaraghe, Rower, Faningstown, Liscollybehy, Gowlane, Ballymacclery, Glanenoe, half of Ballygeill, and from all the lands of in the parish of Adaire.”

This and the other monasteries of Adare passed through many hands until they became the property of Thady Quin in 1684. In 1811 the first Earl of Dunraven repaired the ruin of the Trinitarian church, and presented it to the Catholics as a parochial church. The Trinitarian Fathers wore a white habit with a red and blue cross.

The Augustinian House or Black Abbey, Adare.

John, Earl of Kildare, in the year 1315 founded a house for Augustinian Hermits at Adare. The charter of foundation is dated 1317, and is as follows:—

A charter for the Brothers of St. Augustine. Be it known to you that by an act of our special grace and from motives of charity, we have granted to the brothers of the Order of St. Augustine of Adare, for the benefit of our own soul and the souls of our predecessors, which those brothers can retain for themselves and their successors, for pure and perpetual charity, one piece of ground of two burgages in the manor of Adare (which John the son of Thomas Earl of Kildare formerly granted to those brothers, and which Thomas the son of John present Earl of Kildare confirmed for them) and also one piece of half a burgage which belonged to Richard of Adare, chaplain; in the same town one piece of ground of half a

burgage which belonged to John Madak, also in the said town; two acres of land which belonged to Robert le Blound and his son John in the same town, and adjoining the above-mentioned one piece of ground of two burgages and a half. And one piece of ground of one burgage which belonged to William de Burne in the same town. For we have discovered by enquiries made at our desire that this concession does not redound to the injury or prejudice of ourselves or others, except merely inasmuch as thereby we may be deprived after death of the above-mentioned Earl of Kildare of five shillings and sixpence of revenue due to us out of the afore-said tenements. Witness, Roger de Mortimer, deputy. Dated 13th day of December, 1317, in the year of our reign 11." (Ed. II.)

In 1322, as we have seen, some of its goods were forcibly seized by some of the Trinitarian monks. Like many of the conventual establishments of this period its history is very obscure, as there is no document known to exist in reference to this house from 1322 to the final suppression.

This house was also known as the Black Abbey, and lies near the bridge of Adare, on the south bank of the Maigue. A considerable portion of the old buildings still remains, such as the nave and choir of the church, an inserted bell tower, side chapel, convent gateway and out-buildings, with a pigeonry, a detailed description of which will be found in the *Memorials of Adare*. In 1807 the buildings were fitted up as a Protestant church for the parish of Adare.

The Augustinian House, Rathkeale.

This religious house is said to have been founded by one Gilbert Harvey for Augustinian Canons of the Order of Aroasia, but the date is unknown. It must have been founded early in the thirteenth century, as John the Prior, in the year 1280, received a grant for this mon-

astery from Elinor Purcell of the tenth loaf of every baking, the tenth flagon of every brewing, the tenth pork, the tenth mutton, and a considerable portion of every ox killed in the manor of Mayer (evidently Mayncroo *alias* Croagh), to the due performance of which she bound herself and her heir. In 1290 a lawsuit was carried on between Thomas le Chapeleyn, Guardian of the house of St. Senan of Iniscatha (Scattery Island), and Benedict, Prior of St. Mary's house, Rathkeale.

1307. Hugh, son of Elinor Purcell, was sued by the Prior of this house for not fulfilling the grant made to the monastery by his mother. Hugh pleaded that his mother made the grant after settling the manor on the heir. The Prior rejoined that after Elinor's death John the Prior was put into possession of the charity by Hugh who ratified his mother's deed.

The lawsuit ended in a compromise, Hugh agreeing to give to the Prior yearly in lieu of the grant 2 crannogs of bread-corn, and three crannogs of oats, on the feast of St. Michael, and four porks on the feast of St. Martin, for ever.

1318. Thomas Purcell was prior this year and accused of violence at Moycro (Croagh).

1410. In taxation of the diocese it was valued at four marcs.

1462. John O'Keit, Canon of the Order of St. Augustine, as principal, bound himself to the Apostolic Camera for the first fruits of the Priorship of St. Mary's Raidgella (Rathkeale) of said Order, in the diocese of Limerick, value £12 sterling, about to be vacated by the privation of William O'Keit who failed to pay his first fruits.

1463. Pope Pius II. addressed a letter to the Prior of Raydgella (Rathkeale), diocese of Limerick, the Chancellor, and Gerald Phil de Geraldinis, Canon of Limerick, containing instructions about conferring the

Rectorship of Randbarad, diocese of Ardfert, on David Fitzmaurice of the same diocese (Theiner).

1476. Philip O'Ronayn, Canon of Limerick, Bachelor of Decrees, as principal and private person bound himself to the Apostolic Camera in the name of John Geraldinis perpetual vicar of Cloenach (Clonagh), Limerick diocese, for the first fruits of the Priorship of St. Mary's, Ragkely (Rathkeale), Order of St. Augustine, which was accustomed to be governed by a prior, vacant by the death of the late prior William O'Keit; also for the first fruits of the perpetual vicarage of Cloenach, value five marcs, of which he was in possession and allowed to hold with the priorship.

1479. John Offaillayn (O'Phelan), cleric of the diocese of Limerick as procurator, bound himself on behalf of Tadeo Oflatif, perpetual vicar of Khilscanyll (Kilscannell), Limerick diocese, for the first fruits of the Priorship of St. Mary's, Rathgial (Rathkeale), Order of St. Augustine, value twelve marcs, vacant by David John entering the Order of Friars Minor of the strict observance.

1489. Donald Ikellid (O'Kelly), Canon of the monastery of Clonturkert, diocese of Clonfert, principal, bound himself for the first fruits of the Priorship of the monastery of Raygila (Rathkeale), of the same Order, value sixty marcs, vacant by the resignation of Donat O'Kellid (O'Kelly).

1500. Dionysus O'Chachern, Canon of Limerick, bound himself to the Apostolic Chamber for the first fruits of the Priorship of B.V. Ragille (Rathkeale), Order of St. Augustine, value twelve marcs, vacant by privation.

1503. The Venerable Peter de Firmo in the name of Maurice Fellayn, bound himself for the first fruits of the Priorship B.V. of the Order of St. Augustine, Rathgalley (Rathkeale), vacant by the resignation of Thadi Offlaythyn.

1503. David O'Flahyn, Canon of the Monastery of the Blessed Virgin Mary, Order of St. Augustine of Rathgell (Rathkeale), bound himself for the first fruits of the Priorship of the said monastery, vacant in a certain way.

1513. Thomas Offlayff bound himself to the Apostolic chamber for the first fruits of the Priorship of the Blessed Virgin, Order of St. Augustine, Ragell (Rathkeale), vacant in a certain manner, value twelve marcs.

From this to the suppression of the monasteries in Ireland there does not seem to be any record in existence that would help to trace its history.

According to an inquisition held in Elizabeth's reign, it was in the possession of Gerald Baluff, who was slain in the rebellion, and afterwards granted to Sir H. Wallop. In *Peyton's Survey* (1586) the following account of its possessions is given :—

It was found that the site of the monastery, a castle called Cam ne Monaster' *alias* the castle at the head of the monastery, together with 20 gardens, one of which was called Garren Pryori *alias* the Prior's garden, contained 3 acres.

A parcel of land called Clonerahyn with its appurtenances 10 acres, Curradaffe 10 acres, Necowleyn 10 acres, Bancagh Spyadell land 10 acres, all situated in the parish of Temple Trenode in Rathkeale.

Drumrannane Gannana in the toghe of Ardagh, one of the eight Callow toghes, parish of Ardagh 10 acres.

Parcel of land called ffarren ne Ganna in the toghe of Nantenan 10 acres. The two last townlands are described "as very badde grounde and over more laye waste in the Prior's time that they never reaped comodytee by them." Total extent of land 53 acres.

The ruins of this monastery are still to be seen at the north-east side of the town and near the Limerick road. A portion of the church and tower still remains.¹

¹ See *Jour. R.S.A.I.*, p. 86, year 1879.

The Religious House of St. Mary, St. Edward King and Martyr, and the Holy Cross.

It has been generally asserted that there were two houses of the Augustinian Order in the city. One belonging to the Regular Canons of St. Augustine was dedicated to the Blessed Virgin Mary and St. Edward King and Martyr. It is supposed to have occupied the site of the city court-house, opposite the Cathedral. The other house belonged to Augustinian Hermits, and was dedicated to the Blessed Virgin Mary and the Holy Cross. It is supposed to have been situated in Sir Harry's Mall a little north of Ball's Bridge. In reality both these supposed houses were one and the same and belonged neither to the Canons Regular, nor the Augustinian Hermits, but to the crouched or cross-bearing friars who followed the rule of St. Augustine, and were so called, because they originally carried a cross or staff and crouched before it. The house they occupied was situated in Sir Harry's Mall, and generally set down as a house of Augustinian Hermits. It was dedicated to the Blessed Virgin Mary, St. Edward King and Martyr, and the Holy Cross. In medieval documents it was sometimes called St. Mary's and St. Edward's, other times St. Mary's and the Holy Cross, and in this way the error arose.

The crouched friars¹ were introduced into England in 1244 from Italy, the home of the Order. It is said they were introduced into Limerick by one Simon Minor early in the thirteenth century, and must have been well established in the year 1280, as in that year Nicholas Harold attorned Henry de Berkeley in a suit against the prior of this house.²

We have scarcely any information regarding this

¹ Matthew Paris.

² Mem. Rolls.

house during the fourteenth century, but in the fifteenth the return of the first fruits supply us with the names of some of the Priors, the value of the property, and the identification of the house.

1428. Nicholas Haket, Dean of Ossory, in the name of Walter Haket bound himself to the Apostolic Chamber for the first fruits of the Priorship of the Hospital of St. Mary and St. Edward, otherwise Holy Cross of the Order of St. Augustine ("Prioratus domus Hospitalis Beati Marie et Sci Edwarde *alias* Sce Crucis Limericensis Ordinis St. Augustini") whose value is estimated at 26 marcs. vacant by the privation of Edmund Fitzadam, also for the fruits unduly received from the parochial church of Wileston, diocese of Emly.

1470. Eugene Ofaelan (O'Phelan), cleric of the diocese of Cloyne, Bachelor in Decrees, principal, bound himself to the Apostolic Chamber for the first fruits of the Priorship of the Hospital of the Blessed Virgin Mary and St. Edward Martyr, near the bridge, Limerick, of the Order of St. Augustine, value forty marcs, vacant by the promotion of Thomas elect of Limerick.

1470. Eugene Offaelan (O'Phelan), cleric of the diocese of Cloyne (commendarius prioratus) of the Hospital of the Blessed Virgin Mary and St. Edward Martyr, near the bridge, Limerick, Order of St. Augustine, bound himself to the Apostolic Chamber for the first fruits of the parochial church of Rathranan (Rathronan), Limerick diocese, value twelve marcs, to be united to the said priorship of said Eugene, vacant by the death of William Mackosdeallydo outside the Roman Curia, and a mandate for uniting them to be given at Rome. He promises to pay the first fruits for the said parochial church and Priorship (united) six months after said union.

1475. Philip Yronayn, Bachelor of Decrees, Limerick diocese, as principal and private person bound himself

to the Apostolic Chamber in the name of Thomas, Bishop of Limerick for the first fruits of the Priorship of Holy Cross, near the bridge, Limerick, Order of Cross-bearing friars of St. Mary ("Prioratus Sancti Crucis juxta portum Limericen Ordinis Bte. Marie Cruciferorum"), value forty marcs, vacant by privation in form of law outside the Roman Curia. Thomas was appointed ad commendum.

1486. John, cleric of the diocese of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the Priorship of the Hospital of Holy Cross, called Blessed Mary, and St. Edward King and Martyr, near the bridge, Limerick, Order of St. Augustine ("Prioratus Hospitalis Sancti Crucis nuncupati Beate Mariæ et Sancti Edwardi Regis et Martiris juxta pontem Lymyricen, ordinis Sancti Augustini"), value forty marcs. vacant by the death of Thomas, Bishop of Limerick, its former "Prior Commendatarii."

1486. (September 30th). Geoffrey Arthur, Treasurer of the church of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of the Priorship of Holy Cross, Order of the Crouched Friars of St. Mary, near the bridge, Limerick ("Prioratus Sancte Crucis juxta pontem Limericen Ordinis Beate Marie cruciferorum"), value sixty marcs, vacant by the death of Thomas, Bishop of Limerick.

1487. Eustachius Arthur, Canon of Limerick, principal, bound himself to the Apostolic Chamber for the first fruits of a Canonry and Prebend of said church, value sixteen marcs, and the priorship of the house or Hospital of St. Mary and St. Edward, near the bridge, Limerick, Order of St. Augustine or the Crouched Friars of St. Mary ("domus sive Hospitalis Sanctorum Marie et Edwardi juxta pontem Lymyricen, sive Augni., sive Bte. Me. Cruciferorum"), value fifty marcs, to which he was appointed. How this house fared until the dissolution

we have now no means of judging, as there does not appear to be any documents extant.

We learn from an inquisition taken before Nicholas Comyn, Mayor (1537), that it was found "that Symon Mynor, some time citizen of the city of Limerick, was founder of St. Mary's house in the worship of the Blessed Virgin Mary, and St. Edward King and Martyr. The Prior, Sir John Fox, left in the said house a chalice in the hands of Stephen Creagh, in pledge for 30s. The jury say they found in the high altar a table of alabaster, four candlesticks, a censer, two pair of cruets, twenty-one books, great and small, holy water stock, a pair of organs . . . eighteen wax tapers, three copper crosses, three vestments, a great bell, two small bells, three (doss) bowls, two old coffers, . . . beds, a standing bed, three old surplices, a lydge table, three small tables, six tastelles, two chairs, two candlesticks, two brooches, a hanging candlestick, a platter, two pattens, a brass pot, two . . . three lowys of glass, a lydge trestell, and five forms which were found both in the church and hall of the said St. Mary's house. That the prior had the first voice in the election of mayor and bailiffs, and sat next the mayor in the courthouse on the day of election."¹

This monastery, as we have already seen, had as part of its possessions the lands now known as North and South Prior's land, also St. John's church in the city. After the dissolution this monastery, with all its possessions, passed to Edmond Sexton, which he "craftily obtained despite the protest of the corporation." There is now no trace of the original building, but the possessions belong to the Earl of Limerick as the descendant of Sexton.²

The dress of the friars was blue with a red cross. They

¹ See Fitzgerald's *History of Limerick*, Vol. ii., p. 568.

² For a full account of this Order, see *Dic. des Ordres Religieux*, Vol. i., Abbé Migne Series.

were sometimes confounded with the Canons Regular of St. Augustine, and with the Trinitarian Order, notably by Lopez, as we may have an opportunity of pointing out later on.



DOORWAY OF OLD ABBEY.

St. Catherine's de O'Conyl.

The ruins of the convent of St. Catherine de O'Conyl or Monister na-Gaallighduffe (the monastery of the Black Nuns), now popularly known as Old Abbey, are

situated in a small valley near Old Abbey House, about two miles east of the village of Shanagolden in the parish of Robertstown.

The first reference that can be found to this convent, is that in the Inquisition relating to the Manor of Shanid in 1298, where the following entry is given: "Wherefrom are subtracted 8s. paid yearly to the Bishop of Limerick for land which his grandfather granted to the nuns of O'Konyl, and 26s. 8d. paid to the same Bishop to acquit land of demesne which Sir Thomas held of him there."

John Fitzmaurice, the above-mentioned grandfather, was slain at Callan in 1261, so that the convent must have been in existence for some years before this date.

In the taxation of 1302 the goods of the house of St. Catherine were valued at 40s. 4d., and the tenth 4s. 1½d.

In 1306 it is stated that "the revenue of the monastery of the Prioress of O'Conyl does not suffice for the maintenance of the prioress and convent."

1306. In this year the prioress was engaged in a lawsuit with Maurice Fitzphilip, who got a loan of a horse to go into Leinster to assist John Fitzthomas in his wars. Maurice promised to return the horse immediately and in good condition. Yet he detained him for six months, and also provisioned himself and his kerne at the expense of the prioress, which greatly oppressed her tenants, who threatened to leave her lands. The prioress succeeded in recovering 17s. 4d. from the said Maurice for these offences. It may be remarked that Edmund MacPhilip held Dysert Castle and other lands in Morgans in 1586, and probably was a descendant of the above-mentioned Maurice.¹

1316. The prioress failed to present Norman Fitzrichard to the vicarage of Robert Goer (Robertstown). She was summoned to answer for this offence, but did

¹ *Peyton's Survey.*

not appear to answer the charge, for which she was ordered to be attached for contempt of court.

1418. Bona domus Katherinae in O'Conyll custos exced se in redditu annualit taxanter XI^s. III^d.¹

A tradition existed in the beginning of last century that this convent was suppressed by the Holy See before the dissolution of the monasteries, owing to some irregularities of the prioress, who was a lady of the Fitzgeralds. This tradition is confirmed by the following entry in the return of the first fruits :—

1428. (23rd November) Cornelius O'Longligh (Lynch), rector of the parochial church of Rayronayn (Rathronan), diocese of Limerick, as principal and private person, bound himself in the name of Alan O'Longsichh vel O'Longsidyh (? O'Lynch) for the first fruits of the first year of the parochial church of St. Ratherine de O'Conill, diocese of Limerick, value 20 marcs; vacant by the suppression of the order or nuns of St. Catherine de O'Conill (per suppressionem Mon. Sce Catherine de O'Conill.)

We are not able to trace the fate of this convent further, as there seems to be no mention of it until the reign of Philip and Mary, when an inquisition was taken of its possessions. It is frequently mentioned in the latter half of the sixteenth century as its possessions passed through many hands.

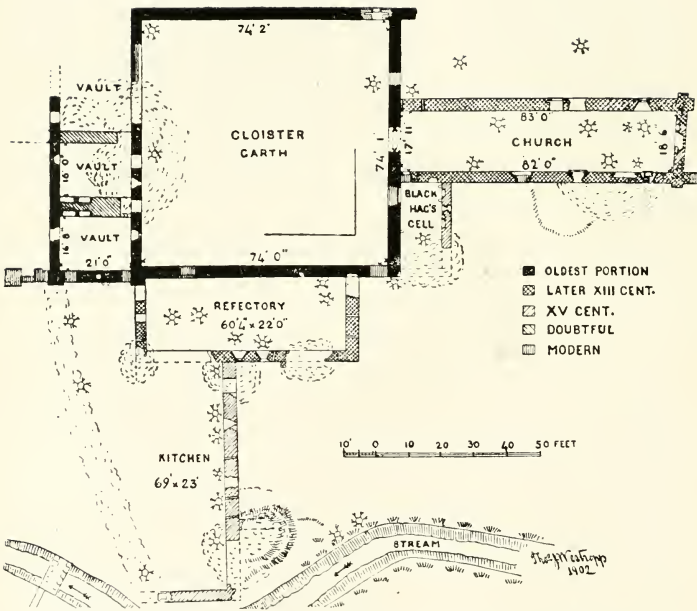
Peyton gives the following townlands as belonging to the parish of St. Catherine or of the monastery of Nogellagh, as he calls it :—

Crag McTeige	} 4 quarters
Bovannyn	
Ballyknockane	
Molaharde	

Downesahell, 1 quarter.

Carrow, 1 quarter. In this quarter there was a

¹ See *Memorials of Adare*.



PLAN OF ST. CATHERINE'S; OR, OLD ABBEY, SHANAGOLDEN.

[face page 377.

castle; it is also stated that these two quarters were manured and inhabited. This convent had also the rectories of Dunmoylan, Grange (near Newcastle West), and Robertstown. It had a rent of 20s. out of Aughinish Island.

Archdall says that it had certain rectories in the barony of Duhallow, Co. Cork, but these seem to belong to the convent of St. Catherine, Waterford. Some of our local authorities, following Archdall, identify this convent with a convent of a similar name near Lough Gur. The ruins of this house, as they exist at present, consist of a long narrow church of the thirteenth-century style, measuring 83 feet by 18½ feet, with a handsome doorway, a cloister garth measuring 73 feet square, to the west of which is a domicile containing three vaults. To the south of the cloister garth is the refectory, and south of that the kitchen. Some of the out-buildings remain, such as the pigeon house, which resembles that of Adare, the fish pond, outer enclosure gates, etc.¹

Monaster ne Callow Duffe or Black Abbey in Limerick.

There seems to be nothing known about this convent except the following entry in Peyton:—

Monaster ne Callowe Duffe near the walls of Limerick, and in the parish of Temple Moyry, otherwise called Lady's parish (now St. Mary's), in the city, with its gardens, orchards and buildings, was held by Murrugho McDermodo J. Bryan, Baron of Inchequeyne in Thomond.

St. Peter's Convent.

This convent is supposed to have been founded by Donald More O'Brien in 1171 for Canonesses of St. Augustine. There is very little known about it.

¹ See interesting essay by Mr. John Wardell, and elaborate description of ruins by Mr. T. J. Westropp, *Jour. R.S.A.I.*, Vol. xxiv., year 1904.

1377. Protection granted to the prioress of this convent.¹ After the suppression of the monasteries it was granted to Edmond Sexton. There is not a vestige of the ruins now remaining. It was near the town wall in that place, now known as Peter's cell, near St. Mary's Convent.

*St. Mary's Cathedral.*²

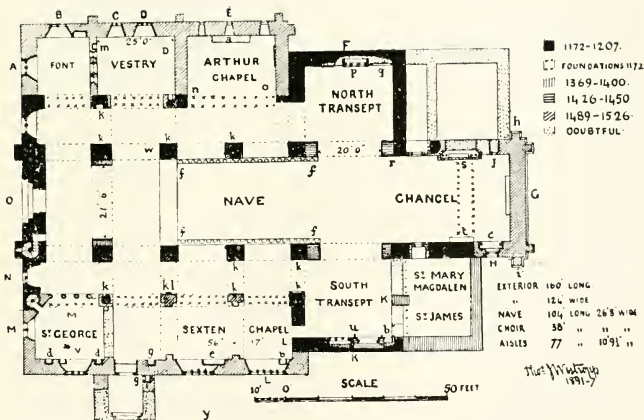
Donald O'Brien (1168-1194), the last king of Limerick, is said to have founded and endowed St. Mary's church about the time of the arrival of the Anglo-Normans in Ireland. But as we have already pointed out, this church is of a much older date, as it is distinctly mentioned in the decrees of the Synod of Rathbreasail, which was held in the year 1110, and presided over by Gillebert Bishop of Limerick, that St. Mary's was the cathedral church of the diocese.

The old church of this early date was very different from the present stately fabric which is the growth of ages. Yet from the different styles of architecture a fair idea may be formed of what it was originally. The form of the building is that of a Latin cross; as it now stands it is about 170 feet in length, the transept about 93 by 30 feet, the height of the tower 120 feet. It consists of a nave, a chancel, a north and south transept, two aisles on each side, and a tower.

On the north side there are three chapels, one higher and longer than the north transept, and two smaller; through one of the latter there was formerly an entrance from Bow-lane, and the other is now used as a baptistery. The material of the building was Ballysimon limestone, singularly durable, seeing that it preserves a good deal of its original freshness after so many centuries of

¹ Close Rolls, Ed. III.

² See *Irish Ecclesiastical Record*, 1880. R.S.A.I., 1898. *Guide to Cathedral*, by Rev. J. Dowd.



PLAN OF ST. MARY'S CATHEDRAL, LIMERICK.

Architectural Features and Older Tombs:—

A, Altar Slab.
 B, Piscinae, with Shelves.
 C, Credence Table.
 D, Stoups.
 E, Sedilia.
 F, Misereres.
 G, Stoups.
 H, Miagh (?) Arms.
 I, Arthur Arms.

J, Closed Door.
 K, Corbels, Ancient.
 L, St. Michael and Satan.
 M, Lord Inchiquin, 1673.
 N, King Donald, 1194, Dean.
 Andrew Creagh, 1520, &c.
 O, Arthur, 1640, &c.
 P, Geffry Arture, 1519.
 Q, John Ifox, 1519.

R, Bishop O'Brien, 1207.
 S, Earl of Thomond, 1624.
 T, Bishop O'Dea.
 U, Bultingfort, Galway, and
 Budstone (1369-1149).
 V, Stackpoole and Roche.
 W, William Yorke.

[face page 378.

exposure to the elements. The roof was originally oak from the Cratloe woods, and some years ago when extensive repairs were carried on the old roof was taken down and it was found to be still sound and firm. It was like all our ancient churches, when the site permitted it, due east and west, the chancel or altar being at the east end.

The style of the original church was Irish Romanesque, and closely resembles the Cistercian abbey of Monasteranenagh, which was built about half a century later. Considerable traces of the original style remain, such as the capitals in the west doorway, the pillars along the nave, the corbels to support the beams of the inner aisles, the round-headed windows of the clerestory, and the doorway on the south side of the chancel now closed up. All these details give a pretty clear idea of the original church. By taking away the outer aisles on both sides with their chapels, the tower, the southern and western porch, with a part of the chancel, we have the church as it stood in Gillebert's time. It will appear rather small, but when we consider that the Irish churches of the time were generally not more than 60 feet in length, it must be considered a great advance on the past. As we have already seen, Bishop Donat or Donoh O'Brien (1200-1207) was a special friend of King John, and eager to advance his cause in Ireland. He introduced the rite of Salisbury as ordered at the Synod of Cashel in 1172. In St. Mary's and most of the old churches of the diocese we have distinct traces of the Salisbury or Sarum rite. There are still in various parts of the cathedral small niches cut in the wall not unlike holy water fountains. There are holy water fountains too at the south and west doorways. But, besides these, there is at the epistle side of each of the chapels what is called a sacarium or piscina, which at present is erected only in our sacristies. According to the Sarum rite, the priest at the end of Mass did not

consume the ablution, it was thrown into the Sacrarium ; hence we find a prayer in the Sarum Missal to be said by the priest when going from the altar to the Sacrarium, and returning from it again, to finish Mass. To this time probably belongs the altar stone in one of the north chapels.

By a law made by Archbishop Comyn in 1186 altars should be of stone ; if one of sufficient size was not available, then " a square entire, and polished one should be fixed in the middle of the altar where Christ's body was to be consecrated, of a compass broad enough to hold five crosses and to bear the foot of the largest chalice." On the altar stone in St. Mary's are visible the crosses incised one at each corner and one in the middle. There is no record when the tower was erected, it is certain it formed no part of the original building, and equally certain it was erected before 1500 judging from the style of the windows.

Round the cathedral stood the residences of the clergy who served the church. The Dean's Close extended from the western door of the cathedral down to the site of the present County Court, his house stood near the site of the gaol in Crobsie's Row. The college of Vicars-Choral was opposite the north transept on the other side of Bow lane, and its pointed doorway and perpendicular windows were in perfect preservation until they were removed last year ; and the site is now occupied by a row of newly-built cottages. An underground passage was discovered some years ago leading from it to the cathedral.

The rest of the ecclesiastical property extended towards the castle, the whole forming the " sanctuary," and had certain rights and privileges, one of which was to afford protection to those accused until they should have a fair hearing from their judges in doubtful cases ; and to give the clergy an opportunity to intercede for delinquents, but not to shield public criminals from the

punishments they deserved. We now proceed to notice the benefactors of the cathedral.

Donald O'Brien, King of Limerick, gave a grant of land to the cathedral already noticed in this work. There is a long narrow slab at present in the Jebb Chapel, having carved upon it a Celtic cross between four fantastic lions. It formerly lay just inside the western door, and tradition says that it covered the grave of the founder of the cathedral.

Bishop Donoch O'Brien (1200-1207) completed the chancel and transepts, established canons, and richly endowed it. His arms—a chevron between three lions passant—are engraved on a mural slab fixed in the wall over the pulpit, on the upper border of this slab is the name Dongh, or as others read it, Donoh, in Gothic lettering.

Bishop Hubert de Burgo (1222-1250) was a great benefactor of the cathedral.¹

Bishop Robert (1250-1275) gave many benefices to the cathedral. Bishop Richard Waters (1311-1335) laid out large sums of money in repairing and adorning the church. He consecrated it in 1327.

Fortunately the Arthur MSS.² preserve the wills of a few leading citizens who were great benefactors to this church.

Thomas Balbeyn, surnamed Cor, left the castle of Thomcor by his will to the citizens of Limerick, which was situated in the Irishtown, on condition if they should pray for his soul, and provided his brother Henry of the city of Bristol should not live in Limerick. By permission of Richard (*recte* Stephen) Wall, Bishop of Limerick, the Dean and Chapter, he built the chapel of St. James in the southern part of St. Mary's, and bequeathed it to

¹ See his reign.

² See Lenihan, p. 236.

Nicholas Stritch. This will was proved before Bishop O'Dea in 1403.

About this time also another wealthy citizen, John Budstone, who was sheriff of the city in 1401, presented the cathedral with four brass bells. Every Limerick man is acquainted with the beautiful legend of those bells.¹ He was an ancestor of the Arthur family, and Dr. Arthur in his MSS. thus commemorates the gift:—

Without morality all faith is vain,
John Buston teaches in this warning strain,
Who to the church those powerful bells has given,
Do thou, departing, with him rest in heaven.

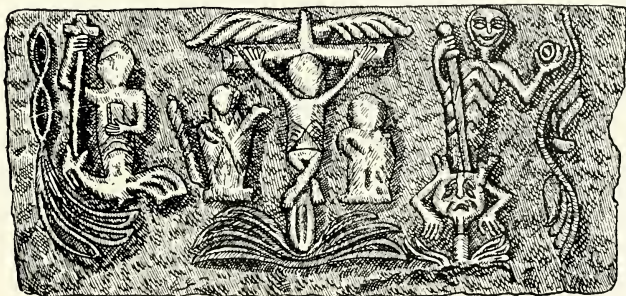
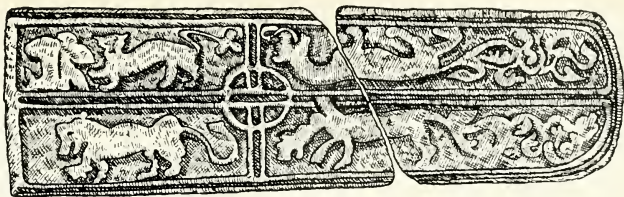
His daughter, Margaret Budstone or Buston, who was married to Peter Arthur, gave to her son William “two monuments bearing the name Budstone, and a just share in the chapel which represents Magdalene, and Dr. Arthur in 1642 composed an inscription to be put up in the chapel of St. Mary Magdalen” (Patroness of the Guild of Barber Surgeons, Limerick).

There is a sedilia in the south transept having John Budstone's name engraved upon it. This name is now extinct in the city, but I remember meeting a family of the name Buston in Coolcappa parish.

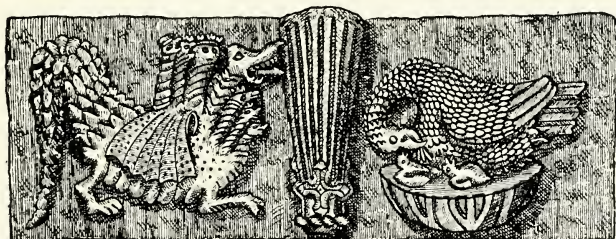
Richard Bultingfort (1357-1405) was a leading merchant in his time, and must have been a man of ability and character as he filled the office of Mayor many times (1357, 1367, 1376, 1380, 1386, and 1396). He carried on the work of restoration in very troubled times during the episcopacy of Peter Curragh and part of Cornelius O'Dea's reign.

His will is extant, and gives a fair idea of the wealth of a leading citizen, and how he disposed of it. The will was proved before Bishop O'Dea by his widow, who was one of the Roche family, on the Sunday before the feast

¹ See Poems by Denis Florence Mac Carthy.



2



3

4



O'BRIEN.

5



ARTHUR.

6



GALWEY.

7



GALWEY.

The Westropp 1892.

(1) The Coffin-lid of Donald More O'Brien, 1168-1194. (2) A Carving in first pillar from the south door. (3) A slab over the door of the Sexton Vault. (4) Arms of Bishop Donon O'Brien, 1200-1207. (5) Arthur Arms. (6 and 7) Galwey Arms. [face page 332.]

of St. Peter, which is called *ad vincula*, 1406. It is preserved in the Patent Rolls, anno 1 Elizabeth, from which is taken the following extracts: "He leaves his soul to God and to the Blessed Virgin Mary and all the angels and saints, and his body to be buried in the church of the Blessed Virgin Mary, Limerick. He leaves the vicars of said church 20s. for forgotten tithes." He also left legacies to the Dominicans and Franciscans for the repairs of their churches; then follow a list of legacies to his family, domestics, and friends.

There is a slab let into the wall in the south transept close to the door leading to the vestry, with a partially defaced inscription in memory of Richard Bultingfort and Geoffry Galway, which reads as follows:—

(Hic) jacet in tuba venerabilis vir Richardus

(Bulting)fort quoda . . . civitatu Lim

Corcagie q obiit . . . Ano de Mcccc . . .

Hic jacet . . . venerabilis vir Galfridus

Galway quoda civis civitatu Limerici Corcagie

Waterfordiae q obiit die Januarii Anno do MCCCXL.

Edmundus

filius talis Galfridi et Margarite filie talis Rice Bu . . . fort
ista tuba fieri fecerunt.

Translation with the missing words supplied:—

Here lies in the Tomb a man worthy of veneration,

Richard Bultingfort, formerly a citizen
of the city of Limerick and Cork,

Who died in the year of our Lord 14 . . .

Here lies in the Tomb a man worthy of veneration, Geoffrey
Galway,

formerly a citizen of the city of Limerick of Cork of Waterford,
who died the 4th day of January, in the year of our Lord

1440.

Edmund son of the said Geoffrey and Margarèt daughter of
the said Richard Bultingfort caused these tombs
to be constructed.

Here we have the tombs of Richard Bultingfort and Geoffrey Galway. In Morrin's *Calendar* there is a conveyance from Geoffrey Galway of Cork to his wife Margaret Bultingfort, and John his heir, of all his possessions in Cork and Kinsale.¹

Geoffrey died in 1445, and an inventory of his goods was taken at Limerick, viz. :—Forty quarters of salt, worth £13 6s. 8d. ; five lasts and a half in the hands of Edmund Galway ; a coat of mail, worth £4 os. od. ; a helmet, worth 4s. ; a pipe of honey, £3 6s. 8d. ; and eight bales of linen cloth worth £4 os. od. In his will, after leaving his soul to God, the Blessed Virgin Mary, and all the angels and saints, and directing his body to be buried in the chapel of St. James in the cathedral of Limerick, he leaves to the Canons of the church 6s. 8d. ; for the repairing of the chapel, 100s. ; for the chaplain to pray for his soul, £20 ; to each of the vicars of the cathedral, 6s. 8d. ; also 6s. 8d. to each of the following : William White, William Applyard, John Joy, Friars Minors, churches of St. Munchin, St. Nicholas, St. John, and 5s. to St. Michael's ; also 6s. 8d. for the repair of the chancel of the church of Kilmallock, together with bequests of a similar kind to different churches in Cork, Kinsale and Youghal.

He left to his children, viz., Patrick, " my scarlet gown edged with martin, my black hood and a large pot ;" to Edmund " my blue gown edged with greyn ;" to Walter a blue gown ; to Edmund Fitzhenry a green gown ; to my daughter Margaret for her marriage portion, £6 13s. 4d., etc.

Immediately above the inscription on the tomb of these two worthy citizens, the arms of Richard Bultingfort are cut in a slab, viz., a fess engrailed with a label of five points in chief, and over the arms the letters S. R. B.

¹ Morrin's *Calendar Patent Rolls*, Vol. i., p. 422.

(Scutum Richardi Bultingfort), a little to the left are the arms of Geoffrey Galway, viz., a cross with a bend, differencing these arms from those of De Burgo, empaling a double-headed eagle for Stritch, over them are the letters S. G. G. (Scutum Galfridi Galway); a short distance to the right are the arms of Edmund Galway empaling a chevron between three clarions for Arthur. Over these are the arms of John Galway, quarterly first and fourth for Galway; on the fourth is a bridge turretted a grant of arms made to John de Burgo, an ancestor of the Galways, for his gallant defence of Ball's Bridge against the O'Briens about the middle of the fourteenth century. Second quarter for Bultingfort, third for Stritch, surmounted by a cat-a-mountain, and underneath the inscription:—

Lumina quae Rector
Tua cernunt hisce Johanni
Muris sculpta sacris
Quadrant insignia Galway.

The Limerick branch of the Galway family is extinct, and though the name of Bultingfort is extinct in Limerick it is still found in the neighbourhood of New Pallas.

During Bishop O'Dea's episcopacy the work of beautifying and adorning the cathedral was carried on by pious citizens, notably Thomas Arthur, who was Mayor in 1421 and 1426. Aided by his wife Johanna, daughter of David Murigagh or Miagh, he built at his own expense the eastern front and a costly wrought window, also caused his armorial bearings, a chevron between three clarions, to be carved on the western door, and the southern with those of his wife's family—three escallops; "not through a spirit of vain glory, but in order that others hereafter should imitate the memorials of their piety." Their arms are still to be seen on the buttresses of the north and south sides of the chancel.

During the episcopate of John Folan (1489-1521), the nave of the church was repaired by the citizens. Several additions were also made ; the large chapel that runs parallel to the transept and the smaller chapel beside it ; on the south side two side chapels.

At this time it was customary to apply the fines enforced by the Mayor to the repairs of the cathedral. In 1501 the Mayor made collections to put the church in proper repair, and again in 1505 William Harold, Mayor, levied several taxes for the same purpose. In the northern transept there is a triple arched recess containing the epitaph of Geoffrey Arthur, the reading of which puzzled some of our historians. The correct reading was first given by Mr. Maurice Lenihan,¹ and is as follows :—

Hic jacet in tumuli fundo sublatu a mundo Galfridus Arture thesaurius quondam istius Ecclesiae XVI. luce Maya requievit in pace perpetua Anno crucifixi Domini, 1519. Tu transiens cave qui hic dices pater et ave.

Here lies in the bottom of the tomb removed from the world Geoffrey Arthur, formerly treasurer of this church. He rested in perpetual peace on the 16th of May, in the year of our crucified Lord, 1519. You who pass by take heed that you say a Pater and Ave.

Geoffrey was treasurer before the year 1486, as we have already seen.

There is another epitaph close to Geoffrey's which runs as follows :—

Hic jacet Reverendus Joannes Ffox quondam praepositus Sanctae Crucis qui diem clausit supremum XXVIII. die mensis Augusti Ano Dni MDXIX. Cujus animae propicietur Deus.

Here lies the Rev. John Ffox, formerly Provost of Holy

¹ See *History of Limerick*, p. 578.



GEOFFREY ARTHUR'S TOMB, ST. MARY'S CATHEDRAL.

Cross, who died on the 28th of August, A.D. 1519; on whose soul the Lord have mercy.

This is the Prior Fox referred to in the inquisition held about the monastery of St. Mary and Holy Cross. We have now brought the history down to the eve of the Reformation, the limit we proposed to ourselves. The cathedral was dedicated to the Blessed Virgin Mary on the 15th August, on which day the office of dedication was celebrated in the city with an octave, and without an octave in the diocese.

CHAPTER XVIII.

INISCATHAY (SCATTERY ISLAND).

IN the early portion of this work I have dwelt at some length on the connection between Iniscathay and the Hy Fidhgente. At the Synod of Rathbreasail (A.D. 1110) the See of Iniscathay was suppressed, and its possessions divided among the dioceses of Killaloe, Ardfert, and Limerick.¹ The island itself being a part of the old territory of Hy Fidhgente naturally went with the diocese of Limerick, and Harris confirms this view.²

After the death of Gillebert, Bishop of Limerick, owing to the confusion of the times, the See of Iniscathay was again revived, but after the death of Hugh O'Beaghan in 1189 it disappears as a bishopric. The same year Donald More O'Brien made a grant to Clare Abbey, and one of the townlands mentioned in the Charter is Inisketty, which is identified by some authorities with Iniscathay. It would appear from the Charter that Inisketty was a townland near the abbey, and the apparent resemblance of the words Inisketty and Iniscathay is rather a slender basis to built an argument in favour of Iniscathay being assigned to the diocese of Killaloe by Donald More O'Brien. Another popular error of the same kind may also be noticed here, namely, the identification of the Augustinian Monastery of Inisgad with Iniscathay.

Inisgad is in reality Canon's Island, *monasterium de Inisgad*, Inischane *alias* Canon's Island, "*mon' de Inisgad alias Insula Canonicor.*"³

The following references to Iniscathay are given

¹ Ussher, *Primord*, p. 875.

² Ware's *Bishops of Limerick*, p. 502.

³ Procurations, Reg. of Cashel, etc., 1571. *P.R.O.I.*, pp. 154, 168.

here in chronological order to enable the reader to examine for himself the original documents bearing on the medieval history of this holy island. In an inquisition taken in the year 1201, relative to the episcopal property of the diocese of Limerick, half of Iniscathay (*dimidia pars de Inisyscathidch*) with its appurtenances is mentioned as belonging to it.¹

Richard de London was guardian of Iniscathay some time before 1290.

1290. Richard le Chaplain was guardian, and held that office in the year 1295.

1358. About this year, one Thomas, a conventual Franciscan of the convent of Nenagh,² was appointed Bishop of Cathy (Iniscathay) by Innocent VI, who wrote Thomas a letter dated 1360 commanding him to proceed to his diocese. Evidently he was loitering about the Papal court.³

1361. Thomas addressed a petition to Innocent VI stating that though he was canonically appointed to the See of Iniscathay, yet Thomas, Bishop of Killaloe; Stephen of Limerick, John of Ardfert, and . . . Cloyne jointly and severally maintaining that the church of Iniscathay was not a cathedral, hindered and still hinders the said Thomas from exercising his functions as bishop or receiving any rents or revenue; they also accused him of many crimes and misdeeds. Innocent commissioned George, Archbishop of Cashel, to summon the parties concerned, and to ascertain if Iniscathay be a cathedral church and for how long a time, whether it had a district, city, and diocese of its own, whether it had other bishops, and who they were.⁴ The archbishop and Pope died shortly after, and the investigation was not carried out.

¹ *B.B.L.*, p. 14.

² *Papal Letters*, Rolls Series, 1363.

³ Theiner.

⁴ *Idem*.

1363. Accordingly Urban V, the next Pope, instructed the Bishop of Lismore to make the enquiries which the archbishop was commissioned to make, and report the result to the Holy See. The report, if it were made, has not been preserved. However, in a list of the dioceses mentioned in 1377 as being subject to Cashel the name of Iniscathay does not occur.¹

Thomas may have been a native of West Clare, and member of an influential family, to say he was able to revive the bishopric even for a short time. In this year Thomas petitioned the Holy See for the following privileges which were granted to him:—

(1) For a relaxation of seven years and seven quadragesima of enjoined penance to penitents who visit the cathedral on the seven feast days of our Lord, and on the five feasts of the B.V. Mary, those of Corpus Christi, St. Michael, St. John the Baptist, the Apostles Peter and Paul, All Saints, St. Patrick, and St. Senan to whom the church is dedicated, and St. Brendan and during their octaves. Granted for a year and a quadragesima.

(2) Licence to create two notaries. Granted.

(3) For plenary remission at hour of death. Granted.

(4) Whereas there is a great mortality in Ireland, especially in Connaught, Thomond, Kerry, and Desmond, he prays for power to absolve at the hour of death all those who labour in said lands as long as the mortality lasts. Granted for four months during the epidemic.

1397. To the abbot of the Augustinian Monastery of Clare (de Forgio) and the Archdeacon of Killaloe, a mandate to collate and assign Maurice O'Kearmada, clerk of the same diocese, to the canonry and prebend of Iniscathay, diocese of Killaloe, value 30 marcs, void

¹Theiner.

by Thomas O'Grady contracting marriage, although Matthew MacNamara detains same.¹

1400. Confirmation at petition of Prior John Hogan and chapter, and perpetual chaplains of the secular and collegiate church major of St. Senan Iniskathis, in the diocese of Killaloe, of the immemorial foundation of the said church by certain devout nobles of those parts in honour of God, St. Mary the Virgin, and the said St. Senan, of its subsequent erection by them into a collegiate church, and its endowment for a prior and twenty-four perpetual chaplains, with lands, glebes, meadows, fisheries, and other goods.²

1400. Relaxation of seven years and seven quadragena of enjoyed penance to the penitents, who on the principal feasts of the year, All Saints, and Octaves of certain of them, the six days of Whitsun Week, and one hundred days to those who visit and give alms for the conservation of the collegiate church called Major of St. Senan Iniskaithig in the diocese of Killaloe.

1405. A mandate to the Bishop of Killaloe, the abbot of Inisgad, in the diocese of Killaloe, and John O'Longan, Canon of Killaloe, to collate and assign to Donatus MacMahon, clerk of noble birth, the canonry and prebend of Iniscathig, diocese of Killaloe, void by the death of Matthew MacNamara.

1408. Alan Lynch was guardian of the collegiate church of Iniscathay in the diocese of Limerick.³

1411. Robert Kelly received a mandate from Rome to summon John Hogan, prior of the secular and collegiate church of St. Senan Inyskathagh, and others concerned; and if he find, as the Pope has heard, that John was guilty of the immorality which is alleged against him, to deprive him; and collate Cornelius

¹ Bliss, *Papal Letters*, Roll Series.

² *Ibid.*

³ Brady, *Episcopal Succession*, Vol. ii., p. 53.

Lynch, perpetual vicar of Kilrush, to the said priorship which has care, and is the principal dignity in the said church.¹

1418. Eccia. ade Iniscathigh cujus Rector Precentor et Communitas Eaglas Montin, et presentat apud Iniscathigh Vicarium et facit custodem super conventum ibidem ad nutum suum recipiendo ecclesiastica feoda et conferet xij. porciones ex parte australi et corrigit excessus presbiterorum porcionariorum, licet sunt de facto residentes in diocesi Artfertensi qui de jure debent residere personaliter in ecclesia conventuali in diocesi Lymericensi. Et ego [Cornelius O'Dea Dei et apostolicæ sedis gratia] Episcopus Lymericensis feoffavi Domino Gilberto O'Cathill (quondam ibi Vicario de terris spectantibus ad ecclesiam Lymericensem existentibus in insula de Iniskathi quas recuperavi per inquisitionem me captum quie non fuerunt ante me per multos annos in possessione ecclesie) sub hac forma viz^t. quod dictus dominus Gilbert heredes sui et assignati mihi sive successoribus meis canonice intransibus debent solvere singulis annis nomine annui redditus a xij^d. medietatem viz^t. ad Pascha et aliam medietatem ad festum Sei Michaelis et quacunque prima nocte delinavero ad dictam insulam vel successores mei declinaverint debent nos reficere in esulentis et poculentis et omnibus aliis necessariis, et deinde quamdiu moram traxero ibidem vel dicti successores mei traxerint ignem lumen et stramina ministrare debent [eorum] id² propriis sumptibus et expensis et cariare nobis victualia per æquam in expens[is] nostris ac in naviculis et laboribus ipsorum de Lymer et aliis [villis] foralibus dicte nostre Diocesis et de Iniskathigh siti modo ad omnia maneria nostra de Leamkaill Drumdile Moungett et Lymer.³

¹ Bliss, *Papal Letters*, Rolls Series.

² "Id" is not in White's copy.

³ This Latin document is the last entry in the Procuration or Proxy Rolls of the diocese given in the middle of this work. The text is no longer legible in the *Black Book*, but has been preserved in the *Little Black Book* made by Bernard Adams, Protestant Bishop of Limerick (1604-1625). Dr. Reeves made a copy of it which may be seen in his MS. notes on the *Black Book* in Trinity College, Dublin.

TRANSLATION

The church of Iniscathy, the rector whereof is the precentor, and the dean and chapter Eaglas Montin (*i.e.* the Church of the Little Bog¹), and he (precentor) presents the vicar at Iniscathy and appoints the guardian to the convent there for the purpose of receiving the ecclesiastical dues there, and confers twelve portions on the south side, and corrects the excesses of the portionary priests, who in fact reside in the diocese of Ardfert, ought by right to reside personally in the conventual church in the diocese of Limerick.

And I, Cornelius O'Dea, by the grace of God and the Apostolic See, have enfeoffed Mr. Gilbert O'Cathill, once vicar there, with lands belonging to the church of Limerick in the island of Iniskathi which I have recovered by inquisition made by me, and which for many years before me have not been in the possession of the church. The form of enfeoffment is this, *viz.*, that Mr. Gilbert, his heirs, assigns must pay to me and my successors, canonically entering (the island), every year as an annual rent 12*d.*, *viz.*, one half at Easter and one half at the feast of St. Michael; and whatever night I or my successors shall put into said island they should refresh us with meat and drink and all other necessary

The portion of this document beginning "Et ego Cornelius" was copied by Dr. Jasper White from the original Roll in the *Black Book* as he himself informs us:—"Quod dictum est legi in rotulo antiquo in libro nigro Epuum. Lem. in tempore Joannis Quin primi Protestanti Epi Lim. in crastino Michaeli Archangeli anno Dni 1542. Ideo nescio quo jure dicitur Iniscatha modo pertinere ad Epum Laonenseni." White was mistaken as regards the religion of John Quin. The parts inserted in the above text in square brackets are taken from White's copy, the round brackets are thus marked in White's copy.

If the reader consults the Proxy List given in the body of this work he will observe that the "Precentor and Communitas" had joint interests in the church of Kilmurely immediately preceding the church of Iniscathy, also in other churches in the decanate of Rathkeale. It is only natural to conclude the Precentor and Communitas in reference to Iniscathay are the same body, and have the same meaning. It may also be remarked that in the Proxy List the bishop's relations to churches connected with religious orders are precisely defined.

¹ See Joyce, *Irish Names of Places*.

things, and as long thereafter as I or my successors should tarry therein they shall supply fire, light and straw at their own cost and expense, and carry us victuals by water at our own expense, and in boats and by labourers of their own from Limerick and the out villages of our said diocese, and from Iniscathigh in like manner to all our manors of Leamkyle (Loughill), Dromidle (Toomdeely). Mungret, and Limerick.

1427. Two Bulls, viz., one regarding certain perpetual portion in the church of Inyskathayg, and the perpetual vicarage of the parochial church of Dunmylyn (Dunmoylan), dioceses of Killaloe and Limerick, the other regarding a new provision for the said portion, and the perpetual vicarage of the parochial church of Kylladmyr (Killimer), said diocese of Killaloe, for Roderick O'Lynch, value 6 marcs.¹

1429. A Bull for Donald O'Gillasenayn, super sacristia church of Inyschathayg.² Diocese of Killaloe.

1432. The first fruits of the canonry of Inyskathayg, valued at 32 marcs. Diocese of Killaloe.

1446. John Mackehecayn, principal, bound himself to the Apostolic Chamber for the first fruits of the guardianship of the church of Altoangelorum (Height of the Angels) of the church of Inyskagay (custodie ecc^o. de Innyskagay de Altoangelorum), diocese of Limerick value 8 marcs, vacant by the privation of Donald O'Kinella.

1445. Connor, son of O'Connor Kerry, was slain by his kinsman, Mahon O'Connor, as both were going in a boat to the island of Iniscathay.

1505. Thatheus O'Karla, cleric of the diocese, Ardferf, bound himself to the Apostolic Chamber for the first fruits of the guardianship of the church de Altoangelorum (Height of Angels), diocese of Limerick, value

¹ *First Fruits, Diocese of Killaloe.*

² *Ibid*

12 marcs. Tatheus promised to pay the collector "in partibus juxta morum Hybernicorum."

1576. The following Inquisition was taken relative to the island of Iniscathy, viz. :—

COPY EXCHEQUER INQUISITION, CO. LIMERICK. No. 2 OF
QUEEN ELIZABETH.

Inquisition taken before John Miagh of Corke, gent., secondaire justice of the province of Mounster, Willm Apsley, sherief of the countie of Limerike; Thomas Arthor, recordor of Her Maty cittie of Limerike; and David Harrold of the same cittie, citizen, by vertue of her Maty. comission directed unto them for inquiring and surveing of all her Highnes possessions messuages, lands, and tenenanty in the Island of Innesvattye, uppon the river of Limerike aforesaid, as by the said comission bearing date the xiiijth day of November in the xvijth yeare of the reigne of our Souaigne ladie Queene Elizabeth, Queene of England, Ffrance and Ireland, defendor of the faith, etc., more at large appeereth and the yeare of our Lord God, 1576, by the solempne othe of

MYLES ARTHOR of Inneskatty, merchante.

NICHOLAS MAHOWNE of the same, merchante.

MICHELL RICHFORD of the same, merchante.

DIERMOD O'GILLESYNAN, husbandman.

MORIERTAGH O'COLLIGAN of the same,
husbandman.

ROORY O'BEEGHAN of the same, husbandman.

ROBERT WARING, marchante.

GREGORY CREAGH, yeoman.

THOMAS MAHOWNE, yeoman.

RICHARD ARTHUR FITZ MYLES, marchante.

PIERS CREAGH of Limericke, marchante.

DOMNIKE CREAGH of the same, marchante.

Being sworn depose that there are in said island twenty-four acres of arable land, of which there are in the occupation of the Couverbe or master of Inneskatty, four acres worth yearly per acre 8*d.* Irish; four acres in the occupation of the

prior of the religious house of Synan on said island, of like value ; four acres of like value in the occupation of the custos of said religious house, and four acres of like value in the occupation of the " sexten ;" four acres of like value in the occupation of Nicholas Mahowne of Inneskatty ; that the said Couverbe or Master of Inneskatty has in his occupation a new castle, partly built, on same island, a small stone house, three cottages of " lache" work, all valued by the year at 10s. 8*d.* Irish ; that the said Couverbe had for custom from every boatload of oysters going to Limerick once every year, 1000 oysters, valued yearly at 16 pence Irish ; also from every boat of herrings, 500 herrings yearly, at a price of 12*d.* Irish ; that there are in the occupation of said prior four small cottages valued yearly at 4s. Irish ; that there are in the occupation of the Sexten two cottages valued yearly at 2s. Irish ; that there are in the occupation of the Custos four small cottages valued yearly at 3s. Irish ; that there are in the occupation of Nicholas Mahowne three small cottages valued yearly at 3s. Irish ; that there are in the island two ruinous chapels without cover, valued at nothing ; that there is there a religious house called the " Howse of Synnan," under roof and a small churchyard, valued yearly at 2s. Irish ; that there is a parish church valued at nothing ; that there are twenty acres of beach and stoney ground, valued yearly at nothing, as they are neither pasture nor arable land ; that there belongs to said Couverbe or Master of Inneskatty, from tithes, altarages, and other emoluments yearly 6s. 8*d.* Irish, as parcel of said House of Synnan ; that the Sexten has 3s. 4*d.* Irish, yearly as a parcel of said House ; that said Prior has yearly as parcel of said House of spiritual living within the island, 6s. 8*d.* Irish ; that all the premises came, and of right ought to come to Her Majesty by reason of the dissolution of said House ; that in old time there was a Bishoprick of Inneskatty, and the Island was parcel of the temporalities ; that the last Bishop was Bishop Mahowne als the black Bishop (since whose time, for 100 Years by usurpation and the disorder of the country, the said bishoprick both temporalities and spiritualities has been

kept away, by what title the jurors know not), whereby the island is in her Majesties' disposition as parcel of said bishoprick, and afterwards came into the possession of the said House of Synnan ; that James Striche of Limerick, has to him and his heirs a stone house in the island paying 12*d.* yearly to the Bishop of Limerick ; that there is in the occupation of Myles Arthur and Nicholas Mahowne another stone house of the Yearly value (the cellar and upper part) of 4*s.* Irish ; that there is neither wood, moor, or turf, on the island ; that the said island is in the county of Limerick and parcel thereof.

Subscribed by the Commissioners and sealed by the Jurors.

JOHN MYAGHE WYLTM APSLEY.
TH. ARTHURE DAVID HAROLDE, Shireffe.

1581. The Corbe of St. Senan, Clavagh MacCahan, died.¹

1583. Honora, the daughter of O'Donnell, son of Conor, son of Turlough O'Brien, and wife of O'Conor Kerry, died, and was buried in Iniscathay.²

1591. Margaret, the daughter of Donnell, son of Conor, son of Toulough, son of Brian an Aenaigh O'Brien, and wife of Turlough the son of Brian, son of Donnough MacMahon, died at Cill-Mic-Dubhain, and was interred at Iniscathay.³

1604. Inquisition :—

Inquisicio Indentata capt apud villa de clare in com clare vicessimo spetimo die Octobris anno Domini 1604 annogz regni serenissimi regis nri Jacobi Dei gratia Anglie fframe et Hibnie secundo et soccie triscassimo octano coram Nicholao Kenny armiger gennali escaetor et ffeodario dīct dni Regis in et p totu Regnu suu Hibnie predict per Edmund Copinger genr deputat pefat Nicholai in officio Escaetor et ffeodar predict per Sacramentu proboru et legaliu

¹ *Ann. Four Masters.*

² *Ibid.*

³ *Ibid.*

hominu de com predict virtute officii predict vidz per Sacramentum.

Connor McBrodyn de Moyvoe, gen.
 Owen McCahan de Lyslonoghan, gen.
 Thomas McMortaghe Caine de Scian, gen.
 Riccard McGillemogha de Lyskyloge, gen.
 Shean reoghe O'Tyerny de Tullynan, gen.
 Morroghe McCassy de Carren, gen.
 Dermod McMoroghe de Ballynecally, gen.
 William Nelan de Kilcaharaghe, gen.
 Nicholas Comyn de Lyscamire, gen.
 Donnoghe O'Loghlyn de Ballynehinchy, gen.
 Mahon McEnchroy de One, gen.
 Donill boy O'Nelan de Kearrowkerry, gen.
 Shean McBrody de Kilkea, gen.
 Cowvarry McMahonge de Cowl [. . .], gen.
 Gilleduffe McConoghdr de Gleandroe gen.
 Donill O'Mollawne de Direghloe, gen.

Et predict jurat dicunt quod Shinan McGirrygine quondam episcopus de Iniskaha in com predict fuit seisitus in dominico suo ut de feodo de sexdecim quarteriis sine carucat terre de quibus tres quarterie terre jacent in Killytilline in Baronia de Clonederala in com predict et tres quarterie terr de predict sexdecim quarteriis terre jacent in Beallantallinge in Baronia de Moyfarttie in com predict et quatuor quarterie terre vocantur Kilrushe in com predict, de predict sexdecim quarteriis terre, et quarteria sine carucat terre de predictis sexdecim quarteriis terre vocat Killygillaghe et Moyhassy in Baronia de Moyfarttie predict et due quarterie terre de predict sexdecim quarteriis terre vocate Kilcorridan in predict Baronia, que quidem sexdeciam quarterie terre vulgariter et Hibernice vocantur tarremon Shina vidz terre primis libere donat et mortificat per prefat shinan ecclesie ad pios usus sive ad sprituale intenciore. Et quod prefatus Shinan sic inde seisitus existenc dedit et donavit pdict sexdecim quarterias terre fraternitat et societati tregent trui chanonu et successor suoeu comoranciu in Iniskahae predict

ad intencione quod predict chanoes et successores suid de tempore in tempus et in perpetuum serirrent Deo optimo maximo et res sacras de tempore in tempus et in perpetuum agerent apud Iniskahae predict et quod Mauricius modo nunc episcopus de Killalowe in com predict ex assensu decani et capituli ejusdem dioc dedit Johani O'Gegyu de Beallatallinge is com predict tres quarterias de predict sexdecim quarteriis terre jacent in Beallatallinge predict pro termino sexaginta annorum non du finiendorn sicut per factu predict episcopi gerens datu decimo die Junii 1595 magis plane liquet. Et quod prefatus episcopus ex assensu decani et capituli predict per factu suu datu ultimo Marcii 1595 dedit tres altera-quarterias terre vocat Killtelan predict que quidem est pcell' de predict sexdecim quarteriis terre Thadeo McGille hanna de Killtelan predict pro centu unius annorum nondu finitor qui quidem Thadeus McGillahanna nunc existet prior de Iniskaha predict. Et quod capituli predict dedit et confirmanit Nicholas Cahan et heredibus suis quatuor quarterias terre de Killrushe predict. Et jurat predict dicunt quod prefatus Nicholas vocatur et ancestores sui vocate fuerunt vulgariter Corubbne de Terrymone Shynan predict quod quidem cognomen Anglice interpretatur overseear and keeper de predict quatuor quarteriis de Killrushe. Et jurat predict super sacramentu suud dicunt quod predict sexdecim quarterie terre vulgariter dict Tearumon Shynan sunt forisfaet dicto domino Regi quia date fuerunt in mortua manu viz., fuerunt donat predict fraternitat et societate chanonum predict et successorum suorum comoranciu in Iniskaha predict contra formam statuti de terris et tenementis ad manus mort non pronend' in hujusmodi casu edict et promise si prefatus Mauricius Episcopus de Killalowe non habet ad ostendendu licencia de mortuam p lras patentes dict domini Regis aut per lras patentes nobiliu progenitoru dict domini Regis ad acquirendu predictas sexdecim quarterias terre. Et quod quelibet quarteria de predict sexdecim quarteriis terre valet per annu ultra reprisas tres denariso sterlingor currentis monet Anglie.

In cuius rei testimoniu tam prefatus Nicholas Kenny

per prefatu suu deputatu qm predict jurator sigilla sua huic apposuerunt datu die anno et loco quibus surpa.

EDMOND COPPINGER, Dep. Escaetor
[in dorso.]

Delibatur p manus Rolandi Delahude svientis pobile com Donogho Thomonie 8 May, 1605.

Having now set forth all the information that I could find regarding Iniscathay as far as the year 1604, a few observations are necessary to explain how it is at one time mentioned as belonging to the diocese of Killaloe and at another to Limerick.

The Inquisition of 1576 states that there was a custos or guardian, prior, coarb, and chaplains connected with the collegiate church of St. Senan on the island.

The Custos or Guardian.

The guardian is referred to as early as the closing years of the thirteenth century, and his duties are defined in the Proxy Roll of 1418, as being the collector of the ecclesiastical fees for the precentor of the diocese of Limerick, who had the right of appointing him. Whenever the guardian of the collegiate or conventual church of Iniscathy is referred to, he is always set down as in the diocese of Limerick.

The Canonry of Iniscathay.

The canonry of Iniscathay is always mentioned as belonging to the diocese of Killaloe, and received the title from the fact that the canonry was endowed with some possessions of the See of Iniscathy, after its suppression, that lay within the territorial boundaries of Killaloe.

The Priorship.

In the year 1400, for the first time we find mention of the prior of Iniscathay, when John Hogan, prior, together with the chapter and perpetual chaplains of the collegiate church of Iniscathay, in the diocese of Killaloe, got a confirmation of the endowments to this church from Rome. In another document of the year 1400 the collegiate church is referred to as being in the diocese of Killaloe.

In 1411 a serious charge was brought against Prior Hogan, and in the charge the office of prior was said to be the principal dignity in said church and had the cure, *i.e.*, the care of souls. From this it may be inferred that Hogan's title of prior was one that came down from olden times, and that he had the whole or part of the possessions that were attached to the title which were at the Clare side of the Shannon, and immediately under the jurisdiction of the Bishop of Killaloe where the prior lived, although he had some property also on the island. It must be remembered that it was in the year 1400 the collegiate church of Iniscathay is mentioned as being in the Killaloe diocese, and in that same year Peter Curragh resigned the diocese of Limerick, and of necessity an interregnum must have intervened before Cornelius O'Dea was appointed which gave Prior Hogan an opportunity for representing the collegiate church as in the diocese of Killaloe without fear of contradiction.

In the Inquisition of 1604 the position of the prior is pretty clearly defined, as the land he rented from the Protestant bishop was no doubt part of the lands he or his predecessor held by right of his title as prior of Iniscathay.

The Coarb.

In the Inquisition of 1604, Nicholas Cahan and his ancestors were called "corrubbues" of the termon of Senan or of the sixteen quarters of land in the diocese of Killaloe, and which was ecclesiastical property. The coarb resided on these lands, and when the change of religion came about Cahan had to rent his portion of the Termon from the Protestant bishop, who became the landlord under the new regime. The office of the coarb came down from remote times and seemed to be hereditary in the family of the Cahans.

The Portionary Clergy.

The portionary were bound to actual residence in the collegiate church on the island, and as such were in the diocese of Limerick and subject to the bishop, and no one knew their position better than Cornelius O'Dea, who had been Archdeacon of Killaloe, before becoming Bishop of Limerick. As the Inquisition of 1604 states, they had to devote their time to religious duties, and were maintained no doubt by contributions of pious pilgrims visiting the island, also from some revenues derived from the Termon of Senan and the diocese of Limerick. The reference in 1427 to the "certain portion" in the church of Iniscathay and the perpetual vicarage of Dunmoylan looks like the maintenance of one of the chaplains. These good Fathers may be styled a community of Culdees, as similar bodies that resided at Clonmacnoise and Armagh were called and who maintained their existence to the Reformation.

In the Inquisition of 1576 it is stated that the island was in the county of Limerick, and was granted to the Corporation of Limerick by Elizabeth. During the

troubled times of the Tudors and Stuarts the spiritual wants of the Catholics, if any resided in the island, were attended to by the neighbouring priest of Kiltrush, who probably lived there, as he could not have a better hiding place, when—

Among the poor
Or on the moor
Were hid the pious and the true.

In 1742 Dr. Lacy (1737-1759) went to the island of Iniscathay accompanied by Rev. James White, and recovered the island from the diocese of Killaloe, and attached it again to the diocese of Limerick, which White records in his *MS. Annals of the Diocese* in the following words:—"Circa anno 1742 Rdissimus D. D. Robertus Lacy Episcopus Limericensis recuperavit tunc insulam de Iniscathay a diocesi Laonensi et eam iterum adjunxit diocesi Limericensi ita testor, Jacobus White Notarius Apost."

Immediately after this entry Dr. Young inserted this note:—"Anno 1801 epus Limericensis adivit insulam de Iniscathay in qua invenit duas familias comorantes, quas subjecit curae et jurisdictioni Revd. Michaelis Sullivan parochi de Ballylongford in diocesi Kyriensi," *i.e.*, Dr. Young visited the island of Iniscathay in which he found two families whom he placed under the care of the Rev. Michael Sullivan, P.P., Ballylongford.

In November of 1801, Dr. Young received the following letter from Father Sullivan giving a detailed account of his missionary labours in Scatterry¹:—

MY LORD,

Impressed with every sense of gratitude, I return you my heartfelt thanks, for your kindness to me at all times,

¹ The following documents are preserved in a volume of Dr. Young's correspondence labelled "Home Correspondence," pp. 102-104, and kindly lent to me by the Most Rev. Dr. O'Dwyer.

and especially while on my late excursion in your city, on my return from whence (in consequence of the wish you zealously expressed of having the Scattery people properly attended to), I immediately dispatched a pious catechist I have here to instruct the young and old of that holy island and entreat them to prepare for sacraments against last Wednesday, on which day Mr. Kearney and I landed there very early, satisfied by the help of the Almighty, the good example of our precursor we may reap a good harvest in that little vineyard of the Lord. But to our grief they would not hear to us. Amazed at the extraordinary change, from being so happy at being enlightened and instructed the last time we were with them, our poor pious man informed us the day he was sent, the Reverend Mr. Fitzpatrick of Kilrush was there, after baptising a child and churching the mother, and on his asking what necessity was there for sending for the coadjutor of Kilrush, the weather being so favourable, the child strong, and the parish priest willing to attend to them, their answer was, they did not know who was their pastor, and during the twenty days he remained there he would not be attended to, consequently on our arrival no one was prepared for confession. Still we remained until the following morning, thinking during that interval (after exhorting them thereto) they may attempt to make some reparation and seriously reflect on their situations and our perseverance attempting to serve them. The result of their nocturnal deliberations was a candid acknowledgment that their only motive for acting in the manner they have was solely owing to the Revd. Messrs. Consiedin and Fitzpatrick of Kilrush, who have assured them they would in a few days produce a letter from their bishop, by which they would convince them they for certain were as usual to be their pastors.

You will have the goodness my Lord to believe it is not my fault, that the few souls you had the kindness to commit to my care have not profited thereby. Any future attempt on my part must in my opinion be also fruitless so long as the Kilrush clergymen pretend to any authority in Scattery.

There is no alternative ; your Lordship will be kind enough to exonerate me from the onus, or convince those clergymen they cannot have jurisdiction in that island, in the latter case *non recuso laborare*, nay I should be always happy in being so blessed as to be a subject of yours, and as such to have the honour of subscribing myself.

Your obliged and devoted humble servant,

MICHAEL SULLIVAN.

Ballylongford, *November 14th*, 1801.

Dr. Young wrote the following note on the above letter :—

Received this 26th or twelve days after it was written Wrote the same day to Rev. Mr. Considin that I exonerated him from the care of the island which letter was sent to the post and the expenses of postage along with it. Wrote the same day also to Dr. McM. [Dr. MacMahon, Bishop of Killaloe] requesting he would inform Rev. M. C. of Kilrush that Scattery made a part of the diocese of Limerick which Dr. McM. postponed doing. Wrote to Rev. Mr. McDonnell of Glin on the 15th December, commissioning him to go to the island in my name, to order the inhabitants to acknowledge the jurisdiction of the Rev Mr. Sullivan, and not to apply to any other especially the Kilrush clergy under pain of excommunication to be incurred *ipso facto*. Desired Mr. McDonnell would inform me of the success of his mission.

Rev. Mr. McDonnell's reply :—

GLIN,
31st *December*, 1801.

MY LORD,

Your Lordship's letter of the 15th was handed to me by the Rev. M. Sullivan on the 24th inst., we fixed on Monday 29th, to execute your Lordship's commission. We accordingly arrived about 12 o'clock that day, not being able to execute our business to my satisfaction as the principal

inhabitant had been in Kilrush accompanied by the other inhabitant, we pursued Kearney to Kilrush. On meeting him I acquainted them with the nature of your Lordship's commission, they then expressed a wish to answer me in the presence of the Rev. Mr. Considin, in consequence we called on Mr. Considin who first appeared a little warm on the occasion, but when I insisted on a decisive answer from the people he cooled and recommended them to submit which they did and accepted of Rev. M. Sullivan. In the interim he told them if his bishop should qualify him he would call them back ; though the holidays were not all over I did not delay the execution of your Lordship's commission, knowing you wished to know as soon as possible the success of the business. We had no delay, we were home the same night. Wishing your Lordship the compliments of the season and many happy years.

I remain, with the greatest esteem,

Your Lordship's most dutiful and obedient subject,

MICHAEL McDONNELL DE GLIN.

The Rev. M. Sullivan informs Dr. Young how he fared with the Scatterry people after Rev. M. McDonnell's visit to that island :—

MY LORD,

It is not owing to a want of the sense of the honour you have done me, by deigning to write to me or the many other favours I received from your Lordship ere now, but to the disappointments I met with in endeavouring to bring the good people of Scatterry to a sense of the obedience they owed their worthy bishop of which I could give your Lordship no proper account until now, as they promised every submission the day the Rev. Mr. McDonnell was with them, but could not be prepared to approach sacraments, they said, the day I then appointed for them, I instructed to let me know exactly when they would be prepared, this they assured me they would do as soon as Patrick Kearney (who seems to be their chief) would return from Limerick. I

received no account from them for a considerable time after though I sent them different messages to that effect. Astonished at their conduct I then wrote to Patrick Kearney and entreated him to let me know when I should go to administer sacraments there ; no answer to either. At last on the 24th of May, I went to Scatterry and enquired of them, in as mild a manner as I could, why were they so unhappy as to have neglected to approach the fountains of grace for so long a time. Patrick Kearney in the name of the others assured me they confessed twice since Mr. McDonnell and I were with them to Mr. Fitzpatrick of Kilrush, who told them after his return from a meeting of his clergy that the jurisdiction of Scatterry was not yet decided, I enquired if Mr. Considen told them so, they answered they did not ask him. I then described to them in as feeling a manner as I was able of the impropriety of their conduct, the evident danger they were of bringing down upon themselves the severe anger of their worthy bishop who had the salvation of their souls so much at heart. The only apology they could make for their disobedience to your Lordship's mandate, was that Mr. Fitzpatrick declared to them that unless the jurisdiction of Scatterry was totally given up to him, the parish priest, he would not come to them on any emergency, that is to say in case there may be a dying person, at a moment when they might have not time or could not possibly come to Ballylongford, and this they told me did and may frequently happen, and therefore they hoped your Lordship would leave them in the same position they were in, as it was impossible for them to change pastors without running the risk of having some of them die without the benefit of sacraments, so I quitted them, but shall not let you quit attempting to read this miserable and tedious scribble without assuring your Lordship how much I am

Your Lordship's ever obliged and devoted servant,

MICHAEL SULLIVAN.

Ballylongford, *June 7th*, 1802.

A Petition from the inhabitants of Scattery to Dr. Young :—

To the Right Rev. Dr. Young, Bishop of Limerick, the humble Petition of the undersigned inhabitants of Scattery island most humbly showeth that your Lordship's petitioners feel themselves in the most distressing and dangerous condition with respect to their eternal salvation owing to your Lordship's orders preventing them from any recourse to the chapel or clergy of Kilrush to fulfil the Christian duties required of them by our holy Church, and by which they are debarred by the positive orders of Rev. Mr. Considen, P.P. of Kilrush. Your Lordship's petitioners, with humility and confidence, beg leave to remonstrate to your Lordship that it is more than probable that they would not have it in their power to attend divine service every eighteenth Sunday throughout the year if obliged to attend in Kerry, and that the petitioners dread and shudder at the painful thought and mortifying reflection that they or theirs may die without the benefits of rites of that Church they were born in and hope to die. Petitioners humbly beg leave to refer your Lordship to the most skilful pilots in the river Shannon, whose testimony before a magistrate (if required) Petitioners will obtain that it is their belief to the best of their knowledge, when no sailing boat could cross the channel from Ballylongford, a row boat with ease and safety could row back and forward from Scattery to Kilrush. Petitioners, from your Lordship's well known paternal care of our holy Church, submit their pitiful case to your humane and charitable consideration, and hope for relief at your Lordship's hands for which they will as duty bound for ever pray.

PATRICK CARTNEY.

THOMAS MOR[AN].¹

Dr. Young evidently acceded to this request and allowed the inhabitants of Scattery, as heretofore, to

¹ The letters in brackets are barely readable as the ink is faded.

attend Kilrush, and gave the priests of that parish the necessary faculties—an arrangement which is likely to last until such time as a Bishop of Limerick may deem it feasible to have a resident priest on the island to minister to the spiritual wants of the good people of that portion of his diocese.

FINIS.

APPENDICES.

A.

PEDIGREE OF O'DONOVAN OF HY FIDHGENTE.

(*Annals of the Four Masters*, Vol. vi., pp. 24, 31, etc.)

I. EOGHAN TAIDHLEACH, *i.e.* Eoghan the Splendid, otherwise called Mogh Nuadhat. He is the great ancestor of the most distinguished families of Munster, and is mentioned in all the authentic Irish Annals as the most powerful man in Ireland, next after Con of the Hundred Battles, with whom he contended for the monarchy of all Ireland. Con, however, at length forced him to quit Ireland; and we are told that he sought an asylum in Spain, where he lived for nine years in exile, during which time he was employed in the king's army. In the fourth year of his exile the king gave him his daughter, Beara, in marriage. At length he entered into a confederacy with the king, by whose co-operation he was able to land a numerous army of Spaniards in Ireland. He put in at a harbour in the south of Ireland, to which he gave the name of *Beara* (now Bearhaven), in honour of his wife, and, immediately on his landing, was joined by his relatives and a numerous body of followers. He defeated Con in ten successive engagements, and compelled him to resign all authority over the southern half of Ireland, over which he (Mogh Nuadhat) was to be king, independent of Con.—See the *Annals of Tighernach*, at the year 166; and O'Flaherty's *Ogygia*, Part III., chap. ix.

The boundary which separated these two divisions (which were called Leath-Chuinn, *i.e.* Con's half, and Leath-Mhogha, *i.e.* Mogh's half) was called *Eiscir-Riada*, and extended from Dublin to Clonard, thence to Clonmacnoise, and Clonburren, and thence across the province of Connaught, to Meadhraighe, a peninsula extending into the bay of Galway.

This division of Ireland into two parts was observed only one year, when, if we believe the author of the *Battle of Magh-Léana*, Mogh Nuadhat grew discontented when he observed that the part of Dublin which by this division was ceded to Con was more advantageous in the profits arising from ship duties, fisheries, and other commercial emoluments; in consequence of which he demanded half the revenue. Con refused to accede to this demand, upon which their hostilities being renewed, they agreed to decide the controversy by a pitched battle, to be fought at Magh-Leana, now Moylena parish, *alias* Kilbride, near Tullamore, in the King's County. Here the armies of both encamped, on the north side of the *Eiscir-Riada*, not far from Durrow; and Con, finding himself inferior in forces, had recourse to stratagem: he surprised the enemy's camp early in the morning, and obtained a victory. Gaul, the son of Morna, of the race of Sanbh (Firbolgic king of Connaught), a distinguished champion, slew Mogh Nuadhat, who, not expecting any attack from the enemy, lay asleep in his tent. There are still to be seen at Moylena two *tumuli*, in one

of which the body of Mogh Nuadhat was interred, and in the other that of Fræch, the Spaniard, his brother-in-law. After this battle Con was proclaimed monarch of all Ireland; and he reigned twenty years in uninterrupted peace and tranquillity.

Eoghan Taidhleach, or Mogh Nuadhat, had by Beara, his Spanish wife, two sons: (1) Olioll Olum, the ancestor of all the subsequent kings of Munster; and (2) Lughaidh Lagha, a champion much celebrated in Irish stories for his extraordinary strength, valour, and prowess.

II. OIOLIOLL OLUM. He became King of Leath-Mhogha, or the southern half of Ireland, after having conquered Lughaidh Maccon, the ancestor of O'Driscoll, in the battle of Ceann-Feabhradh Sleibhe Caoin, in the year 237. He married Sadhbh, or Sabia, daughter of Con of the Hundred Battles, and had by her seven sons, who all fell in the battle of Magh-Mucruimhe, near Athenry, in the present county of Galway, except Cormac Cas and Cian. Of these only three left issue, namely, Eoghan, Cormac Cas, and Cian, the ancestor of O'Carroll of Ely O'Carroll, of O'Meagher of Ikerrin, and several other families. It appears from a historical tract, preserved in the library of Trinity College, Dublin (H. 3. 17, p. 849), that Oilioll Olum was jealous with his wife, Sabia; that he turned her away after she had a son and a daughter; and that she was obliged to live for some time in the mountain of Sliabh Comhalt, now Keeper Hill, in the county of Tipperary; that her brother, the monarch Art, son of Con, put Oilioll on his trial for neglecting his wife and denying his children; and that the Ollavs, or chief Brehons, or Judges of Ireland, decided that the children were legitimate, and that Oilioll Olum should pay for their fosterage, and provide for them.

Previous to his time, the ancestors of the O'Driscolls, of the Ithian race, and the Ernaans, of the race of Heremon, had been kings of Munster, according to the fortune of each in the war, in which they were almost constantly embroiled with each other. But Oilioll Olum fixed the sceptre in his own family, and divided Munster into two parts, between his second son, Cormac Cas, and the heir of his eldest son, Eoghan, and enjoined that their descendants should succeed to the government of the province in alternate succession; and this injunction was complied with until the time of Brian Borumha, who set it aside for ever, after dethroning the heir, not only of Eoghan, but of Con of the Hundred Battles.

III. EOGHAN. He was the eldest son of Oilioll Olum, and brother of Cormac Cas, ancestor of the O'Briens of Thomond. He was killed in the battle of Magh Mucruimhe, near Athenry, in the now county of Galway, fought A.D. 250, between Art, the son of Con of the Hundred Battles, monarch of Ireland, and Lughaidh Maccon, the ancestor of the family of the O'Driscolls, who had been expelled Ireland A.D. 237, but returned in 240 with some British auxiliaries. It is stated in the authentic Irish annals that Eoghan, the son of Oilioll Olum, was killed in this battle by Benè, a Briton.

This Eoghan married Moncha, the daughter of Dil, a druid of noble extraction, and had issue by her:

IV. FIACHA MUILLEATHAN. He was declared King of Munster, in accordance with the will of his grandfather, on the death of his uncle, Cormac Cas, which occurred A.D. 260. His territory was invaded by Cormac Mac Art, the grandson of Con of the Hundred Battles; but Fiacha met him in a pitched battle at Drom-Damhghaire, now Knocklong, in the present county of Limerick, where Cormac was defeated and obliged to make restitution for the injuries caused by this invasion. This Fiacha lived at Knockgraffon, near the Suir,

in the county of Tipperary, where his moat and extensive entrenchments are still to be seen.

He had two sons, of whom the elder was called Oilioll Flannmore, and the younger, Oilioll Flannbeg. Oilioll Flannmore, having had no heir, adopted his brother, Oilioll Flannbeg, as his son, who, in his turn, became King of Leath-Mhogha, after the death of Mogh Corb, son of Cormac Cas, who was son of Oilioll Olum.

V. OILIOLL FLANNBEG. He was King of Munster for thirty years, and was slain in the battle of Corann by the men of Connaught, aided by Fothadh Conann, son of Maccon, the ancestor of the O'Driscolls. He had four sons, namely : (1) Eochaidh, King of Munster, whose race is extinct ; (2) Daire Cearba, the ancestor of O'Donovan ; (3) Lughaidh, ancestor of MacCarthy and his correlatives ; (4) Eoghan, from whom descended six saints, namely : (1) St. Cormac, whose life is given in the *Book of Lecan*, and published in a Latin translation by Colgan at 26th March ; (2) St. Becan of Cill-Becain at the foot of Sliabh gCrot in Muscraige-Chuirc ; (3) St. Culan of Glenkeen, in the territory of Ui-Luigheach [Ileagh], in the present county of Tipperary, whose bell, called Beranan-Culain, is still preserved ; (4) St. Evin of Ros-glas, now Monasterevin, in the county of Kildare ; (5) St. Dermot of Kilmacnowen, near the hill of Knocknarea, in the county of Sligo ; and (6) Boetan of Cill-Boetain, in the territory of Dalaradia, in the east of Ulster.—See O'Flaherty's *Ogygia*, p. 381, where O'Flaherty writes : " Olillo Flannbeg regi Momoniæ supererant Achaius, rex Momoniæ, Darius Kearb, ex quo O'Donawan Lugadius et Eugenius."

It should be here remarked, that Mr. Lainé falsifies this quotation from O'Flaherty in his pedigree of the Count MacCarthy.

VI. DAIRE CEARBA. He was King of Leath-Mhogha, and distinguished himself at the head of the forces of Munster in repelling the assaults of certain pirates who infested the coasts of Munster. He had seven sons, of whom the eldest was Fidlach, the father of the celebrated Crimthann Mor mac Fidhaigh, the senior of the Milesian race, who became Monarch of Ireland despite of the rival race of Con of the Hundred Battles, and who established colonies of Munstermen at Glastonbury, and in different parts of Wales, where, according to Cormac's Glossary, there are several places called after his people, who no doubt, built the forts called *Ceiter Guidelod*, or forts of the Gaels or Irish, by the Welsh. It is also stated that this warlike monarch made some expeditions into Scotland in the year 369, where he assisted the Picts in opposing the Romans, under the Governor Theodosius. He is also said to have made some descents upon the coasts of Gaul, whence he returned with immense booty. This warlike monarch, by far the most distinguished that the Munster race can boast of in pagan times, was poisoned by his own sister, Mongfinn, the wife of Eochaidh Moyvaine, who had been Monarch of Ireland preceding Crimthann. She effected this while Crimthann was on a visit with her at Inis-Dornglas, an island in the river Moy in Connaught, in the hope that her eldest son, Brian, might be immediately seated on the throne of Ireland ; and in order the more effectually to deceive her brother as to the contents of the proffered cup, she drank of it first herself, and died of the poison soon after. Crimthann, on his way home to Munster, died at a place in the south of the present county of Clare, which, from that memorable event, received the appellation of Sliabh Oighidhan Righ, *i.e.* the Mountain of the Death of the King. It has been remarked by ancient and modern Irish writers, that this execrable act of Mongfinn had not the desired effect, for that neither her son, Brian, nor any of her posterity, ever attained to the monarchy

of Ireland, except Turlough O'Conor, and his son, Roderic, who were luckless monarchs to Ireland!

The race of this great monarch, Crimthann More, became extinct; but the race of Daire Cearba was continued by his second son, Fiacha Fidhgeinte, the ancestor of O'Donovan, and his third son, Eochaidh Liathanach, the ancestor of the tribe of Ui-Liathain, in the south-east of the present county of Cork, where their chief, Mac Tyrus, was very powerful at the English Invasion. His fourth son, Deaghaidh, or Dagæus, was ancestor of the Ui-Deaghaidh, in the territory of Eoghanacht-Chaisil, of whom was the virgin, St. Sinchea; and from Dera, his fifth son, descended the celebrated St. Rodanus of Lorha, in Lower Ormond, who cursed the royal palace of Tara, in the sixth century.

VII. FIACHA FIDHGEINTE, the second son of Daire Cearba. After the death of Crimthann More mac Fidhaigh, in A.D. 379, the race of Fiacha Fidhgeinte became the senior line of the Milesian race, and contended for the crown of Munster. Fiacha himself, however, never became King of Munster, for he was killed by his rival, Aengus Tireach, great-grandson of Cormac Cas, in a battle fought at Clidhna, near Glandore harbour, as appears from a poem by Cormac Mac Cuilleannain, quoted in the *Book of Munster*. While Crimthann More mac Fidhaigh, the nephew of this Fiacha, was Monarch of Ireland, he made Conall Eachluath, the grandson of Aengus Tireach, King of Munster; and after the poisoning of Crimthann, Enna Airtgeach, the son of Conall Eachluath, became King of Leath Mhogha; and none of the family of Crimthann ever after attained to the sovereignty of all Munster.

The *Leabhar Muimhneach*, or Munster Book, as preserved in the *Book of Lecan*, states that this Fiacha received the cognomen of Fidhgeinte, because he constructed a wooden horse at the fair of Aenach Cholmain in Magh-Life:—“*Fid-geint nuncupatus est quia fecit equum ligneum in Circinio Colmain in Campo Liphi.*”

From him descended the Ui-Fidhgeinte or Nepotes Fidhgenti, of whom was the celebrated St. Molua of Cluain-fearta Molua, at the foot of Slieve Bloom, in Upper Ossory, in whose life their situation is described as follows:—

“Et venit [S. Molua] ad Mumeniam, et lustravit patriam suam. i. Nepotes Fidgenti, quæ gens est in medio Mumeni, a medio planicie Mumenie usque ad medium montis Luachra in occidente ad australem plagam fluminis Synnæ.”—*Vit. S. Moluæ*. Ex codice Killkenniensi, in Marsh's Library, Dublin, V. 3. 1. 4, F. 135.

This Fiacha had three sons, viz.: Brian, Sedna, *a quo* Ui-Sednas and Laeghaire, *a quo* the nepotes Laeghaire.

VIII. BRIAN. He was King of South Munster when Niall of the Nine Hostages was Monarch of Ireland. He had seven sons, viz.: (1) Cairbre Aebhdha, the ancestor of O'Donovan and Mac Eniry; (2) Goll; (3) Lughaidh; (4) Daire, from whose grandson, Conall, descended the tribe of Ui-Conaill, giving name to the Conilloes, in the county of Limerick, of whom was O'Coileain, O'Kinealy, O'Billrin, and other families, but not the O'Connells, as asserted by Dr. O'Brien, in his *Irish Dictionary*, for the O'Connells of Kerry are of the same race as O'Falvy, *i.e.* of the race of Conary II., Monarch of Ireland; and the O'Connells of Cork, as appears from the historical poem of Cathan O'Duinin, are of the same race as the O'Donohoes of Eoghanacht Locha Lein in Kerry; (5) Fergus; (6) Ross; and (7) Cormac.

IX. CAIRBRE AEBHDHA. He had five sons, viz.: (1) *Erc, a quo*

O'Donovan ; (2) Eccen, *a quo* the Fir-Thamhnaighe, the Ui-Brogain, and the Ui-Garbhain ; (3) Trian ; (4) Sedna, *a quo* Mac Eniry, chief of Corca-Muichead, now the parish of Corcamohid, *alias* Castletown Mac Eniry, in the south of the county of Limerick ; and (5) Cormac, *a quo* Mac Caechluinge.

This Cairbre Aebhdha gave name to Ui-Cairbre Aebhdha, a territory comprising the barony of Coshma, and the district around Kilmallock, in the county of Limerick. He had several sons, of whom the eldest was,

X. ERC, who had two sons, Lonan and Kinfaela ; the former was chief of the Ui-Fidhgeinte, and contemporary with St. Patrick, whom he entertained (according to the Tripartite Life, published by Colgan), in the year 439, at his palace, situated on the summit of the hill of Kea, near the mountain of Carn-Feradhaigh. But it appears that Lonan afterwards quarrelled with Patrick, and refused to become his convert, for which reason the saint cursed him, and predicted that his race would become extinct, and that his principality would be transferred to the race of his brother.

XI. KINFAELA. Nothing is known of this chieftain, except that he was the first of his race who embraced the Christian religion, about the year 439, and that the following generations descended from him :—

XII. OILIOLL CEANNFADA.

XIII. LAIPE.

XIV. AENGUS.

XV. AEDH.

XVI. CRUNNMAEL.

XVII. EOGHAN, Chief of Ui-Figeinte, who was killed, according to Tighernach, in the year 667, in a battle fought against his neighbours, the people of Ara-Cliach, who inhabited the territory on the other side of the River Maigue.

XVIII. AEDH ROIN. After the death of Eoghan, his relative, Conall, of the sept of Ui-Conaill-Gabhra, became chief of all the Ui-Figeinte, and, on his death, which occurred in the year 701 (*Ann. Tigher.*), his brother, Aedh Dubh, became chief of the Nepotes Figeinte, but on his death, which happened in the year 715, the chieftainship reverted to.

XIX. DUVDAVORAN, who died, Rex Nepotum Figeinte, in the year 750 (*Ann. Tigher.*) After his death the chieftainship devolved to Flann, son of Eric, who was the head of a sept of the Ui-Conaill-Gabhra, but, on his death in 755, the chieftainship reverted to

XX. KINFAELA, who ruled the Nepotes Figeinte for eleven years, and died a natural death in 767. After the death of Kinfaela, Scanlan, the son of Flann, of the sept of Ui-Conaill-Gabhra, seized on the chieftainship and ruled the Ui-Figeinte for fourteen years. He died in the year 781, and was succeeded by his son or nephew, Murchadh, the grandson of Flann, who died in 802. At this period the race of Conall Gabhra got the upper hand of the race of Cairbre Aebhdha, for it appears from the Irish annals that Murchadh was succeeded by Bruadar, who died in 809, and Bruadar by Dunadhach, the son of Scannlan, who died in 834, after having gained a considerable victory over the Danes, who had made an irruption into his territory. But on the death of Dunadhach, the chieftainship reverted to the race of Cairbre Aebhdha, and Niall, the son of Kinnfaela, is the next chief of the Ui-Figeinte recorded by the Irish annalists. He died in 844.

XXI. CATHAL, Chief of Ui-Cairbre Aebhdha.

XXII. UAINIGH, Chief of Ui-Cairbre Aebhdha.

XXIII. CATHAL, Chief of the Ui-Figeinte, slain by the celebrated Callaghan Cashel, King of Munster. He had two sons, Uainidh, Rex Coirpre, who died in 964, according to the old Annals of Innisfallen, and

XXIV. DONOVAN, the progenitor after whom the family name O'Donovan has been called. This Donovan made his name celebrated throughout Ireland for his opposition to the more powerful family of Dal-Cais of Thomond, which nearly caused the total destruction of his own sept. In the year 976, as we are informed by the Annalist Tighernach, Mahon, the son of Kennedy, King of Munster, was put to death by Maelmuaidh, the son of Bran, King of Ui-Eathach, to whom he had been treacherously delivered up by Donovan, the son of Cathal, King of Ui-Figeinte. The Dublin copy of the *Annals of Innisfallen* add, that Mahon was killed at Bearnna-dhearg [now the Red Gap or Red Chair, a chasm in the mountain of Sliabh Reagh, on the borders of Ui-Figeinte and Fermoy], and that the coarb of St. Finnbar, or Bishop of Cork, denounced all those who were concerned in conspiring his death.

The removal of Mahon, head of the Dal-Cais, was however, of no avail to the race of Eoghan, for it only cleared the way for his more illustrious brother, Brian, afterwards called Brian Borumha, who, immediately after the death of Mahon, made his way to the throne of Munster, in despite of all the opposition and treachery of his adversaries of South Munster. Nor did he leave the death of Mahon long unrevenged, for, in the year 977, he marched his forces into the plains of Ui-Figeinte, where Donovan and his father-in-law, Amlaff, or Auliffe, King of the Danes of Munster, had their forces in readiness to meet him, and a battle ensued, in which Brian vanquished his enemies with great slaughter, and left Donovan and Amlaff dead upon the field.—(*Annals of the Four Masters*, and *Annals of Innisfallen*.) This Danish Donovan also formed an alliance with the Danes of Waterford, and one of the sons of Imhar, or Ivor, King of the Danes of Waterford, was called Donovan after him. This Danish Donovan, who was evidently the grandson of Donovan, King of the Nepotes Figeinte, slew Dermot, son of Donnell, Lord of Hy-Kinsellagh, in 995, and slew also in the same year Gillapattrick, Chief of Ossory, but was himself slain soon after by Cuduiligh, the son of Kineth, one of the men of Offaly, in revenge of the death of the Lord of Hy-Kinsellagh. At this period surnames became for the first time hereditary in Ireland, for we find that many of the chieftain families in Ireland took surnames from ancestors who were living at this period.—See a short article on this subject published by the Editor in the *Irish Penny Journal*, 10th April, 1841.

XXV. CATHAL MAC DONOVAN. Brian Borumha did not satisfy his revenge by the slaughter of Donovan and his people of Ui-Figeinte, together with their allies, the Danes of Munster. In the year 978 he marched a second time against the rival race of Eoghan or Eoghanachts, and came to an engagement with them at Bealach-Leachta, in Muskerry, near Macroom, in the now county of Cork, where he vanquished them and their Danish allies with dreadful havoc. After this defeat the race of Eoghan were glad to give up their rivalry for the government of Munster, and to make peace with Brian on his own conditions. Accordingly we find these two great races of the blood of Oilíoll Olum at peace with each other for a period of thirty-six years, that is, from the year 978 till 1014. Among the chieftains of the line of Eoghan who submitted to Brian on this occasion, was Cathal, the son of his

inveterate enemy, Donovan, who, if we may rely on the Dublin copy of the *Annals of Innisfallen*, fought at Clontarf, on the side of Brian against his relatives the Danes; but it is more than probable that many of the Munster Danes (one of whom, according to Duald Mac Firbis's account of the Danish families in Ireland, was married to Brian Borumha's own daughter) fought also on the Irish side. He was placed in the second division of Brian's forces, of which Kian, the son of Maeltuaidh, ancestor of the O'Mahonys, had the chief command, and this division contended with the forces of Leinster. It does not appear whether or not Cathal was killed in this battle. He was married to a Danish wife, as is quite manifest from the name of his son.

XXVI. AMHLAOIBH, AULIFFE or AMLAFF O'DONOVAN. He flourished A.D. 1041, and was evidently the O'Donovan who slew Donnchadh Ua Eachach, as mentioned in the Bodleian copy of the *Annals of Innisfallen*, under that year. He left a son—

XXVII. MURCHADH O'DONOVAN, of whom nothing is known, except that he left a son—

XXVIII. ANESLIS O'DONOVAN, a name which indicates a Danish connexion. In his time Desmond was thrown into a state of confusion in consequence of the feuds between the O'Briens and MacCarthys, during which the O'Donovans were driven from the plains of Uí-Figeinte, and forced to fly beyond the Mangerton mountain.—See note *m*, under the year 1178, p. 45, *supra*. Whether they were ever after able to return has not been yet determined. Collins asserts, in his pedigree of the late General O'Donovan, of Bawnlahan, that O'Donovan resided at Croom, till he was driven thence by Maurice Fitzgerald, second Baron of Offaly, who was Lord Justice of Ireland in the year 1229; but this has not been proved. Murchadh had a son—

XXIX. RAGHNALL, RANULPH, RANDAL, or REGINALD O'DONOVAN, another name which bespeaks a Danish alliance. In the year 1201 the chief of the O'Donovans, Amhlaoibh, Aulaf, or Auliff, was seated in the now county of Cork, where he was slain that year by the O'Briens and De Burgos, but how he stood related to this Ragnall has not been proved.—See note *o*, under the year 1200, p. 126; and note *y*, under the year 1418, pp. 832, 933, *supra*.

B.

CORRESPONDENCE BETWEEN GILLEBERT AND St. ANSELM.

(*Sylloge* 87-88, Dublin Ed., 1632.)

Gilberti, Lunicensis episcopi, ad Episcopos Hiberniæ.

De usu Ecclesiastico.

Episcopis, [6] presbyteris totius Hiberniæ, infimus præsulum Gilie Lunicensis in Christo Salutem.

Rogati, necnon & præcepto multorum ex vobis (charissimi) Canonicalem consuetudinem in dicendis horis & peragendo totius Ecclesiastici Ordinis officio scribere conatus sum, non præsumptivo, sed vestræ cupiens parere pijssimæ jussioni; ut diversi & schismatici illi ordines, quibus *Hibernia* penè tota delusa est, uni Catholico & Romano cedant Officio. Quid enim magis indecens aut schismaticum

dici poterit, quam doctissimum unius Ordinis in alterius Ecclesiâ idiotam & laicum fieri? Quicumque ergo Catholicæ membrum se profitetur Ecclesiæ, sicut unâ fide, spe, charitate, in corpore jungitur, ita Deum ore & ordine cum cæteris membris laudare jubetur. Unde Apostolus: *Ut unanimes uno ore honorificetis Deum*. Sicut igitur linguarum per superbiam facta dispersio, ad unitatem in Apostolicâ humilitate ducta est: sic ordinum per negligentiam & præumptionem exorta confusio, ad consecratam Romanæ Ecclesiæ regulam per vestrum studium & humilitatem ducenda est. Quantum ergo debeat morum unitas servari à fidelibus, quamvis ex multis locis sacræ Scripturæ manifestum sit; præsens tamen Ecclesiæ depicta imago oculis subjecta patenter ostendit. Namque omnia Ecclesiæ membra uni Episcopo, videlicet *Christe*, ejusque vicario beato *Petro* Apostolo, atque in ejus sede præsidenti Apostolico, subjici & ab eis manifestat gubernari. Hæc tandem præmia pro tantulo opere à vobis omnibus expostulo; ut sicut hîc Deum uno corde & ore laudare debemus, sic ei, vestris precibus adjutus, unâ vobiscum psallere in cœlestibus valere merear. Amen.

Ejusdem *Gilleberti*, ad *Anselmum* Cantuariensem archiepiscopum.

Anselmo Dei gratia Anglorum Archi-præsuli, Gillebertus Dei quoque misericordiâ Lunicensis Episcopus fidele servitium & orationes.

Audiens, Pater, certaminis vestri laborem & laboris victoriam; subditas esse videlicet indomitas *Normannorum* mentes Regularibus sanctorum Patrum decretis, ut legaliter fiat Abbatum & Præsulum electio & consecratio: immensas divinæ clementiæ refero gratias; & quas possum Deo preces effundo, ut perseverantiam vobis & tanti laboris præmium largiatur. Munusculum paupertatis meæ & devotionis transmitto, XXV. margaritulas inter optimas et viliores: et rogo ne sitis immemor mei in orationibus vestri, in quibus post divinam largitatem confido.

Anselmi, Cantuariensis archiepiscopi, ad eundem *Gillebertum*.

Anselmus, servus Ecclesiæ Cantuariensis, Gilleberto Lunicensi Episcopo Salutem.

Gratias ago Reverentiæ vestrae, quia lætari se significat in litteris suis, quod Deus in Ecclesiâ suâ ad profectum religionis per me dignatur a liquid operari. Quoniam autem olim nos apud *Rothomagum* invicem cognovimus, dilectione sociati suumus, & nunc cognosco vos ad Episcopatus dignitatem gratiâ Dei profecisse: confidenter audeo vos obsecrare, & secundum quod intelligo opus esse, vobis consulere. Sublimavit Deus in *Hiberniâ* vestram prudentiam ad tantam dignitatem; & prosuit vos, ut studeretis ad religionis vigorem & animarum utilitatem. Satagite ergo sollicitè (sicut scriptum est; *Qui præest, in sollicitudine*.) in illâ gente, quantum in vobis est, corrigere & extirpare, & bonos mores plantare & seminare. Ad hoc etiam (quantum in vobis est) Regem vestrum, & alios Episcopos, & quoscunq; potesitis suadendo, & gaudia quæ parata sunt bonis, ac mala quæ expectant malos, ostendendo attrahite. Et de vestris, & aliorum bonis operibus præminum mereamini à Deo accipere. Grates refero pro munere vestro, quod mihi benignè misistis. Orate pro me.

C.

CORPORATION LANDS.

AMONGST THE RECORDS IN THE OFFICE OF THE CHIEF REMEMBRANCER IN IRELAND IS AN INQUISITION REMAINING THERE OF RECORD, OF WHICH THE FOLLOWING IS A COPY.

An Inquisition indented, taken at the city of Limerick, in the county of Limerick, the 18th day of March, in the year of the reign of our Sovereign Lord King James of England, France, and Ireland, the 12th, and of Scotland the 48th, before Sir Francis Aungier, Knight, member of the rolls in the King's High Court of Chancery in the realm of Ireland; and Sir John Davis, Knight, the King's Attorney-General of the said realm, being his Highness's Justices of Assize, in the province of Munster, by virtue of a commission of our said Sovereign Lord the King, under the great seal of his kingdom, to the said Sir Francis Aungier and Sir John Davis directed; and to this inquisition annexed, by the oath of good and lawful men of the said county of Limerick, whose names do follow, viz. :—

Henry Barkley, of Ballycahan, gentleman; James Rawly, of Ballyngowly, gentleman; Connor O'Heyne, of Cahirelly, gentleman; Donnell M'Mahowne, of Cragan, gentleman; John Oge Gerrald, of Ballinard, gentleman; John Fitzgerald Anester, of Mullen, gentleman; Richard Wall, of Cloughtreade, gentleman; Richard Purcell, of Ballincarrigy, gentleman; John Fitz Edmonde, of Fillsterstowne, gentleman; Dermode M'Teige, of Twogh, gentleman; Walter Brown, of Camus, gentleman; Thomas Fitz John, of Ballynymong, gentleman; Teige O'Bryen, of Gortboy, gentleman.

Which say upon their oaths that King John, late King of England and Lord of Ireland, by his Letters Patent, granted forty ploughlands, with their appurtenances, to the mayor and citizens of the city of Limerick aforesaid, and their successors, rendering and paying to the said King John, his heirs and successors, the yearly rent of £40 Irish; and that afterwards King Henry the Third, late King of England and Lord of Ireland, by his Letters Patent, granted ten ploughlands, parcel of the said forty ploughlands, to the then Bishop of Limerick and his successors, as by a certain record showed to the said jurors in evidence appeareth; which ten ploughlands the Bishops of Limerick aforesaid have, or of right ought to have, and for which ten ploughlands the Bishop of Limerick paid no rent to the mayor and commonalty of the city of Limerick aforesaid.

And the said jurors do also say, upon their oaths, that the late priors of St. Marie House, in the city of Limerick, were anciently seised in their demesne as of fee of other six ploughlands, parcel of the said forty ploughlands; but by whose gift or grant the said priors were so seised, the said jurors do not know.

And that the said priory came to the hands of our sovereign lord, King James, who by his Letters Patent granted the six ploughlands to Edmond Sexton, Esq.; and the said Edmond, at the day of the taking of this Inquisition, had in his tenure and possession one ploughland, called the Prior's land, lying south-west to the said city, and near the wall of said city, and also the lands called the Meriksland, the two parcels of land called (each of them) Claskngilly, and the parcels of land called Bramloge and Inschymore, all which four last-mentioned parcels of land, now in the possession of the said Edmond, contain by estimation half a ploughland, and are

parcels of the said forty ploughlands, and that the said parcel, called Monksland, containing sixteen acres, or thereabouts, was by Letters Patent, from the late Queen Elizabeth, leased to the said Edmond Sexton for certain years yet unexpired, rendering four-pence for every acre to the said late Queen and her successors, and that for the rest of the said parcels of land, now in the occupation of the said Edmond, no rent is paid or due to the said mayor and commonalty of Limerick, but the said Edmond holdeth them as part of the said six ploughlands.

And the said jurors do also say upon their oaths, that the master and confrères of the Hospital or House of Capers,¹ near unto the city of Limerick aforesaid, do hold and are seised in fee of one other ploughland, parcel of the said forty ploughlands, by grant and Letters Patent of King Henry the Third, as appeareth by an ancient record thereof showed in evidence to the said jurors. And that Gerald, late Earl of Desmond, was seised in his demesne as of fee of and in one other parcel of land called Corbally, containing by estimation one ploughland, parcel of the said forty ploughlands, and being so seised thereof, was attained of high treason, by force whereof the said parcel of land, called Corbally, came to the hands of the late Queen Elizabeth, who granted the same, by Letters Patent, to Robert Aneslie, one of the undertakers in the county of Limerick, for the yearly rent of forty shillings, which Corbally is now in the tenure and possession of Thomas Gould, by convenience and assignment from the said Robert Aneslie, and no rent is paid out of it to the mayor and commonalty of the said city of Limerick.

And the said jurors do also say upon their oaths, that another parcel of land, called Bealus, *alias* Courtbrack, containing by estimation one ploughland, parcel of said forty ploughlands, came to the late Queen's Majesty's hands by the said attainder of the said Gerald, late Earl of Desmond, who by her Letters Patent granted the same to the said Robert Aneslie, for the yearly rent of three pounds Irish, which said parcel called Bealus, is now in the tenure and possession of the Earl of Thomond, and no rent paid for it to the mayor and commonalty of Limerick.

And that one other parcel of land, called Ffarrenyagallagh, containing by estimation half a ploughland, parcel of the said forty ploughlands, was part of the possessions and in the tenure and occupation of the nunnery of Killene, in the county of Clare, which Ffarrenyagallagh, together with the said nunnery and the possessions thereof, came unto the Crown, and was by Letters Patent granted to the Lord Baron of Iniquine, in the county of Clare, and is now in the occupaion of the said Earl of Thomond, for which no rent is paid to the said mayor and commonalty, but what rent is issuing out of the same to the King's Majesty the jurors do not know. And the said jurors do also say upon their oaths that two parts of two ploughlands in three parts divided in Ratwyrd, being parcel of the said forty ploughlands, came into the late Queen Elizabeth's hands by the attainder of one John Browne, and were by her Majesty granted to the said Robert Aneslie, and are now in the tenure and possession of William Bourke Fitz Nicholas of Limerick aforesaid, merchant, assignee thereof to the said Earl of Thomond, assignee thereof to the said Robert Aneslie, out of which parcel of land the rent of £6 Irish is issuing and payable to the King's Majesty; and that three other parcels of land, viz., Gortediravohir, containing ten acres; Gortnebewley, containing five acres; Rathgreylan, containing fifteen

¹ Evidently a mistake for Lepers.

acres, with three parcels of land, are accounted for one ploughland, parcel of the said forty ploughlands, and are now in tenure and possession of Phillis White, Simon Ffaning, and Edmond Bourke, of Ballasimon, for which said three parcels of land the said Phillis Simon and Edmond pay no rent to the said mayor and commonalty.

And also the said jurors say, upon their oath, that certain other small parcels of gardens lying by south of the gate of the said city commonly called St. John's Gate, and the land of Martin Croft, and Clownegonderiske, containing in estimation one ploughland, and being parcel of the said forty ploughlands, are now in the tenure of the mayor and commonalty of the said city, and that the said mayor and commonalty are also seised of the several parcels of land hereafter following, being parcel of the said forty ploughlands: viz., the parcel of land called Park, containing by estimation three-quarters of ploughland, now in the tenure and possession of Thomas Comyn, of Limerick aforesaid, merchant, and held by him, by the demise of the said mayor and commonalty, for the rent of fifteen shillings, Irish. Item—One other parcel of land, called Renbough, containing in estimation three-quarters of a ploughland, being in the tenure of Nicholas Arthure, and held by him of the said mayor and commonalty for the yearly rent of fifteen shillings, Irish. Item—One other parcel of land called Ballysyado, containing by estimation three quarters of a ploughland, now in the possession of John Fox, and by him held of the said mayor and commonalty for the yearly rent of fifteen shillings, Irish. Item—Three other parcels of land, called Dwylish, Ballymoldown, and Rathmichell, containing by estimation one ploughland, now in the possession of the said Nicholas Arthure, and by him held of the said mayor and commonalty by the yearly rent of twenty shillings, Irish. Item—One other parcel of land, called Rathbane, containing by estimation three-quarters of a ploughland, which in times past was parcel of the three ploughlands which the FitzSimons held of the mayor and commonalty aforesaid, and is now in the possession of Pierce Creagh, his heirs, Phillis White and Simon Ffaning, paying for it only twelve shillings and four-pence, Irish. Item—The third part of the parcel of land called Rathwyrd, which third part contains by estimation the third part of two ploughlands, and is now in the possession of Nicholas Strich, of Limerick, merchant, who payeth for the same to the said mayor and commonalty the rent of Irish. Item—One other parcel of land called Crewe Iwally, *alias* Ballyincloghe, containing by estimation the fourth part of a ploughland, being now in the possession of Christopher Arthure, for the yearly rent of five shillings, Irish, paid to said mayor and commonalty. Item—One other parcel of land called Cheapmasland *alias* Ardevedoge, containing by estimation half a ploughland, now in the possession of Simon Fanning, for the yearly rent of ten shillings, Irish, paid to the said mayor and commonalty.

And the said jurors do further say upon their oaths, that all the said lands specified in this Inquisition, containing four and twenty ploughlands in estimation, are situated and lying in the south part of the said city of Limerick; and further, the said jurors say upon their said oaths, that said mayor and commonalty, are seised of these lands following, situate, and lying in the north side of the said city, and being parcel of the said forty ploughlands, viz.:—Castleblake, containing by estimation one ploughland, now in the possession of Nicholas Arthure, for the yearly rent of twenty shillings, Irish, reserved to the said mayor and commonalty. Item—The parcel of land called Kilrush, containing by estimation half a ploughland

held by the yearly rent of ten shillings Irish, of the said mayor and commonalty, and now in the tenure and possession of Nicholas Comyn, or David Comyn, of the said city, alderman. Item—Another parcel of land called Farenengowen, *alias* Smithsland, containing in estimation one ploughland, now in the tenure or possession of David White, of Limerick, alderman, for the yearly rent of twenty shillings Irish, reserved to the said mayor and commonalty. Item—One other parcel of land, called Clowinmackine, containing by estimation half a ploughland, now in the possession of the said David White for the yearly rent of ten shillings Irish, reserved to the said mayor and commonalty. Item—Four other parcels of land, called Ardne-gallagh, *alias* Knockardnegallagh, Caherdavy, Shanevolly, and Farrencoumarray, which four parcels contain in estimation one ploughland, and are now in the possession of James White, Thomas Comyn and Rorie Omighan, and by them held of the said Corporation by the yearly rent of twenty shillings, Irish. Item—One other piece of land, called Ballygadyndan, containing in estimation one ploughland, in ancient time held from the mayor and commonalty by John Blunt, now in the possession of John Arthure, for the yearly rent of twenty shillings, Irish, by him paid to the said mayor and commonalty. Item—One other parcel of land, called Clonecunnon, *alias* Cahirne-finellie, containing in estimation one ploughland, now in the tenure and possession of David Comyn and Edmond Comyn, and by them held of the said mayor and commonalty by the yearly rent of twenty shillings, Irish. Item—Two other parcels of land called Cownagh and Clownedrynagh, containing by estimation one ploughland, now in the possession of David Comyn, Richard White, and Teige M'Shane, and held of the said mayor and commonalty by the yearly rent of twenty shillings, Irish. Item—The parcels of land called Bally Inaghten More Moylish, and Bally Inaghtan Begg, which parcels contain in estimation one ploughland, and are now in the possession of William Strich, alderman; John Arthure and James White, merchants; and held of the said mayor and commonalty by the yearly rent of twenty shillings, Irish. And the said jurors do further say upon their said oaths that the land called the Prior's land, lying in the north part of the Bridge of Thomond, containing by estimation fifteen acres, or thereabouts, and the parcel of land called Ffarreny Killy, containing by estimation seven acres, are together estimated for one half ploughland, and parcel of the said forty ploughlands, which Prior's land is part of the former six ploughlands belonging to the said St. Mary's House, granted by the King's Majesty to the said Edmond Sexton, and now in possession of the said Edmond Sexton, yielding no rent to the said mayor and commonalty; and the aforesaid seven acres of Ffarrenykilly is the glebe land of the Rectory or Vicarage of Killely, and now in the possession of the parson or vicar of Killely aforesaid, paying no rent to the said mayor and commonalty; and the said jurors do also say upon their said oaths that the yearly rent of the burgage within the said city of Limerick is, and always hath been since the first beginning thereof, but twenty marks, Irish, and so annually paid, and from time to time levied of the burgesses or citizens of Limerick aforesaid, and that two mills called the King's Mills, under one roof in the west part of the city walls, betwixt the said city weir and the rock called Corrogower, upon the river of the Shannon, near to the King's Castle of Limerick aforesaid, were sometimes held by the said mayor and commonalty, whether by lease or otherwise the said Jurors do not know, and that the said mill is the mill for which the sum of £20 Irish, parcel of the sum of lxxiii^l

six shillings and eight pence, Irish, was accounted for in the Exchequer and that the said mills came to the hands of the late Queen Elizabeth, who leased the same to one Richard Strich, late of Limerick, which mill is now in the possession and occupation of William Strich, alderman, by force of the said lease.

And the said jurors do further say upon their said oaths that the lands undernamed are reputed to be the eight ploughlands, parcel of the said forty ploughlands, which eight ploughlands Richard De Clare did hold of the Kings of England as feoffee of the said mayor and commonalty, or otherwise, viz., one parcel of land, called Knockinishin, containing one ploughland, now in the possession of the now Earl of Thomond, one ploughland in Ballycanan, one ploughland in Capaghtiemore, which two ploughlands are also in the possession of the said Earl of Thomond, one parcel of land called Glanenegrosse, containing one ploughland, now in the possession of Teige M'Donogh O'Brien, of Glanenegrosse aforesaid, one ploughland in Frybeigh, in the possession of Thomas M'Namara; Owen M'Mahowne and others, half a ploughland in Crattellaghmoell, now in the possession of Donnell M'Namara ffoyne, half a ploughland in Crattelaghkeill, now in the possession of Cowarra M'Lydda and James Rochfort; half a ploughland in Castledonnell, *alias* Crattellaghmore; half a ploughland in Querenboy, which two last-mentioned half ploughlands are now in the possession of the heir of Edward White; and that the aforesaid lands so deemed to be the eight ploughlands, parcel of the said forty ploughlands, and held by the said Richard De Clare, do lie so near unto the said city, and answer no rent unto the said mayor and commonalty, are by tradition and hearsay from ancient men affirmed to be within the old and ancient liberties and bounds first limited to the said city, in the north-west side of the said city.

In witness whereof, as well the said commissioners as also the said jurors have put their seals to the one part of this inquisition remaining with the said commissioners; and the said commissioners have put their hands and seals to the other part of the said inquisition remaining with the said jurors, the day and year above said.

FR. AUNGIER. JO. DAVYS.

Exr. per me, JACOB NEWMAN, Cler. in Officio Māgri Rottulor, delibat in Cār^p (domniñc) Roch. Gen. xxv^{to} November, 1616.

D.

A BULL IN REFERENCE TO THE DISPUTE BETWEEN PETER CREAUGH, BISHOP OF LIMERICK, AND THE FRANCISCANS.

(*Anno Christi, 1376—Gregori XI. Anno 6.*)

CIV.

UT EXAMINET OBJECTA EPISCOPO LIMIRICENSI.
VENERABILI FRATRI ARCHIEPISCOPO CANTUARIEM.

Exhibita nobis pro parte Vener. Fratris nostri Philippi Archiepiscopi Cassellen. petitio Continebat, quòd eb antiquo tempore citrà, Archiepiscopus Cassellen, qui est pro tempore, etiam per litteras Apostolicas fuit, et hodie est dictus Philippus Conservator privilegiorum, Fratribus Ordinis Minorum in Hibernia a Sede Apostolica concessorum, specialiter deputatus; quodque dudum càm dilecti filii Guardianus

et Fratres dicté Ordinis Limiricen. per Vener. Fratrem nostrum Petrum Episcopum Limiricen. etiam contra privilegia eisdem a Sede prædicta concessa, multipliciter gravarentur, et persequerentur, ac damnificarentur; dicti Guardianus et Fratres ad præfatum Cassellen. Archiepiscopum, tanquam eorum Conservatorem accesserunt, lamentabiliter conquerentes de maximis grava minibus, et damnis per ipsum Episcopum illatis, et que inferebantur tota die, ipsumque Archiepiscopum humiliter requisiverunt, ut suprâ præmissis de opportuno eis remedio provideret; dictusque Archiepiscopus volens officium hujusmodi conservationis adimpleri, et nolens dictis conquerentibus in justitia deficere, ad præfatum Episcopum Limiricen. personalitor accessit, ipsumque ut compareret, querelis dictorum conquerentium responsurus, certis loco et tempore citavit, qui quidem Episcopus animo rebellionis assumpto, illico in dictum Archiepiscopum Cassellen. Conservatorem, etiam suum Metropolitanum, manus injicit temere violentas, ac citationem, quam idem Archiepiscopus in suis manibus tenebat; violenter rapuit in tantum quod sanguis a manibus ipsius Archiepiscopi emanavit, verbaque injuriosa, tanquam homo extra mentem, in ipsum Archiepiscopum protulit; dicendo inter alia, quod recederet de loco, alioquin sibi, et suis omnibus male esse deberet, dictusque Archiepiscopus timens multitudinem malorum, cum armis eidem Episcopo assistentium et considerans Episcopi furoram, statim de dicto loco recessit, ne ipse et familiares sui ibidem male tractarentur; quodque postmodum eum dictus Archiepiscopus sedens pro tribunali, ipsum Episcopum certis loco et tempore coram es tanquam Conservatore hujusmodi Fratrum dicti Ordinis citari fecisset dictus Episcopus comparere per se, vel per procuratorem recusavit; et quod deterius eisdem Religiosis post hujusmodi citationem, quam plura gravamina intulit; ac omnes de diœcesi sua Limiricen. in ecclesia dictorum, Fratrum, ad divina accedentes, aut se ibidem sepeliri facientes, ut dicebat, excommunicavit. Præterea idem Episcopus cum per plura tempora propter debita Camera Apostolicæ excommunicatus fuisset, hujusmodi excommunicationem scienter sustinuit, et ut prius divinis, in sepulturis nobilium publice celebrando, se immiscuit, irregularitatem incurrendo; ipseque Episcopus de præmissis reprehensus, non curavit aliquem habere superiorem, sed sibi sufficiebat, quod inter suos nativos viveret in deliciis. Et insuper cum idem Episcopus contra fidem Catholicam, et determinationem Ecclesiæ in hæresim notorie incidisset; dictusque Archiepiscopus ex eo quod est Metropolitanus, et idem Episcopus sibi de jure est subjectus, nolens etiam quod plures per hujusmodi hæresim infecerentur, ad dictum Episcopum zelo fidei personaliter accessit; ipsumque ut certa die, coram eo in præfata Limiricen. diœcesi compareret, ad certum locum citavit, super præmissis responsurus. Qui quidem Episcopus, quasi homo extra mentem indignatus, cum suis in hac parte complicitibus, et præsertim cum Clericis suis, et cruce, quam ante se deferri faciebat, aufugisset, procul dubio verberasset. Insuper quoque idem Episcopus post ipsius Archiepiscopi recessum, Pontificalibus indutus unacum suis complicitibus civitatem Limiricen. intrans, omnes et singulos, dicto Archiepiscopo, et suis victualia, aut hospitium ministrantes, publice in medio civitatis, candelis extinctis excommunicavit. Cumque idem Archiepiscopus die quadam solemnî, in præfata civitate Limiricen. prout alibi consueverat ad prædicandum verbum Dei ex devotione Sedem posuisset; præfatus Episcopus hæc præsciens, per dictam civitatem Limiricen. præconizari fecit, ne aliquis sub pœna excommunicationis ad sermonem dicti Archiepiscopi accederet; et si qui ibidem accederent, illos noninatum excommunicaret; ipsoque Archiepiscopo recedente, dictus Episcopus rebellis et tyrannus, suos ad publicam verecundiam

eidem Archiepiscopo inferendam misit satellites ; qui quidem satellites ad mandatum dicti Episcopi, in ipsum Archiepiscopum per medium dictæ civitatis equitantes, manus iniecerunt temere violentas, et frænum de capite equi repperunt. Ad hoc præfatus Episcopus Limiricen. cum prædictis suis complicitibus dictum Archiepiscopum Cassellen. in exercitio suæ jurisdictionis Metropolitanæ, ac in officio visitationis exercendo impedire multipliciter non expavit. Quare pro parte dicte Archiepiscopi nobis fuit humiliter supplicatum, ut omnes et singulas causas, tam civiles, quam criminales, quas præfatus Archiepiscopus contra præfatum Episcopum Limiricen. ac ejus complices prædictos, de et super sacrilegiis, contemptibus, invasionibus, injuriis et aliis omnibus supradictis movere intendit, alicui committere de benignitate Apostolica dignaremur. Nos itaque, etc., inclinati, fraternitati tuæ, per, etc., mandemus, quatenus si de hujusmodi manuum injectione in dictum Archiepiscopum tibi constiterit, prædictum Episcopum, et alios sacrilegos, tamdiu, appellatione remota, excommunicatos publice nunties, et facias ab aliis nuntiari, et ab omnibus arctius evitari ; donec præfato Archiepiscopo congrue satisfuerint, et cum tuarum testimonio litterarum ad Sedem præfatam venerint absolvendi : super aliis vero, vocatis, qui fuerint evocandi, et auditis hinc inde propositis quod justum fuerit, appellatione remota decernas, faciens, quod decreveris auctoritate nostra firmiter observari. Cæterum si forsan Episcopi, et ejus complicitum prædictorum præsentia pro citationibus de ipsis faciendis secure vel commode haberi nequiret, tibi citationes quaslibet per edicta publica in locis circumvicinis affigenda publicis, de quibus verisimilis sit conjectura, quòd ad notitiam citatorum hujusmodi pervenire valeat faciendi, plenam concedimus tenore præsentium potestatem ; et volumus quod perinde ipsos citatos arctent, ac si eis factis et insinuatæ præsentialiter, et personaliter extitissent, non obstan. tam fil. rec Bonifacii Papæ VIII. prædecessoris nostri, in in quibus cavetur ne quis extra suam civitatem et diocæsim, nisi in certis exceptis casibus, et in illis ultra unam diætam a fine suæ diocæsis ad judicium evocetur : seu judices a Sede deputati prædicta, aliquos ultra unam diætam a fine diocæsis eorum trahere præsumat ; ac de duabus diætis in concilio generali, quam aliis quibus cunque constitutionibus, a prædecessoribus nostris Romanis Pontificibus, tam de judicibus delegatis, quam personis ultra certum numerum ad judicium non trahendis ; aut aliis editis, quæ tuæ possent in hac parte jurisdictioni aut potestati, ejusque libero exercitio quomodolibet obviare : seu si aliquibus, etc., quod interdici, etc., de indulto hujusmodi mentionem. Datum Avinione, 13 Calend. Septembr. anno sexto.

E.

CHARTER OF HENRY VI TO THE CITY OF LIMERICK A.D. 1423.

AMONGST THE RECORDS IN THE TOWER OF LONDON.

The King to all to whom, and soforth, greeting. We have inspected our Letters Patent, made in these words : Henry, by the grace of God, King of England and France, and Lord of Ireland, to all to whom our present letters shall come, greeting. It appears to us, by inspection of the Rolls of Chancery of the Lord Henry, late King of England, our father, that our said father caused his charter of confirmation to be made in these words :—

Henry, by the grace of God King of England and France, and

Lord of Ireland, to the Archbishops, Bishops, Abbots, Priors, Dukes, Earls, Barons, Justices, Sheriffs, Provosts, Ministers, and all Bailiffs and faithful subjects there. We have inspected the Letters Patent of the Lord Henry, late King of England, our father, made in these words :—

Henry, by the grace of God, King of England and France, and Lord of Ireland, to all to whom our present letters shall come, greeting. We have inspected the charter of the Lord Edward, formerly King of England, our progenitor, under his great seal, which was used in Ireland, in these words :—

Edward, by the grace of God King of England, Lord of Ireland, and Duke of Aquitaine, to all whom our present letters shall come, greeting. Know ye that we have inspected our Charter, which we made to our citizens of Limerick, in these words :—

Edward, by the grace of God, King of England, Lord of Ireland, and Duke of Aquitaine, to the Archbishops, Bishops, Abbots, Priors, Earls, Barons, Justices, Sheriffs, Provosts, Ministers, and all Bailiffs and faithful subjects in Ireland, greeting.

Whereas, Lord John, our grandfather, while he was Lord of Ireland, and Earl of Moreton, before he received the reins of the kingdom of England, by his charter had granted to the citizens of Limerick all the liberties and free customs which the citizens of Dublin everywhere used through whatsoever charters of the Kings of England and Lords of Ireland ; and the said citizens of Limerick, although these liberties and customs are not expressed in the charter aforesaid, nevertheless have always hitherto used these liberties and free customs from the time of the execution of the same, as by a certain inquisition thereof made pursuant to our writ by Geffry de Geynville, lately our Justiciary of Ireland, evidently appears. We having inspected the transcripts of the charters of the liberties of the aforesaid citizens of Dublin, sent to us for the purpose, according to our precept, by our beloved and faithful William de Vesey, our Justiciary of Ireland, at the requisition of our citizens of Limerick, and for the amelioration of the said city, in order that all ambiguity may be taken away from those things which affect the liberties and free customs of the aforesaid citizens of Limerick, have granted, and by this our charter have confirmed, the liberties and free customs expressed in the aforesaid charters of Dublin, specified in form following :—to wit, that no citizen of Limerick shall plead without the walls of the said city to any plea except pleas of exterior tenements, which do not appertain to the Hundred of the aforesaid city.

And that they may be quieted of murder within the bounds of the said city ; and that no citizen engage in duel in the same city on any appeal which any one may make against him, but shall clear himself by the oaths of forty men of the said city who are legal ; and that nobody shall take a hostel within the walls by the assize or livery of the marshals against the will of the aforesaid citizens ; and that the citizens be free from toll, lastage, passage, and pondage, and from all other customs throughout all our land and dominions.

And that none of the said citizens be sentenced to an amercement of money except according to the law of the aforesaid Hundred, to wit, by the forfeiture of forty shillings, whereof he who has fallen into amercement shall be acquitted of the half, and shall give the other half in amercement, except in three amercements, to wit, of the assize of bread and beer broken, and of watches, which amercements are of two shillings and six pence, whereof one-half shall be remitted,

rendered in amercement ; and that the Hundred be held once only in the week in said city.

And that in no plea can any one plead by miskenyingham. And that they may rightfully have their lands and tenures, and securities, and debts, throughout all our land and dominions, whosoever may owe them ; and that they may distrain their debtors by distress in Limerick ; and that right be done them concerning the lands and tenures which are within the said city, according to the custom of the said city ; and that pleas be held there concerning the debts which are accommodated, and the bails which are given in the said city, according to the custom of the said city.

Saving to us and our heirs the pleas appertaining to our crown ; and if any one shall levy toll of the men of the aforesaid city anywhere in our land or dominions, and shall not restore it after he shall have been required so to do, the Provost of the said city shall take it in distress at Limerick, and shall distrain him to restore it.

And that no strange merchant shall buy grain, hides, or wool, within the said city, from a stranger, but only from the citizens of the said city.

And that no stranger shall have a wine-tavern in said city, except in a ship, this liberty being reserved to us, however, that out of every ship which shall happen to go thither with wine, our bailiff shall select two casks of wine for our own use, whichsoever they please in the ship, to wit, one before the mast and one behind the mast, for forty shillings, to wit, one for twenty shillings, and the other for twenty shillings, and he shall take nothing more, unless by the consent of the merchant.

And that no stranger shall sell cloth by retail in said city, nor remain in the said city with his merchandize for sale there, unless for forty days, and that no citizen of Limerick shall be distrained in our land or dominions for any debt, unless he be a debtor or security, and that they may marry themselves and their sons and daughters, and the widows of the said city, without license of their lords.

And that none of their lords shall have the custody or disposal of their sons or daughters, or widows, on account of their external lands of the aforesaid citizens, but only the custody of their external tenements, which are of their fee, until they shall be of age ; and that they may have all their reasonable guilds, as the burgesses of Bristol have, or are best accustomed to have ; and that no citizen of the said city shall be compelled to replevy any one unless he wishes it himself, although he be dwelling on his own land.

And that neither the Templars nor the Hospitallers shall have any man or message free from the common customs of the said city, within the said liberty of the said city, except one only. Moreover we have granted to the said citizens that they may elect annually from among themselves one discreet and suitable Mayor, who shall be faithful to us, and useful for the government of the said city, so that, when the said Mayor shall have been elected, he shall be presented to us or to our Justiciary of Ireland, if we be not present there, and shall swear allegiance to us.

And that it may be lawful for the same citizens to remove the said Mayor at the end of the year, and to elect him, or another, and to present him in form aforesaid, and that the said citizens may have all the tenures pertaining to the said city at their disposal, according to their pleasure, by the common consent of the citizens aforesaid, as in messuages, shrubberies, buildings on the water, and elsewhere, wheresoever they may be within the liberty of the said city, to be held in free burgage, to wit, by landgable service.

And that each of them may suit himself in making buildings where-soever he will on the bank in said city, without the injury of the said citizens of the said city, and that the said citizens may have and possess all the void land and places in the aforesaid liberty, to be built upon at their pleasure, and for the advantage of the said city.

Furthermore, we have granted to the said citizens of Limerick that they may have one fair annually at Limerick, to continue for fifteen days, to wit, on the eve, day, and morrow of St. James the Apostle, and for the twelve subsequent days, unless the said fair be to the injury of neighbouring fairs.

Wherefore we will and firmly enjoin, for us and our heirs, that the aforesaid citizens of Limerick and their successors, citizens of the said city, may have all the aforesaid liberties and free customs aforesaid for ever; and that they may choose from among themselves one Mayor annually, and that they may have all their tenures within the walls of the said city, to be holden in free burgage, to wit, by landgable service, and that each of them may suit himself in erecting buildings wheresoever he pleases on the bank of the said city; and that they may have and possess all the void land and places in the aforesaid liberty at their will, and for the advantage of the said city to be built upon.

Saving to us and our heirs our pleas pertaining to our crown. And that they may have the aforesaid fair at Limerick annually, to continue for fifteen days, to wit, one the eve, day, and morrow of St. James the Apostle, and for twelve subsequent days, with all the liberties and free customs pertaining to such kind of fair, unless said fair be to the injury of the neighbouring fairs, as is aforesaid, and we forbid any one to vex or disturb them in anywise on this account, on pain of our forfeiture.

Witnesses: the Venerable father R. Bishop of Bath and Wells, and W. Bishop of Ely; Edmund our brother; William Valencia our uncle; G. de Clare, Earl of Gloucester and Hertfort; Henry de Lacy, Earl of Lincoln; William de Bello Campo, Earl of Warwick; Robert Typelot; Walter de Bello Campo, Peter de Campania, Robert Mallet, and others. Given under our hand at Westminster, the fourth day of February, in the twentieth year of our reign.

In testimony whereof we have caused these our letters to be made patent. Witness, John Wogan, our Justiciary of Ireland, at Dublin, on the sixth day of May, in the thirty-first year of our reign.

We, however, deeming the aforesaid gifts and grants ratified and acceptable for us and our heirs, as far as in us is, accept and approve of them, and of our special grace we grant and confirm to our beloved, the present citizens of the aforesaid city, and their heirs and successors, citizens of said city, as the aforesaid charter reasonable testifies, and as the said citizens and their ancestors and predecessors, citizens of the said city, have had and holden the aforesaid lands and places hitherto, and have reasonably used and enjoyed the liberties and quittances aforesaid, and every of them, from the time of the execution of the charter aforesaid.

In testimony whereof we have caused these our letters to be made patent. Witness myself at Westminster, the twenty-six day of June, in the first year of our reign.

But we, deeming the aforesaid gifts, grants, and confirmations, ratified and acceptable for us and our heirs, as far as in us is, accept and approve of them, and of our special grace grant and confirm them to our beloved the present citizens of the aforesaid city, and to

their heirs and successors, citizens of the said city, as the aforesaid Charter and Letters reasonably testify.

Furthermore, willing to grant greater favour to the said citizens in this behalf, we have granted, for us and our heirs, as far as in us is, to the said citizens, that although they or their predecessors have not hitherto fully used up any or more of the liberties and allowances contained in the aforesaid charter and letters on any urgent occasion, nevertheless, the said citizens, and their heirs and successors, citizens of said city, may hereafter fully enjoy and use the liberties and allowances aforesaid, and every of them, without interruption or impeachment of us or of our heirs, justices, escheators, sheriffs, or other, the bailiffs or ministers of us or of our heirs whomsoever.

And further, of our more abundant grace, and in consideration of the great labours and expenses which the aforesaid Mayor and community have long sustained, and are still likely to sustain, in resisting the Irish enemies, and in repairing and mending the walls of the aforesaid city, for fortification against the aforesaid enemies, we have granted, for us and our heirs, to the aforesaid Mayor and community of the said city, and their heirs and successors for ever, the articles and liberties underwritten, to wit, that they may assemble in a certain place within the aforesaid city at pleasure, and establish and ordain ordinances and statutes for the advantage of the said city.

And that they may elect a Mayor and two Bailiffs for the government of the said city, to continue for one year, and so from year to year for ever; and that the said Mayor thus elected shall receive and take his oath of fealty before the Mayor who was next before him; or otherwise, in failure of him, whether occurring by death or other impediment, before the citizens of the city aforesaid.

And that the Bailiffs shall take their oaths before the Mayor for the time being, so that any of them may not go without the said city to take such oath; and that the said Mayor and Bailiffs for the time being may have cognizance of all kinds of pleas, real and personal assize of new disseisin, death of an ancestor, and all pleas of lands, rents and tenements within the said city and suburbs thereof, and of all contracts, plaints, and transgressions whatever; to arrest and attach every person whomsoever, by his body or by his goods and chattels, within the said city, for contracts, transgressions, and plaints commenced and perpetrated within the said city, mearings, bounds, limits, precincts of the franchise, and to imprison and punish them according to law, when necessary, and to permit them to go at large out of prison.

And that the Mayor for the time being shall be escheator, coroner, and inquisitor there, and that they may have all the profits of all pleas accruing within the said city; and also that none of our justices, escheators, searchers, coroners, clerks of the market, nor any other of the ministers of us or of our heirs, justices of the peace, labourers or artificers, shall enter or introduce himself on account of any acts done within the aforesaid city, except on account of felonies which must be decided by commission, to be sped to a certain person, and to the Mayor there for the time being; and that the said Mayor for the time being, and his successors, for ever, may have full power and jurisdiction within the aforesaid city, and the limits and precincts thereof, to inquire into, hear, and determine all kinds of articles, plaints, and defects which pertain to the said offices of escheator, coroner, searcher, and justice of the peace, and of labourers and artificers, according to the uses and customs which have been heretofore in Ireland, and according to what common right exacts and requires.

And that the said Mayor and community of the said city and their successors for ever may have all manner of fines, amerancements, and issues, to a justice of peace pertaining, and all manner of other forfeitures, chattels of fugitives and felons, escapes of felons, waifs and strays, amerancements, forfeitures of victuals, bread, beer, and other victuals, and tolls, and also the customs called "coket," within the said city lawfully be to levied; and that they may collect and receive all the premises by their proper officers to their own use, as well by land as by water, and the profits of a certain fishery which is called "Lex Were," with its appurtenances, to the said mayor and community, and their successors for ever.

And that no one of the said city shall implead another, or be impleaded by another before us, or before any of our justices, on account of land, tenement, rent, or service, or of any other thing issuing from within the said city, by land or by water, but every one shall be bound to prosecute before the mayor and bailiffs within the said city; and that no lieutenant, justiciary, or other minister of us or our heirs in our land of Ireland, shall seize, or presume in any manner to seize, the franchises and liberties aforesaid into the hands of us or our heirs, without the special mandate of us or our heirs, under our Great Seal of England; and that no one of the same city shall, by himself or another, forestall any merchandize or victuals by which we may lose our custom, and this on pain of forfeiting his franchise.

And that they may hold their market as they have been accustomed from of old to hold it; and also that no one who is an Irishman by blood and nation (the term "Irishman" being understood and taken as it is accustomed to be taken and understood in our land of Ireland) shall be mayor, or exercise any office within the aforesaid city; nor shall any one within the aforesaid city take or maintain any man or child of the Irish blood and nation as is aforesaid as an apprentice, under penalty of forfeiting his franchise in the aforesaid city.

And that no lieutenant, or other deputy or minister of us whomsoever, within our said land of Ireland, shall make or compel any person of the same city to work in any service without the said city, but that they shall dwell there under the safe custody of our city aforesaid. These being witnesses: the Ven. Fathers Hr. Windton, our uncle; our most dear Chancellor, Thomas Bishop of Durham, and H. Bishop of St. David; our most dear brother, Thomas Duke of Clarence; our most dear cousin, Edward Duke of York; Thomas Arundel, Richard Wair; our most dear cousins, Earls Henry Fitzhugh; our Chamberlain, Thomas Erpingham, Seneschal of our Household Knights; Master John Prophete, Keeper of our Privy Seal, and others. Given under our hand at Westminster on the twentieth day of January, in the first year of our reign.

*) But we have thought fit to cause the tenor of the enrolment of the aforesaid Charter, at the request of the present citizens of Limerick, to be exemplified. In testimony whereof we have caused these our letters to be made patent. Witness myself at Westminster on the twenty-seventh day of November, in the second year of our reign.

But we, with the advice and assent of the Lords spiritual and temporal, in our Parliament held at Westminster in the first year of our reign above, ratify and conform the aforesaid Letters concerning such franchises, liberties, and allowances which are not at all revoked, as the letters aforesaid reasonably testify, and as the

said citizens ought to use them, and as their ancestors, citizens of the said city of Limerick, have always hitherto been accustomed rationally to use and enjoy those franchises, liberties, and allowances, from the time of the execution of the charters and letters aforesaid.

Witness the King, at Westminster, the twelfth day of December.
By Writ of Privy Seal.

F.

PROVINCIAL SYNOD OF CASHEL, HELD IN LIMERICK, 1453.

(See *Wilkins' Councils*, Vol. iii., p. 565 *et seq.*)

Papae Rom. Nicolai V. 7.	Archiep. Cant. John Kempe 2.	Anno Christi 1453.	Reg. Angliae Henric VI. 32.
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Concilium Provinciale Cashellense Limerici celebratum in quo sequentia statuta ordinata sunt. Ex Ms. penes Joh. Episcopum Clogherensem.

Ad honorem Dei Patris Omnipotentis, Filii, et Spiritus Sancti, necnon pro ampliore conservazione libertatis ordinat Sancta Synodus in sacro provinciali concilio, Limerici celebrato die Lunae proximo post festum, quod dicitur Ad vincula. Anno Domini, 1453.

1. Quod ordinarii locorum singulis annis diligenter attendant, et inquiri faciant, qualiter in suis dioecesisibus divina officia celebrantur, diesque Dominici, et aliae festivitates venerabiliter observantur.

2. Statutum est, quod ministri ecclesiarum omnibus diebus Dominicis, et aliis festivitibus horas canonicas in suis ecclesiis ordinate dicant, et aliis diebus quomodo valeant, et tamen praemissa trina campanarum pulsatione saltem in diebus festis missas et alia divina officia celebrenter, etiam ter in qualibet hebdomada, excommunicatis et interdictis exclusis, sub poena xl. den. ab exorcista et curatis toties, quoties negligentibus, episcopo visitanti, aut ejus officiali solvendorum; quibus diebus Dominicis, et festis per ecclesiam publicatis cessent omnes populi christiani, clerici et laici, ab omni opere civili, et ad officia divina audienda conveniant, sub poena excommunicationis per praelatos ecclesiarum ferendae.

3. Statutum est, et perpetuo ordinatum, quod parochiani quarumcunque ecclesiarum parochialium in eorum ecclesiis ad celebrationem divinorum officiorum et sacramentorum ministrationem suis expensis habeant missale, et calicem argenti, aut deauratum, amictum, albam cingulum, manipulum, stolam, casulam, superpellicium, baptisterium lapideum decenter constructum, seratum, aut bene co-opertum, honestum vas oleum in se continens in sacrum chrisma in usum infirmorum; et sanctam ecclesiam in navi, et cancella, juxta facultates popularium in tecto parietibus decenter habeant constructam et mundam, tam intra, quam extra teneant ab omnibus rebus, bladis, et animalibus secularium laicorum. Et nulli omnino hominum, etiamsi conjuges sint, cum eorum uxoribus aut concubinis ibidem jacere non lecto aut cohabitare praesument, sub poena mortalis peccati, et excommunicationis ferendae sententiae, ut praefertur, contra delinquentes.

4. Quod in singulis ecclesiis ad minus habeantur tres imagines, sanctae beatae Mariae virginis, sanctae crucis, et patroni loci, in cujus honorem ecclesia dedicatur; necnon et vas honestum consecratum pro corpore Christi.

5. Quod coemeterium sit mundum et muratum in expensis popularium.

6. Quod excommunicati publice denuncientur omnibus Dominici et festis diebus per singulos curatos in eorum ecclesiis, omnes incestuosi et clandestina matrimonia contrahentes, et illis interessentes, haeredes legitimos exhaeredantes, falsos limites assignantes, usurarii, et usurae convicti, falsam monetam facientes, et veram monetam scindentes et radentes, ecclesias, coemeteria, ac personas ecclesiasticas suis rebus spoliantes, vel percutientes, viam regiam insultantes, fures, latrones, congregatorum depopulatores, viarum derobatores, pacis violatores, et alii omnes et singuli, quos sacrosancta sedes apostolica excommunicari praecipit, atque mandat, cum eorum fautoribus.

7. Declarat et statuendo ordinat idem concilium pro confirmatione libertatis ecclesiae, quod nulli domini temporales, aut eorum equestres, pedestres, tributarii, vel aliae temporales personae ad maneria episcoporum sive grangias, aut clericorum habitacula, loca, et hospitia venientes, ultra unum diem aut noctem refectionem exigant, aut recipiant; et hoc requisito et obtento, episcoporum consensu, aut aliorum praelatorum praesentium voluntate interveniente, ita tamen quod hujusmodi nocte diei Dominicae aut praecedente Sabbati nullo modo recipiant, nec exposcant, ubi personae ecclesiasticae servitio divino et missarum solemnitatibus quiete vacare debent, expulsionem temporalium vexatione, nec amplius a tempore publicationis praesentis statuti, dierum aut noctium exigantur a personis ecclesiasticis; contrarium vero facientes per totam provinciam excommunicati denuncientur nominatim et expresse in singulis ecclesiis per curatos ecclesiarum, quibus sacrum concilium ad haec omnia auctoritatem tribuit et majoris excommunicationis sententiam ipso facto incurrant et episcoporum dominium ac loca alia, ad quae declinaverint, cum sua familia ecclesiastico maneant interdicto innodati, auctoritate praesentis sacri concilii; quorum omnium absolutio ordinariis locorum duntaxat reservetur, cum interdicti relaxatione.

8. Declarat concilium, quod omnia emolumenta, provenientia ex novis capellis per laicos, vel alios infra parochiam aliquam noviter constructis, omnia cedant ecclesiis parochialibus, infra quarum limites constructae sunt.

9. Statuit et declarat praesens concilium, quod omnes ecclesiastici et praelati eorumque tenentes, et familiares in terris ecclesiasticis ac maneriis episcoporum degentes, omnino sint immunes, et liberi ab omni exactione temporali, et seculari distributione congrueus et bonnguog,¹—et similia sub poena majoris excommunicationis et interdicti.

10. Statuit praesens concilium et ordinavit, quod nulla persona secularis vel temporalis pro quacunque causa, actione, vel injuria pignara clericorum in rebus aut personis capere praesumant, aut bona familiaria et tenentium ecclesiae, ubicunque reperta, distringere, nisi prius causa ipsa coram competenti iudice terminata fuerit, et discussa. Contrarium facientes auctoritate concilii actionem suam perdant, et majoris excommunicationis sententiam ipso facto incurrant, et dominus capientis sic pignora post monitionem negligens restituere, cum suo dominio et familia maneant interdicti.

11. Declarat concilium, quod nullus clericus pro criminali, civili aut alia quavis causa coram seculari arbitro vel iudice a quocunque valeat conveniri, nec sententia talis arbitri aut iudicis secularis contra clericum lata valeat ipso jure, cum sit lata contra libertatem sanctae

¹ Ita MS. legit.

matris ecclesiae ; et reprobatur concilium arbitros, et eorum sententias contra clericos, maxime dum dicunt eos contentari debere duobus servientibus, quodque residere debent infra eorum coemeteria, quae sententia erronea est, propter quod ipsi seculares iudices ipso facto incurrant excommunicationem, quousque eorum sententias hujusmodi erroneas et iniquas, ac prosus nullas revocent, et damna exinde passis congrue satisfecerint.

12. Statuit sacrum concilium, quod nulli quaestores amplius in provincia Cashellensi admittantur, exceptis B. Patricii nunciis et quaestoribus, nisi secum deferant literas episcoporum, de anno in annum reformandas ; et praelati seu curati ecclesiarum aliter admittentes, contra formam hujusmodi statuti, toties, quoties ad unam marcam maneant obligati, ordinariis locorum applicandam.

13. Statuit et ordinavit hoc sacrum concilium, quod nulli Mendicantes admittantur ad quaestum in festis, quibus ecclesia oblationes percipit, donec personis ecclesiasticis satisfactum fuerit, sub poena excommunicationis, quam ipsi Mendicantes hoc statutum violantes, et curati illos admittentes, auctoritate hujus concilii incurrant, et sub poena eadem extra suam limitationem ad quaestum non accedant nisi sufficienter privilegiati.

14. Declarat concilium, quod omnes fratres Mendicantes debent solvere quartam partem omnium bonorum ex testamento defuncti, aut ratione funeris eis relictorum, ubicunque et quacunque causa, et undecunque eis evenientium, etiam ratione quaestus, aut tempore sepulturae aut funeris, nec candelas fratribus ante divisionem, nec oblationes persolvent, donec praedicta quarta pars ex integro ecclesiae fuerit persoluta. Hanc declarationem non observantes majoris excommunicationis sententiam, ex auctoritate praesentis concilii, ipso facto incurrant.

15. Statuit hoc sacrum concilium, quod omnes beneficiati, maxime constituti in sacris, et aliis dignitatibus praediti, in eorum cathedralibus ecclesiis, et aliis principalibus more sacerdotali resideant, de anno in annis dicant, et missas celebrent in ipsorum propriis personis, tribus vicibus in hebdomada, sub poena privationis beneficiorum et dignitatum suarum ; ipsorumque beneficiorum fructus, qui hoc statutum violaverint, ad fabricam ecclesiarum hujusmodi sequestrentur, quousque sententia privationis ejusdem lata fuerit, et quamdiu in suspenso permanserit ; fructus ad ecclesiarum fabricam debentur.

16. Statuit, quod ubicunque ecclesiae aut capellae aliquibus locis unitae et appropriatae habentur, et ex hoc, prout in diversis locis experientia edocet, penitus desolatae et destructae fuerint, ordinarii locorum quibus ipsa beneficia subjiciuntur, fructus ipsarum ecclesiarum possunt, ad necessariam reparationem ecclesiarum deputare, in eorum negligentiae poenam, quorum sunt fructus ; hujusmodi contradictores, cujuscunque ordinis aut religionis fuerint, ecclesiarum, beneficiorum suorum appropriatores per censuram ecclesiasticam, et alia juris opportuna remedia compescendi auctoritate praesentis concilii.

17. Statuit concilium, quod nullus religiosus, aut alii, seculares, praelati, aut domini ecclesiastici, absque expresso consensu ordinariarum locorum, aliquibus clericis, vel laicis, maxime juvenibus et illiteratis viris, sub quocunque colore terras suas ad firmam tradant, nec ipsos laicos sub colore aut nomine procuratoris firmarios constituent aut clericos in suis literis nominent, nec laici fructus percipiant, nec procuratores laici juxta eorum altaria accedant, dum missarum solemniam celebrentur, nec ad divisionem obventionum ecclesiasticarum admittantur, saltem in firmam ecclesiarum. Contrarium vero facientes.

aut contrahentes, ipso facto majoris excommunicationis sententiam incurrant, et contractus factus, auctoritate praesentis concilii, nullus habeatur et irritus, et laici exinde nullam habeant actionem, sed eo ipso excommunicati sint, et ad ipsa firma perpetuo exclusi maneant, et totum concilium exequatur contra tales et alios in forma.

18. Declarat concilium, quod contractus dandi frumenti modium pro octo denar. solvend. festo sancti Martini, si certum est ipsum modium tum temporis plus valere, talis contractus est usurarius; et si lapsum fuit tempus, ad festum Philippi et Jacobi, et tunc modius frumenti valet ad XXX. aut XL. denar. pro eo quod contractus in sui initio fuerit usuarius, non crescit usura, supposito quod valeret XL. denar. modius, debitor non habet unde redderet in pecunia; sed convenit quod modium frumenti daret pro quibus libet X. denar. in ipsis XL. denar. existentibus etiam IV. modios solveret, et cursu temporis, iste contractus est usura, et taliter exigens usuarius est censendus, et propterea excommunicandus, quousque illicitum exinde contractum in statum pristinum juris exposuerit, et poenitentiam agat pro commissis.

19. Declarat concilium praeteritas usuras fore restituendas ad arbitrium ordinarii seu officialis sui generalis, qui in talibus habeant arbitrare, et cum contrahentes non vitio usuram, sed ignorantia ducti, praedictos usurarios contractus fecerint et exercuerint.

20. Statuit concilium, quod omnes clerici ad primam tonsuram ordinati ac privilegium in rebus et personis habere volentes, seipsos honeste habeant, caste vivant, et maxime beneficiati, et ad sacros ordines promoti, usuras et ludos alearum omnino evitent; superiores barbas non deferant, comam non nutriant, curlos scindant, praedis, et furtis, et violentiis absteineant, sub poena majoris excommunicationis latae sententiae ipso facto, et nihilominus privilegium in rebus amittant, postquam de hoc coram ordinariis loci convicti fuerint.

21. Statuit concilium, quod quilibet curatus, rector, et vicarius habeat in ecclesia sua copiam istarum constitutionum et aliarum singulis annis noviter editarum, quae quidem statuta quater in anno teneantur suis parochianis *maternali lingua* exponere; viz. diebus Dominicis immediate proxime ante festa natalis Domini, Paschae, Pentecoste, et sancti Michaelis Archangeli. Curati vero in hiis negligentes ad unum "noble," toties, quoties, maneant obligati ordinariis, et eorum officialibus. Ordinarii vero desuper remissi metropolitano ipsorum mulctati sint ad XXX. sol. pro fabrica ecclesiarum suarum, ac officiales in hoc negligentes ad XX. sol. maneant obligati.

22. Declarat concilium, quod nulli capellani per totam provinciam admittantur, donec literas suarum promotionum ordinariis exhibuerint, ac praeclarae vitae et sufficientis literaturae existant.

23. Quod nullus celebret aut ministret nomine notorie fornicant. praelatorum, aut aliorum curam animarum habentium.

24. Quod singuli promoti, et in posterum promovendi ad sacros presbyteratus ordines, fideliter extrahant (forte deest "ordinum copiam")¹ de curia episcoporum sic promoventium, et hoc omnino sub poena majoris excommunicationis ipso facto.

25. Declarat concilium, quod ex bonis quibuscumque in mortis articulo per maritos uxoribus suis, aut aliis, dotis nomine, seu alia via relictis aut dotatis, portio canonicae ecclesiae parochiali debetur.

26. Declarat concilium, omnes vicarios et capellanos admittentes in suis officiis extorquentes illicita onera et exactiones a personis ecclesiasticis, ipso facto suis beneficiis privatos, et ad interesse partis,

¹ What is here in parenthesis is given in a footnote in Wilkins.

pro cuius rebus excommunicati et denunciati habentur, nihilominus fore obligatos.

27. Declarat concilium, quod cera, quae tempore exequiarum defuncti inter alia funeralia offerri debet, integre ad majus altare praesidentis devenire, ibique semper pro usu ecclesiae remanere debets.

28. Declarat concilium, consuetudinem secundum ratam temporis, aut juris communis dispositionem, fore observandam circa decima, animalium, quae in diversis parochiis pasturantur.

29. Declarat concilium, quod rei vendicatio personis ecclesiasticis contra quoscunque rerum suarum detentores licita est, nec juvat bona fides ex parte occupantium, quocunque titulo ad ipsos devenerit.

30. Declarat concilium, vestiarium esse de ecclesia, et in illo tempore generalis interdicti fieri non posse sepulturam etiam per fratres-cujuscunque ordinis.

31. Declarat concilium, commorantes in coemeteriis aut ecclesiis, absque ordinariorum licentia petita et obtenta, nullo gaudere immunitatis privilegio, sed confugientes tantummodo tempore necessitatis, et in ipso actu necessitatis.

32. Declarat concilium, quantum ad jejunium cadens in Pascham et Pentecosten, et praecipue in jejuniis Rogationum, praescriptam consuetudinem fore observandam.

33. Declarat concilium, quod verbum amplius in literis apostolicis apponi solitum ad minus tempus est referendum, neque dispensationem super mala perceptione fructuum obtentam extendi debere ad emptionem fructuum in tempore datae literarum usque provisiopresequentem factam.

34. Declarat concilium, quod medici, poetae, aurifabri, et scissores, carpentarii et hujusmodi de omnibus per eos licite acquisitis seu lucratis decimas solvere tenentur, consuetudine contraria non obstante, praeterquam in modo solvendi, si quem allegaverint, necessariis tantum prius expensis deductis.

35. Mandat concilium, sub poena privationis ipso facto, in manifestis et peccati mortalis in occultis, quod curati ecclesiarum omnes fures et latrones in suis parochiis degentes ad ordinarios locorum absolvendos remittant; et declarat concilium tunc esse manifestum, quando in parochia sunt famosi fures et latrones.

36. Declarat concilium, quod fratres de tertio ordine sancti Francisci, inter quos plerumque oritur contentio cum personis ecclesiasticis circa funeralia eorum, qui apud eosdem fratres sepulturam eligunt, non gaudent privilegio Clement. "Dudum" cap. "De Sepulturis," sed juris communis expositio observetur in hiis et in aliis; quodque de bonis ipsorum fratrum tertii ordinis, quoties decedunt, idem iudicium est habendum, et de pueris laicis quantum ad administrationem, et alia debita ecclesiastica consequenda, salvo eorum privilegio.

37. Declarat concilium, quod quotiens in ecclesia, coemeterio, aut mansionibus ecclesiarum furtum aut sanguinis effusio intervenerit, poena hujus sanguinis et furti omnino cedat praefatae ecclesiae, et non temporali domino, etiamsi in subditos suos actum est per quoscunque, et contrarium exigentes ipso facto sint excommunicati et excommunicenter.

38. Statuit concilium Heriotam pauperum laicorum in ecclesia degentium persolvi debere ordinariis locorum, et aequalem divisionem emolumentorum, viz., canagii et hujusmodi faciendum inter rectorem, et vicarium ac dominum temporalem ratione pasturae animalium pauperum inibi degentium.

39. Statuit concilium, quod curati ecclesiarum, qui dolo aut fraude formam literarum, quas eorum superiores particulariter iis dirigunt

exequendas, exponere aut publicare dissimulat, suis beneficiis sint ipso facto privati, et parti, pro cujus rebus hujusmodi exequendis literae ipsae directae sunt, ad omne interesse maneant, auctoritate praesentis statuti penitus obligati.

40. Declarat concilium, quod rectores, vicarii et alii ecclesiarum praelati, qui nonnunquam tempore generalis interdicti, cum aliquis amicorum suorum moritur, se absentant de sepultura sic decedentium, ignorantiam jam praetendere valeant, et subsequenter sub umbra hujus ignorantiae celebrent, poenam juris propterea incurrant, acsi praesentes interessent, et talia commiserint.

41. Declarat concilium, decimam partem terrarum desertorum, sicuti aliorum praedialium personae debere.

42. Declarat concilium, quod uno conjugum decedente, omnia bona, utriusque debitis subductis, veniant in testamento computanda, it de dote aut ejus parte non soluta tempore mortis videant ordinarii, etem de dote alienata veniant dividenda, inter alia bona concilium remittit.

43. Declarat concilium, clericos simplices non esse admittendos loco canonicorum aut pralatorum ad servitium divinum.

44. Declarat concilium, quod laici, qui in causis suorum amicorum clericorum insurgentes, bella et litigia generant, unde homicidia et plura mala insurgunt, ipso facto excommunicationem incurrunt, nisi ordinariorum suorum consensus prius ad id intervenerit.

45. Declarat concilium, antiquas ecclesias, ecclesiolas in possessione comunitatis existentes, et quae habent insignia sanctitatis, immunitate gaudere ecclesiastica debere, et quod episcopi pro illis exequi debeant, nisi cum eis placuerint, pensatis omnibus rei circumstantiis aut causis.

46. Declarat concilium, et perpetuo reprobatur exactiones laicorum et nefandas consuetudines, quas in terris ecclesiasticis exercent.

47. Mandat concilium, sub poena excommunicationis latae sententiae, et beneficiorum privationis, et nihilominus declarat, quoties archiepiscopum vel episcopum per laicos aut alios capi contingit, totam provinciam, in qua capiuntur ecclesiastico suppositam fuisse interdicto, totamque dioecesin, in qua inferior praelatus aut sacerdos, decanatum, in quo simplex clericus; et in illis ad minus officiis, necessitatis temporibus exceptis, omnino esse cessandum, captura hujusmodi durante.

48. Statuit concilium et declarat, laicos signantes blada clericorum necessitatem illis ponentes, aut impediendes, ne clerici de illis disponant ad placitum, dicentes; decimas domini ipsorum ipsis praeteritis vendi et dari debere, ipso facto fore excommunicatos, et interdictos, cum suis locis et hominibus.

49. Mandat concilium, quod de caetero per ordinarios nulla unio fiat simplicibus beneficiis, aut praebendis de beneficiis curatis, aut dignitatibus ad aliquorum instantiam, maxime nobilem et juvenum personarum; et si contra hoc fecerint, concilium declarat totum nullum.

50. Statuit concilium, quod ultra numerum solitum canonici non recipiantur, neque vocales canonici in ecclesia admittantur ultra numerum sex canonicorum, computatis jam receptis.

51. Statuit et mandat concilium, quod ordinarii non committant causas nisi discretis ac juris peritis, sub poena nullitatis processus, neque imperitos recipiant ad canonicatus et dignitates.

52. Declarat concilium, quod clerici medium facientes in firmis beneficiorum, ut laici fructus percipiant, sunt ipso facto excommunicati, cum in hoc antiquo statuto fraus committitur, quae non debet patrocinari, et firmas ipsas ipso jure non teneri.

53. Sacrum concilium inhibet magistris, sub poena excommunica-

tionis, quod nullos nobiles, aut alios ad suam lecturam admittant, de quibus non est spes, quod in ecclesia Dei profecerint.

54. Declarat concilium, quod clerici nomine laicorum appellantes, aut concilium eis dantes, contra executionem ordinariorum et causam ecclesiae, sunt ipso facto excommunicati, appellationes illas esse frivolas et inanes, quibus omnino obstantibus fiat executio contra illos, prout prius est praescriptum, qui pro laicis et contra personas ecclesiasticas advocare, et contendere praesumunt.

55. Statuit concilium, quod laici juxta ecclesiam aedificantes, si contra prohibitionem curatorum quidquid damni exinde ecclesiis contingat, per incendium, aut alia via, tam ipsi aedificantes, quam etiam exercitus de omni damno teneantur, et ipsorum quivis in solidum.

56. Declarat concilium, quod decimae, quae in plerisque locis imagini, ac ad uberiorem declarationem aliisque sanctis miraculorum suorum intuitu de diversis locis et provinciis offeruntur, inter rectorem et vicarium aequaliter dividendae, salva canonica praescriptione.

57. Declarat concilium, omnes eos, qui impediunt confugientes ad unitatem ecclesiae libere transire, esculenta et poculenta id eos devinire, ipso facto fore excommunicatos et interdictos.

58. Declarat concilium, ecclesiam quibuscunque ab intestato decedentibus executores nomine ecclesiae illis posse deputare, ac hoc impediens ipso facto fuisse excommunicatos.

59. Declarat concilium, non esse credendum executoribus fingentibus plura debita defunctorum, nisi quatenus id legitime docuerint.

60. Declarat concilium, ordinariorum compellere posse laicos ad pacem et treugam observandum.

61. Declarat concilium, Mendicantes singulos suis limitibus in eorum quaestu contentari.

62. Declarat concilium, non esse credendum resignationibus episcoporum, nisi sigillum resignantis una cum sigillo capituli ejusdem ecclesiae hujusmodi resignationi fuerit appositum, et subscriptione quatuor de capitulo et duorum notariorum muniatur.

63. Declarat concilium, decimas casei et lactis simul non debere solvi, et ecclesia tum eligere potest lac aut caseum, cum caseus factus sit.

64. Declarat concilium, collationes simplicibus personis factas et idiotis ipso jure fore nullas literas, et alia inde secuta.

65. Declarat concilium, quod nullus vicarius potest deservire per alium sine licentia ordinariorum, ac beneficiatos non dicentes horas canonicas, ipso facto fore privatos, et ferentes arma ad quadrigenta solidos puniendos, toties quoties.

66. Mandat concilium, sub poena privationis beneficiorum ipso facto, quod clerici et ecclesiarum praelati pensiones et stipendia laicis non concedant; vel fructus beneficiorum suorum illis assignent, sub poena eadem, et recipientes laicos ipso facto fore privatos.

67. Statuit concilium, ob reverentiam Sacramentorum, viz., eucharistiae, et extremae unctionis, quod ecclesiarum curati talia ministrantes alba induti, et campana praecedente infirmam accedant; si extet in propinquo, saltem infra domum, ad Christi fidelium devotionem excitand, et haec omnia sub poena observent; campana tamen semper praecedat eucharistiam.

68. Statuit hoc praesens concilium, quod clerici, maxime in sacris ordinibus constituti, necnon ecclesiarum praelati, rectores, et vicarii suas suspectas personas, infamiam generantes in clero et populo, extra curam et curiam rejiciant etiam post publicationem praesentis statuti infra 28, dierum spatium, sine spe recuperationis earum, sub poena privationis beneficiorum et dignitatis, inhabilitatis et infamiae ipso

facto : quod quidem statutum locorum ordinarii executioni demandare non negligant, sub poena XX. sol. metropolitano in cursu suae visitationis applicandorum, de propriis episcoporum desuper negligentium.

69. Declarat concilium sacrum, quod ecclesiae parochiales mundae sint et immaculae, nullaque aedificatio fiet in ecclesiis ipsis, aut earum coemeteriis, nulla flagellatoria laicorum ibidem fiet contra voluntatem episcoporum, vel aliorum ecclesiis praesidentium, ac coemeteria ipsa muris claudantur. in expensis populorum, sub poena excommunicationis et interdicti ipso facto, et aedificata hactenus ibidem omnino expellantur infra viginti dies post requisitionem desuper factam, et inde cedant omnino ecclesiis et earum personis.

70. Declarat sacrum concilium, standum esse antiquis libris et rotulis ecclesiae circa jura ecclesiae, census et redditus, quotiescunque quaestio oritur desuper inter ecclesiam et subditum suum, vel aliud, etiamsi libri ipsi recentes sint, dummodo per ipsum praelatum, qui nomine ecclesiae agat, scripti non sunt vel inventi.

71. Statuit concilium, quod clerici non recipiant filios nobilium ad nutriend, sub poena XL. sol. ordinariis applicandorum, toties quoties, nisi de eorum licentia speciali.

72. Declarat concilium, de omni lucro decimas fore persolvendas, necessariis prius expensis deductis.

73. Declarat concilium, quod clerici beneficiati decimas solvere tenentur in loco beneficii, vagabundi in loco studii, ac domicilium habentes in loco domicilii.

74. Declarat concilium, laicos non posse possidere ecclesiasticos fructus jure haereditario, etiamsi antecessores sui hujusmodi fructus per quatuor annos et ultra possidebant.

75. Declarat concilium, decimas molendinorum gurgitum fore solvendas, salva prima fabrica eorundum ; et damnat concilium contrariam consuetudinem.

76. Declarat concilium in majoribus causis matrimonialibus summam viginti solidorum non esse excedend, in minoribus vero taxent ordinarii ; et aliter agentes excommunicentur.

77. Mandat concilium ordinariis, et suis officialibus sub poena mortalis peccati, quoties fuerint remissi, quod exequantur cum effectu antiqua statuta edita contra praelatos et ecclesiarum curatos competentem habitum non deferentes, ab habitu laicorum omnino diversum, tunicam, viz., gascomarcon cum honesto bireto, et aliis ordini clericatus congruentibus quae poena imposita talis est ; viz. unum " noble," quoties in habitu contrario reperiantur, cum perditione vestium sic habitatum ordinario seu officiali visitanti.

78. Declarat sacrum concilium antiquam consuetudinem provinciae Cashellensis circa Heriotam episcoporum, et aliorum praelatorum, necnon et antiqua statuta desuper edita, inviolabiliter fore observanda ; viz. meliorem annulum, ciphum, sellam, vel portiforium archiepiscopo et episcopo fore persolvenda.

79. Declarat concilium fructus primi anni executoribus deberi a die obitus beneficiati usque ad annum, salvis contrariis consuetudinibus.

80. Sacrum concilium declarat, quod omnes pauperes seculo abrenunciantes, ac in locis sarcis degentes, in libris ecclesiae registrentur, ac vitae approbatae sint, et singulis annis libram cerae aut ultra, juxta qualitatem personarum aut locorum suorum, ecclesiae cathedrali humiliter persolvant, congruum habitum suae paupertati deferentes, earum parochiales ecclesias et coemeteria peragere faciant, cruces altas juxta eorum habitacula construant, et habeant in altum erectas sub poena perditionis privilegii ipsorum et libertatis, cum ad mandatum superiorum requisiti fuerint, et negligentes.

81. Statuit et declarat concilium, quod nulli praelati, aut ecclesiarum curati, questores vel alii, vigore alicujus executionis aut privilegii deinceps audiant confessiones latronum, furum, et sacrilegorum, seu bona quorumcunque fidelium scienter detintium usque ad restitutionem condignam, si ad hoc potentes existant; curati vero aliter facientes toties, quoties convicti fuerint, dimidiam marcam ordinario persolvant, aut suo officiali de hoc inquirenti Qui autem occasione praedicta semel in anno confessi non fuerint, et minime communicaverint, ecclesiastica careant sepultura.

82. Declarat sacrum concilium et determinat, juxta sanctorum patrum decreta, quod omnes et singuli clerici, praelati, laici, et domini temporales, qui bona episcoporum ante vel post mortem invaserint, quae futuris successoribus reservari, et in ecclesiarum utilitatem converti debuerint, ipso facto excommunicati, anathematizati, et male dicti existant perpetuo, usque ad satisfactionem condignam; neque eis in praemissis valeat ulla simplex remissio ad salutem, et per singulos curatos ecclesiarum tales publice excommunicati et sacrilegi denuncientur, in omni generali executione, saltem quater in anno, sub poenis praedictis, aut interdicti maneant cum earum terris et familiaribus.

83. Mandat concilium, quod singuli curati, et ecclesiarum praelati, quoties per eorum superiores citati fuerint ad dies synadales vel convocationem, alias albis induantur, et more clericali conveniant, sicque se habeant eundo, stando, redeundo, sub poena XL. den. episcopo solvendorum toties quoties, contrarium actum fecerint.

84. Declarat sacrum concilium, quod porticus ecclesiae gaudet eadem immunitate cum ecclesia ipsa, quoad immunitatem consequendam ipsis ad eam confugientibus necessitatis tempore, etiamsi porticus ille consecratus non sit, sed annexus locis sacris, dummodo non fiat in illis continua residentia.

85. Statuit et declarat concilium, quod quicumque praelatus, rector, clericus vel vicarius judices deligant, vel eorum adversarios clericos capiant, vel ab illis capi faciant vel arrestari, totum suum jus in ipsis beneficiis et causam ipsam perdant, eorumque absolutio Sedi apostolicae reservatur, ac pacta et juramenta quaecunque praestita ab hujusmodi captis de jure non esse obligatoria sed concilium remittet eadem.

86. Statuit concilium, quod in civitatibus et locis, in quibus cantus habetur, et chorus regitur, nulli ad aliquas praetaturas nisi cantores admittantur, salvo privilegio specialis sedis apostolicae.

87. Statuit et declarat concilium, quod ordinarii non absolvant excommunicatos absque consensu partium, et sine sufficiente cautione, et si contrarium fecerint, non tenet absolutio.

88. Declarat concilium, quod clerici gaudent privilegiis clericalibus in immunitatibus et terris patronalibus liberis; in terris non tributariis quoad sua bona privilegio gaudent tantummodo.

89. Declarat concilium, quod clausulae generales apponi solitae in litteris apostolicis, viz., a quibuscunque excommunicationis, suspensionis, etc. solummodo extenduntur ad specificata, literasque ipsas sic tacite impetratas ipso facto fore nullas, cum omnibus inde secutis.

90. Statuit concilium, quod nullus sub poena excommunicationis sententiae porrigat aliquam supplicationem difinitivam, nisi exprimati suum nomen, et eandem prosequatur in forma.

91. Statuit concilium formam cum modis observari debere in excommunicatione ferenda, nisi delictum est notorium et manifestum.

92. Declaret concilium quotidiana vestimenta ecclesiae persolvi debere ab omnibus defunctis, et hoc indifferenter tam ab Anglicis, quam ab Hibernicis.

93. Declarat concilium animalia clericorum reperta in terris desertis ad damna tantummodo esse obligata, etiamsi terrae ipsae oneribus secularibus asstringantur, sub omnibus poenis ecclesiasticis.

94. Declarat concilium, quod rectores et vicarii debent reparare cancellum, parochiani navem, quantum suppetant facultates ecclesiae.

95. Statutum concilii revocat omnes translationes curiae in ecclesias cathedrales jam factas sub annua pensione, et ligat manus ordinariorum, quod talia iterato non fiant sub poena nullitatis ipso facto.

96. Declarat concilium, quod de consensu episcopi, decani, et capituli potest fieri divisio fructuum alicujus pinguis beneficii ad ecclesiam exilem et pauperem, pro divini cultus augmentatione.

97. Statuit concilium, omnes in excommunicatione per annum indurat, anno elapso privatos suis beneficiis, inhabiles, et incapaces.

98. Declaret concilium, per omnes quaestores de omni lucro exinde acquisito ecclesiae parochiali, in qua habent domicilia, et ecclesiastica percipiunt sacramenta, decimas esse persolvendas.

99. Declarat concilium, quod cum in beneficiis taxatis haeredes defunctorum eligere habent taxam, vel residuum infra mensem, hoc de taxa capitali intelligi debet, non de alia.

100. Declarat concilium, quod fures et latrones et alii confugientes ad ecclesiasticam immunitatem, non gaudent privilegio usque ad satisfactionem in primo delicto et sacrilegis, de quo alias convicti sint vel confessi.

101. Mandat concilium, sub poena interesse partis, tam episcopis, quam aliis inferioribus, et ecclesiarum praelatis et curatis, quod in absentia partis neminem absolvant, satisfactione non praemissa vel idonea cautione, de qua pars se expresserit contenta.

102. Item, quod ordinarii literas eis directas, sub eadem poena simpliciter exequantur.

103. Declarat concilium, obsidem ecclesiae fore restituendum, facta eidem emenda de injuria, et habita restitutione, praestita tum per obsidem idonea cautione, quod stabit juri insuper actione civili coram suo iudice competenti, tunc ipsum debet ecclesia liberare et secernere.

104. Irritat concilium collationes per metropolitanum ante probationem devolutionis factas, et declarat concilium standum esse juramento episcoporum, circa eorum scientiam in vacatione beneficiorum suarum diocesium, dummodo ignorantia non sit crassa, vel supina.

105. Declarat concilium, quod forma conquestus non extenditur ad processum judicalem, qui in rem transit judicatam.

106. Declarat concilium in translatione proles non esse credendum matri.

107. Inhibet concilium aliquem questum fieri diebus solennibus ante solutionem oblationum, et aliorum jurium ecclesiae, sub poena XL. denar, toties quoties.

108. Declarat concilium, quod lucrum contingens ex negotiatione, quae in jure non debet compensari, et quidquid excedit sortem principalem, est usura.

109. Declarat concilium laicos, qui se intromittant de fructibus ecclesiae vacantis percipiendis, et si in illa jus habeant patronatus excommunicationis sententiam ipso facto incurrisse, eorumque Dominium ecclesiastico subjacere interdicto.

110. Declarat sacrum concilium, quod omnimoda jurisdictio ordinaria ad archiepiscopum spectare dignoscitur in dioecesi suffraganeorum suorum, si hoc eidem consuetudo attribuit, sede episcopali vacante.

111. Declarat concilium, quod accendens ad curiam Romanam pro suis expeditionibus, gaudere debet privilegio itinerantium, fraude et dolo cessantibus.

112. Declarat concilium, quod celebrantes et celebrari auctorizantes contra sententias et censuras ordinariorum, ipso facto sunt excommunicati, irregulares ac ratione contemptus per sedem apostolicam solummodo venient absolvendi.

113. Statuit sacrum concilium, quod Christi fideles sub poena peccati mortalis non accedant ad praedicationem alicujus fratris, nisi prius per loci ordinarium admissus fuerit; ac concilium inhibet fratribus hujusmodi quod non nisi admissi praedicare praesumant, sub poena subtractionis quaestus per diocesim ipsam.

114. Declarat concilium, quod privilegium fratrum de decimis hortorum percipiendis, quos noviter infra parochiam aliorum construunt et colunt, non debent ad novalia extendi, nisi ex forma privilegii contrarium in specie apparet.

115. Declarat concilium, quod ubicunque metropolitanus et suffraganeus de aliquo beneficiorum sedi apostolicae reservato disponunt, collatio ordinarii debet praevalere donec de hujusmodi beneficio per sedem ipsam provisum fuerit, infra tamen tempus juris eidem sedi etiam limitatum.

116. Declarat concilium, quod cum quis literas impetrat contra incumbentem, propter non promotionem ejusdem, scilicet duobus beneficiis curatis, potest is providere de beneficio, in quo probavit non promotionem, licet in altero probando defecerit impetrans.

117. Statuit concilium, quod quoties nuncii, praecones, aut familiares episcoporum in rixis aut contentionibus casu aliquo interficiantur quod tantum debetur episcopis ratione interesse, quatum rationi et genti ipsius interfecti pro redemptione sanguinis ejusdem.

118. Mandat sacrum concilium omnibus ecclesiarum praelatis, vicariis, et capellanis, quod infra mensem post publicationem hujus statuti omnes suas suspectas personas, licet etiam aliis viris maritatas, ab omni cura et curia ipsorum sine spe reversionis omnino rejicant, sub poena privationis ab omni officio et beneficio ipso facto.

119. Declarat concilium, quod ordinarii locorum, in negligentia religiosorum non praesentantium idoneas personas ad ecclesias ipsorum curatos, de hujusmodi ecclesiis et beneficiis, tanquam de jure vacantibus, possunt libere disponere, et in illis perpetuos vicarios instituere.

120. Statuit sacrum concilium clerum et capitulum civitatis et dioecesis Waterfordien. ac praelatos ecclesiarum, qui secundum consuetudinem provinciae Cashellensis fructus primi anni, ratione collationis eis factae, ordinariis solvere renuunt, per totum concilium fore reformandos, juxta morem et consuetudinem aliarum dioecesium, et (ad) hujusmodi annatam humiliter persolvend. compellendos.

121. Statuit concilium, quod ubi rector alicujus ecclesiae personam liter non residet in eadem, vicarius ibidem residens, et animarum curam gerens, habeat et in suos usus convertat terras ecclesiasticas pro parte rectoris non residentis, reddendo exinde ipsi rectori omnia reddenda; ac rectores ipsi, contrarium exercentes, per vicarios locorum excommunicentur auctoritate praesentis concilii et statuti.

Papae Rom.
Nicholai V. 8.

Archiep. Cant.
Tho. Bourchier I.

Anno Christi
1454

Reg. Angliae
Henric VI. 38.

EX MM. aa. VOL. 3 T.C.D. SYNODUS LIMERICENSIS. EX MS. PENES
REV. EPISCOPUM CLOGHERENSEM. *Vide* M.S. T.C.D., F. 3. 16.

In qua statuta, quorum rubricae tantum extant, promulgata sunt in
provincia Cassiliensi observanda.

1. De privilegiis concessis civitati Lismorensi.
2. De captura episcoporum.
3. De litteris non exequendis absque voluntate ordinarii.
4. De potestate exequendi concessa inferioribus auctoritate concilii.
5. De redemptione interfectorum.
6. De candelis funeralibus.
7. De praeconibus et rusticis laicorum.
8. De foedis praeconum praelatorum.
9. De mansis praelatorum non residentium vicariis concedendis.
10. De poena fornicatorum clericorum.
11. Contra usurpantes bona episcoporum seu aliorum praelatorum post mortem.
12. De clericis in honeste viventibus.
13. De sepultura furum et latronum.
14. De porticu ecclesiae et ejus immunitate.
15. Contra capientes clericos.
16. Contra ecclesias judicantes [Male Ms. legit adrucentes.
17. De forma cum medicinalis in notoriis non observanda.
18. In absentiam partis non esse absolvandum.
19. De prole laicorum non nutrienda.
20. De decima foeni solvenda.
21. De decima artificum.
22. De poena sanguinis.
23. De heriota et ecclesiolis.
24. Contra residentes in locis sacris.
25. Standum esse antiquis libris ecclesiae.
26. De testamentis defunctorum.
27. Contra signantes blada in ecclesiis.
28. De unione non fienda juvenibus.
29. De numero certo canonicorum vocalium.
30. Causae non remittantur indiscretis.
31. De expensis judicium moderandis.
32. De actibus capitularibus.
33. De damno ex aedificatione contigua.
34. De decimis artificum inter duas ecclesias.
35. De terris secularibus per clericos conductis.
36. De executoribus plura fingentibus.
37. De falsa resignatione episcoporum.
38. De animalibus in morte obligatis.
39. Decima lactis vel casei.
40. De clausula Dummodo dicta mulier.
41. De terris ecclesiae censualibus.
42. De collatione facta simplicibus.
43. De clericis in excommunicatione perseverantibus.
44. De taxo aut residuo.
45. De reparatione navis et cancellae.
46. De quotidiana distributione.
47. De translatione curae revocata.

48. De augmentatione exilis ecclesiae.
 49. De candelis tempore funeris.
 50. De furibus non absolvendis.
 51. Delatum est juramento episcoporum in vocatione beneficiorum suorum.
 52. De forma conquestus.
 53. Non est credendum matri in prolis translatione.
 54. Praevalet collatio ordinarii in beneficio reservato.
 55. De servis non talliatis potest Dominus disponere.
 56. Celebrandum est per provinciam pro patronis ecclesiarum cathedralium.
 57. Orandum est per provinciam pro episcopis et aliis praelatis defunctis.
 58. De parte principali non computanda.
 59. Quod ecclesia succedit omnibus ab intestato.
 60. Qualiter clerici solvant decimas.
 61. De expensis causarum matrimonialium.
 62. De rei vindicatione in rebus clericorum.
 63. De confugientibus ad ecclesiam, qui eandem vel aliam violarunt.
 64. Contra capellanos fornicarios.
 65. Contra firmarios laicos.
 66. Contra clericos medium facientes pro laicis ut fructus percipiant.
 67. Credendum esse rotulis in archivis ecclesiae repertis.
 68. Non nisi cantores admittantur in locis, ubi cantus requiritur.
 69. De clericis in excommunicatione per annum durantibus.
 70. De clericis contra ecclesiam postulantibus.
 71. Ecclesia non ligatur statutis laicorum.
 72. Ecclesia succedit ab intestato decedentibus, supra 59.
 73. De ecclesiis infra parochias situatis.
 74. Contra tribunos laicorum.
 75. Contra capellanos fornicatores, supra 64.
 76. De firma laicorum.
 77. De negotiis expediendis ante inceptionem missae.

Privilegia et specialia indulta concessa civitati et ecclesiae Lis-morensi, ejusque territorio, et maneriis ab extra auctoritate sacri provincialis concilii in civitate Limericensi dicesimo die Augusti, A.D. M.D. ii. cum amplissimo exequutoriali processu, multis sigillis auctenticis roborato, cujus summa in compendio cum multis aliis statutis necessariis.

Imprimis quod de retro et in perpetuum nulla fiat distributio Scotorum, et turbariorum, nec venatorum quorumcunque, etiam domini comitis Desmoniae in civitate, aut populo suo privato, neque in maneriis domini episcopi ab extra, sub poena majoris excommunicationis, et interdicti ecclesiastici ipso facto contra violatores horum privilegiorum toties quoties.

Item, promittit concilium, quod justitarius domini regis, et domini comes Desmoniae, casu ibidem advenientes, de honesta tamen comitiva equitum et peditum juxta qualitatem tenenda, illuc recipiantur, hoc semper licentia episcopi petita et oblenta.

Panae Rom.
Julii II. 10.

Archiep. Cant.
Guiliel. Warham 10.

Annus Christi
512.

Reg. Angliae
Henric VIII. 4

G.

WHITE'S LIST OF CHURCHES OF THE DIOCESE.

(Taken from Lenihan's *History of Limerick*.)

s. d.

The cathedral and parochial church of the Blessed Virgin Mary, dedicated to the same on the 15th day of August, on which day the office of the dedication is celebrated (*fit*), with an octave in the city, and without an octave in the diocese.

Nota bene that I, Jasper White, met, written in the calendar of an old breviary belonging to the diocese of Limerick, the Sunday after the 16th July to be the day assigned for the dedication of the cathedral of Limerick, with an octave; but a continued tradition assures us of the contrary, and that the 15th of August is the proper day for the dedication, as Dr. Jasper White has affirmed above.

The parish church of St. Munchin, the patron saint of the whole city, whose festival is celebrated on the 2nd day of January.

It is a prebend or canonry. The vicar has one half of the fruits, and the prebend the other half. It pays 0 9

The parish church of St. Nicholas, Bishop and Confessor, whose festival is celebrated on the 6th of September. Its vicariate (vicarage) belongs to the college of the vicars choral. No traces of this church exist; but it was near the King's Castle, on the south side. It pays 0 9

The parish church of St. John the Baptist, whose festival is celebrated on the 24th day of June, 1 6

N.B.—Many say it is dedicated to the decollation of St. John, ye 9th of August.

The churches and chapels of this decanate in the county of Thomond (Clare), viz. :—the parish church of Killilee, whose patron is Lelia, Virgin, and sister of St. Munchin, as it is said, whose festival is celebrated on the 11th August. It belongs to the prebend of Donoughmore. To this church of Killilee belong three Cratalaghs, viz. :—Cratalagh More, Cratalagh Keyil, and Cratalagh Moyéil and Counagh. The parish church of Keilfintenan. [To this church belong part of the church of Sixmile Bridge, the Oil Mills, Ballydane east and west, Breakhill, Moyhill, Ballymorris, Portvine, and Garrine Curragh.] The place of this church is commonly called Crochane.

[In MSS. of Dr. Young after brackets.]

The parish church of Kielinaghta, the chapel of St. Thomas on the Mountain, at a place called Ballybur-halane, near Cratloe.

[In Dr. Young's English.]

The chapel of Keilrush, near the river Shannon; the chapel of Keilchuain, near Parteen; it belongs to the treasurer. The patron of this chapel is St. Covanus, Abbot, on the day. . . 9 0

Churches and chapels of this decanate of Limerick, in the southern side of the city, in the county of Limerick, outside the walls, viz. :—	s. d.
The parish church of St. Michael the Archangel, entirely destroyed in the time of Cromwell, near the walls, outside the West Watergate. His festival is celebrated on the 29th day of September. It belongs to the archdeacon.	0 9
The parish church of St. Lawrence the Martyr, whose festival is celebrated on the 10th of August with an octave. The presentation belongs to the corporation of the mayor and aldermen. It pays	1 6
The parish church of St. Patrick, Bishop and Confessor, and Patron of all Ireland, whose festival is celebrated on the 17th day of March: the church is entirely destroyed. It belongs to the treasurer, and the tithes of all the mills of Limerick and Singland belong to it,	7 6
The parish church of Kilmurry, dedicated to St. Mary Magdalen, 22nd day of July,	8 0
The parish church of Derigealavain, dedicated to St. Nicholas, Bishop and Confessor, on the 6th day of December. It is a entirely a rectory (<i>est rectoria integra</i>).	5 0
The parish church of Donoughmore is a prebend, and dedicated,	5 0
The parish church of Cahirivalaha, dedicated to St. Thomas, Apostle, 21st day of December. It belongs to the treasurer.	2 0
The church of Caihiornairy, dedicated to St. Nicholas, Bishop and Confessor, 6th day of December. It belongs to the dean by gift from the Lord D.D. Robert of Emly, or Neil, Bishop of Limerick, anno Domini, 1253.	8 0
The parish church of Criochoura, dedicated to the blessed Apostles Peter and Paul, 29th day of June. The vicarage (or vicariate) belongs to the college of the vicars of Limerick.	10 0
The parish church of Keilbecan, near Kilpeacon. It is a prebend, dedicated to St. Becan, on the day.	2 0
The parish church of Knock-na-Ghauil, dedicated to St. Brigid, Virgin, 1st day of February. It belongs to the precentor.	5 0
The parish church of Feadamuir (Fedamore) and Baillione. Dedicated to decollation of St. John Baptist, 29th day of August.	8 0
The parish church of Ballinanhiny, or Fanningstown.	
The parish church of Keilchidy, dedicated to the holy Apostles Simon and Jude, 28th day of October.	12 0
The parish church of Mongret. It belongs to the dean. Dedicated to St. Patrick, the 17th day of March.	4 0
The chapel of Keililin, near St. John's Gate. It belongs entirely to the dean.	
The chapel of Fearan-na-guilleagh, now called Ross Brien, of which no traces are left. It formerly belonged to some monks of the chapel de Rastro or Ratuird. It belongs to the parish priest (parochialis) of Limerick, whose vicarage belongs to the college of vicars.	4 0
The chapel of Baillione, part of the parish of Feadamuir.	
The chapel or temple of Friarstown, commonly called Ballynabrair.	
The chapel of Sen na ghauil, perhaps Knock na ghauil.	2 0

	s. d.
The chapel of Keilcuain de Achinis, between Ballinanhiny and Feadamuir. It belongs to the precentor.	5 11
The chapel or temple of Keilna Cailly, near the bridge of Claireene, whose patron is Enat or Ethna.	
The chapel of St. Margaret in or Newtown, near Carrigouinell, 20th day of July.	
There are also in Limerick three monasteries, viz. :—	
The monastery of the Canons Regular of St. Augustine, near Ball's Bridge,	
The monastery of St. Saviour, of the Dominicans,	
The monastery of St. [Francis in the place commonly called the Abbey].	
The temple of St. Peter, which was that of the Canonesses of St. Augustine.	
There was also in Limerick, near Quay Lane, the Church of the Holy Rood.	

THE DECANATE OF KILLMALLOCK.

The collegiate and parish church of Killmallock, dedicated to the Holy Apostles Peter and Paul, 29th day of June, whose rectory belongs to the college of vicars of Limerick, and the vicariate to the college of Killmallock,	18 0
The parish church of Effin is a prebend, and dedicated to the B.V. Mary,	22 0
The parish church of Athenese, or Beallathenesigh, or Beallananesy, dedicated to St. Athanasius, 2nd day of May, whose rectory belongs to the college of Killmallock,	10 0
The church of Kilbride Major, dedicated to St. Brigid, 1st day of February. It is a rectory that belongs to the college of Killmallock.	
The church of Imiligrinine, or Ballaghrinine, dedicated to St. Molluo, Bishop and Confessor, 4th day of August. It belongs to the treasurer,	5 0
The church of Keilfinny, or Keilfinine, dedicated to St. Andrew, Apostle, 30th day of November. It belongs to the precentor,	10 0
The church of Keilsluing, near Clough-a-Nutli [forte Kilflyn MSS., Dr. Cussen, Castleotway, in pencil],	4 0
The church of Dromochuo, or Derragdmochuogh, or Dormoceno,	12 0
The church of Ballinghaddy. It belongs to the college of Killmallock, dedicated to the B.V.M.	15 0
The church of Kilbride Minor. It is a rectory, dedicated to St. Brigid, 1st February,	4 0
The church of Keilchuain, dedicated to St. Coran, abbot,	4 5
The church of Cluoincourry, <i>alias</i> Cluointorthy, half of which formerly belonged to the Bishop of Cloyne, but now the whole is said to belong to the Bishop of Limerick. It is dedicated to St. Colomanus, "24th day of November" [Dr. Young],	
The church of Ballyhancard, dedicated to St. David, 1st March,	1 0
The parish church of Brury (Bruree). It belongs to the Dean of Limerick. Dedicated to St. Munchin, Bishop,	4 0
The parish church of Ahaleacagh. It is a rectory, and dedicated to St. John Baptist, 24th of June,	5 0
	12 0

	<i>s. d.</i>
The parish church of Dromuin. It is a rectory, and dedicated to the Most Holy Trinity,	10 0
The church of Urigear, <i>alias</i> of Viridus, dedicated to St. Margaret, Virgin, 20th day of July,	25 0
Parish church of Tillibreakea. It is a prebend, and dedicated to St. Molon, 5th day of May,	10 0
The church of Glinoge, dedicated to St. Nicholas, 6th December,	15 0
The chapel of St. John, between the bridge and St. John's Gate, Kilmallock.	
The chapel of St. Mathologus, on the hill of Kilmallock, whose festival is celebrated on the 26th day of March.	
The chapel of Cattan, <i>alias</i> Kiline or Kilny. It belongs to the bishop's table.	
The chapel of St. Martin in Ballichuilean, dedicated to St. Martin, 11th day of November. It belongs to the college of Kilmallock,	4 0
The chapel of Saichaihill. It belongs to the college of Kilmallock. Dedicated,	0 9
The chapel of Ardphaidrig (Ardpatrick), in the parish of Ballyhadding. It belongs to the college of Kilmallock. Dedicated. (Mount Russel),	9 0
The chapel of Dungedamus, or Dungaddy, or Dunghadihon, or Duneyris. It belongs to the college of Kilmallock. Dedicated,	4 0
The chapel Martes (Mortalstown). It belongs to the college of Kilmallock. Dedicated,	1 6
The chapel of Keilchoimogan, <i>alias</i> Keilinghongue. It belongs to the prebend of St. Munchin,	4 0
The chapel of Ardmuillain, otherwise Ardevelain, of which scarcely any traces remain. It belongs to the bishop's table. Dedicated,	1 6
The chapel of Brough, <i>alias</i> Broff (Bruff). It belongs to Hospital. Dedicated to St. Peter of Alexandria, 26th November,	4 0
The chapel of St. Ballisheward, <i>alias</i> Ballihaward, <i>alias</i> Rathieward. It belongs to the Dean of Limerick. Dedicated,	3 0
The chapel of Keilcoyne, otherwise Hakins. It belongs to the prebend of Keilbecan. Dedicated.	
The chapel of Camus, dedicated [to St. Senanus, as I heard.—Dr. Young]. [8th of March—Dr. Cussen].	
The chapel and well (<i>fons</i>) of St. Lawrence in Ahailaca.	
The monastery of the Regulars of St. Augustine at Kilmallock.	
The monastery of St. Saviour of the Dominicans.	
The chapel of Keilbruoiny, between Athlacca and Tullorby.	
The chapel of Keiltemplalain, near Bruff, to the north. [Its remains scarcely visible.—Dr. Young].	
The chapel of St. Kyran, between Athlacca and Glenogra, belongs to Glenogra. [Scarcely exists.—Dr. Young].	
The chapel of St. Laternus, near Bruff. [Its site now unknown.—Dr. Young].	

DECANATE OF ADARE.

	s. d.
Parochial church of Adare, dedicated to St. Nicholas, Bishop and Confessor, 6th day of December,	21 0
Church of Kilnaghan or Keilinoghtan, belongs to mensal of the bishop,	2 6
Chapel of Keilnathan, belongs to the prebendary of St. Munchin, to whom it is dedicated. [Perhaps Kilconaghan, Killenoughty.—Dr. Cussen].	
The church of Keilbinighte, dedicated.	
Parish church of Croom, <i>alias</i> Gremoth. It is a rectory. Dedicated,	21 0
The church of Dunnemeaunn, <i>alias</i> Rustainy, aliter Baillythrisdan. It belongs to the rector of Croom. Dedicated,	3 0
Church of Balliochachan. It is a prebend. Dedicated,	4 6
The church of Keldimo. It belongs to the archdeacon. Dedicated,	8 0
The church of Ardcanthy. It is a prebend. Dedicated,	5 0
The church of Keilchournan. It is a rectory. Dedicated,	5 0
The church of Dysert. It is a prebend. Dedicated,	3 6
To this church of Dysert belongs Fearan-na-manach, near the White Stone Cross, as I have myself read in the <i>Black Book</i> ; for the monks of the monastery of Maigh (Maigue), to whom Fear-na-Managh formerly belonged, gave that land to the bishop and chapter of Limerick for other land near them, called Ballioshoidir, which belonged to our Limerick chapter, and the bishop and chapter added that land, Fear-na-Managh, to the prebend of Dysert, because it is very meagre and poor. [Habetur p. 27 hujus libri. viz., White's MSS.—Dr. Young.]	
The church of Athnid. It is a prebend, dedicated,	1 6
The chapel of Dromassel. It belongs to the rector of Croom, dedicated,	1 6
The chapel of Dolla, <i>alias</i> Doilath. It belongs to the rector of Croom. Dedicated,	2 0
The chapel of Castle Robert, dedicated,	
The chapel of Cluoin Anny. It belongs to the Rector of Croom, dedicated,	2 0
The chapel of Drochid Tairsne. It belongs to the prebendary of St. Munchin,	2 6
Chapel Russel, or Rossel, dedicated,	1 6
Chapel of Kilghobain. It belongs to the college of vicars choral.	
Chapel of Say, <i>alias</i> de Caithiorassa, dedicated (Caharass).	
Chapel of Glanonitrithig, dedicated.	
Chapel of Mananghuiren, dedicated.	
Chapel of St. Meranus, dedicated to the same.	
Chapel of Cran, dedicated.	
In this decanate were the following monasteries:—	
Monastery of Nenay, or Maighe, of Monks Cistercians of St. Bernard.	
Chapel of Moirgrean, on the west of the river Maighe. It belongs to said monastery.	
In the village of Athdare (Adare) there were:—	
Monastery of the Holy Trinity of the Redemption of	

Captives, commonly called the White Monastery, on the west of the village, called white from the white habit of the monks. *s. d.*

Monastery of St. Augustine, of the order of Eremites, called the Black Monastery, from their black habit, situated on the west of the bridge of Athdare.

Monastery of St. Francis, of the order of Minors of the stricter observance, outside the walls on the western side of the town, called the Poor Monastery.

There was also in the same village a house of Knights Hospitallers of the order of St. John of Jerusalem.

DECANATE (DEANERY) OF BALLINGHARRY, OR GORTH, OR GAYR.

Parochial church of Ballingharry. It is a parsonage dedicated to St. Evanjanus, 1st August,	20	0
Church of Corcomohide. Belongs to the college of Limerick. Dedicated to the Purification of the Blessed Virgin Mary, 2nd day of February,	20	0
Parish church of Mahounagh. It is a rectory. Dedicated to St. John Baptist, 24th June,	6	0
Church of Cluoincilty. It belongs to the college of Limerick. Dedicated,	1	6
Church of Cluoincagh. Belongs to college of Limerick. Dedicated,	0	6
Church of Croagh. It is a prebend. Dedicated,	15	0
Church of Keilfiny. It belongs to the Precentor. Dedicated,	15	0
Church of Cluoinciarra. It belongs to the Chancellor. Dedicated,	3	0
Chapel of Cluoincreu. Belongs to the Archdeacon. Dedicated to St. Borhanus,	0	6
Chapel of Maigreny or Keilkenny. Belongs to the college,	0	9
Chapel of Ceappach, or Keilnaceappug, or Triostane. Belongs to the Dean. Dedicated,	3	0
Chapel of Dromcolluchuir. Dedicated,		
Chapel of Keilina, <i>alias</i> Paillis. Dedicated,		
Chapel of Cnockseaimabothy. Dedicated. [Shanavroha].		
Chapel of Keilmochuo. Dedicated to St. Colmanus, B. and C., 29 Oct. Confer Ware de Praesulibus (Ware's <i>Bishops</i>), sub Epis. Dacensibus, mihi [page 28, Dr. Young's Notes].		
Chapel of Keil-vic-a-niarla. Dedicated,		

Next to Ballingharry village, on the eastern side, is the monastery, called the Monastery of St. John, and it is of the third order of St. Francis, as we have heard.

DECANATE OF RATHKEALE OR RATHGELLE.

The Parish Church of Rathkeale all belongs to the Chancellor. Dedicated to the Most Holy Trinity. Here is extant the Monastery of the Canons of Arroasia, of the Order of St. Augustine [founded and endowed by Gilbert Harvey, in 1289, and further endowed by his descendant Eleanor Purcell, who caused it to be dedicated to the Blessed Virgin Mary. Note by M. L.]

Church of Keilscannil. Belongs to the Chancellor. Dedicated,	5	0
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Church of Cluonnach. It belongs to the Chancellor.	s. d.
Dedicated. Counagh,	5 0
Church of Neantenan. It belongs to the Precentor.	
Dedicated to St. James Apostle, 25th July,	6 6
Church of Asketin, or Asketton, or Ascetiny. Dedicated.	
A monastery of the Order of St. Francis is extant here, ..	22 0
Church of Lismakiry or Lismhickiry. It is a rectory.	
Dedicated,	3 0
Church of Kilbradarain or Cnockbradarain. Dedicated	
to St. Brandan, Abbot, 16th of May,	7 0
Church of Dunmuilin. Dedicated,	5 0
Church of Seannaghuoilin. Belongs to the Precentor.	
Dedicated,	12 0
Church of Leuchuill. Belongs to the Precentor. Dedi-	
cated,	3 4
Church of Keilarisse or Keilfargus. Belongs to the Pre-	
centor. Dedicated,	3 4
Church of Keilmualain. Belongs to the College. Dedi-	
cated,	3 4
Church of Keilmily or Keilmuarille. All belongs to the	
Precentor.	
Chapel of Rathnasaor. It belongs to the Precentor,	
according to an old roll of A.D. 1542, and pays no procuration,	
according to the new rolls.	
Chapel of Dromdily or Dromdelthy. Belongs to the	
Precentor. Dedicated,	3 0
Chapel of Castle Robert or Dunedoinill. It is a rectory,	
dedicated to St. Mary Magdalen, 22nd July,	8 0
Chapel of Keilcholaman. Dedicated,	3 0
Chapel of Disert Merogan, or Muiriogan, or Morgans.	
It all belongs to the Precentor. Dedicated,	2 0
Chapel of Achinis. Dedicated,	1 0
Chapel of Mineta. Belongs to the College. Dedicated,	
Chapel of Castle Robert de Gore <i>alias</i> Gauyr or of	
Robertsville [? Lat. de Pago Roberti]. Dedicated to same,..	5 0
Chapel to St. Patrick on the Mountain. Dedicated to	
same, 17th March.	
Chapel of Inniscatha or Scattery Island (formerly, in the	
time of St. Senanus, it was an Archiepiscopate, and a celebrated	
monastery is extant there).	1 0

DECANATE OF ARDAGH.

Parish church of Ardagh, belongs to the Archdeacon.	
Dedicated,	7 0
Church of New Grange of the bridge [de ponte]. Dedi-	
cated,	6 0
Church of Newcastle, a rectory. Dedicated to St. David,	
1st March,	6 0
Church of Moineaghighea, or Moneyghea. A rectory.	
Dedicated to B.V.M., 15th August,	0 6
Church of Keilioda, or Keilmide. A prebend. Dedicated	
to St. Ida, or Mida, abbess, January 15,	3 0
Church of Rathrunan. A rectory. Dedicated,	4 0
Church of Aglssimona. Dedicated.	

Church of Keilaghailicham, <i>alias</i> Keilagh a Liochan.	<i>s. d.</i>
Dedicated to B.V.M. ad Nives, 5th day of August, near Drumcollogher,	
Chapel of Rathcaithell. Dedicated,	3 0
Chapel of Mount-Temple [de Templo Montis]. Belongs to Rathrunan.	17 6
Chapel of Temple Gleantan. Dedicated.	
Monastery of Feal, near the river Feal, of the order of St. Bernard.	

At Newcastle there is a monastery of Knights Templars.

Chapel of Iniscatha, or Scatterry Island, at the mouth of the river Shannon, which belongs to the decanate of Rathkeale; it likewise formerly belonged to the diocese of Limerick in the time of the R. D. D. Cornelius O'Dea, Bishop of Limerick, as appears from his words and writings.

I, Gaspar White, precentor of the Cathedral Church of the B.V. Mary of Limerick, learn from this, and from other rolls:—1. That there are six dignitaries in the cathedral church of Limerick, viz., episcopate, decanate, precentorate, chancellorship, treasurership, and archdiaconate. 2. I learn the benefices of each dignity. I learn that there are six diaconates in the diocese of Limerick. 4. I learn that there are eleven prebends or canonries. 5. I learn how many prebends are in each decanate.

THE BENEFICES OF EACH DIGNITY, VIZ. :—

I. To the bishop's table belong:—1. Mongrett. 2. Tura Deil, or Blind Man's Tower. 3. Keilionochan. 4. Ardmuolan, near Killmallock. 5. Cottan, or Kilny, near Killmallock. 6. The middle part of Cluoncourtha, but now the whole, although formerly one part belonged to the Bishop of Cloyne.

II. 1. To the deanery belonged the whole parish of St. Mary's, Limerick. 2. The rectory of Mongrett. 3. The entire chapel of Keililin, outside St. John's Gate, near the walls. 4. The rectory of the chapel of Rathuird, near Limerick, because it is part of St. Nicholas's parish. 5. The parish of Cathiornary. 6. The rectory of Bruiry. 7. The rectory of Baillishiwaird. 8. The rectory of Keappach, *alias* Tristane.

III. To the precentor belong:—1. The rectory of Keilfiny. 2. The parish of Neantonan. 3. The rectory of Dromdily, or Tomdily, or Dromdelithy. 4. The rectory of Scannaghuoilin, or Seangolden. 5. The rectory of Leaghill. 6. The whole of Keilmile, *alias* Keilmuirelle. 7. The whole chapel¹ of Crag Desert Morogan, or Merogan, or Muiririgan, *alias* Morgans. 8. The whole of the chapel of Crinbhailly, or Cliny. 9. The rectorate of the parish of Cnocknaghauil. 10. The rectory of Cluomagh, in the ecclesiastical tenure only. 11. The chapel of Rathnasaon, according to an ancient roll of the year 1542. 12. The church of Keilairissa, or Keilfargus.

IV. To the chancellor belong:—1. The rectory of Rathkeil entirely. 2. The rectory of Keilscannill. 3. The rectory of Cluomagh, in the lay tenure only. 4. The rectory of Cluonsierre.

V. To the treasurer belong:—1. The parish of St. Patrick entirely. 2. The tithes of all the mills of Limerick. 3. The chapel of Keilcuain, near Parteen, which is a dependency of the said parish

¹ The word *capella*, I imagine, means "chapelry," rather than "chapel." othe wise why add "the whole of it"?—Tomline gives *capellania* for chapelry.

of St. Patrick. 4. The rectory of Caithirthiovathalla, or Cahrivahala. 5. The rectory of Imilighrinin, near Killmallock.

VI. To the archdeacon belong:—1. The rectorate of the parish of St. Michael (outside the walls of Limerick). 2. The rectory of Keildimo. 3. Clouincreu, or Cluoinchremha. 4. Ardagh entire.

VII. To the college of Vicars Choral of Limerick belong:—1. The vicariate of the parish of St. Nicholas of Limerick. 2. The vicariate of Rathuird. 3. The vicariate of the Chriochourtha. 4. The vicariate of Corcomothid. 5. The rectory of Kilmallock. 6. The rectory of Keilmuallan. 7. The rectory of Cluoinelthy. 8. Cluoincagh. 9. Chapel of Kilghobban. 10. Chapel Mineta. 11. Chapel of Magrainy or Keilcagny.

VIII. To the college of Kilmallock belong:—1. The vicariate of the college of Kilmallock. 2. The vicariate of Athnese. 3. Ballinghaddy. 4. Chapel of Saycaithile. 5. Chapel of Keilionan. 6. Chapel of Dune-gaddy and Dune-joris. 7. Chapel Martell. 8. Kilbeedy Major. 9. Chapel of St. Martin.

IX. To the Corporation of the Mayor and Aldermen of Limerick belongs the church of St. Laurence beyond St. John's Gate.

X. To the prebend of St. Munchin's belong:—1. The half part of the fruits of the prebend—the other part to the vicar. 2. The rectory of Keilnochon, or Keilineunghe. 3. The rectory of the chapel of Drehid-Tarsne. 4. The chapel of Keilchiomogan.

XI. To the prebendary of Donoughmore belong:—1. The rectory of the parish of Donoughmore. 2. The rectory of the parish of Keiliele with its appendices. 3. The rectory of Ardpatrik.

XII. To the rectory of Kilpeacon belongs the rectory of the chapel of Keilcuain of Aghennis.

XIII. To the rectory of Croom belong:—1. The rectory of Cuonnana. 2. The chapel of Cnockdromaisseil. 3. The chapel of Dolla. 4. The chapel of Dunenamaun, or Tristan.

XIV. To the hospital belongs the chapel of Bruff.

XV. To the rectory of Rathronan belongs the chapel of Mount Temple.

NOTE 1.—The decanates in the diocese of Limerick are six, viz., the decanate of Limerick, the decanate of Kilmallock, the decanate of Adare, the decanate of Ballingarry, the decanate of Rathkeale, and the decanate of Ardagh.

NOTE 2.—There are eleven prebends or canonries in the diocese of Limerick.

- | | | |
|---|---|---------------------------------|
| 1. The canony or prebend of St. Munchins, | } | In the decanate of Limerick. |
| 2. The canony or prebend of Donoghmore, | | |
| 3. The canony or prebend of Kilpeacon, | | |
| 4. The canony or prebend of Effin, | } | In the decanate of Kilmallock. |
| 5. The canony or prebend of Tullybracke | | |
| 6. The canony or prebend of Ballycahane, | | |
| 7. The canony or prebend of Ardcaunthy, | } | In the decanate of Adare. |
| 8. The canony or prebend of Disert, | | |
| 9. The canony or prebend of Athnitt, | | |
| 10. The canony or prebend of Croagh, | } | In the decanate of Ballingarry. |
| 11. The canony or prebend of Killeedy, | | |
| | | In the decanate of Ardagh. |

H.

LIST OF PROVOSTS, MAYORS, AND BAILIFFS OF THE CITY,
FROM 1195 TO 1509.(Taken from Lenihan's *History of Limerick*.)

PROVOSTS.

1195 John Spafford, elected and sworn on Monday after Michaelmas Day, and to continue such till Monday after Michaelmas the year following.

1196 Alexander Barrett.

1197 Henry Troy.

MAYORS

1197-8 Adam Sarvant,

1199 Thomas Cropper

1210 Roger Maij,

1211 John Cambitor.

1212 Walter Cropp,

1213 Robert White.

1214 Siward Minutor.

1215 Siwardus de Fferendona.

1216 J. Russell, *alias* Creagh.

1217 John Banbury.

1218 John Fitz-Thomas Arthur,

BAILIFFS.

John Bambery, Walter White.

Nicholas Walsh, Nicholas Fitz-Hui, A.

1219 John Avenbrugger,

Fitzgerald gives the above name and date, on what authority I know not.

1230 Reynold de St Jacobo,

Maurice Blund, Piers Russell.

In page 23 of the *Black Book*, Simon Herwarder is styled Mayor, and Maurice Blund and Walter of Adare Provosts; again, p. 49, Reginald de Sto. Jacobo is called Seneschal of Limerick.

1231 Nicholas Fitzsimon,

John Bolingford, William Mac John.

1234 Geraldus Domiler.

1235 John de Hanco.

1236 John Poines.

1237 Henry Troy,

John White, Philip Rainbold.

1238 Richard Millesowen.

From 1238 to 1255 sixteen Mayors are unknown, say White's MSS. : but the following appear in A. and S.

1241 Nicholas Fitz-Thos. Arthur.

1255 John White,

John Moore, Richard Reymbold.

1258 Thomas Cropp.

1259 Adam Serjeant.

1260 Henry Troy.

1261 Robert Juvenis (S.) (or Young?) Robert Reymbold, Flexander Barret (W.)

1262 Reginald de St. Jacobo,

1263 John Russell, *alias* Creaghe.

1264 John Banbery.

1265 Richard Troway,

Anlane O'None, Owen Moore, S.

1266 Geraldus de Mulier, S.

1267 John Hamilton (S. W. Hampton, W.)

1268	Robert Poynes (W.)	
1269	Henry Troy, W.	
1270	Richard Milles Owen, W.	
1271	John White, W.,	John Moore, Richard Reymbold, S.
1272	Gregory Wanybould, W.,	John Danyell, John Nash (S.)
1273	John Bambery, W.,	
1274	Gilbert Fitz-Thomas, W.,	Thom Albe, John Troy (S.)
1275	Geraldus Millis Owen,	Richard Whyte, Richard Lacey, S.
1276	Edmund Longan,	Richard White, Gregory Winebald, S.

A. gives Gregory Wynebald Mayor, and William de Rupe and John Daniel as bailiffs.

1277	Gregory Vonbonde (Bonbonde),	William de Rupe, John Danyell, S.
1278	Morris Lisborne, S.	
1279	Gerald de Murley,	Anlane O'Noyne, Owen Moore, S.
1280	Maurice Blund,	Anlane O'Noyne, Owen Moore, S.
1281	Richard Troy,	John Walsh, John Troy, S.
1282	Henry Troy,	John Walsh, John Troy, S.
1283	John Kildare,	John Daniel, Thom. Ricolf, A.
1284 ¹	Gerald Morles,	Nicholas White, Richard Longane.
1285	Edmond Longane,	Nicholas White, Gregory Wainbold
1294	Maurice Lisborne.	
1295	Gerald de Morly,	Anlonus O'Neonan, Owen Moore S.
1296	Richard Troy,	Nicholas Walsh, John Troy, S.
1297	Nicholas Fitzsimons.	
1298	Gerald Morles.	
1299	Richard Troy.	
1300	John Kildare (second time Mayor, Arthur MSS.)	
	Gerald Domilier W.	
1301	John de Hanco.	
1302	Robert Poinés.	
1303	Henry Troy,	John White, Philip Troy, S.
1304	Richard Milles Owen.	
1305	John White,	John Moore, Richard Symbols.
1306	Thomas Banbury.	
1307	William Loung,	Walter Jannell, Robert Warren.
1308	Robert Juvenis or Yong,	Henry Troy, Alexander Barrett.

W. gives the following for 1308 and 1309:—

1308	Gregory Wambold,	John Kildare, William Croppe.
1309	Gregory Wainbold,	William Clean, David Russell.
1310	John Bambery,	Walter White, Philip Rainbold.
1311	Rowland Troy according to White, but according to Arthur, FitzJohn Albus (or White),	Robert Long, Thomas Crop.
1312	John Creagh of Adare says White, but according to Arthur, Gaylbardus de Melen,	Richard Long, Thomas Winnebol.

¹ No names are given for sixteen years, commencing 1284 and ending 1300, by Sexten or Arthur. White supplies some names during these years.

- 1313 Walter White says White,
but according to Arthur,
John de Langeton,
1314 John Samtone,
Thomas Crop, Nicholas Ricalf.
Thomas Croppe, Nicholas Ricolfé,
S.
Robert Troy,
Richard Loung, Thomas Wambold, W.
1315 Robert Juvenis,
Gregory Wambold,
Henry Troy, Alexander Barrett, S.
John Dannell, John Nash, W.
1316 John White,
Nicholas Fitz-Thomas Blake and
William Fitz-Thomas Mouer, S.
Maurice de Lisborn,
Stephen Danniel, Flanus O'Hartegan, W.
1317 Thos. Blake Kildare,
Gregory Wambold (White).
John Wigmor, John Troy, S.

From 1318 to 1328, Sexten gives no list. White gives the following:—

- 1318 Nicholas White. William
Prendergast, according to
III. *Just. It.* 44, 45 Hen.
1319 Philip Rainbold.
1320 Thomas Bambery.
1321 Richard Loung.
1322 Walter White, Owen Moore, Richard Milles Owen.
1323 Roger de Lisborn.
1324 John Fitz-John White, Hugo Woodfor, ——— Laynach.)
1325 John Fitz-John Le Blunt, John Hamond, Daniel Martell.) A.

White gives for 1324 and 1325, Thomas Kildare and Richard Miles Owen,
Mayors.

- 1326 John White, Nicholas Black, William Moore, W.
1327 Gregory Wainbold, John Daniel, John Nash.
1328 Henry Troy, John White, Philip Wembold.
1329 Greg. Wyneband, William Blunde, David Russell.

A. and S., but according to White, Richard Milles Owen, John Moore, and
Richard Rembold.

- 1330 Greg. Wyneband, John of Kildare and William Cropp
(A. and S.)
John White, John Moore, John Rembold
(White).
1331 Greg. Wyneband, William de Rupe, John Daniell.

From 1302 to 1349, Sexten gives no names; Arthur gives some, and White
the following:—

- 1332 Thomas Bambery, Thomas Tallow, John Howse.
1333 Greg. Wainbold, William de Rupe, John Daniel.
1334 Thomas Black, of Kildare, John Vigmore, John Troy.
1335 Richard Milles Owen, John Rembold, Richard Rembold.

Sexten states that John Daniel was mayor this year, James Moore,
John Massie, bailiffs.

- 1336 John White, Richard Noxthine, John White, W.
1337 Greg. Wainbold, John Daniel, John Nash.

According to Arthur, the persons following—John of Kildare, John Daniell,
Thomas Ricolf.

- | | | |
|------|--|--|
| 1338 | John Kildare, A. W., | Nicholas Symons, John Troy, A. |
| 1339 | Thomas Kildare, | Richard Troy, Nicholas Howse, W. |
| 1340 | Richard Miles Owen, | John Fleming, Laurence Daniel, W. |
| 1341 | Thomas Bambery, | Thomas Taylor, John Howse, W. |
| 1342 | Robert White, | John Daniel, John Nash, W. |
| 1343 | Gregory Wambold, | |
| 1344 | Simon Bouir, | Richard Miles Owen, Thomas de
Rannecks, A. |
| | Gregory de Lisborn, W., | |
| 1345 | Nicholas Fitz-Thomas, | Martin Fitz-Thomas, William
More, A. |
| | Simon Coney, | Richard Miles Owen, Thomas de
Knock, W. |
| 1346 | Nicholas Fitz-Symons, | Nicholas Tabernator, Thomas
White, A. |
| | W. gives John Bambury as mayor. | |
| 1347 | John Croft, W., | |
| 1348 | Richard Miles Owen, senior, | Adam Moore, Richard Reymbald,
A. W. |
| 1349 | Richard Miles Owen, of
Emly, | Rd. F. Thomas, John Loftus, A. |
| | White gives Thomas Silver, Richard Troy, and Nicholas Hussey. | |
| 1350 | Richard Millissé of Emly, | Richard Fitzthomas, John Loftus,
W. |
| 1351 | Robert Creagh, | John, Moore, Richard Rembold,
W. |
| 1352 | Nich. Fitz-Thomas, | Martin Fitz-Thomas, William
Moore, A. |
| 1353 | Nicholas Fitzsimon, | Wm. FitzAdam More, Maurice
FitzRichard FitzThomas, A. |
| 1354 | John Nash (W.), | Thomas Troy, Mw. Howse, of
Hunlin, S. |
| 1355 | Nicholas Black, of Kildare, | John Vigoner, Richard Rembold,
W. |
| 1356 | John Kildare, | Richard Fitzsimon, Thomas Troy,
W. |
| 1357 | Rd. Bultingfourd, | Henry Croyn, Branden Valens
(A. and S.) |
| 1358 | John Crofte (S.), | |
| | White gives John Baltingford, Henry Troy, and Branden Valens. | |
| 1359 | Rd. Milles Owen, | Rd. Fitz-Thomas, Henry Croyn.
(A.) |
| | This mayor was sworn in on the festival of St. Senan the Bishop.—A. MSS. | |
| 1360 | Rd. Milles Owen, jun., A.W. | John Ffleminge, Laurence Daniel,
A. |
| 1361 | Nicholas Bakkecar, | John Wigmor, John Troy, A. |
| 1362 | Robt. Creaughe S. | |
| 1363 | John Bambery, | Wm. Longe, John White, S. |
| 1364 | Thos. Pill, | Walter Gilbert, Roger White, S. |
| 1366 | John Fitz-Thomas Arthur, | Rd. Nashe, John White, S. |
| 1366 | Thos. Bambery, | Rd. Dony, Robt. Lisborne, S. |

1367	John Bultingfourd,	John Vigmor, Rd. Skinner, S.
1368	Gilbert Fitz-Thomas,	Dominick Cricke, William Man, W.
1369	John White,	Richard Nophine, John White, W.
1370	Gilbert F. Thomas Blake,	John Creaugh, John Troy, A.
1371	Robt. Creaugh, S.,	John Arthur, W.
1372	John Arthur, S.,	David Cricke, Thom. White, A.
1373	Nicholas Blackader,	John Wigmore, John Troy.

These were officers A.D. 1362, 12th August, S.

1374	Rd. Milles Owen,	John Ffleminge, Laurence Daniell, S.
1375	Wm. Bambery,	Wm. Longe, John White, S.
1376	Rd. Bultinfourd,	Thom. Pill, Roger White, S.
1377	Thomas Kildare, ¹	Wm. Longe, Rd. Grant, S.
1378	William White,	Thomas Barkley, John Man, W.
1379	Thomas Kildare,	Thomas White, Thomas Spicer, S.
1380	Rd. Bultingford,	Peter O'Cullen, Brandon O'Hurtigane, S.
1381	John Banbery,	Wm. Longe, Thom. Taylor, S.
1382	John White,	Richard Nophyrein, John Whyte de Ballysheada, A.
1383	Richd. Troy,	Nich. Woulfe, John Troy, S.
1384	Thomas Kildare,	William Longe, Richard Grand, S.
1385	Thom. Pill,	Mathew Long, Roger White, A.
1386	Richard Bultingfourd,	Nich. Gough, Nich. Scourlock, A.
1389	John White,	John Spaffourd, Roger White, A.
1388	Thomas Malby,	John Cassy, Richard Wigmor, S.
1389	John White,	Roger White, Thomas White.
1390	Richard Baltingford,	PierceCallan, Brandon O'Hartigan, W.
1391	John White,	John Carter, John White, Alanus O'Noyn, A.
1392	John Kildare,	John Man, John Carter.
1393	Thomas Kildare,	John Sraws, Alanus O'Noyn, A.
1394	Thomas Kildare,	John Grante, John Carter, S.
1395	Walter Daniel, W.,	John Grant, Philip Moddii, S. A.
1396	Richard Bullingfourd,	Brandanus O'Hethigan, Petrus O'Cullan, A.
1397	Thomas Kildare,	Richard Wale, William Yonge, A.
1398	Thomas Kildare,	Nicholas Walsh, Richard Mason.
1399	Nicholas Black,	John Vigoner, John Moody, W.
1400	John Arthur,	Richard Troy, John Moddii, A.

¹ One of this name (Kildare) was representative for the county and city of Limerick in the parliament of Edward III., A.D. 1376, at Westminster.

[Between the Sexten and Arthur and the White MSS. roll there is much discrepancy from 1357 to 1483, which I have endeavoured as far as possible to adjust by a careful comparison of the rolls. In reading these confused accounts of the chief magistrates of Limerick, we are reminded of what Livy says of those of Rome: "Tanti implicant errores temporum et noninum ut nec qui consules fuerint secundum quosdam ordinares, nec," etc. "So many mistakes about persons and dates embarrass one, that you can neither tell who were consuls after others, nor," etc. However, there is nearly a perfect agreement in all the MSS. rolls from 1483 down to 1636 and 1665, when S. and A. end. Arthur would appear to have had access to Selden's roll, which he margins sometimes with E. S. He quotes ancient MSS. for his roll, Sir James Ware, family monuments and records, etc., etc.]

- 1401 Peter Loftus, John Budston, John Fitz-Robert Crevagh, A.
 1402 Thomas Spicer, Thomas Comyn, John Whyte, A.
 1403 John Arthur, Thomas Comyn, Philip Lawless, A.
 1404 John Arthur, 27th June. John Moddy, Peter O'Cullan, A.
 John Spofford, 6th Dec., A., Richard Troy, Nicholas Fitz-Howe,
 1405 Thomas Kildare, S. A. W.
 1406 (Wanting in S. A. W.) Philip Callane, John Moddy, W.
 1407 Thomas Comyn, Thomas Arthur, Nicholas Walsh,
 A.
 1408 Thomas Comyn, Thomas Arthur, Nicholas Walsh,
 W.
 1409 Thomas Comyn, Thomas Arthur, Nicholas Walsh,
 A.
 1410 John Bambery, William Long, John White, A.
 1411 Thomas Troy, A. W., Richard White, Nicholas Howell,
 A.
 1412 (Wanting in S. A. W.), Nicholas Walsh, A.
 1413 Thomas Comyn, Philip Lawless, Richard White, A.
 1414 Thomas White, Richard White, Peter Loftus, A.
 1415 Peter Loftus, William Budston, John Crevagh,
 A.
 1416 Thomas Comyn, John Nagle, Nicholas Walsh, A.
 1417 Thomas Comyn, Richard White, Peter Loftus, A.
 1418 John Gale, *alias* Spafford, Richard White, William Harold, A.
 1419 John Spafford, Nicholas Palliel, John Moddy, A.
 Sworn the first Wednesday after the Feast of Corpus Christi, A.
 1420 Richard Troy, Peter Loftus, John Troy, A.
 1421 Thomas Arthur, Patrick Cogan, Thomas Barton, W.
 1422 Richard Troy, Pires Loftus, John Troy, W.
 1423 — Spafford, Richard Arthur, William Harold,
 W.
 1424 Pires Loftus, John Creagh, William Buston, A.
 1425 Richard Troy, William Creagh, John Borton, W.
 1426 Thomas Arthur, Nicholas Walsh, John Rede, A.
 1427 Nicholas Stritch, Edmond Harrold, Philip Nagle, W.
 1428 Thomas Comyn, W.
 1429 (Wanting in S. A. and W.)
 1430 Richard Troy, Patrick Cogan, Philip Russell,
 A. W.
 1431 William Arthur, Robert Warren, John Loftus, W.
 1432 John Spafford, Richard White, William Harold,
 W.
 1433 Thomas Bambery, John Cassy, Richard Vigoner, W.
 1434 William Wailsh, William Loftus, Thomas Fox, W.
 1435 Richard Fox, John Loftus, Robert Nagle, W.
 1436 Nicholas Arthur, A.S.W. John Husshie, John Cromwell, A.S.
 1437 William Yong, Edmund Howell, Philip Midchael,
 A.
 1438 Thomas Comyn, Philip Russell, John Axdy, A.
 1439 Walter Yong, Robert Warren, Laurence Scott, A.
 1440 William Arthur, Robert Waring, John Loft.
 1441 William Arthur, Robert Nangle, Richard Galway,
 A.
 1442 Nicholas Arthur, Patrick Turger, Robert Warren, S.

1443 Richard Ffox,	John Lofts, Robert Nangyll, A.
1444 Nicholas Arthur,	John Lofts, Edmond Harold, S.
1445 Richard Arthur,	John Loftus, Robert Nagle.
1446 Nicholas Arthur,	John Loft, Edmond Howers.
1447 William Loftus, W.	
1448 William Comyn,	Robert Waring, John Rede, jun., A.
1449 William Arthur,	Patrick Cogane, Robert Nangle, A.
1450 Thomas Arthur,	John Creagh, David Arthur, W.
1451 Richard Arthur,	Edmond Howell, Robert Nangle.
1452 Nicholas Arthur,	John Long, Patrick Torger, A.
1453 Thomas Burthorn,	Patrick Vogane, Thomas Budstone A.
1454 Nicholas Arthur,	John Lofts, Edmd, Harold, S.
1455 William Longe,	David Creagh, John Comyn, S.
1456 Edmund Howell,	John Verdune, William Whyte, A.
1457 Nicholas Arthur,	John Roch, John Verdun, A.
1458 Nich. Arthur, A.W.,	Maurice Roch, John Arthur, W.
1459 William Comyn,	Patrick Fox, Richard Fanning, A.W.
1460 Richard Arthur,	John Arthur, William Young, S.A.
1461 Patrick Torger, A.W.,	Richard Stretch, Anlenus O'Neonen, A.
1462 Nich. Fitz-Thomas Arthur,	Philip Troy, Walter Whyte, A.W.
1463 Nicholas Arthur, A.W.S.,	Peter Arthur, John Dondon, A.
1464 Nicholas Arthur,	John Fitz-William, Arthur, John Marshall, A.
1465 Patrick Torger,	Gerald Tews, William Whyte, A.
1466 Thomas Arthur,	James Creagh, John Stackpol, A.
1467 Thomas Arthur,	Patrick Arthur, Richard Stretch, A.
This year being the nineteenth of Edward IV., David fanning was Assessor of Limerick.—A. MSS.	
1468 William Comyn,	John Stackpol, William Verdune. A.
1469 Thomas Arthur,	John Creagh, Daniel Arthur, A.W.
1470 Henry Creagh, S., David Creagh, W.	Garret Woulfe, William White, W.
1471 John Arthur,	John Comyn, John Stackpool, A.
1472 Patrick Arthur,	John Waring, Thomas Woulfe, A.
1473 William Comyn	John Stackpol John Verdon, W.
1475 David Creagh,	Edmond Arthur, William Crom- John Stackpol, John Comyn.
1474 John Arthur,	well, W.
1476 Patrick Arthur,	Edward Arthur, William Crom- well, A.
1477 Daniel Crevagh,	Edward Arthur, William Crom- well, A.
1478 Thomas Arthur,	Edmund Torger, David Miagh, A.
1479 Thomas Arthur,	John Warren, David Midchell, A.
1480 John Arthur,	John Creavagh, David Arthur, A.
1481 John Comyn,	George Arthur, Walter Arthur, A.
1482 David Arthur,	William Comyn, David Miagh, A.
1483 John Fitz-Nicholas Arthur,	John Fitz-William Comyn, William Fitz-Richard Crevagh.

- 1484 Walter Whyte, S.A.W., Maurice Stackpol, Philip
Richford, S.

This was the first of the Whites of Ballyconnell that came to Limerick.—
w. MSS.

- 1481 William Harold, John Stackpol, Richard Stritch,
1486 John Arthur, William Cromwell, Myles Arthur,
A.
1487 John Arthur, William Cromwell, Myles Arthur,
A.
1488 David Creagh, Edmond Long, Nicholas Nangyll,
A.W.
1489 Thomas Arthur, A.W. Christopher Arthur, John Whyte,
W.
1490 Patrick Arthur, George Comyn, Pierce Rice, W.
1491 David Creagh, David Roche, Christopher Arthur.
1492 Maurice Stackpol, William Arthur, Edmund Nangyll,
A.W.
1493 Edmund Longe, David Roche, Walter Harold,
Thomas Stackpol.
Edmund Longe, Nicholas Whyte, David Verdune.
1494 Geo. Fitz-Nicholas Arthur, Richard Fox, David Meyagh.
1495 Edmond Longe, David Roche, Walter Herol,
Thomas Stackpol.
1496 George Comyn, Richard Fitz-David Creagh,
Thomas Stackpool.
1497 George Comyn, Richard Fitz-David Creagh,
Thomas Stackpool.
1498 William Harrold, Nicholas Stretch, John Fitz-
William, Whyte.
1499 David Roche, Thomas Roche, John Stackpol.
The city sent this David and Richard Serjent, its orators, to Henry VII. A
violent contention arose between him and his successor, Philip Stackpol,
relative to the succession to the mayoralty.—A. MSS.
- 1500 Philip Stackpol, John Everard, Richard Fitz-
Nicholas Creagh.
1501 Christopher Arthur, Robert Stackpol, Edmond Comyn.
1502 John Creagh, Richard Harrold, Thomas Crom-
well.
1503 Nicholas Stretch, Robert Roche, Nicholas Bonevyle.
1504 Nicholas Stretch, Nicholas Lawless, Nicholas Fitz-
John Arthur, John Lewis or
Lawless.
1505 William Harrold (2nd time) Nicholas Creagh, Nicholas Roch-
ford.
1506 William Arthur, Richard Whyte, Richard Sergeant.
1507 William Creagh, Nicholas Harrold, Nicholas Ryce.
1508 Richard Fitz-Patrick Fox, Thomas Young, Richard Sargeant.
1509 Nichs. Thos. Fitz-W. Arthur, David Comyn, Richard Bonevyle.

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NOTES AND CORRECTIONS.

CHAPTER III.

Carn Feradaigh.

Mr. Thomas J. Westropp, in his recent publication *The Ancient Castles of the County Limerick* (North-eastern baronies), equates Carn Feradaigh with Cahernarry, on the authority of a MS. called the Rental of the Burkes, preserved in Trinity College, and compiled about the year A.D. 1540, which confirms my identification of Carn Feradaigh.

CHAPTER IV.

Wherever Cuimen of Down occurs, should be Cuimin of Connor. (See *Martyrology of Tallaght.*)

CHAPTER V.

Page 66, line 6, Niall Son Cennfaeladh, should be Niall, son of Cennfaeladh.

The quotation in middle of page 77 is taken from Mahoney's edition of Keating's *History of Ireland*, and not from the *Chronicon Scotorum* as there marked. The *Chronicon* is quoted for fixing the year of Gillebert's death, and should have been note 1 in the next page.

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