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OF

DOWN, CONNOR, AND DROMORE,

CONSISTING OF

A TAXATION OF THOSE DIOCESES,

COMPILED IN THE YEAR MCCCVI.;

WITH

NOTES AND ILLUSTRATIONS.

BY

THE REV. WILLIAM REEVES, M.B., M.R.I.A.,

PERPETUAL CURATE OF KILCONRIOLA, IN THE DIOCESE OF CONNOR.

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TO

THE RIGHT REVEREND PRELATE,

WHOSE LIFE AND DOCTRINE, WITH HIS LEARNING, HAVE RENEWED

TO DOWN AND CONNOR, WITH DROMORE,

THE HAPPY UNION WHICH EXISTED WHEN HIS LORDSHIP'S ILLUSTRIOUS PREDECESSOR,

JEREMY TAYLOR,

EMBRACED THE SAME DIOCESES IN HIS JURISDICTION,

AND EXEMPLIFIED THE SAME EXCELLENCIES IN HIS CHARACTER.

INTRODUCTION.

Among the various taxes to which the clergy of these kingdoms were subject in the thirteenth and following centuries was one called the *Decimæ Saladinæ* or *Saladinides*. This impost had its origin in the sensation which was experienced throughout Europe when the intelligence arrived that the Holy City was captured by Saladin[a]. In the year 1188 the Kings of England and France, the one in a convention held at Le Mans[b], the acts of which were in the following month ratified at the Council of Gaintington[c], and the other in a council assembled at Paris[d], imposed upon their respective subjects a tax of one-tenth of their moveables and annual income, for the relief of the Holy Land[e]. This assessment, however, underwent an early limitation,

[a] Van Espen, Jus. Eccl. Univ., p. ii. sec. iv. tit. iv. cap. 3, No. II. (Scripta Omnia, vol. iii. p. 647.) Johnson, Eccles. Law, A. D. 1188, 1298. Dansey, Horæ Decan. Rural., vol. i. p. 419. (Lond. 1844.) Hallam, Middle Ages, vol. ii. p. 14. (Lond. 1841.)

[b] Called Cenomanum by Latin writers.

[c] Now Geddington, in Northamptonshire. See Roger de Hoveden, Annal. 1188. Baronius, Annal. Eccles. tom. xii. cols. 816, 817. (Col. Agrip. 1613.) Wilkins, Concilia, vol. i. p. 491. Collier, Eccles. Hist., vol. ii. p. 380. (Lond. 1840.)

[d] Harduinus, Acta Conciliorum, tom. vi. p. ii. col. 1899. Spelman, and Du Cange, Glossar. in voc. *Decimæ*.

[e] Gervasius Dorobornesis, Chron., col. 1522. Gul. Neubrigensis, de Reb. Anglic., lib. iii. cc. 23, 24. Prynne's Records, vol. i. pp. 921–930. Lyttleton, Hist. of Hen. II. vol. iii. p. 469.

tion, and in the following century became a tax to which the clergy alone were subject. The first memorable instance of its exaction in England, under its modified character, was in 1254, when Henry III., agreeably to a grant which Pope Innocent IV.[f] had made him the preceding year, instituted a general valuation of all ecclesiastical benefices in England, in order that he might, with the greater precision, levy the Tenths of the clerical incomes during the three years to which his grant extended. The rural dean, assisted by three principal rectors or vicars of his deanry, was required to make a return of all the ecclesiastical revenues within his deanry, certified, as to its accuracy, upon oath. The whole valuation thus compiled received, from the grantor, the name of "Pope Innocent's Valor", or, from the agent, Walter de Suthfield, bishop of Norwich, "the Norwich Taxation", and continued, until the close of the century, to be the key to all clerical subsidies and assessments[g]. In virtue of the same grant a collection was made in Ireland, but whether a regular scrutiny was instituted, or how it was conducted, is not recorded[h]. By this Valor was regulated the levy which was commenced in the year 1274, agreeably

[f] Mr. Caley, in his Introduction to the English Taxation of Pope Nicholas, calls this Pontiff Innocent the *Twenty-second.* He also errs in stating that the Tenths of all ecclesiastical benefices had, for a long time, been paid to the Popes; for hitherto the tax had been only an occasional one, and of rare occurrence. This Introduction, which is exceedingly meagre, considering the importance of the record it accompanies, owes any value it possesses to the articles on "Tenths" in Kennet's Glossary and Cowel's Interpreter.

[g] Annal. Burton, 1254. Chron. Th. Wikes, 1269. Kennet, Paroch. Antiqq., vol. i. p. 440; and Glossary, in voc. *Tenths.* Collier, Eccles. Hist., vol. ii. pp. 546, 547. Dansey, Hor. Dec. Rur., vol. i. p. 419.

[h] In 1270 the Tenths in Ireland, which had been granted to Henry III. for three years, were assigned to his queen Eleanor. Rymer, Fœd., 54 Hen. III. (vol. i. p. 485.) There had also been a levy in Ireland for the service of the Holy Land in 1251.—See Rymer, Fœd., 34 Hen. III. (vol. i. pp. 274, 276.) Prynne, Records, vol. ii. p. 768.

agreeably to the resolution entered into during the Second Council of Lyons, whereby Pope Gregory X. obtained a general grant of the ecclesiastical Tenths for a term of six years[i]. This amount was all collected for England in 1282, and was on the point of being remitted to Rome when Edward I. peremptorily forbade the removal of any portion of it[j], and soon after took forcible possession of the whole[k]. A negociation was then opened by the King of England with the Pontiffs, who, in rapid succession, filled the papal chair, and the politic sovereign found means to secure the favour of Martin IV., Honorius IV., and Nicholas IV., by promising to undertake an expedition to the Holy Land[l]. So successful was he that in 1288 he obtained from the last-named Pope not only a grant of the six years' Tenths of England, Ireland, Scotland, and Wales, which were in hand, but also of those which were to accrue in the same countries, during the six succeeding years. With a view to enhance the value of the prospective grant, a new taxation, *ad verum valorem*, was, by the King's precept, undertaken, and completed for Canterbury in 1291, and for York in the following year[m]. The returns of this taxation became a national record, and served as the standard by which all the clerical taxes paid to the King or Pope were regulated, until the ecclesiastical survey made in the 26th of Henry VIII.[n]

As

[i] Labbei Concilia, tom. xi. p. 1, col. 398. Harduinus Acta Concilior., tom. vii. col. 688. Bzovius, Contin. Baronii Annal., vol. xiii. col. 819. (Col. Agrip. 1616.) Canisius, Antiq. Lect., tom. i. p. 311.

[j] Prynne, Records, vol. iii. p. 277. Rymer, Fœd., vol. ii. p. 608.

[k] Rymer, Fœd., vol. ii. p. 631.

[l] Edward went so far as to ask from the Pope the Tenths which were collected in the other States of Europe. See the Pope's reply in Rymer, Fœd., ii. p. 743; and Bzovius' comment upon the request, Contin. Annal. Baron., tom. xiii. cols. 985, 986. See also Acta Regia, vol. i. p. 93. (Lond. 1726.)

[m] Kennet, Paroch. Antiqq.; Cowel, Interpreter, in voc. *Tenths*.

[n] Pope Nicholas IV.'s Valor of England was published under the Record Commis-

As the Tenths of Ireland were included in the grant, a new valuation for that country was also deemed expedient, and, accordingly, Pope Nicholas IV., in March, 1291, addressed a letter to Thomas St. Leger, bishop of Meath, and Thomas de Chaddesworth, dean of Dublin, the collectors for Ireland, instructing them how to proceed[o]. It directed that the valuation should be struck "juxta veram extimationem"; that the tax was to continue for six years, commencing with the ensuing feast of the Nativity of St. John the Baptist; that all ecclesiastical ranks and conditions were to be subject to it, excepting the Templars and Hospitallers, whose services and losses in Palestine entitled them to such an exemption[p]; that the prelates of Ireland were to give all diligence to secure an equitable assessment, and promote a speedy collection of the proceeds. In the February following the King issued a writ to all his bailiffs and faithful subjects in Ireland, informing them of the agency of the bishops of Meath and Kildare, and requiring them to facilitate the undertaking by all the means in their power[q].

The

sion, in London, 1802. It extends to 346 folio pages, and is enriched with a large collection of various readings, as well as with a copious index.

[o] Rymer, Fœd., vol. ii. p. 751.

[p] The Council of Paris had exempted the Cistercian, Carthusian, and Fontevraud Orders, as also Leper-houses. Pope Alexander IV. had excepted the English Cistercians in 1255. Rymer, vol. i. p. 323. Nicholas IV., himself, in 1290, excuses the hospitals of lepers and poor; Nuns, and such other Regulars as were poor; and secular clergy whose income did not amount to six marks a year.—Rymer, vol. ii. p. 732.

[q] Prynne's Records, vol. iii. p. 474. The various bulls and writs relative to the contemplated taxation were sent over to Ireland by a messenger of the Chancellor, who also had writs to levy a Fifteenth from the laity. These were lost in a storm on the passage from Bristol. The messenger, in a letter written in December, 1292, states that the *Magnates* of Ireland, and most of the lower classes, declared that they were so harassed by wars, and, consequently, so burdened with debt, that, unless their liabilities were taken into account, and they were so far relieved

The taxation of the churches connected with the Cathedral of St. Patrick and the Priory of the Holy Trinity, in the diocese of Dublin, was completed in 1294[r], and remains of record[s]; but concerning the rest of Ireland there is little known further than that in July, 1300, Pope Boniface VIII. addressed a bull to the collectors appointed by Nicholas IV., instructing them to hand, within two months, to the Florentine merchants of the company of Spini, or their order, any balance which remained unpaid[t]. This sum, whatever it amounted to, was detained by the king's Justiciaries, and though the Pope wrote to complain of the violence[u], he appears to have been easily appeased, for, in February following, he granted the King a full acquittance of all the Tenths which he had obtained from Ireland[v], amounting to nearly three years' proceeds, and, in the next month, a full release of all the sums which he had received "in Terræ Sanctæ subsidium", notwithstanding his having failed to fulfil his promise, in consideration of the expenses, labours, and difficulties, with which he had been oppressed by the severity of the times[w].

The Church of Ireland appears to have been greatly impoverished at the period when Pope Nicholas imposed this tax upon it. The King had addressed the archbishops a short time previously, requiring of them to convene their respective suffragans and clergy, and obtain from them a grant of the tenth of their spiritualities for the ransom

of their liabilities, they would not consent to the tax; but that otherwise they would agree, and allow a fifteenth even of the money due to them.—Prynne, Rec., vol. iii. p. 483.

[r] See Pembridge's Annals at the year 1294 (Gough's Camden, vol iv. p. 477).

[s] It is entered on a roll, intituled "Nova Taxatio Dioc. Dublin", which is preserved among the records of Christ Church Cathedral.—Mason, Hist. of St. Patrick's, App., pp. lxiv. lxix.

[t] Prynne's Records, vol. iii. p. 868.

[u] Rymer, Fœdera, vol. ii. p. 926.

[v] Rymer, Fœdera, vol. ii. p. 928.

[w] Rymer, Fœdera, vol. ii. p. 931.

ransom of his nephew Charles, and other purposes. To this the archbishops of Tuam and Cashel, and the bishop of Kildare, severally replied, that they and their clergy were so reduced by war, rebellion, and depredation, as to be in the extreme of poverty[x]: and it is probable that the meeting of the Irish prelates, which took place at Trim in September, 1291, and the resolutions there entered into, arose out of their inability or unwillingness to comply with this and similar demands[y].

It appears that in 1302 a fresh assessment of the Tenths was imposed upon the Irish clergy for three years. The Pope at the time required a subsidy for the war with the King of Arragon[z], and that he might receive a contribution from these countries the more readily, he granted to the sovereign of England half the annual proceeds[a]. The King, in his writs for its collection, styles it "Decima Papalis", and appoints Richard de Bereford, treasurer of Ireland, sub-collector under the bishop of London and Bartholomew de Ferentino, the Pope's agents in the undertaking[b].

The

[x] See their statements at full length in Prynne's Records, vol. iii. pp. 440–443. In the roll of the Taxation of Dublin, 1294, there are thirty-seven entries, and to fourteen of these is the note attached: "nil propter guerram", or "nil quia vasta", or "non sufficit ad onera".—See Mason, History of St. Patrick's, Appendix, pp. lxiv. lxvi.

[y] The acts of this synod are preserved in the Registrum Swayne, lib. ii. fol. 52; and an abstract is given by Harris, in his edition of Ware's Works, vol. i. p. 70.

[z] Pembridge and Grace, Annals, under the year 1302.

[a] Prynne, Records, vol. iii. pp. 998, 999.

[b] Among the rolls of the Irish Taxation preserved in Carlton Ride, London, is one of a considerable portion of the province of Cashel, in which the diocese of Emly is thus headed: "Taxatio omnium bonorum Episcopi Himlacensis facta pro *decima papali* apud Imlacen. die Sabbati prox. ante festum Sti. Gregorii, Anno Gratiæ M° CCCII." This roll is the one which is printed in the Supplement to the Eighth Report of the Irish Record Commissioners, as a specimen of Pope Nicholas the Fourth's Taxation of 1291.—(Vol. ii. pp. 61, 70.)

The term Crusade had by this time lost its original import, and the *subventio Terræ Sanctæ* was now nothing more than a state fiction for securing the frequent recurrence of a tax which was destined for home, or, at most, European purposes. In 1306, therefore, the King had again recourse to this expedient for levying money, and procured from Pope Clement V. a grant for two years of the ecclesiastical Tenths within his dominions[c]. The bishops of Lincoln and London were appointed collectors, and the only persons in whose favour an exemption was made were the Cardinals[d], and the Templars and Hospitallers[e], of all ranks and houses.

This grant was in the same month extended to four, and, finally, to seven years; with the proviso that Queen Margaret should receive two thousand pounds annually for five years; that the Prince of Wales should receive half the amount for a certain term; and that a fourth of the proceeds of the last four years should be reserved "pro necessitatibus et oneribus Ecclesiæ Romanæ".[f]

Richard de Berefford, treasurer of Ireland, and William de Ryvere, canon of Sarum, were nominated sub-collectors for Ireland, and the King directed Thomas Cantock, the Chancellor, to administer to them the oath to execute their commission "postpositis favore, odio, timore, amore, et quacunque occasione alia, diligenter et fideliter".[g] Their agents, as in the system of the Norwich Taxation, were the rural deans[h], and

[c] Rymer, Fœd., vol. ii. pp. 991, 992.

[d] "Qui nobiscum labores mundi partiuntur, et curas".—Bulla Clem. V., Rymer, *ut supra.*, p. 992.

[e] The Templars had no revenues in these dioceses. Instances where the Hospitallers were exempted from taxation of their property, may be seen in the following work at pp. 8, 24, 32, 60, 66.

[f] A succession of bulls on this subject, bearing date August, 1306, are printed in Rymer, Fœd., vol. ii. pp. 991–994.

[g] Prynne, Records, vol. iii. p. 1150.

[h] See Dansey, Hor. Decan. Rural., vol. i. p. 417, sqq. There were, however, some exceptions. The return concerning the episcopal revenue of Meath was "juxta conscientiam ipsius episcopi". In the

and each deanry returned its own account, concluded with the sum of the incomes and tenths therein[i].

The details of this taxation have fortunately been preserved, and are the most ancient collection of ecclesiastical statistics, connected with Ireland, now remaining. The rolls, on which they are entered, were discovered in 1807 by Mr. Vanderzee, a sub-commissioner of English Records, in the office of the Remembrancer of His Majesty's Exchequer at Westminster[k], whither they had been removed in the year 1323[l]. They were deposited in a leathern pouch marked with the name "Hibernia", the contents of which are stated to have been "fourteen long rolls".[m] At present they are grouped together in provinces, and the four rotulets, which comprise the taxation of Armagh and Tuam, are stitched together at the top, and are distinguished by the title "Provincie Armacana Thuameñ". The first rotulet is occupied *in facie*, with the diocese of Armagh, and part of Down; *in dorso* with the rest of Down and the whole of Connor. The dioceses of Clogher, Tirbrune or Kilmore, Raphoe, Dromore, Ardagh, and part of Derry, appear *in facie* of the second, and the rest of Derry, with Cluania or Clonmacnois, *in dorso*. The other two rotulets are devoted to

archdeaconry of Aghadoe, the prior of Ballynascelligs, or St. Michael's Mount, was the sub-collector.

[i] See pp. 8, 16, 26, 44, 48, &c.

[k] Appen. to 1st Report of Eng. Record Commiss., vol. i. pp. 148, 302; Sup. to 8th Report of Irish Rec. Com., vol. ii. p. 61.

[l] This appears from the memorandum entered on the outside of all the rolls; and which is printed at p. 120 of the following work. Returns of the earlier taxations had also been conveyed to England, and even to Rome. The copy of the first taxation of the diocese of Ossory, which is entered in the Red Book of Kilkenny, bears the following title: "Taxacio ecclesiarum et beneficiorum, fructuum et reddituum Episcopatus Ossoriensis, secundum Registrum curiæ, prout Episcopus frater Ricardus [Ledred] invenit in Curia Romana, et in Registro clericorum prope London, et in Registro apud Ecclesiam S. Pauli ibidem".—(fol. 17.)

[m] Reports Eng. Rec. Com., vol. i. p. 302.

to the province of Tuam. There is no date to any of the dioceses in the province of Armagh; but from the marginal note "vacant pro utroque anno", appended to the churches of Arglass, Droneyll, and Ros[n], in Down, it would appear that the taxation of that diocese was conducted in virtue of a grant of the Tenths for *two years*. In the province of Tuam, however, there is a date which serves as a key to the whole: it is prefixed to the taxation of Killala, and runs thus: "Taxacio ecclesiarum civitatis et diocesis Aladensis facta per juratos die proxima post festum S. Bartholomei, Anno Domini Millesimo ccc° sexto". It may, therefore, be reasonably concluded that the taxation of Down, Connor, and Dromore, as set out in this roll, and printed in the following pages, represents the fiscal condition of the Church in those dioceses during the years 1306 and 1307°.

It appears that the smallest income derived from any denomination was 40*d.* a year, as in the case of the chapels of Enacha, Thanelagh, and Acheli, in the diocese of Down, and Rosrelick in the diocese of Connor; while £30, at which the church of Bile was rated, was the maximum of annual amount[p]. The reader will be enabled to form some estimate of the value of money in Ireland at the commencement of the fourteenth century, from the following account, which was furnished in the year 1301 by John Colyr and John Bowet, citizens of Dublin, who were appointed to provide corn, wine, and other provisions, to be sent to the King to Scotland[q]:—

127 crannocs,

[n] See p. 34 of the present work.

° The compiler had been led by the statements of the English Record Commissioners (Reports, vol. i. pp. 148, 302,) and of the Irish, (Reports, vol. i. p. 485; ii. p. 61,) to suppose that this was the Taxation made under Pope Nicholas IV.; and so it was stated in the *Prospectus* of this work. Mr. Hunter correctly states that this Tenth was "to be levied for *two years* at the *close of the reign of Edward I., or early in the reign of his successor.*" Fifth Report of the Dep. Keeper of Public Records, (Lond. 1844,) p. 301.

[p] See pp. 48, 74, 76.

[q] The original is entered on a Pipe Roll

	£	s.	d.
127 crannocs (or barrels), 7 bushels of corn,	38	9	3
295 crannocs of beans and pease,	49	13	4
164 crannocs of wheaten flour,	49	5	6
24 crannocs of oats,	6	0	0
119 crannocs, 13 bushels, of oats,	37	11	3
70 tuns of red wine,	210	0	0
55 carcasses, 1 q^{r}, of salt beef, 51 bacons, 17 muttons,	18	18	$4\frac{1}{2}$
100 crannocs of salt,	7	10	0
39 empty hogsheads, for flour,	5	17	0
259 hundreds of salt fish,	3	18	0
Freight of same to Scotland,	187	8	9
To Coopers, &c.,	13	3	$0\frac{1}{4}$
	£627	14	$5\frac{3}{4}$

The distribution of the three dioceses into parishes and smaller denominations, at this date, may be illustrated by the following tables compiled from the Taxation:—

Diocese of Down.

Deanry.	Rectories.	Vicarages.	Chapels.	Sum.
Clondermod,	10	3	5	18
Blaethwyc,	17	1	4	22
Ards,	16	7	4	27
Lechayll,	20	2	22	44
Dalboyn,	9	1	5	15
Total,	72	14	40	126

Diocese

in the Bermingham Tower, from which an abstract was made by Sir William Betham, through whose kindness it is here presented to the reader.

Diocese of Connor.

DEANRY.	RECTORIES.	VICARAGES.	CHAPELS.	SUM.
(Mourne), ...	21	9	3	33
Maulyne, ...	17	4	–	21
Twescard, ...	21	–	–	21
Turtrye, ...	13	–	–	13
Total, ...	72	13	3	88

Diocese of Dromore.—Twelve churches and two prebends.

The handwriting of the rolls is similar to that which appears in other public records of the same date, and the contractions which are employed in them are conformable to the established usage of the day. The following table, explanatory of such abbreviations as occur in the Taxation of these three dioceses, may prove not unacceptable to the general reader[r].

ā *an ;* as Bāgore, *Bangore ;* vacāt, *vacant.*
a° *anno.*
ƀ *ber ;* as liƀantis, *liberantis ;* Roƀti, *Roberti.*
ƀƀ *bba ;* as aƀƀtis, *abbatis.*
ƀn *bene ;* as ƀnficiorum, *beneficiorum.*
c̃ *cesis, cialis, cima, ict ;* as dioc̃, *diocesis ;* offic̃, *officialis ;* dec̃, *decima ;* dc̃o, *dicto.*
cō̃s *cionis ;* taxacō̃s, *taxacionis.*
đ *da,*

[r] The subject is very fully treated of in the General Introduction to the Close Rolls of the Tower of London, by Thomas Duffus Hardy, Esq., pp. xix.–xxii. See also "Court-Hand Restored", by Andrew Wright, 6th Ed. (Lond. 1822.)

đ *da, de, dem, diaconi, domi;* as prebenđ, *prebenda;* eiusđm, eiusđ, *ejusdem;* archiđ, *archidiaconi;* đni, *domini.* As a monetary expression, đ stands for *denarius;* hence *d* for *penny* in modern usage.

ē *en;* valēt, *valent.*

g^{a} *gra, gran;* as Corng^{a}n, *Corngran;* g^{a}ge, *grange.*

ħ *hann, holæ;* as Joħes, *Johannes;* Niċħ, *Nicholæ.*

ī *im;* as decīa, *decima.*

ŀ *le, les, lias, lii, lis, lium, lyn;* as vaŀt, *valet,* eccŀiasticorum, *ecclesiasticorum,* aŀ, *alias;* fiŀ, *filii;* totaŀ, *totalis;* temporaŀ, *temporalium;* Lismoŀ, *Lismolyn.*

ŀi *libra.* Hence the modern £ for *pound.*

Ħ *lla, llielmi;* as capeĦ, *capella;* WiĦi, *Willielmi.* Sometimes it is only a terminal flourish, as at pp. 26, 30, 32, 42.

m̃ *mne;* as om̃s, *omnes.*

m^{a}r *marca.* That is, 13*s.* 4*d.*

m^{c} *mac;* as Balim^{c}gehan, *Balimacgehan;* M^{c}dalene, *Macdalene.*

ñ *natus, nde, ne, nia, niensis, nsis, num;* as decañ, *decanatus;* uñ, *unde;* Neutoñ, *Neutone;* Hiberñ, *Hibernia;* Exoñ, *Exoniensis;* Conereñ, Duneñ, *Conerensis, Dunensis;* baroñ, *baronum.*

ō *on;* as Hugōis, *Hugonis.*

õ ob, *obolus.*

p *par, per, por;* as pte, *parte;* p, *per;* tempalium, *temporalium.*

p̃ *piscop;* as ep̃i, *episcopi.*

p̄ *pre;* as p̄benda, *prebenda.*

p *pro;* as pventuum, *proventuum*[s].

p^{i}, *pri;*

[s] The rationale of this contraction is shewn in some parts of the Taxation Roll, where the character is written $_{o}$p, that is, *p*, with an inferior small *o*, denoting that *r* is suppressed, as a superior small letter would do with one *above* the line.

p^{i} *pri ;* as p^{i}or, *prior ;* p^{i}mo, *primo.*

q^{a} *quadrans.*

q$_{\text{B}}$ *que ;* as utroq$_{\text{B}}$, *utroque.*

r̃ *re, rensis, ria, rici, ris ;* as Mugmoř, *Mugmore ;* Coneř, *Conerensis ;* vicař, *vicaria ;* Henř, *Henrici ;* prioř, *prioris.*

ꝛ̧ *rum ;* as capituloꝛ̧, *capitulorum ;* Glenaꝛ̧, *Glenarum.*

s̃ *saurarius, sis, sita ;* as Theś, *Thesaurarius ;* Drumorenś, *Drumorensis ;* perquiś, *perquisita.* As a monetary symbol it denotes *solidus*, or *shilling.*

sc̃ *sanct ;* as sc̃e, *sancte ;* sc̃i, *sancti.*

scc^{a}m *scaccariam.*

sm^{a} *summa.*

t̃ *talarii, tium, tro, tu ;* as Hospit̃, *Hospitalarii ;* hospit̃, *hospitium ;* ut̃que, *utroque ;* capit̃lum, *capitulum.*

t᷒ *ter, tri ;* as Walt᷒i, *Walteri ;* Pat᷒cii, *Patricii.*

t᷑ *et*, the conjunction[t].

᷒ *er, ir, re, ri ;* as Wau᷒antone, *Wauerantone ;* Con᷒ia, *Coneria ;* s᷒vicium, *servicium ;* inf᷒morum, *infirmorum ;* p᷒dictus, *predictus ;* Pat᷒cius, *Patricius.* Most commonly, however, in the first acceptation.

ſ *es, is ;*

[t] This is the origin of the contraction ⁊, which stands for ɑꝛuꝑ in abbreviated Irish. It is a curious fact that the contractions found in Irish manuscripts are similar to, and are borrowed from, the Latin. Thus ⁊, or the abbreviated *et*, is used for ɑꝛuꝑ; t̃, or the abbreviated *vel*, for no; ů, or the abbreviated *vero*, for ımoꝑꝑo; r̄, or s̄, the abbreviated *sed*, for ɑ⁊c. — (See O Donovan's Irish Gram., p. 429.) This point, which Innes did not observe, goes a great way to establish his argument concerning the origin of the Irish letters.—(*Critical Essay on the Inhabitants of N. Britain*, cited in O Donovan's Irish Grammar, Introduction, p. xxxviii.) Thus the Latins borrowed IHS or IHΣOYΣ, and XPS or XPIΣTOΣ, from the Greeks, appropriating them to their own use, and even subjecting the latter to inflexions, as Xpus, Xpi, Xpo, for *Christus, Christi, Christo*, &c., the Greek P being made a Roman *P.*

ſ *es, is ;* as Lerkſ, *Lerkes ;* Regſ, *Regis.* Sometimes it is only a terminal flourish, as at pp. 2, 6, 10, 28, 48, 52, 58, 74.

ꝰ *us ;* as decanatꝰ, *decanatus ;* eiꝰdem, *ejusdem.*

It will save the reader the trouble of reference if he will bear in mind that the circumflex ~ placed over or through a letter most generally denotes the omission of two or more letters[u], and that the ellipse is to be supplied from the context, by a knowledge of the language. That the straight mark ¯ over a vowel, or the consonants m and n, denotes the suppression of an *m* or *n*. That a superior small vowel (as in gᵃn, *gran*) generally implies that the letter *r* is to be supplied immediately before it[v].

In the compilation of the Notes and Appendix, the writer has endeavoured to consult for their accuracy by a personal examination of the existing antiquarian remains in the three dioceses. The modern names of the parishes and townlands are given according to the orthography adopted by the Ordnance Survey, from which boundless store of modern topography the writer has liberally drawn, as the frequency of the reference *Ord. Survey*, in the following pages, will prove[w]. Much that is curious and valuable has been borrowed from the printed works of Colgan, Doctor Charles O Conor, Ussher, Ware, the Irish Record Commission[x], and others, whose names are familiar

[u] Over a final *n* it often implies the omission of *e* only.—See above, p. xvi.

[v] So in Irish $\frac{\text{c}}{\text{ꝺ}}$ for ꝺꝛꝺ, &c.—(O Donovan, Irish Gram., p. 430.

[w] Several changes have been made in the parochial distribution since the Ord. Survey appeared, as in Kilclief, and other parishes of Lecale : in such case the Survey serves as a historical record.

[x] Namely, the Ulster Inquisitions and the Calendar of Chancery Rolls. The Pat. Rolls of James I., which were partly printed, but not published, are quoted in the present work as the *second volume of the Calend. Cancell. Hib.* It extends to 372 folio pages, but stops abruptly in the middle of a roll of the 16th of James I. A unique copy, containing ad-

familiar to every student of genuine Irish history. But the sources whence the most essential aid has been derived are the manuscript collections in public depositories, concerning which, as the reader may not otherwise have the means to inform himself, a few observations may here be made.

The Primatial Registries, forming an inestimable collection of diocesan and provincial records, are preserved in the Registry Office of Armagh, where, through the kind permission of his Grace the Lord Primate, and the obliging attention of George Scott, Esq., the Registrar, the present writer was enabled to make a careful examination of their contents, and extract what was to his purpose. The documents anterior to the Reformation form a series of folio volumes, which are named after the Primates to whose acts they severally refer. Their titles and description are as follow :

1. *Registrum Milonis Sweteman*, partly on parchment and partly on paper, consisting of fifty-three folios. Its contents range from the year 1361 to 1380. Prefixed is a commission from Primate O Hiraghty, of about the year 1337, and the acts of the Dean and Chapter during the interval between the death of Richard Fitz Ralph and the consecration of Miles Sweteman.

2. *A Visitation of the diocese of Derry*, A. D. 1397, by Primate Colton, transcribed in a beautiful hand, thirty-six pages, folio.

3. *Registrum Fleming*, on parchment and paper, dating from 1404 to 1416, and consisting of sixty-eight folios. This Register, and that of Sweteman, are bound up in the same volume.

4. *Registrum Swayne*, from the year 1418 to 1439, on paper, and in four Books. Lib. i. fols. 76 ; Lib. ii. fols. 56 ; Lib. iii. fols. 154 ; Lib. iv. fols. 34. There is also a transcript of this work written *in extenso*

ditional printed leaves is preserved in the Rolls' Office. Erck's Repertory (Dublin, 1846) goes over the same ground as far as the 4th James I., where it stops.

extenso in an admirable hand, 2 vols. folio ; vol. i. 684 pp. ; vol. ii. 696 pp. From this copy Harris quotes[y].

5. *Registrum Prene*, 286 folios, on paper of various sizes, and containing documents disposed without regard to chronological order, dating from the year 1430 to 1471. A transcript in the same hand as that of Nos. 2, 4, occupies a folio volume of 1225 pages.

6. *Registrum Mey*, on paper, in four books.—Lib. i. fols. 52; lib. ii. fols. 109; lib. iii. fols. 22; lib. iv. fols. 68.

7. *Registrum Octaviani*, containing records of Primates Bole and Swayne, but chiefly those of Octavian de Palatio. It is written in a very neat hand, extending over 362 folios, and dating from 1460 to 1513. Another volume of fourteen folios, (with a transcript of seventy-six pages,) containing wills, acquittances, and inventories, is written in the same hand, and belongs to the same collection.

8. *Registrum Cromer*, from the year 1518 to 1535, on paper, neither indexed nor paged. A transcript, in the same hand and style as Nos. 2, 4, 5, extends over 790 pages folio.

9. *Registrum Dowdall*, or *Liber Niger*, from 1540 to 1584, a transcript, on paper, in an earlier hand than the others.

[A folio volume containing many valuable extracts from the above, and occasionally quoted by Harris in his edition of Ware's Works, is preserved in Primate Marsh's Library, under the title "Precedents of the Diocess of Armagh".—Cl. v. Tab. 1, No. 13.]

In the Registry of Armagh there are also several Triennial Visitation Books of Down and Connor, and Dromore, dating from the Restoration down.

The diocesan records of Down and Connor and Dromore, which are deposited in the Registry Offices, are, it is to be regretted, very scanty and unsatisfactory. Inadequate provision for their safety, and the

[y] Ware's Works, vol. i. pp. 70, 85, 86, 202, 222.

the indifference which unhappily prevailed, during the last century, concerning ancient documents, have resulted in this barrenness. There are, however, a few *disjecta membra* of the diocesan muniments still remaining. Of these the most valuable is

A Terrier or Ledger Book of Down and Connor. It purports to be "An Abstract of the several Parishes and Chapels, impropriate and not impropriate, Errinagh and Bishop's Lands, Mensals, Proxies, Refections, Synodals, 20th Parts, Rectories, Vicarages, Curacies, Gleabs, &c., within the several Rural Deanries, in the Bishopricks of Down and Connor". Whether, or where, the original of this now exists is unknown to the writer; the transcript, however, which he has made use of is one which was taken from an attested copy, certified by Francis Wotton, and procured by the late Dean Dobbs. For this, as well as for other assistance, the writer is indebted to the Rev. Edward Cupples, Vicar General of Down and Connor. This document was originally made out in the year 1615[z], and is of great value as a connecting link between the records before and after the Reformation, shewing the condition of the dioceses in their transition state.

The Ulster Visitation Book contains, at p. 237, *sqq.*, a return made by Bishop Echlin, in 1622, entitled "The state of the Bishopricke of Downe and Connor".[a] It is a paper manuscript in folio, and preserved in

[z] Dean Dobbs conjectured that it was compiled between the years 1604 and 1609; and the former date is assigned in some local publications. (M^c^ Skimin's History of Carrickfergus, p. 175; [Benn's] History of the Town of Belfast, p. 249; "Belfast and its Environs," p. 38.) That it was not written earlier than 1614 appears from its mention of *David Fairfull*, assigning to him the corps of the Precentorship of Down, in which dignity the Regal Visitation of 1633 states that he was installed 4th May, 1614, and that it was not later than 1616 is proved by its mention of *N. T*[*odd*] as Archdeacon of Connor, whereas the Regal Visitation of 1633 states that Andrew Monypenny was collated to the Archdeaconry of Connor, 18th March, 1616.

[a] This and the other returns were made

in the Library of Trinity College, Dublin, MSS. Cl. E. Tab. 3. No. 6.

The diocese of Dromore is wanting in this collection, but the deficiency may be supplied from a MS. in Primate Marsh's Library, Cl. v. 3, Tab. 1, No. 2. The same volume contains a return of the temporalities of Down and Connor, with a list of the churches, much more accurate than that in the larger manuscript.

Visitatio Regalis Diocesium Dunensis et Connorensis, A. D. 1633. In the compilation of this valuable record John Bramhall, afterwards bishop and archbishop, was a commissioner, or, at least, a prime mover[b]. The original is preserved among the records of the Prerogative Court, Dublin[c]. It is in two parts, one of which gives the names of the churches, with their ministers, and the other, the dates of the ordination, collation, and institution of each clergyman in the diocese.

The Clarendon Manuscripts in the British Museum are, in a great measure, composed of Sir James Ware's compilations and collections. They embrace an immense mass of historical treasure not to be found elsewhere. Among other matters they contain the extracts from the rolls and the various authorities which formed the basis of Ware's History of the Irish Bishops. Lord Clarendon took them to England; after whose death they were purchased by the Duke of Chandos, and at his sale they passed to Dean Milles, who bequeathed them to the Museum[d].

The

agreeably to a Royal Precept, dated July, 1, 1622. See Bp. Mant's History of the Church of Ireland, vol. i. p. 395, *sqq.*

[b] See Bramhall's Works, vol. i. p. vi. (Lond. 1842,) and Bp. Mant's History, vol. i. p. 444.

[c] Ir. Rec. Com. Reports, vol. ii. p. 637.

[d] Bp. Nicholson refers to these volumes under the title *Bibl. Chandois.* Thus the MS. cited in the Irish Historical Library, p. 43 (Ed. Lond. 1776,) as in "Bibl. Chandois. Fol. Hist. n. 36", is now "Cod. Clarendon. Tom. xxxvi., Additional Numb. 4787", in the British Museum.

The manuscript which is cited in the following pages under the title *Codex Kilkenniensis*, is a collection of lives of the principal Irish saints, in Latin. It is written in a hand which observes a style midway between the court-hand and that which characterizes Irish manuscripts ; leaning, however, to the practice of the Irish scribes, in having a dot placed over the aspiratable consonants in names of persons and places. It is in folio, on vellum, and preserved in Marsh's Library, where, for convenience sake, it is styled as above[e].

From the *Book of Lecan*, and especially from *Mac Firbis' Genealogical Manuscript*, both in the collection of the Royal Irish Academy, those valuable extracts have been derived, which the reader will find in the Appendix, in the articles from FF to KK. For these, as well as for other contributions, the Editor is indebted to Mr. Eugene Curry, an Irish scholar, whose judgment and acuteness fall very little short of his excellence as a scribe,—what *that* is the Royal Irish Academy can testify[f].

Such are some of the principal stores whence the matter of the following work has been derived. It has been put together under great disadvantages,—a hundred miles from Dublin, and in the midst of parochial engagements, which allowed of only occasional snatches for making the necessary inquiries. But the kindness of friends enabled the compiler to turn his time to the best account; and to those

[e] The name *Codex Kilkenniensis* was given to it, not from any authority that it ever belonged to Kilkenny, but from the conjecture that it was the collection which Colgan cites under that name. It does indeed contain several of the Lives published in the *Acta Sanctorum* of Colgan, but there is abundance of internal evidence to prove that this is not the *collection* he used.

[f] Mr. Curry's transcript of the Book of Lismore, in the Academy's collection, is a beautiful specimen of caligraphy; but his fac-simile of that most elaborate manuscript, the Speckled Book of Mac Egan, is a work which none but a first-rate Irish scholar dare undertake, and none but a most accomplished scribe could execute.

those friends his warmest thanks are due :—To the Rev. Joseph Hunter, Deputy-keeper of the Records at Carlton Ride, for the facilities of transcription which he afforded; to Walter Nelson, Esq., Assistant in the same office, for the most polite attention, as well as valuable information; to Thomas Duffus Hardy, Esq., Deputy-keeper of the Tower Rolls, for his very obliging services; to John O'Donovan, Esq., for the generous bestowal of much valuable time and thought; to Mr. J. W. Hanna, for the benefit of his intimate acquaintance with the history and topography of Lecale; and to the Rev. James Henthorn Todd, D.D., F. T. C. D., for manifold favours, both in the library of which he is the guardian, and in that of which he is the possessor.

Parsonage, Ballymena,
May 28*th*, 1847.

Tuille feara an Éirinn oig.

Ordo Diœcesium, in Rotulo Taxationis Ecclesiasticæ

cui titulus

"PROVINCIA ARDMACANA:"

1. ℄ Dyoceſ Ardmač.
2. ℄ Dunenſ Dẏoceſ.
3. ℄ Conerenſ Dẏoceſ.
4. ℄ Clocherenſ Dẏoceſ.
5. ℄ Dyoceſ Tirbrunenſ.
6. ℄ Dyoceſ Rathbotenſ.
7. ℄ Drumorenſ Dẏoceſ.
8. ℄ Dẏoceſ Ardachadeñ.
9. ℄ Dyoceſ Derenſ.
10. ℄ Cluanenſ Dẏoceſ.

TAXATIO ECCLESIASTICA

DIŒCESIUM DUNENSIS, CONERENSIS, ET DRUMORENSIS.

☙ DUNENS̃ DẏOCES̃.

Clonder-mod. ☙ Eccĩa de Miloc℔ ——— xl·s̃· —— decīa·iiij·s̃.
☙ Eccĩa de Balaẏncan cū capella de Talanosk℔ ——— iiij·m^{a}r — decīa·v·s̃·iiij·đ.

☙ Vicar̃

[a] *Down.*—The diocese of Down, until a comparatively recent period, embraced nearly all that part of the modern county of Antrim, which lies to the east of Lough Neagh. The King's Books, compiled for Down and Connor in the year 1616, were the earliest authority which assimilated the ecclesiastical to the civil distribution: and even they did not effect a permanent alteration, for in many subsequent documents the ancient division was retained. During the last century, however, usage has confined the diocese of Down within the limits of the county bearing the same name.

[b] *Clondermod.*—This was the name of the rural deanry in which the churches immediately following were situate. It appears from the Terrier of Down and Connor, that so lately as 1615, the "*Deanery of Clandermont*" formed part of the diocese of Down, and contained the parishes of Shankill or Belfast, Coole or Carnmony, Molusk, Umgall, Camlin, Lenavy, and a portion of Killead; thus comprehending a narrow tract of the county of Antrim, extending from Belfast, westwards, to Lough Neagh.

The name Clandermod (clann Diarmada, 'the clan of Dermod') was primarily used in a civil sense, and was applied, at the commencement of the Seventeenth century, to a small district, styled a

ECCLESIASTICAL TAXATION

OF

THE DIOCESES OF DOWN, CONNOR, AND DROMORE.

DIOCESE OF DOWN[a].

Clonder-mod[b].	The church of Miloc[c]	40*s.*	Tenth, 4*s.*
	The church of Balayncan[d], with the chapel of Talanosk[e]	4 marks.	Tenth, 5*s.* 4*d.*

The

cinament, consisting of the eight townlands which form the N. E. portion of the Barony of Upper Masserine.—See *Appendix.*

[c] *Miloc.*—A document, copied by Sir James Ware from the archives of Down, states, that Ængus M'Mailraba, King of Clandermod, in the year 1034, bestowed *Mileac*, with one carucate of land, upon the see of Down, and that this donation was confirmed successively, by John de Courcy (about the year 1178), by Hugo de Lacy, and by King John during his stay at Downpatrick (July, 1210). Subsequently, Edward the Third, in the year 1343, confirmed to Ralph of Kilmessan, the then Bishop of Down, all the possessions of the see, including "*Miloc juxta Antrum*".—Rot. Pat. 16, Ed. III. pt. 2, m. 17, Tur. Lond. And, in 1615, Sir Foulke Conway, of whose estates the cinament of Clondermod formed a part, was returned in the Terrier, as holding one plowland in *Meellicke*, under the see of Down. Malachi, Bishop of Down, granted (about the year 1180), to the Abbey of Muckamore, canonical possession of the *church of Myloc:* and Thomas (who presided over the same diocese from 1213 till 1237), granted to the same Abbey, the *vicarage of the church of Miloc.* Regist. of Muckamore. In the King's Books, the *Capella de Mylock* follows Killead: and in the Ulster

(Dumenſ Dẏoceſ.)

⁊ Vicaꝛ eiusdem	ij·m^{a}r	decīa·ij·ſ·viij·đ.
⁊ Ecc̃ia de Indel	xl·ſ	decīa·iiij·ſ.
⁊ Vicaꝛ eiusđm	xx·ſ	decīa·ij·ſ.
⁊ Ecc̃ia de Dalnach cū capella Ville Roƀti	xl·ſ	decīa·iiij·ſ.
⁊ Ecc̃ia de Camelẏn	ij·m^{a}r	decīa·ij·ſ·viij·đ.
⁊ Ecc̃ia de Deserto	xiij·ſ·iiij·đ	decīa·xvj·đ.

⁊ Ecc̃ia

Visit. Book, the "*Capella de Meleeke*" is similarly placed.

All these varieties of the name are but so many forms of the Irish word mılıuc—*meelick*,—which, in some parts of the west of Ireland, is applied to lands that lie on the margin of a lake or river, and seems to be nearly synonymous with ꝑꝑaċ, and ımleaċ; like our English word *holme*.

As an ecclesiastical denomination, the name is now lost in the county of Antrim: there is, however, a small tract of land, in the parish of Camlin, lying along the Crumlin side of the Camlin River, called *the Meleeg land*, on which is a well said to be endowed with sanative properties, which bears the name of *the Meleeg well*, and near which the subject of this note probably stood.

[d] *Balayncan.*—In Ballykennedy, a townland on the S. E. border of Killead parish, are remembered the roofless walls of an ancient church. The tradition respecting them is given in Dubourdieu's Statistical Survey of Antrim, p. 594. Their site and cemetery are now under tillage.

In 1348, Edward the Third confirmed to Robert Savage the lands of *Balencan.*—Rot. Pat. 21, Ed. III. m. 1; and Calendar of Pat. Rolls, p. 154, b. Tur. Lond.

[e] *Talanosk.*—Unknown, unless it be another name for the Grange of Carnavy, which is also situate in the parish of Killead, not far north of Ballykennedy, and has an ancient churchyard. Carnavy, or Carnmeave (cꝛnn Meıȯḃe, 'Meava's carn'), was appropriate to Muckamore Abbey.

[f] *Indel.*—Now Umgall, a grange containing 750 acres; separated from Killead by the stream now called *the Clady River*, but more correctly, in the Ul. Inquis., *Oꝛen Clary*. The churchyard is still used as a burial place, and the foundations of the church remain over ground, measuring 59 by 23 feet.—Ord. Sur., s. 56. Antrim.

The name, which is properly um-ƀall —'the foreigner's dam', or 'fence',—is variously spelled in the Inquisitions and Visitation Books, Umgall, Emgall, and Amogalle; and is now vulgarly called Drumgall.

The rectory was appropriate to Muckamore; and the tithes, after the Dissolution,

(Diocese of Down.)

The vicarage of the same ——	2 marks. —	Tenth, 2*s.* 8*d.*
The church of Indel[f] ——	40*s.* ——	Tenth, 4*s.*
The vicarage of the same ——	20*s.* ——	Tenth, 2*s.*
The church of Dalnach[g], with the chapel of Robert's-town[h]	40*s.* ——	Tenth, 4*s.*
The church of Camelyn[i] ——	2 marks. —	Tenth, 2*s.* 8*d.*
The church of the Desert[k] ——	13*s.* 4*d.* —	Tenth, 16*d.*

The

having passed through various hands, were purchased by the late Board of First Fruits, and annexed to the benefice of Templepatrick.

[g] *Dalnach.*—Unknown. The Registry of Muckamore recites a grant of one carucate of land in Dalnach, which was called Karnrey, made to the Abbey by Galfridus de Croft.

[h] *Robert's-town.*—Now Ballyrobert, a grange consisting of 883 acres, which formerly belonged to Muckamore. The tithes were purchased by the late Board of First Fruits, and granted, as an augmentation, to the benefice of Templepatrick, with which parish Ballyrobert has been incorporated.—Ord. Survey, s. 51. Antrim.

The Antrim Inquis. of 1605, speaks of "veteres ruinæ lapidosæ vocatæ Ballyrobert"; but no trace of church or yard now remains.

[i] *Camelyn.*—A parish in the union of Glenavy, which still bears the same name. It is so called from a tortuous stream (cam-line, 'the crooked line'), which bounds it on the north. The venerable ruin of its church stands on a high bank, round which the river winds, about a quarter of a mile to the N. E. of Crumlin. It measures 72 feet, by 22 feet, 4 inches, in the clear; and indicates, in its construction, a very remote date of building. The parish is now commonly called Crumlin (crum-glenn, 'the crooked glen'). The Ord. Survey (s. 59) places Camlin Church in the townland Ballydonaghy; but Lendrick's map preserves the old name 'Bally-camlin', which was a small townland, anciently the property of the See of Down.

[k] *Desert.*—The townland Dun-desert (dun diorc, 'the fort of the desert'), now in the parish of Killead, is separated from Camlin by the Camlin River.—Ord. Survey, s. 55. Antrim. The site of the ancient church is called 'the Kirkfield', and though there is not a vestige of the building now to be seen, its features are still fresh in the memory of the farmer who holds the ground, and who cleared away the walls and enclosures about fifty years ago. A particular description of this interesting church, which stood within a double *cashel*, will be found in the Appendix.

(Dunenſ̃ Dẏoceſ̃.)

☙ Eccĕia de Talaruskſ ——	xl·ſ̃ ——	decīa·iiij·ſ̃.
☙ Eccĕia de Kenles ——	iiij·mªrđi–	decīa·vj·ſ̃.
☙ Eccĕia de Karrẏn cū capella de Kiltrodan ——	oms̃ iste valēt xij·mªr	decīa·xvj·ſ̃.
☙ Eccĕia Alba cū capeꝂ de Vado de Villa Henr̃ ꝺ de Westoñ ——		

☙ Vicaria

[l] *Tularusk.*—Now Tullyrusk, a parish in the union of Glenavy.—Ord. Survey, s. 59. Antrim. The churchyard contains the foundations of the old church, which measure about 63 by 19 feet. It occupies the summit of a hill, which rises from swampy ground: hence the name, from ꝺulaċ, 'a gentle hill', and ꝑuꝛc or ꝑuaꝛȝ, 'a moor' or 'fen'. Colgan spells it 'Tulach-ruisc', and assigns it to the Deanry of 'Dalmunia'; but he errs in identifying it with the 'Ecclesia Tulacensis', which the Tripartite Life of St. Patrick places in the vicinity of 'Rathmudain', or Ramoan. See Trias Thaum. p. 182, col. 2, note 199. The parish consists, at present, of four townlands, two of which were, at the date of the Taxation, respectively possessed of churches. At the Reformation, the entire of Tullyrusk was a *Capella* of Shankill or Belfast parish, which joins it on the east.—Ul. Inq.; Terrier; Ul. Vis.

[m] *Kenles.*—A common form, in which the modern name Kells is found, and by which the Abbey near Connor was sometimes called. This house, however, being many miles distant, and in another diocese, could not be introduced in this part of the Taxation. It is difficult to pronounce what church is here intended.

[n] *Karryn.*—Now Knock-cairn, a townland in the parish of Tullyrusk.—Ord. Survey, s. 59. Antrim. The writer of the Statistical Account of Glenavy, &c., in the Parochial Survey (vol. ii. p. 250), states that the foundations of an ancient building were to be seen in Knock-cairn, at the time he wrote (1815): but they have since been removed.

[o] *Kiltrodan.*—Now Dundrod, a townland, also in Tullyrusk parish.—Ord. Survey, s. 59. Antrim. In 1621 it was called 'Bally-kiltrodan'.—Ul. Inq. No. 7, Jac. I. Antrim. In Petty's map of the county of Antrim, it is marked 'Doon-killtroddan'. 'Dunkiltrod', the transition name from the last mentioned to that now in use, appears on a map drawn in 1729. Paroch. Surv., vol. ii. p. 216. There are no traces of either a chapel or burial ground existing in the townland.

[p] *White-church.*—Now Shankill (ꝑeancill, 'old church'), the parish which

(Diocese of Down.)

The church of Talarusk[l]	40*s.*	Tenth, 4*s.*
The church of Kenles[m]	4½ marks.	Tenth, 6*s.*
The church of Karryn[n], with the chapel of Kiltrodan[o]	all these are worth 12 marks.	Tenth, 16*s.*
The White-church[p], with the chapels of the Ford[q], of Henry's-town[r], and of Westone[s]		

The

contains the town of Belfast. By the charter of James I. it was annexed to the Deanry of Connor, under the name 'Ecclesia Alba de Vado'. In the Terrier it is called 'Ecclesia de Sti. Patricii de vado albo'; and in the Ul. Visit. Book, 'Ecclesia de Albovaddo alias Belfast'. Shankill graveyard lies about a mile N. W. of Belfast. In 1621, the original parish church was in ruins.—Ul. Inquis. No. 7, Jac. I. Antrim. At the Dissolution, the rectory of the parish was appropriate to the Abbey of St. Patrick of Down, and was, with the other possessions of that religious house, leased to the Earl of Kildare, from whom the rectory of Shankill passed to Sir Arthur Chichester, the ancestor of the present possessor.

[q] *Ford.*—The name Belfast, or Bealfarst —as it is found in some old documents,— is compounded of the two words bel, 'a mouth', and Feirrte or Feirroe, the plural of Fearrat or Fearrad, which, according to O'Brien and O'Reilly, signifies 'a pool of water remaining on the strand at low tide' (Irish Dict. *sub voce*); and, in a secondary sense, seems to correspond to the Latin *Vadum*, and the Saxon *Ford*. St. George's Church, in Belfast, occupies the site of an earlier religious edifice, which is represented in an old map of the town, preserved in the Library of Lambeth. Near this was one of the fords by which the Lagan was commonly crossed, which, being the lowest down on the river, and therefore the most convenient for the inhabitants on either side of Belfast Lough, was called, par excellence, *the Ford*. Thus, William de Burgo, Earl of Ulster, who was assassinated at this spot, June 6th, 1333, held, at the time of his death, "apud *le Ford*, manium in quo est unum castrum prostratum per guerram Johannis de Logan".—Inquis. P. M., 7 Ed. III. No. 39. Tur. Lond. Another ford lay higher up on the river, at Stranmillis (Sruthan-milis), and near to it was one of the six chapels of Belfast, called 'Killpatrick de Maloane'.—Terrier.

[r] *Henry's-town.*—There is no part of Shankill parish so called at present: the nearest place which bears this name, is the townland of Ballyhenry, in Carnmoney parish.—Ord. Survey, s. 51.

[s] *Westone.*—Probably Bally-vaston, or,

(Dunensˢ Dẏoceˢ.)

℄ Vicaria de Maẏnblossce — xl·ˢ —— decīa·iiij·ˢ.

℄ Smª taxacōis — xxviij·ℓi — Inde decīa·lvj·ˢ.

Decanatº de Blaethwyco.

℄ Eccīa de Dramcro —— iiij·mªr —— decīa·v·ˢ·iiij·đ.

℄ Eccīa de Rencadẏ —— xl·ˢ —— decīa·iiij·ˢ.

℄ Eccīa

as it is locally called, 'Ballyveston'; a townland lying at the northern extremity of the parish of Shankill.—Ord. Survey, s. 56. In several Inquisitions and Visitation Books, the 'Capella de Ballivaston' is mentioned as a sub-denomination of Shankill. It might have been attached to the old castle which stood in High-Town, and was described in 1621, as "domus lapidosa ruinosa, vocata Ballyvastony".—Ul. Inq., No. 7, Jac. I. Antrim. The site is now unknown.

ᵗ *Maynblossce.*—Now the grange of Molusk, containing 928 acres.—Ord. Survey, s. 56. Antrim. The Rectory of 'Moyvliske' was found, in 1605, to extend to seven townlands.—Antrim Inquis. MS. By the charter of James I., it was made a member of the corps of the Deanry of Connor, under the name 'Mablayske'. In the present case, the *vicarage* only is taxed, inasmuch as the rectory, which was appropriate to the Knights of St. John, was exempt, agreeably with the instructions contained in Pope Nicholas IV.'s Bull of 1291. In 1231, that fraternity was confirmed in its possessions of 'Manyblos' (Maynblos ?), by Pope Innocent III., and continued to enjoy the rectory till the Dissolution: "Ecclesia Sti. Johanis de Moyvelusk; the Prior of St. John's of Jerusalem is rector".—*Terrier.*

The name seems to be derived from mag Ɓhlosgaiɓ, 'the plain of Blosgaidh': the latter word being a surname of one of the O'Kanes of Keenaght, in the county of Derry, and the origin of the family name M'Closkey.—See Annals of the Four Masters, A. D. 1196. The churchyard of Molusk is a favourite burying-place; but, a portion of the foundations, and the font, are all that remain of its ancient edifice.

ª *Blaethwyc.*—This deanry is called in the Terrier, "the Deanry of Ballavico"; and in the Ul. Vis. Book, "Decanatus de Ballivico"; and corresponds to the modern rural deanry of Newtownards. The earliest examples of the name, which the Editor has met with, are in the Records of the first English settlers in Down.

A. D. 1226–7.—"Recepit Robertus de Vallibus in Hibernia, per inquisitionem factam per G. de Mariscis, Justic. Hiberniæ,—de Balliva de *Blathewic*, cxxxv. lib. x. s."—Rot. Cl. 11 Hen. III. m. 24, dors.; Tur. Lond.

(Diocese of Down.)

The vicarage of Maynblossce[t] – 40*s.* —— Tenth, 4*s.*

Sum of the Taxation, £28.—Tenth thereof, 56*s.*

Deanry of Blaethwyc[a].

The church of Dramcro[b] —— 4 marks.— Tenth, 5*s.* 4*d.*
The church of Rencady[c] —— 40*s.* —— Tenth, 4*s.*

The

A. D. 1279. — 'Willielmus de *Blathewico*' was a juror at an Inquisition held on the death of John Byset.—Inq. P. M., 7 Ed. I., No. 28 (6 Ed. I. in Calendar). Tur. Lond.

A. D. 1334.—An Inquisition was held on the estates which William de Burgo, Earl of Ulster, was possessed of, in the 'Comitatus Nove Ville de *Blathewyc* in Ultonia': and from the recital of them, it may be gathered that that county embraced that portion of the county of Down comprehended in the modern baronies of Lower Castlereagh, Ards, and part of Dufferin.—Inq. P. M., 7 Ed. III. No. 39. Tur. Lond.

A. D. 1345.—Edward III. appointed 'Robertus de Halywode' to be sheriff of the 'Comitatus Nove Ville de *Blawico*'.—Cal. Canc. Hib., p. 48 b.

From these authorities it appears that Blathewic was the name of the district around Newtownards; and the position of that town, at the head of Strangford Lough, which formerly flowed up to the walls, yet was fordable, at low water, for a considerable distance down, favours the conjecture that the name under consideration was derived from the Irish 'Blæth', which is a contraction of baile ata 'the town of the ford', and is at this day used by the natives, who, for instance, call Athboy and Athlone by the names 'Blæthboy' and 'Blaathlone'.

[b] *Dramcro.*—Now Drumreagh (Druim riabach 'the grey ridge'), a large townland in the west of Killinchy parish.—Ord. Survey, s. 16, Down. 'Drumcreagh', Ul. Inq. Nos. 75, 104, 109, Car. I. Down. It contains an ancient burial-place, called 'Killkeeran', almost exclusively used by Roman Catholics of the district, and principally by the Murrys, an ancient family, whose habitant is the adjacent townlands Carrickmannon, Magherascouse, Moneygreer, and Ravarra. All traces of the church have disappeared.

[c] *Rencady.*—Now Ringhaddy, a portion of Killinchy parish, lying in Strangford Lough.—Ord. Survey, s. 17. It was originally an island, but having been from time immemorial united to the mainland by a causeway, it presents on the map the appearance of an elongated neck of land,

(Dunenš Dẏoceš.)

☙ Eccĕia de Kilwẏinchi ——	xx·š ——	decīa·ij·š.
☙ Eccĕia de Nedrum ——	vij·mªr ——	decīa·ix·š·iiij·đ.
☙ Eccĕia de Kilmode ——	xx·š ——	decīa·ij·š.
☙ Capella de Rogerestoñ ——	xl·š ——	decīa·iiij·š.
☙ Capella de Castelbegſ ——	ij·mªrđ ——	decīa·iij·š·iiij·đ.
☙ Eccĕia de Dondafnald ——	vj·mªr ——	decīa·viij·š.
☙ Eccĕia de Corgrippe ——	xx·š ——	decīa·ij·š.

☙ Capella

running northwards into the Lough. Hence, probably, the name ꝑınn-ꝑaba 'the long point'. On it remain the walls of the church, measuring 45 by 24 feet.

[d] *Kilwẏinchi.* — Now Killinchy (cıll ınꝛe, 'the church of the island'), a parish church.—Ord. Survey, s. 17. It was occasionally called 'Killinchenemaghery' (cıll ınꝛe an ṁaċaıꝛe, 'island-church of the plain'), to distinguish it from Killinchinekille (cıll ınꝛe na coılle, 'island-church of the wood'), which is now called 'Killinchy in the woods', and is a townland belonging to Killyleagh parish.—Ord. Survey, s. 23. The parish church stands in the old churchyard, "seated on a high Hill, and therefore by some called, in jest, *the Visible Church*".—Harris, Down, p. 76. The present inaptitude of the name 'island-church' may be accounted for, either by supposing that the surrounding lands were formerly covered with water; or, by taking the word ınıꝛ in the extended sense, which the Latin 'insula', and its English derivative 'insulate', admit of.

[e] *Nedrum.*—Now Mahee Island, a portion of Tullynakill parish, which lies in Strangford Lough.—Ord. Survey, s. 17. It is the 'nOenoꝛuım' of the Irish Annals; the 'Nendrum' of the Acta Sanctorum; and the 'Neddrum' of the Monasticon. The name now in use is a corruption of ınıꝛ Moċaoı (Inis-Mochee), and is derived from St. Mochaoi, who was the founder and patron saint of the church, and whose death is thus recorded by the faithful Tigernach:—

A. C. 497, Mochae nOenoꝛoma quieuıt.

'Mochae of Nendrum rested'.

The remains of a *Round Tower*, and, to the S. E., the foundations of the church, measuring 54 feet 4 inches by 22 feet 4 inches, encompassed by the traces of a triple *cashel*, are to be seen at the western extremity of the island. For further details, the reader is referred to the 'Papers of the Down, Connor, and Dromore Church Architecture Society' (Belfast, 1845), in which, for the first time, the site of this ancient church is accurately determined.—See *Appendix.*

(Diocese of Down.)

The church of Kilwyinchi[d] —— 20*s.* ——— Tenth, 2*s.*
The church of Nedrum[e] ——— 7 marks — Tenth, 9*s.* 4*d.*
The church of Kilmode[f] ——— 20*s.* ——— Tenth, 2*s.*
The chapel of Rogerestone[g] — 40*s.* ——— Tenth, 4*s.*
The chapel of Castelbeg[h] —— 2½ marks— Tenth, 3*s.* 4*d.*
The church of Dondafnald[i] — 6 marks — Tenth, 8*s.*
The church of Corgrippe[k]—— 20*s.* ——— Tenth, 2*s.*

The

[f] *Kilmode.*—Now Kilmood parish.—Ord. Survey, s. 16. At the Dissolution, the rectory of this parish was appropriate to the Abbey of Comber, and was called 'Kilmode-managh'.—Ul. Inq., No. 2. Jac. I., and 75 Car. I. Down. The present church was erected on the site of the old, about twenty-five years ago.

[g] *Rogerestone.*—The exact spot where this chapel stood is unknown. In the Terrier, the "Monasterium de Cumber" is succeeded by the "Ecclesia *Villæ Rogeri*", with the observation,—"i. e. the Parish Church". In the Ul. Vis. Book, under the head "Capella de Villa Rogeri", is the note "people repayre to the next which is Cumber". As the name Cumber does not occur in the Taxation, the chapelry of Ballyroger or Rogerstown, may be supposed to represent a part, at least, of that parish.—See *Appendix.*

[h] *Castelbeg.*—Now Castlebeg, a small townland, in a tongue of Dundonald parish, which comes within about half a mile of the town of Comber.—Ord. Survey, s. 10. "Capella de Castlebege is the Archdeacon's".—Terrier. The name, in Irish, is caiſlean beag, 'little castle', and is sometimes written 'Ballecaslanbege'.—Ul. Inq., No. 2, Jac. I., and 104, Car. I., Down.

[i] *Dondafnald.*—Now Dundonald (Dun Domnaill, 'the fortress of Donald'), a parish which derives its name from a large earthen fort which stands beside the church. In the modern parish of Dundonald have merged the ancient chapelries of Castlebeg and Ballyoran.—Ord. Survey, s. 5.

[k] *Corgrippe.*—Now Gortgrib, a small townland in that part of Knock-Breda union, which is situate in Lower Castlereagh.—Ord. Survey, s. 5. "Capella de Corcrib, a mensal, hath two townlands".—*Terrier.* "The great and small Tithes, and the Ecclesiastical Book-money for Christenings (Burials, Marriages, and Easterings excepted) belonging to the Lands of Gortgrill [-gribb], in the parish of Knock and barony of Castlereagh", held under the See of Down by the Vicars of Armagh, at fifteen shillings per annum.—Report of Eccl. Commiss., 1833, p. 110. There are no remains

(Dunenſ Dẏoceſ.)

ᵃ Capella de Dundela —— xl·ſ ——— decīa·iiij·ſ.
ᵃ Eccīa de Balymichgan —— iiij·mᵃr—— decīa·v·ſ·iiij·đ.
ᵃ Eccīa de Haliwode——— vj·mᵃr —— decīa·viij·ſ.
ᵃ Eccīa de Cragger ——— x·mᵃr—— decīa·j·mᵃr.
ᵃ Eccīa de Bangowre ——— xxviij·mᵃr ij·mᵃr·x·ſ·viij·đ.
ᵃ Eccīa de Neutoñ ——— xiiij·mᵃr— decīa·xviij·ſ·viij·đ.
ᵃ Vicaria eiusdem ———— iiij·mᵃr — decīa·v·ſ·iiij·đ.
ᵃ Eccīa

of a church; but in a portion of a field, called 'the Graveyard', some human remains have been found.

[l] *Dundela.*—This name is now obsolete, but its position in the Taxation corresponds exactly to that of the *Knockchurch* in more modern documents. In the seventeenth century, this parish was known by the name of 'Knock-collumkill', and was a distinct benefice; but it is now incorporated with Breda, and the exact boundary between the two has been forgotten. The ruins of the church, measuring 44 feet 4 inches by 18½ feet, are pleasingly situated on an eminence which commands an extensive view of Belfast, and the surrounding country. At a short distance stands a fine earthen fort, from which, it is likely, the parish took the name 'Dun-dela'. Near to it is also the site of Castle-reagh (caiſleán mabać 'grey castle'), which was a residence of a branch of the O'Neills, and gave name to the barony.

[m] *Balymichgan.*—Called in the Terrier 'Ballie OMeachan' (baile Uí Mioċáin 'O'Meehan's-town'); now Ballymaghan, a townland in the south of Hollywood parish.—Ord. Survey, s. 5. There are no remains of the church or churchyard now to be seen, but it is known that they occupied the ground at present under the orchard which belongs to 'the Moat House'. At the building of this house, several of the ancient tombstones were employed for architectural purposes; and one, which was set in the wall of an adjacent office-house, is still exposed to view. At the Dissolution, the rectory of Ballymeaghan, extending to three townlands, was appropriate to the abbey of Bangor.—Ul. Inq., No. 2, Jac. I. Down.

[n] *Haliwode.*—Now Hollywood parish.—Ord. Survey, s. 1. The ancient church, which is a building of great age, measuring 78 by 24 feet, was used, till lately, for divine worship. Instead of the English name, the form *Sanctus Boscus* is sometimes met with. A. D. 1210, July 29, King John halted 'apud Sanctum Boscum', when on his way from Carrickfergus to Downpatrick.—Rot. de Prestito, 12 Johan. Tur. Lond. A. D. 1217, Jordanus de Saukevill was confirmed by Henry III.

(Diocese of Down.)

The chapel of Dundela[l]	40*s.*	Tenth, 4*s.*
The church of Balymichgan[m]	4 marks	Tenth, 5*s.* 4*d.*
The church of Haliwode[n]	6 marks	Tenth, 8*s.*
The church of Cragger[o]	10 marks	Tenth, 1 mark.
The church of Bangowre[p]	28 marks	2 marks, 10*s.* 8*d.*
The church of Neutone[q]	14 marks	Tenth, 18*s.* 8*d.*
The vicarage of the same	4 marks	Tenth, 5*s.* 4*d.*

The

in the possession of his lands 'de Sancto Bosco'.—Hardy's Rot. Claus., vol. i. p. 304 b. At the Dissolution, a small religious house of the Third Order of St. Francis existed here: it was dependent on the Franciscan abbey of Bangor, and was endowed with five townlands.—Monast. Hib., p. 121. Terrier.

[o] *Cragger.*—Now Craigavad (cṙaıg a ḃaıḋ 'the rock of the boat'), a townland in the north part of Hollywood parish, and bordering on Belfast Lough.—Ord. Survey, s. 1. At the Dissolution, this church, with the tithes of five adjacent townlands, was appropriate to the abbey of Bangor. The foundations of the church, measuring about 48 by 18 feet, still remain in a rocky field, which lies between Craigavad House and the Lough; and beside them stands a solitary tombstone, sacred to the memory of James M'Gee, who died in 1714.

[p] *Bangowre.*—Now Bangor parish.—Ord. Survey, s. 2. On the present site stood the ancient church of Beanchuir or Banchor, the foundation of which is thus recorded by the Four Masters, at the year 552;—

Eaccluṙ ḃenoċaıṙ oo ṙoċuġ. la Comġall ḃenoċaıṙ.

'Ecclesia Bennchorensis fundata per Comgallum Benchorensem'.

Rer. Hib. Script., vol. iii. p. 157.

Though Bangor is placed by the Taxation in the rural deanry of Blaethwyc, it has been, from the earliest period, regarded as belonging to the *civil* territory of the Ards. Thus, the Book of Armagh relates that "Comgallus constituit magnum monasterium quod vocatur Bennchor, in regione, quæ dicitur *Altitudo Ultorum*".—Fleming, Collectan., p. 305, col. 2.

[q] *Newtone.*—Now Newtownards parish.—Ord. Survey, ss. 5 and 6. The name is sometimes met with in the Latin form, *Villa Nova*; and sometimes in the Irish, *Ballynoe* (ḃaıle nuα): and *Ballylisnevan* also is found as an 'alias' for it.—Ul. Inq., No. 109, Car. I., Down.–De Burgo, Hib. Domin., p. 241. The rectory was appropriate to the Dominican priory

(Dunenſ Dẏoceſ.)

	☩ Eccĕia de Moneketoñ ——	ij · mᵃrđi —	decīa · iij · ſ · iiij · d.
	☩ Eccĕia de Wau?antoñ ——	vj · mᵃr ——	decīa · viij · ſ.
	☩ Capella de Thalascheagh –	ij · mᵃrđi —	decīa · iij · ſ · iij · đ.
	☩ Eccĕia de Bradach ———	xx · ſ ———	decīa · ij · ſ.
Hospit.	☩ Eccĕia de Haẏtona ———	iiij · mᵃr ——	decīa · v · ſ · iiij · đ.

☩ Eccĕia

which was founded in this town, in the year 1244, by Walter de Burgo, Earl of Ulster. This house is styled by the Author of the Hibernia Dominica "Coenobium Sancti Columbæ".—p. 241. The present court-house is supposed to occupy its site.

[r] *Moneketone.*—In Irish, ɓaile na manac, 'Monks-town'. About a mile N. E. of the town of Newtownards stood the abbey church of Moville (Maȝ bile), which, though founded so early as the sixth century, and occupying a prominent place in the Irish Annals, is not noticed, at least under its usual name, in the Taxation. Its ruins are 107 feet in length, and its cemetery is the parish burial-ground of Newtownards. —Ord. Survey, s. 6. Again, about a mile to the N. W. of the town, is the townland Milecross, wherein is a very ancient burying-ground, called 'Killysuggan', which formerly contained a small chapel. Further on, in the same direction, are the townlands Ballyrogan and Killarn, which are returned in the Inquisitions as belonging to a chapel called 'Killtonga'. — Ul. Inq., No. 2, Jac. I., 75, 109, Car. I. Montgom. MS., p. 318. This chapel is called 'Killarneid' in the Terrier, and Ul. Vis. Book. Again, still more to the N. W., but in the same parish, is the townland Craigogantlet, which formerly belonged to a chapel called 'Cârrigogantelan'. — Ul. Inq., No. 2, Jac. I. Ord. Survey, ss. 1 and 5. The name 'Monkstown' being now lost, it is hard to say to which of these churches it belonged.

[s] *Wauerantone.* — Now Ballyoran, a townland in the parish of Dundonald.— Ord. Survey, s. 5. At the Dissolution, the rectory of 'Ballyoran', extending over the four townlands, which lie in the S. E. part of Dundonald parish, was appropriate to the abbey of Inch.—Ul. Inq., No. 2, Jac. I., Down.—Terrier. In the year 1334, it was found by Inquisition that William de Burgo possessed certain lands in the county of Newtown of Blæthwye, called '*Wauerantone*', producing the annual sum of 110 shillings. This name is partly an English form of the Irish baile an uaṙain, which signifies 'the town of the cold spring'. "*Huaran* enim, sive *Fuaran*, idem Hibernis sonat quod fons vivus, sive viva vel frigida aqua è

(Diocese of Down.)

The church of Moneketone[r] — 2½ marks – Tenth, 3*s.* 4*d.*
The church of Wauerantone[s] – 6 marks — Tenth, 8*s.*
The chapel of Thalascheagh[t]— 2½ marks— Tenth, 3*s.* 3*d.*
The church of Bradach[u] ——— 20*s.* ——— Tenth, 2*s.*
Hospit! The church of Haytona[v] ——— 4 marks — Tenth, 5*s.* 4*d.*

The

terra scaturiens".—Vita Trip. S. Patr. II., cap. 51, Trias Thaum., p. 136, col. 2.

[t] *Thalascheagh.*—This name, which has been changed from ꞇulaċ ʀgeaċaċ ('the hill of the brier') to 'Ballyskeagh', is borne by two townlands called High and Low Ballyskeagh, which lie in the N. W. part of Newtownards parish.—Ord. Survey, s. 5. In 1622, the 'Capella de Ballenaskey' was returned as in ruin.—Ul. Vis. The tithes of these two townlands belong to the See of Down, and were reported, in 1833, to be leased by the Bishop to Lord Londonderry, at a reserved rent of £2 8*s.* 2*d.*; and renewal fine of £6 6*s.* — Report, Eccles. Commiss., p. 108.

[u] *Bradach.*—Now Newtown-Breda. A portion of the walls of the old church remains within the original cemetery, which is enclosed by Belvoir Park.—Ord. Survey, s. 9.

A. D. 1442.—A dispute having arisen between Nellanus M[c]Malawg and Thomas O Meaig, respecting the right to the rectory of Breadac, the Primate decided in favour of the former, and directed Patricius Pallidus Ogallmyrre, a principal parishioner, to secure him in the possession, and to call in the assistance of Odo Flavus O Neyll [i. e. Aodh Buidhe II., Chief of Clanneboy, who was subsequently slain in 1444], in case the secular arm should be required.—Reg. Prene, p. 41.

[v] *Haytona.*—Now Ballyhay, a townland in the west of the parish of Donaghadee, where it joins Bangor. — Ord. Survey, s. 6. "Ballyhayes lyeinge in the Parish of Donaghdee, in spiritualities and temporalities, parcell of the late dissolved Priorye of St. John's of Jerusalem".—*Inquis.*, 13 Oct. 1623, MS. "Ballyheyes, noe church knowne".—*Ul. Vis.*, 1622.

A. D. 1337.—Edward III. confirmed to the Hospital of St. John the Baptist, of Down, certain possessions which had been granted, about the year 1290, to John the Prior; and among them, "unam acram terræ in le Garthe cum advocacione Ecclesiæ beatæ Mariæ del Hayton".—Rot. Pat., 10 Ed. III., m. 35, pt. 2. Tur. Lond. This record, and the fact that the church is charged with a Tenth, shew that the marginal note 'Hospital' has reference to the Hospital of St. John of Down, which was a house of Crouched Friars, rather than to the military frater-

(Dunenſ Dẏoceſ.)

℔ Eccĕia de Balim^{c}gehan —— xx·ſ—— decīa·ij·ſ.

[cīa·vij·ħi·x·ſ·viij·đ.

℔ Sm^{a} taxaĉonis —— lxxv·ħi·vj·ſ·viij·đ—— Unde de-

Decanat^{9} de Ardo.

℔ Eccĕia de Dofnachti —— x·m^{a}r—— decīa·j·m^{a}r.

℔ Vicaria eiusdem cū capella

Sĉi Kolmani —— vij·m^{a}r—— decīa·ix·ſ·iiij·đ.

℔ Eccĕia

nity of the Hospitallers, whose possessions were exempt from charge.

[w] *Balimacgehan.*—Now Ballymagauhy, or, as it is marked on Williamson's map, Ballymageehan, a townland in the parish of Comber.—Ord. Survey, s. 10. At the Dissolution, the rectory of Ballymakeaghan, embracing the nine townlands which form the S. E. portion of the modern parish of Comber, was appropriate to the abbey of Comber.—Ul. Inq. Nos. 75, 109, Car. I., Down. All traces of the church have disappeared.

[a] *Ard.*—This deanry was founded on the ancient civil territory, called by the Irish Aird Ulad, or, as the name is Latinized in the Books of Armagh and Kilkenny, *Altitudo Ultorum.*—Fleming, Collectan., p. 305, col. 2. Lib. Kilkenniæ, fol. 91, col. 2. In Anglo-Norman records, it appears in the form *Art* or *L'Arte.*—Monast. Angl., vol. ii. pp. 1019–1021. In early times, the Ards of Ulster formed a petty principality: thus, A. D. 642, Ferdoman, son of Imoman, was styled—

Rig airm-derg Aird Ulad,

'The red-weaponed king of the Ards of Ulidia'.—*Battle of Magh Rath*, pp. 230, 231.

An ancient record of the diocese of Down states, that in the year 1034, "Cathalan M^{c}Muriedaig regnavit in Ardo".—Cod. Clarend., vol. xlvi. p. 97, No. 4793. Brit. Mus. Soon after the English invasion, the Ardes were placed under a new jurisdiction: A. D. 1226–7, Robert de Vallibus received "de Balliva del Art,—cxvii. lib. & xx. d".—Rot. Cl. 2 Hen. III. m. 24, dors. Tur. Lond. And this, together with the 'Balliva de Blathewic', formed the shire sometimes called 'Comitatus de Arde', and sometimes 'Comitatus Novæ Villæ'.—Cal. Canc. Hib., pp. 144, 155 b, 237. The *territory* of the Ards (which was somewhat more extensive than the *rural deanry* so called, as it contained Bangor and Newtown,) is exactly represented by the modern baronies of Upper and Lower Ards.

(Diocese of Down.)

The church of Balimacgehan[w] 20*s.* —— Tenth, 2*s.*

[£7 10*s.* 8*d.*

Sum of the Taxation—£75 6*s.* 8*d.*—Tenth whereof,

Deanry of Ard[a].

The church of Dofnachti[b] —— 10 marks – Tenth, 1 mark.
The vicarage[c] of the same, with
the chapel of St. Kolman[d] — 7 marks — Tenth, 9*s.* 4*d.*

The

[b] *Dofnachti.*—Now Donaghadee.—Ord. Survey, s. 3. The parish church occupies the ancient site. It stands near a large earthen fort, from which some say the name is derived. The spelling in the Taxation looks as if the word was formed from ᴅoṁnaċ ᴅiᵹ, 'the church of loss'. In a record of the year 1524, it is called 'Donaghdyth'.—Reg. Crom., p. 452. In the seventeenth century, it was generally written 'Donaghdee'. In a graveyard, at the sea side, about a mile south of the town, were "the ruins of a small church, called Templepatrick, where it is said St. Patrick first landed in Ireland; there is his well also, and other traditions among the Irish concerning it".—Montgomery MSS., p. 311. Ord. Survey, s. 7.

[c] *Vicarage.*—The rectory was appropriate to the Black Abbey in the Ards. In 1356, it was purchased by Primate Richard Fitz-Ralph, and appended to the See of Armagh, with which it continued to be connected, till the present Lord Primate munificently endowed the vicarage of Donaghadee with the rectorial tithes, and thereout formed two distinct benefices.

[d] *Kolman.*—Colgan observes that the names Colman and Colmoc are diminutives of Colum, 'a dove'; and that the latter, with the prefix mo, 'my', denoting affection or respect, becomes 'Mocholmoc'.—Act. SS., p. 155, col. 1, n. 3. These three names are indifferently applied by the Irish to the same individual; and hence this chapel, here called after St. Kolman, is in other documents styled Killcolmock (ᴄill Cholmoc, 'the church of Colmoc'). At the Dissolution, it was appropriate to the Cistercian nunnery of Downpatrick. In 1622, the chapel was in ruins.—*Ul. Vis.* There is not a vestige of the building or cemetery remaining to mark its site; and the name is completely forgotten in the neighbourhood. Judging, however, from the names of the townlands which constituted this chapelry, viz.: Ballybutler, Ballyfrenish, Ballyuttagee, Ballygrangagh, and Carrowchalleduff; and

(Dunenſ Dẏoceſ.)

	ℭ Eccĩa de Ralfetona	vj·m^{a}r	viij·ſ.
	ℭ Vicaria eiusdem	ij·m^{a}r	ij·ſ·viij·đ.
a.	ℭ Eccĩa Sĉi Andree	iiij·m^{a}r	decĩa·v·ſ·iiij·đ.
	ℭ Eccĩa Sĉi Korcanẏ	ij·m^{a}r	ij·ſ·viij·đ.
	ℭ Eccĩa de Inẏscargi	viij·m^{a}r	decĩa·x·ſ·viij·đ.
	ℭ Vicaĩ eiusđm	xl·ſ	decĩa·iiij·ſ.
	ℭ Eccĩa Sĉi Medumẏ	iiij·m^{a}r	v·ſ·iiij·đ.

ℭ Eccĩa

from the circumstance that, in one enumeration of them, Killchalmoc is substituted for Ballygrangagh, it may be presumed that the chapel stood in the modern 'Grangee', and that in situation and extent the chapelry nearly corresponded to the modern parish of Carrowdore.—Ul. Inq., No. 2, Jac. I.; 75, 104, Car. I.—Inq. 1623, MS.—Ord. Survey, ss. 6, 7.

[e] *Ralfetona.* — Probably Ballyrolly, a townland in the S. E. part of Donaghadee parish. — Ord. Survey, s. 7. "Ecclesia de Ballyerollie. Rectoria, Nuns of Downe, hath a Towne".—*Terrier.* In 1622 the church was in ruins.—*Ul. Vis.* The advowson was granted, in 1571, by Queen Elizabeth, to Sir Thomas Smith. — Ul. Inq., No. 2, Jac. I.—Inq. 1623, MS. Some sepulchral remains have been found on the supposed site.

[f] *St. Andrew.* — Now Black Abbey, a townland at the S. E. of the parish of Grey Abbey.—Ord. Survey, s. 12. Black Abbey was anciently styled 'the Priory of St. Andrew in the Ardes'.—Mon. Angl., vol. ii. p. 1019. Its site is correctly marked on the Ordnance map; but the last remains of the building have lately been cleared away, and the place they occupied assimilated to the surrounding land. The only surviving relique of the establishment is an ancient tombstone which has been removed to Grey Abbey. —See *Appendix.*

[g] *Korcany.* — It is as uncertain what saint as what church is here intended. In the Irish Calendar, at the 7th of January, there is a St. Curcneus or Corcanus of Kill-feacle in Muscrighe Breogan (the modern barony of Clanwilliam, in the county of Tipperary); and, at the 3rd of November, a St. Corcanus of Dorenabflann (now Derryniflyn, a small parish, about two miles N. W. of Killenaule, in the same county). — Trias Thaum., pp. 156, c. 1; 186, c. 1.

There is an island of twenty-five acres, in Strangford Lough, accessible on foot at low tide, opposite to and in the parish of Grey Abbey; it is called 'Chapel Island', and at the southern extremity of it are the ruins of a small church.—Ord. Survey, s. 11. It lies about two miles due west of Black Abbey. Its ancient name

(Diocese of Down.)

The church of Ralfetona[e] —— 6 marks — 8*s.*

a. —— The vicarage of the same —— 2 marks — 2*s.* 8*d.*

The church of St. Andrew[f] — 4 marks — Tenth, 5*s.* 4*d.*

The church of St. Korcany[g] — 2 marks — 2*s.* 8*d.*

The church of Inyscargi[h] —— 8 marks — Tenth, 10*s.* 8*d.*

The vicarage of the same —— 40*s.* —— Tenth, 4*s.*

The church of St. Medumy[i] — 4 marks — 5*s.* 4*d.*

The

is long lost, as the spot is marked 'Church Island' in Petty's map. Also, in the same parish, at the eastern edge of Mount Stewart demesne, are the ruins of an ancient church, measuring 51 by 24½ feet.— Ord. Survey, s. 11. This building was called 'Templecrone'.

[h] *Inyscargi.*—Now Inishargy parish.— Ord. Survey, s. 18. A. D. 1213.—'Inchemekargi'.— Epist. Innoc. III., vol. ii. p. 655. 'Iniskarrek'. — Reg. Crom., p. 452. The original name seems to have been ınıp cappaıġe 'the island of the rock'. The ruins of the church stand on high ground, surrounded, not by water, but by cultivated fields. It appears, however, that within the last two centuries human industry has converted the morass into arable land, and the island into a hill; for in a roll of the reign of James I., mention is made of "an *island* or lough called Inischargy, and eight townlands about or near said island".—Cal. Canc. Hib., vol. ii. p. 39. The rectory was appropriate to Black Abbey.

[i] *Medumy.*—Church and patron saint unknown. St. Dunnius, whom Jocelin (cap. 32) represents as placed by St. Patrick over the abbey of Saul, is called 'Moduinus' in one of the Martyrologies.— Mar. Gorman in Colgan, Tr. Th., p. 100, c. 2. The name of St. Modomnocus occurs in the Calendar at the 13th of February.— Act. SS., p. 326. About a furlong east of the village of Kircubbin, in a place called 'the Chapel-field', formerly stood a small church which gave its name to the village. To it belonged the townlands Killcooby *alias* Kilcubyn, and Ballymullen: the latter of which, though still so called, is not noticed by the Ord. Survey, but included in the townland Inishargy.—s. 18. These lands were granted, about the year 1300, by William de Maundeville, to the prior of the Hospital of St. John the Baptist in Down, under the designation "Cubynhillis in tenemento de Ynchemkargy". — Rot. Pat., 10 Ed. III., p. 2, m. 35. Tur. Lond. To which religious house the chapelry of Killcubin continued to be appropriate until the Dissolution.— Ul. Inq.; Terrier; &c.

(Dunenſ̃ Dv̇oceſ̃.)

ℭ Eccĩa de Talbetona —— viij·mªr — x·ſ̃·viij·đ.
ℭ Vicaria eiusdem —— xl·ſ̃ —— decīa·iiij·ſ̃.
ℭ Eccĩa de Rone —— ij·mªr —— decīa·ij·ſ̃·viij·đ.
ℭ Vicaria eiusdem —— ij·mªr —— decīa·ij·ſ̃·viij·đ.
ℭ Capella de Grangia —— ij·mªr —— decīa·ij·ſ̃·viij·đ.
ℭ Eccĩa de Ardkene cū capella de Moẏndele —— x·mªr —— j·mªr.
ℭ Eccĩa de Ardquienne —— vj·mªr —— viij·ſ̃.

ℭ Eccĩa

[k] *Talbetona.*—Now Ballyhalbert parish.—Ord. Survey, s. 18. "Ballyhalbert *alias* Talbotstown".—Ul. Inq., No. 104, Car. I., Down. The name in the text is derived from the family of Talbot, which settled in the counties of Down and Antrim soon after the invasion. In the Inquisition held in 1334, on the death of William de Burgo, mention is made of certain lands held by "Johannes Talbot in Talbotyston". The church, measuring 83½ by 22½ feet, stands on the eastern shore of the Ards; it is in ruins now, but appears from the Ul. Visitation Book to have been used for divine service in 1622. This parish, with Inishargy and two others, was constituted by the charter of James I., the corps of the second prebend in the Cathedral of Down, under the name of 'Talpestone'. Harris, unaware of the identity of Talbotstown and Ballyhalbert, remarks, concerning the prebend of Talbotstown, "The Tithes and Lands now entirely lost"!—Down, p. 8. The rectory was appropriate to Black Abbey.

[l] *Rone.*—Probably from ꝓuaȯan 'redness', in reference to the soil. In later documents the word Drom ('a ridge') is prefixed to the name. In 1605, it was found that the impropriate rectory of 'Dromrowan *alias* Drumfyn', extending over the townlands Dromroan and Ballihiggin, belonged to the Abbot of Movilla, who was bound to maintain thereon a competent curate.—Ul. Inq., No. 2, Jac. I. The name Dromrone is now forgotten, as is also Drumfyn, but 'Ballyobekin', which is found by another Inquisition to be an 'alias' for them, is still in use; and the townland so called, together with the adjoining one 'Balliggan', lies at the N. E. extremity of Inishargy parish.—Ord. Survey, ss. 12, 18. The modern church of Inishargy stands in the townland Balliggan; about quarter of a mile from which, towards the S. E., is a spot called 'the Chapel-field', whence the present occupant cleared away, some years ago, the foundations and other remains of a small church.

(Diocese of Down.)

The church of Talbetona[k] —— 8 marks — 10*s.* 8*d.*
The vicarage of the same —— 40*s.* —— Tenth, 4*s.*
The church of Rone[l] —— 2 marks — Tenth, 2*s.* 8*d.*
The vicarage of the same —— 2 marks — Tenth, 2*s.* 8*d.*
The chapel of Grangia[m] —— 2 marks — Tenth, 2*s.* 8*d.*
The church of Ardkene[n], with
the chapel of Moyndele[o] —— 10 marks — 1 mark.
The church of Ardquienne[p] — 6 marks — 8*s.*

The

[m] *Grangia.*—Now Gransha (ɡɾɑɱɾeɑċ 'a grange'), a townland at the south end of Inishargy parish.—Ord. Survey, s. 18. "Coolegrange *aliis* Grange, in le Great Ardes prope Blackstaffe".—Ul. Inq., No. 104, Car. I. The River Blackstaffe, which bounds this townland on the south, was formerly regarded as the main division between the Great and Little Ards.

About a mile to the east was another chapel, called 'Row *alias* Grange-row': it stood in a field at the modern Echlinville, and the tithes of the four townlands belonging to it were appropriate to the abbey of Moville. It seems to be the place anciently called Rubɑ (Rue).—Vide Calendar in the *Appendix.*

[n] *Ardkene.*—Now Ardkeen parish; probably so called from ɑɾd cɑoɱ ('the pleasant height').—Ord. Survey, s. 25. The church was formerly styled 'Ecclesia Sanctæ Mariæ de Ardkene'.—Cal. Canc. Hib., p. 131 b. In John de Courcey's charter to Black Abbey, he specifies his castle of 'Archen', and excepts from his grant the tithes belonging to it.—Monast. Angl., vol. ii. p. 1019. The advowson of the parish descended to William de Burgo in right of his Earldom of Ulster. In the Inquisition taken after his death, the church is called 'Arwoghun'; and the profits thereof, which, by an old extent, were valued at £20 a year, are returned as reduced to 100*s.*, in consequence of the war of the Logans. After this, owing to the minority of his daughter, his estates, including his patronage, became seized into the King's hands: accordingly, A. D. 1347, Thomas de Bredon was presented by the Crown to the church of Ardkeen. Cal. Canc. Hib., p. 48 b. A. D. 1386, Thomas Cutbert, in like manner. — Ib., p. 124. A. D. 1609, it was annexed, by the charter of James I., to the prebend of St. Andrew's, under the name 'Earchin'.

[o] *Moyndele.*—Unknown.

[p] *Ardquienne.*—A Norman form of the Irish Ardquin (ɑɾd Cuɱɲ 'Con's height'). The greater part of the parish, which retains its old name, is held under the See of Down; and the Bishop is rector.

A. D. 1225.—"Dominus Rex commisit

(Dunenſ Dẏoceſ.)

ꝯ Eccĩa de Sithe ———— xl·ſ —— iiij·ſ.
ꝯ Eccĩa de Ardmacossce — xl·ſ —— iiij·ſ.
ꝯ Eccĩa de Dere ———— ij·mªr —— ij·ſ·viij.đ.

ꝯ Eccĩa

T[homæ] Dunensi Episcopo, pro dampnis quæ sustinuit pro servicio domini Regis in guerra cum Hugone de Lascy; duas carucatas terræ de dominico Regis in Arte, ad se sustentandum quamdiu domino Regi placuerit, quæ quidem carucatæ jacent propinquiores manerio ipsius Episcopi de Archiwhyn circa lacum ejusdem villæ". Rot. Cl., 9 Hen. III., Tur. Lond. The lake here alluded to is called Lough Cowey, and beside it is a place called 'the Abbacy', where Bishop Echlin built a manor-house in the early part of the seventeenth century. Harris (Hist. Down, p. 47), and after him Archdall (Monast. Hib., p. 120), conjectured that this 'Abbacy' was the site of the alien priory of 'Eynes in the Ardes', of which mention is made in a patent roll, 12 Hen. IV. (see Cal. Canc. Hib., p. 197; Harris MSS., vol. iv., p. 178): but erroneously; for the priory in question was none other than the Black Abbey, which was a cell of St. Mary's of Lonley in Normandy, and was the only alien priory in the diocese. The name 'Eynes' was probably borrowed from the neighbouring church of Inischargy, of which Black Abbey was parson.

¶ *Sithe.*—This name appears to be the Irish word ꝓıṫ, taken in the sense of 'a hill'. 'Sith-aodha' near Ballyshannon, is described in the Tripart. Life of St. Patrick as a 'collis amœnus'.—Pt. ii. c. 113, Tr. Th., 144, c. 2. Mr. O'Donovan renders ꝓıṫ-ðuðα into 'hill of Budh'.—Trib. and Cust. of Hy-Fiachrach, pp. 7, 410.—See *Taxation* under 'Rassci'. It was found by Inquisition in 1334, that certain lands 'in *le Syth*', in the county of Newtown of Blæthwic, were held under William de Burgo by 'Nicholas Galgyl': and these lands are elsewhere called, probably from him, 'Ballygalgell'.—Cal. Canc. Hib., i. p. 144. Which latter name has been changed to 'Ballygalget'. The three townlands, Ballygalget, Ballyfinragh, and Ballywhollart, constitute that detached portion of Witter parish, which is laid down in the Ord. Survey, s. 25. At the period of the Dissolution, these formed a distinct rectory, which was appropriate to the abbey of St. Patrick, in Down, and was at one time called 'Ballyfuneragh' (as in Inquis., 3 Ed. VI.; and Extent of St. Patrick's in Down, temp. Ed. VI.), and at another 'Ballygalget' (as in Ul. Inq., No. 104, Car. I.; Terrier; Ul. Vis.) In the townland Ballygalget, on a high ground at Knockdoo, otherwise Rock-Savage, and about a furlong north of the Roman Catholic chapel, is a spot called 'Shankill', where traces of a building, measuring 36 by 16 feet, exist in a

(Diocese of Down.)

The church of Sithe[q] —— 40*s.* —— 4*s.*
The church of Ardmacossce[r] — 40*s.* —— 4*s.*
The church of Dere[s] —— 2 marks — 2*s.* 8*d.*

The

long-disused burying ground, which was once enclosed by a circular cashel, of about forty yards diameter. The name 'Sithe' occurs among the members of the corps of the Prebend of St. Andrew's, in the charter of James I.; it is also mentioned in the Ul. Visitation Book (fols. 244, 261), but these are the latest instances in which the Editor has met with the name.

[r] *Ardmacossce.*—This name is now obsolete, but its position in the Taxation corresponds to that of Slanes parish on the map.—Ord. Survey, S. 25. A. D. 1320, two carucates of land in '*Ardmacaisse*', which had been forfeited by John Fitz-Nicholas of Slane, on account of his having joined Edward Bruce, were granted by the King to the prior of St. John's of Jerusalem. — Cal. Canc. Hib., vol. i. p. 28. It is probable that, at that period, 'Ardmacaisse' was the name of the parish, while 'Slane' was the name of some sub-denomination in it. The latter is now applied to the townland wherein is the churchyard, with the remains of the ancient church. A. D. 1386, John Hore was presented by the Crown to the church of *Ardm'kasse* in the diocese of Down.—Cal. Canc. Hib., vol. i. p. 124. Same year, William Nangle was parson of the church of *Ardmacasse.* — Cal. Canc. Hib., vol. i. p. 126. A. D. 1397, Robert Notyngham, rector of the parish church of *Ardmacasch*, in the diocese of Down, was 'cruciferarius' of the Primate.—Visitation of Derry, 1397; in Regist. Armac. A. D. 1524, John M'gyan was rector of the church of *Ardmocasse.* — Reg. Cromer, p. 452. The Editor has not found the name in any subsequent document.

The word 'Slane' comes from the Irish plan, which Colgan interprets by 'sanus'; and was formerly applied to holy wells, on account of their supposed sanative virtues. Thus the ancient Scholiast, commenting on the word 'SLAN' in the fifteenth verse of St. Fiech's Hymn, observes: "Slan dictus est eo quod omnes *sani* revertebantur ab eo".—Trias Th., p. 5, col. 2.

[s] *Dere.*—Now Derry (doire 'an oak wood'), a townland in the parish of Ballyphilip, about a mile and a-half N. E. of Portaferry.—Ord. Survey, s. 32. At its north end stand the ruins of two roofless chapels, side by side, the space between them being but 22½ feet. They both bear the marks of great antiquity, and are constructed with an adhesive kind of clay instead of mortar. The building on the north, which is the more dilapidated, is 26 feet long, and 16½ feet broad. The other is 24 feet long, and 16½ feet broad;

(Dunenſ Dẏoceſ.)

	☙ Eccĕia de Feliptoñ	vj·m^{a}r	viij·ſ.
Hospiť	☙ Eccĕia de Thurstaẏnistoñ	– hospiť.	
	☙ Vicaria eiusdem	xl·ſ̃	iiij·ſ.
	☙ Capella de Tener	xx·ſ̃	ij·ſ.

b.——☙ Alba

the side walls are 5½ feet high, and the east wall 15 feet. The festival of St. Cumain was anciently observed in this church on the 29th of May, as is stated in the gloss on the Martyrology of Ængus at that day: and if, as Colgan conjectured, that gloss was written by Ængus himself, the founding of this church must be referred to a date anterior to the year of our Lord 800.—See the Calendar in the *Appendix*. The Calendar of the O Clerys has the following entry at the 29th of May:—

Cummain oȝ o Doire ingine Aillen a n-Aird Ulad —

'Cummian a virgin, of Derry-Ingene-Aillen in the Ard of Ulidia'.

At the Dissolution, the rectory, embracing the townlands Derry and Ballycam, was appropriate to the abbey of Moville. —Ter.; Ul. Vis.; Ul. Inq., No. 75, Car. I., Down.

[t] *Feliptone.*—Now Ballyphilip parish.—Ord. Survey, s. 32. The original church stood within the glebe; and the glebe-house is built upon a portion of the ancient graveyard. There are persons still living who remember the old edifice, which was described by Harris in 1774, as "a course Building of an odd Contrivance, being a Room of 37 Feet in length, 16 Feet broad, and 20 Feet high, covered with a coved Arch of Stone, so close and firmly cemented, that it does not appear to admit any Water; to which Cause it probably owes it's Security hitherto from Ruin. On the South Side of the Wall are 3 Niches, covered like the Heads of so many Stalls in some antient Choirs. Close adjoining to it is another Building likewise covered with a coved Arch of Stone, and consisting of two Appartments; appearing to have been lofted, and from whence is a Passage by a Door into the Church".—Down, p. 46. This church probably proving inconvenient to the inhabitants of Portaferry, another, on a larger scale, was erected in the town; and the ruins of it, called 'Templecraney', stand in the parish churchyard. The present church, which serves for the union of Ballyphilip, Ballytrustan, Slanes, and Witter,—being the corps of the Chancellorship of Down—is quite a modern building. A. D. 1430, William Somerwell, a deacon, was presented by the Primate to the rectory of the church 'Sti Nicholai de Phelpeston in le Arde'.—Reg. Swayne, p. 22. A. D. 1482, Walter Raynoke *alias*

(Diocese of Down.)

The church of Feliptone[t] ——— 6 marks — 8*s*.

Hospits The church of Thurstaynistone[u]— Hospitallers.

The vicarage of the same ——— 40*s*. ——— 4*s*.

The chapel of Tener[v] ——— 20*s*. ——— 2*s*.

b. —— White-church

Dany was rector of the church 'S. Nichol de Philipton'.—Reg. Octav., fol. 903.

[u] *Thurstaynistone*. — Now Ballytrustan parish.—Ord. Survey, s. 32. A. D. 1343, it was found that Matilda Countess of Ulster held certain lands in the county of Newtown, called *Thurstanton*. — Inq. P. M., 16 Ed. III., 3, sec. num., Tur. Lond. —A. D. 1397, the King committed to Richard Russell the custody of the lands of *Thrustayntone*.—Cal. Canc. Hib., vol. i. p. 144. All these names seem to be varieties of baile, or its English form *Town*, and trosdan 'a staff'. 'Trossnan' or 'Bally-trosnan' was another variety of the name.—Ul. Inq., No. 2, Jac. I., Down. — Hamilton Pat., 3, Jac. I. Trosnan 'a crutch'. — *O'Reilly*. The rectory of the parish is not rated in the Taxation, because, as is stated, it belonged to the Hospitallers; in whose possession it continued till the Dissolution. — Ul. Inq., No. 2, Jac. I., Down. The *rectory* of Ballytrustan formerly included the eight townlands of Castleboy or Johnstown, which lay around 'the Preceptory of the Ards' (which may account for the omission of the name in the Taxation): while, on the other hand, Ballytrustan was included in the *manor* of Castleboy.—Ul. Inq. No. 2, Jac. I. The ruins of the very ancient church of Ballytrustan stand in the churchyard, about a mile S. E. of Portaferry.

[v] *Tener*.—Now Witter, a parish at the extreme end of the Ards.—Ord. Survey, s. 32. The modern name is a corruption of the Irish uaidear 'of the upper part'; and is an abbreviation of the compound 'Grange-oughter', by which the parish was generally called. At the Dissolution, the rectory was appropriate to the abbey of Inch, and was afterwards leased to the Earl of Kildare, under the name of 'Temple-Kenny'. Close by the shore, on Tara Bay, is the long-disused cemetery containing the faint outline of the foundations of a church, about 54 feet long, and 18 feet broad. The spot is called 'Templecowey'. That name, as also 'Cruachan Cowey', which was borne by a neighbouring hillock, and 'Lough Cowey', which belongs to the lake in Ardquin parish, is, according to local tradition, commemorative of a St. Quintin, from whom Quintin's Bay and Ballyquintin in this parish are said to be named. The Irish name Cooey (Cuṁaiġe, see Annals of Ulster, A. D. 1102, and Four Masters, Æ. C. 1102, 1176) is always anglicised, in the Ards and elsewhere, by 'Quintin'.

(Dunenſ Dẏoceſ.)

b. —— ª Alba eccĩa ———— x·mªr —— xiij·ſ·iiij·đ.

ª Vicaria eiusdem ———— iiij·mªr — v·ſ·iiij·đ.

[cĩa·vij·ħi·viij·ſ·viij·đ.

ª Smª taxacõis —— lxxiiij·ħi·vj·ſ·viij·đ—Inde De-

Decañ de LechaẏH.

ª Eccĩa de Mocorne ——— x·mªr —— decĩ·j·mªr.

ª Eccĩa de Rath ———— xx·ſ —— decĩa·ij·ſ.

ª Capella

[w] *White-church.* — Now the parish of Ballywalter, so called from a village of that name. — Ord. Survey, s. 12. This church was occasionally called by its Irish name *Temple-finn* (ꝺeampull ꝼıon 'white church'). — Ul. Inq. In the charter of James I. it is styled 'Ecclesia Alba'. — A. D. 1437, 'Johannes Oheran, perpetuus Vicarius de White-kirk'. — Reg. Octav., fol. 70. A. D. 1442, 'Jacobus OBiedran, Vicarius de Whytekirk'. — Reg. Prene, fol. 66. The rectory was appropriate to Black Abbey. In the Townland 'Whitechurch', about a quarter of a mile N. W. of the village of Ballywalter, is the churchyard, and within it, the ruins of the ancient church, 90 feet long, and 19 broad, having a transept on the north side, measuring 17 by 20 feet. The name occurs out of course in the Taxation, probably through a clerical error: but the letter *b* in the margin seems intended as a reference to the letter *a*, between the names 'Ralfetona' and 'S. Andree', where Whitechurch ought, in due order, to appear.

[a] *Lechayll.*—This rural deanry comprehended, at the date of the Taxation, the civil territories of Mourne, Kinelarty, and Lecale: but subsequently it was divided into the deanries of Lecale and Mourne, the former being confined to the district so called: and this distribution continues to the present day. The name 'Lecale' is derived from the Irish words leꝺ Caṫail, signifying 'the portion of Cathal'; and came into use about the ninth century, after that Cathal had been lord of this territory. In the civil apportionment of the county of Down, Lecale is the name of the barony in which the town of Downpatrick is situate.—See *Appendix.*

[b] *Mocorne.* — Muꝛꝺopna, now Kilkeel parish, situate in, and commensurate with, the barony of Mourne.—Ord. Survey, ss. 52, 53, 55, 56. 'Ecclesia parochialis de Kylkeyl in le Mourne'.—Reg. Sweteman, fol. 5. 'Ecclesia parochialis de Killchil *alias* de Morun'.—Reg. Mey., lib. i., fol. 35, rev. A. D. 1387, Jo. Eheene was presented by the King to the church of 'St. Colman del Morne'.—Cal. Canc. Hib.,

(Diocese of Down.)

b. —— White-church[w]———————— 10 marks – 13*s.* 4*d.*

The vicarage of the same —— 4 marks — 5*s.* 4*d.*

[£7 8*s.* 8*d.*

Sum of the Taxation, £74 6*s.* 8*d.*—Tenth thereof,

Deanry of Lechayll[a].

The church of Mocorne[b]—— 10 marks – Tenth, 1 mark.

The church of Rath[c]——— 20*s.* ——— Tenth, 2*s.*

The

vol. i. p. 131. A. D. 1406, Patrick Oweyn presented by the King to the church of 'St. Colman of Kylkele'. — Cal. Canc. Hib., p. 183. From these authorities, it appears that the names Morne and Kilkeel were used indifferently to denote the same parish. In 1526, Kilcayll was described as a 'Plebania' or Mother-church, having under it several tributary chapels. —Reg. Cromer, fol. 473. Of these, the names of five are preserved, viz., Kilcoo, Kilmegan, Ballochaneir, Tamlaght (in the townland Lisnacree), and Greencastle.— See *Appendix*.

[c] *Rath.* — Now Maghera parish.—Ord. Survey, s. 43. The name of this parish was originally Rath-murbhuilg: afterwards, as in the Taxation, simply Rath; and subsequently with a prefix, Machaire-Ratha. Thus Colgan: "Ecclesia, priscis Rath-murbhuilg, hodie Machaire-Ratha appellata". — Act. SS., p. 743, col. 2. A. D. 1610, 'Magheryragh *alias* Rathra'. —Rot. Pat., 8, Jac. I. 'Matherira'.— *Terrier.* 'Magherera'. — *Ul. Vis.* The name now appears in the contracted form 'Maghera'. Thus the name Rathlury (Raṫ-Luraiġ), in the diocese of Derry, has lost its characteristic component, and, by a similar process, also become Maghera. The word Murbulg (muṙ-bolġ 'a sea-inlet') is now changed to 'Murlough', and is applied to two townlands on Dundrum Bay, one in this, and the other in Kilmegan parish. — Ord. Survey, ss. 43, 44, 49. A. D. 1438, Donat O Laghnan was collated to the rectory 'Parochialis Ecclesiæ *Sti. Dongardi de Rath*, Dunen. Dioc.', vacant by the resignation of Henry M[c]Cressulane.—Reg. Swayne, lib. ii. fol. 69. The appellation here given, was derived from St. Domangart or Donard, who was the founder and patron saint of the church, and who also gave name to the neighbouring mountain Slieve Donard. To this Giraldus Cambrensis (who visited Ireland in 1185,) alludes in the following passage: "A secundo [filio Bartholani, sc. Salano], mons altissimus, qui illi imminet mari, quod Hiberniam interfluit atque Brytanniam, Salanga mominatur. Cujus ad radices, quia longis post

(Dunenſ Dẏoceſ.)

☙ Capella de Villa Rili	xx·ſ	decīa·ij·ſ.
☙ Capella de Lismochan	iiij·m^{a}r	v·ſ·iiij·đ.
☙ Eccĩa de Kilbulkf	ij·m^{a}r·đi	decīa·iij·ſ.
☙ Vicaria eiusđm	xvj·ſ	decīa·xx·đ.
☙ Capella de Kenles	j·m^{a}r	decīa·xvj·đ.
☙ Eccĩa de Drūcath cū capella de Rathcath	xx·ſ	decīa·ij·ſ.

☙ Capella

temporibus S. Dominicus [*'rectius* Domangardus'.—*Colg.*] nobile monasterium construxerat: mons Dominici jam usitatius nomen habet". — Topog. Hib., Dist. iii. cap. 2. Colgan, at the 24th of March, has collected a number of particulars respecting St. Donard, and states that two churches were consecrated to him (which Colgan incorrectly places in the diocese of Dromore), one, 'in vertice ejusdem altissimi montis, longe ab omni humana habitatione posita', of which some remains exist at this day; and the other, the subject of this note, wherein "asservatur [A. D. 1645.] una nola in magna veneratione, quæ fuit olim hujus sancti, *Glunan* vulgo dicta, et unus e calceis pretioso tegumento ex auro, et argento cœlatus".—Act. SS., p. 743, col. 2. The ruins of the ancient church, 45 feet 9 inches in length, and 21 feet 6 inches in breadth, stand in the parish churchyard, outside which, on the N. W., is the stump of a Round Tower, being all that remains of the original structure which suffered in a storm about 130 years ago.—Harris, Down, p. 82. See the Calendar in *Appendix*, at 24th March.

[d] *Rili-town.* — Now Ballyrolly, a townland in the west of Down parish. — Ord. Survey, s. 37. Here, on a hill about a furlong to the left of the road leading from Downpatrick to Clough, is the old graveyard, containing the remains of a church 40 feet 10 inches in length, and 16 feet in breadth.

[e] *Lismochan.* — This name is still preserved in the parish of Ballykinlar, as applied to a townland which the Ord. Survey calls 'Lower Ballykinlar'. — s. 44. Here, about 100 yards S. W. of 'Lismahon Fort', formerly stood a little chapel which was familiarly called 'Killywoolpa': it had a cemetery attached to it, the last interment wherein took place about seventy years ago. The site of both has been under tillage for the last thirty years. Thomas Ketel, who was raised to the see of Down in 1305, had previously been parson of 'Lesmoghan'. — Prynne, Rec., vol. iii. p. 1118. A. D. 1427, it was found that Janico Dartas had been seised of two and a-half carucates of land in Lysmoghan, with the advowson of the church.— Cal. Canc. Hib., vol. i. p. 242. The tithes

(Diocese of Down.)

The chapel of Rili-town[d] —— 20*s.* —— Tenth, 2*s.*
The chapel of Lismochan[e] —— 4 marks — 5*s.* 4*d.*
The church of Kilbulk[f] —— 2½ marks — Tenth, 3*s.*
The vicarage of the same —— 16*s.* —— Tenth, 20*d.*
The chapel of Kenles[g] —— 1 mark —— Tenth, 16*d.*
The church of Drumcath[h], with
the chapel of Rathcath[i] —— 20*s.* —— Tenth, 2*s.*

The

of Ballykinlar parish are appropriate to Christ Church in Dublin, under which also the lands are held.—See *Appendix.*

[f] *Kilbulk.*—Exact position unknown to the Editor: probably in or near the modern parish of Loughinisland. A. D. 1334, it was found that Milo Swerd held six carucates of land in 'Kylbulk', under the Earl of Ulster.—Inquis. P. M. The rectory of 'Kylbulke', an. val. 53*s.* 4*d.*, was appropriate to the priory of Regular Canons of Down. — Inq., 3 Ed. VI. The rector of 'Killbulke' paid six shillings proxies to the Bishop.—Ul. Vis.

[g] *Kenles.* — The rectory of 'Kenlys in McCarthan's country', an. val. £8, was appropriate to the priory of Regular Canons of Down.—Inquis., 3 Ed. VI. The Terrier, however, assigns it to the priory of Cross-bearers;—"Capella de Kenlis is the Prior's of St. John in Down". By the charter of James I., 'Kinles' was attached to the Precentorship of Down, and, though the name is now obsolete, it may be presumed to have been one of the eight denominations which formed the corps of that dignity, and are now known by the generic name Loughinisland. — See *Appendix.*

[h] *Drumcath.*—Now Drumcaw (Ὄρυιμ cαċα 'the battle ridge'), a townland in Loughinisland parish, about a mile west of Seaforde. — Ord. Survey, s. 36. The north and east walls of the old church are yet standing; the former about 10 feet, the latter about 24 feet high. Length, 45 feet; breadth, 17½ feet. The rectory of 'Dromcath' with the chapel of [Rathcath], an. val. £6, was appropriate to the abbey of St. Patrick's of Down.—Inq. 3, Ed. VI. A. D. 1583, the tithes of 'Drumcath' and 'Rathkehatt', in 'McCartan's countrie', were leased by the Crown to Gerald Earl of Kildare. A. D. 1609, 'Drumcadd' and 'Racatt' were annexed to the Precentorship of Down. A. D. 1640, tithes valued at £40 per an.—Inq. Downp., 1657. A. D. 1651, 'Dromca' parish found to contain eight townlands; the tithes, producing £30 per an., possessed by the Commonwealth.—Inq. Downp., 1657. A. D. 1718, by Act of Council, Drumca was made part and parcel of Loughan-island parish.—Enrolment, Reg. Down.

[i] *Rathcath.* — Now Clough, a townland

(Dunenſ Dẏoceſ.)

ɑ Capella de Wẏtiketona — xx·ſ —— decīa·ij·ſ.
ɑ Capella de Balidugan —— j·mª r —— decīa·xvj·đ.
ɑ Capella de Lerkf —— xx·ſ —— decīa·ij·ſ.
ɑ Capella de GrencasteꞮ — vj·mª r —— decīa·viij·ſ.

ɑ Eccīa

and village in the southern part of Loughinisland.—Ord. Survey, s. 37. The present is an abbreviation of the old name, 'Clogh-magh-rechat'.—Ul. Inq. In the Down Survey it is marked 'Clough-maricatt'. The name Rathcath (ꝑaṫ caṫa, 'the fort of the battle') is borrowed from the far-seen 'Rath', which stands beside the village, "surrounded by a broad deep Fosse, and (which is something singular) on the top of it a plain strong Castle of Stone".—Harris, Down, pp. 78, 270. The chapel, of which no trace remains, is supposed to have stood near this fort. A. D. 1618, by patent passed to Sir Francis Annesley, his estates in the county of Down were erected into a manor, which was called, from this village, 'Cloghmaghericatt'.—Lodge's Peerage, vol. iv. p. 110. Ed. Archdall. The same work (vol. v. p. 299) incorrectly identifies this name with Castle-Wellan.

[k] *Wytiketona.*—Now Ballykillbeg, a townland in the parish of Down.—Ord. Survey, s. 37. In 1512, called "Præbenda de Ballenagallbee".—Reg. Dowd., p. 63. In 1618, 'Ballynagalbeke'.—Ul. Inq., No. 8, Jac. I. 'Prebenda de Whytynton *alias* Ballenagallinebeg, Dunen. Dioc.'—Regist. Octavian, p. 288. No part of the ancient chapel remains; but in a spot a little north of the R. C. chapel, near the junction of Ballykilbeg and Lough-Falcon, is a small earthen fort, at the south side of which traces of a burial-place have been observed.

[l] *Balidugan.*—This name is still preserved in a townland and village of Down parish, situate about two miles S. W. of Downpatrick.—Ord. Survey, s. 37. The site of the chapel forms part of the garden of Ballydugan House. The priory of Regular Canons of Down was possessed of a carucate of land in Ballydogan.—Inq. 3 Ed. VI.—Monast. Hib., p. 117. Certain lands, with a mill in Ballydougan, were held under William de Burgo in 1333.—Inq. P. M. The name is probably called from the family of O'Dubhagain, which was sprung from Sodan, the son of Fiacha Araidh, King of Ulster, about the year 240.—See O Donovan's Tribes, &c., of Hy-Many, p. 28.

[m] *Lerkes.*—In the barony of Kinelarty, and, most probably, in the modern parish of Loughinisland. The name, though now unknown, was formerly in common use. A. D. 1334, Thomas le Taillour held, under William de Burgo, one carucate of land 'in le Lerkes', in the county of Down.

(Diocese of Down.)

The chapel of Wytiketona[k] —— 20*s.* —— Tenth, 2*s.*
The chapel of Balidugan[l] —— 1 mark —— Tenth, 16*d.*
The chapel of Lerkes[m] —— 20*s.* —— Tenth, 2*s.*
The chapel of Grencastell[n] —— 6 marks — Tenth, 8*s.*

The

— Inq, P. M. A. D. 1343, it was found that Matilda Countess of Ulster received sixty shillings per an. from one carucate of land in 'Lerckes'.—Inq. P. M. By an extent in the Surveyor General's office, it appears that the rectory of 'Lyrge', containing the townland of Lyrge—the quarter land of Bolloes *alias* Crevysse — and Branye in *Patria de M^cCartan*, was appropriate to the abbey of St. Patrick of Down.—Temp. Ed. VI. Among the rectories leased in 1583 to the Earl of Kildare, was "Leirge comenlie called Kynaleorty, in the country of M^cCartan".

[n] *Grencastell.*—In the parish of Bright are two townlands, Castlescreen and Erynagh (Airneanach.—See O'Donovan's Hy-Many, p. 5), together forming a tongue which runs in a N. W. direction into Down parish.—Ord. Survey, s. 37. In the latter of these, Magnellus Makenlef [Niall mc Duinnsleibe ui Eochada,—IV. Mast., 1127], King of Ulidia, founded a religious house, in the year 1127, near the well of St. Finian, and called it the abbey of Carryke. Within sixty years it was demolished by John de Courcy, in consequence of it having been fortified against him. — Ware's MSS., Cod. Clar. xxxvi., p. 204.—Monast. Hib., p. 120. The chapel, however, was either continued or restored; and being afterwards attached to the castle, the ruins of which still remain in the next townland of Castlescreen, it probably received the name given in the Taxation. In the year 1408, mention is made of it under the name of 'Capella Sti. Finiani de Viridi Castro'.—Regist. Flem., fol. 12. In 1427, it was designated 'Grenecastel in comitatu de Lecale', as distinguished from Greencastle in Mourne.—Cal. Canc. Hib., vol. i. p. 242. At the Dissolution, it was found to be appropriate to the abbey of Saul, under the name 'Castleeryn', and to be of the annual value of 106*s.* 8*d.* — Inq. 3 Ed. VI. By the charter of James I., it was annexed to the deanry of Down, by the name 'Viride Castrum': and, being at that time a distinct denomination, it was not, as now, included in Bright.—Ul. Inq., No. 8, Jac. I. The church stood in a little valley, near the rivulet which divides the townlands Erynagh and Castlescreen, about 200 yards to the right of the road from Corbally to Grangecam; and the field which contains its site is still called 'the church park'. The ruins, measuring about 40 by 15 feet, are remembered by many; and the west wall was standing 9 feet high within the last twenty

(Dunens̃ Dv̇oces̃.)

	☙ Eccĩa de Kilschaelv̇n ——	ij·m^{a}r ——	decīa·ij·s̃·viij·đ.
	☙ Eccĩa de Staghreeꞓ ——	vij·m^{a}r ——	decīa·ix·s̃·iiij·đ.
Hospiť.	☙ Eccĩa de Rathmolv̇n ——	Hospiť.	
	☙ Porcio vicarii ——	xl·s̃ ——	decīa·iiij·s̃.
	☙ Eccĩa de Rosglassce ——	ij·m^{a}r ——	decīa·ij·s̃·viij·đ.
	☙ Capella de Stv̇oun ——	iij·m^{a}r ——	decīa·iiij·s̃.

☙ Capella

years. The spot was familiarly called 'Templenageerah' (ꞇeampull na ȝ-caeṗaċ 'church of the sheep'), and was occasionally used as a burial-place: but about ten years ago, all the foundations were cleared away, and the whole space ploughed up. St. Finian's well, which is formed by a natural hollow in the rock, is still to be seen as Harris relates (Down, p. 24); and, a little above it, the print of the saint's knees and feet!

° *Kilschaelyn.* —This appears to be the same as the 'Capella de Kylsaghlyn' which was appropriate to the abbey of St. Patrick of Down.—Inq., 3 Ed. VI. A. D. 1427, 'Kylsaghlyn'.—Cal. Canc. Hib., vol. i. p. 242. A. D. 1618, 'Killskeaghly' was returned as a townland in the parish of Bright.—Ul. Inq., No. 8, Jac. I. The name is now disused, and has probably been exchanged for 'Carrowdressagh', which belongs to a small townland of Kilclief parish, though situate in the very heart of Bright.—Ord. Survey, s. 45. By the charter of James I., 'Kilseaclon' was included in the corps of the Prebend of St. Andrew's, being probably the church under consideration.

ᵖ *Staghreel.*—Now Tyrella parish.—Ord. Survey, s. 44. In other documents, the name assumes the several forms 'Taghrolly', 'Techrula', 'Teighriola'. It signifies 'the house of Ryal', being so called from a saint whose festival was observed on the 17th of September. Thus, the Calendar of the Four Masters:—

"Riaġail o Thiġ Riaġla i Ceiṫ Caṫil".

"Ryal of Ty-reela in Le-cale".—17 Sep.

In the taxation, the letter *s* is prefixed, agreeably to an usage which prevailed in the English districts of the country; and of which numerous instances are to be found in names beginning with the syllable 'Sta' or 'Sti'. Thus Stackallen is formed from 'Tiġ-Callain'; Stillorgan from Tiġ-Lorcain; and Styoun, the third name following in the Taxation, from Tiġ-Eoin. By the same process, 'Laght' (leaċt 'a monument'), as in the parishes of Donaghmore in Donegal, and Longfield in Tyrone, becomes 'Slaght', as in the parish of Connor. It is a curious analogy to the change in the word ꞇiġ, that the cognate Latin word 'tego' should be 'στέγω' in Greek. In a confirmation of certain

(Diocese of Down.)

The church of Kilschaelyn[o] — 2 marks — Tenth, 2*s.* 8*d.*
The church of Staghreell[p] — 7 marks — Tenth, 9*s.* 4*d.*
Hospits The church of Rathmolyn[q] — Hospitallers.
The vicar's portion — 40*s.* — Tenth, 4*s.*
The church of Rosglassce[r] — 2 marks — Tenth, 2*s.* 8*d.*
The chapel of Styoun[s] — 3 marks — Tenth, 4*s.*

The

grants, made by John de Courcy to the see of Down, this church is called, as in the Taxation, *Stegrel.*—Rot. Pat. 16, Ed. III. m. 17, 2nd pt., Tur. Lond. '*Starely alias* Terrely'.—Ul. Inq., No. 8, Car. I. The modern parish church occupies the ancient site.

[q] *Rathmolyn.*—Now Rathmullan parish.—Ord. Survey, s. 44. The rectory, being appropriate to the Hospitallers, was exempt from taxation, according to the terms of Pope Nicholas IV.'s Bull. In the year 1213, Pope Innocent III. confirmed to that society their possessions in 'Rathmulin'.—Epist. Innoc. III., vol. ii. p. 655. John Rawson, the last prior of the Order of St. John of Jerusalem in Ireland, was seised of the rectory of 'Rathmullin in Lecaile', being parcel of the possessions of the Preceptory of St. John in the Ards.—Ul. Inq., No. 2, Jac. I. In 1609, the vicarage of Rathmullin was included, by the charter of James I., in the corps of the Chancellorship of Down, and made collative by the Bishop, who exercised this privilege for some time.—Inq. Downp., 1657, MS. But the advowson of the vicarage has accompanied the rectorial tithes, which were granted in 1612 to Sir James Hamilton, and has been alternately enjoyed by the Lords Carrick and Bangor, the representatives of the original patentee.

[r] *Rosglassce.*—Now Rossglass (ɒoɾ-ɠlɑɾ 'the green point'), a detached townland of Kilclief parish, lying along the western side of St. John's Point headland, and forming the eastern margin of Dundrum bay.—Ord. Survey, s. 45. About quarter of a mile S. E. of the present R. C. chapel, stood the ancient church of Rossglass. In 1834 the walls were razed, and the site and cemetery submitted to the plough. By the charter of James I., this chapel was annexed to the Archdeaconry.

[s] *Styoun.*—Now St. John's Point, a detached townland of Rathmullan parish.—Ord. Survey, s. 45. The name seems to be derived, by the process mentioned in a former note, from ꞇɪʒ-Ꞓoɯ 'John's-house'; in which form it is mentioned in the Calendar at the 17th of August—See *Appendix.* This seems to be the church of *Stechian*, which was granted, about the year 1183, by Malachi bishop of Down, to the abbey of St. Patrick. — Inspex. in Rot. Pat. 42, Ed. III., m. 11, 2nd pt., Tur. Lond. As also the *Stion*, which was annexed,

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ɑ̃ Capella de Kilbride ——— xvij·ſ̃·iiij·đ– decīa·xxj·đ.

Hospīl ɑ̃ Capella de Baliconẏngh^{a}m – xvj·ſ̃ ——— decīa·xix·đ·q^{a}.

Inf^{r}moẓ ɑ̃ Ecc̃ia de Brich ——————— viij·m^{a}r —— decīa·x·ſ̃·viij·đ.

Vacāt ɑ̃ Ecc̃ia de Ardglassce – iiij·m^{a}r —— decīa·v·ſ̃·iiij·đ. } vacāt

ɑ̃ Ecc̃ia de Droneẏll — ij·m^{a}r·đi — decīa·iij·ſ̃·iiij·đ. } ꝑ

ɑ̃ Capella de Ros —— xvij·ſ̃·iiij·đ– decīa·xxj·đ. } vt̃q$_{\text{B}}$ a^{o}

ɑ̃ Ecc̃ia

by the charter of James I., to the Precentorship of Down. At the Dissolution, the tithes of this chapelry, under the name of 'St. Johnstown', were appropriate to the Preceptory of St. John in the Ards.—Ul. Inq., No. 104, Car. I. 'Capella de Sancto Johanne Jerusalemitano'. — *Terrier.* The chapel, measuring 20 by 13 feet in the clear, belongs to a very ancient class of ecclesiastical buildings. A century ago, the walls were 'yet intire' (Harris, Down, p. 271); but it is to be lamented that the east wall has been demolished to the foundation. The east window, which is remembered by many, is described as having been small and narrow, terminating above in an acute angle, formed by the inclination of two flags, like those represented in Petrie's Round Towers, p. 180. In the west wall is a doorway, 5 feet 6 inches high; 2 feet 1 inch wide at the top, and gradually dilating to the threshold, where it is 3 feet in breadth. In the south wall, near the S. E. angle, is a window 2 feet 5½ inches high; 1 foot 4 inches wide at top, and 1 foot 9 inches at bottom. In both instances, the aperture is surmounted by a single flag, instead of an arch.

[t] *Kilbride.*—Now Kilbride (cill ḃṗiġḋe 'Bridget's church'), a townland of Bright parish.—Ord. Survey, s. 45. The church of 'Kylbride', an. val. 53*s.* 4*d.*, having three townlands, was appropriate to the priory of Regular Canons of Down.—Inq. 3 Ed. VI.; Terrier. By the charter of James I. it was annexed to the deanry of Down, by the name 'Kilbriditche'. The church stood in a field, now called 'the Church Park', about three-quarters of a mile S. W. of Killough. It was razed in 1830, and nothing of it remains except an ancient tombstone, having a cross traced on it, which is now built into a neighbouring stile.

[u] *Baliconyngham.*—Now Coniamstown, a townland in the parish of Bright.—Ord. Survey, s. 45. The chapel has long since disappeared, but its position is stated to have been at the end of the avenue leading to Coniamstown House. At the Dissolution, the tithes of 'Ballyquonyam', an. val. £8, were appropriate to the priory of Regular Canons of Down.—Inq. 3, Ed. VI. Terrier. The marginal note, *Hospital of Infirm*, is borne out by the fact that to this day a place in the townland is called 'Straney's *Spital*'. John de Baliconing-

(Diocese of Down.)

Hospital of Infirm.

The chapel of Kilbride[t] ——— 17*s.* 4*d.* – Tenth, 21*d.*

The chapel of Baliconyngham[u] – 16*s.* —— Tenth, 19¼*d.*

The church of Brich[v] ——— 8 marks – Tenth, 10*s.* 8*d.*

They are vacant.

The church of Ardglassce[w] – 4 marks – Tenth, 5*s.* 4*d.* } *vacant both years.*

The church of Droneyll[x] — 2½ marks Tenth, 3*s.* 4*d.* } *vacant both years.*

The chapel of Ros[y] ——— 17*s.* 4*d.* – Tenth, 21*d.* } *vacant both years.*

ham, who was elected to the see of Down in 1328, and was consecrated bishop of Cork in 1330, probably derived his name from this place.

[v] *Brich.* — Now Bright parish. — Ord. Survey, s. 45. The Tripartite Life of St. Patrick calls this church 'Brettan', and places it beside the fort 'Derlus': it also represents 'Loarn' as bishop of it, and a contemporary of St. Patrick.—See *Appendix.* The modern church occupies the original site, and close to it are the ruins of an ancient castle. About the year 1178, John de Courcy granted the church of 'Brict' to the see of Down.—Inspex. in Rot. Pat. 16, Ed. III., sup. cit. Shortly after, Malachi, bishop of Down, annexed it, under the name 'Brichten', to the abbey of St. Patrick.—Inspex. in Rot. Pat., 42, Ed. III., sup. cit. In the year 1316, the church of 'Bright in Ultonia', full of men and women, was burned by the Scots and Irish.—Grace, Annals, p. 76. At the Dissolution, the church of 'Brett', of the an. val. of £6 13*s.* 4*d.*, was appropriate to the abbey of St. Patrick.—Extent. Inquis., 3, Ed. VI. In 1583, the tithes of 'Brighte *otherwise* Bratten' were leased to the Earl of Kildare. In 1609, 'Bright *alias* Braten' was annexed, by charter, to the Deanry of Down.

[w] *Ardglassce.*—Now Ardglass parish.—Ord. Survey, s. 45. Ard glar 'the green height'.—See Annals of Four Mast., A.D. 1433, 1453. The church was styled 'Capella Beatæ Mariæ de Ardglas'. — Reg. Mey, lib. ii. pp. 167, 197. Ardglass became a place of considerable importance soon after the Invasion, and the ruins of several Anglo-Norman castles, which remain, are an evidence of its former greatness. Jordan de Saukevill, an adventurer in the time of John de Courcy, settled here, and was, in the year 1217, confirmed by Henry III. in his possessions 'de Ardglas'. — Rot. Claus. a Hardy, p. 304 b. A. D. 1431, Marcus Omulynga resigned the rectory, and Henry M^c^Kathmayll [Campbell] was appointed to it.—Reg. Octav., fol. 70. A. D. 1440, Edward White, rector.—Reg. Mey, lib. i. p. 100. A. D. 1609, 'Arglas' annexed, by charter, to the Chancellorship of Down.

[x] *Droneyll.* — Now Ardtole, a townland of Ardglass parish, on the N. E. side of Ardglass harbour. — Ord. Survey, s. 45.

(Dunenſ Dẏoceſ.)

ꝯ Eccĩa de Dunesford —— iiij·mªr —— decĩa·v·ſ·iiij·đ.

ꝯ Capella de Lismoł —— v·mªr —— vj·ſ·viij·đ.

ꝯ Capella de Baliurgan —— ij·mªr —— decĩa·ij·ſ·viij·đ.

ꝯ Capella

Here, about half a mile from the town, are a burial-ground, and the ruins of a very ancient church measuring 63 by 21 feet in the clear. It appears to have been originally the parish church of Ardglass; and its name is frequently found as an 'alias' for Ardglass. "Ecclesia de Ardglass *alias* Artnell. It was changed, for that the woodkern of McCartenes country upon a time when the inhabitants of Ardglass were at Mass, killed them all; thereupon it was brought within the towne".—Terrier; Harris, Down, p. 23. A. D. 1413, Richard Canlan, from the diocese of Meath, was presented to the rectory 'Sancti Nicholai de Ardtnele, Dunen. Dioc.', vacant by the death of Thomas, the last incumbent.—Reg. Flem., fol. 63. A. D. 1441, "William Kettyl de Ardglas *alias* Ardtwele". Reg. Mey., lib. ii. fol. 213. A. D. 1442, Thomas Ferneys, D. D., vicar of Mora in Meath, presented to the rectory of 'Ardtwele *alias* Ardglas'.—Reg. Prene, fol. 76. In 1609 it was annexed to the Chancellorship of Down, under the name 'Ardthnayle'.

[y] *Ros.*—Now Ross (ᵲoꝛ 'a wood'), a townland belonging to Kilclief parish, but detached from it, and joining Ardtole on the N. W.—Ord. Survey, s. 45. A. D. 1386, an exchange of benefices between John Stiward, vicar of Athirde [Ardee], and John Scrope, parson of the 'free chapel of Rosse, in the diocese of Down', was confirmed by the Crown as patron of the former.—Cal. Canc. Hib., vol. i. p. 125. A. D. 1512, 'Præbenda de Ross'.—Reg. Dowd. p. 63. A. D. 1615, "Chapel of Rose, it hath only three-quarters of a Towne".—*Terrier.* The site of the chapel is now under tillage. This chapel and the two preceding churches were united at the date of the Taxation; and it is observable, that, even in civil documents, the three names 'Ardglass', 'Ardwell', and 'Rosse', are found associated.—Cal. Canc. Hib., vol. i. pp. 204, 242. From the marginal note, *vacant pro utroque anno* 'they are vacant during either year', it would seem that this Taxation was made upon a grant of the papal Tenths for a term of two years.—See Introduction.

[z] *Dunesford.*—Now Dunsfort parish.—Ord. Survey, s. 38. In the year 1194, one of the followers of John de Courcy, called 'Rogerus de Dunesford', endowed the priory of Neddrum with the profits of all the churches on his estates, excepting the church of 'Dunseford'.—Mon. Angl., ii. p. 1023. At the Dissolution, the rectory, of the an. val. of £4, was appropriate to the abbey of St. Patrick.—Inq. 3 Ed. IV. In 1583 it was leased to the Earl of Kildare. In 1609 it became the

(Diocese of Down.)

The church of Dunesford[z] —— 4 marks — Tenth, 5*s.* 4*d.*
The chapel of Lismolyn[a] —— 5 marks — 5*s.* 8*d.*
The chapel of Baliurgan[b] —— 2 marks — Tenth, 2*s.* 8*d.*

The

head of the corps of the 'Prebend of Dunsport', the third in the Cathedral of Down. —*Charter.* The modern church occupies the ancient site.

[a] *Lismolyn.* — Now Bishop's-Court, a townland in Dunsfort parish.—Ord. Survey, s. 38. Ċiop Maolain 'Moelan's fort'. In this townland, which is still the property of the see of Down, the bishop had anciently a residence. In the year 1441, William Ketyl was ordained priest by John bishop of Down, in the chapel 'suæ *curiæ episcopalis* de Lesmolyn'. — Reg. Prene, p. 238. Shortly after the union of Down and Connor in 1441, a complaint was laid before Sir William Coldhall, the Chamberlain of Richard Duke of York, and Seneschal of Ulster, by "John, as by virtewe of unyoune of our holy fader the pope, Bysshope of Down & Conneresse", stating that "Master Thomas Pollard pretending him through the Appostell provisyon for Bysshop of Down, undewly and with vyolence through help and power of his adherents in that parte entred hys *plaais of Lesmolyn* and noght only his godes there but of his rentes and divers others his pertynaments hath spoyled and witholdes, &c."—Reg. Mey, lib. ii. p. 167. A. D. 1410, "Radulphus Fourneys, rector liberæ capellæ de Lasmolyn, Dun. Dioc." Cal. Canc. Hib., vol. i. p. 195. A. D. 1440, 'Edvardus White, Prebendarius de Lesmolyn'.—Reg. Mey, lib. i. p. 100. A. D. 1456, 'Jac. Leche, Prebendarius de Lismolyn'.—Reg. Prene, p. 32.—Reg. Mey, lib. iv. p. 63. About this time, Henry Fox, Archdeacon of Down, procured the annexation of the 'præbenda sive libera capella Sancti Malachiæ de Lismolyn' to the church of Kylcleth.—Reg. Prene, p. 98. There is no trace of this chapel now to be seen.

[b] *Baliurgan.* — Now Ballyorgan, a detached townland of Rathmullan parish, adjoining Dunsfort on the north. — Ord. Survey, s. 38. The tithes of 'Ballyurcegan', an. val. 53*s.* 4*d.*, were appropriate to the abbey of Bangor. — Inq. 3 Ed. VI. "Capella de Ballyverdgan, fit to be united to the next, which is Lismullin".— Ul. Vis., p. 247. The impropriate rectory of 'Ballelughan *alias* Balleurkegan in Lecaile' extended to the townlands 'Balleurcegan' and 'Corbally'. — Inq. Downp., 1623. MS. In 1693, the rectory of 'Ballyurkegan' was held by Henry Leslie, A. M. Of the church the only remaining portion is the west gable, from 3 to 8 feet high, 25 feet wide, and 3 feet thick. It has escaped by happening to coincide with a ditch which was made between two fields. It stands on the slope of a hill, overlooking a spacious plain, and is commonly called *Cappel na Coole.*

(Dunenſ Dẏoceſ.)

⁊ Capella de Burcestona	— xvij·ſ·iiij·đ	— decīa·xxj·đ.
⁊ Capella de Balibodan t̄ Abbot g^{a}ge	——— xvj·ſ	——— decīa·xix·đ·q^{a}.
⁊ Ecc̄ia de Kirkelcth	—— xij·m^{a}r	—— decīa·xvj·ſ.
⁊ Ecc̄ia de Renles	——— iiij·m^{a}r	—— decīa·v·ſ·iiij·đ.
⁊ Ecc̄ia de Rathcolpe	—— iiij·m^{a}r	—— decīa·v·ſ·iiij·đ.
⁊ Ecc̄ia de Cnokengarre	– iij·m^{a}r·đi	— decīa·iiij·ſ·viij·đ.

⁊ Ecc̄ia

[c] *Burcestona.*— Now Ballynarry, a detached portion of Saul parish, and adjoining Ballyorgan on the N. E.—Ord. Survey, s. 38. The rectory of 'Barreston *alias* Ballinary', an. val. £1 6*s.* 8*d.*, was appropriate to the abbey of St. Patrick.— Extent. Inq., 3 Ed. VI. "Capella de Ballenerrie, it is the Prior's of Downe".— *Terrier.* This was, probably, the 'Boriston' which, by the charter of James I., was annexed to the Precentorship of Down. All traces of the church and burying-ground have disappeared.

[d] *Balibodan.* — Now Ballywoodan, a townland in the same detached portion of Saul parish as the last, and adjoining it on the S. E.—Ord. Survey, s. 38. The rectory of 'Ballyoudan', an. val. £4 0*s.* 6*d.*, and two balliboes in the townlands of 'Wodanyston *alias* Ballywoddan', an. val. 53*s.* 4*d*, belonged to the Priory of Crossbearers of St. John in Down.— Inq. 3 Ed. VI. About half a mile south of Kilclief R. C. chapel, at the 'Three Loneends', is a field called *Killyargin*, in which, at the distance of about ten perches from the Downpatrick road, formerly stood the chapel of Ballywoodan.

[e] *Abbot-grange.* — Probably included now in the townland Ballywoodan. The name is obsolete.

[f] *Kirkeleth.* — Now Kilclief parish. — Ord. Survey, s. 39. By the country people it is generally called 'Killeeth'. Colgan reckons this church to be one of those founded by St. Patrick; and, on the authority of the Sanctilogium Genealogicum, represents Eugenius and Niellus as its first ministers.— Trias Thaum., pp. 110, 265, 270. Act. SS., p. 62. In the Annals of Tigernach at the year 1002, and of the Four Masters at 1001, it is called 'Cill-cleirhe'. In 1034, *Cillcliath* was annexed to the see lands of Down. About the year 1178, John de Courcy confirmed the possession of *Kilcleth* to the Bishop. About the year 1183, Bishop Malachi granted the church of *Killecleth* to the abbey of St. Patrick. In the fifteenth century, this parish was the corps of the Archdeaconry of Down; and when the chapter was remodelled in 1609, it continued in connexion with the same dignity. The name Kill-clethe signifies 'the church of

(Diocese of Down.)

The chapel of Burcestona[c]	17*s.* 4*d.*	Tenth, 21*d.*
The chapel of Balibodan[d] and Abbot-grange[e]	16*s.*	Tenth, 19¼*d.*
The church of Kirkeleth[f]	12 marks	Tenth, 16*s.*
The church of Renles[g]	4 marks	Tenth, 5*s.* 4*d.*
The church of Rathcolpe[h]	4 marks	Tenth, 5*s.* 4*d.*
The church of Cnokengarre[i]	3½ marks	Tenth, 4*s.* 8*d.*

The

the hurdles', probably in reference to its original construction: "more Scotorum, non de lapide, sed de *robore secto*, atque harundine tecta". (Bede, H. E., iii. 25). The parish church was styled 'Ecclesia Sti. Kelani de Kylcleth'.—Reg. Prene, p. 398. Reg. Mey, lib. ii. p. 214. See *Appendix.*

[g] *Renlis.*—Now Killard, a double townland, lying at the extreme east of Lecale, and belonging to Ballyculter parish, though detached from it. — Ord. Survey, s. 39. "Capella de Killernard in Lekaile, near the sea, it is St. John's".—*Terrier.* In the Inq. 3 Ed. VI. it was found, under the name *Kenlys*, to be a chapel of Ballyculter, and appropriate to the abbey of Saul. The Ul. Visit. Book in one place (p. 246) calls it *Killerneede;* and in another (p. 262) *Kells.* The site of the church is called *Cargy:* it is in a field of Upper Killard, about a gunshot distant from the shore, and 50 yards from the rivulet which bounds the townland. It is a little plot about 18 yards long, and 6 broad, lying east and west; and it remains uncultivated in the very centre of a highly productive field.

[h] *Rathcolpe.* — Now Raholp, a townland in the west angle of Ballyculter parish.—Ord. Survey, s. 31. In a sub-denomination called 'Banaghen' or 'Benagh', about 100 yards to the right of the road leading from Downpatrick to Ballyculter, stand the ruins of the church, called *Churchmoyley.* They are 33 feet 4 inches long, and 21 feet 4 inches wide. The south-wall is overturned; the east and west walls are about 12 feet high. The east window is 4 feet 6 inches high, and 10 inches wide, splayed inside to the width of 3 feet 2 inches; and ends, not in an arch, but in a large flag. In building the walls, yellow clay has been used instead of mortar. The plot of ground which the ruins and cemetery occupy, is about half a rood in extent; and seems, from its elevation above the surrounding field, to have been at one time a 'rath'. The voice of antiquity ascribes the foundation of the church of Rat̄-colpa to St. Patrick; and at the hand of St. Tassach, its bishop, according to the hymn of St. Fiech, he received the communion shortly before he died.—See *Appendix.*

[i] *Cnokengarre.* — Cnocan ȝeapp ('the

(Dunenſ Dẏoceſ.)

ꝑ Eccĕia de Balibren ——— ij·mª r·đi – decīa·iij·ſ·iiij·đ.

ꝑ Eccĕia de Saule cū capella de Balicultre ——— xxv·mª r — decīa·xxxiij·ſ·iiij·đ.

ꝑ Eccĕia Sĕi Patcii in Duno – v·mª r —— decīa·vj·ſ·viij·đ.

ꝑ Capella de Baliath ——— xx·mª r —— decīa·xxvj·ſ·viij·đ.

ꝑ Capella

short hillock'), now Walshestown, a townland in the northern extremity of Saul parish.—Ord. Survey, s. 31. The rectory of 'Knockazar *alias* Ballywalsh', extending to the three townlands bearing the same name, an. val. £4, was appropriate to the abbey of St. Patrick. — Extent. Inq. 3 Ed. VI. "Capella de Knockgar, it is the Prior of Downe's".—*Terrier.* "Cnockaneguarre *alias* Welshestown".—Ul. Inq., No. 63, Car. I. The chapel, traditionally called 'St. Mary's', stood near the Anglo-Norman castle of Walshestown: its cemetery was ploughed up several years ago, and the only trace now remaining to mark its site, is a small portion of one of the walls standing in a ditch, and covered with thorns.

[k] *Balibren.* — Now Ballintogher (baile an tocair 'town of the causeway'), a townland in Saul parish, lying to the S. W. of last. — Ord. Survey, s. 31. The rectory of 'Ballybrene *alias* Ballintogher', an. val. £9 7*s.* 2*d.*, was appropriate to the Cistercian Nunnery of Down. — Inq., 3 Ed. VI. "Ecclesia de Ballenitother, the land of the Nuns of Downe, 9 Towns". —*Terrier.* There is not a vestige of the church to be seen; but the name 'Church Hill' is borne by the place where probably it once stood.

[l] *Saule.*—Now Saul parish.—Ord. Survey, s. 31. This church was the first founded by St. Patrick; its ground the first offering; and its donor, Dichu, the first convert to Christianity in Ulster.—Vit. Tripart., i. cap. 47. Trias Thaum., p. 124, col. 1. The date, under which Archbishop Ussher notices the origin of this church, is the year 432.—*Index Chronol.* The name in Irish is Sabhall, which signifies 'a barn', being probably applied to the original church, on account of some peculiarity in its position. — See *Appendix.* In a subsequent part of the Taxation, where the religious houses of the diocese are mentioned, the name of Saul does not occur, although it was an abbey of considerable antiquity and importance. The reason seems to be, that at this period its temporalities were greatly impoverished: for, in the year 1296, the Abbot and Convent of 'Saballum', represented to the King, that divers lands, tenements, and rents of the abbey had been alienated by successive Abbots, 'in diminutionem elemosinarum & *dispersionem Canonicorum*'; and succeeded in procuring a license to repurchase them, notwithstanding the Sta-

(Diocese of Down.)

The church of Balibren[k] —— 2½ marks – Tenth, 3*s.* 4*d.*
The church of Saule[l], with the chapel of Balicultre[m] —— 25 marks – Tenth, 33*s.* 4*d.*
The church of St. Patrick in Down[n] —— 5 marks — Tenth, 6*s.* 8*d.*
The chapel of Baliath[o] —— 20 marks – Tenth, 26*s.* 8*d.*

The

tute of Mortmain.—Prynne, Records, vol. iii. p. 688.

[m] *Balicultre.*—Now Ballyculter parish. —Ord. Survey, s. 31. Strangford Lough derives its modern name from the town Strangford in this parish. The rectory of Ballyculter, with the chapel of Kenlys, an. val. £29 13*s.* 4*d.*, was appropriate to the abbey of Saul.—Inq., 3 Ed. VI. "Rect. de Saull cum capellis de Balliculter et Kells".—Ul. Vis. Book, p. 262.

[n] *Down.*—Now the Cathedral of Down. When John de Courcy, in 1177, invaded Ulster, he found this church attached to a house of Secular Canons, and under the invocation of the Holy Trinity. In 1183, he altered its constitution, and being, as Jocelin states, "S. Patricii specialissimus dilector et venerator", he changed its name to 'Ecclesia Sti. Patricii', which it retained till 1609, when the charter of James I. revived the original title. The words Dunum and Down are formed from the Irish Dun 'a fort'; and are an abbreviation of the original name Dunoaleċglar, by which the place is generally known in Irish records. In a poem written previously to the seventh century, mention is made of the Cell mor Dun-leċglairre ('great church at Dunlethglass'). —St. Fiech's Hymn, verse xxii. l. 3. What the material of this structure was, at that early period, is uncertain: but that a church of *stone* existed here, long before the time of Malachi O Morgair, appears from the following entry in the Annals of the Four Masters, at the year 1015:

"Dunoaleċglarr do loṙcc uile con a Daimliacc agus con a cloicċech do ċhene de aiṙ".

"Dunum combustum totum cum sua *Ecclesia lapidea*, et cum suo campanile, fulmine".—*Rer. Hib. SS.*, vol. iii. p. 559.

The 'campanile' or belfry here spoken of, was the Round Tower; a portion of which, about 66 feet high, is remembered to have stood at the distance of about 40 feet S. W. of the church, till about half a century ago, when it was so completely overthrown that not a vestige of it was left remaining. The abbey church, which was burned in 1538, lay in ruin till 1790, when effectual measures were adopted for its restoration.—See *Appendix.*

[o] *Baliath.*—Baile aṫa ('the town of the Ford'), now Ballee parish.—Ord. Sur-

(Dunenſ̃ Dẏoceſ̃.)

☙ Capella de Strohuꝋ ——	ij·mᵃr ——	ij·ſ̃·viij·đ.
☙ Capella Sc̃i Malachie ——	viij·ſ̃ ——	decīa·ix·đ·oƀ·qᵃ.
☙ Capella Sc̃e Marie Mᶜdalene ——	xx·ſ̃ ——	decīa·ij·ſ̃.
☙ Ecc̃ia de Kilmeleẏt ——	ij·mᵃr ——	ij·ſ̃·viij.đ.

☙ Capella

vey, s. 38. "Ecclesia Parochialis of Ballee. The Prior of Down had it always, and he was Deacon, as the Bishop was Abbot".—*Terrier.* About the year 1183, 'Belgach' was granted by bishop Malachi to the abbey of St. Patrick. At the Dissolution, the rectory of 'Bealgach *alias* Bealy', an. val. £26 13*s.* 4*d.*, was appropriate to the abbey of St. Patrick.—Inq., 3 Ed. VI. A. D. 1630, Henry Lesle, rector of 'Bealyath *alias* Bealy'.—Lib. Munerum. In the King's Books, the 'Vicarage of Bally' is taxed at £4, and is the only benefice of the diocese of Down which is specified therein.

ꝋ *Strohull.* — Now Struell, a townland in the N. E. corner of the parish of Down. —Ord. Survey, s. 38. It is a curious fact that the Irish name Sꝛuṫaiꝛ (Struher, 'a stream') has, in several parts of Ireland, been changed to 'Struel' or 'Shrule'. In the present case, the change took place before the year 1300; but in the case of Shrule in the county of Mayo, the original name 'Struthir' was still in use at that date. — *Taxation of Tuam Diocese.* Here are the celebrated wells of St. Patrick, which, in former times, were frequented by persons from all quarters; but latterly have, like other places of the same nature, ceased to be objects of such great attraction. Harris, in 1744, thus writes: Hither "vast Throngs of Rich and Poor resort on *Midsummer-Eve*, and the *Friday* before *Lammas*, some in hopes of obtaining Health, and others to perform Penances enjoined them by the Popish Priests from the Water blessed by St. *Patrick*. They are four in Number, each covered with a Vault of Stone, and the Water is conveyed by subterraneous Aqueducts from one to the other; but the largest of these Vaults is the most celebrated, being in Dimensions sixteen Feet and half by eleven, and is more particularly said to have received St. *Patrick*'s Benediction. In this they bathe the whole Body, there being a commodious Chamber fitted up for dressing and undressing; and the Water of this Well may be raised to what heighth you please, by means of a Sluice. The other Wells are applied for washing particular Parts of the Body, as the Eyes, Head, Limbs, &c. All these Vaults seem to be very Antient, and near one of them are the Ruins of a small Chappel, dedicated to St. *Patrick* ".—Down, p. 25.—See *Appendix*, under the name Saul.

(Diocese of Down.)

The chapel of Strohull[p] —— 2 marks — 2*s.* 8*d.*
The chapel of St. Malachi[q] — 8*s.* —— Tenth, $9\frac{5}{4}d.$
The chapel of St. Mary Macdalene[r] —— 20*s.* —— Tenth, 2*s.*
The church of Kilmeleyt[s] —— 2 marks — 2*s.* 8*d.*

The

[q] *St. Malachi.* — The situation of this chapel not being mentioned, its identification must be matter of conjecture. St. Bernard, in the Life of Malachi [Maelmaedoc ua Morgair], having related his retirement from the Primacy, goes on to say; "Malachias factus Dunensis Episcopus confestim more suo curavit asciscere ad solatium sibi de filiis suis cōuentum regularium clericorum". — Messingham, Florileg, p. 362, col. 2. Accordingly, the foundation of this house is referred by Ware to the year 1138. Its position is thus given in the Terrier: "Monasterium Hibernorum, hard by the Cathedral, is the Church of Channons". In John de Courcy's grant to the Bishop of Down, one item is 'tota terra Sancti Malachie'; which may have reference to the chapel in question. The parish church of Down occupies the site of an older religious building, which possibly may be here intended. Two other chapels in this diocese were named from the same prelate, viz., Crumlin and Lismullen.

[r] *Macdalene.* — Now Ringreagh (Rinn riach 'the grey point'), a townland of Kilclief, although in the heart of Down parish: it lies a short distance S. W. of Downpatrick.—Ord. Survey, s. 37. "Capella Sanctæ Mariæ Magdalen de *Rinriath*, it is the Archdeacon's of Downe". — *Terrier.* A. D. 1449, the 'libera capella Beatæ Mariæ Magdalene', vacant by the death of Stephen Trystry, was conferred upon William M^c^connocha. — Reg. Mey, lib. ii. p. 223. A. D. 1487, Robert Ball was appointed to the 'capella Sanctæ Mariæ Magdalene de Duno'. — Reg. Octavian., fol. 288. A. D. 1512, the 'capella Sanctæ Mariæ Magdalene' was annexed by Tiberius, Bishop of Down and Connor, to the abbey of St. Patrick. — Reg. Dowd., p. 63. At the Dissolution, the Prior of St. Patrick's was seized of 'a void piece of land, and the walls of an ancient chapel of St. Mary Magdalen, of no value'. — Inq. 3 Ed. VI. These walls have long since been demolished, but traces of a burial-ground have been observed in Ringreagh, at a spot about 100 yards distant from the new road between Downpatrick and Ballydugan.

[s] *Kilmeleyt.*—The name sounds like 'Killyleagh', for which it may be intended, although the parish of Killyleagh is neither in Lecale, nor contiguous to Down. Or, if the word be read 'Kilineleyt', which the original admits of, it might refer to

(Dunens̃ Dẏoceſ̃.)

℄ Capella de Ines ——— j·mªr —— xvj·đ.

[xvj·ſ̃·ix·đ·oƀ.

ſ Smª taxacōis —— cviij·ƚi·viij·ſ̃.—Uñ decīa·x·ƚi·

Decanatꝰ de Dalboẏn.

℄ Eccīa de Drumboo cū ca-

peƚƚ ——————— iij·mªr —— decīa·iiij·ſ̃.

℄ Porcio

Loughinisland, which lies a little to the N. W., where is a small lake, having an island whereon are the ruins of three churches.—Ord. Survey, s. 37.

[t] *Ines.*—Now the parish of Inch.—Ord. Survey, ss. 30, 37. It derives its name from a peninsula whereon the ancient church stood, which was in old times called Inıſ Cuıṁpcaıḃ (Inis-Cooscry). "In the said Island, immediately after the Entrance into it by a Causeway, is an old Church, which perhaps was a Chappel to the great Abby, over the South Door of which is a piece of Sculpture representing the image of Christ on the Cross, and a Person on his Knees, with his Hands elevated praying to him". Harris, Down, p. 37. This chapel stood in the parish burying-ground, and was lately removed to make way for a mausoleum. The *Abbey* of Ines is taxed among the other religious houses, at the end of the diocese of Connor.

[a] *Dalboyn.*—This deanry is called *Dalvanie* in the Terrier; and *Deluin* in the Ulster Visitation. The name occurs also in the Trias Thaumaturga, where Colgan, speaking of 'Tulach-ruisc' [Tullyrusk], states it to be in the diocese of Connor and 'in decanatu Dalmunensi'.—p. 182, col. 2, n. 199. Also, where he describes 'Lann-Abhaich' [Glenavy], as a parish church of the same diocese, 'in regione Del-muniæ in Dalaradia'.—p. 183, col. 1, n. 209. And again, when treating of 'Mag-Commuir' [Muckamore], he places it 'in regione Delmuniæ'.—p. 183, col. 1, n. 211. This ecclesiastical district, which embraced a tract of country lying on either side of the river Lagan, from Spencer's Bridge, near Moira, to the Drum Bridge, near Belfast, borrowed its name and boundaries from Ꝺal mḃuinne ('the portion of Buinn'), an ancient civil sub-territory of Dal-Aradia, which was so called from Buinn, whose father, Fergus Mac Roigh, King of Ulster, was dethroned in the year B. C. 12. It is represented by the modern rural deanries of Hillsborough and Lisburn.—See *Appendix.*

[b] *Drumboo.*—Now the parish of Drumbo.—Ord. Survey, ss. 9, 15. In the Life of St. Patrick, which is contained in the Book of Armagh, as also in that written by Probus, this name is expressed by the Latin words *Collum bovis.* The old church-

(Diocese of Down.)

The chapel of Ines[t] ———— 1 mark —— 16*d.*

[£10 16*s.* 9½*d.*

Sum of the Taxation — £108 8*s.*—Tenth whereof,

The Deanry of Dalboyn[a].

The church of Drumboo[b], with the chapel[c] ———— 3 marks — Tenth, 4*s.*

The

yard of Drumbo contains the Ruin of a Round Tower; but it is to be regretted that, owing to the frequency of interments, no part of the old church remains. Harris, however, has preserved the following details: "On the Hill of *Drumboe*, are the Ruins of a Church, 45 Feet in length, and 20 broad; and at the N. W. Corner of the Church, 24 Feet distant from it, stands an old round Tower, about 35 Feet high, 47 [50 ?] in Circumference, and 9 in the Diameter in the clear, the Entrance into which is on the East, 6 Feet from the Ground". — Hist. of Down, p. 73. The doorway is 5 feet 6 inches high, 1 foot 10 inches wide at the bottom, and gradually contracts to the top, where it is 1 foot 7 inches wide. A drawing of it is given in Mr. Petrie's Round Towers, p. 396. A religious house existed here at a very early period; St. Mochumma, Abbot of Drumbo, was, according to Ængus the Culdee, brother of St. Domangart, whose death is placed by the Calendar of the Four Masters at the year 506. In the same Calendar, the names of Luighbe and Cumin occur at the 24th of July and 10th of August, in connexion with this church. —

See *Appendix.*

[c] *Chapel.* — Formerly called St. Malachi's of Crumlin (cpuim ȝleann 'crooked glen'); now the parish of Hillsborough.— Ord. Survey, ss. 14, 21. Down. "Crumlin, membrum Archidiaconatus, parcella de Drumbo". — Reg. Vis., 1633. "The Chappell of St. Malachias (situate on the Church-land of Crumlin, near Hillsborough, and being really no distinct parish) was a part and parcel of Drumbo".—Letter of Archdeacon Mathews to the Bp. of Derry, 1703. The old building occupied part of the present pleasure ground of Hillsborough Demesne, and the place of the cemetery was pointed out by an aged willow-tree which was blown down in the storm of the night of Jan. 6, 1839, and exposed in its roots several human bones, among which the fibres had insinuated themselves. The site had been changed in 1662 (not in 1636, as is stated in Archdall's Lodge, vol. ii. p. 325), and the new church was consecrated the same year.—Harris's Down, pp. 96, 270. The present church, which is a monument of the munificence of its founder, was built in 1773, at the sole cost of Wills Earl of Hillsborough.

(Dunens̃ Dy̓ocęs̃.)

☙ Porcio vicarii	xx·s̃	decīa·ij·s̃.
☙ Ecc̃ia de Drum	j·m^{a}r	decīa·xvj·đ.
☙ Ecc̃ia de Cloncolmoc	j·m^{a}r	decīa·xvj·đ.
☙ Ecc̃ia de Ardrachi	đi·m^{a}r	decīa·viij·đ.
☙ Ecc̃ia de Blaris	j·m^{a}r	decīa·xvj·đ.
☙ Ecc̃ia de Drūcale	viij·s̃	decia·ix·đ õ q^{a}.
☙ Ecc̃ia de Lennewy̓ cū capella	x·s̃	decīa·xij·đ.

☙ Ecc̃ia

[d] *Vicar's portion.* — By the charter of James I. the rectory and vicarage of Drumbo, with Hillsborough, were placed in the corps of the Archdeaconry of Down. It is probable that the rectory was at the date of the Taxation appropriate to that dignity.

[e] *Drum.*—Now Drumbeg parish.—Ord. Survey, s. 9, Down; s. 64, Antrim. The church occupies the ancient site, on a hill in the county of Down, commonly called *the Drum*. The parish is intersected by the river Lagan, and was sometimes styled *Drom in the Lagan*. The Irish word Lagan signifies, according to Mr. O Donovan, "a hollow, or hollow district between hills or mountains" (Hy-Fiachrach, p. 223), and is applied to tracts in the counties of Mayo and Donegal. At the Dissolution, the rectory of this parish was appropriate to the abbey of Moville.

[f] *Cloncolmoc.* — Cluain Colmoc 'the plain of Colman'. In Old-forge, a townland of Drumbeg, near the village of Dunmurry, formerly stood a church, the site of which, though now under tillage, is well known. The name is lost, but its position between Drumbeg and Derryaghy renders it most likely to have been the church mentioned in the text. Hill-Hall, which is a townland of Drumbeg parish, where it meets Blaris, was formerly called, as it is marked in Williamson's map, *Down Kilmuck*. This name bears some resemblance to that in the Taxation, but no traces of a church or cemetery have been discovered in the townland so called.

[g] *Ardrachi.*—Now Derryaghy parish.—Ord. Survey, s. 64. Antrim. "Dirreraghie in le cinament Dirrevolagie *alias* Fealoagh".—Inq. Antrim, 1605. The parish church occupies the ancient site. A. D. 1444, the chapel or grange of *Aireara-chaid* in the diocese of Down, formerly belonging to the Black Priory of St. Andrew in the Ards, was let by the Primate to John M^{c}gynd, Official of Dromore, at 3*s.* 4*d.* per an.—Reg. Prene, fol. 32, dors. The Lord Primate, in right of Richard Fitz Ralph's purchase in 1356, is rector and patron of the vicarage. In this parish, near Stoneyford, is the townland Bovolcan, which Colgan, in a note on the Life of St. Olcan, calls "Boith Bolcain propè Connere in Ba-

(Diocese of Down.)

The vicar's portion[d]	20*s.*	Tenth, 2*s.*
The church of Drum[e]	j·m^{a}r	Tenth, 16*d.*
The church of Cloncolmoc[f]	j·m^{a}r	Tenth, 16*d.*
The church of Ardrachi[g]	½ mark	Tenth, 8*d.*
The church of Blaris[h]	1 mark	Tenth, 16*d.*
The church of Drumcale[i]	8*s.*	Tenth, 9¾*d.*
The church of Lennewy[k], with the chapel[l]	10*s.*	Tenth, 12*d.*

The

ronia de Coill Ultach".—Act. SS., p. 378, col. 1. There is no memory of any ecclesiastical remains existing there, although Archdall, making too free an use of Colgan's words, introduces Boithbolcain into the Monasticon, and describes it as a "church near Connor(!), founded by St. Bolcain, a disciple of St. Patrick".—p. 3.

[h] *Blaris.* — Now Blaris, otherwise Lisburn. This parish being intersected by the Lagan, is partly in Down and partly in Antrim.— Ord. Survey, s. 14, Down; s. 68, Antrim. In the former portion is the townland Blaris, where is the old churchyard, but with very little of the church remaining. In some Inquisitions it is called Bally-templeblarisse. The present parish church, which, according to the charter of Charles II., is also the Cathedral of the united diocese of Down and Connor, stands in the town of Lisburn, formerly Lisnegarvie. Close to the town, on the Lagan side, is an ancient burial-ground, called Kilrush.

[i] *Drumcale.*—Now Magheragall parish. —Ord. Survey, s. 63. Antrim. "Drumchaile *alias* Mathrenegall".—*Terrier.* The present parish church was erected in 1830 upon the site of one more ancient, which was probably built early in the seventeenth century. The original church stood in the townland Ballyellough, about half a mile west of the modern one: its site is now occupied by a farmer's barn and stable, a few fragments of the old walls being built into these offices, while the adjoining ground has frequently afforded evidence that it was a depository of the dead.

[k] *Lennewy.* — Now Glenavy parish. — Ord. Survey, s. 59. Antrim. In early documents the name is called, with slight variation, Lenavy, Lunavy, Lynavy. A triennial Visitation Book of 1661, which calls the parish Glanawy, is the earliest authority in which the Editor has found the letter *G* prefixed. At the Dissolution, the rectory of Clenough *alias* Linawey, in the territory of Kilultagh, was appropriate to the Abbot of Bangor.—Ul. Inq., No. 2, Jac. I. Down. — Cal. Canc. Hib., vol. ii. p. 146 b. This church is mentioned in the Calendar under the name Cann abaic,

(Dunenſ Dẏoceſ.)

ℭ Eccĉia de Rathmeskᵐ —— đi · mᵃr —— decīa · viij · đ.
ℭ Capella de Enacha —— xl · đ —— decīa · iiij · đ.
ℭ Capella de Thanelagh —— xl · đ —— decīa · iiij · đ.
ℭ Capella de Acheli —— xl · đ —— decīa · iiij · đ.
ℭ Eccĉia de Derbi —— viij · ſ̃ —— decīa · ix · đ ō qᵃ.

Decanatᵍ in Klenbeſ̃ vaĺt p totū in anno — j · mᵃr — decīa · xvi · đ.
[cīa · xvj · ſ̃ · iij · đ qᵃ.

ℭ Smª taxaĉonis —— viij · ĺi · ij · ſ̃ · viij · đ.—Inde Smª

which signifies 'the church of the dwarf', being so called from the low stature of its first minister.—See *Appendix*, and Calendar therein at Jan. 22, and November 6. It is said that the present church does not occupy the original site, but that the old Glenavy churchyard was at some distance, in an angle formed by the Glenavy and Pigeontown roads.—Par. Sur., vol. ii. p. 236.

[l] *Chapel.* — Probably Ram's Island. — Ord. Survey, s. 58. Antrim. This island, which forms part of Glenavy parish, lies in Lough Neagh, and contains nearly seven acres. In Speed's Map of Ulster, and in Bleau's Geography (vol. vi.), it is called *Enis Garden*, and is accompanied by the symbol of a church and circular tower. At present, the only remains of antiquity on the island is the Round Tower, "43 feet high, 30 feet 5 inches in circumference, the walls being 2 feet $8\frac{1}{4}$ inches in thickness". Paroc. Survey, vol. ii. p. 238. Several skeletons and fragments of coffins, indicative of a burial ground, have at various times been turned up in the neighbourhood of the tower; and it is not a century since the island was described as having "the *ruins of a church*, with a round Tower".—Barton's Lectures on Lough Neagh, Frontispiece.

[m] *Rathmesk.*—Now Magheramesk, a parish in the union of Aghalee.—Ord. Survey, s. 67. Antrim. The Terrier gives the name in the form of *Ramisq*, without the modern prefix. In the townland Trummery is the churchyard, with the ruins of the ancient church, measuring 51 by 14 feet. This spot was formerly attractive by reason of the Round Tower which belonged to this church. It stood close to the N. E. angle, and is stated, when complete, to have been about 60 feet high. The greater part of it fell in 1828, and all that remains is the base, inside which are a few spiral steps.

[n] *Enacha.*—Now Aghagallon, a parish in the same union with last. — Ord. Survey, s. 62. Antrim. The Terrier calls it *Anachegaldanagh;* and the King's Books *Annaghgaldanagh.* At the Dissolution, the rectory of *Agallanach*, in the Wood of Ulster [Kilultagh], extending over seven

(Diocese of Down.)

The church of Rathmesk[m] —— ½ mark —— Tenth, 8*d.*
The chapel of Enacha[n] ——— 40*d.* ——— Tenth, 4*d.*
The chapel of Thanelagh[o] —— 40*d.* ——— Tenth, 4*d.*
The chapel of Acheli[p] ——— 40*d.* ——— Tenth, 4*d.*
The church of Derbi[q] ——— 8*s.* ——— Tenth, 9¾*d.*
[Tenth, 16*d.*

The deanry in Klenber'[r] is altogether worth, in the year — 1 mark—

Sum of the Taxation, £8 2*s.* 8*d.*—Tenth thereof, 16*s.* 3¼*d.*
Sum

townlands, was appropriate to the Abbot of Moville.—Ul. Inq., No. 2, Jac. I. Down. Cal. Canc. Hib., vol. ii. p. 146 b. The ruins of the church, 61½ feet in length, and 23½ in breadth, remain in the churchyard.

[o] *Thanelagh.*—Probably an error for Tamlaght. In Derrymore, a townland on the west side of Aghagallon parish, in a boggy tract called the Moyntaghs, beside Lough Neagh, is an ancient burying-ground, which is exclusively used by the Roman Catholics of the district, wherein are the ruins of an old church called *Maghernagaw.*—Ord. Survey, s. 62. Antrim. They measure 49½ by 20 feet in the clear. It appears by several Inquisitions that the two townlands of Agallanach and *Magernegath*, in the Wood of Ulster, belonged to the abbey of Moville. — Cal. Canc. Hib., vol. ii. pp. 72, 146 b. King's Collection.

[p] *Acheli.*—Now Aghalee parish. — Ord. Survey, ss. 62, 67. Antrim. At the Dissolution, the rectory of 'Anahely *alias* Aghaley' was appropriate to the Abbot of Bangor. Ul. Inq., No. 2, Jac. I. Down.—Cal. Canc. Hib., vol. ii. p. 146 b. The ruins of the old church remain in the churchyard. The east wall is entirely removed; the breadth of the building is 20 feet. Aghalee is now in the diocese of Dromore, having been transferred to it before 1546; for at that date Primate Dowdall's Registry reckons the *Rec. and Vic. of Achalead* among the benefices of that diocese.—p. 214.

[q] *Derbi.* — Now Ballinderry (baile an doipe 'the town of the oak wood'), a parish. In a townland of the same name, on the S. E. margin of Portmore Lough, is an eminence which is insulated in winter by the overflowing of the lake, whereon is a graveyard with the ruins of an ancient church. — Ord. Survey, s. 62. Antrim. This is the spot intended by Bp. Heber, when, in his life of Jeremy Taylor, he states that "he often preached to a small congregation in the half-ruined church of Kilulta".—p. 83. In the centre of this parish is another churchyard, having slight remains of a church, called Templecormac, and situate in a townland of the same name. Ord. Survey, s. 63. Antrim.

[r] *Klenber.* — The meaning of this entry

(Dunenſ Dẏoceſ.)

Sm[a] totalis taxac̃onis Dẏoc̃ Duneñ —— cccc·xxiiij·ł̃i·iij·ſ̃·
iij·đ·õ.—Unde decima —— xlij·ł̃i·viij·ſ̃·iiij·đ.

CONERENS̃ DYOCES̃.

℔ Eccĩa Sc̃e Marie de Glenaẏ —————————— iij·m[a]r —— decĩa·iiij·ſ̃.

℔ Rector

is obscure. The most probable conjecture is that *Klenber'* is a clerical error for *Klenter'*, which in extenso might be read *Klenterib.* From an ancient recital of the see property of Down, it appears that *Cluntairib* was an item therein. The Terrier also returns "in *Cleanterfe*, one towne, in Temporals and Spirituals", as belonging to the Bishop of Down. This is now called *Cluntirriffe*, and is a townland in the south of Ballinderry parish.—Ord. Survey, s. 63. Antrim. The passage would thus mean that the part of the rural deanry, which was comprised in this denomination, was valued at the annual sum specified in the text.

[s] *Down.*—With the single exception of Connor, this diocese is valued in the Taxation at a higher sum than any other in the province. Being both under English rule, church preferment was more lucrative, and the agents of the Crown had greater facilities for ascertaining the real value of benefices. It is a curious fact that the temporalities of the see of Down are not taxed in this document; and that the religious houses of the diocese are placed at the foot of the Connor Taxation. Nicholas, Bishop of Down, died on the 4th of March, 1305; whereupon the temporalities of the see were seised into the hands of the King, and were not restored to his successor, Thomas Ketel, till the 1st of July, 1305. Meanwhile this Taxation was probably made, in which it would be unnecessary to assess the see property, as the Crown was at the time seised of it. A computus of the see property during this interval, copied from the Escheator's account, will be given in the Appendix. In the King's Books, the diocese of Down, including the property of the bishop, is rated at the small sum of £99 13*s.*

[a] *Connor.*—As the diocese of Down was anciently of greater, so the diocese of Connor was of less extent than it at present is. The entire county of Antrim is now comprehended in the latter, whereas, up to the seventeenth century, its southern part, namely, the baronies of Upper Belfast, Upper Massereene, and part of Lower Massereene, belonged to the former. A line drawn from Ardmore Point on Lough Neagh, in the parish of Killead, to the nor-

(Diocese of Down.)

Sum total of the Taxation of the Diocese of Down[s],—£424 3*s.* 3½*d.*—Tenth whereof, £42 8*s.* 4*d.*

DIOCESE OF CONNOR[a].

The church of St. Mary of Glenarum[b]———————— 3 marks — Tenth, 4*s.*

The

thern extremity of the Grange of Molusk, and thence to Greencastle in Belfast parish, would define the ancient boundary between the two dioceses with sufficient exactness for general purposes. The other limits of Connor are, as before the Taxation, the sea on the north and east, and the river Bann with Lough Neagh on the west.—See *Appendix.*

The name of the rural deanry containing the churches with which the Taxation opens this diocese, is not given in the original, but it may be presumed to have been the same as that set forth in later documents. Primate Dowdall's Registry, of the year 1546, slightly departing from the Irish Moḋairn or Modhorna, calls it *Morine.*—p. 267. Colgan styles it "decanatus de Machaire-Morna".—Trias Thaum., p. 177, col. 1. The Terrier also has the "Deanery of Mauchrimorne", but it divides the churches, here placed in one group, between it and the deanry of Moyghlinny. The name Magheramorne is now confined to a portion of the parish of Glynn, comprised in the townland Ballylig, a little to the south of Larne. Formerly the territory was of much greater extent, for the Tripartite Life of St. Patrick, treating of the church of Rath Sithe [Rashee], which lies about seven miles to the west, places it "in agro de Mag-damorna".—Part ii. c. 133, Trias Th. 147, col. 1.

[b] *Glenarum.* — The modern benefice of Glenarm is an union of the parishes Tickmacrevan and Templeoughter; and each incumbent is under the necessity, ere his induction, of procuring an act of Council to authorize the continuance of the union, although the boundaries between the two are so completely forgotten, that no ingenuity could restore them. In consequence of this uncertainty, the Ordnance Survey was compelled to represent both under the single name Tickmacrevan. Templeoughter (Teampull uaċċair 'upper church'), here called *St. Mary's*, was, at the Dissolution, appropriate to the abbey of the Blessed Mary of Kells, and was described in Inquisitions, as being "in vel juxta Glenarm". The spot formerly occupied by the church is now enclosed in Glenarm

(Conerenſ Dyoceſ.)

	☞ Rector Eccie de Salower–	xlv·ſ ——	decīa·iiij·ſ·vj·đ.
	☞ Vicař eiusđm ————	v·m^{a}r ——	decīa·vj·ſ·viij·đ.
	☞ Vicař de Karkastell[d] ——	v·m^{a}r ——	decīa·vj·ſ·viij·đ.
Prior de	☞ Rector de Kilglan ———	v·m^{a}r ——	decīa·vj·ſ·viij·đ.
Mugmoř	☞ Vicař eiusđm ————	iiij·m^{a}r·đi–	decīa·vj·ſ.
	☞ Eccīa de Balycunpan ——	x·ſ ———	decīa·xij·đ.
	☞ Eccīa de Killochre ———	v·m^{a}r ——	decīa·vj·ſ·viij·đ.
	☞ Eccīa de Rathlungf ——	vj·m^{a}r ——	decīa·viij·ſ.

☞ Eccīa

demesne, and lies near the brink of a stream, a little south of the castle, where some slight irregularity of the ground marks the traces of the foundations, and a small portion of the cemetery, which is surrounded by a wall, is claimed as the burying place of one or two families. The Ord. Survey distinguishes the spot by the words *Church Ruins.*—s. 29. Tickmacrevan is called in the Taxation "St. Patrick's Church of Glenarm", and is, by a capricious distribution, placed in the deanry of Turtrye. In like manner, Templeoughter, under the name *Glinarrm*, was annexed by the charter of James I. to the Prebend of Rasharkan, while *Tuomacremye* was appended to the Chancellorship of Connor.

[c] *Salower.* — Now Solar parish. — Ord. Survey, s. 30. The Bishop is rector, and the Prebendary of Connor is vicar. The small townland Solar is held, as the rector's glebe, under the See of Connor. In it are the foundations of the ancient church, measuring 48 by 20 feet. A. D. 1278, it was found that John Byset held, in capite, of the Bishop of Connor, two parts of the lands of *Psallor*, with the castle of Glenharm, and one carucate in the town of Glenharma, at ten marks and one hawk, paid to Robert, Bishop of Connor, in right of his church. — Inq. P. M., 6 Ed. I. Tur. Lond. By a strange oversight, the Ord. Survey has omitted to specify this parish, and has disposed of its townlands among those of Carncastle. The parish of Solar, containing 2029 statute acres, consists of the townlands Drumnagreagh with Slievebane; Minniss, N. and S.; Lisnahay, N. and S.; and Solar.

[d] *Karkastell.* — Now Carncastle (*Carnchaislen.* — Colg. Act. SS., p. 377) parish. Ord. Survey, s. 35. The vicarage only is taxed in the present instance, as the rectory belonged to the Hospitallers. — See Taxation under 'Cragfergus'. It was found by Inquisition in 1605, that the Prior of St. John of Jerusalem was seised, at the Dissolution, of the rectory of the church of *Carnecaslane*, in the barony of Larne in the Rowte, consisting of seven townlands, with the advowson of the vicarage: an. val. 5*s.*—*Inq. Ant. MS.* The

(Diocese of Connor.)

	The rector of the church of Salower[c]	45*s.*	Tenth, 4*s.* 6*d.*
	The vicarage of the same	5 marks	Tenth, 6*s.* 8*d.*
	The vicarage of Karkastell[d]	5 marks	Tenth, 6*s.* 8*d.*
Prior of	The rector of Kilglan[e]	5 marks	Tenth, 6*s.* 8*d.*
Mugmore.	The vicarage of the same	4½ marks	Tenth, 6*s.*
	The church of Balycunpan[f]	10*s.*	Tenth, 12*d.*
	The church of Killochre[g]	5 marks	Tenth, 6*s.* 8*d.*
	The church of Rathlung[h]	6 marks	Tenth, 8*s.*

The

name is derived from a small castellated rock, which stands close to the shore, on the north of Ballygalley Head. The church is a modern building; but beside it, in the churchyard, are some remains of the original edifice. In this parish has merged a chapelry, called *St. Cunning*, which was united by the charter of James I., not to the Prebend of Carncastle, but to that of Rasharkan, under the name *Sancti Conic.* The foundations, measuring 48 by 20 feet, remain in the townland St. Cunning.

[e] *Kilglan.* — Now the Grange of Killyglen.—Ord. Survey, s. 35. The rectory, as the margin states, was appropriate to the Prior of Muckamore. A. D. circ. 1251, the church of *St. John of Kilglan* was confirmed to Muckamore, by Isaac, Bishop of Connor. — *Regist. Muck.* "Graunge de Killglynne, the 2[d] part of all tithes impropriate to the Abbey of Muckmore". — *Ul. Vis.* The almost disused cemetery lies unenclosed, in a field near the middle of the parish, and within it are the foundations of the old church, measuring about 66 by 24 feet.

[f] *Balycunpan.* — Now Ballyhampton, a townland in the parish of Kilwaughter, about a mile west of Larne. — Ord. Survey, s. 40. It contains 222 acres, and is held under the see of Connor. "Ballyhunpane is the Bishop's mensall, both in Spiritual and Temporal, and is a towne, but it is brinked by evil neighbours".— *Terrier.* At the cross-roads, in this townland, is a field called *the Kirkland*, which has a most copious water-head of several springs, and, beside it, a sunny slope, where human bones, pieces of coffins, and traces of a building were seen within the memory of some old people yet alive.

[g] *Killochre.* — Now Kilwaughter (cill uaċċair 'upper church') parish. — Ord. Survey, s. 40. The churchyard is still used, though enclosed in Kilwaughter demesne, and close by the out-offices of the castle.

[h] *Rathlung.*—Now Raloo parish.—Ord. Survey, s. 46. A. D. 1333, one messuage

(Conorenſ Dyoceſ.)

	☙ Eccĩa de Dunales ——	ij · mª r · đi —	decĩa · iij · ſ · iiij · đ.
	☙ Capella Sĉe Marie de Ynuer ——————	xx · ſ ——	decĩa · ij · ſ.
Bāgore	☙ Rector Sĉe Cedme de eađm ———————	iiij · mª r đi —	decĩa · vj · ſ.
	☙ Vicaŕ eiusđm ————	xx · ſ ——	decĩa · ij · ſ.

☙ Rector

and twenty acres were held under William de Burgo, in *Rathelang*.—Inq. P. M., 7 Ed. III. The parish churchyard is in the townland Tureagh.

[i] *Dunales*.—Now Drumaliss, which, with the Curran of Larne, forms a townland in the parish of Larne.—Ord. Survey, s. 40. William de Burgo held land in *Dunmallys*.—Inq. P. M., 7 Ed. III. "Ecclesia de Dunmalyn".—Reg. Dowd., p. 267. "Capella de Downemallis of Wodburne, it hath but three quarters of land in all".—*Terrier*. "The castle of Olderflete, having 3 quarters of land, which, by Inquis. 1st Sept. 1591, contained 180 acres, English measure, and the lands adjoining and belonging to the church of the friars, called Clondunmales or Cloghdunmales, containing, as by said Inquisition, 15 acres, English measure, lying near the lands of Olderflete on the north, and the lands of the town of Learne on the other side, with the tithes of Olderfleet, Blackave, and Grillamhill, belonging to the said church, rent £1 6*s.* 8*d.*, demised by the Queen to Moyses Hill, 15th Feb. 34 Eliz., for a term of 20 years".—Cal. Canc. Hib., vol. ii. p. 7. Both church and graveyard have disappeared; but their place is marked by an oblong depression in a field at the 'root of the Curran', on the left-hand side of the road.

[k] *Ynver*.—The present perpetual curacy of Larne comprises, in addition to Dunales last mentioned, the parish of Inverbeg, and part of Invermore. Inverbeg was found by Inquisition in 1605, to be a rectory consisting of three townlands, appropriate to the Bishop of Connor. The Terrier also represents it as "the Bishop's mensall, having three townlands, whereof the Spiritual belongs to the Bishop". It comprised part of the town of Larne, and its church is supposed to have stood somewhere near the court-house, for the back-yard of an adjoining house occupies a space which appears, from the quantities of human bones some years ago found in it, to have been once a burial place. The name Inver (Inbeap 'the mouth of a river') was an old name of Larne, and refers to the position of the town at the mouth of the Larne Water, anciently called the Ollarba. The name Larne, as a parochial denomination,

(Diocese of Connor.)

The church of Dunales[i] —— 2½ marks —— Tenth, 3*s.* 4*d.*

The chapel of St. Mary of Ynver[k]—————— 20*s.* ———— Tenth, 2*s.*

Bangore. The rector of St. Cedma[l] of the same —————— 4½ marks —— Tenth, 6*s.*

The vicarage of the same — 20*s.* ———— Tenth, 2*s.*

The

is but of modern date, being originally applied to a civil territory, called *Latharna* by the Tripartite Life and other early authorities, and being borne by a Tuogh, which, in the seventeenth century, merged in the barony of Upper Glenarm. In the Antrim Patents of 1621, 1630, the town is called *Inverr-in-Laherne.* In the Down Survey, it is marked *Inver alias Learne.* In 1622, the union, consisting of the next named parish and this, was styled "Unio de Invermore et Inverbeg".—*Ul. Vis.*

[i] *Cedma.* — This designation is locally unknown, and the Editor has in vain searched the Calendar to find a name answering to it. The rectory of Invermore was found, by Inquisition in 1605, to consist of the four townlands which form the present parish of Inver, together with two townlands on the Larne side of the river. At the Dissolution, it was appropriate to a house of the Third Order of St. Francis, which was established here in the fifteenth century. The parish church of Larne, which is an ancient structure, is generally supposed to have been built for, or adopted by, this house. At the date of the Taxation, the rectory of the parish, as may be inferred from the marginal note, was appropriate to Bangor; although it does not appear that at the Dissolution this abbey had any possessions here, its old rights having probably been transferred to the comparatively modern Franciscan house.

The famous St. Comgall was a native of this district: according to Tigernach, he was born in the year 517, and founded the church of Bangor in 558. The following passage from that Annalist serves to illustrate the early connexion which existed between Inver and Bangor:—

A. C. 565.—"In hoc anno capta est Siren ad littus Ollarbæ illius Beoain mc Indle i. piscatore Comgaill Benncharensis eam".

"In hoc anno capta est Siren ad littus *Ollarbæ*, in retibus Beoani filii Indlani, i. e. piscator Comgalli *Benchorensis* cepit eam". *Rer. Hib. SS.*, vol. ii. p. 149.

The shore of Ollarba was that part of Larne Lough, into which the Larne water empties itself, and its ancient name was long preserved in the corrupted form *Olderfleet* Haven.—See *Appendix.*

(Concrenſ Dyoceſ.)

ℭ Rector de Glẏne	v·mªr	decīa·vj·ſ·viij·đ.
ℭ Vicaŕ eiusđm	x·ſ	decīa·xij·đ.
ℭ Eccīa ville Othewer cū capella	iiij·mªr	decīa·v·ſ·iiij·đ.
ℭ Eccīa de Irve cū capella de Brokenbury	j·mªr	decīa·xvj·đ.
ℭ Eccīa de Loghlat	v·mªr	decīa·vj·ſ·viij·đ.

ℭ Eccīa

[m] *Glyne.*—Now the parish of Glynn.—Ord. Survey, s. 40. At the Dissolution, the rectory was appropriate to the abbey of Kells. To the foundation of the church of Glynn by St. Patrick, the Tripartite Life adverts in these words: "Ædificavit Ecclesiam in valle de Gleannindeachta".—part ii. c. 133, Tr. Th., p. 147, col. 1. This name is written Gleann Fineaċta in an old Irish verse preserved by Abp. Ussher. Brit. Eccl. Antiq., cap. 15, Works, vol. vi. p. 146. Colgan states that the valley retained the name to his day, and describes it as situate in that part of Trian Conguill called Machaire-Morna or Modhorna.—Trias Th., p. 183, col. 1. The ruins of the church occupy a picturesque spot on a bank at the river side in a shady glen, and are interesting as they present an instance, almost solitary in the architectural remains of the diocese, of a church having a distinct nave and chancel. The former measures 44 feet 6 inches, by 17 feet 5 inches in the clear; and the latter, 32 feet 2 inches by 14 feet 4 inches. The two compartments are characterized by totally different styles of architecture; each window in the nave being square, and surmounted by a slab instead of an arch; while the east window in the chancel is pointed. It is evident that the chancel was superadded to the original building, which was the nave, though, perhaps, at a very remote period.

[n] *Othewer-town.*—Ballyedward, a townland at the south end of Glynn parish, had once a church and ten acres of glebe, although no trace of either is now to be discovered. In the charter of James I., *Balle Edward* was appended to the corps of the Deanry of Connor. In 1622, the church was returned as in ruin.—*Ul. Vis.* The position, as well as the name of the chapel mentioned in the text, is unknown. The article "*Unio* de Balleedward", in the Appendix of the Ul. Visitation, probably denotes the church with its chapel.

[o] *Irue.*—"Ecclesia de Irwo".—*Reg. Dowd.* A. D. 1215, the King directed the Justiciary of Ireland to reinstate Robert Talebot in his land of *Irewe*, which had been seized into the King's hand, because the said Robert was among his opponents

(Diocese of Connor.)

The rector of Glyne[m] ——— 5 marks — Tenth, 6*s.* 8*d.*
The vicarage of the same —— 10*s.* ——— Tenth, 12*d.*
The church of Othewer-town[n], with the chapel ——————— 4 marks — Tenth, 5*s.* 4*d.*
The church of Irue[o], with the chapel of Brokenbury[p] —— 1 mark —— Tenth, 16*d.*
The church of Loghlat[q]——— 5 marks — Tenth, 6*s.* 8*d.*

The

in the castle of Crakfergus.—Hardy's Rot. Claus., vol. i. p. 223; Rot. Pat., vol. i. p. 191. This name, which seems to have been formed from the Irish word airéaṁ (*errew*), denoting 'arable land', is now lost, having been, in all probability, exchanged for *Red Hall.* In this townland, which belongs to Templecorran parish, formerly existed a church and cemetery: their place is now occupied by the stable-yard of Red Hall House.

[p] *Brokenbury.* —A. D. 1215, the Justiciary of Ireland received an order to restore to Robert Talebot his land of *Brakenberghe*, which Hugh de Lascy gave him, but whereof he was disseised because he was taken in Cracfergus; and which had passed into the hands of William of Brakenberg, who had joined the King's enemies.—Hardy's Rot. Cl., pp. 226, 241, and Rot. Pat., p. 191 b. A. D. 1219, the charge preferred against William of Brakenberg having proved false, the Justiciary was directed to restore him his land, notwithstanding that seisin had been granted to Robert Talebot.—Hardy's Rot. Cl., p. 398. This name also is now obsolete. It probably belonged to a tract near Ballycarry, which is in the same parish as the last; for at about the distance of 200 yards to the west of that village is a spot where large quantities of human remains have been turned up, and where existed the foundations of a building which tradition pronounced to be a church.

[q] *Loghlat.*—This church, which also was in Templecorran parish, and was commonly called *Lignalitter*, stood in the low ground, a little to the left of the road leading from Ballycarry to Island Magee, and close upon the end of Larne Lough. The burial-ground, which contained the foundations of the church, was cleared out some years ago, and is now under tillage. One tomb-stone, which was removed from it, remains in Templecorran churchyard. "Ecclesia de *Lagnolottyn*". — Reg. Dowd., p. 267. At the Dissolution, the Prior of Inch was seised of the church or chapel of *Langualattin*, with the tithes of two townlands in the Tuogh of Braden Island. — Inq. Ant. 1605. "Ecclesia de *Loghnaghlitten*, noe church nor walles, but a small thing belonging to Temple-I-corran". —

(Conerenš Dyoceš.)

ℭ Eccĭa de Laslaẏnan —	ij · m^{a}r ———	decīa · ij · š · viij · đ.
ℭ Rector de Portmuckf –	xx · š ———	decīa · ij · š.
ℭ Vicař eiusđm ———	j · m^{a}r ———	decīa · xvj · đ.
ℭ Rector eccĭe de Ranseuẏn ———	v · m^{a}r ———	decīa · vj · š · viij · đ.
ℭ Vicař eiusđm———	xxiiij · š · viij · đ–	decīa · ij · š · v · đ oƀ q^{a}
ℭ Eccĭa de Kilkenan ——	xx · š ———	decīa · ij · š.
ℭ Eccĭa Sĉi Joñis de Ransevẏn ———	ij · m^{a}r ———	decīa · ij · š · viij · đ.
ℭ Rector eccĭe de Kilrothe ———	v · m^{a}r ———	decīa · vj · š · viij · đ.
ℭ Vicař eiusđm ———	xx · š ———	decīa · ij · š.

ℭ Rector

Ul. Vis. "Temple-corran cum Lagnalitton".—*Trien. Vis.* 1661.

[r] *Laslaynan.* — Now Forthill, a townland, a little south of Ballycarry, in which are the yard and ruins of Templecorran church.—Ord. Survey, s. 47. The name Lislanan is now obsolete, but it is preserved in the Ulster Inquisitions as belonging to a townland in Broad Island or Templecorran parish.—Nos. 3, 131, Car. I. Antrim. A. D. 1333, John Gernoun held five carucates of land in *Lyslynan*, under William de Burgo. — Inq. P. M. A. D. 1380, Francis de Bruyn released to Edmund de Mortuo Mari, Earl of March, all right, &c., in the manor of *Lysleynan* in Ultonia.—Cal. Canc. Hib., vol. i. p. 108 b.

[s] *Portmuck.* — Now Portmuck, a townland at the N. E. of Island Magee.—Ord. Survey, s. 41. At the Dissolution, the rectory of Portmuck, extending over five townlands, was appropriate to the abbey of Inch. — Inq. Ant. 1605. Terrier. In 1589, the rectory of Rincheven, *alias* Portmucke, was leased to the Earl of Kildare, as an appurtenance of Inch.—*Enrolment.* At the foot of a rock, close to the shore, yet sheltered from the eastern blast, stood the church of Portmuck, of which the only remaining part is a portion of the east wall. The graveyard was ploughed up some years ago by the holder of the surrounding farm, and at the same time the foundations were cleared away: they are stated to have been about 60 feet long, and 20 wide.

[t] *Ransevyn.*—This is the name by which the peninsula, now called Island Magee, is mentioned in records prior to the seventeenth century: and it is sometimes found with the word *insula* prefixed. The church here called, par excellence, 'the church of

(Diocese of Connor.)

The church of Laslaynan[r]	2 marks	Tenth, 2*s.* 8*d.*
The rector of Portmuck[s]	20*s.*	Tenth, 2*s.*
The vicarage of the same	1 mark	Tenth, 16*d.*
The rector of the church of Ransevyn[t]	5 marks	Tenth, 6*s.* 8*d.*
The vicarage of the same	24*s.* 8*d.*	Tenth, 2*s.* $5\frac{3}{4}$*d.*
The church of Kilkenan[u]	20*s.*	Tenth, 2*s.*
The church of St. John[v] of Ransevyn	2 marks	Tenth, 2*s.* 8*d.*
The rector of the church of Kilrothe[w]	5 marks	Tenth, 6*s.* 8*d.*
The vicarage of the same	20*s.*	Tenth, 2*s.*

The

Ransevyn', seems to be that which, in later documents, is termed "Ballyprior *alias* Ilanagee".—Trien. Vis. 1661. Ballyprior More and Beg are two townlands of the peninsula, in the former of which is a graveyard, but without any ruins, situated in a most picturesque spot, and much resorted to as a burying-place.—Ord. Survey, s. 41. At the Dissolution, the rectory of "Ballyprioragh in Insula de Maghy", extending to ten townlands, with the advowson of the vicarage, belonged to the priory of Woodburn.—Inq. Antrim, 1605. A. D. 1633, Richard Hedd was instituted, on the presentation of the Crown, to the vicarage of Ballyprior alias Kilprioragh, together with the churches or chapels of Portmucke, Kilkenan, and Templenelafin in Island Magee, which churches the King united to the said vicarage by letters patent.—Reg. Vis. 1633.

[u] *Kilkenan.*—A little north of the parish church of Island Magee is the double townland Kilcoan, which contains a spot called the Kirkland, where it is believed a church once stood.—Ord. Survey, s. 41. At the Dissolution, the rectory of Kilkenane in Island Magee was appropriate to the abbey of Kells. The name is occasionally met with in early records, and in 1315 is introduced into the history of Bruce's invasion, through "Schyr Nycholl of Kylkenane".—See *Appendix.*

[v] *St. John.*—About the year 1251, the church of *St. John of Rensevin* was confirmed by Isaac, Bishop of Connor, to the priory of Muckamore.—Reg. Muck. At the Dissolution, it was found that the rectory of Whitkirk in Island Maghy was appropriate to the same house.—Inq. Ant. 1605. In the townland Ballykeel is a graveyard, containing the ruins of a very

(Conerenſ Dyoceſ.)

℄ Rector Sc̃e Marie de Cragferg℈ ———— iiij·mª r·đi·xvj·đ– dec̃·vj·s̃·j·đ·oƀ.

℄ Vicaŕ ei℈đ ———— viij·đ ———— dec̃·xvij·đ oƀ qª.

Hospiť ℄ Rectores eccia℥ de Carlecastel ꝛ Sc̃i Joh̃ de Cragferg℈ ———— sūt Hospiť.

℄ Ecc̃ia Sc̃i Nich̃ de Cragfergus ———— xx·mª r ———— dec̃·ij·mª r.

[cīa·vij·ħi·vij·s̃·ij·đ oƀ qª.

Smª taxac̃onis —— lxxiij·ħi·xij·s̃·iiij·đ.—Inde de-

℄ Decanat℈

ancient church, 52 feet in length and 18 in breadth.—Ord. Survey, s. 47. In the same townland, to the S. E., at the Eughs, is a spot called the Chapel-field, where it is supposed a church formerly stood.

[w] *Kilrothe.*—Now Kilroot parish.—Ord. Survey, s. 53. At the Dissolution, the rectory was appropriate to the abbey of Kells. The original name was Cill ruaiḋ, which is variously called, in English records, Kilroigh, Kilruaigh, Kilroe. The church was founded by St. Colman, a disciple of St. Ailbe of Emly, who, in the year 412, landed here, and, at the desire of his master, built a cell called *Chell-ruaid.* Ussher, Ind. Chron., Works, vol. vi. p. 565. Ogygia, par. iii. cap. 87. The Feilire of Ængus makes mention of this church in connexion with the name of Colman, at the 16th of October; and the Calendar of the Four Masters, at the same day, in these words: Colman eppcop Chille ruaiḋ i nDal Apaiḋ por bru Loca Laoi i nUll-caiḃ. "Colman bishop of Cill-ruaidh in Dalaradia on Lough Lee in Ultonia". This Lough Lee, which Adamnan latinizes by *Lacus Vituli*, is now called Belfast Lough; close upon the margin of which, in the townland Kilroot, is the churchyard, with some remains of the ancient church. A. D. 1380, William Proketour, Vicar of Antrim, for certain lands which he held under the see of Connor, was bound to pay a pound of wax annually to the church of *St. Colman of Kilroth.*—Rot. Claus., 4 Ric. II. See *Appendix.*

[x] *St. Mary's.*—John de Courcy founded at Carrickfergus a house for Canons of the Order of Premontre, which he dedicated to the Blessed Mary, and endowed with the rectories of St. Nicholas, and other churches. These particulars are gathered from a letter written by Reginald, Bishop of Connor [circ. 1220], to Henry III., which is preserved among the 'Royal and other Letters', in the Tower of London,

(Diocese of Connor.)

The rector of St. Mary's[x] of Cragfergus ——— $4\frac{1}{2}$ marks 16*d.* — Tenth, 6*s.* $1\frac{1}{2}$*d.*

The vicarage of the same — 8*d.* ——— Tenth, $17\frac{3}{4}$*d.*

Hospit.rs The rectors of the churches of Carlecastel[y] and St. John[z] of Cragfergus — they are the Hospitallers.

The church of St. Nicholas[a] of Cragfergus ——— 20 marks——— Tenth, 2 marks.

[thereof, £7 7*s.* $2\frac{3}{4}$*d.*

Sum of the Taxation —— £73 12*s.* 4*d.*—Tenth Deanry

No. 799. From this document it appears that the property of the house was then so reduced, as scarcely to suffice for the maintenance of three Canons; and though redress was sought by the bishop, it does not seem to have recovered its importance, as it appears in the Taxation in the capacity of a parish church, and its rectory of St. Nicholas had passed into other hands. At Goodborn or Woodborn, which lies a little to the west of Carrickfergus, was a priory of Premontre Canons, dedicated to the Holy Cross, and founded, according to Ware, in the thirteenth century. Tradition says, that it was also called *Mary's Abbey.*—M°Skimin's Carrickfergus, p. 125. The discrepancy which exists between the *Valuation* and *Tenth* of the vicarage of this church is shewn by the *Sum* of the deanry to arise from a clerical error, which put 8*d.* instead of 14*s.* 8*d.* in the former.

[y] *Carlecastel.*—The vicarage of Carncastle has been already mentioned in its proper place and the rectory is merely introduced here as being a joint-possession with St. John's in Carrickfergus, of the Knights' Hospitallers.—See above at note [d].

[z] *St. John.*—In 1213, Pope Innocent III. confirmed to the Hospitallers the enjoyment of the church of *St. John the Evangelist in Crafferg.* — Epist., vol. ii. p. 655. The site is unknown.

[a] *St. Nicholas.*—Now the parish church of Carrickfergus. It still bears this name, and is probably the identical building here mentioned, with the exception of a tower and transepts which have been added at comparatively recent periods. The original part of the church possesses this peculiarity, that it is unequal in breadth, being 25 feet wide at the west end, and only 21 feet at the chancel. A very good drawing and description of the church are given in M°Skimin's Carrickfergus, p, 137. 2nd Edit. The following record of the year 1303 will shew that this church was not

(Conerenſ Dyoceſ.)

Decanat⁹ de Maulẏne.

ɑ Rector de Antrum —— v·mᵃr —— decīa · vj·ſ·viij·đ.
ɑ Vicaŕ eiusdem —— xij·mᵃr —— xvj·ſ.

ɑ Rector

overrated in the Taxation. "John Cantock, rector of the church of the *Blessed Nicholas of Craqfergus*, assigned and to farm let to Robert le Mercer the aforesaid church, for the term of three years, at 45 marks per annum: the said Robert to pay all charges, as well ordinary as extraordinary, and *papal tenths*, and to complete the chancel of said church, as he has commenced it".—Rot. P. 31 Ed. I. Cal. Canc., p. 6. A. D. 1305, an inquisition ad quod damnum was sped this year, concerning the granting to Richard de Burgo certain lands and advowsons, and among them, the advowson of the church of the *Blessed Nicholas of Knockfergus*. — 33 Ed. I., No. 177. As the name Carrickfergus is often, for brevity's sake, called *Carrick* (Cappaicc 'a rock'), so that word was occasionally used in a Latin form; thus, in the year 1527, Donald M'Kenny was rector de *Petra*.—Reg. Crom., p. 511.

[a] *Maulyne*.—This rural deanry derived its name from Maȝlıne (Moylinny), a tract of the modern county of Antrim, of which frequent mention is made in the Irish Annals from the year of our Lord 161, downwards. Sometimes it is found Latinized by *Campus Liniæ*, as in the ancient Life of St. Comgall; and sometimes it appears in the simple form Lıne. — Four Mast., Æ. C. 285. Circ. of Muircheart., vs. 27. In mixed records of the thirteenth century, it is called Maghaline, Magelin, Maulin. The State Papers, at 1515, make mention of it as the *barony of Mawlyn*, and describe "Rowland Savage and his kennesmen" as the leaders therein.—Vol. ii. p. 127. In an Inquisition sped in 1605, Moylinny is styled a Tuogh or Territory, and the boundaries which are set out for it are identical with those of the modern barony of Upper Antrim. — Inq. Antrim MS.; also Ul. Inq., No. 7, Jac. I. The name is now preserved as the title of one of Lord Donegal's manors, the court of which is held at Antrim; as also by a small townland of the parish of Antrim, beautifully situated in a curve of the Six Mile Water. The rural deanry was of greater extent than the territory, as it comprehended most of the parishes in Ballylinny, a district now represented by the S. W. portion of the barony of Lower Belfast. Primate Dowdall's Registry styles it "Decanatus de Antroye", from Antrim, the principal parish therein. — p. 267. The Terrier confines the deanry of *Moyghlinny* to the neighbourhood of Larne; while the deanry which answers to that in the Taxation it

(Diocese of Connor.)

Deanry of Maulyne[a].

The rector of Antrum[b] —— 5 marks — Tenth, 6*s*. 8*d*.
The vicarage of the same —— 12 marks – 16*s*.

The

calls *Maglennie Vodburne*, or Moylinny of Woodburn, from the circumstance that Antrim, its head quarters, was appropriate to that priory. In modern times, this deanry has been revived under the designation Antrim. The name of one rural dean before the Reformation is recorded: A. D. 1441, Adam M^cLyrynan, Vicar of Antrim, "decanus de Maluna". — Reg. Prene, pp. 235, 241.

[b] *Antrum.* — So the town of Antrim is called in Anglo-Norman Records of the years 1215, 1226, 1327, &c. The Four Masters, at the year 1490, make mention of it by the name Aenopuim ('the one ridge'); and from this, Colgan and O Flaherty form the Latin appellatives Ændromia, Ændromensis. It is to be observed that in the earlier Irish Annals, two distinct names occur, nOenopuim and Oenċpaiḃ; the former between the years 496 and 975, and the latter between 612 and 1147. By writers, such as Dr. O Conor, they have been generally confounded, and both referred to this church of Antrim. It appears, however, that within the dates mentioned, nOenopuim is always intended for the Nendrum of Strangford Lough (see Taxation under *Nedrum*), and Oenċpaiḃ for the place under consideration. In St. Bernard's Life of Malachi Omorgair, mention is made of his visiting a certain rich man "in *civitate* cui nomen *Oëntreb*". — Messingham, Florileg, p. 367, col. ii. In many Latin documents also, the word Antrim is expressed by a corrupted form of Oenċpaiḃ: thus, in 1435, John Ogillamyr, a clerk of Connor, was presented by the Primate to the "Vicaria parochialis ecclesiæ Omnium Sanctorum de *Introia*", vacant by the death of Florentine M^cgillyrynan. — Reg. Prene, p. 303. Dowdall's Registry calls it *Antroye;* and in several ecclesiastical and civil records of the seventeenth century, it is written *Introya*, *Entroia*, *Entroyia.*

The parish church is in the town, and its style of architecture corresponds to the date 1596, which is inscribed upon it. The original church, it is supposed, stood near the noble Round Tower, commonly called *the Steeple*, which is situated towards the centre of the parish, about half a mile north of the town. This monument of antiquity, to a stranger, would appear, from the smoothness of the sward which surrounds it, and the total absence of any kindred building, to have been a solitary erection: but the testimony of those who removed the foundations of adjacent walls,

(Conerenſ Dyoceſ.)

ℭ Rector Sc̃e Brigide ——	x·mᵃr ——	decīa·j·mᵃr.
ℭ Vicaŕ eiusd̃m ——————	x·mᵃr ——	decīa·j·mᵃr.
ℭ Ecc̃ia de Duncurri ——	xv·mᵃr ——	decīa·xx·s̃.
ℭ Ecc̃ia de Drūnedergal —	xij·mᵃr ——	decīa·xvj·s̃.
ℭ Ecc̃ia de Maudone ——	ij·mᵃr ——	ij·s̃·viij·đ.
ℭ Ecc̃ia ville Hugōis de Logan ————————	ij·mᵃr ——	vj·s̃·viij·đ.

ℭ Ecc̃ia

and who cleared away vast quantities of human remains from the surrounding space, and especially of the mason, who, about twenty years ago, repaired the cap of the tower, and built into it a sculptured architrave of freestone, which he found among the ruins, goes to prove that this Tower, like all its fellows, has had, in its day, a church beside it. On the stone immediately over the lintel of the doorway, is "a pierced cross within a circle, sculptured in *relievo*". Of this, an accurate representation is given by Mr. Petrie in his Round Towers, p. 398. A coarse drawing, accompanied by a notice, had previously been published by Dr. Adam Clarke. — Works, vol. xi. p. 80. At the Dissolution, the rectory, extending to sixteen townlands, of which Ballyantrim and Ballygallantrim were two, was appropriate to the abbey of Woodburn. The Down Survey calls the parish *Gall Antrim*, and the Round Tower *Steeple*.

[c] *St. Brigid.* — Now Kilbride parish.— Ord. Survey, s. 45. "Ecclesia parochialis de Kill-Brighde Diœcesis Connerensis, non procul ab oppido Ændruima, jacet in regiuncula de Hy Tuirtre(?) in ditione familæ de Dal-fiatach, &c." — Colgan, Act. SS., p. 503, col. 2. Trias Th., p. 625, col. 1. In 1605, it was found by Inquisition that Kilbride was a parish in the Tuogh of Moylinny, consisting of thirteen townlands; that two-thirds of the tithes belonged to the rectory, the advowson of which was in the Crown; and one-third to the vicarage, which was in the bishop's collation.—Inq. Ant. MS. The old churchyard is in the townland Kilbride.

[d] *Duncurri.*—Now Donegore parish.— Ord. Survey, s. 50. Colgan calls it *Dunogcurra*, and refers it to the district Hy-Tuirtre.—Trias Thaum., p. 184, col. 1. In the townland Donegore, at a short distance N. W. of the church, is a very large mound called Donegore Moat. The parish church occupies the old site, and a stone over the inner door bears the date 1659.

[e] *Drumnedergal.*—Isaac, Bishop of Connor, confirmed [circ. A. D. 1251] the "Ecclesia Sce. Marie de Dunedergel" to the priory of Muckamore.—*Reg. Muck.* An Inquisition taken at Antrim in 1333, found that William de Burgo, among his pos-

(Diocese of Connor.)

The rector of St. Brigid's[c] —— 10 marks – Tenth, 1 mark.
The vicarage of the same —— 10 marks – Tenth, 1 mark.
The church of Duncurri[d] —— 15 marks – Tenth, 20*s*.
The church of Drumnedergal[e] – 12 marks – Tenth, 16*s*.
The church of Maudone[f] —— 2 marks — 2*s*. 8*d*.
The church of Hugh-de-Logan's-town[g]———————– 2 marks — 6*s*. 8*d*.

The

sessions in the 'Comitatus Antrum' was seised of the manor of *Dumnedergalle*, wherein were no buildings, save one old castle which was overthrown since the war of the Scotch. This name, of which no other instance has been observed by the Editor, may have passed into the present Dunadry, which belongs to a townland and village of the Grange of Nilteen, situate on the Six Mile Water.—Ord. Survey, s. 50. Here, a little to the left of the new road from Antrim to Belfast, stood a large carn which was removed a few years ago: and between it and the road, on a site now converted to a garden, the ruins of a small chapel. It was found in 1605, that the 'Capella de Neeltin' was appropriate to Muckamore Priory.—Inq. Ant. MS.

[f] *Maudone.*—It is uncertain what church is here intended. The Inquisitions of 1605, and 1621, find a Bally-mauden or Ballymoyden among the townlands of the Tuogh Moylinny, but the name has become obsolete, unless it be supposed to have passed into the form Moyadam, which belongs to a townland at the eastern end of the Grange of Nilteen (Ord. Survey, s. 51); or Dunamoy, a townland at the S. W. of Rashee parish.—Ord. Survey, s. 45. Isaac, Bishop of Connor [circ. A. D. 1251], confirmed the "Ecclesia Sti. Laurentii de Maudon" to the priory of Muckamore.—*Reg. Muck.* The Inquisition on William de Burgo's estates in the county of Newtown of Blathewyc, was taken at *Maudone* in Ultonia, and 'Robert Clericus de Mokmore' was a juror.

[g] *Logan's-town.*—The name Temple-Patrick does not occur in the Taxation, but was probably adopted at a subsequent period, instead of that in the text, which is now disused. In the parish of Templepatrick is a townland called Killmakee, which is explained 'the church of the son of Hugh'. A. D. 1222, Pope Honorious III. confirmed to the abbey of St. Mary's of York, possession of the "cella de Neddrum cum capella de *Villa Hugonis de Logan*".—Charter Roll in Cotton Collection, xiii. 21. Brit. Mus. The error, which obviously exists either in the *Valuation* or *Tenth* of this church, is shewn by the *Sum* to be in the latter, which has 6*s*. instead of 2*s*.

(Conerenſ Dyoceſ.)

ℭ Eccĩa de Corng^{a}n ——	v·m^{a}r ——	vj·ſ·viij·đ.
ℭ Eccĩa de Veti villa ——	xxiiij·ſ·iiij·đ —	ij·ſ·v·đ q^{a}.
ℭ Rector de Coule ——	x·m^{a}r ——	decĩa·j·m^{a}r.
ℭ Vicaꝛ eiusđm ——	iiij·m^{a}r ——	v·ſ·iiij·đ.
ℭ Eccĩa de Douach ——	ij·m^{a}r·đi ——	iij·ſ·iiij·đ.
ℭ Rector ville Walti de Logan ——	Hospiť sunt rectoꝛ.	
ℭ Vicaꝛ eiusđm ——	xl·ſ ——	decĩa·iiij·ſ.
ℭ Eccĩa de Lynne ——	ix·m^{a}r ——	xij·ſ.

ℭ Eccĩa

[h] *Corngran.* — At the Dissolution, the rectory of the parish of Carngrany, extending to the townlands Ballicarngraney, Ballikillgrill, and Ballebarnes, was appropriate to the priory of Muckamore.—Ul. Inq., No. 4, Jac. I. These three denominations are now called Craigarogan, Killgreel, and Ballynabarnish, and form a portion of the modern parish of Templepatrick. In Craigarogan, at the west of the hamlet, called, from the Rath which is beside it, the Rough Fort, is the old graveyard of Carngrany, which had been long disused until the Dissection-room panic caused many to resort to this place, which, from its contiguity to human abodes, was supposed safe from disturbance. A portion of the foundation of the church remains in it, but not enough to form an estimate of the original dimensions. The name Carngrany (Capn gpeine, 'the carn of the sun'), is derived from a pagan monument, which remains in a field about forty perches north of the Rough Fort. It consists of ten large slabs raised on side supporters, like a series of cromlechs, forming steps commencing with the lowest at the N. E., and ascending gradually, for the length of 40 feet, towards the S. W. The largest stone is raised about seven or eight feet; it is 6 feet 9 inches long, 5 feet broad, and 2 feet thick. The smallest, which is on the ground, is 5 feet long, and 3 feet 3 inches broad. The proprietor states that formerly it was encompassed by a circle of upright stones. The pile is commonly called *Granny's Grave*, from the idea that some giant lies buried beneath it; and by this name it is marked on the Ord. Map.—s. 51. A. D. 1216, the jus patronatus of the church of *Corgrane* was claimed by William de Serland. — Hardy's Close Rolls, vol. i. p. 278 b.

[i] *Old-town.* — There is no place in the neighbourhood which now bears this name, either in the English form, or in the Irish Sean Baile (Shanbally). The parish of Ballymartin, which lies on the south bank of the Six Mile Water, answers to it in position. The graveyard is situate in a

(Diocese of Connor.)

The church of Corngran[h] —— 5 marks — 6*s.* 8*d.*
The church of Old-town[i] —— 24*s.* 4*d.* — 2*s.* 5½*d.*
The rector of Coule[k] ——— 10 marks – Tenth, 1 mark.
The vicarage of the same —— 4 marks — 5*s.* 4*d.*
The church of Douach[l] —— 2½ marks – 3*s.* 4*d.*
The rector of Walter-de-Logan's-town[m] ———— The Hospitallers are rectors.
The vicarage of the same —— 40*s.* ——— Tenth, 4*s.*
The church of Lynne[n] ——— 9 marks — 12*s.*

The

little glen on the north side of the Ballymartin Water, not far from the eighth mile-stone, on the new road from Belfast. In it are the foundations of the church, measuring 54 feet by 18; and in the adjoining ground are the seeming vestiges of very ancient buildings, where tradition says a town once existed.

[k] *Coule.* — Now Carnmoney parish, the church of which is marked 'Coole Church' on the Ord. Map, s. 57, and occupies the ancient site. In the seventeenth century, Coole was the name of the parish, while Carnmoney was the name of the territory in which it was situate.—Inq. Ant. 1605, In 1333 it was called 'Le Coul', from the Irish Cuil, 'the corner'; and in subsequent documents was variously spelled Cuill, Cueill, Cuolill. At the Dissolution, the rectory was appropriate to Woodburn Priory.

[l] *Douach.*—Now the Grange of Doagh. Ord. Survey, ss. 45, 51. A portion of the west gable, about seven feet high, remains in the churchyard. About the year 1251, Isaac, Bishop of Connor, confirmed to the priory of Muckamore possession of the "Ecclesia Ste. Marie de Douach".—*Reg. Muck.* At the Dissolution it was a chapel of Muckamore, and the prior was bound to maintain a curate therein.—Inq. Ant. 1605.

[m] *Logan's-town.* — Now Ballywalter, a Grange of 320 acres, separated from Doagh by the Six Mile Water. — Ord. Survey, s. 51. For civil purposes it is included in Ballylinny parish. The Hospitallers had property here at an early date; for in 1213 Pope Innocent III. confirmed them in possession of the "Terra Walteride Logan". Epist. Innoc. III. The parish may have derived its name from Walter de Loga, an adherent of John de Courcy, who appears as a subscribing witness to a charter of St. Patrick's of Down, A. D. 1183.—Rot. Pat., 42 Ed. III. m. 11, 2nd pt. Tur. Lond. The site of the church is unknown.

[n] *Lynne.* — Now Ballylinny parish. — Ord. Survey, s. 51. The churchyard is still used, and a small portion of one of the side walls, which is standing, serves

(Conerenſ Dyoceſ.)

ꝯ Eccĩa de Ẏwes———— xiij·mªr — xvij·ſ·iiij·đ.
ꝯ Eccĩa de Rassci ———— vj·mªr —— viij·ſ.
ꝯ Eccĩe ville Augustini ꝛ
Ade Corrẏ ———— vij·mªr—— ix·ſ·iiij·đ.
ꝯ Eccĩa de Monketone —— x·mªr—— j·mªr.
ꝯ Eccĩa de Rathmore —— ij·mªr —— ij·ſ·viij·đ.
[decĩa·ix·ħi·viij·ħi·v·đ qª
ꝯ Smª taxaĉonis —— xx iiij·xiiij·ħi·iiij·ſ·iiij·đ.—Inde Decanatꝰ

to mark the ancient site. At the Dissolution, the rectory was appropriate to the priory of Woodburn. The *tuogh* or territory of Ballylinny, which was a civil division of Antrim before the seventeenth century, borrowed its name from this parish, having a common origin with that of Moylinny at the other side of the Six-Mile Water.

[o] *Ywes.*—Probably the parish of Ballymure (baile an Iubair 'the town of the Yew'). — Ord. Survey, ss. 45, 46. The church, which serves for the union of the prebend of Kilroot, is an old building, situate, with the churchyard, in the townland Toberdowney. The Registry of Muckamore recites a grant, made by Robert de Sandal to that house, of one carucate of land "in tento de Ywes".

[p] *Rassci.* — Now Rashee parish. — Ord. Survey, s. 45. The original name was *Rathsithe*, as appears from the Tripartite Life, where it relates the foundation of this church by St. Patrick. — Pt. ii. cap. 133. Colgan, in his note on the passage, correctly describes it as "Ecclesia Parrochialis agri Ændromensis, et Diœcesis Connerensis". — Trias Thaum., p. 183, col. 1. Archdall, who introduces into the Monasticon almost every church that is mentioned by Colgan, includes this one in his enumeration, with the additional remark: "Now unknown"!—Monast. Hib., p. 14. The name occurs once in each set of the Annals in Dr. O Conor's collection, and is then mentioned in connexion with a bishop. Thus Tigernach, A. C. 618:—

'Comgall Epp. 7 Eogan Epp. Rathe risse quieuerunt'.

'Comgall, a bishop, and Eogan, bishop of Rath-sithe rested'.

So also the Annals of Ulster, and of the Four Masters, at the year 617. Dr. O Conor interprets the name Rath risse by *Munimentum Lemurum.*—Rer. Hib. SS., vol. ii. p. 184. *Fir-sidhe* or *Fir-shithe*, the Irish for fairies, is rendered 'Viri Sidhe' in the Third Life of St. Patrick in Colgan's Collection.—Cap. xlviii. Jocelin Latinizes it by 'Phantasmata'. — Cap. lviii. Colgan thus explain the term: "Viri Sidhe ab Hibernis spiritus phantastici vocantur,

(Diocese of Connor.)

The church of Ywes[o] ——— 13 marks – 17*s.* 4*d.*
The church of Rassci[p] ——— 6 marks — 8*s.*
The churches of Austin's-town and of Adam Corry[q] ——— 7 marks — 9*s.* 4*d.*
The church of Monketone[r] —— 10 marks – 1 mark.
The church of Rathmore[s] —— 2 marks — 2*s.* 8*d.*

[thereof, £9 8*s.* 5¼*d.*

Sum of the Taxation[t] —— £94 4*s.* 4*d.*—Tenth Deanry

ex eo quod ex amœnis collibus, quasi prodire conspiciantur ad homines infestandos: et hinc vulgus credat eos quasi in quibusdam subterraneis habitaculis intra istos colles habitare, hæc autem habitacula, et aliquando ipsi colles ab Hibernis *Sidhe* vel *Siodha* vocantur".—Trias Th., p. 32, col. 1, n. 49. Also Acta SS., p. 56, col. 2, n. 6. In the charter of James I., which annexed this parish to the Prebend of Carncastle, it is correctly called *Rathsith.* The churchyard is much used, but no traces of the church remain.

[q] *Corry.*—Now Ballyeaston, a townland and village; and Ballycor, the parish which contains them.—Ord. Survey, s. 45. In records of the seventeenth century, the latter name is generally spelt *Ballycorra.* The modern parish church stands in the village of Ballyeaston; and the churchyard of Ballycor, with the foundations of the old church, which measure about 48 feet by 18, lies a little to the east.

[r] *Monketone.*—Now Monkstown, a townland of Carmoney parish, at the N. E. It the Inquisitions of 1605, &c., it is called by its Irish name Ballynamanagh (Ɓaile na manać 'monk's-town'). At the Dissolution, there were two chapels in the county of Antrim bearing this name, one of them belonging to Kells, and the other to Grey Abbey. The latter is mentioned next to Carrickfergus in the Terrier, and is thus described: "Ecclesia de Ballymanagh, hath 3 townes in Spiritual and Temporal, and belongs to Gray abby". It is now incorporated with Coole, and, conjointly with it, forms the benefice of Carnmoney. The west wall of the church is the only part which is standing: but the area of the whole building is defined by the foundations, measuring 63 feet by 17. The graveyard has been by degrees converted into meadow, and the few interments which take place here are confined within the bounds of the church. The Ord. Survey marks the spot "Abbey Ruins, Grave Yard".—s. 52.

[s] *Rathmore.*—Now Rathmore, a townland partly in the parish of Donegore, and partly in the Grange of Nilteen.—Ord. Survey, s. 50. In the former portion is a large

(Conerenſ Dyoceſ.)

Decanat[9] de Twescard.

ꝯ Eccĕia de Donaci —— viij·ƚi·x·ſ·viij·đ– decĕ xvij·ſ·oꝺ q[a]
ꝯ Eccĕia de Queur —— v·ƚi ———— decĭa·x·ſ.

ꝯ Eccĕia

Rath of an irregularly oval shape, measuring, inside, 138 feet in the long diameter, and 108 in the short. It was formerly surrounded by a deep and wide fosse, which time and agriculture have in part filled up. On the Ord. Map it is called "Rathmore Trench". In olden times it was known by the name Raiṫ mop Muiġe line 'Rathmore of Moylinny'. In the sixth century, it was a residence of the Dalaradian princes, as appears from the following passage which is taken from a very ancient Life of St. Comgall, and which possesses two chronological notes; first, being connected with an incident in the Life of St. Comgall, who died in 601; and secondly, the mention of Fiachna (Fiachna mac Ꝺaeṫṫain), who succeeded to the throne of Ulidia in 592. — See Four Mast., and O Conor's note, at that year. — "Regina regis Fiachna qui regnavit in castro, quod dicitur latinè *Atrium magnum*, Scotice autem *Rath-mor*, in *campo Liniæ* positum, quique erat de gente Ultorum, scilicet de regione Dailnaray, venenum bibebat, et gravissimis doloribus torquebatur, et illa cum amicis suis nesciebat a quo traditum est ei venenum. Ipsa jam regina Cantigerna vocabatur, quæ erat fidelis et pudica fœmina". Liber Armacan. in Fleming's Collectan., p. 310, col. 1; and Liber Kilkenniensis, fol. 93, dors. col. 2. Even so lately as 1315, it seems to have been a habitation and a place of importance; for in that year, the Annals of Connaught relate of Edward Bruce that po loiṙc Raiṫ mop Muiġi line 'he burned Rathmor of Moylinny'; and Mageoghegan's Translation of the Annals of Clonmacnoise states that "he burnt the townes of Downedealgan [Dundalk], Athfirdia [Ardee], and *Rathmore*, and harried and spoyled all Ulster". Adjoining the trench on the S. E. is a garden in which human remains have been found; and one of the fences of it is a portion of a very ancient wall, which, judging from its position and masonry, appears to have been part of the north wall of a religious edifice. Colgan is the only authority of later days, who mentions the name of this church; but his notice of it seems very inaccurate, as in one place (Trias Thaum., p. 183, col. 1) he describes it a *parish church* in the district of Magheramorne; and in another (ibid. col. 2) refers it to the barony of Antrim and the Valley of Braige-Dercan. The "Capella de Rathmore" was confirmed to the priory of Muckamore about the year 1251.—Reg. Muck. See *Appendix.*

[t] *Taxation.* — This mode of notation by *scores* is frequently employed in early re-

(Diocese of Connor.)

Deanry of Twescard[a].

The church of Donaci[b]—— £8 10*s.* 8*d.*– Tenth, 17*s.* ¾*d.*
The church of Queur[c] —— £5 ———— Tenth, 10*s.*

The

cords, and is found so lately as 1622 in the Ulster Vis. Book. It seems to be borrowed from the French, who would read these numerals *Quatre-vingt-quatorze.*

[a] *Twescard.* — This deanry is called in the Terrier *Tuscardie ;* and by Colgan *Tuascheart.*—Act. SS., p. 455, col. 2. On the 3rd of July, 1547, "the oath of alleadgeance was taken by Donatus O Murry Deane of *Tuskard* in M^c^Cuillen's country" [Mac Quillin's country, i. e. the Route].—Cod. Clarend., vol. xxxvi. p. 55. Brit. Mus. It comprised those parishes of the ancient principality of Dalriada or the Route which constitute the modern baronies of Cary, Dunluce, N. E. Liberties of Coleraine, and most of Kilconway: thus extending from Rathlin Island on the north, to the river Ravel on the south. The ancient name of this ecclesiastical district is now obsolete, and is represented by the rural deanries of Ballymoney and Dunluce.

The word Twescard is an anglicism of the Irish Tuaiscert 'the North', and was borrowed from the natives by the English settlers, to denote the territory around Coleraine. In a marginal gloss on the Feilire of Ængus, at the 11th of November, is the observation: i tuaiscert Dal nAraide ata Cul raithin 'in the north of Dal-Aradia Culraithin is'. In the Annals of the Four Masters, at the year 1171, the same word occurs, but in a different combination: Creach mor la Magnus mc Duinnsleibe ui Eochada iccuil an Tuaisceirt, agus ro airgset Cuilrathain, agus Cealla oile, &c. 'A great prey by Manus mac Dunlevy O Haughey in Cuil-an-*tuaisceirt*, and they plundered Cuilrathain, and other churches'. In 1210, John de Grey, Bishop of Norwich, being at Carrickfergus, assigned the territory of *Twescard* to the deputies of Alanus de Galweia, reserving to the Crown the castle of Kilsantan, with ten Knights' fees on either side of the Bann, and all ecclesiastical rights. — Hardy's Rot. Pat., vol. i. p. 98. In 1215, King John confirmed to the said Alanus Fitz Robert the enjoyment of "*tota Toschart*, subject to the same reservations".—Hardy, Rot. Chart., p. 210. In 1220, Henry III. confirmed to said Alanus de Galweia the possession of *tota Thoskart*, under the same conditions as before. Hardy, Rot. Claus., p. 420 b. Between the years 1240 and 1247, the lands of Coulrath, in *Toscard*, were exchanged by the Primate for other lands.—Harris' Ware's Bps., p. 66. In 1262, a 'computus del *Twescard*' was returned, containing the following names which occur in the Taxa-

(Conerenſ Dyoceſ.)

ꝯ Eccĩa de Dundermot · vaĺt
ult^{a} ſ̊viciū ———————— đi · m^{a}r —— decīa · viij · đ.
ꝯ Eccĩa de Loghkeĥ——— xxviij · ŧi — decīa · lvj · ſ̃.
ꝯ Eccĩa de Kellrethi ——— đi · m^{a}r —— decīa · viij · đ.
ꝯ Eccĩa de Loghkan · vaĺt
vlt^{a} ſ̊viciū ———————— ij · m^{a}r —— decīa · ij · ſ̃ · viij · đ.
ꝯ Eccĩa

tion of this deanry: Portcamman, Portros, Erthermoy, Culrath, Lochkele, Ohathran; together with Drumtarsy (the modern Killowen), in which, according to the Annals of Ulster and of the Four Masters, a castle was built by the English in 1248.— Cod. Clarend., vol. xliii. p. 207. Brit. Mus. The Four Masters, at the year 1247, use the old name Dalriada; but from 1357 forward, they employ the word Rutα 'the Route', when treating of this territory. At the year 1418, they call it Mac Uidhelin's country: and in the State Papers [circ. 1515], Fitzhowlyn [another form of the Welsh name Mac Quillin] is described as Lord of *Tuscard*, which is styled a *baronye*. — Vol. ii. pp. 7, 27: where, instead of the incorrect note which places Tuscard in "that part of the county of Down, between the Loughs of Belfast and Strangford", *read* "that part of the county of Antrim, between the Bann and the Glynns".

[b] *Donaci.* — Now Dunaghy parish. It derived its name from an inconsiderable earthern fort, which stood on the townland Ballycregagh, a little N. E. of the village of Clough. It is marked on the Ord. Map (s. 27), but has been levelled since the Survey was made. Mr. O Donovan supposes this place to be the Ɗun Eαchoαch mentioned in the twenty-ninth verse of the Circuit of Muircheartach, and interprets it 'the fort of Eochaidh'. — p. 31. In 1435, Mauritius M^{c}Umeaidhan was rector of the parish church of *Dunachaidh*, in the Diocese of Connor. — Reg. Prene, p. 303.

[c] *Queur.*—Now, probably, Cargan (cαrgın or cαrrαıgın 'a small rock'), a townland in the Glenravel district of Dunaghy parish.—Ord. Survey, s. 24. It contains an ancient burying ground, which the country people call *Deshcart:* it is seated in a sequestered spot, on a bank beside the river Ravel. Cargan, and the adjoining townland Dungonnell, are held under the see of Connor. These lands, under the designation of "the half townland of *Diserta vera*", having been seised by Randal Marquis of Antrim, were claimed by Bishop Jeremy Taylor, as his episcopal property; and the matter being left to the arbitration of Primate Boyle, an award was made that Lord Antrim should surrender them, and take out a lease for sixty years under

(Diocese of Connor.)

The church of Dundermot[d] is worth, over and above service	½ mark	Tenth, 8*d.*
The church of Loghkell[e]	£28	Tenth, 56*s.*
The church of Kellrethi[f]	½ mark	Tenth, 8*d.*
The church of Loghkan[g] is worth, over and above service	2 marks	Tenth, 2*s.* 8*d.*

The

the bishop. Dated 12th March, 1665.—*Enrolment.*

[d] *Dundermot.*—Now the Grange of Dundermot.—Ord. Survey, s. 27. The name (Ɗun Ɗiarmada 'the fort of Dermod',) is derived from a large earthern fort which overhangs the Clough Water, near Glarey-ford Bridge. A plan and description of it are to be found in the Parochial Survey, vol. i. p. 251. There are no traces of a church or cemetery remaining: even so long ago as 1622, the Ulster Visitation made the report: "Grangia de Downedermond, noe walls ever knowne to be there". At the Dissolution, this parish was appropriate to the abbey of Kells; and this tributary relation seems to have existed at the time of the Taxation, and to have been expressed by the word *servicium* in the text; which is explained by Du Cange as 'redditus', 'tributum', 'quævis præstatio'.—Glossar., vol. vi. col. 435. See also under the head *Servitium Nummorum.* Ibid., fols. 442, 443.

[e] *Loghkell.*—Now the parish of Loughguile.—Ord. Survey, s. 18. In 1305, the advowson of the church of *Loghkel* was granted to Richard de Burgo, Earl of Ulster.—Inq. ad quod dam. 33 Ed. I., No. 177. In 1333, William de Burgo was seised of the advowson of the church of *Loghkel*, which, according to an early extent, was worth, in time of peace, 100*s.*, but nothing then.—Inq. P. M. The parish takes its name from a lake, on the east edge of which, in the townland Lavin Lower, is the churchyard, containing the site of the original church. In other records the name assumes the various forms 'Loghgeile', 'Loghgoyle', 'Loughgill'.

[f] *Kellrethi.*—Now the parish of Kilraghts.—Ord. Sur., ss. 17, 18. "Graunge de Killraghtis, the 2d. part of all tithes are impropriate to the Abbey of Downe".—Ul. Vis., p. 258; Ul. Inq., No. 8, Jac. I. Down. In old records, the name is generally written *Killraghtis.* The churchyard is much used, and part of the west gable of the old church is standing.

[g] *Loghkan.*—Now the Grange of Kildollagh.—Ord. Survey, ss. 7, 8, Londonderry; s. 11, Antrim. "Killdillock, noe

(Conerenſ Dyoceſ.)

ꝯ Eccĩa de Coulfade —— viij·ƭi·xj·ſ·iiij·đ– decĩ·xvij·ſ·j·đ ob.
ꝯ Eccĩa de Coulrath —— xj·ƭi·v·ſ·iiij·đ — decĩ·xxij·ſ·vj·đ ob.
ꝯ Eccĩa de Hathrantoñ– iiij·ƭi·xi·ſ·iiij·đ – decĩ·ix·ſ·j·đ ob.
ꝯ Eccĩa de Rosrelickſ ·
vaƚt ult[a] ſviciũ —— xl·đ ———— decĩ·iiij·đ.

ꝯ Eccĩa

church nor walls: the 2d part of all tithes are impropriate to the Abbey of Woodburne and possest by the Earle of Antrym". *Ul. Vis.* The two townlands Fishloughan and Milloughan, which are separated by a rivulet, are jointly called by the country people *the Loughans*. In the former of these is the old burial ground, but without any traces of a building. In the same townland, at the other side of the old Ballymoney and Coleraine road, on a high bank overhanging the river Bann, is a part of the foundations of a very strong castle, which, in some places, were seven feet thick. From its position on *this* side the Bann, and its proximity to the Salmon Leap, it may be concluded to have been the castle of *Kill Sanctan*, which, according to the Four Masters, was built by John de Courcy and the English of Ulidia, at Ꞓaꝛ Cꝛaoıbe (As Creeve, or the Cuts of Coleraine), in the year 1197.— See *Appendix*. The word *servitium* in the text seems to denote the subjection of this church to a religious house, probably, as at the Dissolution, the Priory of Woodburn.

[h] *Coulfade*.—Cuıl ꝓaoa 'the long corner'. Now Ballyrashane parish, situate partly in the county of Londonderry (Ord. Survey, s. 8), and partly in Antrim (Ord. Survey, s. 6). The church is in the former. In Dowdall's Registry, the King's Books, and almost all records of that date, the parish is called *Singingtone*, or St. John's-town. In 1524 Mauritius Oheyle was presented by Primate Cromer, "jure devoluto propter absentiam Ordinarii in Diœcesi Connerensi", to the parish church of the Blessed Mary of Singaynton *alias* Rathsyne, now vacant by the death of Cormac O Colcan: and the letters of collation add "per Pilei tui capiti tuo impositionem auctorizabiliter investimus decernentes te per Archidiaconum loci aut ejus vices &c." Reg. Crom., p. 467. In 1605, it was found that the rectory of the church of St. John the Baptist of Singeston *alias* Ballyrasin, in the barony of Dunluce, extending to ten townlands, was appropriate to the Prior of St. John's.—*Inq. Ant.* The Terrier adds that the "church of Sengenstowne hath a plowland of St. John's whereon it standeth, and the Prior had of old the presentation of the Parson". The present parish church is a modern building, but the ruins of the old church, measuring 63 feet 8 inches by 21 feet, stand in the churchyard.

(Diocese of Connor.)

The church of Coulfade[h]—— £8 11*s.* 4*d.*– Tenth, 17*s.* 1½*d.*
The church of Coulrath[i]—— £11 5*s.* 4*d.*– Tenth, 22*s.* 6½*d.*
The church of Hathrantone[k] £4 11*s.* 4*d.*– Tenth, 9*s.* 1½*d.*
The church of Rosrelick is worth, over and above service[l]———————— 40*d.* ———— Tenth, 4*d.*

The

[i] *Coulrath.*—The town now called Coleraine is written Culrath or Coulrath in most early English records. The original name was Cuil rathain, signifying 'the ferny corner'.—O Brien, in *voce* Cuil. For this etymology there is the authority of the Tripartite Life, which relates that St. Patrick, having arrived in this neighbourhood, was hospitably entertained, and received an offer of a tract of ground whereon to build a church, which was pointed out to him as on the *northern bank* of the river Bann, in a spot overgrown with ferns, where some boys were at the moment seting fire to the ferns: that Bishop Carbreus, subsequently [circ. A. D. 540], chose for his abode this place, which from that day and occurrence was called *Cuil-rathen*, i. e. 'the ferny retirement'.—See *Appendix.* Adamnan, who was Abbot of Hy in 679, relates of St. Columbkille that on one occasion he visited Conallus Bishop of *Culerathin*, by whom, as well as by the neighbouring people, he was greeted "in platea monasterii strata". This occurred about the year 591. St. Bernard relates that Malachi Omorgair on one occasion visited the *Civitas Culratim.* In 1337, the King, in the minority of the Countess of Ulster, presented William Wolley to the church of St. Patrick of Coulrath.—Cal. Canc. Hib., vol. i. p. 42 b. In 1351, Richard Fitz-Ralph, the celebrated Primate, preached a sermon to the people, in English, at Cowlrath. — Cal. Clarend., vol. xlvi., fol. 101, dors. In 1609, Culrathan was annexed to the Treasurership of Connor. "St. Patrick's Church of Coleraine".—*Terrier.* "Temple-Patrick *alias* Colerain".—Trien. Vis., 1661.

[k] *Hathrantone.*—Now Ballyaghran parish.—Ord. Survey, s. 3. Londonderry. In ecclesiastical documents, it is generally called Agherton. The Compotus of Twescard in 1262 calls it Ohathran. It seems also to be the Hochageran which Edward II. granted to Robert de Benmays, reserving the advowson of the church.—Cal. Canc. Hib., vol. ii. p. 354. This parish now forms the corps of the Treasurship of Connor. The modern parish church has been built at Port Stewart, but the original one stood in the churchyard, which lies at some distance from that village.

[l] *Rosrelick.*—Now Rosrelick More, and

(Conerenš Dyoceš.)

ℭ Eccĕia de Portrossce– xxv·ł̄i·iiij·š̃·viij·đ– deč·l·š̃·v·đ ob̄.
ℭ Eccĕia de Dunkelisp– xlvij·š̃·iiij·đ —— deč·iiij·š̃·viij·đ ob̄.
ℭ Eccĕia de Portkaman- viij·ł̄i·x·š̃·viij·đ— deč·xvij·š̃·ob̄ q^{a}.
ℭ Eccĕia de Bile——— xxxvj·ł̄i ——— deč·lxxij·š̃.

ℭ Eccĕia

Beg, two townlands in Ballyaghran parish, about a mile S. E. of Portstewart.—Ord. Survey, s. 3, L. Derry. In the latter of these townlands, there is a spot where large quantities of human bones have been found, and where tradition says a church once existed. The name, which appears to be Irish Ros portge 'point of the cemetery', is written in the various forms: Rosroylocke, Rosrelige, Rosrolicke. Rosrollick. "Agherton cum Roserollique". — Reg. Vis. 1633. The *servitium* of the text is thus explained by the Ulster Visitation Book: "Grange de Rossrollike church, noe walls nor knowne to be: the 2 partes thereof impropriate to the Abbey of Kells".

[m] *Portrossce.* — Now the parish of Ballywillin, or, as it is familiarly called, Portrush. Two-thirds of this parish are in the county of Londonderry (Ord. Survey, ss. 3, 4), and the remainder in Antrim (Ord. Survey, ss. 2, 6). Instead of the Irish name Ballywillin (Baile muillinn 'town of the mill') the English *Mylton* or *Miltone* is to be found in Dowdall's Registry, the King's Books, and other ecclesiastical authorities. The boundary line between the two counties, till lately, ran through the churchyard, leaving on the Londonderry side the old church, which has only been disused since the new church at Portrush was erected. The town of Portrush (Port puip 'port of the promontory'), which gives to the parish the name in the Taxation, is so called from the harbour, which is situate on the S. W. side of the long narrow basaltic promontory running into the sea, which is locally called Ramore or Rathmore. At the root of this tongue of land, about midway between the Baths and the Police Barracks, stood the church. The writer happened to be here in October 1845, when excavations were being made for the foundations of some houses, and, from the number of human bones turned up, had ocular proof of the correctness of the tradition. In 1262, this place was called Portros.—*Computus.* In 1305, the advowson of the church of Portros was granted to Richard de Burgo. — Inq. ad Q. D. 33 Ed. I. A memoir of the ancient church of Ballywillin, accompanied by some sketches, is printed in the Transactions of the Down and Connor Church Architecture Society (p. 25, Belfast, 1844), wherein the writer (the Lord Bishop) refers the date of its erection to the eleventh or twelfth century.

[n] *Dunkelisp.*—Now part of Dunluce parish. In 1609 it was annexed to the corps

(Diocese of Connor.)

The church of Portrossce[m]— £25 4*s.* 8*d.*– Tenth, 50*s.* 5½*d.*
The church of Dunkelisp[n]— 47*s.* 4*d.*—— Tenth, 4*s.* 8½*d.*
The church of Portkaman[o] – £8 10*s.* 8*d.*– Tenth, 17*s.* 0¾*d.*
The church of Bile[p]———– £36 ——— Tenth, 72*s.*

The

of the Precentorship of Connor, under the name of "Ecclesia de Sancto Cuthberto Dunlups".—*Charter.* "Ecclesia Sti. Cuthberti de Dunlippis". — *Terrier.* In the townland Dunluce, a short distance south of Dunluce Castle, is the old churchyard, containing the ruins of a church which occupy the site of a more ancient building.—Ord. Survy, s. 2. The Four Masters, at the years 1513, 1584, call this spot *Dunlis.* In an Irish MS. account of the troubles of 1641, it is written Ɗun lıɓꝑ. Colgan spells it *Dunliffsia.* — Acta SS., p. 377, col. 2. The present parish of Dunluce is an union of Dunluce and Portcaman.—See next note.

[o] *Portcaman.* — The river Bush (an ɓuaꝑ) divides the town of Bushmills into two portions: of these, the larger, which lies on the east side, is in the parish of Billy; the other, at the west side, is in the parish of Dunluce, and contains the parish church. On the Ord. Map it is marked Ballaghmore or Bushmills.—ss. 3, 7. That part of Dunluce parish, which lies next the Bush, was regarded, at the date of the Taxation, and until the seventeenth century, as a distinct parish ; and its church occupied the site where the modern church of the union stands. In the charter of James I. Portcaman and Dunluce were separately placed in the corps of the Precentorship of Connor. In 1622 they were reported of distinctly, but as served by the same curate.—*Ul. Vis.* In 1633, they had grown into an union styled "Portcommon cum Dunluce".—*Reg. Vis.* "Portcamon cum capella Sci. Cuthberti de Dunluce". — *Trien. Vis.* "Ecclesia de Portcamman it hath a townland of St. John's whereupon the Church standeth, and one quarter in Gleabe. In old time the Prior of St. John's had the presentation".—*Terrier.* The local features, from which Bushmills took its name, are thus mentioned, in connexion with this church: "Sir Randall M[c]Donell did demise unto Mathew Logan his whole *Mill* lyeing upon the river of the *Boish, under the church of Portcamon*". — Ul. Inquis., No. 23, Car. I. Antrim. The name Portcaman occurs as early as 1262, in the Computus of Twescard.

[p] *Bile.*—Now Billy parish, forming the corps of the Archdeaconry of Connor.—Ord. Survey, s. 7. The name in Irish is ɓile, signifying 'an aged tree', there having probably been, in pagan times, near the site chosen for the church, some sacred oak, which was an object of religious ve-

(Conerenſ Dyoceſ.)

ꝑ Eccĕia de Darkehan —— xx·ħi·viij·ſ —— decĕ·xl·ſ·ix·đ oƀ.

ꝑ Eccĕia de Rathmohan – x·ħi ———— decĕ·xx·ſ.

ꝑ Eccĕia de Kilfeutre —— ix·ħi·iiij·ſ·viij·đ– decꝫ·xviij·ſ·v·đ oƀ.

ꝑ Eccĕia

neration. Thus Moville, in the Dioceses of Down and Derry, is derived from Maġ bile, which is rendered 'Campus arboris sacri'.—See Dr. O Conor's Rer. Hib. SS. Prolegom. i. p. 26. A. D. 1487, Bernard Ohele was rector of *Bili*, in the Diocese of Connor.—Reg. Octav., fol. 289, dors. The parish of Ballintoy, of which the island Rathlin formed a part until 1722, when Bishop Hutchinson procured an Act of Council to sever it, was formerly annexed to Billy; and this may account, as well for the omission of the names Ballintoy and Rathlin, in the Taxation, as for the large amount at which Billy is here valued; being a higher estimate than is laid upon any other church in the province, and considerably more than that of many bishopries and religious houses. The parish may have also derived some consequence from the castles of Ballylough [Ɓaile an loċa], and Loughlynch [Inip loċa leiṫinnri], which are mentioned by the Four Masters, at the year 1544, as belonging to Mac Uidhelin of the Route. The wall which separates the modern church of Billy from the churchyard is, in part, the north wall of the old church, which, judging from its remains, must have been a building of large dimensions.

ꝙ *Darkehan.* — Now Derrykeighan parish.—Ord. Survey, s. 12. This church must have been founded soon after the spread of Christianity in Ireland, inasmuch as its first minister was brother of St. Mochay, who died in the year 497. In a tract of Ængus the Culdee, on the Mothers of the Saints of Ireland, written before the year 800, mention is thus made of Derrykeighan: "Ɓponaċ inġion Milċon co m-bae Patpaic i n-ɓaipi maċaip Mochae nAenopoma loċa Cuan—aġup Colmain Muilinn o Ɗaipe Chaechain i nƊal Riaɓa". — Book of Lecan, fol. 43. Which Colgan thus translates: "Bronachia filia Milchonis filii Buanii, apud quem S. Patricius in servitute tenebatur, mater fuit S. Mochay Ændromensis de Loch-Cuan,—S. Columbani Mulinn de *Doire Chaochain* in Dalrieda".—Acta SS., p. 95, col. 2.—See Calendar in *Appendix*, at January 1st. The first word of the compound Ɗoipe Chaoċain signifies 'an oak wood'; the other is a proper name, signifying 'purblind'. The Ul. Vis. states that the rectory was appropriate to Kells *or* Woodburne: but according to the Antrim Inquis. of 1605, the Prior of Down was seised, at the Dissolution, of the "rectory of Derrichigan in the tuogh of Ballinlagh in the Rowte". The modern parish church stands at Dervock, but the foundations of

(Diocese of Connor.)

The church of Darkehan[q]— £20 8*s.* — Tenth, 40*s.* 9½*d.*
The church of Rathmohan[r] – £10 ——— Tenth, 20*s.*
The church of Kilfeutre[s] — £9 4*s.* 8*d.* – Tenth, 18*s.* 5½*d.*

The

the original one remain in the old churchyard, and within them stand the roofless walls of a later building. A few years since, a hoard of silver coins, 280 in number, was found in a field outside the churchyard. With the exception of a Trajan, they were all Saxon, of Athelstan, Eadmund, Eadred, Eadwig, and Eadgar; the last being the most numerous. A list of the rarest specimens in the collection may be seen in the Numismatic Chronicle, p. 213.

[r] *Rathmohan.* — Now the parish of Ramoan.—Ord. Survey, s. 8. In the Tripartite Life the name is written Rath-mudain, and the foundation of the church ascribed to St. Patrick. — Pt. ii. cap. 130. Colgan states that the vulgar name is a corruption of Rac Moδam, which he interprets *Arx Muadain*, and derives from Muadain, who was the father of Enan, the minister of the neighbouring church of Druim-indich.—Trias Th., p. 182, col. 2. The error which this author falls into of placing Ramoan in the deanry of Hy-Turtre (*Ibid.*), he elsewhere corrects by describing it as " in regione Dalriediæ Cathrugia dicta, et in Deconatu de Tuashceart". This observation occurs in his notice of St. Ereclacius at the 3rd of March. Acta SS., p. 455. See Calendar in the Appendix at that day. The modern parish church occupies the ancient site.

[s] *Kilfeutre.* — Now the parish of Culfeightrin (Cuil eaċtpann 'the corner of the strangers'). This church was founded by St. Patrick, as the Tripartite Life thus testifies: "Moreover, in the territory of Cathrigia [now the barony of Cary], he built the church of *Cuil-Ectrann*, over which he appointed Fiachrius bishop".— Pt. ii. cap. 130. The present parish church is in the townland Ballynaglogh, about half a mile north of the townland Churchfield (called *Magheratemple* in the Down Survey), where the old church formerly stood. This building, with the exception of the east gable, which is nearly entire, has been demolished; but sufficient traces of the foundations remain to shew that it was of very large dimensions. The area of the old church, and the cemetery, are now in pasturage.—Ord. Survey, s. 9. In 1524, Bernard Oneyle, a clerk of Connor diocese, was presented by the Primate to the rectory of the parish church of *St. Fechtany* of Cowlofeghraine, in the Diocese of Connor, vacant by the promotion of Magonius Ocoyne". — Reg. Cromer, p. 453. Colgan states that the festival of St. Fiachrius, bishop of this place, was observed on the 28th of September.—Trias Th., p. 182, col. 2.

(Conerenſ Dyoceſ.)

℄ Ecc̃ia de Ethirmoy — iiij·ƚi·xj·ſ̃·iiij·đ– dec̃·ix·ſ̃·j·đ ob.

℄ Ecc̃ia de Balibonẏ —— xxj·ƚi———— dec̃·xlij·ſ̃.

℄ Ecc̃ia de Kilbritoune– xj·ƚi·xvj·đ —— dec̃·xxij·ſ̃·j·đ ob q[a].

℄ Ecc̃ia de Talacorre — j·m[a]r ———— dec̃·xvj·đ.

[xxj·ƚi·xiiij·ſ̃·iiij·đ.

Sm[a] taxac̃onis —— cc·xvij·ƚi·iij·ſ̃·iiij·đ.—Inde dec̃·

Decanat[9]

[t] *Ethirmoy.*—Now Armoy parish.—Ord. Survey, s. 13. The foundation of this church is recorded by Abp. Ussher at the year 474.—*Index Chronol.* The Tripartite Life relates that St. Patrick having baptized Olcan, on the subsequent evidence of his great advance in piety and learning, placed him as bishop over the church of *Rath-mugia* or *Arthir-mugia*, the chief town of the Dalredini.—Pt. ii. cap. 128. Jocelin calls this church *Dercan*, and is followed by Abp. Ussher, who styles St. Olcan "ecclesiæ Derkanensis episcopus", adding "quæ [ecclesia] in Routano Antrimmensium territorio Clonderkan nomen adhuc retinet".—Ant. Brit. Eccl., cap. 17; Works, vol. vi. p. 518.—The Four Masters, at the years 1177 and 1247, make mention of this place, according to the original form of the name, as Aipċep maiġe ('eastern plain') in Dalpiada. Which mode of writing the name was kept up in early Anglo-Norman records: thus, the Computus of Twescard has *Erthermoy;* the Inquisition post mort. of William de Burgo specifies the watermill of *Athermoy*, and the lands of *Erthermoy.* The present parish church, which was built in 1820, stands upon the foundations of the old one, except at the east end, where it is 23½ feet shorter. It measures 50 by 27 feet; so that 73½ feet in length, and 27 feet in breadth, may be regarded as the ancient dimensions. At the distance of 28 feet from the N. W. angle are the remains of a Round Tower, 35 feet high, and 47½ feet in circumference. The door-way, which is six feet high, is semicircular-headed, and the arch, which is ornamented with an architrave in good relief, is hollowed from the single stone which serves as the lintel. This church is not to be confounded with Raṫ Maiġe hAonaiġ or Rathenaich, in Tirenna, a district of Donegal, which is mentioned in the Calendar at the 1st of November; nor with Aipċep Maiġe of Tuaiṫ Raṫa or Toora, one of the three territories which constitute the barony of Mageraboy in Fermanagh, which is also noticed in the Calendar at the 16th of January.—See *Appendix.*

[u] *Balibony.*—Now Ballymoney parish.—Ord. Survey, s. 17. In early records, the third syllable of the name always begins with a *b.* In 1305, the advowson of the church of *Balybony* was granted to Ri-

(Diocese of Connor.)

The church of Ethirmoy[t] — £4 11*s.* 4*d.* — Tenth, 9*s.* 1½*d.*
The church of Balibony[u] — £21 — Tenth, 42*s.*
The church of Kilbritoune[v] — £11 0*s.* 16*d.* Tenth, 22*s.* 1¾*d.*
The church of Talacorre[w] — 1 mark — Tenth, 16*d.*
[of, £21 14*s.* 4*d.*
Sum of the Taxation — £217 3*s.* 4*d.*—Tenth there-
Deanry

chard de Burgo, Earl of Ulster.—Inq. ad quod dam., 33 Ed. I. In 1334, Richard de Castro was presented to the church of *Balybony*, in the diocese of Connor; it being in the gift of the Crown by reason of the minority of the heir to the Earldom of Ulster.—Com. Placit., 8 Ed. III., Cod. Clar., vol. xliii. p. 38. In 1488, Bernard M'Closcaid was rector of *Balleboni*.—Reg. Octav., fol. 289, dors. In 1550, Eugenius M'Bloske was rector of the church of *Balebonad*.—Reg. Dowd., p. 22. "Ecclesia de *Ballyvouny*".—Ibid., p. 265. This parish, which now forms the corps of the Precentorship of Connor, was annexed to that dignity by the charter of 1609, under the name *Balibony*. The site of the original church, in the churchyard, is marked by a square tower which bears the date 1637.

[v] *Kilbritoune.*—A name now unknown in the country. Possibly the parish of Finvoy, which joins Ballymoney on the south, and which has not been mentioned in the Taxation, is here intended.—Ord. Survey, s. 22. An account of this parish is to be found in the Parochial Survey, vol. i. p. 377.

[w] *Talacorre.*—Now Tullaghgore, a townland in the N. W. part of Ballymoney parish.—Ord. Survey, s. 12. In 1633, the benefice of Ballymoney was styled "Bellamony *cum* Tullagurr".—*Reg. Vis.* In the Ecclesiastical Returns of 1806 Tulloghore was reported to be a member of the same union, and to consist of 1006 acres. p. 96. The four townlands Tulloghore, Forttown, Kilmoyle, Upper, and Lower, lie contiguous to one another, and contain about that amount of land. In the middle of a field of Upper Kilmoyle is the churchyard, twenty perches in extent, and containing the foundations of the old church, which measure 42 by 15 feet. The name Kill-moyle (Cill maol) signifies the 'bald church', and is translated into its Latin synomym, in several records. "*Ecclesia Calva* de Tullothgarra hath half a townland in gleabe. It is united to Ballymonie".—*Terrier.* "*Ecclesia Calva* de Tallaghor, noe church nor walls. Rectory possest by the Earle of Antrym as impropriate to the Priory of Colerane".—*Ul. Vis.* The Irish word maol (pronounced *moyle*) signifies 'bald', 'shorn', 'blunt', 'unhorned'. In a religious sense it de-

(Conerenſ Dyoceſ.)

Decanat[9] de Turtrẏe.

℄ Eccĕia de Lede vaĺt —— xx·ſ —— decīa·ij·ſ.
℄ Eccĕia de Schirich —— xx·ſ —— decīa·ij·ſ.

℄ Eccĕia

notes one that is tonsured; and in the sense of a devotee or servant (in like manner as ꝺıolla), was often assumed, prefixed to a saint's name, to denote 'the minister' of such an one. Applied to hills and forts it implied a flatness of top, and in this sense, when appended to the words Cill and Ꞇeampull, forming the compound Killmoyle and Templemoyle, so common in these dioceses, it conveyed the idea either of flatness, or of dilapidation, or of incompletion.

[a] *Turtrye.* — This deanry retains the name *Turtria* in Dowdall's Registry, and *Turtere* in the Terrier; and its extent, according to these later documents, agrees with that assigned to it in the Taxation. Colgan calls it the deanry of *Hi-Turtre*, and instances Rathcobain [Rathcavan] as a parish belonging to it.—Trias Th., p. 182, col. 1. He also refers the parish of Rathmudain [Ramoan] to it; but this seems to have been an oversight in the learned writer.—Ibid., p. 182, col. 2, n. 197. In the region of Hi-Tuirtre he also places the parishes of Schire-Phadruic [Skerry], Creamchoill [Cranfield], and Connor (Ib., p. 183, col. 1); but he intrudes upon Moylinny when he extends it to Dunogeurra [Donegore].—Ibid., p. 184, col. 1. The deanry was modelled after the civil territory of Hi-Tuirtre, which is early spoken of in Irish history, and continued to be governed by a petty prince, of the family of O Flin, for a considerable time after the English invasion. Its name, which Colgan states to have been in use in his day (Trias Th., p. 377, col. 2), was derived from Fiachrius *Tort*, son of Colla Huaish, one of the three brothers who subverted the Ulster dynasty, at the battle of Carneachalethderg, in the year 332. The prefix *Hi*, so common in Irish names, is the plural of *Hua* or *O*, 'a grandson', and denotes not only the *posterity* but the *country* occupied by them.—See O Flaherty's Ogygia, pt. iii. c. 76. In many early authorities, the word is latinized by *Nepotes:* thus Adamnan speaks of the *Nepotes Turtrei* (Vit. S. Columb., pt. i. cap. 22); the Books of Armagh and Kilkenny, of the *Nepotes Turtaraidhe* (Fleming, Collect., p. 307, col. 1.) In the Annals of Tigernach, at the year 669, mention is thus made of the territory: "Mopp Maılpoċaṙaṫaıg mc Suıḃne Rı nepoꝛum Ꞇuıṙṫrı". "The death of Maelfothartagh, son of Suibhne, King of the *Nepotes Tuirtri*". The Annals of Ulster, at the year 668, use the same expression, which the Four Masters,

(Diocese of Connor.)

Deanry of Turtrye[a].

The church of Lede[b] is worth — 20*s.* —— Tenth, 2*s.*
The church of Schirich[c] —— 20*s.* —— Tenth, 2*s.*

The

at the same date, change to Cenel Tuirtri, "Clientela Tuirtri". Jocelin, on the other hand, interprets the word *Hi* in the secondary sense, and calls the same territory "Fines Turturinorum". — cap. 91. In Anglo-Norman records, Henry III. is found, at the year 1244, applying to the Princes of Ireland for aid against the Scotch, and, among others, names "Gfflen [*rectè* O Flen] Rex de Turteri".—Rymer Fœd., vol. i., p. 256. Again, in 1314, when Edward II. required the Irish chiefs to infest the Scotch, he named "Eth Offlyn Dux (or, as in the Annals, Tigerna 'lord') Hibernicorum de Turtery".—Ibid., vol. ii. pp. 245, 262. The deanry contained the parishes which constitute the modern baronies of Lower Antrim and Lower Toome, and part of Kilconway, with—what is an anomaly—the barony of Lower Glenarm. See *Appendix.*

[b] *Lede.*—Now the parish of Layd. The name seems to be the Irish word leiṫeaḋ, which is sometimes written leaḋ, and signifies 'breadth'. The churchyard, containing the ruins of the old church, is situate on a slope which overhangs the sea, about a mile N. E. of the village of Cushendall. The Ord. Survey, (s. 15) places it in the townland Moneyvart; but it more properly belongs to the townland Layd, or *Lede*, as it is marked on Lendrick's Map. Cushendall (Coṙ-aḃann-Ḋhalla), or, as it is sometimes called Bunandhalla (ḃun-aḃann-Ḋhalla), signifies 'the foot' or 'root of the river Dall', being situate at its opening; in like manner as Cushendun, a neighbouring bay, is called by the Four Masters (A. D. 1567) ḃun-aḃann-Ḋuine 'the root of the river Dun'.

[c] *Schirich.*—Now the parish of Skerry, so called from Sciṙic, 'rocky', in reference to the basaltic hill which was chosen as the site of its ancient church.—Ord. Survey, ss. 28, 33. Tradition ascribes the foundation of this church to St. Patrick, and in so doing is borne out by very ancient written authority. The scholiast on St. Fiech's Hymn, whose date Colgan assigns to the year 580 (Trias Th., p. 7), but Lanigan to a much later period (Eccl. Hist., vol. i. p. 81) notices the spot in the following words: "In forma avis Angelus veniebat ad Patricium, quando custodiebat porcos Milchonis filii Hua Buani in Arcuil [*now* the valley of the Braid]; quod est nomen vallis magnæ in Aquilonari parte Dal-aradiæ juxta montem Mis [i. e. ṙliaḃ Miṙ, Slemish]; et in loco

(Conerenſ Dyoceſ.)

ꝯ Eccĩa de Rathcona ——— j·mªr·xl·đ— deč·xx·đ.
ꝯ Eccĩa de Balilugd ——— j·mªr·xl·đ— deč·xx·đ.
ꝯ Eccĩa de Coñia ——— j·mªr ——— deč·xvj·đ.

ꝯ Eccĩa

Schiric dicto veniebat ad ipsum, ubi est Ecclesia hodie in valle illa, et manent impressa saxo ejus vestigia ibi".—Trias Th., p. 4, col. 2. See also Abp. Ussher's Brit. Eccl. Ant. cap. 17 (Works, vol. vi. p. 389). The Tripartite Life employs nearly the same words, and calls the hill *Schirec Archaile*.—Pt. i. cap. 22. The ruins of the church, which measure 64 feet by 18 feet 10 inches, are not characterized by the marks of any great antiquity: but close beside them, on the north, are some traces of a smaller building, which was probably erected at an earlier date. At a few yards distance from the N. E. angle of the church is a patch of rock, on the edge of which is a depression having a faint resemblance to the print of a shoe, which the Ord. Survey, agreeably to the ancient tradition, notices as "St. Patrick's footmark". — s. 33. This spot, which is now regarded with little more than the curiosity of a stray visiter, or the veneration of an occasional funeral company, was formerly a famous place of pilgrimage. Thus Colgan, writing in 1647, states that "hodie hic locus *Schire-Padruic* appellatur, — et in hunc usque diem plurimâ peregrinatione, magnoque populi concursu et devotione frequentatur".—Trias Th., p. 171, col. 2. A little south of the hill of Skerry, at the other side of the Glenarm road, is "Tubbernacool Holy Well" (Ord. Survey, s. 33), which Colgan styled "fons miraculosus". Ibid., p. 183, col. 1.

[d] *Rathcona*. — Now the parish of Rathcavan (Rać caḃam 'fort of the hollow'). Ord. Survey, s. 33. It is separated from Skerry by the Braid River, which takes its rise in the hills over Cleggan. The townland Carnstroan is occupied by the famous hill, anciently called Sliaḃ Mir or *Mons Mis*, and now Slemish; which was considered the northern limit of Dalaradia, as Newry was its southern. — Trias Th., p. 8, col. 2. About a mile and a quarter to the west, in the townland Racavan, is the ancient churchyard, but without any remains of the church. In the valley of the Braid, and lying in a straight line between Slemish and Skerry, is the townland Ballyligpatrick, a memento of St. Patrick's seven years' captivity in this district.

[e] *Balilugd*. — Now the parish of Ballyclug (ḃaile an ċluiġ 'town of the bell'). Ord. Survey, s. 38. The present parish church, which stands in the townland Ballymarlagh, was consecrated in 1844, under the name of 'St. Patrick's of Ballyclug'. The churchyard, which is in the townland Ballylesson, contains the foundations of

(Diocese of Connor.)

The church of Rathcona[d] —— 1 mark, 40*d.*— Tenth, 20*d.*
The church of Balilugd[e] —— 1 mark, 40*d.*— Tenth, 20*d.*
The church of Coneria[f] —— 1 mark ——— Tenth, 16*d.*

The

the old church, measuring 50 feet by 28. In 1435, Thomas Maccremheavid was presented by the Primate to the perpetual vicarage of *Ballyclyic*.—Reg. Prene, p. 168. In 1458, John M^c^ninkyan was perpetual vicar of *Baliclug*. — Ibid., p. 4. In Dowdall's Registry (p. 265), *Balaclog* is stated, at the year 1546, to belong to the Archdeacon of Connor; and this connexion continued to subsist, in virtue of the charter of 1609, till the dismemberment of the corps of the Archdeaconry in 1832, under Act 5 Geo. IV. cap. 80.

[f] *Coneria*.—Now the parish of Connor. Ord. Survey, s. 38. The original church, which gave name to the see, was founded in the fifth century; and Ængus Mac Nisse, its founder and first bishop, died in the year 514. In Irish records, the name Connor generally appears in the forms Conoepe, Conoipe, Conoeipe, Conoaipe, which Colgan occasionally latinizes by *Condoria*.—Trias Th., pp. 146, col. 2; 272, c. 1; 502, c. 1. The no in the middle of the word subsequently passed into nn, as Mr. O Donovan observes: "In the ancient Irish manuscripts we find no almost invariably written for nn of the modern Irish orthography".—Grammar, p. 34. The origin of the name is thus explained in a marginal gloss on the word Chonoepib (Connor), in the Martyrology of Ængus, at the 3rd of September: .i. Oaipe na con .i. Oaipe aimbiciр com allca ppuiр ec in eo lupe ha[bicabanc], "i. e. Daire-na-con, i. e. the oak wood in which were wild dogs formerly, and she-wolves used to dwell therein". This etymology *per metathesim* was common with the Irish, as Colgan observes, who conjectures that Dercon, the church of St. Olcan, was identical with Connor, adding "Derechon, seu rectius Dorechon, per transpositionem nostratibus frequentem, idem sit quod Condere seu Condore".—Act. SS., p. 377, col. 2, n. 9. By the country people the name is pronounced as if it was written *Con-yer*. The present parish church was built, in 1818, on the site of the old cathedral of St. Saviour's, which had been partly destroyed in the rebellion of 1641, and a portion of which, having been re-roofed, and thatched with straw, was used for divine service, till it was superseded by the modern church. This portion was probably the southern transept of a larger building, for it is described, by those who have attended it, as having stood north and south.—Eccles. Report of 1806, p. 97. In 1458, Patrick Olynnan was vicar of the cathedral church of Connor.—Reg. Prene, fol. 4. The rectory of the parish was ap-

(Conerenſ Dyoceſ.)

ꝑ Eccĕia de Dromaule —— xl·ſ —— decĕ·iiij·ſ.
ꝑ Eccĕia de Dovan —— xx·ſ —— decĕ·ij·ſ.
ꝑ Eccĕia de Ardglanẏs —— xx·ſ —— decĕ·ij·ſ.
ꝑ Eccĕia Sĕi Patcii de Glenaẓ —— x·ſ —— decīa·xij·đ.
ꝑ Eccĕia de Crewiłł —— đi·mar —— decīa·viij·đ.

ꝑ Eccĕia

propriate, at the Dissolution, to the abbey of Kells, the lands of which constitute the chief part of the western half of the parish.—See Taxation, at *Desertum Coneriæ*.

[g] *Drommaule.*—Now the parish of Drummaul.—Ord. Survey, s. 43. The old parish church stood in the townland Drummaul, on the west side of the Main water; a portion of the east gable, which stands in the churchyard, is all that remains of the building. This situation proving inconvenient to the principal parishioners, an Act was obtained in 1703, constituting the new church, which was built in the townland Dunmore, the parish church.—Irish Stat., vol. iv. p. 40. At the Dissolution, the rectory was appropriate to the abbey of Kells. In 1458, Patrick M'erewyn was vicar of the church of Drumaule. Reg. Prene, p. 4. In 1488, Michael M'gremayn was vicar of the church "Sanctæ Brigidæ de Druimaula".—Reg. Octav., fol. 289 rev. In this parish is the residence of the O Neill, anciently called Edenduffcarrick (Eadan dubh carrge 'the dark face of the rock'. Four Masters, A. D. 1490), and now Shane's Castle.

[h] *Dovan.*—Now the parish of Duneane.—Ord. Survey, ss. 42, 48. The parish church, which measures 54 by 26 feet, is an ancient building: it stands within the churchyard in the townland Lismacloskey. At the Dissolution, the rectory was appropriate to the abbey of Kells. In a marginal gloss on the Martyrology of Ængus, at the 30th of October, this church is called Dun-da-en hi Fidbaid Dail Araide, 'Dundaen in Feevah of Dalaradia'. This word Fidbad, which signifies 'a wood' or 'thicket', (O Reilly in *voce*), is called in the Inquisitions "Tuogh na *Fuigh*", and is now locally pronounced *Feevah*. In this parish is the famous pass of the Bann, called in the Tripartite Life *Fersait Tuama* (Pt. ii. cap. 138. Trias Th., p. 148, col. 1); and by the Annalists Tuaim (An. Ul. and F. Mast., A. D. 1099, 1197). It is now called Toome Bridge, and gives name to a barony. See *Appendix*.

[i] *Ardglanys.*—Now Ardclinis parish.—Ord. Survey, ss. 20, 25. The name is sometimes written *Ardcleneise*. The parish churchyard, containing the ruins of the old church, is in the townland Ardclinis, at the foot of Ardclinis mountain, and near the sea. Besides this burial ground

(Diocese of Connor.)

The church of Drommaule[g] — 40*s.* —— Tenth, 4*s.*
The church of Dovan[h] —— 20*s.* —— Tenth, 2*s.*
The church of Ardglanys[i] —— 20*s.* —— Tenth, 2*s.*
The church of St. Patrick of Glenarum[k] —————— 10*s.* —— Tenth, 12*d.*
The church of Crewill[l] —— ½ mark —— Tenth, 8*d.*

The

there is another in the parish, considered by the country a very ancient one, in the townland Nappan South, commonly called *Killycrappin*. The introduction of this parish and the following, as also of Layd, into the deanry of Hy Tuirtre, is a geographical violence not easily accounted for.

[k] *Glenarum.* — The parish of Tickmacrevan, as has been already observed, is properly an union of Tickmacrevan and Templeoughter; and the component parts of it are placed by the Taxation and Dowdall's Registry in different deanries. Tickmacrevan, which appears to be the church here intended, is found written in the various forms Tachmackerewan, Tacmacremye, Temaghcremaye, and Teckmacreavan. There are three small denominations, called Glore, Glebe, and Oldchurch, joining each other, which are set out on the Ord. Map as townlands, but which seem to be, properly, subdivisions of the townland Glore. On the Glebe is the churchyard, with the foundations of the ancient church which measure 45 by 15 feet. The spot is generally called 'the Glore' from ɡlucaɹ, the Irish for 'pure', and seems to be the *Gluaire* where the Tripartite Life states that St. Patrick founded a church, while in the region of *Latharna*.

[l] *Crewill.*—Now the parish of Cranfield. Ord. Survey, s. 49. The real name is, as Colgan writes it, Creamchoill (cpeam coill 'a wild garlic wood'), and appears in a variety of forms. In a lease, bearing date 1683, it is called 'Croghill *alias* Cranfield' (Registry Office): and it is a curious coincidence that the townland at the southern extremity of Mourne, which is now called Cranfield Point, was formerly called Craughill—Ul. Inq., No. 15, Jac. I. "Crawmkill hath four towns in Erinoth land, and but one towne more in the parish".—*Terrier.* The whole parish, consisting of 833 acres of land, is laid down in the Ord. Survey as but one townland, and called Cranfield; and no notice is taken of the usual designation "the four towns of Cranfield". The names of these townlands, as enumerated to the Editor by a respectable inhabitant, are Ballykeel, Ballyharvine, Ballynarny, and Tamnaderry. The fifth townland, which is alluded to in the Terrier, was probably *Creeve*, which now belongs to Duneane parish. "Cram-

(Conerenſ Dyoceſ.)

ꝯ Eccĉia de Achochill —— xx·ſ —— decīa·ij ſ.
ꝯ Eccĉia de Clemlẏ —— xx·ſ —— decīa·ij·ſ.
ꝯ Eccĉia de Rosserkan —— xx·ſ —— decīa·ij·ſ.
[cīa·xxiiij·ſ·iiij·đ.
Smª taxaĉonis —— xij·li·iij·ſ·iiij·đ.—Inde de-
ꝯ Smª

chill: The 2d parte of all tithes belong to St. [John of] Jerusalem".—Ul. Vis., p. 261. In Ballykeel is a large and much frequented burying-ground, wherein are the ruins of the old church, in a very perfect condition, measuring 37 feet 4 inches by 15 feet 9 inches, in the clear. About half a mile to the north stands the shaft of an ancient black oak cross, which was probably set up as a termon mark. Also, about 100 yards to the west, is a well long famed among the natives for its supposed virtues, and which Colgan characterizes as "fons ille miraculosus qui est juxta Ecclesiam de *Creamchoill*".—Act. SS. p., 378, col. 1. Trias Th., p. 183, col. 1. A writer in 1727 gives the following account of it: "At Cranfield, in the county of Antrim, there is a south running spring of common water, said to be consecrated by St. Colman, a famous Irish Saint. Pilgrims go to it on May eve. They empty and clear the well in the twilight, stay all night about it, saying a certain number of Pater's, Ave's, and Credo's. In the morning they find small transparent stones of an amber colour in the bottom of the well, which (if you believe them) grew there the night before, and will preserve those that carry one of them about them from any loss by fire or water. These stones are to be found there at any time, yet the natives thereabouts will not be convinced of it". Richardson's Great Folly of Pilgrimages, p. 65. These amber stones, which the writer mentions, are crystals of gypsum or sulphate of lime, a salt sparingly soluble in water, and were chiefly sought by those who intended to emigrate. Stations also were held here on the 29th and 30th of June, which were attended by a large concourse; but, since the year 1828, they have been discontinued.

[m] *Achochill.* — Now the parish of Ahoghill.—Ord. Survey, s. 37. By the country people it is frequently called Magherahoghill. This seems to be the "church of St. Colmanellus of Atholrill" [or, as it may have been written, *Achohill*], from the rectory of which Paul was elevated, about the year 1376, to the see of Connor.—Harris' Ware's Bps., p. 222. A. D. 1376, Adam Naas was presented by the Crown to the church of *Ohorhill in Turtria*, in the diocese of Connor.—Cal. Canc. Hib., vol. i. p. 91 b. In the same year, William Wyne was presented to the same church, the instrument of his appointment being di-

(Diocese of Connor.)

The church of Achochill[m] —— 20*s.* —— Tenth, 2*s.*
The church of Clemly[n] —— 20*s.* —— Tenth, 2*s.*
The church of Rosserkan[o] —— 20*s.* —— Tenth, 2*s.*
[thereof, 24*s.* 4*d.*
Sum of the Taxation —— £12 3*s.* 4*d.*—Tenth
Sum

rected to Paul, Bishop of Connor.—Ibid., p. 91 b. In the same year John Oneill also was presented to the church of *Acochill*, in the diocese of Connor.—Ibid., p. 93 b. In 1441, Patrick Okylt, perpetual vicar of Achioghill, was directed by the Primate to induct Thomas M^cKerny into the rectory of the same; and the principal parishioners, namely, Mauritius Ruffus Oneyll, Odo Flavus, Charolus filius Donaldi Gracilis, and Terentius Clericus Oneyll, were admonished to render him due respect.—Reg. Prene, p. 141. In 1458, John M^cMolyn was rector of *Gaghowill;* and Patrick Olyzlt [Okylt] was confirmed by the Primate in the perpetual vicarage, in opposition to the claims of John M^cLyrenan, who was supported by the bishop. Reg. Prene, fol. 4. The parish church occupies the ancient site.

[n] *Clemly.*—On the road from Ahoghill to Rasharkin, in the barony of Kilconway, is the townland Craigs, consisting of 2801 acres, as laid down on the Ord. Map. This large tract is, however, properly speaking, an aggregate of four townlands, which are locally styled 'the four towns of Craigs', and are called Aughnakeely, Groogagh, Carhunny, and Grannagh. In the first of these is a very ancient burying-place, which is marked on the Ord. Map (s. 32), though without its name *Aughnakeely.* This is the site of the "Ecclesia hodiè vulgo *Achadhna cille*", which Colgan describes as situate "in finibus Dal-riediæ" (Trias Th., p. 182, col. 1, n. 195); and its position answers to this description, as Dalriada or the Route ends at the southern boundary of Kilconway, which is but a short distance from this place. Colgan also conjectures that this spot may be the Achad-Cinn mentioned by Tigernach and the Four Masters at the year 554.—*Ibid.* Archdall converts into a certainty what Colgan here merely stated as a speculation. Monast. Hib., p. 1. The townlands of Craigs, until lately, belonged to the parish of Ahoghill; but in 1840 they, and twenty-one townlands more, were, by Act of Council, severed from it, and formed into a new parish called Craigs, which may be considered as the modern representative of the Clemly of the Taxation. The parish of Kilconriola, which at the Dissolution was an appropriation of Muckamore Priory, is not mentioned in the Taxation; which may be accounted for either by supposing it to be rated, inter alia, with the

(Conerenſ Dyoceſ.)

ℭ Sm[a] Reddituū ꝯ ꝑventuū Tempał Conereñ Eꝑi	l·ł̄i·	deč·v·ł̄i.
ℭ Tempalia Abbtisse de Deulacressce	xlj·ł̄i·v·ſ̄·v·đ—	deč·iiij·ł̄i·ij·ſ̄·vi·đ.
		ℭ Tempalia

house to which it was attached; or that at the date of the Taxation it formed part of Ahoghill; which is very likely, from the indistinct boundary between the two, and the shape of Kilconriola, which resembles a strip cut off the east side of Ahoghill.

[o] *Rosserkan.*—Now the parish of Rasharkin.—Ord. Survey, s. 26. The name is found written in the several forms Rasarkan, Rosercan, Magherasharkan. The rectory of "Magherisergan in the Rowte" was, at the Dissolution, appropriate to the Priory of Muckamore.—Inq. Ant. 1605. About a furlong N. E. of the church is a ridge of rock, about 60 feet high and 100 long, called *Drumbulcan*. The top of it is covered with a dark mould, in which have been found fragments of bones; and the edge of the platform seems to have been formerly protected by an earthen rampart. This is the spot which Colgan calls *Dunbolcain*, and describes as "locus sine Ecclesia propè Airthermuige [Armoy], ubi forte [S. Olcanus] natus est".—Acta SS. p. 378, col. 1. The name, which signifies 'the ridge of Bolcan', is derived from St. Olcan, who is called Bolcan by some writers, and in vulgar parlance. The parish church occupies the old site.

[a] *Connor.*—On the death of Peter de Dounach, Bishop of Connor, in 1292, the temporalities were seised into the King's hands, and Walter de la Hay, Escheator of Ireland, returned an account into the Exchequer of £12 5*s.* 10*d.*, arising from the see lands from the 24th of November to the 27th of April following.—Cod. Clar., vol. xlv. p. 236 rev. In the King's Books, the temporalities of Connor are taxed at the small sum of £25.—See *Appendix*.

[b] *Deulacressce.*—The abbey of St. Patrick of Down is manifestly here intended, although it is not so evident how this name happened to be applied to it. The abbey of Dieulacres or Deulacresse, in the parish of Leek in Staffordshire, on the borders of Cheshire, was founded by Randal the Third, surnamed de Blundeville, Earl of Chester, in 1214; who, having translated hither the monks from Pulton in Cheshire, dedicated it to the Virgin Mary and St. Benedict. The origin of the name was this: when Randal Earl of Chester was laying the foundation stone of the church, he pronounced the French words *Deux encres;* to which the surrounding company responded *Amen:* whereupon the Earl said: "This monastery shall be called *Deulacres*, that

(Diocese of Connor.)

Sum of the temporal revenues and profits of the Bishop of Connor[a] —— £50 ——— Tenth, £5.

Temporalities of the Abbot of Deulacressce[b]— £41 5*s*. 5*d*.— Tenth, £4 2*s*. 6*d*.

Temporalities

the name of God may be invoked upon it".—Dugdale, Monast. Angl., vol. v. pp. 626-630. (Lond. 1825). It is likely that, for some time after the Invasion, an intimacy subsisted between the churches of Chester and of Down, arising from the English connexion of John de Courcy's retinue, among whom we find a *Roger of Chester;* and especially from the relation which John de Courcy established between the two when he brought over a prior and monks from St. Werburgh's, on the occasion of his remodelling the abbey of Down. In 1220, the prior and convent of St. Patrick's of Down wrote to Henry III. complaining of the injuries which their houses and church had suffered by war, and praying of him to grant them "aliquam mansiunculam in Anglia, ubi cum opus fuerit, poterimus hospitari". — Rymer's Foed., vol. i. p. 164, and Prynne's Records, vol. iii. p. 49. How this application was received is not mentioned; probably it led to the establishment of some relation between the abbeys of Deulacres and Down. The Registry of Muckamore contains a grant of Isaac, Bishop of Connor, to that priory, which is witnessed by "Johannes Abbas de *Deulacres*", and cannot have been later than 1257, as Isaac died in that year. Nicholas, who had been Prior of Down and Treasurer of Ulster, was raised to the see of Down in 1276: and in the same year "Frater Jo. Abbas de *Deuleucres* became Treasurer of Ulster". — (Cod. Clarend., vol. xlii. fol. 17). In 1279, Nicholas, Bishop of Down, and Jo. Abbas de *Deulacres*, delivered their accounts for the time they were Receivers of Ulster.—Ibid., fol. 22. This John may have resigned his charge in England for that of Down in Ireland; or, what is more likely, may have presided over both houses, retaining his English title among the English colonists. And at the date of the Taxation, the Abbot of Deulacres may have been Prior of Down also, and been taxed, under his former title, in this record, which rates the religious houses in the persons of their heads. At the Dissolution, the lands of this abbey were valued at £60 10*s*. per an., and its appropriations at £65 13*s*. 4*d*.—Inq., 3 Ed. VI. The word *Abbtisse*, which accompanies the name in the text, is the genitive of Abbatissa, 'an Abbess', but as it is evidently a clerical error for 'Abbatis', it has been rendered Abbot in the translation.

(Conerenſ Dyoceſ.)

ᵃ Tempalia Abbtis
de Jugo Dei — xxxv·li·vj·ſ·viij·d — deč·iij·li·x·ſ·viij·d.
ᵃ Tempalia Abbtis
de Ines ——— x·li·xix·ſ·iiij·d — deč·xxj·ſ·xj·d·qᵃ
ᵃ Tempalia Abbtis
de Bangovre— lviij·ſ·j·d ——— deč·v·ſ·ix·d ob qᵃ
ᵃ Tempalia

[c] *Jugo Dei.*—Now Grey Abbey. A. D. 1193, "Conditur monasterium de Jugo Dei, Whit Abbey, Hibernice Monesterlech" [Mainirtir liac 'Grey Abbey']. —*Grace's Annals.* "Johannes quidem de Cursi habuit filiam Godredi [regis Manniæ], nomine Affrecam, in matrimonium, quæ fundavit Abbatiam Sanctæ Mariæ de Jugo Dei, quæ ibidem sepulta est". —Chronicon Manniæ, A. D. 1204. This abbey was sometimes called simply Leigh, from Liaċ, 'grey'. It was a cell of Holm Cultram in Cumberland, and its connexion with that house is thus illustrated by the Chronicle of Mailros: "1222, Dominus Adam Abbas de Holmcultram suo cessit officio; cui successit Dominus Radulfus Abbas de *Jugo Dei* in Hibernia; loco cujus substitutus est in Hibernia Dominus Johannes Cellerarius de Glenlus". "1237, Obiit Dominus Gillebertus Abbas de Holmcultram apud Cantuariam, dum rediret de capitulo generali. Cui successit Dominus Johannes Abbas de *Jugo Dei.* Et de *Jugo Dei* pastoralem curam suscepit Nicholaus ejusdem domus Prior".—(Rer. Angl. Script., vol. i. and Bannatyne Club Papers). The ruins of the abbey are the most extensive ecclesiastical remains in the diocese, and have been secured against further injury, except that of time, by the laudable care of their distinguished proprietor. A few years since, when the floor of the abbey was cleared of the rubbish which had collected upon it, a leaden seal was found bearing the following legend: "RADVLPHVS : DEI GRACIA KARLEOLENSIS EPISCHOP". This Bishop of Carlisle was Radulphus de Ireton, who was appointed to that see in 1280.—(Godwin de Præsul., p. 765). At the Dissolution, this abbey was seised of sixteen townlands in the neighbourhood, and of the rectories of two parishes.

[d] *Ines.* —Now Inch Abbey, from the Irish Inip, 'an island'. It was sometimes styled 'de Insula'. —Reg. Mey, lib. ii. p. 206. It has been generally supposed that the abbey, the ruins of which yet remain, was the first religious foundation in this place, and that it took the name Iniscourcy in commemoration of its founder, John de Courcy. But Mr. O Donovan, the most acute as well accomplished Irish scholar of modern days, has shewn that a church existed here two centuries before

(Diocese of Connor.)

Temporalities of the Abbot de Jugo Dei[c] —— £35 6*s.* 8*d.*— Tenth, £3 10*s.* 8*d.*

Temporalities of the Abbot of Ines[d] ———— £10 19*s.* 4*d.*– Tenth, 21*s.* 11½*d.*

Temporalities of the Abbot of Bangoure[e]—— 58*s.* 1*d.*——— Tenth, 5*s.* 9¾*d.*

Temporalities

John de Courcy's time, and that its real name was Inip Cuṁpcpaiḋ, pronounced 'Inis-cooscry'.—Dub. Penny Jour., vol. i. p. 104. The origin of the name is probably to be found in Cumpcpaiḋ, one of the sons of Connor Mac Nessa, King of Ulster, who succeeded his father on the throne of Ulster, and was slain, after a three years' reign in Emania, in the year of our Lord 33.—Tigernach, A. C. 33; Battle of Moira, pp. 208, 210; Ogygia, p. 137. The following extracts from the Annals of the Four Masters, who again copy from Tigernach and the Annals of Ulster, refer to this place:—Æ. C. 1001, "Sitpiocc mc Aṁlaoiḃ tigepna Gall. do ḋol pop cpeiċ ind Ultaiḃ in a lonġaiḃ copo oipcc Cill-Cleiṫe 7 Inip Cuṁpcpaiḋ, 7 do bepc bpaṫgaḃail moip eipeiḃ uile". "Sithricus filius Amlafi Princeps Alienigenarum [i. e. Danorum], ivit ad vastandum in Ultoniam, in suis navibus, et vastavit Cill-clettiam, et *Insulam Cumscradii* et abstulit captivos multos ex istis omnibus".—(Rer. Hib. SS., vol. iii. p. 533). Æ. C. 1061, "Occan ua Coṙpmacan aipcinḋeaċ Inpi Cumpcpaiḋ—ḋecc". "Occanus O'Corpmacan Præpositus *Insulæ Cumscradiæ*—obiit". (Ibid., p. 619). Æ. C. 1149, Do ḋeaċaṫaṙ ṙoipeann ḋiḃ ṙop innpiḃ loċa Cuan. Ro aipcc ṙeaṫ ḋan Inip Cuṁpcpaiḋ," &c. "Ivit turma eorum [i. e. exercitus ducti a filio Nialli O Lochlann,] contra Insulas Lacus Cuan. Vastaverunt præterea *Insulas Cumscragiæ*, &c.".—(Ibid., p. 765). The charter of Maurice Mac Lochlain to the abbey of Newry, which was granted about the year 1153, is witnessed, among others, by "Æda Maglanha, Erenanus de *Insecumscray*". — Cod. Clar., vol. xlv. p. 179. Brit. Mus. The ancient church, however, was eclipsed, and became but a chapel, when John de Courcy founded the Cistercian abbey beside it, which was built on a much larger scale, and, being made a cell of Furness in Lancashire, became an English establishment. The year of the latter foundation is placed by Ware at 1180: but Grace and Pembridge refer the foundation of *Ines* to the year 1187.—Annals. The 'capella de Ines' has been already taxed.—See page 44.

[e] *Bangoure.*—The *church* of Bangor has already (p. 12), been taxed at 28 marks, while the *abbot* is here valued at a less than a sixth of that sum. This appears strange

(Conerenſ Dyoceſ.)

ꝯ Tempalia Abbtis de Deserto Co-

ñie ———— viij · ł · vj · ſ · viij · đ — deč · xvj · ſ · viij · đ.

ꝯ Tempalia

when the condition of this abbey, in its infancy and at its dissolution, is taken into account. It was founded in the year 558, and before half a century had passed was in such celebrity that "maxima multitudo monachorum illuc venit ad S. Comgallum, ut non potuissent esse in uno loco; et inde plurimas cellas et multa monasteria non solum in regione Ultorum sed per alias Hiberniæ provincias; et in diversis cellis et monasteriis tria millia monachorum sub cura sancti patris Comgelli erant. Sed major et nominatior cæteris locis prædictum monasterium Benchor est, ubi clara civitas in honore S. Comgelli ædificata est". Vita S. Comgalli, cap. 13. It was justly, therefore, entitled to the name ᵹeannċaıp mop, 'Great Bangor', by which the early annalists distinguish it from Bangor in Wales, which they style ᵹeannċaıp ᵹpıtonum, 'Bangor of the Britons'.—Tigernach, 672, 756; An. Ul., 671, 755. And even at the Dissolution it was found to be possessed of the temporalities and spiritualities of thirty-four townlands, together with the tithes of nine rectories or chapels. Its financial condition at the date of the Taxation serves, however, to illustrate what Giraldus Cambrensis complained of as very prevalent in Ireland and Wales, "ut viri, in parochia potentes, primo tanquam œconomi seu potius ecclesiarum patroni et defensores a clero constituti, postea processu temporis aucta cupidine totum sibi jus usurparent, et terras omnes cum exteriore possessione sibi impudenter appropriarent; solum *altaria*; cum *decimis* et *obventionibus* clero relinquentes".—Itinerar. Cambriæ. St. Bernard having, in his Life of Malachi, related the offer, which was made to religion, of the possessions of *Benchor*, by the layman into whose hands they had devolved, proceeds to draw this melancholy contrast between its earlier and latter condition:—"Aiunt tam magnam fuisse, ut succedentibus sibi vicissim choris continuarentur solemnia divinorum, ita ut ne momentum quidem diei ac noctis vacaret à laudibus [as with the Ἀκοιμηται, or 'watchers', of the Greek church]. Hæc de antiqua dicta sint *Benchorensis* monasterii gloria. Hoc olim destructum a piratis [the Danes. An. Ul. 823], ob insigne dignitatis antiquæ, Malachias veluti quendam replantaturus paradisum amplexus est, et quia multa corpora Sanctorum ibi dormirent. Nam ut taceam illa quæ in pace sepulta sunt, ferunt nongentos simul una die à piratis occisos. Erat quidem ingens loci illius possessio, sed Malachias solo contentus loco sancto, totas possessiones et terras alteri cessit. Siquidem à tempore, quo destructum est Monasterium, non defuit, qui il-

(Diocese of Connor.)

Temporalities of the Abbot of the Desert of Connor[f] ———— £8 6*s.* 8*d.*— Tenth, 16*s.* 8*d.*

Temporalities

lud teneret cū possessionibus suis. Nam et constituebantur per electionem etiam, et Abbates appellabantur, servantes nomine (etsi non re) quod olim extiterat. Itaque ex mandato patris Imarii assumptis decem circiter fratribus, veniens ad locum cœpit ædificare".—Messing. Floril., p. 356. In 1469, the abbey having again fallen to ruin, Paul II. directed the Franciscans of the Third Order to take possession of it, which was accordingly done by Father Nicholas.—Wadding ap. Archdall. p. 110. See *Appendix.*

[f] *Desert of Connor.*—Now Kells, in the parish, and about half a mile west of the church of Connor.—Ord. Survey, s. 38. "The Abbey of Kellis, it is called Ecclesia Beatæ Mariæ de Desarto".—*Terrier.* According to Ware, a house of regular Augustin Canons, called Kells or Disert-Kellach, was founded here, before the year 828, by Kellach, an anchorite.—Harris' Ware's Works, vol. ii. p. 265. This statement is gathered from the following entry in the Annals of the Four Masters, at the year 828: "Ceallach mc Conmaiġ anġcoire Ḋiṙiṙt Ceallaiġ". "Kellachus Conmagii filius anachoreta de Disert Kellaigh obiit".—Colgan, Act. SS., p. 252, col. 1. It may be objected, however, that this passage refers, not to this place, but to *Isertkelly*, in the county of Galway and diocese of Kilmacduach, which is marked Ḋiṙeṙt Ceallaiġ on Mr. O Donovan's exquisite map of Hy Many, and is so called by the Four Masters at the years 1179, 1598. There is some foundation for the supposition, that this abbey, not Connor church, is the representative of the church founded by St. Mac Nissi, the first Bishop of Connor. At the Dissolution, Connor benefice was but a vicarage, the rectory and advowson being vested in the Abbot of Kells. St. Mac Nissi's church was a conventual one, like most of the early episcopal seats of the primitive Irish church; and it is a very curious fact, which cannot be easily accounted for, otherwise than by supposing the episcopal and abbatial offices to have been early combined in the persons of St. Mac Nissi's successors, that the rectories and advowsons of the principal parishes of Connor diocese, wherein the bishop had property, belonged, at the Dissolution, to the Abbot of Kells. Such an arrangement would naturally follow from a partition of the two functions, and the appointment of two officers to discharge the duties and enjoy the privileges hitherto combined in one. Thus while the Bishop of Connor was seised of the temporalities of the sixteen towns of Connor, the eight towns of Glynn, the four towns of Duneane, the four towns of Drummaul, the

(Conerenſ Dyoceſ.)

℄ Tempalia Pⁱoř de
Mugmore —— xxiij·ħi·xv·ſ·x·đ— deč·xlvij·ſ·vij·đ.
[xvij·ħi·v·ſ·ij·đ qª
℄ Smª taxačois —— clxxij·ħi·xij·ſ.—Inde decia·
℄ Procuračoes

four towns of Kilroote, and the manor of Kilkenan, the Abbot of Kells enjoyed the advowsons of the churches built on these lands, and the rectorial tithes of the parishes which contained them. To the same origin may also be traced the economy of the Cathedral of Down, where the bishop was Abbot, and the dean was Prior. That the foundation of the abbey of Desert-Connor took place at a much early date than that assigned by Ware, will appear from the following passage, which is taken from the ancient Life of St. Mac Nissi, published by the Bollandists: "Fluvio nomine *Curi*, monasterio ejus [i. e. of St. Mac Nissi, who died A. D. 514] quod Latinè DESERTUM dicitur, præterfluenti, ne sonitus ejus tam prope transeuntis infirmos loci molestaret, per ulteriorem viam currere præcepit: quod continuò, ut ei imperatum est, fecit". Acta Sanctor., Septemb., vol. i. p. 665, col. 1. Rejecting the miracle, the rationale of which may have been that he shifted his monastery—no difficult matter for a house built *more Scotorum*,—or deepened the bed of the river, it is to be observed that the river *Curi* here spoken of, is the "rivus *Glan-curry*" of the Ulster Inquisitions, which, flowing through the valley, now called from it *Glenwherry* (Ord. Survey, ss. 38, 39), enters the parish of Connor, and, leaving its church on the south, winds round the abbey of Kells on the north, and, under the name of Kells Water, falls into the river Main at a place called Ballyandraid. The next instance in which the Editor has met the ancient name of this abbey is in a deed of confirmation from the Primate to the Prior of Neddrum [circ. A. D. 1190], which is attested by "F. Abbas de *Disert*".—Cotton Charters, No. 40. Brit. Mus. Murtogh Mac Annullowe, the last abbot, was seised, in 1542, of eight adjacent townlands in temporals and spirituals, of the tithes of ten other townlands, and the rectories and advowsons of nine churches. In 1808 a bill was filed by Lord Mountcashell for the recovery of the impropriate tithes of Kells, in which was the deposition of Daniel Monaghan, who declared that he recollected to have heard his maternal grandfather Murtogh Dillon say, that he was eleven years old at the wars of Ireland, namely, the Rebellion of 1641, and that he had seen the Monastery of Kells, after its dissolution, and before it was entirely unroofed. *Enrolment.* The west gable is the only part of the building which remains; it stands at the entrance of the burial-ground,

(Diocese of Connor.)

Temporalities of the Prior of Mugmore[g]———— £23 15*s.* 10*d.*— Tenth, 47*s.* 7*d.*

[of, £17 5*s.* 2¼*d.*

Sum of the Taxation —— £172 12*s.*—Tenth there-Procurations

which is entirely used by the Roman Catholics of the neighbourhood, and is commonly called *Templemurry* or *Templemoyle.*

[g] *Mugmore.*—Now Muckamore.—Ord. Survey, s. 50. This priory derived its name from the fertile plain on which it stood, called Magh-comair, 'the plain of the confluence'; being situate where the Six Mile Water falls into Lough Neagh.—See IV. Masters, A. M. 3529. It is generally supposed that Colman-Eala, a contemporary of St. Columkille, whom Adamnan (Vit. S. Columb., pt. i. cap. 5), styles "S. Colmanus, Episcopus, Moc-u-Sailni" [or, mc hui Sellı, as in IV. Mast. A. D. 610], founded a monastery here. His death is placed by Tigernach and the Annals of Ulster, at 611, 610, respectively: to which the former and the IV. Masters add, that he died in his fifty-sixth year. On these grounds the foundation of this house may be referred to the year 585. Jocelin represents this occurrence as the subject of one of St. Patrick's predictions: "Quadam vice visitans S. Patricius illam plagam Vltorum, quæ Dalnardia [Dalaradia] dicitur, per locum quendam *Mucoomuir* vocatum transiens progrediebatur.—Dixit coram præsentibus; Scitote, filioli charissimi, quod in illo loco, quidam filius vitæ, nomine *Colmanellus*, Ecclesiam ædificabit, multosque filios lucis aut concives Angelorum futuros ibidem adunibit".—cap. 96. The church of which this saint was special patron was Lann-Eala, now Lynally, in the King's County; but, previously to its foundation, he had spent a considerable time at Connor, (which is only seven miles north of Muckamore,) as appears by an extract from his Life, published by Abp. Ussher: "Venit ipse ad civitatem Connere in provincia Ultorum, in qua jacet beatissimus Episcopus Macnisi; et habitavit sanctus Colmanus in illa civitate multis diebus et plurimas virtutes ibi fecit: et *ipse est secundus patronus ejusdem civitatis.* Et benedicens populo illius civitatis, venit inde ad patriam suam, id est, ad regionem Midi".—Brit. Eccl. Antiq., cap. 17 (Works, vol. vi., p. 530). The words here printed in italics will account for a form of expression which occurs in the Annals, namely, "Abbot of Connor and Lan-Eala", as at the years 777, 866, 896, 917; or, what is to the same effect, "Comharba of Mac Nissi and Colman-Eala", as at 953, 955, 975, 1038. In these instances the latter name is interpreted of Dromore, by Dr. O Conor, who thus confounds the dates and names of two persons

(Conerenſ Dyoceſ.)

℔ Procuraĉoes Eꝑi Co-
neř ——————— l·mªr ——— decīa·v·mªr.
℔ Þquiſ capitloꝛ Eꝑi ꝯ
Archiđ ——————— xxv·mªr —— deĉ·xxxiij·ſ·iiij·đ.
℔ Sinodalia

not contemporaries; in the same manner as Bishop Nicholson represents "Muchmore, *on the Locha*, a small town in the county of Antrim", to be "founded by St. Colmanel, Bishop of Dromore" (Irish Hist. Lib., p. 43); thus confounding it with *Dromore* on the *Loga* or Lagan. Archdall, on the other hand, makes Lan-Eala to be Muckamore, when he is treating of this house (Monast., p. 10); but negatives the statement by setting forth Linally as a distinct place, in the county of Antrim (Ibid., p. 9); and by again quoting the same authorities to illustrate the history of Lynally in the King's County.—(Ibid., p. 402). The truth is, these writers, in their desire to bring Lan-Eala within a reasonable distance of Connor, forgot that, in ancient times, it was no uncommon occurrence, for two or more communities, though far removed from one another, to be subject to a common superior, provided they observed the same rule, or owned a common founder. Little more is known concerning Muckamore, until about the year 1183, when "P. Prior de Mucmor" appears as subscribing witness to a grant of John de Courcy.—Inspex. in Rot. Pat. 42 Ed. III. pt. 2, m. 11. The ancient Registry of this house, written by Laurentius, who was Prior in 1356, was extant in the time of Sir James Ware, who made some extracts from it, 25th Feb. 1624; which are preserved among his MSS. in the British Museum (Cod. Clar., vol. xxxvi. No. 4787, Plut. 113, C., fol. 92). They are headed: "Ex Registro S. Colmanelli de Muckmore in agro Antrimensi", and contain several grants of land and churches from different donors. Among others, Lionel, Duke of Clarence, and Earl of Ulster, confirmed, in 1363, the possessions of the Prior and Convent "B. Mariæ de Mukmore in Ultonia quæ est de fundatione R. (?) progenitoris Elizabethæ consortis nostræ charissimæ". From this passage it would seem that the house was remodelled by the English, after the Invasion. Bryan Boy O Maghallon, the last Prior, was seised of nine adjacent townlands, in temporals and spirituals, with the tithes and advowsons of fourteen churches. The churchyard is still used; but the greater part of the site of the priory is under the garden of Muckamore House, and all that remains of the building is a portion which stands in the range of the garden wall.

[a] *Procurations.*—From early times, until the tenth century, it was the custom for the bishop personally to visit each parish

(Diocese of Connor.)

Procurations[a] of the Bishop of Connor ——————— 50 marks — Tenth, 5 marks.

Perquisites of the chapters of the Bishop and Archdeacon[b] – 25 marks — Tenth, 33*s.* 4*d.*

Synodals

under his jurisdiction, once a year, unless where the diocese was of too great an extent, in which case the indulgence of a biennial, or, at furthest, a triennial, visitation, was allowed him.—Dopping, Tract. de Visitat. Episc., p. 8. A revival of this custom was contemplated by the seventeenth Irish Canon, which prescribes that "The Bishop, in his own person, every third year (at least) *in the time of his Visitation*, shall perform the duty of confirmation, &c." The zeal of Malachi O Morgair, in discharging this duty of his office, after his appointment to the see of Connor in 1124, is thus panegyrized by his biographer St. Bernard: "Sed et foris rura et oppida nihilominus sæpius percurrebat cum sancto illo comitatu discipulorum suorum, qui nunquam deerant lateri ejus. Ibat et erogabat vel ingratis cœlestis tritici mensuram. Nec vehebatur equo, sed pedes ibat". — Messing. Floril., p. 358, col. 1. On the Scripture principle *nemo cogitur sine stipendiis militare* was founded the rule that the bishop should be entertained at each church by the parish priest: which entertainment was styled *Procuratio*, from *procurare* 'to refresh'; as in the verses

"—— læti bene gestis corpora rebus
Procurate viri".

(*Virg. Æn.*, ix. 158).

"Nutrices pueros infantes minutulos
Domi ut *procurent*, &c."

(*Plaut. Pœnul. Prol.*, 28).

In after times, when a considerable portion of the visitatorial duties of the bishop were delegated to his archdeacons, the right of procuration was extended to them, and to all other inferior prelates "quibus competebat jus visitationis". This impost presently became very oppressive, and, to prevent further abuses, it was decreed by the Third Lateran Council, in 1179, that Archbishops, in their visitations, were not to exceed a retinue of forty or fifty horses (*evectiones*); bishops, twenty or thirty; cardinals, twenty; archdeacons, five or seven; and rural deans, two horses. An estimate of the style in which visitations were anciently conducted in England, may be formed from a Bull of Pope Innocent III. which was elicited by a complaint preferred by the prior and convent of Bridlington against the Archdeacon of Richmond, who, when visiting one of their dependent churches, brought in his train ninety-seven horses, twenty-one dogs, and three falcons, and consumed more in one day than would have sufficed their community for an age. — Monast. Angl., vol. ii. p. 165. As soon as the bishops ceased to hold their itinerant visitations, and their

(Conerenſ Dyoceſ.)

℄ Sinodalia Epi ꝯ Archiđ —— vij·ħi·xvi·ſ— deč·xv·ſ·v·đ q^{a}.

[xv·ſ·vij·đ q^{a}.

Sm^{a} taxačois —— lvij·ħi·xvj·ſ.—Inde decīa·v·ħi·

℄ Sm^{a} totał taxačois Dioč Coneř — DC·xxvij·ħi·xj·ſ·iiij·đ.

℄ Inde decīa — lxij·ħi.xv·ſ·j·đ ob.

℄ Porcio

clergy were convened to their cathedrals, the word 'procuratio' came to signify (as *proxy* or *procuration* still does,) "a pecuniary sum or composition paid to an ordinary or other ecclesiastical judge, to commute for the provision or entertainment which was otherwise to have been procured for him" (Kennet, Paroch. Ant. Glossary). According to Lindewode, it was the practice, in England, for an archdeacon, in his visitation, to receive as proxy, in money, 7*s.* 6*d.*; that is, 18*d.* for himself and horse, and for each other horse and rider (evectio), 12*d.*—(Gibson, Codex, Tit. 42, cap. 9). In Ireland, it was anciently the custom for the Archdeacon to receive procurations as well as the bishop: thus in the Taxation of Cashel, Ardagh, Kildare, Ardfert, and Annadown, the "Procurationes Archidiaconi" form an item. In Ossory "the archdeacon exerciseth a prescriptive Jurisdiction over the whole Diocese from the thirtieth of *September* to the third of *February* every year; in which time he visits the whole Diocese, *Decanatim*, and hath the Moiety of Procurations paid to the Bishop in his ordinary Visitations". (Harris' Ware's Bps., p. 398). At the Reformation, the rate of proxies, in Down, Connor, and Dromore, varied from twenty to two shillings. Tables of these are given in the Terrier; Ulster Visitation, p. 261, &c.; and more correctly than the latter, in a MS. of Primate Marsh's Library, Cl. v. 3, Tab. 1, No. 2; also in a MS. in Trinity College, E. 4. 15. The fees now payable at Visitations in Down and Connor are, Procurations to the Ordinary, and Exhibits to the Registrar.

[b] *Archdeacon.*—In the Provinciale of Lindewode there is an enactment of Stephen [A. D. 1222], "Prohibemus ne Archidiaconi die visitationis suæ apud ecclesiam quam visitant capitulum celebrent, nisi forte in burgo vel civitate ecclesia sit constituta". Upon which Lindewode observes: "Capitulum. In quo congregantur rectores et vicarii ipsius archidiaconatus ad communes tractatus et alia inibi facienda".—(Lib. iii. fol. 159, Lond. 1525). *Perquisitum*, from which comes the old French word *pourchas* and our English *purchase*, denotes, primarily, anything gained by one's own industry, as contra-distinguished from that which descends to one from a father or other ancestor. (Spelman, and Cowel in *voce.*) Hence, *Perquisita Cu-*

(Diocese of Connor.)

Synodals[c] of the Bishop and
Archdeacon ———————— £7 16*s.*— Tenth, 15*s.* 5¼*d.*
[of, £5 15*s.* 7¼*d.*
Sum of the Taxation —— £57 16*s.*—Tenth there-

Sum total of the Taxation of Connor Diocese, £627 11*s.* 4*d.*
Tenth thereof, £62 15*s.* 1½*d.*

The

riæ are those profits which arise to the lord of a manor, by virtue of his Court-Baron, over and above the certain and yearly profits of the land, as fines of Copyholds, Heriots, &c. (Blount in *voce*). In the Taxation of the diocese of Annadown [now included in Tuam] mention is made of the "procuraciones et *perquisita* visitationis et *capitulorum* Archidiaconi Anagdunensis": in that of Cashel, "perquisita placitorum" are taxed to the bishop, and "perquisita hundredorum" to the priory of Athissell; while the "perquisita visitationis" and "perquisita capitulorum" are rated, separately, for the archbishop and archdeacon, under each deanry. This renders it probable that these perquisites were fees or other emoluments arising to the bishop and archdeacons from the ruri-decanal chapters, or other conventions, held *decanatim*. Again, in the diocese of Cloyne, the "perquisita curiarum capitulorum" of the bishop are taxed: while in that diocese, as well as in Ardfert, an emolument of the archeacon, called "jurisdictio", is specified instead of his "perquisita". These fees were, it would seem, a commutation for the entertainment which the clergy were expected to provide for the bishop and archdeacon, when they presided at their rural chapters. This was probably the origin of the duty called *Refections*, which was payable, at the beginning of the seventeenth century, to the bishops of certain dioceses in Ireland. *Refectio* is interpreted 'a dinner' or 'supper'; hence the 'duty to provide such'.—(Blount). Thus the Greek word κατάλυμα in St. Mark, xiv. 14, which is translated 'guest-chamber' in the authorized version, is rendered "refectio mea" in the vulgate. This meaning is further illustrated by the Terrier: "The Priory of Down owes no Refections, for the Prior's house is the Bishop's". And again: "Dominicani de Villa Nova [Newtownards] debebant Refectionem Episcopo, viz., escalenta et potulenta". The Terrier also gives the amount in Refections, payable by each benefice, in 1615; from which it appears that, in Down and Connor, it was the same as that of the Proxies.

[c] *Synodals.*— "The ancient episcopal synods (which were held about Easter) were composed of the bishop, as president; the dean cathedral, as representative of the collegiate body; the archdea-

DRUMORENS̃ DYOCES̃.

ꝯ Porcio Ep̃i Drūmorens̃ — xx·mªr —— decīa·ij·mªr.
ꝯ Ecc̃ia de Drūmore ——— iij·mªr —— decīa·ij·s̃·viij·đ.
ꝯ Ecc̃ia

cons, as at first only deputies or proctors of that inferior order of deacons; and the urban and rural deans, who represented all the parochial priests within their division".—(Kennet, Par. Ant. Glossary). Hence the name *Synodalia*, called in English, *Synodals* or *Synodies*, which denoted the duty usually paid by the clergy when they came to these synods.—(Gibson, Codex, Tit. 42. c. 9). They were also called *Denarii Paschales*, from the season when they were paid.—(Du Cange). The sum generally payable was two shillings, which was fixed so early as A. D. 572, when the Second Council of Bracara enacted "ut nullus episcoporum per suas diœceses ambulans præter honorem cathedræ suæ, id est, *solidos duos*, aliquid aliud per ecclesias tollat". Can. 2.—(Concilia, v. 896). From this canon arose the term *Cathedraticum*, to denote the sum paid to the bishop 'in honorem cathedræ suæ'; which was afterwards changed to *Synodale*, when the bishop ceased to hold ambulatory visitations. Lindewode, indeed, enumerates the Synodaticum *et* Cathedraticum among the "onera Ecclesiæ episcopalia"; but Bishop Gibson is disposed to think that they were identical in England, (Codex, ut supra,) as they were abroad: "Synodatici *seu* Cathedratici nomine duos solidos".—Honorius III., (in Du Cange, sub *voce*). Occasionally the sum was less: thus, in England, it was ordained in 1256 for the diocese of Sarum: "Capellani, Personæ, vel Vicarii ecclesiarum debent Synodalia, scilicet xv. denarios"—(Du Cange). In Ireland, also, the ancient rolls of the diocese of Meath laid down, as the scale of payments in Synodals, for each church one shilling, and for each chapel sixpence. (Dopping. Tract. de Visit. Episc., p. 76). In Down and Connor, two shillings was the invariable sum paid for Synodals on each benefice.—*Terrier.* As to the recipients of Synodals, Bishop Gibson states: "Synodals and Pentecostals are due, de jure communi, to the bishop only, so that when claimed by the archdeacon, or other person, except the bishop, it must be upon the foot of *composition* or *prescription*".—(Codex, Tit. 42, c. 9). Abroad, however, the practice agreed with that of the diocese of Connor: thus the church of Chartres declares: "Nos vero Synodalia persolvemus Archidiacono et Episcopo, qui pro tempore erunt".—Tabular. Eccl. Carnotensis. (Du Cange, vol. vi. col. 935.)

[a] *Dromore.* — The diocese of Dromore embraces the western half of the county of

DIOCESE OF DROMORE[a].

The Bishop of Drummore's portion[b] ——————— 20 marks — Tenth, 2 marks.
The church of Drummore[c] — 3 marks —— Tenth, 2*s.* 8*d.*

The

Down,—the portion of the county of Armagh which lies to the east of the River Bann,—and the parish of Aghalee in the county of Antrim. Although the boundary between it and the diocese of Down is, in many places, little more than an imaginary line, yet it appears that very slight alteration has taken place in its extent during the last six centuries. *Aghalee* parish, which has been in Dromore diocese since the year 1546, was, at the date of the Taxation, in the diocese of Down (see p. 49); and *Magheratimpany*, a townland in the S. E. of Magheradrool parish, which, in the year 1609, appears to have been a distinct chapelry, and to have been annexed to the Precentorship of Down, under the name *Ballintampany*, is now a constituent part of a parish which has always belonged to Dromore. The *Lordship of Newry*, also, which is now an exempt jurisdiction, was, previously to the Dissolution, for all ecclesiastical purposes, included in the diocese of Dromore. In other respects, the limits of the diocese remain unaltered. The jurisdiction of this see, during the frequent and protracted vacancies which occurred in the fourteenth and fifteenth centuries, was always exercised, *jure devolutionis*, by the Primate. After the Reformation, Bishop Todd (A. D. 1606), received it, in commendam, with that of Down and Connor; which temporary union was renewed, in 1661, under Bishop Jeremy Taylor. On the death of Bishop Saurin, in 1842, the temporalities of the see were, by virtue of the Church Temporalities Act, transferred to the Ecclesiastical Commissioners, while, in spirituals, the see was annexed to Down and Connor; and thus stands this extensive union, pretty much as the Synod of Rathbreasil left it in the year 1118.

[b] *Drummore's portion.*—The income of the see of Dromore appears to have been, in early times, very small. In the fifteenth century, a great many bishops of this see lived, for the most part, in England, and spent little or none of their time in the government of their flock, on account, as Ware suggests, of the poverty of the see. (Harris' Ware's Bps., p. 258). Harris, in his additions, gives an extract from a letter of Octavian de Palatio, the Primate, to Henry the Seventh, in which it is stated, concerning the see of Dromore, that " the frutes, rents, and provenues, as well spiritual as temporal, extend not above the sum

(Drumorenſ Dyoceſ.)

ꝯ Eccĕia de Drūberra —— xx·ſ——— decīa·ij·ſ.

ꝯ Eccĕia de Drūlẏn——— j·mªr —— decīa·xvj·đ.

ꝯ Eccĕia

of £40 [40 marks, p. 258] of the coin this land of Ireland, which is less in the third part than the coin sterling, and that for the expence and poverty of the same, the see is void and desolate, and almost extincted, these 20 winters last past and more, insomuch as none will own the said Bishoprick, or abide thereupon". This was written about the year 1487.—(Harris' Ware's Bps., p. 263). In the King's Books, the lands, chiefries, rectories, and mensal of the bishop are rated, in total, at £50. According to Bishop Buckworth's return, in 1622, the sum total of spirituals and temporals amounted to £374 3*s.* 8*d.* (MS. in Primate Marsh's Library, Cl. v. 3, Tab. 1, No. 2, p. 120). In 1833, the reserved rent of 18,422 acres, belonging to the see, amounted to £1518 7*s.* 6*d.*, and the renewal fines of the same to £2705 7*s.* 6*d.*, making a total of £4223 15*s.*— (Eccles. Report, 1833, p. 155).

[c] *Drummore.*—Now the parish of Dromore. — Ord. Survey, ss. 20, 21. The church of the parish, which is also the cathedral of the diocese, was anciently styled "Ecclesia Sancti Colmani" or "Colmoci"; but, under the charter of James I., in 1609, "Ecclesia Christi Redemptoris de Drumore". It was originally attached to a monastic institution, and was founded by St. Colman or Colmoc, its first bishop and abbot; whose name is thus recorded in the gloss on the Feil Colaim in the Martyrology of Ængus, at the 7th of June: "Mocolmoc Dromamoir i nUib Eċaċ Ulaḋ". Mocholmog of Drummor in Iveagh of Ulidia". In the Calendar of the Four Masters, he is mentioned at the same day, but his church is called Druim Mocolmoc 'the ridge' or 'hill of Mocholmog', instead of Druim mor 'the great ridge' or 'hill'. The word Druim is cognate to the Latin *dorsum;* thus Adamnan latinizes Druimcheat by *Dorsum Cete:* in the present instance it refers either to the rising ground over the town, or to the "Great Fort", which is near the town on the east. Archbishop Ussher refers the foundation of the church to the year 550; but in doing so has fallen into the prevalent error of confounding Colman-Eala, of Lynally and Muckamore, with Colman of Dromore.—(Chronol. Index, Works, vol. vi.) In the Life of St. Colman, published by the Bollandists at the 7th of June, several clues are given to the discovery of the real date, for which the year 500 may be assigned. That it took place before 513 the following passage proves, because St. Mac Nissi died in that year: "Deinde sæpe venerabilem Macnyseum Conderensem Episcopum petit.—Illuc perveniens, in omni hilaritate susceptus est: ibique paucis diebus mansit. Deinde, inito consilio, venerabilem senem, ubi locum serviendi Deo

(Diocese of Dromore.)

The church of Drumberra[d] —— 20*s.* —— Tenth, 2*s.*

The church of Drumlyn[e] —— 1 mark —— Tenth, 16*d.*

The

fundare deberet, consulit. Qui respondit; Voluntas Dei est, ut in finibus *campi Coba* tibi construas monasterium. Beatus igitur Colmanus secundum verbum sancti Pontificis, fines illos adiit: ibique in valle, sancto Patricio quondam præostensa, super fluvium vocabulo *Locha*, sedem sibi constituit, in qua sibi discipulorum multitudo in brevi excrevit".—(Acta Sanctor. Junii, tom. ii. p. 26, col. 1). The *campus Coba* here mentioned is called Maġ Coba in the Irish Annals, and belonged to a district of Iveagh, which extended to the neighbourhood of Newry. — (See Taxation under *Donnachamore*). The river *Locha*, which was also called Caran-line, is the modern *Lagan*, upon which Dromore is built.

[d] *Drumberra.*—Now the parish of Dromara, joining Dromore on the S. E.—Ord. Survey, ss. 28, 29. A. D. 1427–1440, Gilbert M^cyneryny perpetual vicar of *Drummeragh.*—Reg. Swayne, lib. ii. fols. 9 rev. 83. A. D. 1441, John Oumstega, rector of *Drummerragh*, ordained Deacon by Abp. Prene, Feb. 4; and Priest, Feb. 17.—Ibid., fol. 32. A. D. 1546, the Prebend of *Drummerrach* taxed at seven marks, and the Vicarage at three.—Reg. Dowd., p. 214. In 1609 it was constituted the head of a prebend, called from it the "prebenda de *Drumarach*", which still continues the sole prebend in the cathedral of Dromore. The church occupies the ancient site, in the townland Dromara. A portion of this parish, in the barony of Kinelarty, marked *Magherehowlett* on the Down Survey, and commonly called *Magherahamlet*, has been formed into a perpetual curacy. In a patent of the 8th of James I. to Bishop Todd, it is called the "rectory of *Magherhamlaght*" (Cal. Canc. Hib., vol. ii. p. 190); and seems to have been included, in the fifteenth century, in the denomination "Drumerach cum *Capellis*".—(See *Appendix*). The ruins of the old church, called *Templemoyle*, within the ancient churchyard, in the townland Dunmore, remain, measuring 42 by 24 feet.

[e] *Drumlyn.*—There is a townland in the parish of Magheralin, and a hill in the parish of Seago, called by this name, but neither is admissible here. This being the only instance in which the Editor has met a parish of Dromore bearing this name, he is unable to determine its application. Possibly it may answer to the modern *Drumballyroney*, which was sometimes called *Drom*, and seems to have taken the latter part of its name from a townland in the parish, called Ballyroney.—Ord. Survey, s. 42. Or it may be that *Drumgooland* parish is here intended; in the southern extremity of which, in an angle between the last mentioned parish and Kilcoo, is the townland *Drumlee*, in which there is a graveyard.—Ord. Survey, s. 42.

(Drumorenſ Dyoceſ.)

ꝯ Eccĭa de Disertunde[f] —— j·mar —— decīa·xvj·đ.
ꝯ Eccĭa de Analle[g] —— đi·mar —— decīa·viij·đ.
ꝯ Eccĭa de Ardagaualle[h] —— đi·mar —— decīa·viij·đ.
ꝯ P̄bend Archiđ —— iij·mar —— decīa·iiij·ſ.
ꝯ P̄bend

[f] *Disertunde.* — A. D. 1422, "Ecclesia de *Dysertmoygh* pertinet ad mensam Episcopi".—Reg. Dowd., p. 267. A. D. 1428, Gyllabrony M'kewyn received a grant of the manor of *Dysertmoy.* — Reg. Swayne, fol. 59. A. D. 1431, Philip M'kewyn was appointed to collect the rents and tithes of the manor of *Dysertmoy.*—(Ibid.) A. D. 1433, the church of *Dysertmogy* let to John M'gillaboy.—(Reg. Prene, p. 332). A. D. 1442, the rectory of *Dissertdubunnugi*, being the bishop's portion, was let to John M'gillaboy, canon of Dromore, for five years, at 20*s.* per an. — Reg. Prene, p. 69. The Taxation of 1422, from which the first of the foregoing extracts is taken, enumerates all the parishes of the diocese except Drumgath, Seapatrick, Seagoe, and Shankill, so that Dysertmoygh must be referred to one of these, or be supposed to have merged, since that date, in some other parish. Seapatrick (Suiðe Paopuic, i. e. *Sessio Patricii*, Trias Th., p. 164, col. 2) is the most likely, as it contains several townlands which were formerly held by a Herenach, and have been, since the time of James I., held in perpetuity at a head-rent of thirteen guineas. The modern church is built in the town Banbridge, on the townland Ballyvally. The old church and yard are in the townland Kilpike.——Ord. Survey, s. 27.

[g] *Analle.*—Probably the modern parish of Magherally.—Ord. Survey, s. 27. In the King's Books, and in the returns of 1622, it is called *Magheraxly.* In the Taxation, as in the following instances, the name appears without the prefix *Machaire:* A. D. 1442, "Ecclesia de *Anyll*". Reg. Dowd., p. 267. A. D. 1428, the perpetual vicarage of *Anvall*, vacant by the death of Philip M'gwyryn, was conferred on Magonius M'nyrgynid, chaplain of Dromore.—Reg. Swayne, ii. 547. A. D. 1546, "Rector de *Axall*, et vicarius ibidem".—Reg. Dowd., p. 214. The church and yard are in the townland Magherally.

[h] *Ardagaualle.* — Now the parish of Magheradrool. — Ord. Survey, ss. 22, 29. A. D. 1422, "Ecclesia de *Meacarne-de-Odargulla*".—Reg. Dowd., p. 267. A. D. 1444, "Johannes Obyrnd, rector de *Machairyedargawall*". — Reg. Prene, p. 73. A. D. 1546, "Rector de *Maccharedruall*". Reg. Dowd., p. 214. The modern parish church is at the town of Ballynahinch, but the ancient graveyard, with the remains of the old church, lies about a mile to the S. E. of it. About two miles to the N. W. of the town is another graveyard, in the

(Diocese of Dromore.)

The church of Disertunde[f]	1 mark	Tenth, 16*d.*
The church of Analle[g]	½ mark	Tenth, 8*d.*
The church of Ardagaualle[h]	½ mark	Tenth, 8*d.*
The prebend of the Archdeacon[i]	3 marks	Tenth, 4*s.*

The

townland Glassdrumman.

[i] *Archdeacon.*—In 1609, the King appointed "omnes illas rectorias et vicarias de Donachglonie cum reliquis de antiquo Archidiaconatui spectantibus" to be the corps of the Archdeaconry, under the new capitular arrangement of the diocese. What the ancient members of the Archdeaconry were, may be gathered from the King's Books, in which *Donaclona*, rectory and vicarage; *Seigo*, rectory and vicarage; *Magherawly*, rectory and vicarage; are valued as the corps of that dignity. The last of these appears, at the date of the Taxation, to have been an independent benefice, and has been already mentioned. The first, which is now the parish of Donaghcloney (Ord. Survey, s. 20), is mentioned, under the following dates, in the Primatial Registries: A. D. 1427, Philip M'agoyne, perpetual vicar of *Dompnachcluana* (Domnać cluana 'church of the plain').—Reg. Swayne, lib. iv. Concerning *Domnach* in composition, it may be observed that, like most Irish ecclesiastical terms, it is derived from the Latin, and just as *Dominica* may be understood of *ædes* or *dies*, in the sense of 'a church' or 'Sunday'; so the Irish Domnać signifies either 'Lord's house' or 'Lord's day'. In the Tripartite Life of St. Patrick, there is this early explanation of the word: "In regione Kennactæ [Keenaght, co. L. Derry] septem diebus Dominicis commoratus, septem Domino sacrarum ædium jecit fundamenta: quas proinde *Dominicas* appellavit": then follow their names, each bearing the word *Domnach* in composition.—Pt. ii. cap. 125. (Trias Th., p. 146, col. 1). So our word *Church*, originally pronounced *Kirk*, is the Saxon Circe, which is formed from the Greek Κυριακὴ [οἰκία], 'Lord's [house]'. But, to return, in 1526 Cormac O Shieghell [O Shiel] was advanced to the 'Prebend of *Domnachclone*'.—Reg. Crom., p. 473. And in 1528, John M'ilekenny became vicar, on the death of Henry M'gin.—Ibid., p. 554. In 1681, the site of the church was changed from Donaghcloney Bridge to Waring's-town, in the townland Magherana.—Harris' Down, p. 105.

The parish now called *Seagoe*, from Suiḋe Ġobċa 'Sessio Gobhæ', was anciently called *Teg-da-goba* (Teaċ 'tectum'), from St. Gobhan, of whom the Calendar of Cashel, as cited by Colgan, thus speaks: "S. Gobanus de Kill-lamruidhe [now Killamery

(Drumorenſ Dyoceſ.)

℄ Pbenđ Bricii Offič —— xx·ſ —— decīa·ij·ſ.

℄ Ecčia

in the county of Kilkenny], juxta montem Sliabh-na-nbhan-bfionn dictum: vel Gobanus de *Teg-da-goba ad ripam Bannii fluminis in Ibh-echach* [the Bann in Iveagh], regione Ultoniæ. Quisquis horum est, fuit pater mille monachorum". — Acta SS., p. 750, col. 2. The parish of Seagoe is bounded on the west by the Bann, and extends along it for the length of four miles and a half: though formerly in Iveagh, and, according to the natural boundary, in the county of Down, it is now included in the barony of Oneilland East, and county of Armagh. In 1406 the perpetual vicarage of the church of *Teachgoco*, vacant by the death of Patrick Odubayn, was conferred upon John M'eogayn. — Regist. Flem., fol. 2 rev. In 1444, the perpetual vicarages of *Teachaghaca* and *Enachloisgy*, being at a moderate distance from one another, and insufficient for the support of two ministers, were united by the Primate, with consent of the Chapter of Dromore. — Reg. Prene, p. 75. The rectory and vicarage of Seagoe are now the corps of the Archdeaconry of Dromore. The foundation-stone of the present church was laid, on the old site, in 1814. The glebe consists of the two denominations, Seagoe Lower, and Kilvergan.—Parochial Survey, vol. ii. p. 531.

[k] *Official.* — In both the English and Irish Canons frequent mention is made of the several ecclesiastical officers — Chancellor, Commissary, and Official. Upon the first of these, as occurring in the 127th Canon (English, or 76th Irish), Bishop Gibson thus comments: "This name, besides its own original import, hath been made by usage to comprehend two other offices, viz., Vicar General, and Official Principal; the difference of which two is thus expressed by Lyndwood: *Officiales* dicuntur, quibus Causarum Cognitio generaliter per habentes jurisdictionem ecclesiasticam committitur, et in tales transfunditur Cognitio Causarum totius Diœceseos, non tamen Inquisitio, nec Correctio sive Punitio criminum; nec possunt aliquos amovere a beneficiis, nec conferre beneficia, nisi specialiter fuerint talia eis commissa. Sed *Vicarii Generales* omnia prædicta facere possunt, virtute officii, excepta Collatione beneficii". — Codex, Tit. 43, cap. 2. "By the ancient Civil Law *Officialis* signifieth him that is the minister or apparitor of a magistrate or judge. In the Canon Law it is especially taken for him to whom any bishop doth generally commit the charge of his spiritual jurisdiction, and in this sense one in every diocese is *Officialis Principalis*, whom the statutes and laws of this kingdom call *Chancellor*. The rest, if they be more, are by the Canon Law called *Officiales Foranei*, but with us termed *Commissaries*. But this word *Official* in our Statutes and Common Law signifies him

(Diocese of Dromore.)

The prebend of Bricius the Official[k] —————— 20*s.* ——— Tenth, 2*s.*

The

whom the Archdeacon substituteth in the executing of his jurisdiction". — *Cowel.* In Ireland, the functions of the Official have, for the most part, merged in those of the Vicar-General, who was an officer originally instituted as an *occasional* representative of the bishop, when the latter was called out of his diocese, or by any cause incapacitated from discharging, in person, his judicial duties; and being the representative of the bishop for the time, his commission contained in it all the power and jurisdiction which still rested in the bishop over and above his appointment of an official; that is, the whole administration, except the *hearing of causes* in the Consistory Court. And the bishops, before the Reformation, being frequently employed in public affairs, and many, who were not so employed, being aged and infirm, the Vicar-General came to be a fixed and standing officer, who should be ready, without the trouble of a special commission, to execute the episcopal power, when the bishop himself was hindered by avocations, infirmities, or other impediments. And the officials being usually resident within the diocese, and being persons in Holy Orders, they were frequently employed as Vicars-General of the bishops, till by degrees the two powers came to be united in the same person, and mixed in the same commission. — Gibson, Cod. Introd. Discourse, p. 23. In the Irish Church it is uncertain whether every diocese or bishop had anciently its own official. In the Taxation, Dromore is the only diocese in which the name occurs. In the Annals of the Four Masters, the Irish word Oꝼicel, evidently borrowed from the Latin *Officialis*, is occasionally to be met with. Thus Æ. C. 1328, Maurice O Gibellain, head master of Ireland in ancient and modern Canon and Civil Law, a Canon of the chapter of Tuam, Elphin, Achonry, Killala, Enaghdune, and Clonfert ; *Official and General Brehon of the Archbishoprick* (Oifficel agus Breitem coicciond na hAithdeaghuiccoibe), died. From this entry it may be inferred that in Tuam the jurisdiction of the Official was provincial not diocesan. The same Annalists, at the years 1347, 1431, 1467, record the deaths of successive Officials of Lough Erne, and, at 1458, the books of the Official are described as being burned in the church of Aghavea (a little east of Lough Erne, in the county of Fermanagh). In the Taxation, the church of Aghavea is called *Akadynbeythi*, and is placed in the rural deanry of *Logherny;* so that it is probable that this officer was called Official of Lough Erne, from his church or prebend being in that deanry: in 1509, he is styled *Offi-*

(Drumorenſ Dyoceſ.)

℄ Eccĕia de Lan ———————— xx·ſ——— decĭa·ij ſ.

℄ Eccĕia de Donnachmore —— xx·ſ——— decĭa·ij·ſ.

℄ Eccĕia

cial of Clogher. In the case of Dromore, the two offices of Vicar-General and Official were early combined. In 1408, the Primate addressed a letter to one Mark, a bishop, who was sojourning in Dromore, empowering him to take the necessary steps to restrain the occupation of church revenues by laymen, and to recover the ecclesiastical property which had been seised in consequence of the non-residence of the bishop, and the supineness of the *Vicarius Generalis*.—Reg. Flem., fol. 33. In 1440–1442, John M^cGynd, Canon and *Official* of Dromore, was subcustos and commissioner of that diocese, and resident at Magheralin.—(See under *Lan*). The name *Bricius* was a common prænomen: thus, in 1428 we find a *Bricius* O Kerawolen at Newry.—Reg. Swayne, ii. 593.

[1] *Lan*.—Now the parish of Magheralin. Ord. Survey, ss. 13, 20. The church was founded by St. Colman or Mocholmoc, whose death Tigernach records at the year 700: "Colman Linduacaill obit". "Colman of Lin-duacall died". Or, as the Four Masters, a year earlier: "Colman Linne Uaćaille decc. an xxx Marta". "Colman of Linn-uachaill died on the 30th of March". Hence it is sometimes called *Lann-Da-Cholmoc*, or *Lann-Mocholmoc*, which both signify 'the church of Colman'; for the syllables *Da* or *Do*, in the sense 'your', and *Mo*, in the sense 'my', were prefixed to saints' names, as Colgan observes, "honoris et singularis observantiæ causa". — (Trias Th., p. 175, col. 2, n. 54). See *Taxation*, p. 17. The name of Colman occurs in the Martyrology of Ængus, at the 30th of March, and the following is the gloss upon it: "Colman .i. o Laind mic Luaćan a Mide, uel o Laind Daćolmoc a lic Chapainn Line i nUlltaib. o Laind uel o Lind .i. Uaćaill .i. nomen demonis i Cappan Linne qui nocebat multis ante Colmanum". "S. Colmanus de Lann-mic-Luachain in Media (Meath), vel de Lan-Dacholmoc [ad ripam Cassain-linne.—*Mar. Gorman*] in Ultonia. Vocatur de Lann [vel de Linn] i. e. de Linn-huachuille, quod est nomen dæmonis in Cassan-Linne, qui nocebat multis ante Colmanum".—*Maguir*.—(Acta SS. p. 793, col. 2). The Cassan-Linne is the River Lagan, as it flows by Magheralin. The following entries in the Annals of the Four Masters, chiefly copied from Tigernach and the Annals of Ulster, relate to this spot: Æ. C. 752, Siadail Linneduaćail decc. "Siadalus (Shiel) Linduachalensis obiit". Æ. C. 758, "Anfadan Abb. Linde-Duaćail decc". "Anfadanus, Abbas Linduachalensis, obiit". Æ. C. 770, Suairleaċ Abb. Linne. "Suairleachus Abbas Linnensis obiit". Æ. C. 840, Long-

(Diocese of Dromore.)

The church of Lan[l] ——— 20*s.* ——— Tenth, 2*s.*

The church of Donnachmore[m] – 20*s.* ——— Tenth, 2*s.*

The

port acc Linnduaċaill la Gallaiḃ ar po h-urḋa 7 ar po h-airġḋe Tuaḋa 7 Cealla Teḋḃa". "Munimentum apud Linnduachall per Alienigenas [i. e. Danos], unde vastaverunt et occiderunt Sæcularia et Ecclesiastica Teffiæ". Æ. C. 841, "Caomhan Abb. Linneduaċaill do ṁarb. 7 lorcc. la Gall." "Caomhanus Abbas Linnduachalensis occisus et combustus ab Alienigenis". — "Longup oile diob occ Linnduaċail". "Classis alia eorum [i. e. Normannorum] apud Linnduachal". — Æ. C. 849, "Slatt oile do Dubġall. for Fionnġall. occ Linnduaċaill, 7 po cuirpet ar mor porpa". "Spoliatio alia facta per Nigros Alienigenas (i. e. Danos) de albis Alienigenis (i. e. Nortmannis) apud Linduachal, et fecerunt stragem magnam eorum". Æ. C. 850, "Ardmaċa do ḟaruġ la Gallaiḃ Linneduaċaille an Domnaċ iar Ceaircc". "Ardmacha vastata per Alienigenas Linduachalenses Dominica post Pascha". Æ. C. 925, "Goill Linneduaċail do deirġe .i. Faccbail". "Alienigenæ [i. e. Dani] Linnduachalenses derelinquunt Hiberniam". Thus we learn that Magheralin was not only a monastery at a very early date, but that it was also head-quarters of a party of Danes. A long interval occurs till the name is again heard of; and then, as in the text, it belongs to a parish church. In 1442 the Primate secured to John M^cgynd, Canon and Official of Dromore, to hold to him and his heirs, free from all disturbance by rectors or other persons, the stone tower which the latter had newly built within the cemetery of the parish church of *Land*, "parte in Ecclesia et parte in cemeterio", for the safe preservation of his books and other valuables.—Reg. Prene, p. 69. A. D. 1443, the "Præbenda de *Land*" was enjoyed by Patrick Oronaga. — Reg. Prene, p. 173. A. D. 1526, the Prebend of *Lanne* was granted to Arthur the Archdeacon, "propter exilitatem Archidiaconatus".— Reg. Cromer, p. 475. In 1609 the church of *Lann* was annexed to the Precentorship of Dromore; and Magheralin now continues the corps of that dignity. The old church remains in the churchyard, and, at the distance of forty feet, on the north side, is the wall of some earlier building, which now serves as a fence to the churchyard.

[m] *Donnachmore.* — Now the parish of Donaghmore. — Ord. Survey, ss. 40, 41. It was anciently termed, by way of distinction, Domnaċ-mor Muiġe Coḃa, 'Donaghmore of Moy-Coba'. So the gloss on the Martyrology of Ængus, at the 16th of November. The church was founded about the middle of the fifth century; for St. Mac-Erc, its founder and first bishop, was brother of St. Mochay of Nendrum, who died at an advanced age in 497. "Bronachia

(Drumorens̃ Dyoces̃.)

ꝯ Eccĩa de Hacẏglid ——— xx·s̃——— decĩa·ij·s̃.

ꝯ Eccĩa de Clondalan ——— iiij·mªr—— v·s̃·iiij·đ.

ꝯ Eccĩa

filia Milchonis filii Buani, apud quem S. Patricius in servitute tenebatur, mater fuit S. Mochay Ændromensis de Loch Cuan, S. Columbani Mulinn de Doire Chaochain in Dalrieda, et *S. Macercii Episcopi de Domnachmor muige-Cobha*".—Ængus ap. Colgan, Act. SS., p. 95, 2; Trias Th., p. 176, col. 2. A. D. 1408, John O Mᶜcrela was presented by the Primate to the parish church of Donnachmore. — Reg. Flem., fol. 19. A. D. 1440, John OMᶜkerrell rector of Donaghmore died, and Gelacius O Mᶜkerell was appointed in his stead. — Reg. Swayne, lib. ii. p. 90. A. D. 1487, John O Makrell rector of Dompnachmor.—Reg. Oct., fol. 288. A. D. 1534, Donald Omakrell vicar, of Donaghmore, died, and Peter Omakrell succeeded him. — Reg. Crom., p. 755. It is observable that the same name prevails in all these appointments: this was owing to the position which this family occupied as hereditary Herenachs of the manor of Donaghmore. In 1622 Sir Edward Trevor held the *twelve* towns and the rectory, which constituted the manor of Donaghmore, under the see of Armagh. At present the same are held in the form of nine townlands, containing 2045 acres, under His Grace the Lord Primate. The modern parish church is built about sixty feet north of the ancient site; and on its south side stands an ancient stone cross, about seven feet high. From this the townland Tullynacross, which is the glebe, probably derives its name. The territory of Maġ Coba or 'Campus Coba', as it is latinized, embraced a considerable portion of Iveagh, extending from this parish to Dromore. —(See under *Drummore*). According to Keating Maġ Cobai i n-Aoiḃ-eaċaċ, 'Moy-Coba in Iveagh', was cleared of wood in A. M. 2756 [3529, Four Mast.] during the reign of Irial the prophet. — (Vol. i. p. 318.) The Four Masters record the names of several Lords of Coba, as at the years 683, 732, 734, 771, 796, 879, 965: and the territory is also mentioned by them as the scene of various exploits, at the years 1102, 1103, 1104, 1109, 1113, 1128. In 1188 the English are said to have had a castle there. In 1252 the castle of Moy Coba was erected by the son of Maurice Fitzgerald. In 1253 it was destroyed by Brian O Neill.

[n] *Hacyglid.* — Probably a clerical error for *Achyderig*, or some such ancient form of the modern name Aghaderg.—Ord. Survey, ss. 33, 34. In this parish is the town Loughbrickland, which takes its name from the lake beside which it is built.—This lake is noticed by the Four Masters, under the name loċ Ḃricren, at the years 832, 1004. At 1424 they relate that the Earl of Ormond demolished Magenis' castle of *Lough Bricren*. The ancient church of the parish, which stood in the town-

(Diocese of Dromore.)

The church of Hacyglid[n] —— 20*s.* —— Tenth, 2*s.*

The church of Clondalan[o] —— 4 marks — 5*s.* 4*d.*

The land Drumsallagh, a little to the west of the lake, is thus noticed by the ancient gloss on the names Nasad, Beoan and Meldan, in the Martyrology of Ængus, at the 26th of October: .ı. tṙeṙ ṙancti do ḃṙetnaiḃ ın una ecclepıa ṗunt.ı. hi Tamlaċta Menand hıc Loċ ḃṙicṙend ı nUuiḃ Eċaċ Ulaḋ. "i. e. three saints from Britain, and are [interred] in one church, i. e. Tamlacht Menand at Loch Bricrend in Iveagh in Ulidia". The Calendar of the Four Masters mentions only two names: "Ḃeoan eṗṗoȝ et Meallan o Tamlaċta Menaınn aȝ Loċ ḃṙıcṙenn". "Beoan, bishop, and Mellan of Tamlacht Menan on Loch Bricrenn". These two persons are mentioned in the Life of St. Fursæus (Acta SS., p. 79, col. 2) as concerned in an occurrence which the Annals of Ulster refer to the year 626; and are noticed by Bede as "olim sacerdotali gradu potiti."—(H. E., iii. 19.) A trace of the name Tamlaght Menan is preserved in the townland *Meenan*, which is situated in the southern part of the parish. The church is also noticed by the Martyrology of Tamlaght, which differs from the gloss on Ængus only in calling the spot *Tamlacht Vmhuil.* (Trias Th., p. 378; Acta SS., pp. 90, 271.) During the time that Bishop Percy presided over this see, the discovery of an antique golden ornament, (which, from M. Dubourdieu's description, appears to have been a torque,) in the townland Drumsallagh, gave rise to an examination into the ecclesiastical history of the neighbourhood; and it was found by Dr. Shiel, the Vicar-General, that in the same townland "there had formerly been a monastery of the order of St. Francis; that after the dissolution of the religious houses in Ireland there remained several mendicant friars, who still housed round the ruins of their monastery, which was situated about two hundred yards from the old church of Aghaderig, in the same townland; the ruins of the church remain until this day, but most of the ruins of the monastery, with its choicest stones, were removed about an English mile, to the place where the church now stands. Dr. Shiel found, upon further inquiry, from an old man, whose name was Fegan, and above ninety years of age, that he remembered the walls of this building standing, to the height of three or four feet, and about ninety feet in length, but that above forty years ago they had been removed to make room for a bleach green".—Dubourdieu, Stat. Surv. of Down, pp. 303, 304. Dub. 1802. A. D. 1413, Magnellus M^cgylmor vicar of *Achdyrg.*—Reg. Flem., fol. 49, rev. A. D. 1427, Macgonius M^chyrnore perpetual vicar of *Aghudyrke.*—Reg. Swayne, lib. ii. fol. 84. A. D. 1440, Donald O Kerny vicar of *Achedyrke.*—(Ibid., fol. 90.) Several townlands

(Drumorenſ Dyoceſ.)

℄ Eccĭa de Clondỳme —— ij·mªr —— decĕ·ij·ſ̃·viij·đ.

℄ Eccĭa de Glentegys aƚ de Nister———————— j mªr —— decĕ·xvj·đ.

℄ Abbas

of this parish have been held, from early times, under the see of Dromore: in 1427 Primate Swayne, in the vacancy of the bishopric, granted the lands of *Lachreachtdyrke* to Mauritius Mac bryn the Herenach.—Reg. Swayne, lib. i. (cited in Ussher's Works, vol. xi. p. 437.) These lands are held in perpetuity, subject to the nominal rent of £13 3*s.* 10*d.*

° *Clondalan.*—Now the parish of Clonallan.—Ord. Survey, ss. 47, 51. This church was first presided over by St. Conall, who succeeded St. Carbreus, as Bishop of Coleraine, about the year 570. His name is mentioned, in connexion with this church, in the Calendar of the Four Masters at the 2nd of April, in these words: "Conall mac Aoða ó Cluain Ðallain a b-ſail Snaṁa Eaċ .i. an cuan laiṁ riſ i nChaol i nUlıb Eaċaċ Ulaḋ". "S. Conallus (Magnus) filius Aidi de *Cluain-Dallain*, juxta Snamh-each, qui est sinus maris juxta Coel in Hivechia" [Ulidiæ]. — *Marian Gorman.*—(Trias Th., p. 381, col. 1.) This cuan Snaṁa Eaċ is evidently the bay now called *Carlingford Lough*, which becomes contracted at Caol ('narrow', in the same sense in which the Scotch use the word *Kyles*), now called *Narrow Water*, which is only a version of the Irish name Caol Uiſge, as it appears in the Annals of the Four Masters at the year 1252, in which it is recorded that a castle was built here by the English. The origin of the name of the parish is thus traced by Colgan: "Est ecclesia parochialis in regione orientali Ultoniæ, quæ Iuechia dicitur, *Cluain-Dallain* appellata: quam Doctor Ketinus in Hystoria Regum Hiberniæ, loquens de Rege Aido, indicat ab hoc sancto *Dallano* nomen sumpsisse".—(Acta SS., p. 205, col. 2.) This derivation seems a natural one, but the Editor has in vain referred to Keating's History of Ireland, to discover the passage alluded to. This Dallan (so called from ðall 'blind') who flourished about the year 580, was a famous poet, and a contemporary of St. Columbkille. His own name was *Eochaidh*, to which was added the surname *Forgall*, from his mother Forchella. Keating styles him Eoċaiḋ Eigeaſ 'Eochaidh the learned'. He composed a panegyric, in verse, on St. Columbkill, called Aṁra Cholum Chille "laudes Columbæ-a-cellis", copies of which are preserved among the inestimable Irish MSS. of the Royal Irish Academy, written in the dialect called *Bearla Feine*, and in an idiom which Colgan characterizes as "seclusis fusis, quos habet annexos Commentariis, hodie paucis, iisque peritissimis, penetrabile". — (Acta SS., p. 204, col. 2.) He was buried in Iniscoel in Tirconnell (the modern Iniskeel in

(Diocese of Dromore.)

The church of Clondyme[p] —— 2 marks – Tenth, 2*s.* 8*d.*

The church of Glentegys, otherwise of Nister[q] —————— 1 mark — Tenth, 16*d.*

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Donegal); and from him the churches of Disert-Dallain, Tullach-Dallain (in diocese of Raphoe), Kill-Dallain, in east Breffny, (now Killadallon, in diocese of Kilmore,) as well as this, derive their names. His Life is given by Colgan in his Acta Sanctorum (p. 203), at the 29th of January. A. D. 1437, John Oronaga, clerk, was appointed to the vicarage of *Clonallon*, vacant by the death of Patrick M^c^donegan.—Reg. Swayne, lib. iv. p. 547. A. D. 1526, Karulus Caan was presented to the *Prebend* of *Clondallan*.—Reg. Crom., p. 474. A. D. 1609, *Clandallan* was constituted the corps of the Chancellorship in the chapter of Dromore.

[p] *Clondyme.*—Now the parish of Clonduff.—Ord. Survey, s. 48. The modern parish church is at Hilltown, in the townland Carcullion; but the parish burying-ground, with the ruins of the old church, which measure 60 feet by 40, lies about half a mile to the east of Hilltown, in the townland Ballyaughian. There is no townland called Clonduff, but Ballyaughian, Ballynanny, Ballymaghery, and Leitrim, are called "the four towns of Clonduff", are see lands, and of them the incumbent is rector, while of the rest of the parish he is but vicar. In the townland Kinghill, locally called Keehill, and written Ballykawkill, (Ulster Inquisitions, No. 2, Jac. I. Down.) about three miles N. E. of Hilltown, was an ancient cemetery, which is now under cultivation. The name in the text is correctly spelled, according to the etymology of it, as appears from the Calendar of the Four Masters, at the 26th of December: "Naomta Mocumog o Chluain-Daimh". "Mochoemogus abbas de Cluain-daimh in regione Luechiæ (*rectè* Hivechia, as in Index), 26 Dec."—(Acta SS., pp. 598, 874.) The name is elsewhere explained by Colgan 'Pratum boum', when he treats of "Cluain-daimh ad ripam Liffæi".—(Ibid., p. 748, col. 1.) A. D. 1461, Mauritus O Hagan presented by the Primate to the perpetual vicarage of *Clonduffi*, vacant by the death of Mauritius M^c^gilmore. John Omolstaygh directed to induct him.—Reg. Prene, p. 345. At the Dissolution the rectory and advowson of the parish of Clonduff, extending to twenty-one townlands, in Evagh *alias* Magenis' country, belonged to the abbey of Bangor. Ul. Inq., No. 2, Jac. I., Down.

[q] *Nister.*—Now the parish of Kilbroney. Ord. Survey, ss. 51. 54. A. D. 1422, "Ecclesia de *Clonfeys* pertinet ad mensam Episcopi".—Reg. Dowd., p. 267. This parish was, of old, a mensal of the Bishop of Dromore: in 1622 the rectorial tithes were leased to Anthony Howse, at £5 per an. A. D. circ. 1427, "Agholy M^c^dermydan

(Drumorenſ Dyoceſ.)

ꝯ Abbas de Viridi Ligno —— xx·mªr —— deč·ij·mªr.

ſ Smª

custos Baculi *Sanctæ Bromanæ*, Drumorensis Dioc.—Reg. Swayne, lib. iii. A. D. 1428, Jan. 14, Master John Mᶜgerywey, Canon of Dromore, was presented to the parish church "*Sanctæ Bromanæ* virginis".—Reg. Swayne, ii. 607. Same year, Aug. 6, the Primate granted to *Gyllabrony* Mᶜkewyn the "portiones Solitæ cum officio Baculiin *Ecclesia Sanctæ Bromanæ* virginis, mensæ Episcopi Dromorensis".—Reg. Swayne, lib. i. fol. 59. A. D. 1431, the Primate appointed Philip Mᶜkewyn to collect the revenues and tithes of the lands of the parish church "*Sanctæ Bromanæ* virginis".—Reg. Swayne, lib. iii. A. D. 1433, the church of *Kilbrony* granted to John Mᶜgillaboy.—Reg. Prene, p. 332. A. D. 1442, Nov. 16, Clemens Mᶜdonnogan vicar of *Cillbronaid*.—Reg. Prene, p. 48. Same year, Nov. 17, the rectories of *Kyllbronca* and Dissertdubunnugi were let to farm to John Mᶜgillaboy, Canon of Dromore, for a term of five years, at 20*s.* a year.—Reg. Prene, p. 69. A. D. 1526, the bishop's mensal of *Kilbrony*, held by Arthur Mᶜganyse, son of Gelacius, for two years, at four marks per annum.—Reg. Crom., p. 487. A. D. 1534, the vicarage of *Kilbrony* vacant by the death of Patrick Mᶜbrun.—Reg. Crom., p. 766. The modern parish church is in the village of Rosstrevor; and about half a mile to the N. E. are the parish churchyard, with the venerable ruins of the old church, and an ancient stone cross, and, to the west, St. Bridget's well. The parish is sometimes called Killowen, from a district of that name which lies in its southern part.

ꝛ *Viride Lignum.*—The town of Newry derives its name from the Irish nluḃaṛ (*Newer*), 'the Yew', and is, to this day, called by the country people, 'the Newry'. Sometimes it is latinized by *Ivorium*, and *Nevoracum*, but most commonly by *Viride Lignum*. Cormac's Glossary, a work of the ninth century (as quoted in Mr. O Donovan's admirable article, Dub. Pen. Jour., vol. i. p. 103), derives the word Iuḃaṛ, *quasi* Eoḃaṛ, from Eo 'ever', and ḃaṛṛ 'top', because it never loses its top, i. e. is *Ever-green:* hence the propriety of the monastic name in the text. In an Irish stanza quoted in Keating's History, under the year 558, the place is called Iobaṛ cinn-ṡraḋa 'the Yew at the head of the strand'. An Irish historical novel, written about the time of the Invasion, introduces certain persons at the year 637 as using these words: "h-Iobaṛ Cinn Coice mic Neaċtain, Ꝑriṛ a raiṫeṛ Iobaṛ ċinn ṫraġa an ṫan ra". "Iobhar Chinn Choiche mhic Neachtain, which is now called Iobhar Chinn Tragha". — (O Donovan's Battle of Magh-Rath, pp. 276, 277.) The foundation of a religious house, here, is ascribed by Keating to the famous Malachi O Morgair, in these words: "Do ṫoġaiḃ Malachias naomḣa (eaṛṛoġ Dhuin) Mai-

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The Abbot of Viride Lignum[r] ———————— 20 marks —— Tenth, 2 marks. Sum

nipcip Iobaip Chinn Tpaġa a g-Conncae an Duin". Aoip an Tigearna an tan pom 1144". "The holy Malachias, bishop of Down, erected the monastery of Iobhair Cinn Tragh, in the county of Down, in 1144 of the Christian era". About fourteen years after, Maurice O Loughlin, King of all Ireland, liberally endowed this newly formed community, and the instrument recording his donation is commonly, but erroneously, regarded as a *Foundation* Charter. A copy of this document, made by Sir James Ware, is preserved among his MSS.—(Cod. Clar., Vol. xlv. No. 4792, p. 179, Brit. Mus.) It has been carelessly printed in the first edition of the Monasticon Anglicanum, and copied, without collation, into the second edition; it is also partially and inaccurately printed by Dr. O Conor.—(Rer. Hib. SS., Prol. ii. p. 158.) The following extract recites the lands which were granted; and to each the modern name is attached, as far as the Editor could identify the names by the half-way help of an Inquisition of the 3rd Ed. VI.: they all belong to townlands in the Lordship of Newry: "Mauritius Mag Lachlain, Rex totius Hiberniæ universis, &c. Sciatis quod ego, &c. condonavi et confirmavi in honore Beatæ Mariæ, et Sancti Patricii, et Sancti Benedicti, patris et fundatoris ordinis Cisterciensis, *monachis Deo servientibus* in Nyvorcyntracta, in perpetuam et puram eleemosinam *Terram O Cormaic*, ubi fundatum est monasterium; *Athcrathin* [*now* included in Sheeptown], cum terris suis, silvis, et aquis; *Enacratha* [*now* Carnmean], cum terris suis, silvis, et aquis; *Cromglean*, cum terris suis, et aquis; *Caselanagan* [*now* Castle Enigan], cum terris suis, et aquis; *Lissinelle* [*now* included in Sheeptown], cum terris suis, et aquis; *Croa*, *Druimfornact* [*now* Crobane, and Croreagh]; *Letir; Corcragh* [*now* Corcreeghy]; *Fidglassayn* [*now* Conlea, and Greenan]; *Tirmorgonnean* [*now* Turmore]; *Cimocul* [*now* Carnacally]; *Nadromana* usque *Athnarap*, cum terris suis, silvis, et aquis; *Cromcaill; Ballenatin* usque ad *Athniscail; Saolcean* [*now* Ballyholland], usque ad amnem *Athadoniayn; Bile* in *Ledengan* [*now* Derryleckagh], cum terra sua; *Terram Lisdorca* [*now* Lisduff]; *Caractean* [*now* Ryan], cum terris suis, et molendino; *Betheac* [*now* Benagh], cum terra sua". A chronological list of the Cistercian abbeys of Ireland refers the foundation of this house to the year 1153 (Butler's Grace's Annals, p. 169:) but this date is too late for the foundation, and too early for the endowment. The year assigned, by Ware, for the foundation, namely, 1157, (Harris' Ware's Wks., ii. p. 257,) more properly belongs to the endowment, which could not have been earlier than 1156, because Maurice O Loughlin ascend-

(Drumorenſ Dyoceſ.)

ſ Smª taxaċois dioċ Drumoreñ — xlij · ħi · vj · ſ · viij · đ.
Inde decīa — iiij · ħi · iiij · ſ · viij · đ.

ed the throne in that year. — See Four Masters, Æ. C. 1156. In 1160 died Finn Mac Gorman, Bishop of Kildare and Abbot of *Iubhar Cinntrachta*. — Four Mast. In 1162 a severe calamity befel the monaster; Maṁirṫer manaċ occ Iuḃaiṙ Cinntṙeċta do loṙcaḋ co n-a h-uile aiḋmiḃ aġuṙ leaḃṙaiḃ aġuṙ ḃeoṙ an ṫluḃaṙ po ċuiṙ Paṫṙaic Feiṙin". "Monasterium monachorum apud *Taxum*-Cinntrechta combustum cum suis omnibus suppellectilibus et libris; et præterea *Taxus quam plantavit Patricius ipse*". Harris relates (A. D. 1744) that "it is still fresh in the Memories of some antient Inhabitants of the Town, that in the year 1688, certain *English* Soldiers, in burying their Dead, discovered on the S. E. Quarter of the Abby the Stumps of some Trees of fine Wood, and without regard to the Place, rooted up and converted them to several domestick Utensils, the Wood being red, and bearing a fine Polish". — Hist. of Down, p. 90. In 1237 Hugh de Lacy confirmed and enlarged the grant made by Maurice O Loughlin. In 1543 this house was converted into a collegiate church consisting of a warden and vicars choral. — Monast. Hib., p. 127. "This abbey", writes Dr. Stuart, in 1815, "was situated in Castle-street, at the head of the street which is opposite the new church. Part of the building still remains, and is at present occupied as two dwelling-houses. The walls are extremely thick and strong; and the alterations which have been made in the building, in modern times, were attended with difficulty and labour". This pile, which promises to last long, is supposed by the writer to be what is called in the patent the castle of Arthur Bagnal, in which the Abbot had formerly resided. He proceeds: "Large quantities of human bones, some of them of very uncommon size, have been dug up at different times, both in front and rear of this

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Sum of the Taxation of the Diocese of Dromore — £42 6*s.* 8*d.*
Tenth thereof — £4 4*s.* 8*d.*

edifice, a circumstance which proves that the ground contiguous to the abbey had been appropriated to the burying of the dead".—Newry Magazine, No. 1, p. 11. Again, "About twenty-seven years ago, the remaining ruins of the abbey, which had, for a long time, afforded shelter only to vagrants, were levelled and enclosed, for the purpose of building. The foundations, like those of other ancient edifices, were found to be of immense thickness". Ibid., No. 2, p. 113. This site, which is now built upon, is called *Abbey Yard:* the proprietor of which states that, in sinking the foundations, vast quantities of human bones were exposed; that the old font is in his possession; and that in his garden is an old yew-tree, which has survived the general destruction. Harris also relates that "some Remains of the Chappel of this Religious House were standing till very lately" (A. D. 1744).—Down, p. 90. According to Dr. Stuart, this building stood in "Boat-street, at the place now occupied by a potato market": and "on opening the street and levelling the ground at this place, great heaps of human remains were displaced, of which large quantities were carried away and deposited in the present Catholic burying-ground".—Ibid., p. 17. In the rural parts of the parish there were, at the Reformation, two chapels of ease called *Templeigerin* and *Castalanagan* (Ul. Inq., No. 15, Jac. I., Down); the former of which, with its cemetery, remains in the townland Derryleckagh, and is marked *Templegowran* on the Ord. Map (s. 47.) Besides these, Harris mentions the ruin of a nameless chapel in the townland Creeve (Down, p. 88); and the Ord. Survey lays down small grave-yards, at the extremities of the parish, in the townlands of Lisserboy, Ouley, and Greenan (ss. 40, 41, 51).

Hos
Rotulos si-
mul cū aliis rotulis
de Taxatione bonoꝝ ꝫ
ꝺnficioꝝ eccl̃iasticoꝝ tocius Hiꝺñ
recepit hic ad scc[a]m Walt̃us Exoñ
Eꝑus tunc Theſ̃ p[i]mo die Octobr̃ anno regni
Regſ · E · fit̃ Regis · E · xvj[mo] in quadam Baga sigillo
Scc[a]ii Dubliñ consignata p manus Wiłi de Lughteburgh
nunc̃ ꝺni Regſ eandem bagam sub sigillo p̃ꝺc̃o deferentis
ꝫ eam ꝺc̃o Theſ̃ ex pte Theſ̃ ꝫ Baroñ ꝺc̃i Scc[a]ii Dubliñ liꝺantis.

These Rolls, together with other rolls of the Taxation of the ecclesiastical goods and profits of all Ireland, were received here into the Exchequer, by Walter, Bishop of Exeter, Treasurer for the time being, on the 1st day of October in the 16th year of the reign of King Edward, son of King Edward; in a Pouch stamped with the seal of the Exchequer of Dublin; by the hands of Wm de Lughteburgh, messenger of the Lord the King, who conveyed the said Pouch, under the said seal, and, on behalf of the Treasurer and Barons of the said Exchequer of Dublin, delivered it to the said Treasurer.

APPENDIX.

APPENDIX.

A.

DIOCESE OF DOWN.

The diocese of Down, in its present extent, is a collection of smaller sees, which have been reduced to the condition of parishes, and of districts, which, in primitive times, were not assigned to any diocese. The same remark applies to Connor, and most of the larger dioceses of Ireland. A moderate acquaintance with the ancient ecclesiastical records of the island is sufficient to impress the mind with the conviction that episcopal ordination was very frequent in the primitive Church of Ireland, and that in raising ministers to the office of bishop, respect was rather had to their qualifications in piety, learning, and zeal, than to the claims of the district over which they were placed: it being more the object to secure to the Church the perpetuity of orders, than to parcel it out into accurately defined dioceses. Hence when Nennius[a], writing in the ninth century, sums up the labours of St. Patrick, by ascribing to him the foundation of 365 churches, the consecration of above 365 bishops, and the ordination of 3000 presbyters, he must, after making all due deductions on account of the exaggerating spirit of the age, be understood as recording a prevalent impression that bishops were very numerous in Ireland during the life-time of her apostle, and that the numerical proportion[b] which they bore to the presbyters was much greater than in after times. The Tripartite

[a] See this, and other authorities, cited by Abp. Ussher, Brit. Ec. Ant., cap. 17. (Works, vi. pp. 517, 518.)

[b] This large proportion runs through all the old Irish compositions. Thus it is stated by Keating, out of the Red Book of Mac Egan, that Aongus, King of Munster, in St. Patrick's time, had *two bishops* and *ten priests* in his household. St. Mochta of Lowth, who died in 534, is described, in a poetical legend, as having 100 *bishops* and 300 *priests* in his monastery.—(Colgan, Acta SS., p. 734; Dr. Todd's Introduction to Obits of C. C. D., p. 69.) Dallan Forgail represents St. Columbkill as attended to Dromceatt by *forty priests* and *twenty bishops*.

Tripartite Life of St. Patrick[c], which was probably written in the ninth or tenth century, increases the number of bishops ordained by St. Patrick to 370; of priests to 5000; and of sacred edifices, founded by him, to 700. On the estimate given by Nennius, the learned Author of the "Defence of Diocesan Episcopacy" places but little dependence: yet he observes, "supposing these holy Bishops had been all of Ireland; yet there is no need of so many Cathedrals for them; for they lasted four Reigns which make up a hundred years. And though all the Bishops Seats in Ireland had not been above fifty, they might easily have afforded 350 saints in the compass of a hundred years[d]". Bishop Lloyd suggests: "Perhaps the meaning might be, that beside those thirty Bishops which *Patrick* ordain'd for the Bishops Sees, he also ordain'd as many Suffragans as there were Rural Deanries, in each of which there were eight or nine Parish-Priests, taking one Deanry with another[e]". With this sentiment agrees the view taken by Keating, who, having quoted St. Bernard's statement concerning the multiplication of bishops in Ireland, proceeds to say:—

"Ar na bṙiaṫṙuiḃ ṙi S. Ḃeaṙnaṙḋ aṙ ionṫuigṫe, naṙ ċuiṙṫe a n-ionġanṫuṙ in leaṙ eaṙṙoġ do luaiḋiomoṙ ḋoḃeiṫ a nƟiṙinn ṙe linn Ṗhaḋṙuig aṙ m-beiṫ don eaġluiṙ ṙa ḃlaṫ an ṫan ṙoim. Ar luġaiḋe aṙ ionċuiṙṫe a n-ionġanṫaṙ in ṫ-aiṙiom eaṙṙoġ do luaiḋiomoṙ ċuaṙ, maṙ leaġṫaṙ linn a ṙeim-leaḃṙuiḃ ġo naiḃe eaṙṙoġ a n-Ɵiṙinn a n-aġaiḋ ġaċ ḋeaġanṫaċṫa da b-ḟuil innṫe".

"From these words of St. Bernard it is to be inferred that the number of bishops we have mentioned, in Ireland, in the time of St. Patrick, is not to be wondered at, the church being in a flourishing condition at that time. The number of bishops we have above stated is less to be wondered at, as it is read in ancient books that *there was a bishop for every deanry in Ireland*[f]".

But the most ancient and valuable authority on the subject is the "Catalogus Sanctorum Hiberniæ", which Archbishop Ussher first published[g], as he found it in two manuscript copies. It commences thus: "Primus ordo Catholicorum sanctorum erat in tempore Patricii. Et tunc erant episcopi omnes clari et sancti et spiritu sancto pleni CCCL. numero, ecclesiarum fundatores. Unum caput Christum, et unum ducem Patricium habebant: unam missam, unam celebrationem, unam tonsuram ab aure usque ad

[c] Pt. iii. cap. 97. (Trias Th., p. 167.)

[d] Dr. H. Maurice, Defence of Diocesan Episcopacy, p. 155. (Lond. 1691.)

[e] Hist. Account of Church Government, &c., p. 92.

[f] History of Ireland.

[g] Brit. Ec. Ant., cap. xvii. (Works, vol. vi. pp. 477-479.) It is also published, with some immaterial variations, from another ancient MS., in that exceedingly rare book, *Fleming's Collectanea*, p. 430: and both versions are printed, with some valuable notes, in Dr. O Conor's Rer. Hib. Script., vol. ii. pp. 162–165.

ad aurem, sufferebant. Unum Pascha, quarta decima luna post æquinoctium vernale, celebrabant: et quod excommunicatum esset ab una ecclesia omnes excommunicabant. Mulierum administrationem et consortia non respuebant: quia super petram Christum fundati, ventum tentationis non timebant. Hic ordo sanctorum per quaterna duravit regna, hoc est, pro tempore Læogarii, et Aila Muilt, et Lugada filio Læogarii, et Tuathail[h]. Hi omnes episcopi de Romanis, et Francis, et Britonibus, et Scotis exorti sunt".

The following ancient Irish stanza, as quoted by Keating, in further illustration of the subject, is curious:—

"Cúig le caoga fuiṫ eappog	"Five and fifty learned bishops
Ro oirniḋ in caiḋ,	The holy man ordained,
Um tri ceuḋ cruṫ aṁuiḋ	And three hundred approved praying-men
Forr a t-toṁuiġ ġnaiḋ".	On whom he conferred orders[i]".

Tirechan, who is supposed to be the Author of the catalogue given by Archbishop Ussher, enumerates the names of forty-two of these bishops, adding "et alii quamplurimi[k]".

The great frequency of bishops in the system of Church government introduced by St. Patrick is attributable to various causes. Christianity made rapid progress in Ireland under the labours of that missionary, and it is well remarked by Dr. Lanigan, "that although Christianity was not propagated in Ireland by the blood of martyrs[l], there is no instance of any other nation, that universally received it in as short a space of time as the Irish did[m]". This sudden accession of great numbers to Christianity, and the prospect of their increase, would naturally suggest the advantage of supplying abundant means to answer the demands which were likely to be made upon the ministry. Further, the civil condition of the country might have contributed to this large proportion of the higher order of the clergy. The island was subdivided into a great number of petty principalities, which were grouped into two great confederacies, called Leth Cuin, which was the northern half, and Leth Mogha, which was the southern[n]. And thus, while these two primary divisions led to the establishment of the two original archbishoprics of Armagh and Cashel[o]—Emania, near Armagh, having been the seat of

[h] That is, from A. D. 433 to 544.—O Conor, ii. p. 163.

[i] See Petrie's History, &c., of Tara's Hill, p. 100.

[k] Ussher, ut sup., p. 518. Betham's Ant. Res., vol. ii. p. 352.

[l] See the happy remark on this subject, recorded by Giraldus Cambrensis, Topog. Hib. Dist. iii. cap. 32.

[m] Eccl. Hist., vol. iv. p. 287.

[n] On the origin of these names see Keating, p. 124. (Ed. Haliday, Dub. 1811.)

[o] Keating, 2nd Book, A. D. 427.

of the northern dynasty; and Cashel the seat of the southern,—the suffragan bishops were regulated by the tributary principalities, and had jurisdiction equal in extent to the temporal sway of the ruler. The same principle prevailed in England, in the seventh century, although it led to very different results; for it appears by the account given in Bede of the Council of Herutford (Hertford or Hereford) that there were not above seven bishops in all the Heptarchy, or seven Saxon kingdoms: so that, in that age and country, a kingdom and a diocese were almost commensurate[p]. At that synod it was ordained, in the ninth canon, "ut plures episcopi, crescente numero fidelium, augerentur:" and it has been the carrying out of this principle which has caused the diocesan distribution of England to run in the opposite course to that of Ireland, so that while the sees of the latter have been continually on the numerical decrease, those of the former have been on the increase; and while Ireland's hundred[q] have been reduced by law to twelve, those in the sister country have multiplied four-fold[r]. It was, as Bingham observes, the distinguishing feature between countries early converted, and those at a later period, that the dioceses of the former were much more numerous and circumscribed. Thus, in Asia Minor, which extended 630 miles in breadth, and 210 in length, there were four hundred dioceses; while, in Germany, which was of greater extent, there were but forty bishopries, because Christianized at a much later period. In Poland there were only thirty, and in Russia but twenty-one[s]. In Palestine, again, whither, as to the first field of Christianity, one would naturally look for the earliest specimen of diocesan distribution, there were, within the bounds of 160 miles, forty-eight bishopries[t]. Among these was partitioned a country, which shortly before the Roman Invasion possessed 240 cities and villages[u], the smallest of them containing a population of 15000 souls[v]. In Italy, also, within the territory of Latium, which was not above sixty miles in extent, there were between twenty and thirty bishopries, many of them not above five or six miles asunder[w]. Even in Ireland, until comparatively recent times, there have been some independent bishopries so small, that were the whole island distributed into sees of similar extent, their number

[p] Bingham, Antiq., Book ix. c. 6, (Works, vol. iii. p. 181.)

[q] The Annals of the Four Masters furnish the names of above 100 churches, which, at one time or other, were governed by bishops..

[r] See Bingham, ut supra, p. 223.

[s] Ibid., pp. 42, 43.

[t] The Acts of the Council of Jerusalem, A. D. 536, are subscribed by forty-five bishops. — Bingham, ibid., p. 68; Labbe, Concil., vol. v. cols. 283–286.

[u] Josephus, Vita, § 45.

[v] Id., Bell. Jud., lib. iii. c. 3, § 2.

[w] Bingham, ibid., p. 145. "There are now a great many such dioceses in Italy, in the realm of Naples, where the whole number is 147; 20 of which are archbishopries, and some of them so small as not to have any diocese beyond the walls of the city".—Bingham, iii. p. 224.

number would approach to that which prevailed in early ages. The diocese of Kilmacduagh, which had a distinct bishop in 1523, contains an area of no more than 130,000 statute acres. Kilfenora, which was governed by a bishop of its own until 1642, contains but 136,000 statute acres. The diocese of Waterford, which is only thirteen miles by nine, was founded, in 1096, for the sake of the town of Waterford, and was governed by its own bishop till 1362. If Kilmacduagh, then, were taken as the standard of extent, Ireland would be divisible into 160 dioceses; or if Kilfenora, into 147 such; or if Waterford, into 250 such. Ross had a bishop exclusively so lately as 1542, and Ireland would admit of 94 sees like Ross. And, to come down to our times, Dromore diocese, which was an independent see, and governed by its own bishop, until 1842, possessed no town with a population of more than 4677 souls[x], yet it extended over but three baronies, or less than a ninetieth of the area of Ireland.

It is the opinion of some, and has been put forward with great force by Dr. Lanigan[y], that to the early existence, in Ireland, of the order called chorepiscopi, or country bishops, is to be attributed the great number of bishops which characterized the church of St. Patrick. The chorepiscopi differed from the cathedral bishops in this, that whereas the Council of Nice required the attendance of, at least, three bishops at the consecration of the latter[z], the Council of Antioch declared that the chorepiscopus is ordained by the bishop of the city within the jurisdiction of which his district lay[a]. It is argued that the decrees of the First General Council could not have been unknown in Ireland, or departed from in common practice. This principle is recognised in the Tripartite Life of St. Patrick, where it is stated "Ecclesiæ Tamnacensi præfecit Episcopum Carellum, quem *juxta Ecclesiæ consuetudinem* in Episcopum ordinarunt *Patricius, Bronus, et Bitœus*[b]". So also, in the following age, when Finan, bishop of Lindisfarn, who was a native of Ireland, having found that the work of the Gospel was prospering under the preaching of Cedd, "fecit eum episcopum in gentem Orientalium Saxonum, vocatis ad se *in ministerium ordinationis aliis duobus Episcopis*[c]". Hence, therefore, Dr. Lanigan argues that, when Lanfranc, in 1074, complained of the Irish practice, "Quod episcopi ab uno episcopo consecranturd"; and Anselm, in 1100, "Episcopi

[x] Lurgan, its largest town, has this population in the Census of 1841, p. 278.

[y] Ec. Hist., vol. i. p. 336; ii. 14, 128, 318, 463; iii. 477; iv. 35.

[z] Can. 4, Labbe, Concil., vol. ii. p. 29.

[a] Can. 10, Labbe, Concil., vol. ii. p. 565.

[b] Pt. ii. c. 43. (Trias Th., p. 135, col. 1.) The same work relates also a case where episcopal orders were conferred by two bishops.—Pt. ii. c. 123. (Tr. Th., p. 145.) The so called Apostolical Constitutions and Canons allow the ordination by *three or two*.—See Coteler. Pat. Apost., vol. i. pp. 415, 442 (Ed. Amst. 1724).

[c] Bede, H. E., lib. iii. c. 22 (p. 127, Ed. Smith).

[d] Ussher's Vet. Epist. Hib. Sylloge, Epist. 27, (Works, iv. p. 493.)

"Episcopi quoque, qui debent esse forma et exemplum aliis canonicæ religionis, inordinate, sicut audimus, aut a solis episcopis, aut in locis ubi ordinari non debent, consecrantur[e]", these prelates were not aware of the existence of the order of chorepiscopi in Ireland, where they remained to a later date than in any other part of Christendom; and that the ordination of these was mistaken for that of cathedral bishops[f]. Among other effects produced by papal influence in Ireland was the suppression of this order, and the substitution of rural deans for it. The best authorities are of opinion that the latter office was unknown in this country till the year 1152[g], when the Synod of Kells, under Paparo the Pope's Legate, enacted "Ut decedentibus chorepiscopis, et exiliorum sedium episcopis in Hibernià, in eorum locum eligerentur et succederent archipresbyteri a diœcesanis constituendi, qui cleri et plebis solicitudinem gerant infra suos limites, et ut eorum sedes in totidem capita decanatuum ruralium erigerentur". Accordingly in a constitution of Simon Rochfort, Bishop of Meath, in 1216, after reciting the above decree, it was enacted: "Ut in ecclesiis Athrumensi [Trim], Kenanunensi [Kells], Slanensi [Slane], Skrynensi [Skreen], Donnaelsacheling [Dunshaughlin], olim sedibus episcopalibus in Midia, nunc verò capitibus ruralium decanatuum, archipresbyteri de futuro instituendi, non solùm perpetuam et personalem residentiam faciant in iisdem ecclesiis, verùm etiam cleri et populi infra limites eorum decanatuum solicitudinem gerant[h]". It is also worthy of being mentioned, as illustrative of the frequency of bishops' sees in early times, that, besides these five heads of rural deanries, there are within the jurisdiction of the modern see of Meath *sixteen* churches which are recorded as having been the seats of bishops.

In Down and Connor the introduction of the office of rural dean was reserved till a later period, and was probably effected by English instrumentality; but not until the memory of the minor sees and chorepiscopi had died away. Hence the names given to the rural deanries of these dioceses are not of ecclesiastical but civil origin; and instead of *Moville*, *Bangor*, *Nendrum*, *Colerane*, *Armoy*, &c., which might have been expected had the transaction been immediate, as in Meath; *Blœthwyc*, *Ards*, *Dalboyn*, *Tuscard*, &c., are employed, which had been the names of civil territories, and were continued by the English as the names of counties[i]. In fact, the rural dean in these dioceses borrowed his designation from the *sheriff*, rather than the *chorepiscopus*. But, to resume the subject immediately under consideration, the increase of

[e] Ibid., Epist. 35, (p. 521); Epist. 36, (p. 524).

[f] Ec. Hist., vol. iii. p. 477.

[g] "Distributio in Hibernia facta est sub adventum Paparonis legati circa annum 1152". — Dopping, Tract. de Vis. Episc., p. 9. See also in Dansey's Horæ Decanicæ Rurales, vol. ii. p. 513.

[h] Wilkin's Concilia, vol. i. p. 547.

[i] See above, pp. 2, 8, 16, 26, 44, 62, 71, 82.

of bishops in Ireland was further owing to the custom, which prevailed from the commencement, of combining the episcopal and abbatial offices in the founders or superiors of religious houses; or, of associating a bishop in the brotherhood, where the rector was only a priest. In a canon of an early Synod, purporting to have been held by St. Patrick, is this description of the monastic life: "Monachi sunt, qui solitarii sine terrenis opibus habitant sub potestate *episcopi vel abbatis*[k]". Of the class who combined the two offices were the greater number of St. Patrick's contemporaries or disciples, as Mac Nissi, the founder of Connor, Olcan of Armoy, Mochay of Nendrum. Such also were, occasionally, to be found on the Continent, as appears from the following cases instanced by Du Cange: "A. D. 790, Andegarius *Episcopus* Monasterii S. Martini obiit".—"Magnulfus *Episcopus et Abbas* Monasterii Gorziensis[l]". The abbey of Lobia or Lobbes in Hainault, was founded by S. Ursmarus, who was called bishop, although Lobia was not a see: "a quo etiam locus Lobiensis tantam dignitatem est adeptus, ut nulli committeretur, nisi primum ordinatus esset Episcopus. Quæ dignitas perduravit etiam in multos successores, qui leguntur fuisse *Episcopi et Abbates*[m]". Such also were the "*Abbates Episcopi*", of later days, in Sicily[n].

A century having passed away after the commencement of St. Patrick's labours, a diversity of rules began to creep into the Church, and thereupon commenced the "Secundus ordo Catholicorum presbyterorum. In hoc enim ordine pauci erant episcopi, et multi presbyteri, numero CCC. Unum caput Dominum nostrum habebant, diversas missas celebrabant et diversas regulas.—Hic ordo per quaterna adhuc regna duravit, hoc est, ab extremis Tuathail, et per totum Diarmata regis regnum, et duorum Muredaig nepotum, et Ædo filii Ainmerech[o]". The catalogue then recites the names of twenty-five saints belonging to this class, and, among them, those of *Comgallus* and *Columba*. Comgallus, who was a presbyter, founded, about the middle of the sixth century, the famous monastery of Bangor, which St. Bernard eloquently describes as "multa millia monachorum generans, multorum monasteriorum caput[p]". From this abbey proceeded Columbanus, who founded the abbeys of Luxieu in Burgundy, and Bobbio among the Appennines; and Gallus, who founded St. Gall in Switzerland. The heads of this house were, during a long succession, presbyters, and

[k] Cap. 16. It is intituled "Synodus alia S. Patricii". It has been printed, in Spelman's and Wilkin's Concilia, from the transcript of a MS. in the Library of Angers, which Sirmondus sent to David Roth, and he gave to Archbishop Ussher, and he to Spelman, April 1, 1628.

[l] Du Cange, Glossar., vol. iii. cols. 108, 109.

[m] Du Cange, ibid.

[n] Ibid., i. col. 26.

[o] That is, from 544 to 599. O Conor, ii. p. 163. Ussher, Works, vi. p. 478.

[p] Vita S. Malachi (Messingham, p. 356.)

and in this respect it resembled the constitution of Hy or Iona. Concerning the latter, there is this early testimony of Venerable Bede: "Habere enim solet ipsa insula rectorem semper Abbatem Presbyterum, cujus juri et omnis provincia, et ipsi etiam Episcopi ordine inusitato, debeant esse subjecti, juxta exemplum primi Doctoris illius, qui non Episcopus, sed Presbyter extitit et Monachus[q]". The founder was S. Columbkille, a native of Gartan in Donegal, who, like Comgall of Bangor, Columbanus of Luxieu, and Gallus of St. Gall, although the president of several monastic institutions, never received higher orders than those of priest. It would seem that the great devotedness of these men to the monastic life, and the peculiar cares which, under their rules, it entailed, as manual labour and other secular occupation, led them to adopt a course which lessened the obligations of their office, and left them more at liberty to follow their favourite pursuits. Bishop Lloyd was of opinion that a political cause obstructed the advancement of St. Columbkille to the episcopate[r]: but this hypothesis is opposed to the influential position which that saint held, and the means, which were abundantly within his reach, of attaining to the highest ecclesiastical dignity[s]. The legend concerning his ordination, as it is found in the gloss on the Martyrology of Ængus, is very curious; it relates that Etchen, the bishop to whom he was sent for ordination, by mistake conferred upon him the order of the priesthood, when that of bishop was what had been applied for; and that, on the discovery of the error, Columbkille resolved to remain a priest all his days[t]. Dr. Lanigan, who deals with the story with his usual good judgment, supposes that it was the order of chorepiscopus which was sought, and the conferring of priest's orders was not the fruit of inadvertence, but of a hesitation, on the part of the bishop, to admit *per saltum* to the highest ecclesiastical rank[u]. But, supposing the real cause to have been St. Columbkille's unwillingness to become a bishop, it was nothing strange: ancient church history abounds with instances of holy men who refused to take upon themselves the responsibilities and labours of the episcopate. For this reason it is that we find such frequent mention of forced ordinations, and the remedies which were contrived to correct the abuse; as, for instance, the canon which prescribed that those who took an oath that they would not accept the office,

[q] Hist. Ec., lib. iii. c. 4 (p. 107, Ed. Smith).

[r] Histor. Account, &c., pp. 99, 100.

[s] His monastery was the continual resort of bishops and eminent ecclesiastics from Ireland.—See Adamnan, lib. i. chaps. 4, 44, 48, 49; iii. 12. He was educated by "Episcopus Finnio" (Adam. lib. ii. c. 1; iii. c. 2); "Columbanus Episcopus Laginensis" [of Leinster] who was "carus Columbæ amicus" (Ib., c. 8); "Conallus episcopus Culerathin" [Coleraine] paid him marked respect.—(Ib., i. c. 50.)

[t] See Dr. Todd's Introduct. to Book of Obits of C. C. D.. p. 54.

[u] Vol. ii. pp. 129, 130. Compare Bingham's Christ. Antiq., B. ii. ch. 10. (Works, vol. i. pp. 142–148).

office, should not be forcibly ordained, and thus compelled to forswear themselves[v]. When St. Gall was urged to receive episcopal ordination, he refused on the score of monastic subjection: "Vivente Domino et patre meo Columbano, interdictum altaris officium non usurpabo, nisi ab illo permissus. Quare hujus regiminis pondus quod offers, subire non possum[w]". On a subsequent occasion, when invited to become bishop of Constance, he declined the offer, alleging a different reason for his refusal: "in canonibus esse prohibitum, ne aliqui de locis suis commigrantes, aliis facile ordinentur in locis[x]". But he recommended John, a deacon, his companion, as a fit person to undertake the charge, who was chosen; but much against his will, for he fled and hid himself, and it was not till after diligent search that he was found, and then conducted by force to the place of his ordination[y]. On this occasion Gallus was requested to preach, and the sermon which he delivered is preserved and has been printed[z].

But whatever may have been St. Columbkille's motive for remaining a priest, it is certain that he regarded the episcopal office as conferring higher privileges than he possessed. The following incident, as related by his biographer and successor in office, Adamnan, establishes this: "Alio in tempore quidam ex Mumuniensium provincia [Munster] proselytus[a] ad Sanctum venit: qui se in quantum potuit occultabat humiliter, ut nullus sciret quod esset Episcopus: Sed tamen Sanctum hoc non potuit latere; nam alia die Dominica a Sancto jussus Christi corpus ex more conficere, Sanctum advocat ut simul quasi duo Presbyteri Dominicum panem frangerent. Sanctus proinde ad altarium accedens, repente intuitus faciem ejus, sic eum compellat; Benedicat te Christus, frater hunc solus Episcopali ritu frange panem: nunc scimus quod sis Episcopus: quare huc usque te occultare conatus es, ut tibi a nobis debita non redderetur veneratio?"[b] By the same author it is also related that Findchanus, a presbyter of the same community, and the superior of a kindred monastery, having been applied to for ordination by a wicked prince from Ireland, imprudently consented, and granted him what he required, "accito episcopo[c]". In fact, it seems only reasonable to suppose that one or more bishops were constantly resident at Hy, or that they were sent for from the neighbouring coast, when it was required to confer the orders of the ministry: otherwise a forced interpretation must be put upon Bede's words, when he says "Ab hac

[v] See Bingham, vol. i. pp. 528, 530.

[w] Messingham, p. 366 [rectè, 266].

[x] Messingham, p. 269. Thus when John, his deacon, was about to be ordained, the prince asked him "Unde ducis propaginem generis?"

[y] Messingham, ibid.

[z] Messingham, p. 269, col. 2; pp. 415–422.

[a] Perhaps a Grecism, from προσήλυτος, 'a stranger'. There are many Grecisms in the Antiphonary of Bangor, and other Irish compositions.

[b] Vita S. Columbæ, lib. i. cap. 44; (Trias Th., p. 348, col. 2).

[c] Vita S. Columbæ, lib. i. cap. 36; (Trias Th., p. 346).

hac insula, ab horum collegio Monachorum, ad provinciam Anglorum instituendam in Christo, missus est Aedan, accepto gradu Episcopatus. Quo tempore [A. D. 635] eidem monasterio Segeni Abbas et Presbyter præfuit[d]". Under this Aedan, who was a native of Ireland, was founded the church of Lindisfarne, which was a copy of its parent Hy, and hence again Cedd, a presbyter, about the year 655, "accepto gradu Episcopatus rediit ad provinciam, et majore authoritate cœptum opus implens, fecit per loca Ecclesias, Presbyteros et Diaconos ordinavit, qui se in verbo fidei et ministerii baptizandi adjuvarent[e]". In another place, speaking of Aedan, he says: "Aidan quippe qui primus loci Episcopus fuit, Monachus erat et ad Monachicam cum suis omnibus vitam semper agere solebat. Unde ab illo omnes loci ipsius Antistites usque hodie sic episcopale exercent officium, ut regente Monasterium Abbate, quem ipsi cum consilio fratrum elegerint, omnes Presbyteri, Diaconi, Cantores, Lectores, cæterique gradus Ecclesiastici Monachicam per omnia cum ipso Episcopo regulam servent[f]". In the Irish monastery of Bobbio, it was among the privileges of the house, "ut Episcopus quem Pater monasterii, vel tota congregatio mutaverit ad Missarum solemnia celebranda, aut consecrationes Presbyterorum seu Diaconorum ——, ipse habeat facultatem in idem Monasterium ingrediendi tantum ad pii opus Monasterii peragendum[g]".

In 784, according to the Four Masters, died Fergil, or Virgilius, as he is called abroad, who, from Abbot of Aghaboe, in the Queen's County, became Bishop of Saltzburg, in Lower Bavaria. Before leaving home he had been ordained a bishop, but on the occasion of his appointment to the see of Saltzburg, he undertook the monastic duties, but "dissimulata ordinatione fermè duorum annorum spatiis, habuit secum laboris et coronæ participem Episcopum comitantem de patria, nomine Dobda (or Dubtach, in Irish), ad persolvendum Episcopale officium[h]".

In the year 590 was convened a council at Drumcheatt, on the river Roe, one great object of which was to arbitrate between the respective claims of Aidus, King of Ireland, and Aidan, King of the British Scots, to the kingdom of Dalriada, in Ireland. And hither Columbkill also came from his monastery at Hy, attended by a company which is thus described by his contemporary Dallan Forgaill:—

"Da ṡiċit Saġort a lion,
Ṡiċe Ġappoġ uapol bṙioġ
Ṙi ġabail ṙalm clu ġan aċt
Caoġat Ḋeoċan, tṙioċat mac".

"Two score priests was their number,
Twenty bishops of excellence and worth,
For singing psalms, a practice without blame,
Fifty deacons, and thirty students".

These

[d] H. E., lib. iii. c. 5 (p. 107, Ed. Smith).
[e] H. E., lib. iii. c. 22.
[f] Vita S. Cudberti, cap. 16 (Ed. Smith, p. 241).
[g] Messingham, p. 248.
[h] Vita, Messingham, p. 331. — See Dr. O Conor's Rer. Hib. Script., vol. iv. pp. 172–176.

These lines, though written with great poetical license, are of undoubted antiquity[i], and not only illustrate the ancient frequency of bishops, but confirm what Bede said of the subjection of the bishops of the neighbouring provinces to the Abbot of Hy. This subjection is satisfactorily accounted for, to use the words of Bishop Lloyd, by the consideration that "Whereas in almost all other places there were Bishops before there were Monasteries, and then it was not lawful to build any Monastery without the leave of the Bishop[k]; here at *Hy*, on the contrary, there was no Christian before *Columba* came thither. And when he was come, and had converted both King and People, they gave him the Island in possession for the building of a Monastery; and withal, for the maintenance of it, they gave him the Royalty of the Neighbouring Isles; six of which are mentioned by *Buchanan*, as belonging to the Monastery. And therefore, thô *Columba* found it necessary to have a Bishop, and was pleased to give him a Seat in his Island, and perhaps to put the other Isles under his jurisdiction; yet it is not strange that he thought fit to keep the Royalty still to himself and his Successors. It is no more strange that it should be so there, than that it is so now in many places; and at *Oxford* particularly, where a Bishop now lives, and is as well known to be a Prelate of the *English* Church as any other; the Government in the *University* exclusively of him; and not only the Chancellor and his Deputy have precedence of the Bishop, but every private Scholar is exempt from his cognisance and jurisdiction[l]". The power of *order* and *jurisdiction*, it is to be borne in mind, are quite distinct. "A person may be consecrated bishop, to all intents and purposes as to the power of order, without possessing any jurisdiction. *Vice versa*, a person of the clerical order may, although not actually a bishop, be invested with episcopal jurisdiction. Thus, if he be elected to a see and regularly confirmed, he becomes, prior to his consecration, possessed of the jurisdiction appertaining to said see, and if it be metropolitical, the suffragan bishops subject to him as if he had been actually consecrated[m]".

That Columbkille associated a bishop with his brotherhood is not expressly mentioned; but that bishops from Ireland occasionally visited Iona is directly stated in Adamnan's life of that saint. And through their instrumentality it probably was that the foundation was laid for a succession of this order in the island. That stationary

[i] They are cited by Keating from the *Amhra Choluimcille* of Dallan. For the age of this composition see Colgan, Acta SS., p. 203; Ware's Irish Writers, Works, vol. ii. p. 20 (Ed. Harris); O'Reilly's Irish Writers, p. 39.

[k] Thus the Council of Agatha, in 506, enacted: "Monasterium novum, nisi episcopo aut permittente, aut probante, nullus incipere, aut fundare præsumat". Can. 27; (Labbe, Concilia, Tom. iv. p. 1387).

[l] Church Government, chap. i. pp. 179, 180.

[m] Lanigan, vol. ii. p. 255. In many cathedrals the Dean has jurisdiction superior to the Bishop.

tionary bishops were not unknown there, the following extracts from the Irish Annals will prove:—

Æ. C. 622, "S. Fergna Britnaċ, abb Iae 7 epscop decc an dara la do Martea".
"St. Fergna[n], a Briton, Abbot of Hy, and *bishop*, died on the second of March".

Æ. C. 710, "Coeddi epscop Iae decc".
"Coeddi, *bishop* of Hy, died".

Æ. C. 964, "Finġin anġcoire 7 epscop Ia decc".
"Finghin, anchorite, and *bishop* of Hy, died".

Æ. C. 968, "Escop Iae do marbad doib".
"The *bishop* of Hy was killed by them [the Danes][o]".

Æ. C. 978, "Mucċroin abb Iae scribneoir 7 escop saoi na tri sano".
"Mugroin, Abbot of Hy, scribe, and *bishop*, skilled in the three [kinds of] verses, [died]".

By this custom of introducing bishops into the Irish monasteries, it may be well conceived, the episcopal numbers were greatly augmented, and their ties to a stationary life rendered not so strong as where they had the charge of a see, and were supreme in authority. And to this part of the discipline of the Irish Church may be attributed the number of unbenificed bishops who visited England and the Continent in the early ages of Christianity. In the canons of the early ages of the Church occasional mention of Ἐπίσκοποι σχολάζοντες, or σχολαῖοι; who were styled, in Latin, "*Episcopi vacantes*", or "*vagantes*", and signified bishops who were ordained without a charge, or, having been ordained, were not allowed to enter upon it, or, having undertaken it, afterwards retired from it. And though instances of the first class, who were technically said to be ordained ἀπολελυμένως, 'at large', were very rare, so much so that Bingham[p] could discover but the single example of Barses and Eulogius who were ordained bishops, not of any city, but as an honorary station, in regard to their eminent services, being appointed in their own monasteries; yet in Ireland[q] it was frequent, and conduced, as has been just observed, to the increase of the *Vacantes* "unbenificed" bishops, whose condition frequently caused them to be also *Vagantes* or 'itinerants'. To restrain this tendency of Irish bishops to travel abroad and to perform the functions of their office in other dioceses, the

[n] He is called Virgnous by Adamnan; and was the fourth abbot.

[o] This entry is from the Annals of Inisfallen; the rest are from the Four Masters.

[p] Vol. i. pp. 510–512.

[q] The Four Masters record the death of many bishops without any mention of place. For example, at 662, 676, 691, 787, 865, 872, 907.

the Council of Cabillonum [Chalons sur Saone] came to the following resolution, in the year 813: "Sunt in quibusdam locis *Scoti*, qui se dicunt episcopos esse, et multos negligentes, absque licentiâ dominorum suorum, sive magistrorum, presbyteros et diaconos ordinant, quorum ordinationem, quia plerumque in Simonaicam incidit hæresim et multis erroribus subjacet, modis omnibus irritam fieri debere omnes uno consensu decrevimus[r]". Three years after, a similar resolution was formed in England, at the second Council of Celcyth, where it was enacted: "Interdictum est ut nullus permittatur de genere *Scotorum* in alicujus diœcesi sacrum sibi ministerium usurpare, neque ei consentire liceat ex sacro ordine aliquod attingere, vel ab eis accipere in baptismo, aut in celebratione missarum, vel etiam eucharistiam populo præbere, quia incertum est nobis, unde et an ab aliquo ordinentur. Scimus quomodo in canonibus præcipitur, ut nullus episcoporum [vel] presbyterorum invadere tentaverit alius parochiam, nisi cum consensu proprii episcopi. Tanto magis respuendum est ab alienis nationibus sacra ministeria percipere, cum quibus nullus ordo metropolitanis, nec honor aliquis habeatur[s]". It had been already decreed by the Council of Vermeria [Verberie], in 753, "Ut ab episcopis ambulantibus per patrias ordinatio presbyterorum non fiat: si autem boni sunt illi presbyteri iterum consecrentur[t]". And the inconvenience arising from this irregularity became so great that the Council of Worms, in 868, in dealing with this case—"de episcopis et de presbyteris vagantibus, qui parochias non habent, nec scimus ordinationem eorum qualiter fuit", decreed that whoever would receive or countenance them should be excommunicated[u]. Yet this missionary spirit was at first very beneficial to the countries which were visited, and Mabillon declares it "plurimum Ecclesiæ tum Gallicanæ tum Germanicæ profuisse[v]". And in 845, at the Council of Meldæ [Meaux], honourable mention was made of the "hospitalia *Scotorum* quæ sancti homines gentis illius in hoc regno construxerunt, et rebus pro sanctitate suâ acquisitis ampliaverunt, at eodem hospitalitatis officio funditus sunt alienata[w]".

This anomalous practice seems to have continued in the Irish Church, from the date of which we are speaking, until the Synod of Kells: for in the year 1100, Anselm, writing to Muriardach, King of Ireland, concerning certain ecclesiastical abuses which prevailed in the country, complains: "Item dicitur, episcopos in terra vestra passim eligi, et sine certo episcopatus loco constitui: atque ab uno episcopo episcopum, sicut quemlibet presbyterum, ordinari. Quod nimirum sacris canonibus omnino contrarium est:

[r] Can. 43. Labbe, Concil., tom. vii. cols. 1281, 1282.

[s] Cap. 5. Wilkins, Concil., vol. i. p. 170.

[t] Can. 14. Labbe, Concil., tom. vi. p. 1659.

[u] Can. 62. Labbe, Concil., tom. viii. p. 956.

[v] Cited by Dr. O Conor, Rer. H. SS., vol. i. Epist. Nunc., p. 131.

[w] Can. 40. Labbe, Concil., tom. vii. p. 1832.

est: qui eos, qui taliter instituti sunt aut ordinati, cum suis ordinatoribus ab episcopatus officio deponi præcipiunt. Episcopus namque nisi certam parochiam et populum, cui superintendat, habeat, constitui secundum Deum non potest: quia nec in sæcularibus nomen vel officium pastoris habere valet, qui gregem, quem pascat, non habet. Honor quoque episcopalis non parum vilescit, dum is ad potificatum assumitur, qui ordinatus, quo divertat, vel cui per episcopale ministerium certo præsideat, nescit[x]". This exception to the general usage of the Church is also noticed, in strong terms, in Bernard's Life of Malachi: "Nam quod inauditum est ab ipso Christianitatis initio, sine ordine, sine ratione, mutabantur et multiplicabantur Episcopi pro libitu Metropolitani, ita ut unus Episcopatu uno non esset contentus, sed singulæ penè Ecclesiæ singulos haberent Episcopos[y]".

There are two other questions which concern the ecclesiastical antiquities of these dioceses, namely, when their bounds were defined, and whether they enjoyed an unbroken succession of bishops from the commencement. In the absence of any express historical determination of the inquiry, the following considerations may help to throw light upon it. Most of the ancient sees of Ireland appear to have had a monastic origin, the founders being either bishops, or presbyters who associated bishops with them in the government of their houses. But in such cases the memory of the founder was revered more as the father or first abbot than as bishop, and hence it was that the term Comarba, *Coarba*, which was applied to a successor in the government of the institution, had reference to his abbatial, not episcopal, office. Of these successors some were only superiors, and others, according to their inclination or qualifications, were advanced to the episcopal rank. Hence, while the abbatial succession was carefully maintained, there were occasional breaks in the episcopal line. Not that it is likely that the compass of a modern bishopric was ever without some one monastic establishment which had a bishop, but that the succession was not uninterruptedly preserved in any one monastery, not even in that one which, by some accident, came to be the cathedral of the diocese. It is, therefore, reasonable to suppose that the diocesan arrangement, if any existed, was very fluctuating, according as one religious establishment started into existence, enjoying the superintendence of a distinguished head, or another sunk into obscurity, or was governed by a presbyter, or lay abbot. "Such an interruption", observes Dr. Lanigan, "might have occurred in less distinguished sees or places, owing to the singular practice in Ireland of raising persons to the episcopacy, here and there, without confining such promotions to old established sees or places, where there had been

[x] Ussher, Sylloge, Epist. 36; (Works, vol. iv. p. 524).

[y] Messingh. Floril., p. 359, col. 1.—See the case of Celsus, Four Masters, Æ. C. 1106.

been bishops in former days. The appointment of a bishop in a new spot might have prevented the regular continuation of others in a contiguous place, which had bishops before[z]".

It is true, indeed, that a canon, which bears the name of St. Patrick[a], ordains: "Episcopus quislibet, qui de suâ in alteram progreditur parochiam, nec ordinare præsumat, nisi permissionem acceperit ab eo, qui in suo principatu est". Yet this rule seems to have reference to towns, and to have been framed rather in anticipation than as the result of any diocesan arrangement in the island. Or, perhaps, it was the echo of an earlier enactment, as the twenty-second canon of the Council of Antioch, which decreed: "Ἐπίσκοπον μὴ ἐπιβαίνειν ἀλλοτρίᾳ πόλει τῇ μὴ ὑποκειμένῃ αὐτῷ,—μηδὲ καθιστᾶν πρεσβυτέρους, ἢ διακόνους, εἰς τόπους ἑτέρῳ ἐπισκόπῳ ὑποκειμένους, εἰ μὴ ἄρα μετὰ γνώμης τοῦ οἰκείου τῆς χώρας ἐπισκόπου". "A bishop must not intrude upon a strange city which is not subject to him; nor ordain presbyters or deacons for districts within the jurisdiction of another bishop, unless with the consent of the proper bishop of the place[b]".

Adamnan, in his Life of Columba, uses the word *diocœsis* in reference to Ireland, but without any help to understand his application of the term[c]. From a passage in the Tripartite Life of St. Patrick, it would seem that the extent of episcopal jurisdiction was regulated by accidental circumstances: "S. Cethecus Episcopus,—cum haberet plura dissita loca sibi subjecta, et, inter alia, duo; unum in *paterno;* alterum Ath-dalaarg, in *materno solo* situm[d]".

The following list of bishops, whose names are recorded, in connexion with churches within the limits of the present union of Down, Connor, and Dromore, is chiefly compiled from the Annals of the Four Masters, and serves to shew not only the ambulatory nature of episcopacy in the early Church of Ireland, but also the maintenance of the order in these dioceses, when, from incidental obits, so full a catalogue can be derived:—

Æ. C. 493,

[z] Eccl. Hist., vol. iii. p. 235.

[a] It is the thirtieth in a collection intituled "Synodus S. Patricii, Auxilli, et Isserini Episcoporum". It was edited by Ware in his "Opuscula S. Patricii", p. 43. (Lond. 1656.) Spelman also has published it, in his *Concilia;* from which work Wilkins has transferred it to his *Concilia*. The original was a MS. in the Library of Corpus Christi College, Cambridge. Another MS., which Spelman designated "vetustissimus", was also preserved in another library of the same University. Of the former Dr. O Conor has published a specimen in the *Epistola Nuncupatoria* of his Rer. Hib. Script., vol. i. p. 229, and an account at p. 235. D'Achery has printed it in vol. ix. of his *Spicilegium*, from two MSS., one from the Library of Corbie, and the other of Paris. He calls them "vetustissimi". Martene, also, from another MS., has printed the same in vol. iv. of his *Thesaur. Novus Anecdotorum.*

[b] Concil., tom. ii. p. 572. So also the twenty-eighth Apostolical Canon, in Cotelerius Pat. Apostol., tom. i. p. 447. (Amst. 1724.)

[c] Lib. i. cap. 35.

[d] Part ii. c. 48. (Trias Th., p. 136, col. 1.)

Æ. C. 493, St. Patrick died, having spent his latter days at Saul. St. Thassach remained after him, as Bishop of Rath-colpa [Raholp].
Æ. C. 496, Mochay, of Nendrum.
Æ. C. 513, Mac Nissi, of Connor.
Æ. C. 537, Lughadh, of Connor.
Æ. C. 540, Colman, of Dromore.
Æ. C. 560, Carbreus, of Cuilrathen [Coleraine].
Æ. C. 572, Finnian, of Maghbile [Moville].
Æ. C. 583, Fergus, of Drumlethglas [Down].
Æ. C. 590, Conallus, of Cuilrathen [Coleraine].
Æ. C. 602, Sinell, of Maghbile.
Æ. C. 617, Eogan, of Rath Sithe [Rashee].
Æ. C. 618, Sillan, of Maghbile.
Æ. C. 638, Critan, of Nendrum.
Æ. C. 642, Cronan Beg, of Nendrum.
Æ. C. 658, Dima Duff, of Connor.
Æ. C. 658, Cummine, of Nendrum.
Æ. C. 673, Morand, of Nendrum.
Æ. C. 691, O'Dreini, of Maghbile.
Æ. C. 725, Dochonna, of Connor.
Æ. C. 730, Oegetchar, of Nendrum.
Æ. C. 734, Flann Mac Cellach, of Rechrann [Rathlin].
Æ. C. 803, Tomas, of Linduachail [Magheralin].
Æ. C. 810, Bishop of Bangor slain.
Æ. C. 823, Subhne Mac Fergus, of Dunlethglas [Down].
Æ. C. 865, Oegetchair, of Connor.
Æ. C. 871, Colman, of Nendrum.
Æ. C. 927, Celedabhall, of Bangor.
Æ. C. 951, Duibhinnsi, of Bangor.
Æ. C. 954, Gaeitheine, of Dunlethglas [Down].
Æ. C. 962, Finghin, of Dunlethglas [Down].
Æ. C. 972, Maolbrigid Mac Cathasaigh, of Dromore.
Æ. C. 1016, Dermot O Maoiltealeha, of Bangor.
Æ. C. 1038, Cuinden, of Connor.
Æ. C. 1043, Flaithbertach, of Dunlethglas [Down].
Æ. C. 1086, Maoleevin, of Ulidia [Down].
Æ. C. 1101, Rigan, of Dromore.

Æ. C. 1117,

Æ. C. 1117, Maolmaire, of Dundalethglas [Down].
Æ. C. 1117, Flann O Scula, of Connor.
Æ. C. 1124, Malachi, ordained to Connor.
Æ. C. 1136, Malachi retires to Down, (died 1148).
Æ. C. 1152, Maol Iosa Mac-an-Clerigh-Cuir, of Ulidia [Down], (died 1175).
Æ. C. 1152, Maol Patrick O Banain, of Dalaradia [Connor], (died 1174).
Æ. C. 1175, Giolla Donall Mac Cormaic, of Ulidia [Down].
Æ. C. 1200, Malachi, of Down.

About the commencement of the twelfth century the Irish Church was brought into a closer connexion with the Church of Rome than had previously existed, and to this it is probable that the intimacy of Gillebert, Bishop of Limerick, with Anselm, the English Primate, largely contributed. Gillebert appears to have been very studious of effecting, throughout Ireland, an entire uniformity of religion, moulded after the model of the papal Church[e]. In consideration of his zeal he was appointed papal Legate in Ireland, being the first who bore the office, and in that capacity presided at the Synod of Rath-Breasail. This council, which was convened in 1118, was attended by the two archbishops of Ireland, by bishops, and clerics of various ranks, as also by distinguished laics. The great object in hand seems to have been the distribution of Ireland into regularly defined dioceses, and the endowment of the higher order of the clergy. It was decreed that, exclusive of Dublin, which was left subject to Canterbury, there should be twenty-four dioceses, twelve in Leth-cuin—the northern half, subject to the Archbishop of Armagh, and twelve in Leth-mogha—the southern half, subject to the Archbishop of Cashel. Of the former, Connor and Dundalethglas were to be two. Dromore is not mentioned, it being contemplated to include it in Dundalethglas or Down. But it is remarkable that when the bounds of the several dioceses are laid down, no notice is taken of Down, so that Keating, who has preserved the particulars, observes: "Ꝑaiṙċe eappuiȝ Ꝺuin-ꝺa-leaċȝlaṙ, ni ꝓoȝċoṙ ṙan ṙein-leaꝺoṙ a ċoṙan-ṫaċċ". "The diocese of the Bishop of Dun-da-leathglas is not set out in the journal of this convention". But the truth is, that though its proper boundaries were not set out, it was included within the limits of Connor, and the boundaries which were assigned to Connor, embraced it and Dromore as well as Connor, following the north-eastern coast from Benyevenagh in the county of Derry, to Newry, in the county of Down; as will be shewn when the diocese of Connor comes under consideration. Thus one extreme begat another, and the numerous little sees of ancient times were swallowed up

[e] See his letter *De Usu Ecclesiastico* in Ussher, Syll. Epist. 30.

up in one great diocese, which even exceeded, in extent, the overgrown unions of modern days. To this union of the sees St. Bernard alludes, in his Life of Malachi, where, having related his resignation of the primacy, he proceeds to say, in reference to his former charge at Connor:—"ad suam parœciam[f] redit. Non tamen *Connereth*, et audi causam dignam relatu. Diœcesis illa duas fertur habuisse antiquitus Episcopales sedes, et duos extitisse Episcopatus. Id visum melius Malachiæ. Itaque quos ambitio conflavit in unum, Malachias revocavit in duas, partem alteri Episcopo cedens, partem retinens sibi, et propterea non venit *Connereth* quod in ea jam Episcopum ordinasset, sed *Dunum* se contulit, disterminans parœcias, sicut in diebus antiquis[g]". This statement, which is true to a certain extent, must be taken with some limitations, and the "antiquitus" of the writer be confined to a term of twenty years, ten of which were passed by Malachi himself in the occupation of these two united sees. In the year 1117, according to the Four Masters, died Maolmaire, Bishop of Dundalethglas, and Flann O Scula, Bishop of Connor: and on their decease, the new Bishop of Connor held both sees; but this was only until 1124, when Malachi was elected to Connor. In 1134 he was appointed to Armagh, and his successor at Connor continued to hold both sees till 1137, when Malachi retired from the primacy, and, as he could not dispossess the Bishop of Connor of his proper see, took from him the see of Down, or rather placed himself in the unoccupied seat. To the move which was made, about the beginning of this century, it is that we are to attribute the change of names in the ancient sees of Ireland, whereby, instead of the old cathedral names, they assumed territorial appellations. Thus the Bishop of *Dundalethglas* became Bishop of *Ulidia;* the Bishop of *Connor* became Bishop of *Dalaradia;* and the Bishop of *Dromore*, Bishop of *Iveagh*. And this new nomenclature continued, for some ages, among the natives, until by degrees it died away, and all the dioceses of Ireland resumed their old cathedral

[f] Hence the English word 'Parish'. But the application of the term has undergone a change, for "the ancient name of an episcopal diocese for three hundred years, is commonly παροικία".—Bingham, vol. iii. p. 38. "Ubicunque in Canonibus Græcis quatuor Conciliorum œcumenicorum et aliorum τοπικῶν vox παροικία occurrit, et apud Patres etiam, nunquam ferè alio sensu accipi debet, quam *pro Ecclesia civitatis*, quæ uni Episcopo attriba est regenda. Vox διοίκησις [unde 'diocese'] eo tempore apud Græcos longè ampliores fines designabat: plures enim intra se comprehendebat provincias ecclesiasticas, uni Exarcho vel Patriarchæ subjectas". — Suicer, Thesaur. Eccl., tom. ii. col. 598 (Ed. Amst. 1728). Bede frequently uses *parochia* for 'diocese'. And so in Anselm's letter of 1100, above cited; and elsewhere in S. Bernard. Ailredus, in his Life of Ninian, (cap. 6,) uses "totam terram per certas *Parrochias* dividere" in the same sense. (Pinkerton's Vitæ Antiq., p. 11.) See also the examples in Du Cange, voce *Parochia*, Glossar., tom. v. cols. 199, 200.

[g] Messingham, p. 362, col. 2.

dral names, with the exception of Meath and Ossory[h], which still retain their territorial designations.

As the Synod of Rath-Breasail appears to have been the earliest systematic attempt to mark out the dioceses of Ireland with precision, so it is natural to expect that its arrangements would be modified by time; which accordingly came to pass: Connor and Down, and Dromore, became independent sees, with their proper boundaries, and the river Bann, instead of the Roe, was made the western boundary of Connor. Some of these changes took place, in all probability, before the Synod of Kells in 1152, for the acts of that council[i] evince various departures from the regulations of Rath-Breasail. In the thirteenth century the diocese of Down had assumed that form which, with very few exceptions, it presented in the seventeenth: and the Taxation of 1291 agrees very nearly with the Terrier of 1615[j]. In fact, the fifth sheet-line from the foot of the Index Map of the Ordnance Survey of the county of Antrim is very nearly the true boundary line between Down and Connor, as it stood for five centuries previously to the year 1700. From about this time the dioceses have been made to correspond (except where the county marches run through a parish) with the counties of Down and Antrim. It might be still subject of curious inquiry whether the *upper* baronies of the county of Antrim are legally in the diocese of Connor.

Having thus given a general outline of the process through which the diocese of Down passed in arriving at its present form, it may help to illustrate what has been advanced if the constituent parts be separately considered. Of these, five are noticed in the records which have reached us, namely, Dunlethglas, Nendrum, Maghbile, Beannchuir, and Rathmurbhuilg.

I. Dunlethglas.—The name Down-patrick, which belongs to the cathedral of the diocese, accords with the prevalent opinion that it was founded by St. Patrick. Mention is made of the place in the biographies of the saint, but there is no express account that the church owes its origin to him. If the story of St. Patrick's burial here be true,

[h] A bishop of *Ossory* is mentioned so early as 971. See Four Mast.

[i] It was at this Council that the four palliums, sent by Pope Eugenius III., were distributed to the four metropolitans. Many of the clergy were displeased at the addition of two archbishops to the old number; and the Book of Clonenagh, as quoted by Keating, expressly mentions those of Armagh, and *Dundalethglas*, as the chief dissentients. The Book of Flann Mac Eogan says "contra jura Cleri Patricii et Columbæ Cille, datum est pallium Ecclesiæ Dubliniensi, vel etiam Tuamensi". — O Conor, Prol. ii. p. 159.

[j] *Aghalee*, which the Tax. places in Down, the Ter. leaves to Dromore. *Coule*, which the Tax. places in Connor, the Ter. assigns to Down. *Ballyrobert*, which the former places in Down, the latter places in Connor. These, with some slight variations in the ruri-decanal distribution, are the chief difference between these two records.

true[k], it may be reasonably inferred that the church was founded before the close of the fifth century: and if credence is to be given to the ancient Sanctology[l] which represents Rossius or Rus, son of Trichem, and brother of Dichu the first convert to Christianity in Ulidia, as presiding over the church of Dundalethglas, the foundation may be referred to even an earlier date. In the Second[m] and Seventh[n] Lives of St. Patrick, in Colgan's Collection, Loarn, a contemporary of that saint, is styled a *bishop*, and his church is placed at *Brettan*, which is now called Bright, and lies about three miles S. E. of Downpatrick. St. Thassach, who administered the communion to St. Patrick in his last illness, is also styled a bishop, and his church is said to have been *Rath-colpa*, which is now called Raholp, and is about equidistant, on the N. E., from Downpatrick. The name of the latter is thus commemorated in the Martyrology of Ængus, at the 14th of April:—

"Inṙiġ eṙṙoc Taṙṙach	"The royal bishop Tassach
Doberṫ odonaiṁ	Gave, when he came,
Coṙṙ Criṙṫ inṙiġ ṙiṙbailc	The body of Christ, the King truly powerful,
Ża comaiṁn do Ṗaṫraic".	As communion, to Patrick".

Upon which an interlinear gloss observes:—

".i. i Raiṫh Cholpa i Żeiṙ Caṫail i nUlltaiḃ .i. ceṙd 7 eṙṙoc Ṗaṫraic Taṙṙach ocuṙ ṙeil aeṫreċta ṙo".	"i. e. at Rathcolp in Lecale of Ulidia: i. e. an artificer and bishop to Patrick was Tassach, and this is the festival of his death".

Of these two churches no further notice is taken in early records; and as there does not appear to have been any succession of bishops in them, it may be presumed that they gave way to the neighbouring church of *Dunlethglas*, which possessed local advantages that afterwards raised it to the condition of a cathedral.

From a very early period Downpatrick appears to have been the capital of the surrounding territory, and the seat of the princes who governed it. About the commencement of the Christian æra, a warrior called Celṫċaiṙ na ġ-caṫ, 'Celtchar of the battles[o]', one of the heroes of the *Red Branch*, and a companion of Connor Mac Ness, King of Ulster, resided here; and his abode is supposed to have been within the large earthen fort, which, with its extensive intrenchments, lies close to the cathedral, on the north. From him the spot was called Aṙaṙ Cealṫaiṙ, 'the habitation of Celtchar', and sometimes Raṫ Chealṫaiṙ, 'the Fort of Celtchar', or Dun Celṫċaiṙ, 'the hold of

[k] See further on in the Appendix.

[l] Cap. 19. (Trias Th., p. 110, col. 1, No. 45.)

[m] Cap. 31. (Trias Th., p. 14, col. 2.)

[n] Pt. i. cap. 52 (Ibid., p. 125, col. 1).

[o] See O Donovan, Bat. of Magh Rath, pp. 206, 207; O Flaherty, Ogygia, p. 273.

of Celtchar[p]. Thus the Life of St. Brigid by Animosus[p] describes Down as "Civitas posita in Regione Ultorum prope mare, nomine Dun-da-lethghlas: quæ priscis temporibus *Aras Kealtuir* filii Cuitheachyr, comitis regis Ultorum Conchubhair F. Nessa vocabatur[q]". And this old name was not entirely abandoned at the time of the Invasion, for in a charter of John de Courcy mention is made of the "Ecclesia sanctæ Trinitatis in *Rathkelter*". But the name by which the place is ecclesiastically known is Ɗun-leċ-glar[r] or Ɗruim-leċ-glar, which is latinized by *Castrum Lethglasse*[s] or *Arx Lethglasse*[t]. In later times the syllable ɗa was inserted, and for the compound, thus formed, Jocelin gives the following derivation:—Having related that the sons of Dichu, who were left as hostages with King Laoghaire, were, by miraculous agency, removed from the place of confinement to Down, he adds "unum illorum, in loco ubi nunc in *Dun* ædificata est Ecclesia sancti Patricii, alterum in *monticulo vicino*, circumcluso palude pelagi[u], dimisit, et catenas quibus vinculati erant, separatim confregit: uterque verò locus usque in præsens à catenis confractis vocabulum scilicet *Dun-da-leathglas*[v] est sortitus[w]". It is likely, however, that the place bore the name *Lethglais* before St. Patrick's time[x], and that it had reference to some local peculiarity rather than any supposed occurrence on the spot. Afterwards, for brevity's sake, the latter part of this long name was dropped, and the simple word Ɗun retained, which has passed into the Latin *Dunum*, and into the English *Down*. At the time of the Invasion this city was the capital of Ulidia; and it is likely that, having been, for a long period, the chief town in the surrounding territory, its church rose above the rest in importance, so as to become the cathedral of the diocese. The first bishop, and, indeed, the first minister of Down, of whom we have any certain account, is Fergus, whose death is recorded in the various collections of Annals, and is placed at the year 583. Ware opens his list of the bishops of this see with St. Cailan, of whom he states that from Abbot of Nendrum he was made Bishop of Down, about the close of the fifth century[y]. His authority was a work called the Acts of St. Cailan, to which Archbishop Ussher

[p] "Authore (ut videtur) Animoso seu Animchado".—Colgan.

[q] Pt. ii. c. 99 (Trias Thaum., p. 563, col. i.); Ussher, Works, vol. vi. p. 451.

[r] So it is in the earliest writings, as St. Fiech's Hymn; in Tigernach; the Annals of Ulster to 1006; and the Book of Armagh.

[s] Quarta Vita S. Patricii, c. 91. (Tr. Th., p. 47).

[t] Tertia Vit. S. Brigidæ, c. 60. (Tr. Th., p. 533, col. 2.)

[u] An arm of Lough Cuan formerly flowed up nearly to the cathedral, and the earthen fort, which is here called *monticulus*.

[v] "Ɗun *arx*, ɗa *duo*, leċh *medius*, and glar *cathena*. "Arx duarum mediarum cathenarum".—Colgan, Trias Th., p. 110, No. 39.

[w] Cap. 38.

[x] It bore this name in the time of Celtchair.—See O Donovan's Battle of Magh Rath, p. 207.

[y] Harris' Ware's Bishops, p. 194.

Ussher refers in the passage, "quem actorum ipsius descriptor Kelanum et Coelanum nominat; atque ex abbate Dunensem postea in Ultonia factum fuisse episcopum significat[z]". Of him also Ussher speaks, when, at the year 520, he writes: "Cœlanus sive Kelanus abbas Noendrumensis, postea Dunensis ordinatus episcopus, in Hibernia floruit[a]". To this Dr. Lanigan objects, on chronological grounds, arguing that Cailan died while Abbot of Nendrum, and therefore places Fergus first on the list of the bishops of Down[b]. His objection gains further weight, or rather, is established, by the fact, which has not hitherto been noticed, in reference to the question, that Cailan was only another name of St. Mochay, the founder and first Abbot and Bishop of Nendrum, who continued to govern that Church till 496, when he died. The Calendar of the Four Masters, following some earlier authority, has these words, at the 23rd of June: "Moċaoi abb nDonopoma, Caolan a ċeo ainm". "Mochay, Abbot of Nendrum, whose first name was Caylan[c]". To which may be added the statement of Colgan: "Mochai sive Mochaius, qui et Cailanus, proprio nomine, dicebatur[d]".

Whether there was any bishop before St. Fergus, and whether there was an uninterrupted succession after him, are questions which, in the absence of record, must be judged by general reasoning. The following catalogue, which has been principally collected from the Four Masters, is to be considered rather as an obituary of distinguished persons than as a professed recital of all the clerics who presided over the church of Down:—

Æ. C. 583, "S. FERGUS epscop Dpoma-leiġlaipe do ecc. an xxx do Mapta, 7 a pe an Fepgup pin po foth. Cill m-Dian".
"St. Fergus, Bishop of Drumlethglas, died on the 30th day of March; and it was this Fergus who founded Kill-Bian[e]".

Æ. C. 748, "Scannlan Duimleiġlaipi deg".
"Scanlan, of Dunlethglas, died".

Æ. C. 775, "Maicniaḋ mc Ceallaċ abb Dhuimleiġlaippi decc".
"Macniadh, son of Kellach, Abbot of Dunlethglass, died".

Æ. C. 785, "Dungal mc Laeġaipe abb. Duimleiġlaipi".
"Dungal, son of Laeghaire, Abbot of Dunlethglas [died]".

Æ. C. 795,

[z] Brit. Ec. Ant., cap. 17 (Works, vol. vi. p. 529).

[a] Chronol. Index (Works, vol. vi. p. 585).

[b] Eccles. Hist., vols. i. p. 422; ii. p. 183.

[c] This name, which is derived from caol, 'narrow', is stated by Colgan to have been a common appellation, denoting 'slenderness of figure'.—Trias Th., pp. 379, 597; Acta SS., pp. 709, 711.

[d] Trias Th., p. 100 (recte 110), col. 1.

[e] This bishop appears to have been a distinguished person, for, his death, and the fact of his having founded Cill-Bian, are mentioned in the Annals of Tigernach (at 584); in the Annals of Ulster (at 583); and in the Annals of Boyle (at 557). The situation of Cill-Bian is unknown.

Æ. C. 795, "Loingsec mac Fiachra abb Duin-leθglairi —".
"Longsec, son of Fiachra, Abbot of Dunlethglas, [died]".

Æ. C. 823, "SUIBHNE MAC FERGASA abb. Duinleθglairi, anγcoiri, 7 epscop".
"SUIBHNE, son of Fergus, Abbot of Dunlethglas, anchorite, and bishop, [died]".

Æ. C. 881, "Scannlan princepr Duinleθglairi ιuγulaτur erτ o Ulltaib".
"Scanlann, Superior[f] of Dunlethglas, was strangled by the Ulidians". (*An. Ulst.*)

Æ. C. 939, "Oenacan saccart Duinleθglairi decc".
"Oenacan, Priest of Dunlethglas, [died]".

Æ. C. 951, "Maolmartan mac Maenaiγ saccart Duinleθglairi —".
"Maolmartan, son of Maenaigh, Priest of Dunlethglas, [died]".

Æ. C. 954, "GAEITHENE sui epscop Duinleθglaire,—".
"GAEITHENE, the learned, Bishop of Dunlethglas, [died]".

Æ. C. 962, "FINGHIN sui epscop Duinleθglairi —".
"FINGHIN, the learned, Bishop of Dunlethglas, [died]".

Æ. C. 970, "Catarac mac Fearcusa comarba Duin,—".
"Catasach, son of Fergus, Cowarb[g] of Down, [died]".

Æ. C. 992, "Macleiγinn mac Dunγalain aircinnech Duinleaθglairi —".
"Macleigind, son of Dunghalan, Superior of Dunlethglas, [died]".
"Dunchadh ferleiγinn[h] Duin,—".
"Dunchadh, Lecturer of Down, [died]".

Æ. C. 1009,

[f] The word *Princeps* is frequently met with in the sense of *Abbot* or *Superior*. The parallel passage of the Four Mast. (at 879) has the synonym abb, 'abbot'. Sometimes, also, the word airchinneach, from which comes *Herenach*, is used in the same sense.—See Spelman's Glossary under *Corba;* and Colgan, Trias Th., pp. 292, 293.

[g] The word *Comharba*, like *vicarius*, primarily denotes the successor or deputy of a *person*, and is generally employed in this sense; but occasionally, as in the present instance, it signifies the minister of a *place*. "Comorba vel radicitus comforba, derivata videtur a com, 'con', 'simul', et forba, i. e. 'terra', 'ager', 'districtus'. Comorbanus idem quod *conterraneus*, *ejusdem terræ*, vel *ejusdem districtus*. Quia autem unus Abbas vel Prælatus religiosus succedebat alteri, non solum in dignitate Ecclesiastica, verumetiam in agris, prædiis, aliisque temporalibus possessionibus: hinc apud nostrates vocari cœpit illius *successor Comhorbanus*; non tamen cujuscunque cui sic succedebat, sed solius primi fundatoris illius loci vocabatur *Comhorbanus*".—Colgan, Trias Th., p. 630, col. 1.

[h] This word is derived from fear, *vir*, and leiγinn, *eruditionis*, and is explained by Colgan *Prælector*, vel potius *Scholasticus*. He supposes that about the end of the tenth century the old term scribneoir 'scriba', was exchanged for this. He adduces an example where the two terms are predicated of the same man at the years 876, 889, of the

Æ. C. 1009, "Scannlan hua Dungalain, princepp Duinleżglairri, rapuż Duin fair, 7 ataḃart a maċ, 7 a ḋall. a Finabair la Niall mac Duibtuinne".
"Scanlan O Dungalan, Superior of Dunlethglas, forced from his fortress, and carried away, and his eyes put out at Finabar, by Niall, son of Dubtuinne". (*An. Ulst.*)

Æ. C. 1015, "Cernaċ mac Catusaiġ, airchinneaċ Duinleżglairri—".
"Cernach, son of Cathusagh, Superior of Dunlethglas, [died]". (*An. Ulst.*)

Æ. C. 1026, "Maolpatraicc ua Ailecain fearleighinn Duinleżglairre—".
"Maolpatrick O Alecan, Lecturer of Dunlethglas, [died]".

Æ. C. 1043, "FLAITHBERTACH epscop Duinleżglairri do ecc".
"FLAITHBERTACH, Bishop of Dunlethglas, died".

Æ. C. 1057, "Echmarcaċ mc Cernaiġ airchinneaċ Duinleżglaire do ḋul dia ailithri".
"Echmarcach, son of Cernaigh, Superior of Dunlethglas, went on a pilgrimage". (*An. Ulst.*)

Æ. C. 1067, "Scolaige mac Indrechtaċ airchinneaċ Mucnaṁa, 7 airchinneaċ Duinleżglairi decc".
"Scolaige, son of Indrechtach, Superior of Mucknoe[i], and Superior of Dunlethglas, died".

Æ. C. 1068, "Domhnall ua Caṫusaigh airchinneaċ Duin—".
"Domhnall O Cathusaich, Superior of Down, [died]".

Æ. C. 1078.

Four Masters. Alcuin, writing to Colcus, an Irish monk, addresses him as "*Lector* in Scotia". (Ussh. Syllog., Epist. 18.) This letter is also published among Alcuin's Works by Du Chesne, and is one instance, among many, of the confirmation afforded by external testimony to the accuracy of the Irish annals. Alcuin became preceptor to Charlemagne about the year 780, and the Four Masters record the death of this Colcus, to whom he wrote, at the year 789; calling him Colgu ua Duineaċda ferleiginn Cluana-mac-nois, "Colgu O Donoghoe, *Lecturer* of Clonmacnois'. Many of the ancient monasteries had schools of instruction attached to them. Dr. O Conor mentions a MS. of the fourteenth century, in the Stowe Library, which recites twenty-one of these, and among them Bennchuir Uladh [Bangor], *Dun-da-lethglas*, and Dal-Araide-Olchan [Armoy].—Vol. iii. Dissert. Prelim., p. 23. Keating, speaking of the incursions of the Danes, at the year 837, observes:—"Dadoor umorro gur an am ro ceithre prim-sgola a nEirinn, .i. Sgol a nArd-macha—Sgola gCairiol, Sgol i nDun-da-leathglas, 7 Sgol Liormor". "There were, moreover, till this time, four principal schools in Ireland, viz., a school at Armagh, a school at Cashel, a school at *Dundaleathglas*, and a school at Lismore".

[i] The parish of Muckno is in the barony of Cremorne, and county of Monaghan. "The parish church is translated to Castle Blancy, but not yet dedicated, and now masse is said in the *old church*, the other side of the lough".—Ul. Vist. 1622. See Archdall, Monast., p. 586, where it is confounded Monaghan, although it is correctly said that "a castle has been erected on the site by Lord Blayney". On the plurality of religious houses under one head, see above, p. 98. Thus the Abbot of Iona presided over all the monasteries of Columbkille in Ireland.

Æ. C. 1078, "Senoir mc Mail-Molua prim ancara hErend uitam felicitер finit in Dundalethglar".

"Senior, son of Mal-Molua, chief Anchorite of Ireland, ended his days in peace, at Dundalethglas". (*An. Inisf.*)

Æ. C. 1083, "Muircheртaċ ua Cairill airchinneaċ Duin, saoi breiṫeṁnair, 7 senċarra Erend,—".

"Muircertach O Carrill, Superior of Down, lawyer, and historian of Ireland, [died]".

Æ. C. 1086, "MAOLCAOIMGHIN uasal epscop Ulaḋ,—".

"Maolcevin, venerable Bishop of Ulidia, [died]".

Æ. C. 1089, "Hua Cernaig comarba Duindaleġlais quieuit in Xpo".

"O Kernaig, cowarb of Dundalethglas, rested in Christ[k]". (*An. Inisf.*)

Æ. C. 1099, "Diarmait ua Maolaṫġen airchinneaċ Duin decc. oiḋċe Casc".

"Dermot O Maolathgen[l], Superior of Down, died on Easter-night".

Æ. C. 1102, "Cuṁaiġe ua Cairill airchinneaċ Duin decc".

"Cooey O Carrill, Superior of Down, died".

Æ. C. 1117, "MAOLMAIRE epscop Duindaleġlais,—".

"Maolmaire, Bishop of Dundalethglas, [died]".

Æ. C. 1136, "MAOLMAEDOCC UA MORGAIR do leigen Comorbus Patraic deaṙoia[m]".

"Maelmedog [Malachi] O Morgair retired from the Cowarbanate of Patrick [Primacy] to serve God". (He died in 1148).

Æ. C. 1152, "MAOLIOSA MAC AN CHLERIGH CHUIRR eappoġ Ulaḋ".

"Maoliosa Mac-an-Clerigh-chuir[n], Bishop of Ulidia". (He died in 1175.)

Æ. C. 1158,

[k] The computation in the Annals of Inisfallen is seventeen years behind the Four Masters, so that this would be 1106 of the latter.

[l] Harris introduces one *Samuel* as Bishop of Down in 1096, but is misled by Spelman's and Wilkin's Concilia. In that year the people of Waterford wrote to Anselm, the English Primate, and the letter is subscribed, among others, by "Samuel Duuelinensis Episcopus" [Bishop of Duvelin or Dublin]. An Englishman would be disposed to read it *Dunelmensis* (the minims or strokes in either word being the same), i. e. of Durham: and so Eadmer has it. The editors of the English Concilia, aware that Durham was inadmissible, changed it to *Dunensis*, whence Harris (Bps., pp. 195, 383) reads the name as if of Down.

[m] "Ad inserviendum Deo."—*O Conor.* The Four Masters omit to mention the place of his retirement; but St. Bernard supplies the information, and states it to have been Down. "Videns omnia in pace esse cœpit cogitare et de sua pace.—Dunum se contulit." Vita S. Malachiæ. (Messingham, p. 362.)

[n] This prelate probably succeeded Malachi immediately on his death. His name, as here given, ap-

Æ. C. 1158, "Gilla uaoair ua Casuraich airchinneach Dundalethglais".
"Gilla Odar O Casey, Superior of Dundalethglas[o]".

Æ. C. 1175, "GILLA DOMHNAILL MAC CORMUIC eprcop Ulaḋ do ecc".
"Gilla Donal Mac Cormac, Bishop of Ulidia, died[p]".

This date closes the notices of the Bishops of Down, in the Annals of the Four Masters: two years afterwards the English obtained a footing in Ulidia, and thenceforward the government of the diocese assumed an Anglican complexion.

II. NENDRUM.—Now called *Mahee Island*, situate in Strangford Lough, and distant about thirteen miles, N. N. E. from Downpatrick. That it was early chosen as an episcopal seat the following extracts from the Four Masters will shew:—

Æ. C. 496, "S. Mochaoi abb. nAendroma decc an treas la ricet do mi Iuin".
"S. Mochay, Abbot of Nendrum, died on the 23rd of the month of June". The Annals of Tigernach, which record his death at 497; the Annals of Ulster, at 496; and of Inisfallen, at 490; call him simply "Mochay of Nendrum". That he combined the episcopal with the abbatial office is affirmed by the Tripartite Life of St. Patrick, which designates him "primus *Antistes Aendrumiæ*[q]". Or, as Jocelin expresses it, "tandem illum in *Episcopum* præfato baculo sibi collato [S. Patricius] consecravit, et *Edrumensi* Ecclesiæ præfecit[r]".

Æ. C. 638, "S. Critan i nAendruim decc. an feaċtm. decc do Mai".
"S. Critan, in Nendrum, died on the 17th of May". The Calendar of the O Clerys calls him eprcop, 'bishop'.

Æ. C. 642, "S. Cronan becc Erros nAendroma decc an vii. Ianuarii".
"S. Cronan, the Little, Bishop of Nendrum, died on the 7th of January". Both Tigernach and the Annals of Ulster call him *bishop*. Dr. O Conor adduces this as another instance of the fidelity of the Irish annals; for the name of this Cronan appears among those of certain bishops, in the superscription

pears among the acts of the Synod of Kells in 1152. (Keating, from the Book of Clonenagh; and O Conor, from the Book of Flann Mc Eogain,—Rer. Hib. SS., Prol. ii. p. 159). His name is subscribed *Molissa mac-inclerig-cuir* to the charter of Newry, circ. 1158. His death is placed, by the Four Masters, at 1175.

[o] *Gillaodar O Cathasag, Herhennanus Dundalethglas*, is a subscribing witness to the charter of Newry about this year.

[p] He was succeeded by Malachias, who was bishop when John de Courcy invaded Ulidia in 1177. The Irish form of his name is unknown to the Editor, as Malachy O Morgair was Maol-Maodog, or the 'servant of Maidoc'; while Malachi II. was Maol-Iosa, or the 'servant of Jesus', quite a different name, though similarly rendered in English.

[q] Pars i., cap. 53. (Trias Th., p. 125, col. 2.)

[r] Chap. 37.

superscription of a letter written from Rome in the year 640, on the subject of the Paschal controversy[s] ".

Æ. C. 644, " Mochua nOendroma in Xpo. quieuit ".

" Mochua of Nendrum rested in Christ ". — (*Tigernach.*) There is a curious tradition of St. Mochay, the founder of Nendrum, that he was charmed by a bird for 150 years, and that, at the expiration of that time, he revisited the church which he had founded, but the new generation did not know him. Could the rationale of this legend be that this Mochua, who died 147 years later, was mistaken for his predecessor, and thus the absurd story be forged? Jocelin calls Mochaoi, the founder of this church, *Mochua*.

Æ. C. 659, " Cummine epscop nAendromа mortuus est ".

" Cummine, Bishop of Nendrum, died ".—(*Tigernach*). The text of the Four Masters, at 658, as printed by O Conor, is faulty.

Æ. C. 673, " Quies Moraino epscop nOendroma ".

" The rest of Moraind, Bishop of Nendrum ".—(*Annal. Inisf.*) This date is 680 of the common æra.

Æ. C. 682, " Maine abb nAendromа decc ".

" Maine, Abbot of Nendrum, died ".

Æ. C. 730, " S. Oegetcain epscop nAendromа decc ".

" S. Oegetchair, Bishop of Nendrum, died ".

Æ. C. 750, " Snetcest abb nAendromа deg ".

" Snethcest, Abbot of Nendrum, died ".

Æ. C. 871, " Colman epscop, scribneoir, 7 abb nAendromа decc ".

" Colman, Bishop, Scribe[t], and Abbot of Nendrum, died ".

Æ. C. 917,

[s] The letter is addressed " Doctissimis et sanctissimis, Tomiano, Columbano, *Cromano*, Dimao, et Baithano *episcopis;* Cromano, Erniano, Laisriano, Stellano, et Segiano presbyteris; Sarano, cæterisque doctoribus seu abbatibus Scotis ". The first of these was Bishop of Armagh, and died in 660; the second was Bishop of Clonard, and died in 652; the third was the Bishop of Nendrum, mentioned in the text; the fourth was Bishop of Connor, and died in 658. Of the presbyters, the first was Abbot of Moville, and died in 649; the second is supposed to have been Abbot of Tory, who flourished about 650; the third was Abbot of Ard-mac-Nasca, on Loch Laodh [now Belfast Lough], and flourished about the same time; the fifth was Abbot of Bangor, and died in 662; the sixth died in 661. This letter was designed only for the clergy in the northern part of Ireland, for they held out for the old observance of Easter long after those of the south had acquiesced in the Roman mode of computation.—See Colgan, Acta SS., pp. 16, 17. This letter, it should be observed, is preserved by Bede, in his Hist. Eccl., lib. ii. c. 19, and is copied into Ussher's Sylloge, Epist. ix.

[t] That the office of Scribe was no mean one in a monastery, the following canon of an Irish council, printed by D'Achery (Spicileg., tom. ix.) from a MS.

Æ. C. 917, "Maelcoe abb. nOendroma —".
"Maelcon, Abbot of Nendrum, [died]".
Æ. C. 974, "Seona ua Deman abb nAendroma do loscad in a tig fein".
"Sedna O Deman, Abbot of Nendrum, was consumed in his own house".

This is the last that we hear of this church in the Annals. Probably it was pillaged and demolished soon after by the Danes, whose ships were continually floating in Strangford Lough. When next the name occurs, it is as belonging to property of the see of Down, with which John de Courcy, in 1178, takes the liberty of making it over to the monks of an English abbey. It would seem, however, that long ere this it held some tributary relation to the see of Down, for in the Tripartite Life of St. Patrick it is stated "Quia S. Patricius hunc sanctissimum virum [S. Mochaium], primò a subulci officio ad pastoralem dignitatem evexit, hinc prædicta ejus Ecclesia porcum annuatim

of the eighth century, will shew:—"Sanguis Episcopi, vel excelsi Principis [abbot, see above, p. 145], vel *Scribæ* qui ad terram effunditur, si collirio indiguerit, eum qui effuderit. Sapientes crucifigi judicant, vel vii. ancillas reddat, &c." So Martene, Thes. Anecd., tom. iv. p. 6, cited by O Conor, Rer. Hib. SS., vol. iv. p. 130. That the Irish excelled in caligraphy is proved by many MSS., which are preserved at home and abroad: the Book of Kells, especially, is a monument of early art no less admirable for its execution than its age. It is preserved in Trinity College, Dublin, among the many inestimable treasures of its first scholar. Giraldus Cambrensis, who visited Ireland towards the close of the twelfth century, having described the exquisite features of the MS. of the gospels which he saw at Kildare, winds up his glowing description in these words: "Hæc equidem quanto frequentius et diligentius intueor: semper quasi novis obstupeo, semperque magis ac magis admiranda conspicio".—Topog. Hib. Dist. ii. c. 38. Some idea of the great value anciently placed upon these works of skill may be formed from the circumstance that a family called Mac Moyre [mac Maor na Ccanon], or 'the son of the Keeper', were the hereditary custodees of the Book of Armagh, and held the eight townlands of Bally-Moyre on the tenure of its safe preservation. These eight townlands constitute a small parish in the union of Armagh, and about eight miles S. E. of that city, which is called *Ballymyre*. O Reilly states that the Book of Ballymote, now in the Royal Irish Academy, was sold, in 1522, for 140 milch cows.—Irish Dict., p. 27. The nature of the office is thus explained by Colgan: "Quia viri qui id munus [scribendi] priscis sæculis obibant, erant singulariter eruditi.—ea vox successu temporis usurpata est ad denotandam personam quamlibet Ecclesiasticam, cui ex officio incumbebat, non solum transcribere antiqua monumenta, sed insuper eadem apprimè callere, et profiteri publicè, docendo, et nova opera in lucem edendo. Solebat enim in quolibet monasterio celebri et Cathedralibus Ecclesiis esse aliquis ex monachis aut clericis, singularis eruditionis, cui non solum incumbebat munus publicæ lectionis sustinendæ, verum etiam penitius rimandi, observandi, et aliis elucidandi patrias antiquitates, eisque hystorias, aut annales sui temporis subtexere. Et hinc tempore primitivæ nostræ Ecclesiæ et pæne usque ad medium noni sæculi vocabatur *Scribhnidh* vel *Scribhneoir*, id est, *Scriba* vel *scriptor*. Sed in Ecclesiis cathedralibus nomen illud videtur a medio decimi sæculi et deinceps transiisse in aliud nomen nempe *Fearleginn*, i. e. *prælector* vel potius *Scholasticus*, &c."—Trias Th., pp. 631, 632.

annuatim Ecclesiæ Patricianæ, hoc est, Dunensi pendere consuevit".—Part i. cap. 53. (Trias Th., p. 125).

III. Magh-Bile.—This church, which stood a short way from the head of Strangford Lough, and about an English mile to the N. E. of Newtownards, was founded by Finian, or Findbarr [finn barr 'white top'], as he was sometimes called,—"a flavis capillis".—(*Maguir*). The ancient Life of St. Comgall, in the Books of Armagh and Kilkenny, speak of him as "Vir vitæ venerabilis S. Finbarrus Episcopus, qui jacet in miraculis multis in sua civitate Maghbile[u]". Marian Gorman styles him "Findianus corde devotus, Episcopus de Mag-bile[v]". He was one of St. Columbkille's preceptors, and as such is spoken of with respect by Adamnan, where he says "Alio in tempore vir sanctus [S. Columba] venerandum Episcopum Finnionem suum videlicet magistrum adiit[w]". The Calendar of Cashel, as cited by Colgan, relates this curious legend concerning the founder of Maghbile: "Finnianus Fionn, de Magbile; ipse est qui primo Legem Moysaicam et totum Evangelium in Hiberniam portavit[x]". Some writers, as Colgan and O'Conor, suppose that this Finian was the same as Frigidian, who was Bishop of Lucca in Italy, about the year 570, and of whom it is recorded that he was son of a king of Ultonia[y]. But there are many objections to their identity[z], although they were born in the same province, and flourished about the same time. The Annals of Inisfallen refer the death of St. Finian to the year 572. It is calculated that his church was founded about the year 540[a]. The memory of this Finian was so much revered in the diocese of Down, that he was regarded as the patron saint of that part of Ulster. This appears from the Saltair na Rann of Ængus, as quoted by Keating[b], and translated by Colgan[c]:—

"Ui Neill ar fgaċ Cholaim,
Ni ar fgaċ muine,
Ar cul Fhinneim Moiġe-bile
Ulaiḋ uile.
Dal nAruiḋe uarol imġfinn
Ar cul Comġoill".

"Posteri Nielli sub patrocinio Columbæ
Non sub rubo.
Sub patrocinio Finniani Magbilensis
Ultonii universi.
Dal-Aradii nobiles et inclyti,
Sub patrocinio Comgalli".

His

[u] Fleming, Collectan., p. 303, col. 2. Lib. Kilken., fol. 92 *b*, col. 1.

[v] Colgan, Acta SS., p. 643, col. 1.

[w] Vit. S. Columb., lib. iii. cap. 4. See lib. ii. cap. 1.

[x] Acta SS., ut supra.

[y] Acta SS., pp. 634, &c. Rer. Hib. SS., vol. iv. pp. 124, 125.

[z] See Dr. Lanigan, Eccl. Hist., vol. ii., pp. 25, 27.

[a] Ibid., p. 25.

[b] History of Ireland, under the reign of Aodh. son of Ainmirech.

[c] Acta SS., p. 646, col. i.

His cowarbas or successors are noticed by the Four Masters, as follows:—

Æ. C. 602, "S. Sinell eppcop Maiġe-bile oecc an ceo la oOctob".

"S. Sinell, Bishop of Moville, died on the 1st day of October". Tigernach, at 603, calls him, "Muiġe eppcop": The Chronicon Scotorum, "Maiġibile eppcop": The Annals of Ulster (at 602), "Epircopur Campi Dili".

Æ. C. 618, "S. Siollan eppcop 7 abb Maiġe-bile oec. an xxv. Augupt".

"S. Sillan, bishop, and Abbot of Moville, died, on the 25th of August". Tigernach, at 619; and the Annals of Ulster, at 618, simply style him abbot. The Annals of Inisfallen, however, at 613, agree with the statement of the Four Masters.

Æ. C. 649, "S. Cronan Maiġebile oecc. an peaċtm. la oo mi Augupt".

"S. Cronan, of Moville, died on the 7th day of the month of August". This is the "Cromanus presbyter" whose name appears in the superscription of the letter written from Rome in the year 640, above referred to.

Æ. C. 682, "Quiep Uopme eppcop Maiġebile".

"The rest of O Drene, Bishop Moville". (*An. Inisfallen*). The Four Masters, at 691; and the Annals of Ulster, at 693, record his death, but omit his rank.

Æ. C. 731, "Colman mc Muipcon abb Maiġebile oecc".

"Colman, son of Murcon, Abbot of Moville, died".

Besides the Bishops of Moville mentioned above, the names of three others are preserved, but without any year. They are to be found in the Calendar at the end of this work, under these days: Apr. 29; May 3; Sept. 9. From the year 731 forward, Moville is noticed in the Annals, only, as governed by abbots.

IV. Beannchair.—The abbey of Bangor was founded in the year 559, by Comgall[d], a native of Magheramorne, in the county of Antrim. He was a contemporary of St. Columbkill, and their respective monasteries bore a great resemblance to each other, both in their discipline, being seminaries of learning as well as receptacles of piety; and in their economy, being governed by a presbyter abbot, and attended by a resident bishop. The titles borne by the superior of this house were Abb Benncair, 'Abbot of Bangor', and Comarba Comġaill, 'Successor of Comgall'. The succession of the abbots

[d] "Comgellus, Latine *Fausti* nomine illustrem". Notker Balbulus (O Conor, iv. 35). "Quidam filius vitæ, Comhgallus nomine, quod interpretatur *pulchrum pignus*".—(Jocelin, cap. 98.)

abbots is very accurately registered in the Annals, and the names of fifteen are recorded previously to the year 691. At the close of the ancient service-book of this abbey, called the *Antiphonarium Benchorense*, is a hymn entitled "Memoria Abbatum nostrorum", in which the names of these fifteen abbots are recited in the same order as in the Annals; and this undesigned coincidence is the more interesting, because the testimonies are perfectly independent, the one being afforded by Irish records which never left the kingdom, and the other by a Latin composition, which has been a thousand years absent from the country where it was written.

The earliest record of the residence of a bishop at Bangor is in the Annals of Inisfallen, at the year 810, which answers to 824 of the common æra; but the manner in which it is expressed implies that the presence of a bishop was no novelty there.

Æ. C. 810, "Inopeo Ꝺennċoip o Ꝺencib, 7 rcpin Chomgaill oo bpipiuo ooib, 7 a ruio, 7 a epcoip oo ċeċt po gin claicib".

"Bangor wasted by the Danes, and the shrine of Comgall broken open by them, and its learned men and bishops were smitten with the sword[e]". The same occurrence is thus related by Keating:—"Ꝺo h-oipgiob Ꝺeannċop Ulaḋ, 7 oo marbaḋ a h-eappog, 7 a oaoine foglamċa leo, amailles pe Sgrin Chomgaill oo bpipioḋ ḋoiḃ".—"Bangor of Ulidia was plundered by them, they slew its bishop and learned men, and they also broke open the shrine of Comgall".

Æ. C. 927, "Celeoaḃaill mac Scanoail comarba Comgail Ꝺeanocair po Ꞓpinn, eappcop, rcpiḃneoir, pproicepteior, 7 ooctor epgna, oecc. ina ailiṫre irin Roimh an xiv. oo Septemb. 7 irin naoṁaḋ bliaḋain ar caogatt a aoipi".

"Celedabhall, son of Scanlan, successor of Comghall of Bangor in Ireland, bishop, scribe, preacher, and wise doctor, died on his pilgrimage in Rome, on the 14th day of September, in the fifty-ninth year of his age".

Æ. C. 951, "Ꝺuiḃinnri, raoi, 7 epcop muintire[f] Ꝺennċair".

"Dubhinnsi, scholar, and bishop of the fraternity of Bangor". In the same

[e] This probably is the occasion to which St. Bernard adverts when he relates the destruction of Bangor "a piratis".—See above, p. 94.

[f] The word muintir, like the Latin *familia*, in an ecclesiastical sense, denotes a *congregation* or *fraternity*. In the Antiphonarium Benchorense is a hymn, intituled, "Versiculi *familiæ* Benchuir", and the second stanza runs thus:—

"*Munther* Benchuir beata,
Fide fundata certa,
Spe salutis ornata,
Caritate perfecta".

—(Muratori Opere, tom. xi. par. 3, p. 248.)
See O Conor, R. H. SS., Epist Nuncup., p. 172.

same year died Maolcothaigh, son of Lachtnain, Cowarb of Comgall and Mocholmoc.

Æ. C. 1016, "Diarmaid ua Maoiltealcha comarba Comgaill, eaccnach foircthe, fescribneoir, 7 eagscop, decc".

"Dermot O Maoiltealcha, Successor of Comgall, learned scholar, scribe, and bishop, died".

From this date out Bangor was on the decline, and in a century more was reduced to the lamentable condition which St. Bernard pictures in his Life of Malachi[g].

V. Rath-Murbulg.—This church is now called Maghera (as has been shewn above at p. 27), and lies about nine miles S. W. of Downpatrick. The only bishop of this church whose name is recorded is St. Domangart, its founder, who was born at the close of the fifth century[h]. The Calendar of the Four Masters considerably anticipates the year of his death, when it states[i]:—

"Domangort mac Eachach escop o Raith-murbuilg i nDalriada agus i nDalaraidh. A° D° 506".

"Domangart, son of Eachach[k], Bishop of Rathmurbulg, in Dalriada and in Dalaradia. A. D. 506[l]".

Another compilation of the O Clerys states expressly, "agus fuair bas san bliagain 506", — "and he died in the year 506". *Dalriada*, which is in all the Calendars, as the territory in which this saint's church stood, Colgan properly changes to *Dalaradia*. The error probably crept into them from an early transcriber's confounding this Murbhulg, now Murlough, with Murbhulg, now also Murlough, on the N. E. coast of the county of Antrim. That the Murlough of the county of Down is intended, is proved by the following passages:—

"Domongort o Raith-murbuilg i n-Dail-riada o fliab Slangam".

"S. Domangartus de Sliebh-Slanga[n]".

"Donard, from Rath-murbulg, in Dalriada [rectè Dalaradia], from Sliabh-Slanga".

Sliabh-Slanga

[g] See above, p. 94.

[h] "Sæculo quinto ad finem declinante".—Colgan, Acta SS., p. 742.

[i] At March 24th.

[k] The Four Masters place his death at 503.

[l] The An. Ul., at 506, record the death of Domangart Mac Nisse, Bishop of Connor; but this is evidently incompatible with what is stated at 513. They have confounded two persons. Tigernach corrects the error thus:—"Bass Domangairt mc Nissi Rig Alban". 505 "The death of Domangart Mac Nissi, King of Albany". Or, as the Annals of Inisfallen, at 495, quiet Domangairt Cindtire. "The repose of Domangart of Cantyre".

[m] Clerii, Reges et Sancti Hib., vol. ii. p. 126. (MS. T. C. D.)

[n] Calend. Cashel, in Colgan, Acta SS., p. 744. 2.

Sliabh-Slanga was the ancient name of Slieve-Donard, at the foot of which mountain is the church in question[o].

All these churches, eventually, becoming united, were grouped into one diocese, and placed under the superintendence of one bishop, whose cathedral was fixed at Down, the capital of the district, and gave its title to the whole. The names of the bishops, prior to the Invasion, of whom there is any record, having been noticed, it remains to give the succession which filled up the interval between that event and the Reformation. The names, and other particulars, have been collected by the industry of Sir James Ware, principally from writs and other law records, the accuracy of which is unquestionable; and the little which has been added by Harris is employed, where available; to which the Editor has subjoined some particulars not hitherto noticed:—

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
MALACHI,		1176	1201
RALPH,	Abbot of Melross,	1202	1213
THOMAS,		1213	after 1237
RANDALP,		before 1251	1253
REGINALDq,	Archdeacon of Down,	1258	1265
THOMAS LIDDELLr,		1266	1276
NICHOLAS,	Prior of Down, and Treasurer of Ulsters,	1276	1304
THOMAS KITTEL,	Parson of Lesmoghant,	1305	1313
THOMAS BRIGHT,	Prior of Down,	1314	1327
JOHN OF BALICONINGHAMu,	Rector of Arwhynv,	1328	1329

RALPH

[o] See above, p. 27.

[p] He attended a chapter in the Abbey of Bangor, in 1251. (Royal Letters, No. 812, Tur. Lond.)

[q] According to Ware the see was vacant for some years: and yet the license for a new election, which was granted November 21, 1258, is expressed—"sede vacante per mortem Radulphi" [Ralph] not "Ranulphi" [Randal].

[r] An undated letter of his, in which he styles himself Bishop of Down, is preserved among the Letters in the Tower of London, (No. 801): it has been printed, by Prynne (Records, vol. iii. p. 113 *b*), but antedated by, at least, eight years.

[s] See above, p. 91.

[t] See above, pp. 28, 50.

[u] Ware does not include him in the list, because he received no provision from Rome. The Pope granted this favour to Ralph, and caused him to be consecrated by Bertram, Cardinal Bishop of Tusculum. Yet John, after his election, received his writ of restitution, Aug. 21, 1328, which he enjoyed till May 28, 1329. Meanwhile, it is probable, he was consecrated, and the matter was compromised by his *translation* to Cork, which see he held from 1330 to 1347.

[v] See pp. 21, 34.

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
Ralph of Kilmessan[w], . . .	Franciscan Friar, ...	1329	 1353
Richard Calf, ...	Prior of Down, ...	1353	 1365
William, ...	A Friar, ...	1365	 1368
John Logan, ...	Archdeacon of Down, ...	1368	 1368
Richard Calf, ...	Prior of Down, ...	1369	 1386
John Ross, ...	Prior of Down, ...	1387	 1394
John Dongan, ...	Bishop of Derry, ...	1395	 1412
John Cely, ...	Prior of Down[x], ...	1413	deprived 1441

In the latter part of the year 1441, the dioceses of Down and Connor were united and incorporated under one bishop. The circumstances which led to this occurrence were as follows:—John Cely, Bishop of Down, and John, Bishop of Connor, having, by joint consent, represented to the King the inadequacy of the see properties of Down and Connor to the support of their respective bishops, prayed of His Majesty that he would sanction the union of the dioceses on the next avoidance of either see, and grant them license to sue for an actual incorporation, at the Court of Rome; whereupon the following letters passed patent under the King's hand, July 29, 1438:—

"Rex, &c. Omnibus ad quos, &c., Salutem. Sciatis quod cum subditorum nostrorum invigilare quieti tradita nobis desuper gubernacula nos invitent, et ad hoc mentis nostræ oculos dirigimus, ut hos presertim nullum vexet injucunde tedium quos intercessores pro nobis apud suppremum judicem indubie arbitramus. Unde attente consideramus quod ecclesiæ in terra nostra Hiberniæ constitutæ, et presertim Cathedrales[y], adeo in facultatum redditibus et proventibus sunt tenues et exiles, quod ob defectum proventuum earundem ecclesiarum videlicet, auctoritas et quæ debetur reverentia prelatis retrahitur, ne presules ipsi debite venerantur, cum ad tenendum statum decentem et familiam oportunam sufficientes redditus non habeant, et in suorum defensionem jurium redduntur plurimum impotentes; quorum paupertas ad divini cultus diminucionem et regalium nostrorum neclectum noscitur redundare; ad quorum defensionem et augmentum, et ad regendum in pace provinciam multum profecto, non solum

[w] Kilmessan is a parish in Meath.

[x] This appears from a Pat. Roll of 2 Henry V., in which the King pardons John Sely, Bishop of Down, late Prior of the cathedral church of St. Patrick of Down, for his treasonable acts. — (Cal. Canc. Hib., p. 204.)

[y] In 1324 it was ordained "quod episcopatus Hibernici tenues et exiles, quorum valor annuus viginti, quadraginta, vel sexaginta libras non excedit, et qui reguntur per merè Hibernicos, qui, per se et parentes suos, contentiones et discordias in dictâ terrâ noscuntur seminâsse, sedibus archiepiscopalibus, et episcopalibus, civitatum et locorum insignium, uniantur".—Rymer, Fœd., vol. ii. p. 554.

solum circumspectionis operatur industria, quinetiam sufficientia facultatum, et Deo amabilium potentia prelatorum. Quamobrem, nobis, ac dominico terræ nostræ Hiberniæ prædictæ, necnon pacifico statui populi nostri ibidem, affectantes succurrere, et ut status ecclesiasticus inibi in melius reformetur quo presules vivant decencius, sufficiencius resistant persecutorum insultibus, Episcopaliaque jura commodius defendant, et commissum sibi gregem dominicum potencius tueantur. Et idcirco venerabiles in Christo patres Johannes, et Johannes, Dunensis, et Connerensis ecclesiarum Episcopi, infra dominium nostrum Hiberniæ, quorum ecclesiæ, uti fidedigna relacione suscepimus, adeo tenues sunt et exiles ut ipsarum neutra in suis fructibus et proventibus decenciæ sufficiat Episcopali, ut unioni ac annexioni ecclesiarum prædictarum nostrorum assensum daremus et consensum, humiliter supplicarunt. Nosque attendentes quod, sub unius et ejusdem presulis moderamine, ipsarum ecclesiarum unita cura commodius et decentius poterit gubernari, necnon ob alias causas nos monentes in hac parte, dictorum Episcoporum precibus inclinati, incorporacioni ecclesiarum Dunensis et Connerensis prædictarum fiendæ, regium nostrum consensum damus et assensum; eisque Johanni et Johanni, ad prosequendum in Curia Romana, seu extra, in corporacionem et unionem prædictas pro nobis et heredibus nostris, quantum in nobis est, licentiam specialem impartimus, statutis sive ordinationibus regni nostri Angliæ ac dominii Hiberniæ non obstantibus quibuscunque. In cujus, &c., T. Rege apud Castrum suum do Odiam xxix. die Julii".[z]

It is supposed that, this license having been granted, no time was lost in laying the matter before Eugenius the Fourth, who then filled the papal chair. The plea for the union which was urged with him was the same as that which had been presented to the King, and it appears to have had the desired effect; for, on the avoidance of the see of Down, by the deprivation of John Cely, towards the close of 1441, the Bishop of Connor became, by a provision of Eugenius IV., Bishop also of Down, and the year following procured a real union of the two sees, from the same Pope[a]. The Archbishop of Armagh was very much opposed to the union as well when it was projected as when it was effected; for on the 9th of May, 1441, he wrote to the Pope, stating the likelihood of an approaching vacancy in Down, by the expected deprivation of John Cely, and recommending to him William Basset, a Benedictine monk and priest, as a fit person to undertake the government of the diocese of Down[b]. On the 30th of May he wrote to the Bishop of Bath, Chancellor of England, stating that he had heard of the contemplated annexation, and begging of him to use his influence for its prevention, inasmuch

[z] Rot. Pat., 16 Hen. VI., No. 8. Tur. Lond. "Pro ecclesiis incorporandis et uniendis".

[a] Ware's Bishops, p. 203. (Ed. Harris.)

[b] Reg. Prene, p. 207.

much as the assent of the respective clergy of Down and Connor had neither been sought nor obtained, and great prejudice would accrue to the Crown and the Earldom of Ulster through the power of the disaffected Irish of that quarter[c]. On the same day he also addressed the King, in the like strain, and recommending William Basset to him, as he had done to the Pope[d]. He also addressed a letter, bearing the same date, and couched in the same terms, to the Duke of York[e]. These letters do not appear to have produced any change in the minds either of the Pope or King; and we subsequently find the Primate addressing a letter, dated January 24, 1442, to "Johannes Venerabilis frater noster, Dunensis et Connerensis episcopus[f];" and another on the 9th of August, in the same terms[g]. However, on the 16th of November, he appointed William Stanley, Prior of Down, John M[c] Kasshen, Abbot of Moyboll (Moville), John Leach, Rector of Morna, and John M[c] Kasshen, Clerk of Down, subcustodes of the spiritualities of the diocese, *sede vacante*[h]; and on the 21st of same month, caused the bishop to be served with a citation to this effect: "Johannes, &c. Custos spiritualitatis et spiritualis jurisdictionis Episcopatus Dunensis nobis suffraganei, ipsius sede vacante, Venerabili fratri nostro Johanni Episcopo Connerensi nostro suffraganeo, Salutem et fraternæ charitatis augmentum. Accepto quidem per inspectionem literarum vestrarum quod realem et corporalem possessionem episcopatus Dunensis accepistis, et omnia ornamenta Episcopalia penes vos retinuistis, supplicand. de supportatione nostra in compescendo æmulos vestros ——. Quocirca vos tenore præsentium peremptorie citamus quod personaliter compareatis coram nobis in manerio nostro de Termonfeghen die Jovis proxime post Epiphaniam Domini proxime futuram post datum præsentium, cum omnibus literis, scriptis, et juribus tunc nobis ut Metropolitano vestro plenius exhibendis, &c."[i] A citation bearing the same date, and to the same effect, was also addressed to the Prior and Chapter of Down[k]. Pending these proceedings, in 1442, the custody of the temporals of the see was committed to Patrick Lawless of Drogheda[l]. The bishop, however, retained the title of the joint sees, and was addressed in 1444, as "Bishop of Down and Connor", by Primate Mey[m]. Apprehensive of an invasion of his rights, he subsequently appealed to the Pope for his interference towards the maintenance of his authority, in the following strain: "Ego Johannes, Dei, et Apostolicæ sedis gratia, Dunensis et Conerensis episcopus, dico et allego quod licet sim et fuerim vir bonæ fæmæ, et

[c] Reg. Prene, p. 208.
[d] Ibid., p. 219.
[e] Ibid., p. 219.
[f] Ibid., p. 41.
[g] Ibid., p. 76.
[h] Ibid., pp. 65, 66.
[i] Ibid., p. 42.
[k] Ibid., p. 42.
[l] On the 16th Sept., Cod. Clar., vol. xlvi. p. 160, No. 4793, Brit. Mus.
[m] "Johanni, Dei, et Apostolicæ sedis gratia, Dunensi et Conerensi episcopo".—Reg. Mey, lib. i. p. 74.

et conversationis honestæ, et nullo crimine notabili irretitus ——. Cumque fælicis recordationis Eugenius Papa IV. attendens ad exilitatem fructuum, reddituum, et proventuum Ecclesiarum Dunensis et Connerensis, quominus Episcopi in eisdem condecentem statum tenere, jura Episcopalia præservare, et alia possent incumbentia onera supportare, ex his et aliis causis ipsum moventibus, motu proprio, Ecclesias ipsas adeo insimul annexuit et univit, sua et Apostolica authoritate, ut extunc uno Antistiti Ecclesiæ ipsæ regi possint, et etiam gubernari sub certis modo et forma, prout in literis suis Bullis Apostolicis desuper confectis et directis plenius continetur: et quamvis, vigore Bullarum hujusmodi, et unionis supradictæ, Ecclesias ipsas ut earum Antistes cum omnibus fructibus et pertinentiis universis fuerim et sim canonice assequutus ut Episcopus utriusque,—per nonnulla annos ac tempora tenuerim,—prout in præsenti teneo et possideo canonice, pacifice, et quiete; metuens tamen ex quibusdam verisimilibus et probabilibus conjecturis circa personam, in jus mei ac statum juris mei injuriam sive præjudicium generari, —— ad sacrosanctam sedem apostolicam et ipsius audientiam directe in his scriptis provoco et appello, et Apostolos, eatenus, quatenus de jure vel consuetudine in casu sunt petendi, peto, et iterum ac iterum peto, instanter instantius ac instantissime, mihi dari, fieri, ac assignari cum effectu, &c. Præsentibus Magistris Richardo Rowe et Henrico Paton juris-peritis, nec non domino Johanne M^c Gean capellano, et multis aliis Ardmachanæ, Midensis, Conerensis, et Dunensis, Diocesium testibus in præmissis vocatis specialiter et rogatis"[n]. These his apprehensions were soon realized, for Thomas Pollard, pretending that he had a provision from the Pope[o], entered upon, and forcibly took possession of the manors of Lismullen and Kilclief, being abetted and assisted by the Prior of Down, and others of the clergy[p]. In 1449 the aggrieved bishop sought redress also from the temporal authorities, and addressed to the Seneschal of Ulster a letter which has been already noticed in this work[q]. Thomas Pollard was in possession of a portion of this property in 1450[r]; and on the death of the Bishop of Down and Connor, which occurred early in 1451[s], was appointed, by the Crown, custos of the temporalities of the sees of Down and Connor. From this time foward no further attempt was made to disturb the union of the two sees. The Bishops of *Down and Connor* were as follows:—

NAMES.

[n] Regist. Prene, p. 125.

[o] He probably availed himself of the inexperience of the new Pope who succeeded on the death of Eugenius in 1447.

[p] A full and interesting collection of documents relating to the disputes between the Bishop and Pollard, is entered in Primate Mey's Registry, lib. ii. pp. 167–262.

[q] See above, p. 37.

[r] He held Kylcleth in this year.—Reg. Mey, lib. ii. p. 206.

[s] This is according to Ware. The writ appointing Pollard custos is dated May 1, 28 Hen. VI. — (Rot. Pat. Cal. Canc. Hib. i. p. 265 a.)

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
JOHN, ...	Bishop of Connor, . . .	 1441	 1451
ROBERT ROCHFORT[t], ...	Dominican Friar, and Lector in Theology, .	 1451	. . unknown.
THOMAS, ...	Prior of St. Catharine's of Waterford, ...	 1456	 1468
THADY, ...	. . . . .	 1469	 1486
RICHARD WOLSEY, ...	. . . . .	. unknown.	. about 1502
TIBERIUS[u], ...	. . . . .	before 1512	 1519
ROBERT BLYTH, ...	Benedictine Monk, and Abbot of Thorney in Cambridgeshire, . . .	before 1526	. about 1540
EUGENE MAGENIS, ...	Prebendary of Aghaderk[w], ...	 1541	 1560

This catalogue closes at the Reformation, but may be continued to the present time, from the "History of the Church of Ireland", by the Lord Bishop of Down and Connor, and Dromore.

SEE PROPERTY. — In the primitive state of the Irish Church, the monastic discipline was so intimately interwoven with all the orders of the sacred office as naturally to produce a contempt for secular possessions; and it is probable that the endowment of the ordinary bishops principally arose from the oblations of their churches, or the produce of their farms. In after-times, when dioceses came to be defined, and the jurisdiction of bishops better marked, their increased importance was attended by a corresponding improvement in their means, and extensive grants were made to their sees by the proprietors of secular property. The following curious sample of evidence on this subject was given in an Inquisition taken at Lymmavaddy in 1609:—

"The

[t] He was recommended to Pope Nicholas V., by the Primate, as "lingua Anglicana et Hibernica facundus". Ware does not assert that he was consecrated.

[u] In 1512 he augmented the cathedral revenues. Reg. Dowd., p. 63. Ware is in error in supposing that a vacancy in the see was caused in 1526 by his death; for, in 1519, April 16, Gelasius M^c^ganyse, Prior of the Cathedral of Down, was appointed custos spiritualitatis, *sede vacante;* whereas, in 1526, Robert Blyth was bishop, and living in England.

[v] In 1526 the Primate exercised the patronage of certain benefices of Down and Connor, "ratione absentiæ Episcopi, in remotis agentis, sine licentia summi Pontificis, aut Metropolitani sui".—Reg. Crom., p. 483. In 1527 the Bishop appointed Bernard M^c^Cura, Abbot of Wodburne, and Donald M^c^Kenny, Rector of Krakfergush *alias* de Petra, the Vicars General of Connor, Commissaries in his absence.—Reg. Crom., pp. 507, 511, 514.

[w] In 1526 he received this preferment in Dromore, from the Primate, who, in 1528, added to it the rectory of Anaghlowan.—Reg. Crom., pp. 473, 563.

"The said jurors doe, uppon their oathes, finde and say, that Donell Mc. Hugh O'Neale[x], kinge of Ireland, did, longe before any bushopps were made in the said kingdome of Ireland[y], give unto certaine holy men, whom they call sancti patres, severall portions of land and a third part of all the tiethes, to thend they should say praiers and beare a third parte of the chardge of repairinge and mainteyning the parishe church, thother twoe third parts beinge borne by the parson and viccar to whom the rest of the tiethes is yerely paied, and alsoe for their owne honor and sustentation; and that afterwards the said holy men did give unto severall septs[z] severall proportions of the said lands, and placed one or more of them in everie parish, and withall gave unto him a third parte of the tiethes of that parishe, to hould both the said land and the third parte of the tiethes, for ever, accordinge to the course of tanistrie, free from all exactions, and that for that cause the land was called termon or free, and the tennant thereof some tymes called corbe and sometymes herenagh, and that the said corbe or herenagh was to beare a third parte of the chardge in repairinge and maynteyinge the parishe church, and that the said portion of land, and the third parte of the tiethes soe contynued free unto the corbe or herenagh, for many yeres, untill the church of Rome established bushopps in this kingdome, and decreed[a] that everie corbe or herenagh should give unto the bushopp (within whose dioces he lived) a yerely pension, more or less, accordinge to his proportion out of his entire erenachie, consistinge of the said land and the said third parte of the tiethes, and that thereunto the said corbes and herenaghes submitted themselves[b], but hold their herenaghie free for ever, and could not be removed by any of the temporall or spirituall lords, or other person whatsoever:

[x] He is called, by the Four Masters, Domnall mac Aoda mac Ainmireaċ, and, according to them, reigned from the year of our Lord 624 till 639, or from 628 till 643 of the vulgar æra. He is mentioned by Adamnan in his Life of St. Columbkill, lib. i. c. 9, and iii. c. 5.

[y] So the jury, at the Inquisition of *Liffer* in Donegal, in the same year, found that certain lands in Clandowaddoge [Clondevaddock] "were, longe before the tyme of any busshop, given to the saint O Woddog".—Ul. Inq., Appendix, No. V.

[z] "In auncient time there weare divers landes given by temporall lords to saintes or holie men, for celebratinge divine service and prayinge for their soules healthes, and that the said saintes or holy men, dedicatinge themselves onely to praier and the service of God, did, for their better ease, ordaine and constitute severall herenaghes to manure and occupie those landes, &c."—Ibid.

[a] "Of the said sainctes some were confessors, some deacons, and some virgins;—And the said septes or the saintes before them, desirous to maintaine the church and the liberties thereof which they enjoyed, did voluntarilie give unto the bushopp within whose dioces they lived, certaine pencions and other duties, &c." — Inquis. at Enniskilline, same year. — Ibid., No. 6.

[b] "There were certen religious men, in nature of hermittes, whoe, sequestringe themselves from all worldly busines, did severallie retire themselves into several private places, where they severally betooke themselves to praier, and to other godlie actes for their soules health; and in testimony of their zeale and devocion, every of them for the most parte

whatsover: and further, the said jurors doe, uppon their oathes, finde that the difference of termon, corbe, and herenagh, consisteth onlie in this, that the termon is the name of the land, and all termon land is herenagh land, and hath all the priviledges of herenagh land, but all herenagh land hath not alwaies as ample privileges as the termon lands". This finding of the jury for the county of Coleraine, which agrees, in the main, with the several returns at the Inquisitions held for Donegal, Fermanagh, and Cavan, cannot be understood as asserting that the Irish Church was originally without bishops, for this would be that twelve men in the seventeenth century should array their traditionary information against the whole voice of antiquity, written as well as oral: but it declares that in its early condition there was not that *territorial jurisdiction* or that *prædial endowment*, of which the diocesans afterwards became possessed. The interference of the Church of Rome, in introducing bishops, which is spoken of, has reference, most probably, to the proceedings of the Synod of Rathbreasil, in 1118, when, for the first time, a Papal Legate presided in an Irish council. The first object of this assembly was, as has been already observed, to define the dioceses of Ireland by regular bounds; and the other to settle an endowment for the bishops. Keating recites the act of the convention, whereby the revenues of the clergy, and the churchlands, were confirmed to the several bishops of Ireland for their maintenance, and support of the episcopal character; which lands were to be exempted from tribute and chief rents, and other public contributions, and so remain, in that state of freedom and independency, for ever[c]. It took some time, however, before all the episcopal incomes attained to the desired amount, for in 1179 the following striking exception is recorded by Fleury:— "En ce concile [troisieme de Latran] le pape sacra deux évêques Anglois et deux Ecossois; dont l'un etoit venu a Rome avec un seul cheval, l'autre á pied avec un seul compagnon. Il si trouva aussi un êvêque Irlandois, qui n'avoit autre revenu que le lait de trois vaches; et quand elles manquoient de lait ses diocesains lui en fournissoient trois autres".[d] St. Bernard, describing the simplicity of Malachi's life, while he presided over the see of Down, relates "Non servos, non ancillas, non villas, non viculos, non

erected a church, and that to every of the said religious persons the temporall lordes gave a severall porcion of land, free for ever;—and that afterwardes, when the temporall lords in their severall warres, began to charge and tax the said termon landes, the said corbes and herenaghes fledd unto the bushopp of the dioces wherin they lived, and besought his protection against the wronges and injuries of the temporall lordes, and therefore gave voluntarily unto the bushopp a rent or pencion out of their landes;—untill which time the bushopp had never any thing to doe either with the landes or with the tennantes there". Inquis. taken at Cavan, same year.—Ibid., No. 7.

[c] History. His authority was the Book of Clonenagh—a MS. now, unhappily, not known to exist.

[d] Vol. xv. pp. 477, 478. In Gough's Camden, (vol. iii. p. 604,) this account is put forward on the authority of Adam of Bremen, but erroneously, for he flourished A. D. 1080. It is to be found, however, in the Historia Archiepisc., Bremen, p. 64.

non denique quicquam reddituum Ecclesiasticorum secularium ve vel in ipso habuit Episcopatu. Mensæ Episcopali nihil prorsus constitutum vel assignatum unde Episcopus viveret. Nec enim vel domum propriam habuit. Erat autem penè incessanter circumiens parœcias omnes Evangelio serviens, et de Evangelio vivens, sicut constituit ei Dominus, dignus est, inquiens, operarius mercede sua"[e]. "What is here said", observes Dr. Lanigan, "of St. Malachy not having any fixed mensal income, cannot mean, that there was no property really belonging to the see of Down, but that St. Malachy, who delighted in poverty, did not choose to exact the mensal portion from the erenachs or corbes, who had got the church lands into their possession and management".[f] The see was, certainly, sufficiently endowed before the close of the twelfth century; for Malachi, who was bishop at the time of the Invasion, was able to part with, and consented to the alienation of, certain portions of his possessions, to two religious houses. In 1178 John de Courcy granted the island of Neddrum, with its appurtenances, to the priory of St. Bega of Coupland, reserving a third portion of all the profits to the bishop. He might have granted all, for he had already taken the bishop prisoner, and had it in his power to make any terms he chose. The instrument recording this grant[g] was accompanied by one from Malachi, to the same effect, with the same reservation:—"Tertiam autem partem omnium possessionum et beneficiorum memoratæ ecclesiæ in manu mea retineo". Shortly after, when John de Courcy had remodelled the abbey of Down, he caused Malachi to make the following grant to it:—"Sciant futuri tanquam præsentes, quod ego Malachias, Dunensis episcopus, concessi ad honorem Dei et sanctæ religionis, ecclesiam Sti. Patricii de Dune, cum omnibus pertinentiis suis, ad opus prioris et nigrorum monachorum; quorum ipse episcopus ero, custos, et abbas, sicut sit in Ecclesia Wyntoniensi vel Coventrensi. Concessi itaque eis et successoribus suis, et confirmavi villas ad ecclesiam suam pertinentes; scil. Lochmonne [Loughmoney, in Ballee], Messesarech, Ferrochen [Bally-frooke, in Ballee], Balinscanlan, Arthgothin, Balinrothan, Telagnocrossi [Tullynacross, in Ballee], Balienbrethnaghe [Ballybrannagh, in Ballee], Belgach [Ballee, in same parish], Delen [Dillin, in Ballee], Tipermeni [Tobermoney, in Down], Balimechethe, Dumouere, Balienlemach, Balienlirnoni, Telaghmethan, Balinbothan, Molrath cum pertinentiis, Kno [Ballyno, in Bright], Chengar, Monenmor, Nochenduf, Chemard, Tirgore, Tirestruther [Struell, in Down], Balioconewi, Cremse [near Downpatrick, in Down], Croch, Balindethdume cum pertinentiis, Balima, Celendre [Ballyclander, in Down], Balmangatha, Balinculter [Ballyculter],

[e] Messing, p. 366, col. 1.

[f] Eccl. Hist., vol. iv. p. 116.

[g] It is preserved in a roll, written in the hand of the early part of the thirteenth century, deposited, among the Cotton charters (No. 40), in the Brit. Mus. Part of it, containing J. de Courcy's grant, is printed in the Monasticon Anglicanum, but Malachi's grant is omitted.

[Ballyculter], Balimackelli [Ballykeel, in Down], Kloker [Clogher, in Down], Balienstruthi [Ballystrew, in Down], Balinrimurgam [Ballyorgan(?), in Rathmullen], Kelleiohan [St. John's(?), in Rathmullan], Baliowosan [Ballyvaston(?), in Rathmullan], Lesconan, Kortef, Cronoch, Lanne, Karenlatheri, Feod cum pertinentiis, Balimagereg [Cargagh. in Down], Karennesche [Carrownacow, in Down], Chellemiuien [Killavees, in Down], Rathoop [Raholp, in Ballyculter]. Et ecclesias de Killecleth [Kilclief], et de Brichten [Bright], et Stechian [see p. 33], cum pertinentiis suis, in Dalebinu [see p. 44] Latrach, Douenach, Kellagkinere. Præterea, ad honorem et reverentiam Episcopatus mei, retinui in manu mea medietatem oblationis in hiis quinque festis anni, et non amplius; scilt. in Natali Domini, in Purificatione Scæ. Mariæ, in festo Sancti Patricii, in Pascha, et Pentecosten. Hujus concessionis isti sunt Testes, L. Duvelinensis Archiepiscopus; T. Ardmachanus, et multi alii".[h] The possessions of the see, as they stood at the end of the twelfth and commencement of the thirteenth century, are recited in a Patent Roll[i] of the Tower of London, to the following effect: "Inspeximus cartam Hugonis de Lascy, dudum comitis Ultoniæ, in hæc verba;—Universis, &c. Hugo de Lascy, Comes Ultoniæ, Salutem in Domino. Sciatis nos dedisse et concessisse et hac præsenti carta nostra confirmasse venerabili patri nostro in Christo Thomæ[k], Dunensi episcopo, et ejus successoribus, in puram et perpetuam elemosinam, pro salute animæ nostræ et antecessorum nostrorum, quatuor carucatas terræ de Dominico nostro in *Arte*[l] jacentes, ex una parte, inter terram prædicti Episcopi de *Arwhum*[m] et terram *Hospitalariorum*[n] in *Arte*, ex altera. Et ex parte alia inter terram quæ fuit quondam Radulphi

[h] Inspeximus in Rot. Pat. 42 Ed. III. pt. ii. m. 11. Tur. Lond.

[i] Rot. Pat. 16 Ed. III., pt. ii. m. 17; "Pro Episcopo Dunensi, de confirmacione". — In 1192 Cencius Camerarius compiled his "Census Romanæ Ecclesiæ" (Baronius, Annal., vol. xii. col. 873), in which work the diocese of Down is thus noticed: "In episcopatu de *Dundaleghlas*. Ecclesia Sancti Patricii de Duno, dimidium unciæ auri". — (Cod. Clar., vol. xv. p. 59, No. 4783, Brit. Mus.)

[k] He governed the see from the year 1213 to 1237. In 1227, Henry III. granted him £20 a year "pro magnis dampnis quæ passus est in guerra inter nos et Hug. de Lacy. 26 Mart."—Rot. Cl. 11 Hen. III. (Cod. Clar., vol. xlii. p. 249 *a*, No. 4789, Brit. Mus.)

[l] Now Ards.—See above, p. 16.

[m] Now Ardquin.—See p. 21. The townlands of Ballyward and Dunevly, of Ardkeen parish, form a tongue which runs in between the parish of Ardquin and Castleboy: they are probably intended by this description, although not at present see property.

[n] The lands of Castleboy, otherwise Johnstown, which formerly belonged to the Hospitallers, consist of nine townlands, containing 1358 acres. In the townland Castleboy there remains a small portion of the castle standing; and, a few perches to the N. W., the ruins of the chapel, measuring sixty-three by twenty-one feet. The east window was a triplet of lancet compartments. On the north and south sides were lancet windows, about six feet removed from the west angles. There were entrances on the north and south sides, about twenty-six feet from the west end. A small lancet window was in the west wall, about six feet from the floor. A cemetery surrounded the building; but the ground is now cultivated up to the very walls.

Radulphi filii Willielmi de Lunwahr[o], et ex alia parte terram nostram de *Arhen*[p]. Concessimus eciam eidem Episcopo et ejus successoribus, in puram et perpetuam elemosinam, terram quæ fuit Johannis de Lennes, in *Arte*, cum homagio et servicio heredum suorum. Et unam carucatam terræ quam Robertus filius Serlonis tenuit de nobis in *Arte* juxta *Stranford*[q] cum homagio et servicio heredum suorum. Præterea concessimus eidem Episcopo et ejus successoribus decem carucatas terræ in *Oveh*[r], in loco competenti, secundum visum tam amicorum nostrorum quam suorum, tenendas et habendas ei et successoribus suis in omnibus libertatibus sicut aliqua elemosina liberius potest conferri et quiecius possideri. Nos vero et heredes nostri omnes dictas terras dicto Episcopo et ejus successoribus contra homines warantizabimus. In testimonium autem hujus rei præsenti scripto sigillum nostrum apposuimus. Hiis testibus Galfrido de Mariscis, Gilberto de Lascy, Waltero de Bidlesford, Nichola Parvo, Waltero de Mariscis, Johanne Parvo, Adam de Alneto, Johanne Flandrensi, et multis aliis".

"Nos autem donacionem, concessiones, et confirmaciones prædictas, necnon donacionem, concessionem, et confirmacionem, quas Johannes de Curcy dudum per cartam suam fecit domino Radulpho[s], tunc Episcopo loci prædicti, Abbati[t] de Sancto Patricio, et successoribus suis, de omnibus terris et possessionibus de novo aut antiquo jure ad Episcopatum prædictum pertinentibus, sicut aliquis antecessorum ejusdem Johannis melius et inconcucius tenuit et possedit aut possidere debuisset, videlicet in *Lethcapel*[u] ecclesiam sanctæ Trinitatis[v] in *Rathkelter*[w], cum territorio ei adjacente; de tota terra Sti. Malachie, cum diversis perambulatis; et de quanto aliquis predecessorum ejusdem Episcopi plus habuit infra civitatem de *Dun* et extra; *Rathmurvul*[x] cum *Rathscillan* et omnibus aliis pertinentiis suis; *Stegriel*[y], in *Kielle*, *Roisghas*[z], *Ardglasse*[a], *Britte*[b], cum omnibus pertinentiis suis; et in *Lethcapel*[c], *Lesmulin*, *Lesnehone*, *Karendunan*, *Bungonen*, *Crennoc*[d], *Hines*, *Coneragh*, *Kircleth*[e], et *Rathcolp*[f], cum omnibus pertinenciis suis. In *Ard*, *Arecum*

[o] This seems to be the place called Sithe.—See p. 22.

[p] Now Ardkeen.—See p. 21.

[q] Strangford. *Strangfiord*, Chron. Man. A. D. 1205.

[r] Now Iveagh. The bishop's manor of Maghera is his only property in this barony.

[s] Hesat from 1202 till 1213.

[t] This union of the abbatial and episcopal functions was covenanted for in the charter of 1183 (see p. 163), and was maintained till the Reformation.

[u] See Lechayll, p. 26.

[v] See at Down, p. 41.

[w] The old name of Down.—See above, p. 143.

[x] The old name of Maghera.—See Rath, p. 27.

[y] See Staghreel, p. 32.

[z] See Rosglassce, p. 33.

[a] See Ardglassce, p. 35.

[b] See Brich, p. 35.

[c] See Lismolyn, p. 37.

[d] The Irish word *Crannog* signifies a fortified habitation on a lake. The bishop possessed, near Down certain lands called the "*Bishop's island*, and both the *Crannochs*, one plowland".—Terrier.

[e] See Kirkeleth, p. 38.

[f] See Rathcolpe, p. 39.

Arecum[g] cum omnibus pertinentiis suis; et *Kiel Bodan*[h]; in *Duffren*, de utraque *Kielle-Winxi*[i], cum omnibus pertinenciis suis. Et similiter de quanto aliquis predecessorum ejusdem episcopi plus habuit seu melius tenuit aut tenere debuisset in *Nieddrum*[k]; in *Dalebingu*[l], in omnibus, *Miloc* juxta *Antrum*[m] cum pertinentiis suis; et de servitio Rogeri de Cestria et heredum suorum in augmento Episcopatus predicti; de tribus burgagiis in *Dun*, de duobus juxta terram domini Episcopi in occidente contingentibus a vico usque ad aquam centum et viginti pedes et octo in fronte, de tercio burgagio quod fuit Hucaschini; et de omnibus terris et possessionibus domino M. nuper episcopo loci prædicti[n], et successoribus suis per cartam prefati Johannis concessis; et eciam de omnibus terris, juribus, et possessionibus quæ aliquis predecessorum ejusdem Episcopi infra *Ulidiam*[o] habuit aut tenuit aut de jure tenere debuit, necnon de omni jure quod idem Johannes in terris et possessionibus prenominatis habuit, prenominato Radulpho et successoribus suis de prefato Johanne et heredibus suis in liberam puram et perpetuam elemosinam; et eciam de omnibus libertatibus et liberis consuetudinibus quæ in prenotatis possessionibus tunc fuerunt aut esse potuerunt, in ecclesiis et capellis, in moris et mussis[p], in bosco[q] et plano, in pratis et pascuis et pasturis[r], in stagnis et molendinis, in viis et semitis, in aquis salsis et dulcibus, in wrec[s] maris, in salinis, in foris et nundinis, in forestis, in nativis, in aeriis[t] accipitrum, falconum, et cæterarum volucrum, in warennis[u], in turbariis[w] et vivariis, in piscaturis et piscariis, in burgis[x] faciendis ubi competencius viderit, ut apud *Kirleth*[y], *Rathmurcl*[z], juxta leges et consuetudines

[g] Ardquin.—See p. 21.

[h] There is a Ballywodan in Ardquin. Or, see Balibodan, p. 38.

[i] See Kilwyinchi, p. 10. Dufferin is the name of the barony in which both the Killinchys are situate.

[k] See Nedrum, pp. 11, 146.

[l] Fortè *Dalbuign*.—See Dalboyn, p. 44.

[m] See Miloc, p. 3.

[n] Malachi died in the year 1201.

[o] The true form of the Irish Ulaḋ; this being the name of the district of which Downpatrick was capital, and of the territory whence the title *Earl of Ulster*.

[p] Moors and mosses.

[q] Gallicè *bois*.

[r] "Pastura omne genus pascendi significat.—Sed pascua est locus principalis deputatus pecoribus pascendis".—Lindewode, Provinciale, lib. iii. cap. *Quoniam* i. (fol. 141 *b*.)

[s] Property washed on shore without a claimant, from the Saxon ꝑnæc, 'cast away', which falls to the Crown, unless where granted as a royalty. Hence the English 'wreck' and 'sea-wreck'.

[t] Anglicè *Aerie*.

[u] Warenna, 'warren', is a franchise either to follow or to preserve game.

[w] Right to raise *turf* on the ground of others.

[x] Anglicè 'borough', from the Greek πύργος, 'a tower'; being originally applied to a fortified place.

[y] The Bishop of Down had a manor and a baronial residence at Kilclief. A memorial forwarded to Henry IV., about 1410, from the clergy, &c., of Down, bears, among others, the seal "Villæ de Kilcheth".—(Records, Chapter House, Westminster.)

[z] The bishop was lord of the manor of Maghera.—See preceding page.

tudines quas elegerit, in soke[a], et sake[b], et thiol[c], et thiem[d], et infangenthnif[e], et utfangenthnif[f], in fossis et furcis, in ferro et duello, et in omnibus aliis libertatibus et liberis consuetudinibus et adjacenciis, adeo libere et honorifice, quiete integre et plenarie, absque omni seculari servicio et exactione, sicut aliquis episcoporum in Francia aut in Anglia liberius et quiecius tenuit aut tenere debuit, in omnibus et per omnia ratas habentes, et gratas eas, pro nobis, &c."

The next record we have concerning the see estates is a computus or account of the receipts from the see lands of Down during the interval between March 4, 1305, and July 1st of the same year, rendered into the Exchequer by the Escheator, Walterus de la Hay[g]. It is as follows: "Idem Escaetor reddit compotum de xxiii. *s*. ix. *d*. *ob*. de redditu burgagiorum cuniculorum, cum exitibus molendinorum, placitis et perquisitis[h] curiæ villæ Dunensis, in episcopatu Dunensi in Ultonia, in manus domini Regis existentibus per mortem Nicolai nuper Episcopi ibidem; a quarto die Martii, anno xxxiiitio usque ad Octavum Sancti Johannis Baptistæ, quo die temporalia deliberentur sicut continetur in brevi, anno eodem, per septemdecem septimanas antequam liberentur temporalia ejusdem episcopatus Thomæ Kyttell electo ibidem per breve domini Regis, quod est sub dato xxx° die Septembris anno xxxiiitio, vidz. de termino Paschæ sicut patet per extentam inde factam, et liberatam in scaccario. Et de xv. *lib*. x. *s*. de redditu quinque carucatarum et decem acrarum terræ, dominicorum, burgagiorum, molendinorum, perquisitorum, curiæ de *Kylcleth*, de eodem termino, per eandem extentam: De messione autumpni ibidem, quæ extenditur per annum ad iii. *s*. iiii. *d*., Escaetor nil respondet, quia tota in autumpno. Et de xxx. *s*. vi. *d*. de redditibus, pasturis, cottagiis, molendinis, manerii de *Lysmolyn*, de eodem termino, per eandem extentam: De dominicis pratorum, turbariarum, et servicio cottagiorum ibidem nil respondet

[a] Soke, from the Saxon ſocn, 'liberty', 'franchise', signifies the liberty to minister justice.

[b] Sake, from the Saxon ſac, 'a cause', (whence our English 'sake') denotes the privilege which the lord of a manor claims to have in his court, of holding pleas in causes of debate between his tenants and vassals, and of imposing fines accordingly.

[c] Thiol or Tholl, a Saxon word, now 'toll', is liberty to take custom, and to be exempt from it.

[d] Thiem, or Theame, or Tem, comes from the Saxon ꝺýman 'to bring forth', 'to *team*', and is a royalty granted to the lord of a manor for the having, restraining, and judging bondmen and neifes, with their children, goods, and chattels, in his court. "Habere *generacionem* villanorum cum earum bonis et catallis".

[e] From the Saxon in, 'in', ſanʒın, 'to take', and ðeoꝼ, 'a thief'. It denotes the liberty to try a thief for an offence within one's fee; it is sometimes translated, in charters, "infra capto fure".

[f] From the Saxon uꝺ-ſanʒ-ꝼeoꝼ, 'fur extra captus', and denotes the right of the lord of a manor to try and punish a thief who has committed an offence outside his liberty, if caught within it.

[g] It is here printed from two transcripts, among Ware's MSS. in the Brit. Mus. — Cod. Clar., vol. xxxvi. No. 4787, p. 288 *b*, and vol. xlv. No. 4792, p. 238 *b*. It is headed "Compotus Dunensis".

[h] See p. 101.

respondet, quia quædam pars dominicorum seminabatur ante obitum prædicti episcopi, et residua jacet vasta pro defectu tenentium; et servicium cottagiorum totum in autumpno; et de tributis nihil receptum fuit. Et de iiii. *lib*. v. *s*. i. *d*. de redditibus firmarum montis de *Byscopille*[j], terræ de *Ballybeghys*[k], unius domus Ricardi filii Alani, prisarum, serviti, cum perquisitis curiæ ibidem, de eodem termino, sicut patet per eandem extentam. De servitio tenentium de *Britte* nihil respondet, quia totum in autumpno. Et de iii. *lib*. xvi. *s*. vi. *d*. de redditibus firmarum, unius molendini, prisis, serviciis, piscinis, et perquisitis curiæ de *Rosglasse* de predicto termino, per eandem extentam. Et de vi. *lib*. ij. *s*. iij. *d*. de redditu dominicorum, prisis, serviciis, perquisitis curæ *Novæ Villæ*[l], de predicto termino, per eandem extentam. Et de iiii. *lib*. xx. *d*. de redditu dominicorum, prisarum, serviciorum, et carucata una, cum perquisitis curiæ de *Rathcolppe*, de predicto termino, per eandem extentam. De redditu molendinorum, et operibus tenentium ibidem, nihil respondet, quia opera tota in autumpno: et redditus primi termini de molendino solutus ad Purificationem beatæ Mariæ, et secundi ad festum Sti. Petri ad Vincula. Et de xviii. *s*. iiii. *d*. de redditibus libere tenentium apud *Ballybodan*[m] et *Grenocke*, de eodem termino. De redditu gallinarum, et operibus tenentium ibidem nihil respondet, quia opus in autumpno: et gallinæ solvuntur ad Circumcisionem. Et de xxiiii. *s*. ij. *d*. *ob*. de redditu xlviii. acrarum terræ dominici $\overset{xx}{\text{iii}}$. xvi. acrarum, post apud *Ardwyn*, de eodem termino. De redditu xviii. acrarum dominicorum, gardinorum, prati, et molendini, nil respondet de eodem termino, pro eo quod dominici seminabantur ante obitum dicti Episcopi: de gardinis et prato nihil receptum fuit. Et de xv. *lib*. vii. *s*. viii. *d*. *ob*. *q*[a]. de redditu firmarum de *Ardwyn*, de predicto termino. Et de xvi. *s*. viii. *d*. de redditu libere tenentium de *Ballycaryne*, de predicto termino. Et de xi. *lib*. ii. *s*. ii. *d*. de redditu dominicorum de *Edroum*[n], firmariorum, prisarum, serviciorum, et de *Castro Spinarum*[o], et *Villæ Hibernicorum*[p], de predicto termino. Et de xxix. *s*. de redditu libere tenentium ibidem, de eodem termino.——— Sm[a] $\overset{xx}{\text{iii}}$. vii. *lib*. ix. *s*. *q*[a]".

But

[j] Probably Tulać na n-eppcop, 'bishops' hill', now *Tullynespick*, a townland of Bright parish, still held under the see.

[k] Ballybeg in Dunsfort?

[l] Newtown and Crockglass are two subdenominations of the townland Sheepland More, in the parish of Dunsfort, and are still held under the see.

[m] See p. 38.

[n] Another form of the name Neddrum, the initial N. of the latter not being a radical letter. "*Edrumensis* ecclesia".—Jocel., cap. 37.

[o] A Latin form of Ḃaile ḃpaiġin, 'town of the blackthorn', pronounced *Ballydrain*, which is the name of a townland in Tullynakill parish. The parish itself is called "*Ballindrean* alias *Magheoe*", in the Ul. Vis. (p. 251); and the manor, which extends over the parish, is called "*Ballydreene* alias *Iland-Maghie*", in the Ul. Inq. (No. 6, Jac. I. Down.)

[p] In Irish Ḃaile na nḊaeḃal. There is no name resembling this in Tullynakill, but there is a

But the fullest record which concerns the see estates is a document which professes to have been drawn up in 1210, from earlier authorities; but is proved by internal evidence to have been of a much later date. It was probably compiled in the fifteenth century, partly from previous records, and partly, where these failed, from conjecture: so that the anachronisms which exist in it are to be dealt with as the evidence of an attempt to invest it with a higher degree of authority than it was entitled to. It is now, however, stamped with the impress of age, which recommends it as, at least, a curious document. The original was formerly preserved among the muniments of the see of Down, and a copy[q] of it was furnished, December 2, 1635, to Sir James Ware, by Bishop Lesley, of Down and Connor. In the margin of Sir James Ware's copy, mention is made of another copy from the records of Drogheda, to which Bishop Echlin also alludes in his return made to the Ulster Commissioners in 1622. "There is an ancyent record in the bookes of Tredagh wherein is menconed divers grauntes and confirmacions made to the B^prick of Downe, confirmed by John Coursey and William Codelecie [Hugh de Lacy], afterward read and confirmed by King John in presence of Patrick Archb^p of Armagh, and Florentyne B^p of Downe, & divers other. This was exemplified by at open Assizes at Carrigfergus by warrant from the Lo. Deputie for the Tyme being, w^ch exemplification is readie to be seene under the handes of the Judges of Assize for the Tyme being, the Maior of the Corporacion and the rest of the Bench. The B^ps humble suite unto y^r lo^ps is that yo^r lo^ps w^d be pleased to read and consider of it, humblie submitting myselfe unto y^r lo^ps directions whether you should thinke fitt that he should seeke the benefit of that record, for the weale of the Churche and his successors, or otherwise to surcease and not to trouble himselfe and his Neighbors, both if y^r lo^ps shall not thinke it sufficient authentike or to be trusted unto".[r]

"In Dei nomine, amen. Cum justi sermones de facili vento teneantur, et recta colloquia ex Christi fidelium mentibus per oblivionem raperentur si in scriptis non collocentur; quia, propter sequelam peccati primi parentis, mens naturalis diversis defectibus graviter corrumpitur, et cadibilis a sua memoria esse creditur: ad nostram ergo memoriam, et successorum nostrorum, hæc infra scripta sunt extracta ex Archivo ecclesiæ Dunensis, per nos Johannem[s] episcopum Dunensem, anno Domini Millesimo ducentesimo

Ballygealagh, alias *Irish-town*, at the opposite side of the lough, in the parish of Ardkeen. — See Ul. Inq. No. 102, Car. I. Down.

[q] From this it is here printed, the original not being forthcoming. It is headed "Ex rotulis antiquis Ecclesiæ Dunensis penes hodiernum Episcopum Dunensem Ia. [rectè Hen.] Leslæum". —Cod. Clar., vol. xlvi, No. 4793, p. 97.

[r] Ul. Vis., p. 240. The particulars of the present see property are set out in Report of 1833, p. 108.

[s] Radulphus, not Johannes, was bishop from 1202 till 1213.

simo decimo[t], in præsentia serenissimi Domini Johannis Regis Angliæ, qui eodem anno Hiberniam intravit, lecta, et per ipsum approbata et confirmata, ut facilius inspiciatur, et regali consilio, et parliamento. Sub fide occulatâ in antiquis libris vidimus legi, in antedicti Regis, et nostra præsentia, — Quod Episcopus Dunensis est Abbas conventus monachorum ecclesiæ Dunensis, et preeminentiam habet super Priorem et Conventum monasterii Sti. Patricii sicut quilibet alius abbas super suum conventum[u]. Et in ecclesia Dunensi ipse Episcopus habet dimidietatem omnium oblationum ipsius ecclesiæ et capellarum, in festis Paschæ; Assumptionis beatæ Mariæ; et Nativitatis ejusdem; et in Sci. Patricii; et in Nativitate Domini. Item in eadem ecclesia aulam, et coquinam, cum cameris subtus et supra existentibus in parte septentrionali, cum parvo atrio ante portam claustri quæ transit ad inferiores cameras, et, post dictam aulam, cameras ex parte aquilonali, versus ecclesiam parochialem[v] dictæ civitatis. Item, in eadem civitate, *Insulam Episcopi*[x], cum una carucata in temporalibus, et cum capella in spiritualibus, donatam Renaldo[y] Episcopo Dunensi per dominum temporalem *Lequaliæ*[z], viz., Flathri M[c] Cumasaig, anno Domini 1034. Item in *Rathcalpa*[a] tres carucatas in temporalibus, et capellam in spiritualibus, donatas per eundem Flathri. Item in *Cillcliath*[b] quinque carucatas in temporalibus, cum capella in spiritualibus, donatas per eundem Flathri.

[t] This date is correct. King John landed at Crook, near Waterford, June 20. July 11, he was at Carlingford; July 12, at "Castrum Jordani de Saukeville", accompanied by Mariadac, King of Limerick; on the 14th, he was at "Rath" [Maghera]; on the 16th, at "Pratum subtus Dun" [meadows of Down]; from the 19th to the 28th, at "Karefergus" [Carrickfergus]; on the 29th, "apud Sanctum Boscum" [Holywood]; on the 31st, at "Balimoran" [Ballymorran, a townland in Killinchy parish, on the shore road to Downpatrick, and near the castle of Seatrick, which is one of the largest of the Anglo-Norman castles that remain]; on the 2nd and 3rd of August, at "Dun" [Down]; on the 4th, "apud Bannum" [the Bann, probably, in some part of Clondnff or Drumbalyroney parish]; on the 5th, at Kerlingford again. These particulars are gathered from a "Rotulus de Prestito, 12 Johan.", preserved in the Tower of London, from which Mr. T. D. Hardy has taken part of the materials of his Itinerarium of King John, as published in the Introduction to his Patent Rolls of the Tower of London, fol., and separately, in 8vo.

[u] This, and what immediately follows, agrees with Malachi's charter to Down Cathedral in 1183.—See above, pp. 163, 165.

[v] The present parish church, supposed to occupy the site of the old, stands N. E. of the cathedral.

[x] Thirty acres, called the "Bishop's island", were afterwards possessed by the Lord Cromwell. — Ul. Inq., No. 22, Car. II. "Some landes neere unto Downe, togither with an Iland, called the B[ps] Iland, possessed by the Lord Cromwell, albeit expressly contayned in the B[ps] old rolles and Recordes as belonging unto him".—Ul. Vis., p. 239.

[y] Flaithbertach, Bishop of Down, died in 1043; Reginald was bishop from 1258 to 1265.

[z] Lecale. The Annals record the names of many lords of this territory. This date is an anachronism. See below, note [f], p. 172.

[a] The two townlands of Raholp are still held under the see of Down.—See p. 39.

[b] The townland of Kilclief, on which the ancient

Flathri. Item in *Vepro*[c](?) duas carucatas cum dimidio in temporalibus, sine aliquâ capella, donatas per eundem Flathri. Item in *Villa Nova*[d] tria quarteria cum temporalibus donata per eundem Flathri. Item in *Lismollin*[e] tres carucatas in temporalibus; et capellam in spiritualibus, donatas per eundem Flatri. Item in *Rosglas*[f], unam carucatam cum dimidio, in temporalibus, sine capella, donata, per ipsum. Item in *Brite*[g] quatuor carucatas in temporalibus. Item in *Ratra*[h] quatuor carucatas in temporalibus. Capellæ supradictæ, quædam sunt fundatæ authoritate nostrorum predecessorum, quædam fuere fundatæ authoritate Sanctorum[i]. Et tunc temporis regnavit in *Ardo* Cathalan M[c] Muriedaig, qui donavit Episcopo et ecclesiæ Dunensi octodecem carucatas in *Ardgune*[k], cum capella in spiritualibus. Et tunc temporis in *Blawico*[l] regnavit Indrasaig Mac Cahuil, et donavit episcopo et ecclesiæ Dunensi insulam de *Nedron*[m], cum quatuor aliis insulis[n] sibi adjacentibus, in temporalibus, cum capella, in spiritualibus, donatis per ipsum Indrasa[ig]. Item et donavit *Balledrun*[o] cum quatuordecim carucatis in temporalibus, et capellam *Insulæ*[p], in spiritualibus. Et tunc temporis in *Clandermad*[q] et *Dalbuine*[r] regnavit Engusa Mac Mailraba. Et predictus Engusa in *Clanndermad* [donavit] villam de *Camlin*[s] cum una carucata. Item donavit *Disert*[t] cum una carucata

castle, once a residence of the bishops, stands, is held under the see. Four townlands, in the same parish, are the glebe of the Archdeacon, having formerly become his (as the Terrier says) through the gift of the bishop.

[c] The name is obscurely written in Ware's copy.

[d] Now Newtown (not marked on the Ordnance Map) in Sheepland-more, a townland of Dunsfort parish, still held under the see.

[e] Now Bishop's Court, held under the see.—Vid., p. 37.

[f] See p. 33. It is mentioned in the Ter. and Ul. Vis. as see land, but is not specified in the return of 1833.

[g] Tullynespic, in Bright, is now held under the bishop.—See p. 168.

[h] See pp. 27, 165. The four townlands, making the manor of Maghera, held under the see.

[i] As St. Tassach, at Raholp; St. Colman, at Kilclief; St. Donard, at Maghera.

[k] The manor and lands of Ardquin, comprising the greater part of the parish, are held under the bishop.—See p. 21.

[l] See p. 8.

[m] See Nedrum, p. 10. It is still see land.

[n] Namely, Scatrick, Ranish, Trasnagh, and Reagh. The first three, although close to the Dufferin side of the Lough (so much so that Scatrick is connected by a causeway to Ballydorn in the parish of Killinchy), are esteemed to be in the parish of Ardkeen, in the Ards. The part of the lough which runs between Scatrick and Mahee is now called the Dorn; formerly it was called the "foord of Annaghgleeny".—(Ul. Inq., No. 2, Jac. I.) The tithes of "the thirteen islands of Scatrick" belong to the see.

[o] Now Ballydrain or Ardmillan, a manor embracing the principal part of the parish of Tullynakill, and held under the see. The bishop is rector of the parish.

[p] That is, of Nedrum or Island Mahee.

[q] See p. 2.

[r] See p. 44.

[s] See p. 5.

[t] In Ware's copy it is written *Dister*, but is manifestly a clerical error. The half townland of Dundesert is still see property.—See p. 5.

cata. Item donavit *Mileac*[u] cum una carucata, in temporalibus. In *Dalbuin*, [*Landebege*[v] cum tribus carucatis. Item[w]] *Dreluga*[x] cum quatuor carucatis, in temporalibus. Item *Cluntairib*[y] cum una carucata. Item *Acavilly*[z] cum una carucata. Item *Rathmesge*[a] cum duabus carucatis in temporalibus. Item *Drumcail*[b], cum duabus carucatis, in temporalibus. Item *Dirar-achaid*[c] cum una carucata. Item *Drumbo*[d] cum duodecim carucatis. Item *Blarus*[e] cum quatuor carucatis. Et quod donaverunt illas terras libere et sine aliquo onere, in puram et perpetuam elecmosinam, episcopo Dunensi et successoribus suis. Et per tunc in tota Hibernia regnavit Brian Boroma Mac Cynedigh[f], illustrissimus, et potentissimus, in fide Catholica ferventissimus, qui fecit istos regulos dotare ecclesiam Dunensem et episcopum; qui etiam ob honorem Dei omnipotentis, et Sci. Patricii, omnes illas terras, liberas, sine aliquo onere ordinario, ita quod tenentes illas terras non tenerentur Episcopo ad parliamenta, vel ad castra Regis, vel alterius laici cujuscunque status vel conditionis, constituit. Et ipse Brian omnes illas donationes confirmavit, et modo præmisso, ecclesiæ Dunensi et episcopo Dunensi, et suis successoribus, in pura et perpetua elemosina concessit. Et ipsi Brian postmodo, in bello inito inter ipsum et filios regis Daciæ[g], in Cluntarb[h], perempto, successit

[u] See p. 3.

[v] Now Lambeg. The bishop formerly held four townlands in this small parish, namely, *Lambeg*, alias *Tullynasaggart*, *Clonmore* [now Glenmore], *Tullynacross*, the half-towns of *Skeaghlattifeagh*, alias *Ballylisneskeagh* [now Ballyskeagh], and *Crowanlie*.—Inq. 17 Jac. I. MS.; Ul. Inq. 15 Car. I.

[w] The words enclosed in brackets are accompanied, in Ware's copy, by the note "In the Inspeximus under the seale of Drogheda, but not in the Originall".

[x] Probably *Derryvolgie*, the name of one of Lord Hertford's manors, the court of which is held in the parish of Lambeg. It was formerly the name of a *cinament*.

[y] See p. 50.

[z] See Acheli, p. 49.

[a] See Rathmesk, p. 48.

[b] See p. 47. The bishop is rector of the parish.

[c] See Ardrachi, p. 46.

[d] The Inquis. 17 Jac. I., above cited, finds that "the twelve towns of Dromboe are not, neither have been, in the possession of the Bishop of Down, within the memory of man. Jurors say that the twelve towns are spiritual lands".

[e] Same Inquis. finds that the four towns of Blaris, namely, *Blaris*, *Shiane* [now Ballintine], *Ballemanelisbery* alias *Taghebrack* [now Taghnabrick], and *Downeagh* [now Duneight], are parcel of the possessions of the see. All these lands in Clandermot and Dalboyn, with the exception of *Dundesert*, *Mileae*, and *Drumbo*, were set in fee-farm by Bishop Todd, and are the property of Lord Hertford, for which he pays to the bishop the annual sum of £44 6*s.* 2*d.*—(Report of 1833, pp. 112, 113.)

[f] Bpian mac Cinneiġ came to the throne in 1004, and was slain in 1014. He was called Bopoime 'of the tributes', on account of the payments which he exacted from the inferior princes.

[g] This is either a clerical error for *Daniæ*; or *Duciæ*, a contraction for Conaciæ. Brian was first married to Dubcollagia, daughter of the King of Connaught, (Four Mast. 1008.) His second wife was Gormlaith, sister of Maolmora, King of Leinster, and widow of Aulaf, and mother of Sitric, Danish Kings in Ireland. (Four Masters, 1030.)

[h] Cluain-tarb, Clontarf.

successit Malachias filius Donaldi Imailseachlain[i] in regno Hiberniæ, et omnes illas terras, modo præmisso, donavit et confirmavit Olivero[k], per tunc episcopo Dunensi, et ecclesiæ Dunensi, per ut ipse Brian et illi reguli donaverunt et confirmaverunt. Post cujus obitum nullus erat rex in Hibernia nominatus[l]. Reges Angliæ ex donatione summi Pontificis dominium Hiberniæ obtinuere[m]. Et postmodum cum potestate Regis Angliæ Johannes Cursy Hiberniam intravit[n] et ad Lecaliam venit, et omnes illas donationes, per illos reges et regulos factas, ecclesiæ Dunensi et episcopis confirmavit modo antedicto. Postmodum Hugo Lasci cum potestate Regis ad Hiberniam veniens præmissa confirmavit; et anno quo supra, antefatus Johannes Rex Angliæ Hiberniam intravit et omnia præmissa fuere coram episcopo lecta et . . . . . suâ confirmata: Præsentibus

[i] Maolſeċlainn mor mac Doṁnaill mic Donnċaḋa mic Flainn mic Maoileċlainn. Four Mast. He came to the throne in 981, was deposed by Brian, in 1004, and, on Brian's death in 1014, reassumed the kingdom. He died in 1022.

[k] This appears to be a fictitious name.

[l] So Giolla Modhuda, Abbot of Ardbraccan, in his Catalogue of the Kings of Ireland, written A. D. 1143:

"Tar eir Maoilſeċlainn ſona
Mic Doṁnaill mic Donḋaḋa
Ro ſcar raoir briġ re ġaċ ḋreim
Noċ ar ġaḃ aoin riġ Eirinn".

"Post Maolsechlanum Prosperum,
Filium Donaldi filii Donuchadi,
Discessit legitima potestas a quavis familia.
Quæ obtinuit Monarchiam Hiberniæ".

—Stropha 54. (OConor, R. H. S., Proleg. i. pp. 158, 175.)

From the death of Malachi II., in 1022, there was an interregnum of seventy-two years, i. e. till 1094, when Muircertach O Brian, reigning at Kencora, and Donald Mc Loughlin O Neil, at Ailech, each claimed the supremacy. But the claim which the latter possessed by blood, the former established by force, and, as a mark of superiority, received presents from his rival, and took it upon himself, unopposed, to order five Jews, who had landed in Ireland with presents to him, to depart from the whole island.—(OConor, Prol. i. p. 183.) Donald O Neil survived and reigned from 1119 to 1121. From 1121 to 1136 there was an interregnum, when Turlogh O Conor, King of Connaught, succeeded: he died in 1156. Muircertach Mc Lochlan O Neil reigned from 1156 to 1166. Roderic O Conor from 1166 to 1175. In 1172 King Henry II. landed in Ireland.

[m] The diploma of Adrian IV., A. D. 1155, is printed by Ussher (Sylloge, Ep. 46), by Baronius, Annal. A. D. 1159 (vol. xii. col. 438), by Prynne (Records, i. p. 710), and by Rymer (Fœd., i. p. 19). The learned author of 'Cambrensis eversus' has called its authenticity in question; but a succession of writers, such as Giraldus Cambrensis in 1190 (Hib. Expug., ii. c. 6), Reginald Pole in 1554, and Lanigan (Ec. Hist., iv. p. 165), in modern days, have established, beyond all reasonable doubt, the fact that Rome encouraged the subjugation of Ireland. The grant was conveyed in these terms: "Significasti siquidem nobis, fili in Christo karissime, te Hyberniæ insulam, ad subdendum illum populum legibus, et viciorum plantaria inde extirpanda, velle intrare. Nos itaque, pium et laudabile desiderium tuum cum favore congruo prosequentes, gratum et acceptum habemus ut, pro dilatandis ecclesiæ terminis, pro corrigendis moribus, et virtutibus inserendis, pro Christinæ religionis augmento, insulam illam ingrediaris".

[n] Inaccurate: he started from *Dublin* in 1177, contrary to the order of Fitz Adelm, his superior.

sentibus tunc reverendissimo patre ac domino Patricio[o] archiepiscopo Armachano, Florentino[p] episcopo Dromorensi, et aliis nonnullis prælatis provinciæ Armaghanæ".

In the King's Books the property of the See is thus taxed[q]:—

Maneria, villæ, et terræ, de Bishopscourt, *alias* de Lismullin, ...	C^{s} ster.
Maneriæ, villæ, et terræ de Iland M^{c} Kee, ...	C^{s} ,,
Maneriæ, villæ, et terræ de Ardquin, ...	C^{s} ,,
Terræ de Dromboe, ...	LX^{s} ,,
Quatuor villæ de Blaris, ...	XL^{s} ,,
Quatuor villæ de Lambegg, ...	XL^{s} ,,
Diversæ terræ in Killultagh, ...	LX^{s} ,,
S^{ma}	XXV$^{lib.}$

From the above recitals it appears that the Bishop of Down had property in all the places where it is recorded that a bishop formerly sat, with the exception of Bangor and Moville. The lands on which the churches of Bright, Raholp, Nendrum, Rath, and Down, stood, are or were see property, and by their appropriation lend further weight to the theory with which this article started, namely, that the diocese of Down is a complex of several smaller sees. Documentary authority has also been produced to shew that the greater part of the bishop's estates have been in the possession of the see for *six centuries and a half*.

Cathedral.—Of the constitution of the chapter nothing earlier is known than that, towards the close of the twelfth century, it was composed of a prior and convent of secular canons. In 1183 John de Courcy so far altered the economy of the establishment that he removed the secular canons, and in their stead introduced a body of Benedictine monks from St. Werburgh's of Chester. To this an annalist of Chester alludes, in these words, quoted by Archbishop Ussher:—An. MCLXXXIII., "Ivit quidam monachus de Cestra, nomine Willelmus de Etleshale, in Hulvester [Ulster] ad Dun; et prioratum ecclesiæ S. Patricii ab episcopo Malachia de Dun et a domino Johanne de

[o] "Eugenius Mac Gillevider was Archbishop of Armagh in 1210, and not Patricius. It is very probable that this is a counterfeit deed. Patricius (O Scanlan), supposed witness to the instrument, was translated from Raphoe to Armagh, 1261".—Ware, in margin.

[p] Florentimus Mac Donnegan was bishop of Dromore in 1309.—Ware's Bishops, p. 260.

[q] The taxations in the King's Books vary in their dates. That for Down and Connor, and Dromore, was made on the 8th of October, 1616, under a commission from the Court of Chancery, of the 3rd of same month, by Christopher Hampton, the Primate, George Montgomery, Bishop of Meath and Clogher, and Sir Francis Angier, Master of the Rolls of Chancery at Drogheda.—(Enrolment.)

de Curci suscepit".[r] The contract made by J. de Courcy with the abbey of St. Werburgh's ran thus: "Johannes de Curci dedit ecclesiæ S. Werburgæ, Cestriæ, *Hurmach*, una cum decem carucatis terræ infra *Thewet* de *Chenelfernan*, in perpetuam elemosynam ..... perut ..... ita quod abbas Cestrensis inveniet sibi, de domo sua, priorem et ordinem suum, ad construendam abbatiam sui ordinis in ecclesia S. Patricii, Duni; ita quod præfata ecclesia Dunensis, libera permaneat ab omni subjectione Cestrensis ecclesiæ, per decem carucatas prædictas. Teste Malachia Dunensi episcopo, &c."[s] It was on the occasion of this re-organization of the cathedral that Malachi, the bishop, made to it the grant of the forty-seven townlands above recited, "ad opus Nigrorum monachorum, quorum ipse episcopus ero, custos, et abbas, sicut fit in ecclesia Wyntoniensi vel Coventrensi". Accordingly, J. de Courcy, when confirming his lands to Radulphus, styles him "episcopus, et abbas de S. Patricio". "The Bishop of Downe", says the Terrier, "is Abbott of St. Patrick's Abby and Convent, and the said church is Cathedrall, and moreover he hath in the said Abby and Convent as much obedience and reverence as any other Abbott hath in his own abby". And therefore it was that, until the Reformation, the election to the see, on each vacancy, rested with the Prior and convent, subject to the King's approval, or the Pope's interference. The only other officers, who were specially distinguished, were the Prior, and Archdeacon. "The Prior of the said Abby and Convent is Dean, and the Monks of the said Abby or Cathedral church are Canons cathedral, and as it were a chapter".—Hence it happens that there is no mention, in ancient records, of many of the officers which were found in most other dioceses, such as Dean, Precentor, Chancellor, or Treasurer. Until the Reformation all capitular acts were performed by the "Prior et Conventus"; but after that date, when this corporation ceased to exist, there was no legal substitute for it till 1609, when James I. restored a chapter, but on a new foundation. Meanwhile as capitular sanction was required to render valid certain diocesan acts, the Archdeacon and clergy took it upon themselves to exercise the functions of the old Chapter[t]. In reference to a fee-farm lease, which they made in 1560, of the lands of *Bishop's Court*, Bishop Echlin observes: "This fee farm dependeth uppon a Confirmacion of Archdeacon and Clergie w^ch^ can never be proved to have been a lawful Chapter, (as appeareth by good evidence) are the Prior and Monkes, and in the seventh of his Ma^ties^ raigne of England;

[r] Brit. E. Ant., cap. 17. (Works, vi. p. 372.)

[s] From the Registry of St. Werburgh's of Chester, fol. 28 *a*. It was lent to Sir J. Ware, 1st Feb., 1641, and there is a transcript of it among his papers.—(Cod. Clar., tom. xlvi. p. 15.) It is also printed in both editions of Dugdale's Monasticon Anglicanum.

[t] Such is the arrangement in the diocese of Meath, where the clergy, with the Archdeacon at their head, form a synod, and have a common seal, wherewith they authenticate their acts.

England; for that the B^p had noe Chapter then, w^ch is the narrative of the lres of erection, his Ma^tie makes a new Chapter betwixt the dissolucion of the old and the erection of the new".[u]

The following lists[v] of the Priors and Archdeacons of Down, before the Reformation, though imperfect, may be interesting, as the first attempt to publish such a compilation.

PRIORS OF ST. PATRICK'S OF DOWN.

A. D. 1183, WILLIAM DE ETLESHALE. [Ussher, ut supra. He is a subscribing witness to J. de Courcy's charter to St. Andrew's; and Jordan de Courcy's to Neddrum.]

A. D. 1200 circ. ANDREW. [He is named in two of J. de Courcy's grants to Down; and his date is also fixed by his attesting a deed of confirmation of Thomas, Archbishop of Armagh, who died in 1201.]

A. D. 1215 circ. W[ ]. [Neddrum Charters, No. 6; Archdall, p. 115.]

A. D. 1237–1251, ROBERT. [In 1237, R. Prior of Down witnesses Hugh de Lacy's charter to Newry. — Archd., p. 115. In 1251 Robert was prior.—Royal Letters, No. 812. Tur. Lond.]

A. D. 1271–1276, NICHOLAS. [Also Treasurer of Ulster.—See above, p. 91.]

A. D. 1276, JOHN. [Abbot of Deulacresse.]

A. D. 1301, ROGER. [Inspex. Rot. Pat. 10 Ed. III. p. 2, m. 35; and King's Collect. ap. Archdall, p. 115.]

A. D. 1313, THOMAS BRIGHT. [Bishop of Down in 1314.]

A. D. 1317, JOHN. [Cod. Clar., vol. xlvi. p. 103. 1318, Cal. Canc. Hib., p. 22.]

A. D. 1352, RICHARD CALF. [Bishop of Down in 1353.]

A. D. 1361–1365, NICHOLAS. [Rot. Pat. Exemplif. in 42 Ed. III.; and King's Collect., p. 259.]

A. D. 1367, RICHARD CALF. [Bishop of Down in 1368.]

A. D. 1381–1387, JOHN ROSS. ["1381, factus episcopus 1387". Ware's MS.]

A. D. 1412, JOHN CELY [or Sely]. [See above, p. 156.]

A. D. 1434–1448, WILLIAM STANLEY. [Regist. Swayn; Prene; Mey.]

A. D. 1470,

[u] Ul. Vis., p. 237.

[v] There is extant a MS. of Ware's, which contains lists of Deans and Archdeacons of the various dioceses of Ireland (Cod. Clar., tom. xlvi. No. 4793, Brit. Mus.); but it enumerates no more than eight Priors and two Archdeacons of Down.

A. D. 1470, Thomas Barkely. [Regist. Bole.]

A. D. 1512–1526, Gelacius Magennis. [1512, Commendatorius of Down.—Reg. Dowd. 1519, Custos of Spiritualities, sede vacante. 1526, Glaisne, son of Hugh Magenis, Abbot of Newry, and Prior of Down and Saul, killed by the sons of Donald Magenis. Four Masters.]

A. D. 1526, John Swerdes. [Sworn into office June 19.—Reg. Cromer.]

A. D. 1541–1542, Con Magenis. [1541, Conosius Maganasse.—Reg. Dowd. "1542, Con M°ginnis dictus Decanus S. Patricii Dunensis".—Ware's MS.]

Archdeacons of Down.

A. D. 1183 circ. Bernardus. [Witnesses a charter of J. de Courcy.]

A. D. 1257, Reginald. [Bishop of Down, 1258.]

A. D. 1267 circ. A[ ]. [Royal Letters, No. 801. Tur. Lond.—See what has been said above under Thomas Liddell, p. 155.]

A. D. 1300 circ. Galfridus. [Witnesses a charter.—Inspex. Rot. Pat. 10 Ed. III. p. 2, m. 35.]

A. D. 1340, Robertus de Pyncebek. ["Archidiaconus *Ultoniæ*".—Rot. Pat. 13 Ed. III. m. 21. Tur. Lond. See pp. 147, 148, for instances where the Bishop of Down was called *Bishop of Uladh*.]

A. D. 1367–1369, John Logan. [Regist. Sweteman, fols. 9, 49.]

A. D. 1373, John Duncan. ["Factus episcopus Sodorensis sive Insulæ Manniæ 1374".—Ware's MS. MS. T. C. D.]

A. D. 1425–1434, Henry Logan. [In 1434 he had a commission from the Primate to visit the diocese.—Regist. Swayne, Prene.]

A. D. 1438–1455, Simon Somerset. [Regist. Swayne, Prene, Mey. He resigned his office on account of age and infirmity.]

A. D. 1456, Philip de Erdeslye. [Reg. Prene.]

——————— Henry Fox. [Reg. Prene.]

After the Reformation the diocese remained without a chapter till 1609, when King James I., by letters patent, created certain dignities and prebends in the Cathedral of Down, and endowed them with the various benefices recited below. The preamble having stated, "Johannes Todd, Episcopus nunc modernus, qui episcopatibus de Duno, Connorth, et Drumore—nunc presidet, solatio, auxilio, et consilio Decanorum et Capitulorum dictorum episcopatuum sit destitutus, &c.: quorum omnium

 remedio

remedio Episcopus nobis humiliter supplicavit"; the instrument proceeds: "Nos de gratia nostra, &c., creavimus, &c., ac per patentes creamus tres ecclesias Cathedrales in provincia nostra Ultoniæ, quarum una, quæ modo vocatur Ecclesia Cathedralis Sancti Patricii de Duno, abhinc erit et vocabitur Ecclesia Cathedralis Sanctæ Trinitatis de Duno, &c.—Prædicta ecclesia Sanctæ Trinitatis de Duno erit et consistet de uno Decano presbitero, et de quatuor dignitariis presbiteris, cum tribus prebendariis presbiteris.

DECANUS. Fecimus, &c. Johannem Gibson, in artibus magistrum, et sacræ Theologiæ professorem, primum, originalem, et modernum Decanum prædictæ ecclesiæ Cathedralis. Dedimus etiam præfato Johanni Gibson Decano ecclesiæ Cathedralis Sanctæ Trinitatis de Downe, et successoribus suis, omnes illas rectorias et vicarias nostras de Duno [Down], Saballo [Saul], Viridi Castro [see p. 31], Killemochan, Kilbriditche [see p. 34], Bright *alias* Braten [Bright], et Villam Richardi Albi [see below under Comber], cum omnibus suis juribus, &c.

ARCHIDIACONUS. Fecimus, &c. Johannem Blackborne, in artibus magistrum, et sacræ Theologiæ professorem, primum et modernum Archidiaconum prædictæ ecclesiæ, &c. Dedimus, &c., omnes illas rectorias et vicarias nostras de Killcliff [Kilclief], Kilbeg *alias* Killbert [see p. 30], Rosglass [see p. 33], Drumbo [see p. 44], Drumbegg [see p. 46], et Capellam Sancti Malachiæ [see p. 45], cum omnibus suis juribus, &c.

CANCELLARIUS. Fecimus, &c. Willielmum Worslye, presbyterum, primum et modernum Cancellarium dictæ ecclesiæ. Dedimus, &c., omnes illas rectorias et vicarias nostras de Philipston [see p. 24], Troston [see p. 25], Slane [see p. 23], Rathmullen [see p. 33], Arglas [see p. 35], et Ardthnuyle [see p. 35], cum omnibus suis juribus, &c.

PRÆCENTOR. Fecimus, &c. Johannem Marshall, in artibus magistrum, et sacræ Theologiæ professorem, primum et modernum Precentorem dictæ ecclesiæ, &c. Dedimus, &c., omnes illas rectorias et vicarias nostras de Kinles [see p. 29], Stion [see p. 33], Drumcadd [see p. 29], Racatt [see p. 29], Boriston, Balliraga, Villa Bilesa [see p. 31], et de Ballintampany [see p. 103], cum omnibus suis juribus, &c.

THESAURARIUS. Fecimus, &c. Johannem Todd, sacræ Theologiæ professorem, et Episcopum Dunensem, fore et esse primum et modernum Thesaurarium dictæ ecclesiæ, &c.

&c. Dedimus omnes illas rectorias et vicarias nostras de Kilkaill [see p. 26], Tauleact [see p. 27], Killmighan [see p. 27], et Killcudua [see p. 27], cum omnibus suis juribus, &c.

Præbenda Sancti Andreæ. Fecimus, &c. Johannem Christian presbyterum, et in artibus magistrum, Prebendarium primum dictæ ecclesiæ, &c., et volumus quod dicta præbenda vocabitur Prebenda Sancti Andreæ. Dedimus, &c., omnes illas rectorias et vicarias nostras de Sancto Andrea [see below under Killyleagh], Rosse [see p. 36], Killseaclan [see p. 32], Inis [see p. 44], Syth [see p. 22], Earchin [see p. 21], et Killinseach [see p. 10], cum omnibus suis juribus, &c.

Præbenda de Talpestone. Fecimus, &c. Patricium Hamilton, in artibus magistrum, Prebendarium secundum dictæ ecclesiæ, &c., et volumus quod prebenda vocabitur Prebenda de Talpestone. Dedimus, &c., omnes illas rectorias et vicarias nostras de Talpestone [see p. 20], Iniscarrge [see p. 19], Drumornan [see p. 20], Clontaghleirg [see below under Killyleagh], et Ballekehulte [see p. 41], cum omnibus suis juribus, &c.

Præbenda de Dunsporte. Fecimus, &c. Jacobum Hamilton, primum et modernum Prebendarium tertium dictæ ecclesiæ, &c., et volumus quod prebenda vocabitur Prebenda de Dunsporte. Dedimus, &c., omnes illas rectorias et vicarias nostras de Dunsporte [see p. 36], Ecclesia Alba [see p. 26], Donoghdie [see p. 17], Balleristard, Powley, Ballyneskeans [see p. 15], Balleoran [see p. 14], Knockolumkill [see p. 12], et Bredagh [see p. 15], cum omnibus suis juribus, &c.

Exceptis semper et reservatis præfato Johanni, Episcopo Dunensi, &c., omnibus jurisdictionibus, procurationibus, refectionibus, sinodalibus, &c.

Volumus etiam, &c., quod predictus Decanus, et quatuor Dignitarii, et tres Prebendarii sint de se in re facto et nomine unum corpus corporatum, habeant successionem perpetuam, et se gerent, &c., juxta et secundum regulas, statuta, &c., concessa, vel in posterum concedenda, &c. Decano et Capitulo Sancti Patricii Dublin[w].

Westm. 20 Julii. An. vii. Jacobi I.

B.

[w] See Mason's History of the Cathedral of St. Patrick, Appendix, pp. 20–26.

B.

CLANDERMOD.

The earliest mention of this territory, which the Editor has met with, is in a Close Roll of the year 1219, where Reginald Haket is stated to have been possessed of seven acres of land, with their appurtenances, in *Clenderemod*, which had been granted to him by King John[x]. The Registry of Muckamore contains a grant wherein William Mataland bestowed upon that Priory all his land in *Clendermod*, which was called Machindun.

The townlands which composed the cinament or sub-territory of Clandermod, at the commencement of the seventeenth century, were Ballytullyruske [Tullyrusk], Ballykilltroddan [Dundrod], Ballyboddar [Budore], Ballyknocknekerren [Knockcairn]; being the four denominations which constitute the present parish of Tullyrusk: Ballymac Ewarde Itraghe, and Oughtraghe [Ballymacward, Lower and Upper], Dromnegrough [Tornagrough]; being the northern portion of the parish of Derryaghy: and Ballydonaghie [Ballydonaghy], which forms the eastern half of the parish of Camlin. This enumeration is according to the Ulster Inquisitions, No. 7, Jac. I., Antrim. The Inquisition taken at Antrim in 1605, and the Hamilton Patent of the same year, omit Nos. 2, 3, 4.

This territory is to be distinguished from the Clan-Dermod, now Glendermot, in the County of Londonderry, a parish separated by the Foyle from the city of Derry, and mentioned by the Four Masters at the years 1177, 1200, 1215.

C.

PARISH OF KILLEAD.

The modern parish of Killead, comprising thirty-six townlands, which contain 23,000 acres of arable land, is a collection of several small parishes or chapelries; and this fact accounts for the expression in the Act for building the present parish church: "Whereas the parish of Kilead, though very large and well inhabited, wants a parish church, and that *the situation of the old parish-church cannot be now ascertained*".—2nd of Anne, cap. xi. § 4, A. D. 1703[y]. The following is the ancient distribution of the parish:

I. Killede

[x] Hardy, Rot. Lit. Claus. Tur. Lond., p. 393 *b*.

[y] Irish Statutes, vol. iv. p. 40.

I. KILLEDE *alias* KILLELAGH, consisting of fourteen townlands. The rectory and advowson belonged to the priory of Muckamore. The church, of which there is not a trace remaining, stood in the townland Killealy, in the northern part of the parish.—(Ord. Survey, s. 55.) The site was ploughed up about fifty years ago; but the field which contained it is still known as the *Kirk-field*. In the Depositions of 1641, the parish is called *Killfodd*[z].

II. KILMACHEVET *alias* TREMFADE, containing eight townlands. The rectory, and advowson of the vicarage belonged to the abbey of Bangor. The cemetery of the present chapel of ease of Gartree belonged to this church.—(Ord. Survey, s. 58.) The name is locally preserved as belonging to the southern district of Killead parish.

III. CARNMEAVE, now the Grange of Carnmavy, containing 788 acres.—(Ord. Survey, s. 55.) The rectory was appropriate to the priory of Muckamore. The remains of the church were in existence at the commencement of the present century, but they have since been removed to make room for graves[a].—See above, p. 4.

IV. DUNDESERT.—This church, the detailed description of which has been reserved for the Appendix, was briefly noticed at p. 5. The following account of it is given in Dubourdieu's Statistical Survey of Antrim: "In this townland [Dundesert], which lies in the parish of Killead, near Crumlin river, are the ruins of an ancient church or monastery, sixty feet long, and twenty-five feet wide, situated on a large fort, with a double intrenchment, faced in front with stones, and paved over the top, with two complete entrances, one north-west, the other south-east; in cleaning out the trench was found an iron bow, and an arrow-head of steel, also a golden broach, six inches long, with a swivel on the top; several pieces of silver were also found, with a cross on one side, and an impression not intelligible on the other; as were several pieces of marble stones, one in particular shaped like a man's head and neck, and three stone basons (probably fonts), which contained about three pints each, and several pieces of metal of different descriptions. In the interior of this intrenchment was an ancient burying place, wherein were several human skeletons inclosed in oak coffins; others were found in the church and in the windows without any coffins, which gives reason to suppose that it was levelled on the people in the inside, as there was a cannon-ball found near the house, having first struck a stone before it entered it. A number of houses have been near this place. There is a tradition respecting the destruction of the churches in this barony of Masserene; that, in the rebellion of 1641, the rebels having

[z] Antrim, pp. 3318, 3360. MS. T. C. D.

[a] Dubourdieu, Stat. Surv. of Antrim, p. 594.

having got possession in one night of many of them, and having fortified themselves, it was necessary for the army to burn these edifices before they could be driven out".[b]

With this statement agrees, in the main, a description of the premises which was given to the Editor on the spot, in May, 1845. In a field called the *Church-field*, which is now as even as if it had never been disturbed by any other instrument than the plough, there was, until about sixty years ago, a space of nearly four Irish acres, enclosed by a large and nearly-circular fosse. This trench was of about the breadth of a moderate road; and the earth which had been cleared out of it was banked up inside as a ditch, carrying up the slope to about the height of sixteen or twenty feet from the bottom. The whole face of the slope was covered with large stones, embedded in the earth. Concentric with this enclosure, and at about the interval of seven yards, was another fosse, having a rampart on the inner side, similarly constructed; and on the area enclosed by this stood the church, east and west, ninety feet long, and thirty wide. The ruined walls were about six feet high, and five thick. The burial ground was principally at the east end of the building, and the whole space outside the walls was covered with loose stones. The two entrances, as described above, were of about the same breadth as the fosse, and were paved with large flat stones, but they had no remains of a gateway. Pieces of stained glass, coins of the Edwards, oak boards, large iron handles, stone hatchets, a small bell, and three stone basons, one of them perforated, were found within this space. With considerable difficulty all the stones were cleared away, and with them the mill and houses of Dundesert were built, while the trenches were filled up, and every trace of the cashel and church as completely obliterated as the most fastidious ploughman could desire.

In the Litany of Ængus, written A. D. 799, the author commemorates "SS. septem Monachos Aegyptios, qui jacent in Disert Vlidh". The manifest antiquity of the church under description, its name, and its position beside Killultagh, or the Wood of Ulster, render probable its claims to this early distinction. The half-townland of Dundesert is held under the see of Down.

V. In the townland Ballykennedy formerly stood a chapel: its site was near the modern Dundrod meeting-house, but it is completely demolished, and the only mark which remains are the human bones which are occasionally turned up within the space once occupied by its cemetery. See above, p. 4.

VI. Killmaneeve.—A church so called is traditionally recorded to have stood in the townland Ballyginniff, on the shore of Lough Neagh, in the N. W. angle of the present

[b] Statistical Account, pp. 593, 594.

present parish. The cemetery was separated from it by the stream which parts that townland from Ballynageeragh.

In the townlands Crookedstone, Ballyrobin, Largy, and Seacash, cemeteries are reported to have formerly existed: and in the first it is stated that head-stones and fragments of coffins were found within the last forty years. It may seem extraordinary that so many Christian burial-places should be established within the bounds of a modern parish; but the wonder will be diminished when it is remembered that this district was once very densely peopled; of which there is strong evidence in the 247 earthen forts, of various kinds, which studded the two parishes of Killead and Muckamore, at the commencement of the present century[c].

D.

PARISH OF SHANKILL.

Belfast is called Ḃeal-ḟeirṡte by the Four Masters, at the years 1476, 1489, 1503, 1512, 1537, 1552, where it is mentioned in connexion with its castle. Among the English settlers it was called *Belferside*, or *Bealfarst*. This name had reference, as has been already observed, to the ḟeaṙṙaḋ or *ford*, by which the Lagan was usually crossed at this place. The old map of Belfast, preserved in the MS. collection of Lambeth Library, as well as the plan of the town, constructed about the year 1660, represent an extensive ford reaching in the direction of the present Corn Market, and communicating with the enclosure of the castle. The remains of another ford, composed of large stones, regularly laid, which crossed the river exactly opposite the Ballast Office, were lately removed by the Ballast Corporation. The word ḟeaṙṙaḋ is of frequent occurrence in Irish writings, in the sense of the crossing of a river at its mouth, or near an estuary. Thus, the Four Masters, A. D. 1098, 1567, mention the ḟeaṙṙaḋ Suiliġe[d], 'the crossing of the Swilly' [in Donegal]: and the word is preserved in *Farsat-more*, the name of a townland in the parish of Leck, in the same county. Ḟeaṙṙaḋ Ṫṙeṙi, 'the crossing of Tresi', is at the head of Rathfran Bay, in the county of Mayo[e]. Ḟeaṙṙaḋ na ṙionnṫṙaġa, 'the crossing of the white strand', at Ballysadare, in Sligo, is mentioned by the Four Masters at the year 1476. Also, at the year 1433, Ḟeaṙṙaḋ

[c] See Dubourdieu's Stat. Account of Antrim, p. 583.

[d] O Conor renders the name in the former passage "Sepulchrum Suiligi"!

[e] O Donovan's Hy-Fiachrach, pp. 9, 490.

Ferrat an Chairlean nui, 'the crossing of New-castle' [in the county of Down]. The passage of the Bann, as it leaves Lough Neagh, at Toome, is called in the Tripartite Life of St. Patrick *Fersait Tuama;* upon which Colgan observes: "Hodie vulgo vocatur Tuaim, est *vadum*, vel *trajectus*, ubi Banna fluvius ex Loch Echach".[f]

Belfast is mentioned so early as the year 667, as the scene of an encounter between the inhabitants of the districts on either side: "Bellum Fertri, inter Ulti et Cruitne, ubi cecidit Catusac Mac Lurggein". "The battle of the Ford between the Ulidians and Picts, where fell Catusac, son of Lurggein".[g] The name appears in the Taxation in the Latin form *Vadum;* and again, in 1333, as the place where a castle of the Earl of Ulster stood, and where William de Burgo was assassinated[h]. Grace says that he was slain "inter *castrum de Sancles* et Gregforgus"; which name Sancles appears to be a corruption of Shankill (sean-cill 'old-church'), the parochial name of Belfast. According to the Ulster Inquisitions, the ground occupied by the present town was called *Ballyrecoolegalgie*[i].

At the period of the Reformation the parish contained six chapels, of which the Terrier gives the following recital:—

"Ecclesia de St. Patricii de Vado Albo.—The Prior of Down hath it. Six alterages, and the church is called Shankill. The vicar pays, in Proxies, 10^{sh}; in Refections, do.; in Synodals, 2^{sh}—22^{sh}".

I. "Capella de Croockmock, the Abbott's of Bangor, Shankill is the Vicar, and pays for it". Ballycromoake, now called Cromac or Crummuck, is a district which lies south of the town, and is placed by Lendrick's map along the Lagan, between the stream called Blackstaffe, and Stranmillis. Instead of this name, the Ulster Inquisitions have "*Cranoge*, in the Tuogh Fall". The Ulster Visitation, however, calls it *Cramagh*. But there must be a mistake on either side, as Ballycromoake and Ballecranocke were distinct townlands, although the name of the latter is now lost. In an angle formed by the branching of the Collin road from the Falls' road, and close to the left side of the former, is a slight elevation which bore the name of *Callendar's Fort.* On this was a chapel, the walls of which are remembered to have been standing; and the font belonging to which was in the possession of the person who held the ground. The spot is now covered with a luxuriant mantle of grass, but the foundations of the building can be distinctly traced, measuring about 114 by 40 feet. The surrounding space is stated to have been occupied by a burying-ground.

II. "Capella

[f] Trias Thaum., p. 183, col. 2.

[g] An. Ulst. So Tigernach, at 666; and Four Mast. at 665.

[h] See above, p. 7; Archdall's Lodge's Peerage, vol. i. p. 124.

[i] No. 7, Jac. I., Antrim. Inq. Antrim, 1605, MS.

II. "Capella de Kilpatrick, above Moses Hill's house at Stronmillus". The name Stranmillis is still preserved, and though the house here spoken of has long since disappeared, its place is marked on the Down Survey. Besides this chapel, it is stated that another stood in Upper Malone, about a quarter of a mile S. E. of the present church.

III. "Capella de Killemna". Called *Killonynna* in the Inquisitions, and *Kilmean* or *Killeanan* in the Ulster Visit. Site unknown. At the extremity of the parish, below Suffolk, it is said an ancient chapel and burying-ground once existed, called *Kilwee*[k].

IV. "Capella de Clochmestale, that is hard by the strand as we ride to Karrickfergus, near Captain Ellises". Greencastle, the extreme townland of the parish, along the shore, was formerly called *Cloghcastella*. The name is supposed to have been taken from the castle, a small portion of which remains on the bank which runs parallel with the road, and in the neighbourhood of which this chapel probably stood.

V. "Capella de Balliston". Elsewhere called *Ballyvaston*.—See above, pp. 7, 8.

VI. "Capella de Tullerusk".—See above, p. 6.

E.

BARONY OF DUFFERIN.

This district, the greater part of which lay in the rural deanry of Blæthwyc, is noticed by the Four Masters, at the years 1433, 1444, 1470, 1503, where the name is given in its correct form, Dubh-chrioch, 'the black district'. The name *Duffren* occurs so early as 1178, in a charter of John de Courcy. After the Invasion the territory fell to the lot of the Mandevilles: subsequently, on the declension of the English power, the name of Mc Quillan was the most distinguished here; but, in Queen Elizabeth's time, it was called "the Whites' country", from the family which had the chief possessions therein. An Inquisition, taken July 4, 1605[l], recites the names of the townlands and castles of this district, and finds that Patrick Whit, of Flemington, in Meath, was seised of them, and of the advowson of the churches Killinchenemaghery, Renechaddy, Killaureys, and Killaleagh. The castles were Ballycaslanwilliam, Killaleigh, Rindoffrin *alias* Meylerton, Rathgorman, Casclanegays. Skatrick Island, which possesses the ruin of a very fine

[k] [Benn's] History of Belfast, p. 252.

[l] Ul. Inq., No. 1, Jac. I. Down.

fine Anglo-Norman castle, though joined to the townland Ballydorn, in Killinchy, by a causeway, is not mentioned among these, because it has, by some strange allocation, been assigned to the barony of the Ards. It is called Sgadoirge by the Four Masters, at the year 1470. The dimensions of the castle are: height, 57 feet; length, 51 feet; breadth, 27 feet; thickness of walls, 4½ feet. The religious subdivisions of the territory were as follow:—

In the modern parish of Killinchy—

I. Killinchy. See above, p. 10.

II. Ringhaddy. See above, p. 9.

III. Rathgorman. In the townland bearing this name, about a mile west of Ringhaddy, formerly stood a chapel, of which a portion of a wall, about eight feet high, remains. The burial-ground, which was attached to it, is now cultivated. Close to the chapel, on a small earthen mound, stood the castle mentioned above.

IV. Dunsy Island, or, as it is called in the Inquisition of 1605, *Dunshagh isle*. It lies outside Ringhaddy, in Strangford Lough, containing thirty-three acres. A little to the S. E. is *Dunsy Rock*, half an acre in extent. The island derives its name from an Irish saint, who is thus commemorated in the Calendar of the O'Clerys at the 5th of August:—

"Dunsheach, a virgin, at Loch Cuan in Ulltonia". Primate Swayne's Registry, A. D. 1427, makes mention of a Gilbert M^c^ Gean, as Rector of *Kilduncy*, in the diocese of Down[m]. There is no ecclesiastical building upon the island, nor the tradition that such ever existed there; but there can be little doubt that the spot was once held sacred, as large numbers of human bones, indicative of a cemetery, were discovered, within the memory of those alive, on and around the site now occupied by a farm house.

In the parish of Killyleagh—

I. Killyleagh. See above, p. 43. Near the castle of Killyleagh stood an ancient church called *Killowen*, of which the east gable is all that remains.

II. Killandreas. In the townland Toy and Kirkland is a burial-ground, which contains the ruins of a church that measures 56½ by 17½ feet. The masonry is of a very ancient character, and the walls are, in some places, 5½ feet thick. The spot is locally

[m] Lib. ii. fol. 84.

locally called *Killrasy* or *Killandrews*, and gives name to the prebend of St. Andrew's, in the cathedral of Down, being the first name on the list of its corps. "Killandrus, an union", is noticed by the Terrier between Ringhaddy and Killyleagh. Though annexed by the Charter to the prebend of St. Andrew's, and thus made collative by the bishop, it was afterwards severed from it, and incorporated with Killyleagh, inasmuch as the advowson was not at the disposal of the Crown in 1609. The patronage of the whole parish is now vested in the Corporation of Trinity College, Dublin, having been purchased by that body, during the last century, from the representatives of the original grantee.

III. Clontagh. In the townland Cluntagh, near the S. W. extremity of the parish, there was formerly a religious edifice. At the Dissolution, the rectory of "Clontagh, in the Dufferan", was appropriate to the abbey of Saul. By the Charter, this church was attached to the prebend of Talpestone, under the name *Clontaghleirg*. It also has merged in the rectory of Killyleagh.

F.

NENDRUM.

This church was founded soon after the introduction of Christianity into Ireland, and continued for several centuries to hold a distinguished place among the religious institutions of the country. Its situation, however, was so little known in later years that Archdall, distinguishing *Noendrum* from *Neddrum*, observes concerning the former, "It is now unknown"; and conjectures that the latter is the modern Copland Island, at the entrance of Belfast Lough[n]. Dr. Lanigan, coming after, adopts this suggestion concerning Neddrum; while Nendrum he refers to the modern Antrim[o]. That Archdall's hypothesis is untenable is proved by a passage in the chartulary of Neddrum, which describes the island as situate in Strangford Lough; and by the position which the name holds in the Taxation (p. 10). That Dr. Lanigan's statement also is incorrect will presently be shewn. The truth is that the two names are nothing more than varieties of the same word, being both intended for the nOonopuim of the Irish, now called, from its patron saint, *Mahee Island*. Colgan was correctly informed when he wrote "Magbilia, Killchlethe, Dunum, et *Entrumia* sunt omnia in orientali et maritima parte Ultoniæ"; and again "Cum *Ændromensis ecclesia* sit in eadem regione Ultoniæ in qua est

[n] Monast. Hib., p. 126.

[o] Eccl. Hist., vols. i. p. 423; iv. p. 255.

est Monasterium Benchorense".[p] By the aid of the following authorities the date of the foundation of this church may be ascertained with sufficient precision. The Tripartite Life, having related the commencement of St. Patrick's missionary labours, follows the saint from Saballum [Saul] to Brettan [Bright], and, on his departure from the latter place, thus continues the narrative: "S. Patricio iter agenti occurrit quidam adolescens, *Mochaius* nomine, porcos pascens: quem cùm vir Dei spiritu revelante præcognosceret futurum vas electionis, prædicavit ipsi verbum Dei eumque convertit, baptizavit, et literis priùs instructum clericali tonsurâ insignivit: qui posteà in longè celebratæ sanctimoniæ et doctrinæ evasit virum. Reliquit discipulo vir Dei sacrum Evangeliorum codicem, cum aliis sacri minysterii utensilibus. Cùm autem die quâdam colloquia de rebus cœlestibus ambo miscerent, inter ipsos medius cecidit baculus, sive pedum pastorale, cœlitus missum: cujus caput in sinu Magistri, pes verò sive cuspis in discipuli gremio jacuit. Aggratulans vir sanctus de tanta divipnæ bonitatis dignatione, baculum illum, tanquam pastoralis dignitatis symbolum, tradidit sancto adolescenti, asserens ei divinitùs destinatum in hunc finem fuisse: et cùm verecundus juvenis se indignum tali munere diceret, et hinc recusaret recipere, sanctus suo mandato compulit eum ad illum recipiendum. Unde et *Eteac Mochai*[q] vulgò nuncupatur, et *Aendrumiæ* in Ultonia, ubi S. Mocaius primum Antis[ti]tem egit in magna habetur veneratione. Et quia S. Patricius hunc sanctissimum virum, primò a subulci officio ad pastoralem dignitatem evexit, hinc prædicta ejus Ecclesia porcum annuatim Ecclesiæ Patricianæ, hoc est, Dunensi, pendere consuevit".[r] This first interview with St. Mochay was prior to St. Patrick's appearance at Tara, and was therefore not later than 433. The death of St. Mochay, as recorded in almost all the Annals, occurred in the year 497. Before that year he had attained to an advanced age, as may be gathered from the following passage in the Life of St. Finian: "Et misit eum [S. Finanum] ad *venerabilem senem* Cœlanum[s] Noendrumensem Abbatem, et ut corporis illius ac animæ curam haberet diligenter commendavit. At ille faciem juvenis intuens statim dixit: Iste meus nunquam erit discipulus. Verè enim in cœlo et in terris, honore et merito longè me præcellit: nam Episcopus erit sapientiâ clarus, et religione ac sanctitate conspicuus. Hoc audito Finanus prophetice spiritu tactus ait: Nec mora videbitis huc venire, quem sequar, et sub quo erudiar, qui mihi in omnibus necessitatibus succurrat. Et ecce naves, quibus sanctissimus Pontifex nomine Nennio cum suis inerat, de Britannia

[p] Acta SS., pp. 59, col. 2; 62, col. 1.

[q] "Baculus memoratus in eadem Ecclesia reservatur, *baculusque volans* ab Hibernicis nominatur".—Jocel., cap. 37. See the very learned account of another crozier, called *Baculus Jesu*, in Dr. Todd's Introduct. to the Obits, &c. of Christ Ch., pp. 8–20.

[r] Part i. cap. 53. Trias Th., p. 125.

[s] Coelan, another name for Mochaoi. See p. 144.

tannia venientes, *portum insulæ coram Monasterio* tenuerunt. Quibus cum gaudio et honore susceptis præfati patres juvenum Finanum venerabili Episcopo cum omni diligentia commendarunt".[t]

With these data, then, viz., that St. Mochay was converted to Christianity in 433, that he lived to an old age, and died in 497, it is not unreasonable to assign the year 450 for the foundation of his church.

This ancient institution was one of that class of monasteries which combined educational pursuits with the monastic discipline. St. Finian, the founder of Moville, was sent thither, as above stated, for the purpose of being instructed; and St. Colman, the founder of Dromore, was a distinguished student under St. Caylan, or, as he is sometimes called, Mochay. His biographer thus writes: "Post hæc ad S. Caylanum Nendrumensem Abbatem, ut apud eum litteras addisceret, à parentibus traditus est: qui eum diligenter instruxit, et bonis moribus informavit. Eo vero vita et moribus proficiente, quadam die, cum lectionem suam memoriæ commendaret, patrem Abbatem, quid ulterius facere deberet, interrogavit. Cui pater spiritualis respondit: Petram illam, in qua offendunt Fratres ad Matutinas euntes comminue: quod ille, signo Crucis prius opposito, perfecit. Rursusque eundem, quid adhuc ageret interrogavit; cui Abbas ait: An, quod tibi dictum est, perfecisti? Veræ humilitatis professor respondit; Deus quidem perfecit. Caylanus dixit: In *vicinum mare* fragmenta illius lapidis projice. Quod Angelis cooperantibus ipse complevit. Unde fragmenta illa, divina virtute in unum coadunata, *Petra Colmanni* vocatur".[u]

The parentage and kindred of the first Abbot of this house are noticed in Ængus's tract 'de Matribus Sanctorum Hiberniæ', as follows:

"Ḃronaċ inġion Milċon co m-bae Patraic i n-dairi maċair Mochae n-Aenoroma o n-Aenoroma loċa Cuan. Ocur Comraire o Uisneach Miḋi. Ocur Manchan o liaṫ Manchain i n-Ḋealbna ḃeaṫra. Ocur Colman muilinn o Ḋaire Chaechain i nḊal Riaḋa. Ocur eprui[c]

"Bronach, daughter of Milcon, with whom Patrick was in bondage, was the mother of Mochae of Aendrum, or of Aendrum of Loch Cuan: and of Comraire of Uisneach [now Knockusneach, in the parish of Conrath, county Westmeath], in Meath: and of Manchan of Liath Manchan [now Lemanaghan], in Dealbhna Beathra [the barony of Garrycastle, King's County]: and of Colman Muilinn of Daire Chaechain in Dalriada [see p. 78]: and of Bishop

[t] Colgan, Acta SS., p. 438, col. 2.

[u] Acta Sanctor. ad. vii. Junii, vol. Junii ii. p. 26.

eppuic meic Ercа o Domnach mop mui-
g¹ Coba. Ocup Damnatan plebe Be-
thad. Ocup Fuрра craibdeċ in Parona
in Gallia".

shop Mac Erc of Domnach-mor of Moy Coba [see p. 111]: and of Damnatan of Slieve Bethad [Slieve Beagh, in Tyrone, near its junction with Fermanagh and Monaghan]: and of Fursa, the pious, in Parona [Peronne], in Gaul".

The festival of St. Mochay was observed in this church on the 23rd of June, which was the day of his death. His name is thus commemorated in the Martyrology of Ængus:

"IN SAD SOCHDA SONA
ON OENDRUIM DON REMA".

"The renowned and prosperous champion
Of Nendrum I celebrate".

Upon which the gloss thus comments:

.i. Mochoe n-Oenopoma i nDelbna ethrai. no ix n-opuimne fil ipin baile hita a chell. No Oenopuim .i. oen tulach an imp uile, 7 fop loch Cuan ata".

"i. e. Mochoe of Oendruim in Delvin Ethra, or nine hills that are in the place wherein is his church. Or Oendruim, i. e. one hill, is the entire island, and in Loch Cuan it is".

Of the subsequent history of this church little more than what has been gleaned at pp. 148–150 is recorded, until 1178, when the abbey was restored under a new aspect, as an affiliation of an English religious house. The particulars of this occurrence are recited in a roll of the thirteenth century, which is preserved among the Cotton Charters in the British Museum. Part of this record, namely, the instruments, Nos. 1, 3, 4, 8, is printed in the early and late editions of the Monasticon Anglicanum, and has been borrowed from them in the Appendix of the Papers of the Down and Connor and Dromore Church Architecture Society; but the remainder, containing the instruments Nos. 2, 5, 6, 7, 9, has been overlooked. The following synopsis of the rubrics and principal contents is as much as the limits of the present work will admit.

"Anno MCLXXVIII. dedit dominus Johannes de Curcy terram de Neddrum monasterio et monachis sanctæ Begæ de Coupland".[v]

I. *Carta Johannis de Curci, de insula de Neddrum et Ecclesia.*

Notum sit, &c. quod ego Johannes de Curcy concessi, et hac carta mea, confirmari Deo, et sanctæ Mariæ Eboracensi, et sanctæ Begæ de Coupland, et monachis inibi Deo servientibus,

[v] Now St. Bees. This monastery was founded about the year 650, by Bego, an Irish virgin and saint.— Under Henry I. it was enlarged and endowed by William de Meschiens, Lord of Copeland.

servientibus, duas partes cujusdam insulæ quæ vocatur *Neddrum*, et duas partes villæ ejusdem insulæ, et duas partes omnium beneficiorum Ecclesiæ quæ in eadem insula fundata est, et ipsam ecclesiam totam ad laudandum Deum in ea. Et duas partes omnium terrarum ad eandem ecclesiam pertinentium, tam in villis quam in agris, et cæteris aisiamentis. Tertiam autem partem, tam de beneficiis memoratæ ecclesiæ, quàm insula prænominata, et terris prædictis, habebit Malachias episcopus de Duno. Præterea concessi et dedi memoratis monachis, in *Duffren*, totam terram illam quæ fuit *Gillanhari*[w], cum pertinentiis suis, &c. Hiis testibus [Regi]naldo[x] episcopo de Dalnard, Mauritio abbate de Bangor, Patricio . . . . . , Ricardo filio Roberti, Rogero de Cestria, Adam Camerario, Williemo de . . . . . , fratribus ejus, Ricardo filio Crouce, Ricardo Masculo, Henrico Len . . . . . , ... de Aidale, Willielmo Forestario, Rogero de Dunseforthe [et multis aliis].

II. *Carta Jurdani de Curci de xv Carucatis.*

Notum sit, &c. [quod ego Jurdanus de Curci] dedi S. [Mariæ Eboracensi, et S. Begæ de Coupland, et monachis inibi] Deo servientibus, [decimas omnium terrarum] mearum, et xv carucatas terræ, viz. in . . . . . , et carucatam in *Lechayel*. Hiis testibus, ... de Duno, Adam abbate de Ynes, Willielmo priore de S. Patricio, Johanne Capi . . . . . , [Adam] Camerario, Willielmo Clerico, Henrico Clemente, Malachia de . . . . . , Rogero de Dunseforthe, Johanne Clerico, scriptore videlicet cartæ.

III. *Carta Rogeri de Dunesford de Ecclesia de* [*Auelori*], *et de una Carucata terræ in eadem Villa.*

Notum sit, &c., quod ego Rogerus de Duneseforthe, cum consilio et assensu uxoris meæ, et hæredis mei Thomæ, concessi, &c., Deo, et S. Mariæ Eboracensi, et monachis de Neddrum, ibidem Deo servientibus, ecclesiam de *Auelori*, cum omnibus pertinentiis suis, et cum una carucata terræ, quæ jacet inter nemus et villam, et omnes ecclesias alias, et donationes ecclesiarum de tota terra mea; sc. de feudo decem militum, excepta ecclesia de *Dunseford*, libere, &c.; pro salute domini mei Johannis de Curci, qui mihi hanc contulit terram; pro salute mea, et uxoris meæ, et heredum meorum, et omnium antecessorum, et successorum meorum. Anno Incarnationis Domini MC. nonagesimo quarto, in capitulo Eboracensi, quando fraternitatem et societatem suscepi. Hiis testibus, Thoma hærede meo, &c.

IV. *Carta*

[w] Called *Gillanharna* in No. 8. The name seems to be preserved in the modern Ballyglighorn, a townland in Tullynakill.—(Ord. Survey, s. 11.)

[x] Reginald, see No. 6. Dalaradia was the *territorial* name of Connor diocese, see p. 140, and lower down under "Diocese of Connor".

IV. *Carta Brienni de Schelers de una Carucata terræ.*

Sciant omnes, &c., quod ego Brien de Eschalers dedi, &c., Deo, et beatæ Mariæ Eboracensi, et S. Begæ, et monachis de Neddrum ibidem Deo servientibus, unam carucatam in *Balichatlan :* scil. propinquiorem *Balidergan*[y], in omnibus aisiamentis suis, &c. Testibus hiis, domino meo Johanne de Curci, Richero filio Roberti, dapifero, Elia priore, Willielmo filio meo, et multis aliis.

V. *Carta Malachiæ Dunensis Episcopi Monachis de S. Bega de Ecclesia de Neddrum.*

Notum sit universis, &c. quod ego Malachias Dei gratia Dunensis episcopus, non compulsus ab aliquo, sed bene devotus in Domino, spontanea voluntate dedi, &c., monachis de Sancta Bega ecclesiam de *Neddrum*, simul cum duabus partibus omnium possessionum et beneficiorum ejusdem ecclesiæ, &c. Tertiam autem partem in manu mea retineo: Nihil unquam exigens e præfatis monachis de aliis duabus partibus. Hanc vero concessionem feci in ecclesia S. Trinitatis de Duno, in præsentia domini Johannis de Curci, coram *Reginaldo episcopo Dalnard*, et coram *Uroneca episcopo de Uvehe*[z], et coram Patricio abbate de Saballo, et coram priore de S. Johanne de Duno, et Willielmo priore de S. Patricio, et Johanne capellano Episcopi, Herwardo capellano, Jurdano de Curci, Joceline de Angulo, Rogero de Costa, Ricardo filio Roberti, Rogero Hert, Adam Camerario, Ricardo clerico, Rogero de Dunseford, et Adam Portario.

VI. [*Confirmatio Archiepiscopi.*]

Universis, &c., Eugenius[a], Dei gratia Ardmacanus archiepiscopus, et tocius Hiberniæ primas, salutem in Domino. Noverit universitas nos dilecto filio nostro Walranno monacho priori de Neddrum, et successoribus suis, convencionem factam inter ipsum et dominum Malachiam Dunensem episcopum de villa de *Neddrum*, tam de Ecclesia ejusdem villæ, &c., confirmasse, &c. Hiis testibus, domino Johanne de Curci, domino R. episcopo de Duno, W. priore de S. Patricio, E. priore de S. Andrea in Arte, et multis aliis.

VII. [*Confirmatio*

[y] Now Ballydargin, a townland in the parish of Bright.—(Ord. Survey, s. 44.)

[z] *Oronaga* was a common name in Dromore diocese, in the fifteenth century, as appears by the Primatial Registries. In 1640 it is found in the form *O Rony*. Ul. Inq. 85 Car. I. Down. *Uvehe* is the modern Iveagh, a district nearly coextensive with the diocese of Dromore. See p. 140; and "Diocese of Dromore".

[a] Eugene Mac Gillivider filled the primacy from 1206 to 1216.

VII. [*Confirmatio Archiepiscopi.*]

T.[b] Dei gratia Ardmachanus archiepiscopus, &c., Universis, &c., salutem. Noverit universitas nos dilecto filio nostro Walranno monacho priori de Neddrum, &c., convencionem, &c., confirmasse, &c., Hiis testibus. F. abbate de Disert, Andrea priore de S. Patricio, Gilberto priore de S. Thoma, Mauricio serviente domini Primatis, Briano de Scalers, Willielmo de Coupeland[c], David Carpentario, Radulfo Martel, Gilberto de Lechapel, Gilberto de Furnais, E. Cancellario, et multis aliis.

VIII. *Confirmatio Johannis Tituli S. Stephani in Cœlio-monte, Presbyteri Cardinalis, de omnibus Terris, et Ecclesiis huic Cœnobio collatis.*

Johannes miseratione Divina tituli S. Stephani in Cœlio monte presbyter cardinalis, sedis apostolicæ legatus[d], dilecto filio Walranno priori de Neddrum, et successoribus ejus, &c. Justis vestris postulationibus clementer annuimus, &c., et vos super hoc præsentis scripti patrocinio communimus; Statuentes ut possessiones, &c., et bona quæ nunc de concessione nobilis viri Johannis de Curci, seu aliorum proborum virorum juste et pacifice possidetis, &c., vobis et successoribus vestris firma et illibata permaneant. In quibus hæc propriis duximus exprimenda vocabulis:—Locum scil. in quo domus vestra sita est, ex donatione memorati Johannis de Curci; Ecclesiam in insula quæ vocatur *Neddrum* fundatam, cum duabus partibus ejusdem insulæ, et cum duabus partibus totius terræ quæ ad eandem ecclesiam pertinet; et totam terram illam quæ fuit *Gillanharna*[e] in *Duffran*, et tres insulas in *Lochœene*[f], quarum nomina sunt hæc,—*Scatra*, *Raynche*, et *Trasne*.

Ex donatione vero Jordani de Curci xv. carucatas terræ, cum decimatione domus suæ. Ex

[b] Thomas or Tomultach O Conor presided over the see of Armagh from 1185 till 1201.

[c] His family gave name to *Copeland Island*, in Bangor parish; *Ballycopeland*, in Donaghadee parish; and *Copeland Water*, a rivulet in Carrickfergus parish.

[d] John of Salernum was created Cardinal in 1192. "Ad hunc in Angliam, Hiberniam, legatum, multas epistolas Innocentius III. scribit, monens, inter cætera, ut eum in Hibernia abusum tollat, quo filii et nepotes patribus et avis in beneficiis succedebant: moritur sub Innocentio III." — Alphons. Ciaconius, &c. Vitæ Pontificum, col. 624. (Romæ, 1630.)

[e] This seems to be the portion of Tullynakill parish, which is on the mainland, and belongs to the bishop. It is now in the barony of Upper Castlereagh, but as it is only separated from the Dufferin by the stream called the Blackwater, it is likely to have been formerly included in that territory.

[f] A clerical error for *Lochcuene*, or Loch-cuan, the ancient name of Strangford Lough. These three islands, now called *Scatrick*, *Ranish*, and *Trasnagh*, lie close to Mahee Island, on the south, but are in a different parish, barony, and estate.

Ex præsentatione autem Heliæ de Cestria ecclesiam de *Balimor*, in qua villa construitur castellum ejus, cum omnibus ecclesiasticis beneficiis ad eandem ecclesiam pertinentibus, et unam carucatam terræ in eadem villa, ex dono Baldwini.

Ex presentatione autem Ricardi Masculi, omnes ecclesias et capellas totius terræ Masculi, omnes ecclesias et capellas totius terræ suæ quas habet in Ultonia, de dono domini sui Johannis de Curci, et de dono aliarum virorum, tam in *Clenelhireth*[g] quam in *Lesmochan*, et in aliis locis, cum omnibus ecclesiasticis beneficiis ad easdem ecclesias et capellas pertinentibus.

Et unam carucatam terræ in *Thweth*[h], quæ vocatur *Clenesperth*, ex dono Stephani Locardi.

Ex dono Rogeri de Croft, et Gilbert fratris ejus, duas carrucatas terræ.

Decernimus antem ne cui liceat personas vestras molestare, &c. Anno Domini M° CC° nonagesimo[i] II°, hoc anno quinto pontificatus domini papæ Innocentii tertii, mense Junii IX. die stante. Data Dunens.

IX. [*Bulla Honorii Papæ.*]

Honorus episcopus, servus servorum dilectis filiis abbati et conventui S. Mariæ Eboracensis, salutem, &c. Specialiter autem cellam de Neddrum, cumpella de *villa Hugonis de Logan*[j], et terra de *Baligauan*, cum pertinentiis suis, &c., monasterio vestro auctoritate Apostolica confirmamus. Datum Alatri, Idus Junii, pontificatus nostri anno sexto. Et anno VI° Henrici Regis III.

With such endowments and such ratifications this priory bade fair to a lasting enjoyment of its wealth and privileges; and yet its conventual existence was but of short duration; for at the date of the Taxation, it is mentioned simply as the *Ecclesia de Neddrum*, and is valued at the small sum of *seven marks*. In 1450 it is again noticed as a parish church, and one "Patricius M°nycoll is mentioned as *Rector de Nedrym*[k]. It is very probable that the Bishop's prescriptive right to this island and its dependencies eventually re-established itself, notwithstanding the covenants to the contrary; or that, having an undisputed title to one-third of all the profits, some compact was entered into with the mother church of St. Mary's of York, by which the monks were induced to withdraw, and allow their two-thirds to revert to the original owner. Such an arrangement probably took place in the thirteenth century, as the name occurs without

[g] Probably *Kinelarty*, now a barony in the county of Down, and adjoining Lismoghan.—See p. 28.

[h] See *Thewet*, p. 175.

[i] The introduction of the number ninety here must be a clerical error. The Four Masters date the arrival of this legate in Ireland at A. D. 1201.

[j] See p. 65.

[k] Regist. Mey, lib. iii. fol. 206.

without any mention of reservation in the recitals of the see property given above in note A of the Appendix. At the Reformation the Bishop was seised of "Island Magee [*rectè* Mochee], with *three other islands* in the sea lying about them; and, in the mainland, Ballyandrean, with fourteen other towns temporals and spirituals".—(*Terrier.*) The names of these three islands were recited in No. VIII. of the preceding charters. In Petty's maps Nendrum is represented by a nameless island, having the mark of a circular tower, and accompanied by three islets on the south. It was found by a jury in 1617 that "the manor of Ballydreene, *alias* Iland-maghie, is the ancient inheritance of the Bishop of Down. The sept or family, called Slutt Mac Henry Keyes, did lately expulse and disseise the said bishop [Merryman] out of the whole manor aforesaid in tyme of warre and rebellion".[l]

Having thus followed the church of Nendrum through its various changes, it remains to give some account of its architectural history. The edifice erected by St. Mochee was, in all probability, formed of timber. The curious notice of this saint in the Calendar of the O Clerys, at the 23rd of June, commences thus:—

"Mocaoi abb nAonoroma a nUltaiḃ, Caolan a ainm. Are an Mocaoi ro oo cuaiḋ mar aon le feaċt ḃrioṫċiḋ oglac oo ḃuain caolaiġ cum eagluire oo oeanaṁ. Ro ḃi Mocaoi fein ag oeanaṁ na hoibre agur ag buain frioḋaiġ aṁoil ġaċ naon".

"Mochee, Abbot of Nendrum, in Ultonia, whose first name was Caolan. It was this Mochee who went, in company with seven-score men, to hew planks for the purpose of erecting a church. Mochee himself was engaged in doing the work, and cutting the wood, in common with the others, &c."

It was in the same manner that Finan, Bishop of Lindisfarn, in the year 652, built "ecclesiam episcopali sedi congruam; quam tamen more Scottorum, non de lapide, sed de robore secto totam composuit, atque harundine texit".[m] It is related by Conchubran, in his Life of St. Monenna, that her church was constructed "tabulis dedolatis, juxta morem Scoticarum gentium".[n] Columbanus, an Irishman, built, at Bobbio, an oratory "ex lignis—ad magnitudinem corporis sui".[o] St. Bernard, referring to the church erected by Malachi at Bangor, says, "oratorium intra paucos dies consummatum est de lignis quidem levigatis, sed apte firmiterque contextum, opus Scoticum".[p]

This frail edifice was superseded, in process of time, by one of a more permanent character,

[l] Ul. Inq., No. 6, Jac. I. Down.

[m] Bede, Hist. Ec., lib. iii. c. 25.

[n] Ussher, Ant. Brit. Ec., cap. 16. (Works, vi. p. 283.)

[o] Miracula S. Columbani. (Messing, p. 240.)

[p] Vita S. Malachiæ. (Messing., pp. 357, 371.)

character, some traces of which yet remain. The western extremity of the island, which is something of the shape of a mallet head, rises from the water edge, by a gentle slope, to the elevation of sixty-six feet. The ascent is interrupted by three oval enclosures, which, somewhat like terraces, gird, in succession, the crown of the hill. The outermost and lowest is in part defaced by cultivation, but enough remains to ascertain that it was of an oval shape with the long diameter lying north and south. The second ring, which is nearly concentric, about thirty yards higher up, is better marked. The third, which encompasses a level space about seventy yards in diameter, approaches nearer to the figure of a circle, and is placed in the upper part of the large oval formed by the outer rings. Near the centre of this platform stood the church, of which nothing but the foundations remain. On clearing away the rubbish it was found that they measured 58 feet 4 inches in length, and 22 feet 4 inches in breadth. The gable walls were 3 feet thick, and the side walls 3 feet 4 inches. The building stood E. N. E. At the west end were two shallow buttresses, formed by the continuation of the side walls beyond the west angles. Several skeletons were found, during the examination, in and about the site of the church. At the distance of forty-three feet to the N. W. stand the remains of a Round Tower, about nine feet high. The diameter, inside, 6 feet 6 inches; outside, at the base, about 14 feet. It is built of undressed stones, very firmly cemented together by grouting. Judging from its diameter it is probable that the height of this tower was below the middle standard; but even with a moderate addition to the elevation of the site, its upper story would command a view of nearly the whole length of Strangford Lough. Within the inmost enclosures are several traces of foundations of buildings, but so indistinct that no satisfactory opinion could be formed of their original design. Outside the enclosures, on the east, is a well artificially closed in. At the foot of the eminence on which the church stands, to the east, is a creek, which appears to have been the usual landing place. Here are some remains of rude stone works; and this is probably the "portus insulæ coram monasterio", in which, according to the biographer of St. Finian above quoted, certain ships, which had come from Britain, arrived.

It is to be observed that the rings which encompass this venerable spot belong to that species of enclosure which is technically called *cashel*. Such a fence may be inferred, from Adamnan's expression "vallum monasterii",[q] to have girt the establishment at Hy; and such is expressly stated by Bede to have surrounded the church and monastery of the island of Lindisfarne, which were erected by an Irishman from Hy, and most likely after the model of the parent institution. The historian, in his Life of

[q] Vita S. Columbæ, lib. ii. c. 29. (Trias Th., p. 357.)

of St. Cudbert, states that the building was "situ pene rotundum, a muro usque ad murum mensura quatuor ferme sive quinque perticarum distentum", and that it was constructed "impolitis prorsus lapidibus et cespite". In this manner it was that the cashel surrounding the church of Dundesert was formed, with stones—"e quibus quidam tantæ erant granditatis, ut vix a quatuor viris viderentur potuisse levari"—regularly set in the earthen bank.—(See p. 182.) In the present case, the substance of the vallum was earth, which was, in part at least, faced with stones. The object, however, of the three concentric rings could not have been what Bede states the circumvallation of Lindisfarne was designed to accomplish; to restrain the eye and the thoughts from wandering, when nothing could be seen by the pious inmate except the heavens above him; but was either intended for increased security, or as a compliance with an established style of enclosure which was peculiar to the country[r].

The parish church stands on a little hill, near the shore, opposite to the island; and beside it is the churchyard, in which are the ruins of a church bearing, over the doorway, the date 1639.

G.

COMBER.

The name is variously written Comar, Comer, Cumber; from comar, 'a confluence'. It is frequently applied, in Ireland, to places situate at the junction of rivers, either with rivers, or with large sheets of water. In the present instance it belongs to the townland where the river Enler enters Strangford Lough, and as the church stood on it, the name is borrowed for the whole parish. Muckamore, in the county of Antrim, derives its name from magh-comair, 'the plain of the confluence', being the angle formed by the junction of the Six-Mile-Water with Lough Neagh. The townland Ballentine, in the parish of Blaris, was formerly called *Down-cumber*, because of its situation at the union of Ravernet river with the Lagan. To a similar junction of a smaller stream with the Ballynahinch river, the townland Cumber, in the parish of Magheradrool, owes its name. To the same origin may be traced the name Cumber in Derry, and Castlecomer in the Queen's County. Another famous spot of this name was the cumar na trí n-uisce, áit a bhfuil fuaimeann Siuire 7 Eoire 7 Barbha, 'the meeting of the three waters, the place where the Suir, Nore, and Barrow meet together'.

[r] See the chapter on *Cashels*, in Petrie's "Origin and Uses of the Round Towers of Ireland".—pp. 440–447.

together'.[s] The Tripartite Life of St. Patrick relates that he went, in one day, from Armagh "ad remotissimum portum de *Comar na dtri nuisce*";[t] which Colgan explains by "confluentia trium fluviorum", adding in his note—"locus in Lagenia ubi tres fluvii, Siurus, Feorius, et Berbha, confluentes simul in unum alveum, in oceanum decurrentem, resolvuntur".[u]

The modern parish of Comber is a union of three distinct rectories, which, before the Reformation, were distributed as follows:—

I. Comber.—An abbey for Cistercian monks was founded here, according to Pembridge, in the year 1199; and, at the Dissolution, it was found to be possessed of the four adjacent townlands, with the tithes of five others; and the rectories and advowsons of four parishes. Its omission in the Taxation is not easily accounted for. The parish of Comber Proper may be described as embracing the lands in the neighbourhood of the town, extending southwards to the near end of Kilmood, and stretching in a direction N. W. to Knockbreda. In Ballyaltikilligan, locally called Killaghan, one of the townlands which belonged to the abbey, there is a gentle eminence near the stream which bounds the townland, whereon a church is remembered to have stood. The walls were razed, and the cemetery ploughed up, about seventy years ago. This building was about a mile and a quarter distant from Comber, on the N. N. E., and may have been the *Rogerstown* mentioned in the Taxation at p. 11.

II. Ballymacgehan.—The rectory was appropriate to Comber. The longest diameter of the parish was from Joseph's Bridge to Bush Bridge.—See p. 16.

III. Ballyrichard.—This parish contained six townlands, being bounded by the Lough on the east, and by a line drawn from Scrabo to Cherryvally on the west: it now forms the N. E. portion of Comber. It was found by Inquisition, 3 Ed. VI., that "The rectory of Ballyrichard in Cloneboy, in Brian Fertaghe's country, was appropriate to the prior of Crossbearers of St. John of Down. In 1609 it was annexed to the Deanry of Down, under the *Villa Richardi Albi*. In 1617 its contents were found by an Inquisition sped to ascertain the rights of the Deanry of Down.—(Ul. Inq. No. 8, Jac. I. Down.) The name is still preserved in the townland *Ballyrickard*, but no trace of the church remains.

To the Note on Kilmode, at p. 11, may be added the following particulars:

In the townland Ballyministra (baile mainistra 'town of the monastery'), adjoining Killinchy, there stood a ruin which the country people called *Jerusalem*. They have

[s] Keating, Hist., vol. i. pp. 152, 153. (Ed. Halliday.) See also pp. 128, 130, 318.

[t] Pt. iii. c. 81. Trias Thaum., p. 164, col. 2.

[u] Ibid., p. 185 [rectè 187], col. 2, n. 107.

have a tradition that its prior, whom they call *John of Jerusalem*, went on one of the crusades, and that, having agreed that no tithe should be paid until his return, his death, which occurred in the Holy Land, has ever since exempted the greater part of the townland from this charge. In the Terrier and Ulster Visitation, however, the "Capella de Ballymonesteragh" is stated to have been appropriate to Grey Abbey.

H.

BANGOR.

The name Bangor is popularly supposed to mean *White-choir;* and is so explained by Ware. Even Colgan countenances this etymology, as he interprets the Welsh Bangor by "*Ban-chora*, idem quod *pulcher chorus* vel *albus chorus*".—(Acta SS., p. 439.) Harris states that "It took its Name a *Pulchro Choro*, from its fair and white Choir; being called so from the Elegance of the Building, erected of Lime and Stone, which is said to have been the first of the Sort made in *Ulster*, but that it was before called the *Vale of Angels*".—(Down, p. 64.) The building referred to is that which St. Bernard states was erected by Malachi; and thus by an event of the twelfth century Harris accounts for a name which existed in the sixth! The same derivation is given by De Burgo, in his Hibernia Dominicana.—(p. 21.) This fanciful origin of the name was probably suggested by Jocelin's narrative of a vision which St. Patrick witnessed near the site of the future abbey. "Divertit aliquoties quiescendi gratiâ ad quendam monticulum, non longe situm a valle, in qua postea constructum est Beannchorense cœnobium.—Consedentes ergo conspexerunt de colle vallem illam *ætherea luce, ac multitudine militiæ cœlestis* repletam".—(Cap. 98.) To this legend may be fairly traced the Latin appellation *Vallis Angelorum*[v]. But the name Bangor is of a very different origin: it is really only a modification of the word *Banagher*. The two forms are frequently exchanged. Thus Banagher, in the county of Derry, is called *Bencharra* in the Taxation of 1291; and *Bangoria*, in one of the year 1397[w]. Banagher, on the east bank of the Shannon, is written Ꝺennċop in O'Donovan's Map of Hy-Many. The name, simply, and in composition, is very common. There is a Bangor in the parish of Kilcommon in Mayo; a townland Banagher in the parish of Fiddown, in Kilkenny; and in the parish of Liskeevy, in Galway. A Loch Banagher in the parish of Killymard, in Donegal; Cool-banagher (Cuıl Ꝺenċaıp, *Calend. of O'Clery*), in the Queen's County;

[v] Ul. Inq., No. 2, Jac. I. Down.

[w] Visitation in the Registry of Armagh.

County; Drum-banagher (Druim Beannċuir, IV. Mast. 1032), in the county of Armagh; Movanagher (Magh Beannċair), on the Bann, in the parish of Kilrea, county of Derry; and the ancient church of Ross-bennchuir, placed by Archdall in the county of Clare.

In all these cases the root of the word is the same, being Beanna, the Irish for *horns*. O Brien and O Reilly explain "beannaċar or beannċuir" by "beanna bo, *cow horns*". And, figuratively, the word is applied to the sharp pointed rocks in the Shannon, and to the crests of helmets. Beanna, in like manner, is used to denote certain local appearances; thus Benna Barchè, the old name for the Mourne mountains, signifies 'the peaks of Barche'. By an analagous change the Latin *cornu*, as in the "*Cornua* Parnassi bicipitis" of Statius; the "rubræ *cornua* cristæ"; and the "*cornua* velatarum antennarum", of Virgil, came to signify 'a peak', 'a crest', 'a tip'.

Keating, who traces the name of Bangor to its proper root, has preserved the following curious tradition to account for its application:—

"Do ġab Ceannfaolaḋ mac Ḃlaṫmaic mic Aoḋa Slaine an ṗiġe .4. bliaḋna. Ar na ṁlaiṫiop do loiṗgioḋ Beannċuip, 7 do marḃaiḋ a coiṁṫionol le h-Ġaċtpoinnaiḃ. Ar uime ġairṫiop Beannċair ṡ'on aiṫ pin. Ḃpeapal Ḃpeac Ri Laiġion do ċuaiḋ lion pluaiġ do ṗeaċaḋ Alban, go t-tuġ iomaḋ buaip, 7 boṫainte leip a n-Ġipinn. Agup iap t-teaċt a t-tip do ṁein, 7 da ṁluaġh, do ġniḋ poṗlonġṗopt pan aiṫ da n-ġairṫiop Beannċair anop. Marḃaiḋ iomaḋ peolṁoiġ ann, go painiġ mopan do ḃeannaiḃ, no ṡ'aḋapcaiḃ na m-bo ap ṗuo an ṁaċaipe, go painiġ Magh Beannċoip ṡ'ainm ap an aiṫ pin o ṁin ale. Aimpip iṁċian iap pin, an tan do ṫogaiḃ an t-abḃ naoṁṫa Coṁġall Mainipṫip Ḃheannċair ip in aiṫ ċeaḋna, tuġ ainm na h-aiṫe ion ap toġḃaḋ i uippe .i. Beannċair ġup lean oi ó pin".

"Kennfaolad, son of Blathmac, son of Hugh Slaine, enjoyed the sovereignty four years. In his reign Bangor was burned, and its congregation slain, by the foreigners. The reason why that place was called Bangor was this: Breasal Breac, King of Leinster, went with an army to plunder Scotland; and he brought many cows and herds of cattle with him into Ireland. And after he and his forces landed they formed an encampment in the place which is now called Bangor, and slaughtered a great number of the cattle there, until a considerable number of the Beanna, i. e. *the horns of the cows*, were scattered over the plain, so that the place ever since bore the name of *Magh Beanncoir*. A long time after that, when the holy abbot Comgall erected the monastery of Bangor in the same spot, he gave the name of the place in which it was erected to it, viz., *Beannchar*, so that it has retained it ever since".

The limits of the present work forbid a detailed account of this famous monastery. The

The Editor hopes that at a future time he may be enabled to publish its history at length, and illustrate the strong, but nearly true, eulogium of the foreign Annalist:—

"Circa hæc tempora jacta sunt fundamenta unius ex majoribus monasteriis Ordinis S. Benedicti, et non solum ex majoribus, imò omnium, quotquot in Europa fundata sunt, maximi; vocatur autem Benncbor".[x]

I.

LECALE.

The modern barony of Lecale is co-extensive with the ancient territory of the same name. Nine townlands of the parish of Kilmegan, among which is Dundrum, though outside the natural boundary, are included in the barony, and appear to have been similarly allotted in 1147, as the Four Masters at that year speak of the *trach Dundromma hi Letchathail*, 'shore of Dundrum in Lecale'. The boundaries of the territory are, with the exception of this parish and that of Inch, so well marked by the sea that it was anciently called Magh-mor, 'the insular plain'; and, to this day, it bears, with the country-people, the designation *Isle-Lecale*. In the second Life of St. Patrick in Colgan's collection, it is called *Campus Inish;* upon which name Colgan thus comments: "Ita hic, et in quarta vita [c. 36] vocatur Regio circa Dunum, quæ ab Authore operis Tripartiti, et a priscis passim Scriptoribus nostris Mag-inis, i. e. *campus Insularis*, vel *Insula campestris* vocatur; quæ regio hæc tota campestris et amœna, mari undique pæne ambiente concluditur, ut si non absolute Insula, vere peninsula sit. Sed hodie a quodam posterioris ævi Dynasta, cui in divisi patrimonii cessit portionem, Leth-cathail, i. e. *portio Cathali*, prisco nomine extincto, appellatur". (Trias Th., p. 19, n. 51.) This change of name, to which Colgan refers, took place about the commencement of the ninth century, as appears from the Irish Annals, which employ the name Magh-mor for this territory, up to the year 823; but Leath-Cathail, from 850 forward.

An estimate may be formed of the age in which this Cathail lived, from the following pedigree, which is preserved in the Book of Leacan (fol. 136):—

Cathail, . . . *son of* *a quo* Leath-Cathail, flourished about the year 700.
Muireadhach, *son of*
Aengus,

[x] Anton. Yepes, Chron. S. Bened. Cent. 1, ad an. 557. (Fleming, Collect., p 299.)

AENGUS, ... *son of* A. D. 665, "Aengus of Uladh died".—*Tigern.*

MAELCOBHA, . *son of* A. D. 646, "Maolcoba, son of Fiachna, son of Deman, King of Uladh, was slain by Congal Kennfoda". *F. Mast.*

FIACHNA, . . . *son of* A. D. 597, "The battle of Cuil-caol between Fiachna, son of Baotan, and Fiachna, son of Deman". A. D. 624, "The battle of Ard-Corann fought by Condad Kerr, Lord of Dal-Riada, wherein was slain Fiachna, son of Deman, King of Uladh".—*Four Masters.*

DEMAN, ... *son of* A. D. 565, "Deman, son of Carill, son of Muredach Muindearg, King of Uladh, was slain by the shepherds of Boirinn".[1]

CAIRILL, ... *son of* A. D. 526, "Cairell, son of Muiredhach Muindearg, King of Uladh, died". — *Four Mast.* He succeeded to the sovereignty on the death of his brother Eochodius in 503. The Tripartite Life of St. Patrick relates that Eochodius, son of Muredacius, of the ancient family of the Dal-Fiatach, was King of Ultonia in the time of St. Patrick; on account of whose unbelief the Saint prophesied that the sceptre should pass to his brother Carellus.—(Part iii. cap. 63.) This Eochodius was father of St. Domangart. —(Ibid., c. 64.) See above, p. 154.

MUIREADHACH, *son of* A. D. 479, "Muiredhach Muinderg (red-necked), King of Uladh, died".—*Four Mast.* Colgan states that he was in possession of three distinct catalogues of the Kings of Ultonia, in each of which this king was called *Muredach, son of Forga, son of Dallan, of the house of Dal-Fiatach.*—(Trias Th., p. 287.) Giraldus Cambrensis confounds this Muredach Muindearg ('red-necked') with Eochodius Muinremhar (thick-necked), Lord of Dal-Riada.—(Topog. Hib. Dist. iii. c. 16.)

FORCO,

[1] O'Conor renders la baclaċaiḃ boirne here by *a custode boum;* and at Tigernach, 566, by *tra-bibus tecti ruentibus.* There is a large townland called *Burren* in Dromara; and another in Clonallon.

Forco, ... *son of*

Dallan, ... *son of*

Dubthach, . . *son of*

Miandach, . . *son of*

Luigdeach, . . *son of* His son Eochaidh reigned over Uladh twenty years.

Aongus, ... *son of* A. D. 251, "The battle of Crinna-fregabail fought by Cormac, King of Ireland, against the Ultonians, where fell Aengus Finn, son of Fergus Dubdetaig". *Tigern.* He was succeeded by Fergus Fogha, the last king of the Clanna Rury that reigned in Eamania, who fell A. D. 332.

Fergus, ... A. D. 226, "Feargus Duibh-deadach ('the black-toothed'), son of Iomchadh, King of Ireland, was killed in the battle of Crinna".—*Four Mast.* So *Tigern.* at 248. This king was of the line of Heremon, according to the pedigree given by Keating at A. D. 212.

Colgan states that this territory was also called "Tριuċa ċeo na poillre, i. e. Cantredus sive centivillaria regio (barony or hundred) luminis". This name arose from the legend concerning St. Patrick's death, as found in St. Fiech's Hymn, verse 28. (*Lib. Hymnorum*, p. 31.)

"sam aiges crich fri aidchi — "Posuit tenebras nocti,
ar na caite ces occai — Ita quod apud eos erat indeficiens lux:
co cenn bliadhna bai soiżse — Spatio unius anni continuata lux erat;
ba he sithżaithe fotai". — Et ista continua dies et prolongata erat".

Or, as the Tripartite Life relates,—

"Per totam illam regionem priscis *Mag-inis*[z] appellatam, spatio temporis, quo apud alios homines duodecim dies, et totidem transierunt noctes, lux absque ulla noctis mediæ interpolatione, continua et velut diurna permansit". (Pt. iii. c. 106.)

The following notices of the territory are principally gathered from the Annals of the Four Masters:—

Æ. M. 3529,

[z] As this name was not disused till about the commencement of the ninth century, the word *priscis* indicates a still later date for this composition, and proves Dr. Lanigan's conjecture, that it belongs to the tenth century, to be much nearer to the truth than Colgan's, that it was written in the sixth. Compare Trias Thaum., pp. 169, 170, with Eccles. Hist., vol. i. p. 87.

Æ. M. 3529, Magh nInis, in Ulidia, was cleared of wood. Rath Croich, in Magh-inis, was erected.

Æ. M. 3656, Battle of Cuil-ard, in Magh-inis, wherein Tigernvas defeated the descendants of Heber.

Æ. M. 3942, Fionnachta, King of Ireland, died of the plague in Magh-inis, in Ulidia.

Æ. C. 1, Conchobhar Mac Nessa reigned over Ulster, whose palace was in Magh-inis. (Ogyg., p. 273.)

Æ. C. 493, The body of St. Patrick was interred in Dun-da-lethglas, and for twelve nights there was no darkness in Magh-inis.

Æ. C. 823, The Danes defeated with great loss by the Ulidians in *Magh-inis*. (An. Ul., 824.)

Æ. C. 850, Flannagan, Lord (ꝺı�useρnꝺ) of *Lethcathail*, was slain.

Æ. C. 891, Maolmoicheirghe, son of Indreachtach, Lord of Lethcathail, was slain by the people of Lethcathail.

Æ. C. 892, Andiaran, son of Maolmoicheirghe, son of Indreachtach, Lord of Lethcathail, was slain at the battle of Rath-cro.

Æ. C. 908, The fleet of the Ulidians defeated by the Danes, and many were slain, together with Cumuscach, son of Maolmoicheirghe, Tanist (ꝺanaıpı[a]) of Lethcathail.

Æ. C. 927, Indreachtach, son of Cathail, Lord of Lethcathail, died.

Æ. C. 942, A hard fought engagement between the people of Lethcathail and the Danes of Loch Cuan. (*An. Ul.*)

Æ. C. 1004, Lethcathail laid waste by Flaithbertach O Niall, and Aodh, son of Tomultagh, Lord of Lethcathail, slain by him.

Æ. C. 1006, Cuuladh, son of Aengus, Lord of Lethcathail, slain by Flaithbertach O Niall.

Æ. C. 1022, Flathroi, son of Dubhslanga, son of Aodh, son of Tomaltagh, Lord of Lethcathail, slain, in his seventeenth year, by the Danes, in a naval engagement.

Æ. C. 1147, An army from Tyrone and Uriel led into Ulidia. The Ulidians encamped against them on the Uchdearg (probably Aghaderg, the parish containing Loughbrickland). The Ulidians fled, and were pursued to the shore of Dundrum in Lethcathail. A battle was fought, in which the Ulidians were defeated, and Archoin O Flathraoi, Lord of Lethcathail, was slain. The invaders wasted Lethcathail with fire and sword, and took hostages from the Ulidians.

Æ. C. 1177,

[a] In the parallel passage of the An. Ulst., A. D. 912, this word is expressed by mac Rıġ, *son of the King.*

A.E. C. 1177, "In February, 1177, John de Courcy led forth twenty knights and 300 foot soldiers, besides servants, and marching through Uriel [Lowth] in four days (or rather early the fifth), he came to the city of Down, which, without resistance, he took and rifled".—(Cox, p. 32.)

A. D 1226–7, Sixty-two pounds were returned into the Exchequer "de Balliva de *Ladcathel*".—(Rot. Cl. 11 Henry III. m. 24 dors.)

A. D. 1276, Dermod Mac Gillmurry (now Gilmore), Lord of Leathcathail, died.

A. D. 1333, This territory was called *Comitatus Ultoniæ*.—(Inquis. P. M. 7 Ed. III.)

A. D. 1391, Cu-uladh Mac Gilmore, Chief of Leathcathail, was slain by his own kinsmen.

A. D. 1427, Comitatus de Lecale.—(Cal. Canc. Hib., p. 242.)

A. D. 1468, The son of Robert Savage, Lord of Leathcathail, was killed, and the English of Leathcathail overthrown by Con, son of Aodh Buidhe O Neill, at Beinn-Uamha (Cave Hill?).

A. D. 1469, Patrick Savage was taken prisoner by the Whites; and Patrick White, aided by Henry O Neill and Mac Quillan, assumed the lordship of Leathcathail.

An account of the appearance which this part of the country presented, at the beginning of the seventeenth century, is preserved in a MS. entitled "Descriptio itineris Capitanei Josiæ Bodley in Lecaliam apud Ultonienses: An. 1602". Copies are in the British Museum[b], and the Library of Trinity College, Dublin.

K.

MOURNE.

The name Mourne, under the forms Muġdorn, Muġdorn Maiġen, and Muġdorn mBreaġ, is of frequent occurrence in the Irish Annals, and is applied, in the first two cases, to the southern district of the county of Monaghan. The parish of Donaghmoyne, in the barony of Farney, is called by the Tripartite Life of St. Patrick *Domnach Maigen in regione Mugdornorum;* and the neighbouring parish of Magheross, *alias* Carrickmacross, is called by Adamnan *Cell-rois in provincia Mugdornorum.* In the Taxation of Clogher the name appears, with the prefix cruiċ, 'a tribe', in the form *Crichmugdorna*, which is now contracted to *Cremorne*, and belongs to the barony which joins

[b] Cod. Clar., vol. xx., No 4784, fols. 187–202.

joins Farney on the north. Archdall[c] is, therefore, in error when he refers Kill-rois, above mentioned, to the Mourne of the county of Down; and Harris[d], with Lanigan[e], commits a like mistake in identifying the territory of *Modhurna*, where St. Jarlath of Armagh was born, with the barony of Mourne.

The Taxation is, perhaps, the earliest record in which a name resembling Mourne is applied to the barony now so called. The name by which this mountainous tract was early known was *Benna Boirchè*, 'the Peaks of Boirchè[f]', as mentioned in the Hymn of St. Fiech, v. 15:

"ı sʟan tuaıth bенna bаırche". "In fonte Slan ad Aquilonem juxta *Benna Boirche*".

Upon which Colgan observes:—"Hi montes Benna Boirche a Bairche Boaire, i. e. Armentario Rossii cognomento Rig-bhuide, Regis Ultoniæ, qui ibi habitabat cum pecoribus suis".—(Trias Th., p. 5, col. 2, n. 20.) The king here spoken of was Ross, the son of Imchadh, who succeeded to the throne of Ulster, according to Tigernach, in the year 248[g]. His reign intervened between those of Fergus Dub-deadach and Aongus Finn, already spoken of in the pedigree of Cathail. Keating, by prolepsis, relates that Cuchullin and Lay, who flourished about the Christian æra, "rıalluıd ap ın go tuaırceart Ulad, gur áitíġeadar laım re bеannaıb boırce", set out for the north of Ulster, where they resided near the Peaks of Boirche".—(Vol. i. p. 402. Ed. Haliday.) O Dugan, in the fourteenth century, and the Four Masters, at the year 1493, call this district by the same name. Tigernach, at the year 744, refers to this territory in the following account:—

"Aırd ınġnaḋ tarfarr a m-Boırche ı n-aımrır Fıaċna mıc Aeda Róın rı Ulaḋ 7 ı n-aımrır Eachaċ mıc Breasaıl rı Each .ı. Mıl mor ro la ın muır do cum tıre 7 tri fıacla oır ına cınd 7 .l. unġe ın ġach fhıacail dıb, 7 ducadh fıacail dıb co raıbe for Altaır Benchaır fri re cıana".

"Insigne et mirabile prodigium manifestatum in regione *Boircheorum*, tempore Fiachnai, filii Aedhi Pilosi, Regis Ulidiæ, et tempore Eachi filii Bresalli, Regis Eachorum, i. e. Cetum ejecit mare in terram, in cujus capite tres inerant dentes aurei, 50 unciarum pondo quilibet dens, et positus erat unus eorum (in oblationem) supra altare monasterii Banchorensis, spatio non modico".

The

[c] Monasticon Hibernicum, p. 123.

[d] Ware's Works, vol. i. p. 36, note.

[e] Eccl. Hist., vol. i. pp. 391, 393.

[f] For this information the writer is indebted to his learned friend, John O Donovan, Esq. O Brien erroneously represents this range of mountains as in "the extremity of the county of Derry".—(*Irish Dict.*)

[g] Compare Ogygia, p. 333; Trias Th., p. 10.

The occurrence seems to have been fresh in the memory of the inhabitants, in the twelfth century, as Giraldus Cambrensis takes special notice of it. "In Ultonia apud *Karlenfordiam* inventus est piscis tam quantitatis immensæ, quam qualitatis inusitatæ. Inter alia sui prodigia, tres dentes (ut fertur) aureos habens, quinquaginta unciarum pondus continentes, quos aureos quidem exteriore quadam similitudine, aurique nitore, potius quam natura crediderim".—(Dist. ii. c. 10.)

The parish of Kilkeel (Cill caol 'narrow church'), called *Mocorne* in the Taxation, is co-extensive with the barony. The old church lies a little S. W. of the modern church, in the townland Magheramurphy. The following chapels belonged to this extensive rectory:—

I. Tamlaght.—In the townland Lisnacree, at the S. W. edge of the parish, adjoining Killowen in Kilbrony, is the graveyard of this chapel.—(Ord. Survey, s. 55.) This place is mentioned in the Calendar of the OClerys as the burial-place of the famous Ruanus of Giraldus Cambrensis, or Tuanus, as he is called by the Irish[h]:—

April 1, "Tuan mac Coirill o Tamlaċta i m-Boirċe".
"Thuan, son of Carrill, of Tamlaght in Borchè".

By the charter of 1609 this chapel was constituted a member of the corps of the Treasurership of Down Cathedral.

II. "Capella de Balloch-enevry, or part of Morne, near by the sea from Newcastle".—*Terrier.* In the townland Ballaghanery are the churchyard and the ruins marked on the Ord. Survey *St. Mary's Church.*—(Sheet 49.) The chapel, of which a circular chancel-arch is the only part standing, consisted of two compartments; a nave, measuring 33 by 18 feet, and a chancel, measuring 18 by 12 feet. A drawing and description are to be found in the Transactions of the D. C. and D. Church Architecture Society.—(p. 17. Belfast, 1845.)

III. North-west of the last rises the mountain Slieve Donard, which takes its name from Domangard, a saint who was born about the commencement of the sixth century. Colgan, speaking of him, says: "duæ ecclesiæ ipsi consecratæ: una ad radices altissimi montis mari ad Orientem imminentis, priscis Rath-murbhuilg, hodie Machaire-Ratha, appellata; altera in vertice ejusdem editissimi montis longe ab omni humana habitatione posita; quæ tamen etiam sæviente dura, diraque hæreticorum persecutione, consuevit magno populi accursu, et continuis peregrinationibus, in honorem hujus mirifici servi Dei, multis ibi signis, et miraculis coruscantis frequentari".—(Acta SS., p. 743.) The former

[h] See Keating, vol. i. p. 158; Ogygia, p. 4; Stillingfleet, Ant. Brit. Ch., cap. 5, p. 275 (Lond. 1840.)

former of these churches has been already noticed (pp. 27, 154); the latter was standing a century ago, as appears from the following description by Harris:—

"On the Summit of this Mountain are two rude Edifices (if they may be so termed), one being a huge Heap of Stones piled up in a pyramidical Figure, in which are formed several Cavities, wherein the Devotees shelter themselves in bad Weather while they hear Mass; and in the center of this Heap is a Cave formed by broad flat Stones, so disposed as to support each other without the help of Cement. The other Edifice is composed of many Stones, so disposed in rude Walls and Partitions, called *Chappels*, and perhaps was the Oratory and Cell erected by St. *Domangard* before hinted. Sir *William Petty* mentions in his Maps a Chappel on the N. E. side of *Slieve-Donard*, which he calls *Leniord's* Chappel; but probably for want of due Information he has corrupted the Name, and that the true Name of it is *Donard's Chappel*". — (Down, p. 121.)

IV. Greencastle.—The townland so called derives its name from a castle which was erected here by the English soon after the Invasion, and was the point of communication with the opposite shore of Carlingford. Here are the remains of the castle, and colse, on the south, the "chapel in ruins" (Ord. Survey, s. 57), measuring 70 feet by 23.

Besides these chapels, which are in the parish of Kilkeel, there are two rectories, which appear, from their not being noticed in the Taxation, to have been early dependencies of Kilkeel. In the Terrier they are called *Chapels*. In the early part of the seventeenth century they accompanied Kilkeel; but towards the middle of it, they were held independently of it. At present they form part of a large union extending over 80,000 statute acres.

V. Kilcoo, in Upper Iveagh. Called *Killcudua* in the Charter of 1609; *Kilchoc* in the Terrier; and *Kilcua* in the Ulster Visitation. In the townland Ballymoney (Ord. Survey, s. 42) are the "Church ruins" and grave-yard.

VI. Kilmegan.—The parish church occupies the old site in the townland Moneylane.—(Ord. Survey, s. 43.) In Drumbuck Wood, to the north of Castlewellan, was formerly a cemetery; also in Carrowbane, a sub-denomination of Ballywillwill; and another in the townland Ballylough, at Dunsillagh Hill, called Shankill.

Before the Reformation the parish of Kilkeel was styled a *Plebania*,—a term, the explanation of which may help to shew the grounds upon which exemption from episcopal jurisdiction has been claimed for this parish.

The term Plebanus is occasionally used as equivalent to Rural Dean and Archpresbiter.

biter. It probably arose out of a Canon of the Council of Pavia, A. D. 850. "Propter assiduam erga populum Dei curam, singulis *plebibus* Archipresbyteros præesse volumus; qui non solum imperiti vulgi sollicitudinem gerant, verum etiam eorum presbiterorum, qui per minores titulos habitant, vitam jugi circumspectione custodiant.—Et sicut ipse (Episcopus) matrici ecclesiæ præest, ita archipresbyteri præsint plebibus; cuncta tamen referant ad episcopum".[i]

In ecclesiastical usage the word *Plebes* had three significations: 1st. 'The faithful under a priest'; 2nd. 'A diocese or parish'; 3rd. 'A baptismal church'. The distinction between it and *Plebs* is drawn in the line cited by Du Cange:—

"Plebs *hominum* dicas; sed Plebes *ecclesiarum*".

Spelman observes, concerning the Irish term *Corba*, that "eminentioris loci fuit, atque idem qui Decanus Ruralis, *Plebanus*, Archipresbiter, seu Chorepiscopus".—(Glossar. Archæol., p. 151.) With this agrees the Scholar's Certificate of Sir John Davis, which calls the Comorban "plebanus, quia plebi ecclesiasticæ præest". Also the Inquisition of Cavan, A. D. 1609: "The Corbe called in latin plebanus, is head of a greater familie or sept, and hath sometime under him severall herenaghes".—(Ul. Inq., Appendix, No. VII.) "Plebania est majus quam Rectoria, habet sub se capellas, et dignitatem esse putant Interpretes".—(*Du Cange.*) "There were some cures", writes Bishop Stillingfleet, "which had chapels of ease belonging to them; and they who officiated in them, were called *capellani*, and had their subsistence out of the oblations and obventions, and were often *perpetual* and *presentative*[j]. And where the incumbents had several chapels of ease, and only assistants to supply them, the canon law doth not call them *rectores*, but *plebani;* who had a sort of peculiar jurisdiction in lesser matters, but still they were under the bishop's authority in visitations, and other ecclesiastical censures".—(Duties, &c., of the P. Clergy[k].) Such seems to have been the ancient condition of the plebanus of Kilkeel, rather than that described by Cowel, of "a Parish Priest in a large Mother Church, exempt from the Jurisdiction of the Ordinary, who had therefore the Authority of a Rural Dean committed to him by the Archbishop, to whom the Church was immediately subject".—(Interpreter, *sub voce.*)

In illustration of what has been advanced, the following occurrences are worthy of notice:—

A. D. 1369, The parish church of Kylkeyl in le Mourne, diocese of Down, vacant by the death of John de Thrius.—(Reg. Sweteman, fol. 5.)

A. D. 1388,

[i] Can. 13. Labbe, Concil., tom. ix. col. 1070.

[j] Of this kind were the *Liberæ capellæ* of this diocese.—See pp. 36, 37, 43.

[k] See Dansey's Horæ Decan. Rurales, vol. i. p. 153.

A. D. 1388, John Eheene (*rectè* Cheene) presented by the Crown to the parish church of St. Coleman del Morne.—(Cal. Canc. Hib., p. 131.)

A. D. 1406, Patrick Oweyn, a clerk of Meath, presented by the Crown to the church of St. Colman of Kylkelc, vacant by the death of John Chyne. The Bishop of Down refused institution, and nominated Adam M^{c}burne. The case was submitted to the Primate, who, in 1407, pronounced in favour of the former, and directed Thomas Omostead, Archdeacon of Dromore, and two others, to induct him and to admonish all and singular the chaplains officiating in said church, and all the dependent chapels, to render him due obedience.—(Reg. Fleming, fols. 8, 9, 12; Cal. Canc. Hib., p. 183.) In the same year a letter of excommunication was issued against Donald Oronaga and Columba M^{c} Kartan, chaplains, for resistance to the new rector; and Walter M^{c} Kartan, with other parishioners, were enjoined to desist from further opposition. On this occasion the Primate acts as "custos spiritualitatis *Dromorensis* diocesecos".—(Ibid., fols. 12, 13 b.)

A. D. 1442, John Leche, canon of Armagh, rector of Morna.—(Reg. Prene, p. 66.)

A. D. 1446, John Leci, rector of the parish church of Killchil, *alias* de Morun.—(Reg. Mey, lib. i. p. 92.)

A. D. 1456, John Leche, rector of Morna, proctor for the Bishop of Down in a provincial synod at Drogheda, 8th July.—(Reg. Prene, p. 32.)

A. D. 1526, The Primate presented Cormac Roth, bachelor in decretis, to the rectory or plebania of Killcayll, who in the following year nominated Patrick M^{c} Rowry to the vicarage.—(Reg. Crom., pp. 473–597.)

A. D. 1536, The Crown presented Peter Lewis to the rectory of the parish church of Kyllghill, *alias* Morne, in the diocese of Down, vacant by the death of Cormac Roth.—(Rot. Pat. 28 Hen. VIII.)

L.

PARISH OF BALLYKINLER.

This parish forms the eastern boundary of the inner bay of Dundrum, and contains 2038 acres. It derives its name from Ɓaile-caindlepa, 'the town of the candlestick', being a *luminary*, or "appropriated", as Harris observes, "to Christ's Church, Dublin, for Wax-Lights". Remote as this tract of land is from Dublin, it has been the property

perty of Christ Church for six centuries and a half. The following is John de Courcy's grant of it to that house, as transcribed from the *Black Book*:—

"*Johannes Courcy.*

"SCIANT omnes tam presentes quam futuri, ad quos presens carta pervenerit, quod ego Johannes de Curci dedi et concessi, et hac mea carta presenti confirmavi ecclesiæ sanctæ Trinitatis de Dublina, et sanctæ cruci[1] ibidem venerabiliter constitutæ, et canonicis in eodem loco Deo famulantibus, terras in hac carta nominatas: videlicet *Inislochaculin*, *Lesscummalscig*, *Ganimor*, et dimidiam partem *Ballimeicdunem*, tenendas et habendas, et de me et heredibus meis, in puram et perpetuam eleemosinam, libere, quiete, et honorifice, in pascuis, in pratis, in piscaturis, et in omnibus pertinenciis suis. Quare volo, et firmiter precipio, quatinus omnes supradictæ terræ liberæ sint ab omni secularium exactione, sicut supra determinavi et decrevi. Hiis testibus, Johanne Dublin archiepiscopo, Hamone de Maci, Willielmo de Curci, Adam Camerario, Amauri de Obda, Willielmo de Marisco, Osberto Trussel, Macrobio archidiacono, Cristino decano, Rogero capellano, Johanne Cumeri, Jacobo Pencerna, Henrico priore de Lilisluba, et multis aliis". — (fol. 3 *b*.)

This instrument is not dated, but it may be referred to the year 1200. Of the lands specified therin, the first, until lately, bore the name of *Inislochgullion*. It was so called Inip loca cuillin, 'island of the lake of the holly', there being an island on a sheet of water of this name at the east side of it. This lake, containing, according to Harris, (Down, p. 151,) sixty acres, is laid down in Petty's and Williamson's maps; but was drained in 1814. Besides the natural island, it contained two artificial ones, which were formed of stones, earth, and branches, alternately laid, and bound together by stakes interwoven with wattles. Some ancient bronze spears and axes were found in the substance of them, when they were levelled, after the draining of the lake. The present R. C. chapel of Ballykinler stands upon what was the largest of these islands, and the area of the cemetery marks its original shape. This spot is placed by the Ord. Survey in North Tyrella; but incorrectly, inasmuch as the whole lake, with its islands, belonged to Ballykinler, and the site of the chapel was granted, in 1784, by the then proprietor of Ballykinler, whose property never extended into Tyrella. The townland, which contained Inislochgullion, is now named *Middle Ballykinler* by the Ord. Survey. Two sub-denominations are locally called Ballyetra, and Cooey's-town, the latter from an occupant whose Christian name was Quintin.

2. *Lesscummalscig* seems to be the Lismochan of the Taxation.—(See p. 28.) It is still

[1] This was the famous crucifix "quæ bis verba sonasse legitur".—See Book of Obits, p. 3, and Introd., p. 6.

still locally called, and should have been marked on the Ord. Map, *Lismoghan*, instead of "Lower Ballykinler". The Survey has, however, preserved the name in "Lismahon Fort". In Petty's map the townland is marked "*Lismagon*", and "*Lismahon*" on Williamson's.

3. *Ganimor* (Gamm mop 'the great sand') is now represented by the *Rabbit Warren*, which lies at the south of the parish, and forms part of the "Upper Ballykinler" of the Ord. Survey. In Petty's map it is marked "Balligannymore"; and, until about thirty years ago, there stood here a high peak of sand, which was locally called *Gannymore*. In the same townland, north of the Warren, and about a quarter of a mile west of the shore of the inner bay, is an ancient cemetery, in which are the foundations of a church, called *Killyglinnie*, measuring 26 by 15 feet. A few yards to the east is a neatly closed spring, called *St. Patrick's well*. In this townland, which is Ballykinler Proper, a short distance east of Killyglinnie, is a little hill, called *Lisnashimmer*, or 'the shamrock fort', the top of which was formerly surrounded by a trench. Within the enclosed space, a discovery was made, some years ago, of several small graves, about three feet in length, and ten inches in width and depth. The cavities were lined and covered with thin stones, and contained human remains, which, from the charcoal found with them, appeared to have undergone partial incineration. Molar teeth and fragments of full-grown bones, which were interspersed, proved that these graves were not, as might at first appear, intended for unbaptized infants. They may reasonably be supposed to date their formation from a period anterior to the introduction of Christianity into Ireland.

4. *Ballimeicdunem* is now unknown[m]; but, in the Ulster Inquisitions, mention is made of "Ballymacgiertie; a parcel of land called the Earle's-parke; a coniger called the Yellow-coniger neere Ballymacgiertie, extending to the black ditch".—(No. 15, Jac. I.; 20 Car. II. Down.) The Earl's-park is in Upper Ballykinler, on the north side of the road from Dundrum to Killough, bordering the shore, and takes its name from the Earl of Kildare, whose house there is still inhabited. Ballymacguertie was probably a stripe of land, north of the last, between Killyglennie and the shore; for here, on a hill, were formerly the foundations of an extensive building called, by the neighbourhood, *Mac Gourtrey's Castle*. The Black Ditch was a rampart which ran along the shore as far as Annadorn, but is now nearly levelled. From these considerations it is likely that Ballimeicdunem and Ballymacguertie were identical, and lay in the west of Upper Ballykinler.

The manor of *Inislochcullen*, containing the lands of *Ballekenloure*, *Lismoghan*, and *Ganymore*,

[m] Mr. D'Alton transports it to *Ballymadun*, in the Co. Dublin.—Hist. Co. Dub., p. 500.

Ganymore, was let in fee farm, in 1585, by the Dean and Chapter of the Church of the Holy Trinity, to Richard Bealing; at whose death, in 1600, it was inherited by his son, Sir Henry Bealing; by whom it was assigned to George Russell, Junior, of Rathmollen; and by him to Con M^{c} Genis, of Ballykenloure; and by him to John Gibbons, merchant, of Dublin; subject to the rent of £3, payable to Christ Church.—(Ul. Inq. No. 11, Car. I.; 20 Car. II.) In the family of the last the lands partly continued until about fifty years ago. They now form three distinct estates.

In the Terrier the parish is called *Ballecanlenor;* and in the Ul. Visitation *Capella de Ballecanlener*, to which is added: "The great tithes belong to Christ Church in Dublin, and remaynes in their possess^{n} or th^{r} farmo^{rs}. The third part thereof esteemed to be worth ₤ an. xx^{s}."—(p. 248.) The tithes are now let by the Dean and Chapter of Christ Church, but without any provision being made for the discharge of the spiritual duties.

M.

PARISH OF LOUGHINISLAND.

The present barony of Kinelarty, of which this parish forms a part, represents the ancient territory called Cenel-fagartaig. It occupies nearly the middle of the county of Down, and is divided between the dioceses of Down and Dromore. It derives its name from *Fagartach*, whose tribe (cenel) peopled this district, and from whose grandson *Artan*, the family of Mac Artan, who were the hereditary lords of the territory, derived their name. They were of the *Clanna Rury*, or descendants of Rudhraighe Mor, and belonged to the class called Creeve Roe or Red Branch, under which they are thus mentioned by O Dugan, the bard, in 1372:—

"Maccartain ir do cartaig
Cenel foacht Fagartaig
Airgid nar ceiledd air cleir
Tairgid an einig iadsen".

"Mac Cartan: it is to him was chartered
The firm Cinel-Fagharty,
Who never refused the request of the clergy,
They were the depositories of hospitality".

Concerning their lineage O Flaherty thus writes: "Saranus, qui Patricii tempore, anno circiter 474, Dalaradiæ principatum tenuit, non alius videtur esse quam Saranus, qui Conallum Coelbadii regis filium sibi proavum præfert, Manii filius, Fothadii nepos; quo ortus est Mac-cartan de Clannfogarta".—(Ogyg. p. 371.) Herein, however, he confounds Sarain, the great-great-grandson of Coelbadh, from whom the Magenisses of Iveagh

Iveagh are descended, with Sarain, the son of Coelbadh, from whom the Mac Artans. The following is the line of the Mac Artans, according to the pedigree in Mac Firbis' Genealogical MS., and Keating:—

Coelbadh, . King of Ulidia for fifteen years, and of Ireland for one year; slain in 358.
|
Sarain.
|
Mongan.
|
Fagartach, a quo *Kinel-Fagartaigh.*
|
Craindeach.
|
Artan, . . . a quo *Mac Artan.*

It has been supposed by some that this Sarain was the Saranus whom the Tripartite Life of St. Patrick describes as a contemporary with that saint, and the chief among the twelve sons of Coelbadius; but the date of Coelbadh's death does not admit of this computation, and requires that the word *son* be taken in the secondary sense of descendant. "Coelbadii filii stricto sensu minimè sentiendi sunt: Siquidem Coelbadius omnium calculis septuaginta quatuor annis ante S. Patricii cum Evangelio appulsum è vivis excesserit; et Saranus contra Patricium pervicax ab Olcano tum Episcopo (post Patricii appulsum circa annum 440 in lucem edito, et anno 474 Episcopo facto) baptismum acceperit toto sæculo et quod excurrit, post Coelbadii regis exitum".—(Ogyg., p. 371.)

In 1605 Phelim Mc Artan, chief of the clan, with Donald Oge Mc Artan of Killenarten, granted to Edmund Lord Cromwell the castle of Dondrome, with the third part of all his country, called *Killinartie* in Down county, or in *Watertirrye*, or elsewhere, the chief seat and demesne of the Mac Artan being excepted: To hold for ever, in consideration of a certain sum of money, and that Lord Cromwell should take into his keeping, and bring up Patrick Mc Artane, eldest son of said Phelim. On the 28th of September, same year, Lord Cromwell and Phelim made a surrender of the territory of *Killenarten*, on condition of a re-grant being made to them, half to each. On the 4th of October, grants were made to them respectively of a moiety of said terrritory. in fee farm, to be held by the service of knight's fee, at £2 yearly rent.

"The principal Seat of the *Mac Cartanes*", says Harris, "was at a Place called *Annadorn*, on an Eminence, near which, now called *Castle-Hill*, it stood, and is at present inhabited by Mr. *Anthony Cosslet*".—(Down, p. 74.) Annadorn is the name of a townland, and on a hill therein, which rises over the edge of a lake of about sixty acres extent, stood the castle; but there is not a vestige of it now remaining. From an island in this *loughan*, or 'small lake', the parish takes its present name. In 1615 the church was called *Ecclesia de Lochenewin;* in 1636 it was found by Inquisition that Lord

Lord Cromwell was seized of the *Island of Loughnewy*, which, in the Forde Patent, is called *Loughnewie*, alias *Laraty*. The earliest instance in which the modern name appears is in a Regal Visitation of 1633. Previously to the Reformation there were several rectories and chapels within the limits of the present parish, as the following table will shew:—

Taxation.		*Inquisitions, &c. Temp. Ed. VI.; Eliz.*	*Charter* 1609; *Ul. Vis.* 1622.	*Terrier*, 1615.	*Visitations*, 1633–64–79.
1	Kenles, . .	Kenlys, ... (In Mc Carthen's country.)	Kinglesse, ...	Cap. Kenlis. (In R. Deanry of Lecale.)	
2	Styoun, .	. . . . .	Stion, ...		
3	Drumcath,	Drumcathe, ...	Drumcad, ...	Ec. Drumcha, . .	Dromcad.
4	Rathcath,	Rathekehatt, ...	Racat, ...	Cap. Recat, . . . (Both in R. Deanry of Morne.)	
5	. . . . .	Vil. Branye,	Boroston, ...		
6	Lerkes, . .	Lyrge, *alias* Kynaleorty, Vil. Lyrge, .	Ballyragga, . . .	Ec. Lochenewin, (In R. Deanry of Morne.)	Loughin Island.
7	. . . . .	Vil. Bolloes, (In patria de Mc Cartan.)	Villa Bilesa, . . .		
8	. . . . .	. . . . .	Ballintampany, .		

"All these for the most part being small chappells."

Thus it appears that these small denominations became consolidated in the two parishes of Drumcad and Loughin-island. So, in an Inquisition of the year 1657, no more than the two names are returned, *Loghan Island*, on the north, containing fifteen and a quarter townlands; and *Dromcha*, on the south, containing eight: and the process was completed in 1718, when the two parishes, excepting four townlands which were transferred to Kilmore, were united and "made one parish, to be called the parish of *Loghans Island*".

The traces which remain of these chapels are as follow:—

I. Kinles.—This name is now lost, and one might be disposed to identify it with Ballykinler, but for the authority which places it in Mac Carthen's country, and the Terrier, which distinguishes Kenlis from Ballycanlenor. In the townland Farrenfad, a little west of Magheralagan Lake, at Moffat's Quarter, there was a spot called *Killyclough*, where the remains of a Christian cemetery are remembered to have been. The space is now occupied by a house and garden.—(Ord. Survey, s. 37.)

II. Stion.—See above, p. 33.

III., IV. Drumcad,

III., IV. Drumcad, Racat.—See above. pp. 29, 30.

V., VI., VII. Boriston, Ballyraga, Villa Bilesa. — These names are locally unknown, and the Editor has not been able to find a clue to their exact appropriation. The *Lerkes* or *Lyrge* of the earlier records is, probably, represented by the *Ballyraga* of 1609, 1622, and by the *Loughan-island* of after times, under which, it would seem that, *Boriston* and *Villa Bilesa* were townlands, having chapels. Connected by a causeway with the townland Tievenadarragh is the Loughan-island, which gives name to the parish.—(Ord. Survey, s. 37.) On it is the old parish cemetery, an English acre in extent, and containing the picturesque ruins of three churches. The largest and uppermost is called the old parish church, and measures 67 feet in length, and 30 feet 4 inches in breadth. The second and middle is exceedingly ancient, and was probably disused when the other, which is also very ancient, was built. This building measures 40 feet by 23 feet 10 inches. The third and lowest down is called M'Cartan's Chapel. It measures $22\frac{1}{2}$ feet by $14\frac{1}{2}$ feet. Over the door are the letters P M C (Phelim M'Cartan), and the date 1639. Inside is a recumbent tombstone bearing two inscriptions, the one of the Rev. Theophil. Macartan, and the other of John, Phelomey, and Dominick Macartan, with whose position in the grave their respective inscriptions correspond, being at the opposite extremities of the slab, and turned in opposite ways.

South-east of this spot, on the right side of the road leading from the back gate of Seaforde demesne, towards the Bochill Bregagh, is a field wherein, it is stated, there was formerly a cemetery called *Shankill*.—(Ord. Survey, s. 37.) Again, in Magheralone, one of the townlands which, in 1718, were transferred to Kilmore, situate N. W. of the Island, there was known to be a burial-place called *Killylone* or *Shankill*.—(Ord. Survey, s. 30.)

VIII. Ballintampany, a townland in Magheradroll, now called Magheratampany. (Ord. Survey, s. 29.) It is situate N. W. of the Island.—See p. 103.

Partly in the same barony with Loughinisland, but chiefly Upper Castlereagh, is the parish of Kilmore, or as it was formerly called, *Kilmore-moran*. The old churchyard is in the townland Carnacally. In the townland Barnamaghery is another ancient burying-ground. Also in Creevyargon and Listooder there were small and long-disused places of interment. In the Kinealarty portion of the parish is a townland called *Rademman*, in which the Down Survey places a castle called *Radaman*. This is the site referred to in the ancient Life of St. Mochoemog or Pulcherius, where it mentions the "castellum *Rath-temayn*, in quo erat rex Ultorum". In Colgan's text it is corruptly printed *Rath-leamain* (Acta SS., p. 590, col. 2); but in the Book of Kilkenny (fol. 81, col. 2, l. 39) it is written as above.

To

To the same Rural Deanry, though not the same barony as Loughinisland, belonged two other parishes which are not noticed in the Taxation.

Tawnaghneeve, that is Tamnach naoṁ, now Anglicised by *Saintfield*. Harris derives the name as if *Tullach-na-naove*, which means Saint *hill*.—(Down, p. 71.) The rectory of this parish was appropriate to the abbey of Comber.

Killaney, called in the Inquisitions *Killenny*, alias *Anaghalone* or *Anaghdoloun*. The ancient graveyard, enclosed by a ring-fence, but without any traces of a building therein, lies in the southern extremity of the parish, a little S. E. of Lough Henney, called locally *Loughinney*. — (Ord. Survey, ss. 15, 22.) The rectory, extending over seven townlands, was, at the Dissolution, appropriate to the abbey of Moville.

N.

PARISH OF KILCLIEF.

Kilclief, or, as it is written in Irish, Cill-cleiṫe, signifies 'the hurdle church', in reference to the materials of which it was constructed[n]; and this name was continued even when the original structure was superseded by one of more durable materials. The Four Masters, at the year 935, style the church then existing here a doimliag (pronounced *duleek*), which term is derived from doiṁ (*domus*) 'a house', and liag 'a stone', and signifies 'a stone church'. Their words are:—

"Orgain Cilleleiṫe do mc Ḃairiṫ, 7 loiscaḋ in doimliac, 7 braiṫ fo ṁor do breiṫ eiṫe".

"Vastatio Cillcletensis per filium Barithi, et combustio *ecclesiæ lapideæ*, et captivi plurimi rapti inde".

With this church, as has been shewn at p. 39, was associated the name of St. Kelan, probably either Caylan, the founder of Neddrum, or Cillen of Achadh-chail, since Colgan has stated that the original name Caolan admits of these varieties.—(Trias Thaum., p. 597, col. 2.)

In this parish, N. W. of the church, which occupies the original site, is a tract of

400

[n] Thus Aṫ-cliaṫ, 'hurdle ford', the old name of Dublin; Cliaṫ droiceṫ, 'wicker bridge'.—(F. Mast., 1159.) Adamnan relates of St. Columba that on one occasion he sent out his monks "ut de alicujus plebei agellulo *virgarum fasciculos ad hospitium* afferrent *construendum*". Jocelin, speaking of Palladius' mission to Ireland, says "tres ecclesiæ de robore exstructas fundavit".—(cap. 25.)

400 acres, belonging to the Archdeaconry, which the Ordnance Survey lays down as a single townland under the name of *Glebe*, though consisting of the three denominations Drumroe, Carriff, and Carrowvannish, or, as they were called in 1592, Spittle Quarter, Carrowreagh, and Fermeannes. In the first of these quarter-lands is a plot called *the Spital-field*, which, within memory, contained some vestiges of an ancient building. These were the remains of an Hospital of Lepers, which was standing here in the fourteenth century:—

A. D. 1387, Robert de Vere, Marquis of Dublin, &c., committed to Nicholas Lepyng, clerk, the custody of the Lepers' house of St. Peter, nigh Kylcleth in Ultonia.—(Cal. Canc. Hib., p. 134.)

A. D. 1415, The King committed to John Fitz-Richard, chaplain, John Molyn, and Walter Sely, the custody of the hospitals or lepers' houses of St. Nicholas of Down, and St. Peter of Kyicleth, with their lands and appurtenances, to be held while in the King's hands, rent free.—(Ibid., p. 204.)

Near the church is an old castle, which was formerly a manorial residence of the bishop. It seems to be a building of the fourteenth century, but is still in good preservation, being well roofed, and is occasionally used as a granary. Here it was that John Sely, the last Bishop of Down, resided; and here he pursued that course of life which eventuated in his deprivation. In 1434 Primate Swayne served him with a monition, of which the following is the substance: "Johannes, permissione Divina, archiepiscopus Armachanus, venerabili fratri nostro J. episcopo Dunensi, salutem, &c. Cum ex clamosa multorum insinuatione ad nostrum pervenerit auditum quod quædam Letys Thomas *nunc conjugata*, *quam olim concubinarie* tenuistis, in loco habitationis vestræ residerit; vosque publice ac simul cohabitaveritis cum eadem. Quocirca vos primo, secundo, et tertio, in his scriptis monemus, quatenus infra xv dies immediate post presentationem et receptionem præsentium dictam Letys a cohabitatione vestra omnino et realiter amoveatis, &c., 24 Septemb.".—(Regist. Swayne, p. 81.)

This letter, which further threatens suspension and excommunication in case of his obstinately persisting, failed of producing the desired result; for, in 1440, Primate Prene complains of his still living in "castro de Kylcleth simul cum quadam Letys Thomb".—(Reg. Mey, lib. i. p. 67.) At length summary proceedings were resorted to, and on the 29th of May, 1441, the Primate addressed a letter to Pope Eugenius IV., in which he enumerates the offences of the Bishop of Down in the following manner: "Cum itaque prout didiceram inspectis tam literis mei immediati predecessoris quam actis curiæ Armachanæ inde confectis et referentibus Johannes Dunensis suffraganeus propter diversos excessus, et quod, inter cætera, immemor sui juramenti dictæ vestræ ecclesiæ

ecclesiæ et mihi præstiti, diversa edidit ordinationes et statuta, juri quidem communi dissonantia, quod nulli præcipue suæ dioceseos ex appellationum sive querelarum aut causis aliis quibuscunque ad metropoliticam curiam accederent, pro eorum inibi negotiis expediendis:—nec contentus quod ex his ac propter abusionem sui habitus monachialis, quamobrem compertus fuerat, in alieno habitu sæculari, et eapropter per Prædecessorem meum expulsus notorie suo Concilio provinciali. Ac quia post, et contra monitiones, mandata diutina, et diversa hujusmodi, habitum abusus est, extra locum sibi congruum in *castro de Kilcleth*, Dunensis dioceseos, cum quadam Letys Thombe, quam nuper tenuerat in sui concubinam, tunc *alterius*[o] conjugatam, insimul cohabitando, prout cohabitare non desinit, et sit excommunicationis vinculo, et aliis sententiarum pœnis merito innodatus, et quod sic per nonnullos annos et tempora sustinuerit, et adhuc sustinet indurato, nec procurat se absolvi a sententiis, censuris, pariter atque pœnis suspensionis, excommunicationis, et interdictionis. Sanctissime Pater, ne talis, qui obedientiam et reverentiam ut congruit superiori debitas non impendit, aut quod honori convenit, sed claves contempnit ecclesiæ, fidelibus ejusdem præbendo exemplum sacrilegum ac perniciosum, impune (quod absit) sui, transeat per excessus, sed quod ejus pœna metus sit multorum similia volentium attempare: Hinc est quod ipsum Johannem, cognomine Sely, episcopum Dunensem, ad Sanctitatis vestræ præsentiam ad sui bene meriti depositionem, ex causis supradictis, ad xxv^tum^ diem Novembris, jam proxime futuri, præcise et peremptorie citavimus, ad quam depositionem, quam citius fieri poterit, in nomine Domini Jesu Christi dignetur Sanctitas vestra procedere, et fieri demandare, ut ipsi ecclesiæ Dunensi de humili, utili, et fideli persona provideatur, ad quam habere gratiose digneris religiosum et venerabilem virum fratrem Willielmum Basset, ordinem Sti. Benedicti expresse professum, et in sacerdotio constitutum, per quem inde sibi proviso speratur illa Dunensis bene regi et utiliter gubernari, &c."—(Reg. Prene, p. 181.)

On the Ordnance map this parish presents the anomalous appearance of being in five detached portions, namely, *Ringreagh*, in the heart of Down parish; *Carrowdressex* and *Commonreagh*, in different parts of Bright; *Rossglass*, with four parishes intervening; and *Ross*, near Ardglass. It is probable that Kilclief being formerly a small parish, of only 1484 acres, these small denominations, which were originally chapelries, were added to it to augment its income. In 1834, these five townlands were, by Act of Council, transferred respectively to the adjacent parishes, while, in lieu of them, the two Killards and Ballywoodan were incorporated with Kilclief.—See Third Report on Ecclesiastical Revenue, 1836, p. 264.

O.

[o] She was his own wife.—See Primate Swayne's monition, preceding page.

O.

PARISH OF SAUL.

The church of Saul, which was commonly called Saball Paopuic, is occasionally spoken of under the Latin form *Horreum Patricii*. The origin of the name is thus accounted for in an ancient Life of St. Patrick, cited by Archbishop Ussher:—"Dichus credidit ei primus præ omnibus toto corde; et baptizatus obtulit Deo et S. Patricio agrum in quo ipsi tunc stabant. Ejus enim vicus erat, in quo sanctus Dei portum apprehendit: et rogavit Dichu sanctum episcopum, ne longitudo suæ ecclesiæ ab occidente in orientem esset, sed ab aquilone in meridiem: quia Domini est meridies sicut oriens. Zabulum enim erat in loco quem heros Dichu dedit S. Patricio; et voluit ille ut secundum formam Zabuli sui domus Dei ædificaretur ad Solem: et hoc adeptus est ille a viro Dei. Tunc sanctus pontifex in ipso loco ecclesiam nominatam fundavit; quæ est transversa ab aquilone in meridiem, secundum positionem Zabuli prædicti. Qui locus ex nomine ipsius ecclesiæ, Scotice nominatur usque hodie *Sabhull Padhrig*, Latine autem Zabulum Patricii, vel Horreum Patricii".—(Brit. Ec. Ant., cap. 17; Works, vol. vi. p. 406.) Or more briefly thus, in the Third Life in Colgan's collection: "Et rogavit Dichu S. Patricium ne longitudo Ecclesiæ ipsius ab Occidente in Orientem verteretur, sed ab Aquilone in meridiem. Tunc Patricius in eo loco erexit Ecclesiam transversam, quæ usque hodiè dicitur *Sabul Patric*".—(Cap. 31, Trias Thaum., p. 23, col. 2.) Jocelin further attaches to the legend a mystical import: "In eodem loco, ipso Dichu petente (nescio qua de causa) a sancto Dei ab Aquilonari parte versus meridianam plagam Ecclesia ædificatur, forte ut ab Aquilonari frigore infidelitatis, ad fervorem meridianum fidei, charitatisque Christi, mysticâ hujus structurâ cultores Idolorum incitari viderentur, quæ usque in præsens ab incolis *Sabhall Phadruig*, i. e. Horreum Patricii nominatur".—(Chap. 32.) "The reason assigned for its being called a *barn*", observes Dr. Lanigan, "is, that it was built according to the form and position of Dicho's barn; but I should rather think that it was originally nothing else than a real barn belonging to Dicho, in which St. Patrick celebrated divine worship, in the same manner as even in our own times barns have been used in Ireland for the same purpose".—(Eccl. Hist., vol. i. p. 213.) There is good reason, however, for supposing that the word Sabhal or *Horreum* was, in ecclesiastical use, a technical term for a church possessing some peculiarity, such as a deviation from the ordinary rule of position. A church of this name existed in Armagh. The Irish Annals, at 915, record a conflagration at Armagh, which burned its Sabal; and at 1011 a great mortality at Armagh, which carried off,

among

among others, 'Cennfaeladh an tSabaill', 'Cenfaoladh of the Saval'; also, at 1020, they mention the burning of the damliag an tSabaill, 'the stone church of the Saval'. This church had been founded by St. Patrick. It is related by the Tripartite Life that when the lord of the country around Armagh, accompanied by a party, went out to choose a site for a church, "cervam conspiciunt in loco in quo hodie est *Sabhall*".—(Part iii. cap. 71, Trias Thaum., p. 162, col. 2.) The fourth Life, relating the same occurrence, states "Invenit cervam cum hinnulo jacentem in loco in quo nunc est Altare *Septentrionalis ecclesiæ*".—(Cap. 86; Trias Thaum, p. 46, col. 2.) And the fifth Life "Cervam cum hinnulo jacentem in loco in quo nunc est altare *Sinistralis ecclesiæ*".—(Lib. ii. c. 8; Trias Thaum., p. 52, col. 2.)

The custom of building churches east and west seems to have prevailed in Ireland ever since the introduction of Christianity. The following quatrain, which is preserved in several ancient MSS., as a prophecy of the Druids, foretelling the arrival of St. Patrick and his companions, and which is certainly of a very ancient date, has reference to the position of the altar in the east of churches. It is here given as printed by Petrie, in his "History and Antiquities of Tara Hill" (p. 78); and as translated by Colgan (Trias Thaum., p. 5, col. 2):—

"Tiagai taillcend, tar muir meircend,
A bratt toillcend, a crann cromcend,
A miar a n-airther aithge
Freircetat a muintir uli, amen, amen".

"Veniet tonsus in vertice trans mare vorticosum,
Cujus toga (i. e. cassula) erit desuper perforata, cujus baculus erit præcurvi capitis,
Cujus disci (sive utensilia) erunt in parte Orientali suæ domus:
Eique decantanti, tota ipsius familia respondebit *Amen*, *Amen*".

Or, as it is thus paraphrased in Jocelin: "Adveniet in circulo tonsus in capite, cum suo ligno curvo, cujus *mensa* erit in oriente domus suæ, populusque illius retrorsum illi astabit, et ex mensa sua nefas cantabit, et tota familia sua, fiat, fiat, respondebit". (Cap. 31.)

O Donnellus, in his Life of St. Columba, states that when that saint was laying the foundations of his church, called *Dubh-reigleas*, he disposed them "transversim seu strigato situ", sooner than, by felling any of the dense wood which surrounded, enable them to face the East, "quanquam ne hunc ipsum Ecclesiæ morem omnino præterire videretur, sacrum altare, ad Orientale templi latus erigi curavit. Quem ipsum illum", adds the writer (A. D. 1520), "prædicti sacelli situm extantia hodie vestigia demonstrant".—(i. 57, Trias Thaum., p. 398, col. 2.)

From

From some such accidental disposition of their sites, the Savals of Down and Armagh may have derived their names.

Saul, having been the earliest church founded by St. Patrick in Ulster, continued a favourite with him till his death. "Sanctus in eo loco usque ad obitum suum frequentius habitabat"—(Opus Tripart. Ussher.) The composition which Ussher cites as the "Testamentum Patricii", contains this verse:—

"Tricha bliadhan damhra fen,	"Thirty years was I myself
Irin t-Sabull conglaine".	At Saul with purity".

Jocelin says: "Processu temporis, egregium inibi monasterium construxit, in quod perfectos monachos introduxit, ad quorum usum non longe a loco pernecessarium de terra fontem orando produxit. Huic cœnobio S. Dunnium discipulum suum abbatem constituit: ubi et ipse, de prædicatione reversus, cum eo non pancis diebus degnit".—(Chap. 32.) The fountain here referred to seems to be that which is mentioned by the Scholiast on the verse of St. Fiech's Hymn:—

"I sLan tuaith benna bairche nis gaibed tart na lia canaid cet salm cech naidchi do rig aingel fo gniad".

"In fonte Slan ad Aquilonem juxta Benna-boirche, (qui fons nunquam deficit)
Decantabat centum psalmos singulis noctibus, Regi Angelorum inserviendo".

Upon which the comment says:—

"Slan, nomen pontif.	"Slan, nomen fontis.
[Sla]na iarfidi barlan	Slan, ex eo quod sanus est
[cech im]bor tarateged	omnis super quem exsiluit,
. . . ocus ic Sabull ata	. . . et apud Sabull est;
. repleuerunt Ulaid	. repleverunt Ulidii
[eam] propter molestiam tur-	eam propter molestiam tur-
[ba]rum exeuntium ad illam".	barum exeuntium ad illam".

This is according to the reading in the Liber Hymnorum (p. 30). Colgan gives the passage in a more extended form:—

"Proprium nomen ejus Tiprad Innse: et Slan dictus est eo quod omnes omnes sani revertebantur ab eo propter gratiam Patricii. Alii dicunt quod juxta Sabhallum sit, vel in Dalaradia; Sed Ulidii repleverunt illam propter molestiam turbarum exeuntium ad illum sic, ubi fuit".—(Trias Thaum., p. 5, col. 2.)

In

In this monastery St. Patrick ended his days. The Calendar of the O Clerys, at the 14th of April, says:—

"Tasach eppoc o Raith-colpa i nUltaib .i. i Leith-Caeil, a re an Tasach sa do fad corp Chirt do naom Fadraig re neg i maimirtir Saball".

"Tassach, bishop of Raholp in Ulidia, i. e. Lecale. This is the Tassach who gave the body of Christ to St. Patrick before his death, in the monastery of Saul".

Which the much earlier authority, the Hymn of St. Fiech, thus expressess:—

"ANAIS TASSACH DIA AES IN TAN DOBERT COMMAN DO ASBERT MONICHED PATRAIC BRIATHAR TASSAIG NIR BU [SO".

"Remansit Tassachus post eum, Quando ministravit Communionem ipsi.
Dixit quod communicaturus esset Patricium, Nec prophetia Tassachi erat falsa".

After his death we find little or no notice taken of Saul in the Annals, and it is reserved for Malachi O Morgair to re-introduce into conventual distinction this ancient monastery, which he built entirely anew. His contemporary S. Bernard says: "Eodem visionis genere id quoque quod in *Saballino* situm est *antequam fieret*, præostensum est illi, non modo oratorium, sed et monasterium totum".—(Vit. S. Malach. Messingham, p. 372.) The Four Masters casually mention it as a church at the year 1149; but at 1156 they record the death of Maolmaodhocc mac Dubradin, abbot of Sabhall. At 1170, they relate that the convent of Regular monks with their abbot, whom Malachi O Morgair, Legate of the Vicar of Peter, had placed in Sabhal Pattraic, were driven from the monastery which they had built and adorned, and were spoiled of their books, their sacred furniture, cows, horses, sheep, and all things which they had collected in the time of said Legate. This was done by Magnus O Eochadha, King of Ulidia, at the instigation of Awlave, a monk who had been expelled from Drogheda for his crimes. For the next event in its history see p. 40.

In the townland Ballysugagh, a short distance N. E. of the abbey, is a spot called the *Saval-bregagh*, or pseudo-Saul, where formerly existed a cemetery.

P.

DOWNPATRICK.

Downpatrick owed its chief celebrity, in former times, to the belief that the mortal remains of Patrick, Brigid, and Columba, the three patron saints of Ireland, were interred there. But this persuasion, prevalent as it was, was founded on evidence not

not altogether unexceptionable; and the following authorities will shew that discrepancies and doubts have, for a succession of ages, attended the consideration of the subject.

Tirechan, whose notes on the Life of St. Patrick are preserved in the Book of Armagh, having instituted four similitudes between St. Patrick and Moses, observes in the fourth place: "Ubi sunt ossa ejus nemo novit". Nennius, preserving the comparison, observes: "Sepulchrum illius non invenitur; sed in occulto humatus est, nemine sciente". Yet Tirechan in some measure corrects himself when he writes: "Colomb cille, Spiritu Sancto instigante, ostendit sepulturam Patricii, ubi est confirmat, id est in *Sabul* Patricii, id est in aecclesia juxta mare, ubi est conductio martirum, id est ossium Coluimb cille de Brittannia, et conductio omnium Sanctorum Hiberniæ in die judicii".[p] Maccuthenius, on the other hand, declares the place to be "ad *Dunleth-glaisse* ubi sepultus est Patricius", and adds "quando ecclesia super corpore facta est, fodientes humum antropi ignem a sepulcro irumpere viderunt et recedentes flammigeram timuerunt flammæ ignem". The third Life in Colgan's collection introduces an angel saying to St. Patrick, "Noli ire ad civitatem Ardmachæ, quia non ibi morieris, nec ibi erit resurrectio tua; sed in *Dun-leth-glaisse:*—quia promisisti filiis Trechim quod in terra eorum caderes".—(Cap. 88; Trias Thaum., p. 28.) In the Tripartite Life the angel is represented as saying "Revertere ad Monasterium Sabhallense, unde veneras: ibi, et non Ardmachæ, migrabis ad Deum, tuumque sepelietur corpus".—(Pars iii. cap. 101; Trias Thaum., p. 167, col. 2.) After his death, says the same Life, "inter populos Ulidiæ ab una parte et Hua Kelliorum, et Orgiellorum ab altera, orta est gravis et periculosa contentio super sancti thesauri possessione, et funerali reconditione: Ulidiis corpus illud in sua regione, ubi sanctus Sabhallense primum in Hibernia monasterium fundavit, diu commoratus est, et tandem obiit, humandum asserentibus; aliis contendentibus Ardmacham potius deferendum; ubi sui honoris sedem, et regni ipse constituerit Metropolim".—(Pars. iii. cap. 107; Trias Thaum., p. 168, col. 2.) The dispute having been settled by a miraculous interposition, "Ulidii cum triumpho et

[p] This quotation is taken from Petrie's Essay on Tara, p. 115. The learned writer expresses his opinion in p. 107, that the collections in the Book of Armagh, relative to the Life of Patrick, were written in the *seventh* century; and, in a later work, that "there is no part of the manuscript older than the *close of the seventh century*, or perhaps than the *eighth*".—(Round Towers, p. 330.) But from the mention made by Tirechan of the removal of St. Columbkille's bones from Britain, compared with the Annals of Ulster, 841, 877, it may be concluded that Tirechan's part of the work was not *composed* till near the close of the ninth century, and that the *transcript* in the Book of Armagh is not earlier than the beginning of the tenth, being executed but a short time before 937, the year in which, according to the Four Masters, the *Canon-Patraic*, or Book of Armagh, was covered.

et tripudio thesaurum illum desiderabilem in urbem Dunensem Saballensi Monasterio vicinam asportarunt; et in altissima fossa ne furto abripi posset, recondiderunt".—(Ibid., cap. 108; Trias Thaum., p. 169.) Accordingly, in the *Testamentum Patricii*, which Archbishop Ussher describes as "vetustissimis Hibernicis versibus expressum", the saint is made to prophesy

"Dun i mbia m-epeirgi, a Raic Celtair mic Duach".
"Dunum, ubi erit mea resurrectio, in colle Celtaris filii Duach".

To which may be added the Acts of St. Brigid, quoted also by Archbishop Ussher, "Sepultus est in arce *Ladglaisse*, vel *Leathglaysse*, et ibi usque ad diem judicii corpus ejus permanebit".—(Brit. Ec. Ant., cap. 17; Works, vol. vi. p. 457.)

But these authorities which assert that St. Patrick was buried at Down gain a greater weight than even their age or number could confer, from the fact that the claim was in early ages conceded by Armagh. Considering that that church was founded by St. Patrick, and that the primacy was attached to it, it is not likely that it would have permitted another church to enjoy the reputation of being his resting-place without contradiction; and that a manuscript in which is a tract which is justly pronounced to be "a mere fabrication to support the authority of the church of Armagh", and "all the lives" in it suspected of being "written with a view to serve the same purpose",[q] should have invented a story for the purpose of conferring the highest honour upon a rival church. The Book of *Armagh* would scarcely introduce a fiction to shed lustre on *Down* or *Saul*. Nor is it likely that in after ages the church of Armagh would have acquiesced in a mock *translation* without remonstrance, or allowed the fact to pass for granted, if general belief had not given sentence in favour of Down. It is true that the Annals of Inisfallen, at the year 830 (which is 844 of the Annals of Ulster, and 845 of the common era), relate that the shrine of St. Patrick was broken open and carried away by the Danes; which shrine may be supposed to have contained the relics of St. Patrick mentioned by the Annals of Ulster at the year 830, and at 845, as carried by Forinnan, Abbot of Armagh, into Munster. Also that St. Bernard describes Armagh as the place "in qua [S. Patricius] et vivus præfuit et *mortuus requiescit*". Still, however, it is not certain that these were the relics of the same St. Patrick, or, if they were, that they were more than a small portion of them.

The selection of Down as the depository of the remains of St. Brigid and St. Columba, whether in reality or in fiction, supports the argument for St. Patrick's interment there, inasmuch as Down possessed no title to them, either by historical association,

[q] Petrie's Essay on Tara, p. 111.

association, rank, or immunity from Danish intrusion: and the only attraction which it can be conceived to have possessed was the custody of St. Patrick's remains. The earlier biographies of these saints, being written before the spoliation of Kildare and Iona by the Danes, represent them as buried at their respective churches. Conlæth, first Bishop of Kildare, died in 519, as did Brigid in 523; and in 799, it is recorded by the Annals of Ulster, that the remains of the former were deposited in a shrine of gold and silver, at which time, or previously, it may be supposed that the remains of Brigid, the patron saint, were similarly honoured. Cogitosus, whose Life of St. Brigid is shewn by Mr. Petrie (Round Towers, p. 200) to have been written between 799 and 835, when speaking of the church of Kildare, says: "In qua gloriosa amborum, hoc est Episcopi Conleath et hujus Virginis S. Brigidæ corpora a dextris, et a sinistris altaris decorati, in monumentis posita ornatis, vario cultu auri et argenti, et gemmarum, et pretiosi lapidis, atque coronis aureis et argenteis desuper pendentibus requiescunt".—(Messing., p. 199.) Adamnan, again, in his account of the death of St. Columba, in the church at Hy, proceeds to say: "Post Sanctæ egressum animæ hymnis matutinalibus terminatis sacrum corpus de Ecclesia ad hospitium, unde paulo ante vivens venerat, cum canora fratrum reportatur Psalmodia, honesteque ternis diebus, et totidem noctibus honorabiles ritè explentur exequiæ. Quibus in Dei sapiendis laudibus terminatis, Sancti, et beati Patroni venerabile corpus mundis involutum sindonibus, et præparata positum intra busta debita humatur cum veneratione in luminosa et æternali resurrecturum claritudine".—(Lib. iii. cap. 18, ed. Messing.) This occurred, according to the Annals of Ulster, in the year 594. A century or two having rolled by, the relics of this saint were likewise disinterred, and placed in a costly shrine, the fame of which had reached the Danes in 824, when they desolated Hy, and sacrificed the abbot to their fury. His name was Blaithmac, and a metrical account of his martyrdom, written by Walafridus Strabo, thus relates the cause of his death:—

"Ecce furens maledicta cohors per aperta ruebat
Tecta viris minitando pericula sæva beatis
Et reliquis rabida sociis feritate peremptis,
Ad sanctum venere patrem, pretiosa metalla
Reddere cogentes, queis sancta Columbæ
Ossa jacent, quam quippe suis de sedibus arcam
Tollentes tumulo terra posuere cavato,
Cespite sub denso gnari jam pestis iniquæ.
Hanc prædam cupiêre Dani".

Four

Four years after this occurrence Dermot, Abbot of Hy, went to Albany [Scotland] with the remains of St. Columba.—(*An. Ul.*) In 830 they were conveyed to Ireland; but they were shortly after returned, as Inrechtach, Abbot of Hy, is recorded to have brought them to Ireland in the year 848. Again they were returned to Iona, as it is stated that in 877 the shrine of St. Columba was conveyed to Ireland to save it from the Danes. About this time it is supposed that his remains were deposited in Down; but why there, instead of Derry or Durrow, cannot be easily accounted for, except by the supposition that it was out of respect to the memory of St. Patrick. Kildare also was ravaged by the Danes about the same date, for, in 835, a party of them from Inbher Dea [the mouth of the Vartrey] assailed it and burned half the church.—(*An. Ul.*) And to this cause it is supposed was owed the transfer of St. Brigid's remains to Down. Yet it is a strange thing that the remains of these two saints, which had long since been exhumed and enshrined, should now be returned to the earth, in the words of the ancient verse cited by Keating as the prophecy of St. Columba:—

"Mo ṗaṫ a n-I gan ḋoiṛe	"My prosperity in guiltless Hy,
Agus m'anam a n-Doiṛe	And my soul in Derry,
Agus mo ḋoṛṛan fo'n lic	And my body under the flag
Fo aṫṫa Paṫṛuic ir Briġiṫ".	Beneath which are Patrick and Brigid".

Subsequently to this date the Life of St. Brigid by Animosus was written, as quoted already at p. 143; and that anonymously cited by Archbishop Ussher, which states: "In arce *Leath-laidhi* sepultus est sanctus pater Patricius, et beata Brigida, et reliquiæ beatissimi abbatis Columbæ post multos annos collatæ in uno sepulchro".—(Works, vol. vi. p. 450.) In the year 1186 the famous translation of the relics of the three patron saints took place at Down, in presence of Cardinal Vivian, who had come for the express purpose of the solemnity, and of John de Courcy, and of other distinguished persons. A fanciful account of the *invention*, and a partly incorrect one of the *translation*, is given in the Lessons of the Office, which was printed in Paris in 1620, and was inserted by Colgan in his Trias Thaumaturga. The Lessons are also to be seen in Messingham's Florileg., pp. 206, 207 [rectè 208, 209], and Ussher, Works, vol. vi. pp. 452–454.) It is very probable that this translation was a political expedient of John de Courcy, and that it was devised as a means to conciliate a conquered people, just as a recent translation at Paris was designed to amuse a fretful populace. Giraldus Cambrensis, who, in the year 1185, attended John Earl of Moreton, afterwards King John, to Ireland, in the capacity of tutor and secretary, speaking of St. Patrick, Columba, and Brigida, relates: "apud Ultoniam, in eadem civitate, Dunensi scilicet, ipsorum trium corpora sunt recondita. Ubi, et his nostris temporibus, anno scilicet,

quo Dominus Comes Johannes primo in Hiberniam venit, quasi in spelunca triplici, Patritio in medio jacente, aliis duobus hinc inde. Johanne vero de Curci tunc ibidem præsidente, et *hoc procurante*, tres nobiles thesauri divina revelatione inventa sunt et translata. Unde versus

> " In burgo Duno, tumulo tumulantur in uno
> Brigida, Patritius, atque Columba pius".
>
> —(Topograph. Hib. Dist. iii. cap. 18.)

Public feeling was prepared for this event by the publication of Jocelin's Life of St. Patrick, which Ussher places at the year 1183, a very probable date, inasmuch as the author states that he wrote it at the instance, partly, of Thomas Archbishop of Armagh, who became Primate in 1181, and as he takes no notice of the translation of the three saints, which occurred in 1186.

The Four Masters, however, differ from Giraldus and the Office, both as to time and place. They relate that in 1293 Nicholas Mac Maolisa (who was Primate from 1272 to 1303), having had a revelation that the relics of St. Patrick, Columba, and Brigid, were in *Saul*, caused them to be disinterred, and that, great miracles having been wrought by them, they were solemnly covered, and finally deposited in a shrine.

But, previously to this, the Prior and Monks of St. Patrick's of Down had, in 1220, addressed King Henry III. to the following effect: " Excellentiæ vestræ transmittimus nonachum nostrum *cum feretro Patrononum Hiberniæ—Patricii, Columbæ, et Brigidæ, et eorum reliquis;* quatinus pro eorum reverentia, et pro promisso, quod dominus noster, Pater vester promisit; scilicet se benefacturum ecclesiæ nostræ, et pro vobis, qui Dominus estis totius terræ patronorum Hiberniæ et patronus, aliquam mansiunculam in Anglia, ubi, cum opus fuerit, poterimus hospitari, nobis caritative detis".—(Prynne, Rec. iii. p. 49; Rymer, Fœd. i. p. 250.)

How the question was regarded in the year 1372 appears from the following lines of the bard O Dugan:—

" O Dhun-da-leaṫglar na leann
Ar í rig reilegh Eireann
Gan fagbail ar maire ann
Baile ar falaig cre Colam.
San uaig ċeudna do cuireaḋ
Brigid buaiḋ ar m-banċuireaḋ
Mar fagmaic aca gach buaiḋ
Faoruig Maċa fa mor uaig".

" From Dun-da-lethglas of the cassocks,
It is the royal cemetery of Erin,
Without my heed on gain there, [vered.
A town wherein the clay of Columb was co-
In the same grave was buried
Bridget the victory of females;
And, as we leave them every victory,
Patrick of Macha is in the great grave".

In

In 1451 the honour was again conceded by the church of Armagh, and Primate Mey, writing to Pope Nicholas V., prays of him to provide a fit successor to the see of Down and Connor, then vacant, "ob honorem Sti. Patricii confessoris almifici, cumque corpus unacum corporibus sanctorum Brigidæ et Columbæ in Duno cumulo cumulatur in uno".—(Reg. Mey, iii. p. 357.)

But Downpatrick is also remarkable on account of the number of religious houses which were collected within its narrow compass, before the fifteenth century. The enumerations of them hitherto given have been very imperfect, and the following, it is hoped, will, in some measure, supply the defect.

I. *Benedictine Abbey*, now the Cathedral.—See pp. 41, 144, 165, 174. The change which John de Courcy made in this house is thus related by Pembridge: "Johannes Courcy expulit seculares canonicos de ecclesia Cathedrali Dunensi, et adduxit monachos nigros de Cestria, et posuit in eadem ecclesia: Et sancta Trinitas fuit ibidem in sede magnitudinis, et ipse Johannes deposuit eam de ecclesia et ordinavit capellam pro ea imagine, et in magna ecclesia posuit imaginem S. Patricii, quod non placuit Deo Altissimo". A Pat. Roll (41 Ed. III. p. 2, m. 11), preserved in the Tower of London, contains copies of charters to this house; one from Malachi the Bishop, six from John de Courcy, and one from Hugh de Lacy. It has been printed, with one or two inconsiderable omissions, in both editions of Dugdale's Monasticon Anglicanum. One of the grants from John de Courcy (circ. A. D. 1182), runs thus:—"Concessi ecclesiæ S. Trinitatis de Dune terram dextra parte S. Georgii intrantibus murum usque ad Curiam S. Columbæ; et a Curia S. Columbæ per vicum juxta crucem S. Moninnæ, usque ad murum; et Mungona, &c. The cross here alluded to was probably that which Harris describes: "Near the Court-house in the Street lie the several Pieces of an old Stone Cross, on the Shaft of which is carved a Crucifix or Image of *Jesus;* it is generally called the Market Cross; yet probably it stood in one of the Church Yards, and was erected for superstitious Purposes. The Pedestal is one solid Stone, in Form of a Cube, about three Feet high, the Shaft or Pillar twelve Inches by sixteen, and five Feet high, and the Cross about four Feet high, all of a stone called the Lapis Molaris or Grit".—(p. 32.) In 1220 the Prior and monks wrote to Henry III. to say, "Domus sancti Patricii sæpe per werram desolatæ sunt, et combustæ, cum Ecclesia, quæ de novo incipit reedificari".—(Prynne, and Rymer, *ut supra.*) In 1316 it was plundered by Edward Bruce.—(Grace, An.) Tiberius, who presided over the see in 1500, is said by Ware to have "much beautified his cathedral". The means by which he effected this end appear from the following document: "Tiberius, Dei gratia, Dunensis et Connerensis episcopus, &c. Sciatis quod nos quasdam uniones ad fabricam ecclesiæ Cathedralis Dunensis, quæ patitur in lapidibus et tectura ruinam; et ad augmentandum

mentandum cultum divinum in ecclesia prædicta; etiam propter venerabiles reliquias sanctorum virorum, Sti. Patricii, Sti. Columbæ, et Stæ. Brigidæ, ibidem in uno tumulo jacentium; de consensu prioris Dunensis et conventus ejusdem;—Monasterium quod olim ab antiquo gubernabatur per Moniales, quod quidem monasterium est hodie devastatum; et Monasterium Sti. Johannis Baptistæ; et Monasterium Sti. Thomæ Protomartyris; et Monasterium Hibernicorum; et Rectoriam ecclesiæ parochialis de Ardglas; et Præbendam de Ros; et Præbendam de Ballenagallbec (see p. 30); et Capellam Stæ. Mariæ Magdalene (see p. 43); ad justam et laudabilem petitionem domini Gelasii Maganisse, commendatorii de Duno, præmissa omnia et singula, propter causas præmissas, quod melius est ecclesiam Cathedralem dotare quam quad ambo in forma cadant, univimus annexuimus et incorporizavimus. Dat. in Caregfergus, 20 die Feb. A. D. 1512". This union of the endowments of the smaller religious houses in Down to the Cathedral, was confirmed by the Primate, October 12, 1541; and the instrument was directed to "Conosius Maganasse, commendatorius de Duno, sede vacante".—(Reg. Dowd., p. 63.) Gelacius Magennis, above spoken of, was Prior of St. John's in Down, as well as of St. Patrick's and other houses.—(Reg. Dowd., p. 483; *supra* p. 177.) The *cloictheach*, or belfry of this church, alluded to above at p. 41, "stands", writes Harris in 1744, "about 40 Feet from the old Cathedral, is 66 Feet high, the Thickness of the Walls three Feet, and the Diameter on the Inside eight Feet. On the West-side of it is an irregular Gap about 10 Feet from the Top, near a Third of the whole Circumference being broken off by the Injury of Time. The Entrance into it is two Feet and a half wide, and placed on a Level with the Surface of the Ground: in which last Particular it is pretty singular, For in others the Door is placed from eight to 12 Feet above the Ground, without any Steps or Stairs; so that there is no getting into the Building without a Ladder, unless it may be judged (which is probable enough) that this Difference has been occasioned from the raising of the Ground by the Rubbish of the old Cathedral near it, fallen into ruinous Heaps".—(Down, p. 220.) This appendage of the ancient abbey was taken down during the autumn of 1783, being considered an unsightly as well as unserviceable object!

II. *Priory of St. John the Baptist.*—It was sometimes called *the Priory of the English*, and belonged to the order of Cruciferi under the rule of St. Augustine. The charters of this house, from John de Courcy, Richard de Burgo, Stephen de Petraponte, Nicholas of Trym, William Fitz-Alan, William de Mandeville, are preserved in a Pat. Roll (10 Ed. iii., p. 2, m. 35,) of the Tower of London, which is unnoticed by Dugdale, Archdall, &c. In these instruments it is variously called *the Hospital of St. John the Baptist*, and *the Hospital of St. John of the English*.

John de Courcy's grant runs thus: "Deo et Stæ. Mariæ et Sto. Johanni, et Sto. Nicholæ,

cholæ, et Sto. Clementi, et fratribus qui manent in Hospitale extra civitatem de Duno". "Domus S. Johannis Anglici juxta civitatem de Dune seisita fuit de quadam insula vocata *insula S. Johannis de Doun*".—(Cal. Canc. Hib., p. 163 *b*.) "Prioratus Sti. Johannis Baptistæ infra muros de Duno".—(Reg. Dowd., p. 483.) In one roll it is incorrectly called "Domus S. Johannis Jerusalem de Duno".—(Cal. Canc., p. 131, compared with pp. 142 *b*, 144 *b*.) Its site is now occupied by the Ebenezer Chapel on the south side of Mary-street. The spot is marked on a map of Down, A. D. 1729, by a mound, in the shape of a horseshoe, to which Harris refers, in his History of Down, as on *Chappel-hill*.—(p. 267.) Near this, on the S. E., is a place marked on the same map, "St. John's Close". "About sixteen Years ago", writes Harris in 1744, "Mr. *Trotter*, as he was making a new Garden on *Chappel-hill*, found another *Agnus Dei*, which being also Free-stone, an ignorant Servant Maid brayed it to Powder for domestick Uses. He found vast Quantities of human Bones in the same Place, which he deposited in one large Grave".—(p. 29.)

III. *Monasterium Hibernicorum*, a priory of Regular Canons, called also *Monaster Gallagh*. It is said to have been founded by Malachi O Morgair in 1138. Its site is thus pointed out by the Terrier: "Monasterium Hibernorum, *hard by the Cathedral,* is the church of Channons". The old gaol, now a barrack, which lies a little north of the cathedral, at the north side of English-street, occupies a site whereon human remains have been found, and which would answer well to the description. Also, on what was formerly called *Windmill Hill*, where the present county gaol stands, human bones and several early English coins have been dug up. This is farther off from the cathedral on the north, but Bridge-street, which runs beside it, was formerly called *Fryer's Lane*.

IV. *The Priory of St. Thomas the Martyr*, otherwise *Toberglorie*, of Regular Canons. It was founded by John de Courcy, and made a cell of St. Mary's of Carlisle. Nothing more is known of its site than what the founder says in the Charter: "juxta fontem quæ vocatur Toberglorie, in suburbio de Dun, inter duas vias, quarum una tendit ad Crems, alia ad grangiam de Saballo". It was probably at the N. E. of Down. On the map of 1729 a portion of ground, between the end of Church-street and the road to Saul, is marked *Fryer's Bog*. The charter is preserved in a Pat. Roll (12 Ed. II. p. 1, m. 19), and is printed in the Monasticum Anglicanum.

V. *Franciscan Friary.*—According to Ware, it was founded about the year 1240 by Hugh de Lacy. In the angle formed by Scotch-street and Irish-street, about seven perches to the rere of the former, and sixteen to the right of the latter, human remains were found in such quantities as to indicate a cemetery, which may possibly have been that of this house.

VI. *Nunnery*

VI. *Nunnery of the Blessed Mary*, Cistercian order.—(Cal. Canc. Hib. p. 242.) Site uncertain. In the map of 1729, the junction of Bridge-street and Church-street, north of the parish church, is marked *Nuns' Gate.*

Besides the conventual houses there was an hospital for lepers dedicated to St. Nicholas.—(Cal. Canc. Hib., pp. 131, 204; nos. 14, 21.) Site unknown.

A church of St. Brigid also existed in this city, as appears from the following entry in the Annals of Ulster, at 1006:—

"Madudan mac Domnaill ri Ulaidh do marbh don Durc in eclus Brigde for lar Duinodaeglair". "Madugan M^c donell King of Ulstr killed by Turk in St. Bride Church in y^e midest of Dundalehglas".[r]

This may have been afterwards converted into a chapel of one of the religious houses subsequently founded. It is not easy to say whether the present parish church occupies the site of one of these religious houses, or whether it has always been an independent chapel. The earliest mention which the writer has met of a parish church in Down is in the document printed at p. 170.

Q.

ABBEY OF INCH.

The following history of the foundation of the abbey of Inch, as preserved in the registry of Furnes Abbey, may be added to what has already been observed at pp. 44, 92. "Abbatia de Ynes in forma subscripta filia Furnesii effecta est, prout in registro et cronicis Ultoniæ de illius fundatione lucidius expressatur. Igitur tertio Kalendas Junii Anno Domini MCLXXX. et anno regni regis Henrici secundi post conquestum Ultoniæ anno tertio, vir illustris dominus Johannes de Curcy conquestor Ultoniæ fundavit abbatiam de Ynes in insula de *Ynescuscre;* sic enim tunc vocabatur; quam utique Abbatiam Rex quidam Ultoniæ nomine Magnellus Makenlefe prius fundavit vi. Idus Septembris Anno Domini MCXXVII. prope fontem sancti Finiani in terra quæ dicitur *Erynach*, et nominavit eam abbatiam de Carricke, et erat de ordine Tyronensi et filia Savigneii; cujus primus abbas sanctus Evodius, in die obitus sui, præcepit fratribus sepelire corpus ejus in Insula de Ynes, et intulit causam dicens; Domus

[r] Thus the passage is rendered in the English translation of the Annals, which was made for Sir James Ware, and is preserved in the British Museum.—(Cod. Clar., xlix, No. 4795.)

Domus ista, fratres inquit, funditus destruetur, et hic erit deinceps habitatio ferarum et latronum. Ibi vero collegium justorum et ascensus animarum sanctarum. Hic vepres et spinæ solum desertum operient, ibi virtutum fructus producentur et inducentur in horreum paradisi; sed nolite tristari, quia desolationem quæ fiet hic, ibi populus bonus superveniens reformabit in statum meliorem. Post cujus abbatis transitum mansit dictum monasterium de Carryke, de ordine Savigneacensi, per tempora trium abbatum; vidz. Odonis, Devincii, et Johannis; in cujus tempore redditum fuit ipsum monasterium ordini Cisterciensi, sub conditione, quod imperpetuum esset deinceps filia Furnesii: set tempore conquestus Ultoniæ præfatus dominus Johannes de Curcy penitus illud destruxit quia fortalicium fuit, et multum illum infestavit; sed in recompensationem fundavit, seu potus transtulit illud in Insulam suam de Ynescusere, et dedit domui suæ maternæ de Furnesio, ad construendum illud, easdem terras quas, in loco priori, habuit ex dono Magnelli regis antedicti; et sic dicta abbatia de Ynes effecta est filia Furnesii, sicut ante fuerat in loco priori.

Anno milleno centeno bis quadrageno
Curcy fundavit Ynes, hostes hinc superavit".

—(Monast. Anglic., tom. i. p. 710 *b*.)

Jocelin, the biographer of St. Patrick, was a monk of Furness, and it is very probable that, having come over to Ireland, in 1180, on the affiliation of the abbey of Inch, he undertook the work which, as above calculated, he completed about the year 1183.

R.

DALBOYN.

This territory, called in Irish Ꝺal m-ꝺuinne, and in a Latin form *Dalmunia*, derived its name from an individual thus noticed by OFlaherty: A. M. 3934, "Anno primo Achaii Aremh regis Hiberniæ Fergusius Rogius ex matre Rogiâ filiâ Achaii filii Carbrii ex Itho Milesii patruo, aut Areco Milesii filio genus trahente cognominatus, Rudricii regis Hiberniæ (patre Rossio Rufo) nepos, postquam Rudricii lacus Fergusium Ledidam Ultoniæ regem fluctibus obrueret, factus est rex Ultoniæ; sed vix expleto in regimine triennio, eum clavo amovit Conquovarus Nessanus ex eadem Rudricia domo.

"Fegusii filii diversis, amplisque olim per Momoniam, Connactiam, et Ultoniam familiis, et multis sanctis originem dederunt, viz. —— *Buindus*, ex quo *Dal-mbuinne;* &c."—(Ogyg., pp. 274, 275.)

Conchobhar,

Conchobhar, or Connor Mac Nessa, occupied the throne for sixty years, and died, according to Tigernach, A. D. 37. By this computation Fergus Mac Roy was deposed B. C. 23. The date B. C. 12, given above at p. 44, is according to O Flaherty's Chronology.—(Ogyg., p. 282.)

St. Mac Carthen, the first bishop of Clogher, who died A. D. 506, was ninth in descent from Buain, a quo *Dal-Buain Aradiorum*. Concerning which tribe Colgan observes: "Dal-Buanica familia, olim in Ultonia celebris, licet hodie ignota et extincta".—(Acta SS., pp. 740, 791.) See Appendix, below under *Glenavy*.

To a church in this territory reference is had in the note on the Felire of Ængus at the 29th of May:—

"MORSLUAG ROLIONIS
RONSNADAT DON RHINDHIM
LACUMAN COGLANDAIL
INGEN AILLEN INMAIN".

"A great host flocked,
Who served starry heaven,
To Cumain of the fair town
Dear daughter of Allen".

".i. ben .i. uirgo i n-Dail m-Buinde ata cell ingen Aillen; an Uib drona beor. .i. ben ele o Daire ingen Aillen i n-Ard Uladh".

"i. e. a woman, i. e. a virgin, in Dal-Buinne is the cell of the daughter of Allen; in Idrone [co. Carlow] also; another woman, of Daire-ingen-Aillen in Ard Uladh".

The church in the Ards of Ulster, in which St. Cummian was commemorated, has been already noticed at p. 24; but it is uncertain what church in Dal-munia is here alluded to.

The Four Masters, at the year 1130, record an engagement between Connor O Lochlainn and the Ulidians, in which fell "Gilla Patraic mac Searraig tigerna Dal m-Buinne",—"Gillapatrick Mac Sherry, Lord of Dalboyne".

The rural deanry of Dalboyn comprehended the territories which, in the sixteenth century, were called Kilultagh, Kilwarlin, and Derryvolgie. Kilultagh was the most extensive of these, and may be taken as the representative of the ancient Dal-mbuinne. This district was called in Irish Coill Ultach, which is occasionally translated in Inquisitions, &c., by 'Sylva Ultoniensis', 'Wood of Ulster'. The name is now borne by the Marquis of Hertford, in his inferior title of Baron Conway and Killultagh, whose Irish estates, amounting to 60,000 acres, are comprised in the two manors of Killultagh and Derryvolgie. The name is also preserved in a townland of the parish of Ballinderry, called Derry-Killultagh.—(Ord. Survey, s. 63.)

S.

S.

DRUMBO, GLENAVY.

The foundation of the church of Drumbo is ascribed by Colgan to St. Pâtrick (Trias Thaum., p. 270, col. 2), but not on sufficient authority. The name occurs in some of the Lives of that saint, but it is clear that it there belongs to some place near Downpatrick. The Tripartite Life has the following passage: "Dum die quadam Dominica post cœlestium contemplationem quietem caperet vir Beatus apud Ecclesiam de *Druimbo* juxta mare, audivit sonum sonitumque haud modicum gentilium, contra festi reverentiam laborantum, murumque quendam ædificantium. Motus autem Sanctus Antistes ob tantam sacratissimæ festivitatis prophanationem, curavit laborantes ad se accersiri; eisque Dominicum mandatum de sabbatho sanctificando exponens, ut a suscepto opere cessent donec Dominica transeat festivitas, in nomine Creatoris imperavit. Sed illi non solum sancti Dei verba parvipendebant, sed et ipsum, ut delirum, derisui et subsannationi habebant. Quibus veritatis prænuncius ait; labor vester non proficiet; quod probatum est. Sequenti enim nocte ventus flans turbavit mare, et omne opus tempestas destruxit secundum verbum Patricii".—(Pt. iii. c. 62, Trias Thaum., p. 161.) The Life in the Book of Armagh gives a similar statement: "Alia vice Sanctus requiescens Patricius in die dominica supra mare juxta salsuginem quod est ad aquilonalem plagam a *Collo Bovis* distans non magno vice spatio, audivit sonum intemperatum gentilium in die dominica laborantium, facientium *rathi*, vocatisque illis, &c."—(Betham, Ant. Res. App., p. xi.) Jocelin, also, narrating the circumstance, says: "Tempore quodam S. Patricius in portu, in Aquilonari parte Hyberniæ sito, versus oppidum *Druimbo* vocabulo instante die Dominica applicavit, nec egressus inde, sed ibidem navi quiescens eandem devotione solita solemnizavit". And he continues to relate what occurred as in the other Lives. The work which they were engaged in he states to be "*Rayth*, id est, *murum*".—(Chap. 160.)

From these passages it is evident that the place now called Drumbo cannot be intended, as it is several miles distant from the sea.

The name is again introduced by the Life in the Book of Armagh, on occasion of the saint's death: "De reliquis Sancti Patricii in tempore obitus sui dira contentio, ad bellum usque perveniens, inter Nepotes Niell et Orientales ex una parte inter aliquando propinquales et propinquos nunc inter dirissimos hostes irarum intrat certamen secundum fretum quoddam quod *Collum-bovis* vocatur".—(Ant. Res., p. xvi.) The Life by Probus refers to the same encounter in these words: "In tempore transitus sanctis-

simi Patris nostri Patricii, dira quædam belli contentio inter Orientales Hiberniæ populos [i. e. the people of Oirthir, now Orior, in the county of Armagh] ex una parte, et inter Vltanos ex altera parte, orta est in loco qui *Collum Bovis* nuncupatur: sed — seditio illico sedata est. Condicto enim bellorum die intumescebant ultra modum fluctus maris, quod erat inter insulanos [i. e. the inhabitants of *Mag-inis*], istos prohibentes naves bellicas, ne ad invicem convenire ullatenus potuissent".—(Cap. 38, Trias Thaum., p. 61.) Probably the Inner Bay of Dundrum is intended in these passages.

In the calendar of the O Clerys the abbey of Drumbo is noticed at two festivals:—

July 24, "Luiġbe Ḋpoma bo". "Lughaidh of Drumbo".

Aug. 10, "Cuimin abb ó Ḋhpuim bo i n-Ulltaiḃ". "Cumin abbot of Drumbo in Ulidia".

Ængus the Culdee, in his tract on the Mothers of the Saints of Ireland, refers to Drumbo in a passage thus translated by Colgan:—

"Derinilla cognomento Cethuir-chicheach [i. e. of the four provinces], mater fuit SS. Domangarti filii Euchodii, et Ailleani, et Aidani, et Murani de Fathen [now Fahan in Enishowen], et Mochummæ de Druimbo, et Cilleni de Achadhcail in regione de Leth-Cathuil ad ripam æstuarii de Duindroma".—(Acta SS., p. 587, col. 2, n. 5.)

Glenavy. — The origin of this church is thus related by the Tripartite Life of St. Patrick:—

"In alio ejusdem regionis loco, *Lettir-phadruic* a posteritate appellato, cœpit ædificare Ecclesiam: cujus curam commisit suo discipulo Danieli, qui ob pusillam corporis staturam *Abhac*, i. e. Nanus, Patricii, et ob Angelicam animi puritatem et innocentiam Angelus dicebatur. In eodem loco è terra produxit fontem, qui ob multa, quæ confert potantibus, sanitatum remedia, vulgo *Slan*, i. e. sanus, vocatur. Sed antequam inchoatam ibi fabricam perficeret vir Dei, a Sarano terræ illius Principe, injectâ in eum sacrilegâ manu, ex illo loco violenter ejectus est".—(Pars ii. c. 132, Trias Thaum., p. 147.) Upon which passage Colgan adds the following comment: "Cum Nanus Hibernicè *Abhac* vocetur, ab hoc Daniele, qui Hibernis cognomento *Abhac* appellatur; videtur denominationem sumpsisse Ecclesia Lann-Abhaich, i. e. *Ecclesia Nani* dicta, quæ est hodie Parrochialis Diœcesis Connerensis in regione Del-muniæ in Dal-aradia".—(Trias Thaum., p. 183.)

This church is also mentioned in the Calendar of the O Clerys in connexion with another name:—

Nov. 6, "Aoḋan mac Colġan o Lann-aḃaic i nUlltaiḃ". "Aidan, son of Colgan of Lan-avy, in Ultonia".

To

To the same church is probably to be referred the following passage in the Felire of Ængus, at the 22nd of January:—

"ЄꞇSЄChꞇ INꞒЄN ChOMꞒAIꞀꞀ". "Exitus filiarum Comgalli".

".ı. Ꞁeꞇꞇıꝛ Ꝺal-aꝛaıꝺe aꞇaꞇ 7 ꝺo Ꝺal-aꝛaıꝺe ꝺoıb". "i. e. at *Lettir* in Dalaradia they are [buried], and from Dalaradia they are [sprung]".

Their names are given in the Calendar of the O Clerys at the same day:—

"Colman, Ꝺoġa, 7 Ꞁaıꝛꝛe ꞇꝛı ꝺeıꝛḃ-ꝛeaċꝛaća eꞇ ꞇꝛı hoġa, eꞇ ꝺoba ꝺalꞇaꝺa ꝺo Choṁġall Ꝺennchaıꝛ ıaꝺ 7 a Ꞁeıꞇıꝛ Ꝺalaꝛoıꝺe a ꞇaıꝺ, no ġo maḋ ı Ccamuꝛ Coṁġoıll no ḃeıꝺıꝛ". "Colman, Bogha, et Lassera, three sisters, and three virgins, and they were foster children to Comghall of Bangor, and they are [interred] at *Lettir* in Dalaradia; or [according to others] it is at Camus Comghaill they are [resting]".

Their descent also is given by Colgan:—

"SS. Boga, Colma sive Columba, et Lassara virgines, tres filiæ Comgelli *filii* Fingalacii *filii* Demani *filii* Nuathalii *filii* Mutalani *filii* Cantalani *filii* Fiengalacii *filii* Niedi *filii* Buani a quo Dal-Buain. Coluntur in Ecclesia Litterensi in Dalriedia [*rectè* Dalaradia] 22 Januarii".—(Act. SS., p. 471.)

T.

DIOCESE OF CONNOR.

The present see of Connor comprises several churches, which, on one or more occasions, have been episcopal seats, and have given title to their bishops. These were Connor, Arthirmuigh, Killruaidh, Cuilraithen, Rechrann, and Rathsithe; and it is proposed to treat of these in the two stages of their separate and collective existence.

I. Connor was founded during the latter half of the fifth century by Ængus Mac Nisse, who became its first bishop and abbot. A Life of this saint, by an anonymous author, is printed in the Acta Sanctorum, under the 3rd of September. From this, and from some incidental notices in the Tripartite Life of St. Patrick, the following particulars of his history are gathered:—

"—— Quem venerabilis sanctus Patricius, Hibernorum apostolus,—baptizavit: Bolcano

Bolcano vero episcopo alendum atque docendum dedit".—(Acta SS. Sept., vol. i. p. 664.) On a subsequent occasion Olcan incurred the displeasure of St. Patrick, who declared "possessiones ejus esse devolvendas ad quendam puerum, ipsius S. Olcani discipulum, tunc præsentem, ejusque in quadam pellicea pera codices gestantem, nempe ad S. Macnissium postea Episcopum Conderensem: et ad quendam alium virum —— sanctum scilicet Senanum de *Inis Altich*".—(Vit. Trip. ii. c. 134, Trias Thaum., p. 147, col. 2.) After this he was taken by St. Patrick under his own care: "Mac Nessius postea Antistes Condorensis sive Connerensis, dum in pietate et bonis disciplinis apud Patricium educaretur, &c." But having lapsed into grievous sin, it is added, "manus Mac-nessii extemplo abscissa, in terram cadit, in loco quæ exinde *Carn-lamha*, i. e. tumulus manus appellatur, tumulata reconditur".—(Caps. 128, 129, Trias Thaum., p. 146, col. 2.) "Perfectus autem vir factus, atque beato Patricio in episcopum suæ gentis ordinatus, limina Apostolorum adiit, Jerusalem quoque, aliaque sancta terræ repromissæ loca visitavit".—(Acta SS. *ut supra*, p. 664.) On his return to his native country he founded the church of Connor, and became superior of a religious community which he established there, and which he continued to govern until his death. "Connerense *monasterium* construitur, in quo usque hodie sedes episcopalis habetur".—(Acta SS.) "Fluvio nomine Curi, *monasterium* ejus quod Latinè Desertum dicitur, præterfluenti, ne sonitus ejus tam prope transeuntis infirmos loci molestaret, per ulteriorem viam currere præcepit, quod continuo, ut ei imperatum est, fecit". (*Ibid.* See above, p. 96.) "Quadam ibidem die monachis secum laborantibus, nimia exhilaratus lætitia, ex improviso ait: Fratres, ab hoc opere cessemus, et ad *monasterium* revertamur, oportet enim ut sanctis hospitibus iter aggredientibus, et hac hebdomade huc venturi, quæ necessaria sunt, interim parentur. Hæc de sancta Brigita dixit, quæ pro utilibus causis eum visitavit".—(*Ibid.*) He died on the 3rd of September, 514, and under this day of the month his festival is placed in the Martyrology of Ængus the Culdee:—

"mac Nisse co milib
o Chondérib Marcaib".

"Mac Nisse with thousands
From the great Condere".

Upon which one gloss observes:—

".i. Cnes ingen Chomchaide do Dal Cechirn a mathair. Uel mac cnis Patraic h-e ar is oc Patraic no alta, .i. no chotlad".

"i. e. Cnes, daughter of Conchaid of Dal Cethirn, was his mother. Or Mac [son] cnis Patraic [of Patrick's skin], because it was with Patrick he was fostered, i. e. he used to sleep".

Another

Another gloss, thus:—

"Caeman ḃpecc, mac Nipi, mic Nemainḃip, mic Eipc, mic Echaċ Mundpemaip. Ocup Fobpecc ainm a aṫaip. Aenġup ḋoni a ceṫ ainm".

"Caeman Brec, Mac Nisi, son of Nemaindir, son of Erc, son of Echaidh Mundremair. And Fobrec was the name of his father. But Aengus was his first name".

His death is noticed in the Annals of Tigernach as follows:—

"510 [rectè 514]. Kl. iiii. Mac Nipi .i. Aenġup eppuc Conḋepe quieuiṫ; cuiup ppaṫep [rectè paṫep] Fobpaech oiċṫup ep, cuiup maṫep Cnepp inġen Chomċaiḋe ḋe Ḋail Ceṫepen, a qua nominaṫup ep Mac Cneippe".

"514[s]. Kal. iiii. Mac Nissi, i. e. Aengus, Bishop of Connor, rested; whose father was called Fobraech; whose mother Cness was daughter of Comchaide of the Dal Ceteren, from whom he was named Mac Cneisse".

"S. Macnessius episcopus Conderensis, qui primo nuncupatus est Aeneas et postmodum Kæmhanus (sonat Caevanus) cognomento Breac, quod est maculosus. Episcopi spiritus in cœlum conscendit Anno Domini DCXIV. Extat basilica parœcialis ejus nomini dicata in superiori Ossoria apud Lagenienses ad pedem montis Bladhma [Slieve Bloom], diœcesis Ossoriensis, vulgo Anachtrym Choevain Bhricc" [now Annatrim in the parish of Offerlane].—(Vardeus in Acta SS. ad Sept. iii. p. 662, col. 2.)

Mac Nisse was buried in Connor: "Sanctus Mac Cneisi episcopus, qui jacet in sua civitate nomine Connyre, quæ est in regione Dalnaraidhe".—(Vit. S. Comgalli, in Lib. Kilken., fol. 90 *b*, col. 2; and Fleming Collect., p. 304.) See also the Life of Colman Ela cited above at p. 97.

The following annals of Connor are chiefly compiled from the Four Masters, and prove that the example of the founder was occasionally followed in the combination of the episcopal and abbatial offices:—

Æ. C. 537 [rectè 543], "S. ḶUᵹhAḊh epposᵹ Connepe ḋecc".

"S. Lugadh, Bishop of Connor, died".

Æ. C. 558 [rectè 565], "Iap mbeiṫ piċe bliaḋna op Eṫenn i piᵹe ḋo Ḋiapmaiṫṫ mac Feṙġupa Ceṙṙbeoil ḋo ceap la h Aoḋ n ḋub mac Suiḃne pi Ḋalnapaiḋe aᵹ Raiṫh bicc hi Moiᵹ Ḷine. Ṫucc a ceno

[s] Doctor Todd, from whose Introduct. to the Obits, &c., of Christ Church the above extracts are borrowed, satisfactorily proves that 514 is the true date, and that *frater* in the text is an error for *pater*.—p. 73. The Dublin copy of Tigernach, and the Chronicon Scotorum, read *pater*.

a ceno go Cluain mic noir go po haonaċt innte, 7 po haonaċt a colann hi Ccoinoepe".

"After that Dermot, son of Fergus Cerrbeoll, had been twenty years King of Ireland, he was slain by Aodh Dubh, son of Suibhne, King of Dalaradia, of Rath-beg, in Moy-line. His head was conveyed to Clonmacnois, and interred there, and his body was buried at Connor". "Aidus Niger, Cruthinius gente, qui et Diermitium filium Cerbuill, totius *Scotiæ* regnatorem, Deo auctore ordinatum, interfecerat". (*Adamnan*, i. c. 36, Trias Thaum., p. 349.)

Æ. C. 612 [617], "Conoepe oo lopccaoh".

"Connor was burned".

Æ. C. 658 [659], "DIOMA oub epscop Conoepe oeg. an vi. Ianuapii".

"Dioma Dubh, Bishop of Connor, died on the 6th of January".—The Annals of Ulster erroneously call him Dimmaingepc. This Dima was one of the bishops who were addressed from Rome in 640, on the subject of the Paschal controversy. — (Bede, H. E., ii. 19.)

Æ. C. 725 [726], "S. DOChONNA craiboeach, epscob Conoepe oecc. an xv. Mai".

"S. Dachonna, the devout, Bishop of Connor, died on the 15th of May".

Æ. C. 773 [778], "Anbcheallach, abb Conoepe 7 Lainne h Eala oeug".

"Anbhcheallach, Abbot of Connor and Lan-Ela, died". To what has been already observed, pp. 97, 98, concerning the connexion of Lynally with Connor, may be added the following passage from the Life of St. Mac Nisse: "Dum aliquando beati Patricii atque sanctæ Brigitæ tunc comes itineris versus Momoniam euntibus foret, et locum, in quo monasterium nomine *Lann-ela* postea fundatum est, transiret; aliis præuntibus, solus remansit. Quo percepto Sanctus Patricius pro eo misit, cumque venientem immorandi causam interrogavit. Cui vir Dei ait: Super locum in quo steti, celos apertos atque Angelos Dei descendentes et ascendentes vidi. Sanctus Patricius dixit: Oportet ergo ut religiosos viros Deo ibi servituros relinquamus. At ille ait. Pater sancte, si placet, non ita erit. Filius namque, qui sexaginta annis ab hodie transactis de mea nascetur parentela, cui nomen Colman Ela, illic

illic præclarum fundabit monasterium". — (Acta SS. Sept., vol. i. p. 664.) *Bishops* of Lan-Ela, singly, are mentioned by the Four Masters at the years 709, 884; and an abbot of Lan-Ela at 735.

Æ. C. 831 [832], "Oргam Raṫa-Luirg 7 Conoire o Gallaiḃ".

"Devastation of Rath-lury [Maghera, co. Derry] and Connor by the Danes".

Æ. C. 865 [867], "OEGEDCHAIR, abb Conoire 7 Lanoeeala, eprcop, 7 rcriḃneoir, oecc".

"Oegedchar, abbot of Connor and Lan-Ela, bishop and scribe, died".

Æ. C. 896 [901], "Tiorpaitte mac Nuaḋat abb Conoaire, Laingе-Ela, 7 Laiṫrigḋ Briuin do ecc".

"Tipratte, son of Nuadhat, abbot of Connor, Lan-Ela, and Laithrigh-Briuin, died". The third of these churches is now called *Larabryne*, and lies near Maynooth [Magh-Nuadhat]. "Maynooth was the name of the mother church, Larabryne was an appendant chapel, which became parochial afterwards [A. D. 1284], when Maynooth was made prebendal".—(Mason's Hist. of St. Patrick's, pp. 60–63.) In 897 Fogartach, son of Flann, Abbot of Laithreach-Briuin, died; and in 1036 the *duirtheach* [oratory] was spoiled by the men of Meath.—(*Four Mast.*) The toll-bar on the Dublin side of Maynooth is called *Larrybrien Gate.*

Æ. C. 917 [919], "Maoilene mac Maoilbrigḋe abb Lainne Ela 7 Conoere, 7 aule Eireno, oecc".

"Maolene, son of Maolbrigid, abbot of Lan-Ela and Connor, and ornament of Ireland, died".

Æ. C. 952 [954], "Flannaccan mac Aillchon comarba mic Nirri 7 Colmaine Aiae oecc".

"Flannagan, son of Alchon, cowarba of Mac Nissi and Colman Ela, died". The parallel passage of the An. Ul. (953) is incorrectly rendered by Dr. O Conor, "Episcopus Connerensis et Drommorensis".

Æ. C. 954 [956], "Maolbrigḋe mac Reoain comarba mic Neirri, 7 Colmaine Ela oecc".

"Maolbrigid, son of Redan, cowarba of Mac Nissi and Colman Ela, died".

Æ. C. 960 [962],

Æ. C. 960 [962], "Sloiġeð la Flaiṫbertaċ mac Concobair la tigearna Oiliġ in Dalnaraiḋe go ro indir Condere, con artairṫetar Ulaḋ co ro marbaḋ Flaiṫbertac 7 a ḋa braṫair Taiḋg 7 Conn, rocaide oile imaille frin".

"An army led by Flaherty son of Conchobhar, King of Ailech, into Dalaradia, laid waste Connor, until the Ulidians assailed him and slew him, with his two brothers, Teigue and Con, and many others with them".

Æ. C. 963 [965], "Ioreph comarba mic Neirri 7 Cholmain Ela decc".

"Joseph, cowarba of Mac Nissi and Colman Ela, died".

Æ. C. 968 [670], "Sloiccéḋ la riġ n Ulaḋ la h Artġal mac Maḋuḋain go Gallaiḃ go ro oircc Condere forra, 7 co rarcebat ar cend lair".

"An army led by Artgal son of Madudan, King of Ulidia, against the Danes, so that he laid waste Connor upon them, and very many were left slain with him".

Æ. C. 974 [976]. "Conaing mac Finain abb Condeire 7 Laiṁde Ela decc".

"Conang, son of Finan, abbot of Connor and Lan-Ela, died". The parallel passage of the An. Ul. calls him comarba mic Nirri 7 Colmain Ela.

Æ. C. 1038 [1039], "CUINDEN ercob 7 abb 7 fearleiġinn Condere, comarba Micneiri 7 Colmain Ela —".

"Cuinden, bishop, abbot, and lecturer of Connor, cowarba of Mac Nissi and Colman Ela, died".

"Maolmartain cam ferleiġinn Condere decc".

"Maolmartan Cam, lecturer of Connor, died".

Æ. C. 1063 [1064], "Eochaiḋ ua Dallain airchinneaċ Condere decc".

"Eochaidh O Dallan, superior of Connor, died".

Æ. C. 1081 [1082], "hua Robartaiġ airchinneaċ Connor, in penitencia decerrit". (An. Ul.)

"O Robartag, superior of Connor, died in penitence". The parallel passage of the Four Masters makes him airchinneaċ Lucémaiḋ, 'Superior of Lowth'.

Æ. C. 1117 [1118], "FLANN UA SCUIGA ercop Condere".

"Flann O Scula, bishop of Connor, died".

Æ. C. 1124, ... "S. MAELMHAODHOG UA MORGHAIR do fuiḋe erpoġoideċt Chonneire".

"S. Malachi O Morgair is ordained bishop of Connor".

Æ. C. 1132 [1134],

Æ. C. 1132 [1134], "Maolmaodog ua Morgair do fuide i gcomorbus Patraicc tre impide cleirech nErenn".

"Malachi O Morgair was elected to the cowarbship of Patrick, at the prayer of the ecclesiastics of Ireland". On his promotion to Armagh he vacated the see of Connor: Jocelin, therefore, is inaccurate in saying, "Qui prius in *Dunensi* ecclesia, postmodum in Ardmachana Metropoli præfuit".—(Cap. 175.)

Æ. C. 1174. "MAOL PATRAICC UA BANAIN epscop Conaire 7 Dhal Araide fear airmidneach lan do naimhe, do cennsa 7 do gloine croide do ecc co feachtnach inn hI Cholaim chille iar feandatach dogaide".

"Maolpatrick O Banain, bishop of Connor and Dal Aradia, a man to be venerated, full of sanctity of life, gentleness, and purity of heart, died in a good old age in Hy of Columbkille".[t] This is the *Mael Patricius O Banain Epscop Dailaraidh*, of the Book of Flann Mac Eogan (O Conor, Prol. ii. p. 159); and the Maolpadruic o Banain easpog Dal nAruide, of the Book of Clonenagh (Keating), who attended the synod of Kells in the year 1152.

II. Airthermuighe.—The earliest notice of this church is the following, from the Tripartite Life of St. Patrick:—

"Sanctus Præsul statuit primo visere provinciam *Dal-riedinorum*, et postea *Dalaradiorum;* illam Septemtrionalem, hanc Orientalem Ultoniæ regionem. Venit igitur primo ad quendam locum regionis Dal-riediæ versus septemtrionem, *Carn-sedna* appellatum; in quo regionis illius Principem, Darium nomine offendit: qui pro rari prodigiosique casûs remedio ad sancti Dei opitulativam recurrit virtutem. Cùm enim hic Princeps per Dal-riediam iter ageret, audit ex objecto tumulo sonum prodeuntem, quasi lachrymantis infantuli ejulatui non absimilem. Tumulo autem aperto, matri emortuæ infantem vivum reperit adjacentem. Et cùm regulus ex pietate miserando orphano compassus, eum appellaret *Olcanum*, id est, misellum (*olc* enim hibernicè, idem quod malum vel miserum); hinc appellatio, quam casus dedit, in proprii postea nominis abiit usurpationem. Et infans etiam postquam vir evasit, consuevit Olcanus appellari. Infantem igitur vir sanctus baptizavit, et in pietate ac bonis literis egregiè instructum ecclesiæ Rath-mugiæ, seu ut alii, Arthir-mugiæ *oppido Dalredinorum præcipuo*, præfecit postea Episcopum".—(Part ii. c. 128, Trias Thaum., p. 146.)

The

[t] See Colgan, Trias Thaum., p. 501.

The year 440, which Colgan assigns as the date of this occurrence, is probably the latest which can be allowed to it.—(Acta SS., pp. 375, 377.)

The next stage in St. Olcan's Life is thus related by Jocelin: "Grandiusculus effectus, discendi aviditate Gallias adiit, ibique diutius degens, multæ litteraturæ scientiam adeptus, repatriavit: repatriatus scholas rexit, innumeros discipulos, quorum plures sancti Episcopi fuerunt, erudiendo in literaturæ copiam provexit".—(Cap. 86.) This return of Olcan from Gaul, Archbishop Ussher places under the year 450, which, as Colgan remarks, is too early.—(Ibid., p. 375, col. 2.)

After an interval of many years from his birth his name is again introduced by the Tripartite Life: "Sanctus Patricius in regionem Dalaradiæ [*rectè* Dalriediæ], fidei nempe propagandæ, et refovendæ causa regressus socium secum ducit S. Olcanum, et cum coram duodecim filiis Erci compareret, *Fergussius* Erci junior filius, se per fratres a paternæ hæreditatis portione conqueritur exclusum, et S. Patricium humiliter rogat, ut suarum precum interventu, mereatur recusatam patrimonii recipere portionem. Postquam autem vir Dei pro eo factus est orator et exorator, ille patrimonii meliorem partem, nempe ipsum oppidum de *Airther Mugiæ* cum adjacente territorio, Deo et S. Patricio devotus obtulit. Vir autem Dei munus tanquam Deo devotè oblatum acceptat; et ne tamen spe terrenæ remunerationis videretur intercessisse, jubet locum oblatum S. Olcano conferri, quod ille lubens annuit. Sanctus autem Patricius prædictum Fergussium benedicens, spiritu inspiratus prophetico ait; *Licet hodie sis despectus et humilis, brevi dominaberis fratribus, et posteri tui semper inter fratrum posteros principatum, et distribuendi potestatem obtinebunt.* Quæ prophetia postea completa est in Ædano filio Gabhrani, ex ejus semine procedente, qui manu violentâ regnum Albaniæ occupavit".—(Part ii. cap. 135, Trias Thaum., p. 147, col. 2.)

Jocelin, who relates the same occurrence, differs only in the name of the church: "Sanctus autem Olcanus infra territorium sibi collatum, in loco qui dicitur *Derkan*, Ecclesiam ædificavit, ibique factus episcopus, in sanctitate et justitia perseveravit".—(Chap. 137.) It is probable that Derkan was the name of the district about Armoy, as Archbishop Ussher states that in his time there was a territory in the Route called *Clon-derkan*".—(See above, p. 80.)

The Life of St. Patrick in the Book of Armagh relates: "Per *Buas* fluvium [the Bush] foramen pertulit, et in *Duin Sebuirgi* [Dunseverick] sedit super petram quam petra Patricii usque nunc, et ordinavit ibi Olcanum sanctum episcopum quem nutrivit Patricius".—(Betham, Ant. Res. App., p. 33.)

Among the bishops who are enumerated by Tirechan, as having been ordained by St. Patrick, are Olcanus and Oltcanus; the former the founder of Armoy, and the latter of Kilcooley, in the county of Roscommon. It is strange that in subsequent records

cords no notice is taken of this church. The Tripartite Life may possibly account for this silence by the occurrence which it represents St. Patrick as predicting to St. Olcan: "Ecclesiam ei commissam tertio destruendam, et multâ sanguinis effusione polluendam. Quæ prophetica sententia postea completa est, quando eadem Ecclesia diruta et deturpata fuit per Scandalium regem Dalaradiæ, [qui floruit circa annum 612,] et postea per Cucuaranum, [qui obiit anno 706,] et demum incendio vastata per Eochadium filium Bressalii, [qui floruit circ. an. 800.] Adjecit vir sanctus et possessiones ejus devolvendas ad quendam puerum, —— nempe ad S. Maccnissium postea episcopum Conderensem". This passage may denote that after repeated injuries this church sunk into obscurity, and that its property merged in the episcopal property of Connor. And curious it is that sixteen townlands, being more than three-fourths of the parish, are, and have been from time immemorial, the property of that see.

In the Calendar of the O'Clerys, at the 1st of September, a Bruġaċ eppoġ o Raṫ moiġe h-aonaiġ, 'Brugach of Rath-moy-enaich', is commemorated, who is noticed by the Tripartite Life of St. Patrick as "episcopus Brugacius qui est in *Rath-Mugeaonaich* a sancto Patricio ordinatus Episcopus".—(Part ii. c. 136, Trias Thaum., p. 147, col. 2.) The Four Masters, at the year 725, record the death of a St. Adamnan, bishop Raṫa maiġe-hAonaiġ, 'of Rath-moy-henaich'; and at 779, of Ciaran, abbot Raṫa-maiġe-Oenaiġ. Colgan is disposed to refer these passages to Armoy, but in so doing he loses sight of the clue given by O'Donnellus, in his Life of St. Columbkille: "Cruthnecanus assumpto secum Columba, in *Tirenniam* profectus est, ad locum, qui *Rathenaigh* nuncupatur, eo scilicet ad natalitiam Christi solemnitatem invitatus a sancto Episcopo Brugacio filio Deagaidh".—(Lib. i. c. 32, Trias Thaum., p. 394.) Tirenna is stated to have been "in Tir-Conallia [Donegal], inter duo maris brachia, nempe inter sinum *Loch-Febhuil* [Lough Foyle], et sinum de *Suilech* [Lough Swilly]".—(Acta SS., p. 370, n. 14.) It is now called *the Lagan*.

III. Killruaidh.—Mention has already been made of this church at p. 60, and, on the authority of Archbishop Ussher, the year 412 has been assigned as the date of its foundation. But this calculation, which rests on the presumption that Ailbe of Emly preceded St. Patrick in his mission to Ireland, is open to many and serious objections; and, among others, this, that the death of Ailbe is recorded in the Irish Annals at the year 526. See the evidence on either side in Ussher's Brit. Ec. Ant., cap. 16, Works, pp. 333, 342, 346; and Chronol. Index, at A. C. 360, 388, 397, 401, 412, 449, 527; Harris' Ware's Works, vol. i. pp. 490–492; Lanigan, Ec. Hist., vol. i. pp. 23, 24.

The passage from the Life of Ailbe relative to the origin of this church is as follows: "Post hæc sanctus Albeus quasi apis prudentissima cum mellis onere ad suam patriam

patriam Hyberniam, Deo comite, reversus est. Cumque venisset ad mare benedixit id, et cum serenitate magna sine ulla offensione in navi vilissima ipse et omnis populus suus trans mare navigaverunt, et in aquilonali parte Hyberniæ portum tenuerunt. Ibi autem, jubente sancto Albeo, unus de familia ipsius, Colmanus nomine, cellam edificavit quæ dicitur *Ceall-ruaidh*. Cumque locus non haberet aquam sanctus Albeus quendam igitur lapidem benedixit, in nomine Omnipotentis Dei, et ex eo aquarum rivulus statim prorupit. Tunc sanctus Colmanus ad Albeum dixit modica est aqua: Cui Albeus ait, Quamvis modica est semper non deficiet et rivulus eternus erit usque ad finem hujus mundi. Unde nomen fluvii dicitur *Buanan Cylle-ruayd*, i. e. indeficiens rivulus Celle-ruaidh. Postea rex illius regionis quæ dicitur Dalnaraidi, et de illa gente origo sancti Albei erat, &c."—(Cod. Kilken., fol. 136 [rectè 137] *b*, col. 2, l. 16.) Ailbe, however, is stated in the same Life to have been born in *Orientali Elyach*, a territory in the province of Munster.

Another argument against the early date of 412 is that in the Life of St. Mac Nisse of Connor, Colman is said to have been in his boyhood while Mac Nisse was bishop of Connor, so that he could not have been born before the middle of the fifth century. He is called "Colmanus episcopus, qui ecclesiam nomine *Kell-ruaid* fundavit".—(Acta SS. Septemb., vol. i. p. 665.) Upon which there is the following note of Ward: "S. Colmanus fuit episcopus *Kill-ruadhensis*, quæ nunc obsoleta sedes est in Aradeorum regione [Dal-Aradia], ad oram Stagni Juvenci vulgo Loch-Laodh in Ultonia: ubi ejus festum tanquam patroni colitur xvi. Octobris".—(*Ibid.*, p. 662.)

His name is thus commemorated in the Felire of Ængus, at the 16th of October:—

"COLMAN ON CHILL RUAIDSIN". "Colman of that Cill Ruaidh".

Where the gloss adds:—

".i. Colman eppoc mac Caṫbuaḋ o Chill-Ruaiḋ for bru Locha Laiġ i n-Ulltaiḃ".	"i. e. Colman, bishop, son of Cathbadh, of Kill-ruaidh, on the bank of Loch Laig in Ulidia".

The only other instance in which the Editor has met the name is in the Annals, both in those of Ulster and those of the Four Masters, at the year 1122, where it is related that Connor Mac Lochlin, with an army from Tyrone, laid waste Cill-ruaiḋ i n-Ulltaiḃ, 'Kill-ruaidh in Ultonia', and carried away much booty.

The townland of Killroot, containing 625 acres, is held under the see of Connor. In this townland, which runs down to the edge of Belfast Lough, is a large graveyard, containing some portions of the old church, which was about sixty-six feet long, and twenty-four wide. The S. E. and S. W. angles are all that remain standing; but from their

their thickness and texture the building may be concluded to have been erected at a remote date.

IV. Cuil-raithen.—The history of the foundation of this church is thus given by the Tripartite Life of St. Patrick:—

"Erat Sarano sæpius memorato, alius frater Nad-Sluagius nomine, Coelbadii filius qui licet sub adventu Patricii fuerit in vinculis detentus, virum Dei cum summa reverentia, et honore excepit, et ultro prædium ei obtulit, in quo Ecclesiam erigeret. Et cum vir sanctus peteret, ubi locus esset, quem ei vellet offerre, respondit esse in Aquilonari Bannæi fluminis margine, ubi tunc pueri in filiceto accensa filice fumum excitarent. Ita est, inquit futurorum præscius, Dei vates; locus ille meus erit; nec idcirco desinet esse tuus. Nepos enim utriusque sedem, et locum quietis in eo habebit, nempe Carbreus episcopus Degilli filius. Quod verbum licet ænigma videatur, verissimum tamen oraculum esse constat: nam Carbreus ille Episcopus, qui in loco illo, qui ab illo die et eventu Cuil-raithen id est *secessus filicis*, appellatur, sedem Episcopalem postea posuit, fuit Natsluagii ex Degillo filio carnalis generationis ordine nepos, et fuit etiam Sancti Patricii, spiritualis procreationis ordine nepos spiritualis: nam Episcopus Brugacius (qui est in *Rath-Mugeaonaich*, a Sancto Patricio ordinatus Episcopus,) est qui Sanctum Carbreum ordinavit Episcopum".—(Pt. ii. cap. 136, Trias Thaum., p. 147, col. 2.)

The Life by Tirechan, in the Book of Armagh, states: "Perrexit trans flumen *Bandæ* et benedixit locum in quo est cellola *Cuile Raithin* in *Eilniu* in quo fuit episcopus, et fecit alias cellas multas in *Eilniu*".—(Betham, Ant. Res., App., p. 33.) The genealogy of Carbreus is thus given by Colgan: "Sanctus Carbreus Episcopus de Cuilraithen, filius Degilli, filii Natsluagii, filii Coelbadii, filii Crunnii Badhraoi, &c."—(Trias Thaum., p. 183, col. 2.) Accordingly the year 540 is generally assigned as that in which he flourished, and 560 has been (at p. 138) given as the year of his death. After him Conallus was Bishop of Coleraine, who, on the testimony of Adamnan, received St. Columba a little after the Synod of Dromcheatt, that is in the year 590, in his monastery of Culerathin.—(Vit. S. Columbæ, lib. i. cap. 50.) These are the only bishops of Coleraine whose names are preserved; but the monastery which they presided over continued to be governed by abbots, as the following entries from the Four Masters will shew:—

Æ. C. 930, "Aipmheodach abb Cuilepachaim do marbhad la Gallaib".
"Airmedhach, abbot of Cuil-rathain, was slain by the Danes". In the parallel passage of the An. Uls. (931), the word ppincepp is used instead of abb.

Æ. C. 972,

Æ. C. 972, "Roiteċtach aiṙcinneach Cuileṙaiṫin anchoiṙi, 7 ecnaiḋe".
"Roitectach, superior of Cuil-rathain, anchorite, and wise man, died".

Æ. C. 988, "Mac Ċeiġinn ua Muiṙeaḋain aiṙcinḋeach Chuileṙaṫain ḋecc".
"Mac Leiginn O Mureadhain, superior of Cuil-rathain, died".

Æ. C. 1110, "Ceṙnach mac Mic Ulcha aiṙcinneach Culṙaṫain ḋecc in aiṫṙiġe".
"Cernach, son of Mac Ulcha, superior of Cuil-rathain, died in penitence".

Æ. C. 1122, "Anḋaḋ mac mic Ulcha aiṙcinḋech Cuileṙaṫain".
"Andadh, son of Mac Ulcha, superior of Cuil-rathain, died".

On the cessation of bishops in this church, the lands of it merged in the see property, not of Connor but of Armagh, and continued so till the primacy of Albert of Cologn, who governed the see of Armagh from 1240 till 1247. During his incumbency the lands of Coulrath in Toscard were seized by Hugh de Lacy, Earl of Ulster, who, in exchange, gave him the lands of Machirgallin, and the manor of Nobbir.—(Harris' Ware, i. p. 66.) This agreement was ratified in 1301 by Nicholas Mac Molissa, a succeeding primate, in the following form: "Omnibus Christi fidelibus, &c., Nicholaus miseratione divina Archiepiscopus Ardmachanus, Dionisius decanus ecclesiæ sancti Patricii de Ardmagh, et Capitulus ejusdem loci, salutem in Domino eternam. Notum vobis facimus per presentes quod nos nichil juris vel clamii habemus vel habere clamamus in tenemento de *Coulrath* in *Touscard* nec aliqui predecessorum nostrorum ejus ecclesiæ unquam aliquid clamaverunt in eisdem tenementis a tempore quo Hugo de Lacy quondam Comes Ultoniæ dedit Alberto Archiepiscopo Ardmachano predecessori nostro manerium de *le Nober* in compensatione pro prædictis tenementis, nec licet vel licebit alicui successorum nostrorum aliquid juris vel clamii in eisdem tenementis de *Coulrath* in *Touscard* de cetero exigere vel vendicare, &c. Datum apud Drummeskyn xv. die Jul. A. D. MCCC° primo".—(Rot. Plac. 29 Ed. i. m. 26, Tur. Berm. Dub.)

In 1213, according to the Four Masters, Thomas Mac Uchtry, and the English of Ulidia, pulled down all the houses of the town and all the ecclesiastical buildings, in order to the erection of the castle of Coleraine. On this occasion it is likely that the ancient abbey of Coleraine was demolished. The church, however, escaped, and was probably the building which, in after times, appears under the title of *St. Patrick's*.—(See above, p. 75.) The site of the abbey is now occupied by the shambles.

In 1244 a Dominican Friary, called St. Mary's, was founded at Colerane, which subsisted until the general dissolution of religious houses. It is stated to have stood on the west bank of the river.—(Archdall, p. 84.)

V. Rechrann.—From the Life of St. Comgall of Bangor, it appears that an effort was made, about the middle of the sixth century, to establish a church on this island, which

which is now called Rathlin. "Cum sanctus Comgallus cellam voluisset ædificare in insula nomine *Reachrain* [Reachraynd — *Cod. Kilken.*], venerunt triginta milites et tenentes manum ejus, eum inde expulerunt".—(Fleming, Collect., p. 311, col. 2; Cod. Kilken., fol. 93 *b*, c. 1, l. 44.) The island was also visited by St. Columbkille, but there is no mention of a church having been founded by him: "Alio in tempore cum vir sanctus in *Rechrea* hospitaretur Insula". — (Adamnan, lib. ii. c. 41, Trias Thaum., p. 361.) Yet Colgan adverts to the monastery here as "olim a S. Columba fundatum et ab ejus discipulis extructum vel reparatum".—(Trias Thaum., p. 494.)

The following extracts from the Four Masters, with Colgan's version, throw considerable light on the early history of this church, and afford a fresh illustration of the occasional appearance of episcopacy in the monastic discipline:—

Æ. C. 630, "Segene abb Iae Coll-cille do forugad ecclaiss Rechrainne".
"S. Segineus Abbas Hiensis extruit Ecclesiam Recranensem". The date in Tigernach and the Annals of Ulster is 634, or 635 of the common æra, as given by Ussher, in his Index Chronol. Segeneus died in 651. *An. Ul.*

Æ. C. 734, "Flann mac Ceallach mic Crunnmaoil espcob Reacrainne decc".
"S. Flannius filius Kellachi filii Cronnmaeli, Episcopus Recrannensis" (obiit).

Æ. C. 738, "Cuimmeni ua Cuarain abb Rechrainne decc".
"S. Cumineus Hua Kierain Ab. Recranniensis obiit.

Æ. C. 743, "Cobthach abb Rechrainne decc".
"B. Cobthacus Abbas Recrannensis obiit".

Æ. C. 764, "Murgal mac nInnedha abb Rechrainne decc".
"S. Murgalius filius Nennedii, Abbas Rechrannensis obiit".

Æ. C. 768, "Aedh mac Coirpri abb Rechrainne".
"Sanctus Aidus filius Corbrei, Abbas Rechrannensis obiit".

Æ. C. 790, "Lorccadh Rechrainde o dhibeargaibh, 7 a scrine do corcradh 7 do lomradh".
"Rechrannia per gentiles Piratas flammis exuritur ejusque Scrinia destruuntur". This invasion of the Danes is placed by the Annals of Ulster at the year 794, i. e. 795 of the common æra.

Æ. C. 794, "Feradhach mac Seighein abb Rechrainne".
"B. Feradachus filius Seginei, Abbas Rechranniensis obiit".

Æ. C. 848, "Tuathal mac Feradhach abb Rechrainne 7 Dermaige".
"Beatus Tuathalius filius Feradachi; Abbas Rechranniensis et Darmagiensis,

giensis, obiit". Durrow, which is here associated with Rathlin, was a kindred monastery, being founded by St. Columba, and following his rule. Adamnan, who translates into Latin most of the Irish names which he treats of, calls Durrow *Roboreti*, or *Roboris campus*. Venerable Bede, when treating of St. Columbkille's removal to Hy, observes: "Fecerat autem, priusquam in Brittaniam veniret, monasterium nobile in Hibernia, quod a copia roborum Dearmach lingua Scottorum, hoc est, Campus roborum, cognominatur. Ex quo utroque monasterio plurima exinde monasteria per discipulos ejus et in Brittania et in Hibernia propagata sunt: in quibus omnibus idem monasterium insulanum [sc. Hy], in quo ipse requievit corpore, principatum teneret".—(Hist. Ec., lib. iii. c. 4.)

Æ. C. 973, "Feardalach abb Reachranne do marbhadh la Gallaibh".
"Sanctus Feradachus Abbas Rechranniensis martyrio coronatur per Nortmannos, seu Danos".

This entry closes the ecclesiastical notices of this island in the Annals. For its subsequent history the reader is referred to the article *Rathlin* in the Appendix.

VI. Rathsithe.—Less is known of this church than of any of the preceding, the only existing notices of it being the record of its foundation by St. Patrick, in the Tripartite Life, and the following entry in the Annals, which causes it to be classed with the foregoing churches:—

A. C. 618, "Comgall epscop 7 Eogan epscop Ratha-sithe quieverunt".
"Comgall, the bishop, and Eogan, bishop of Rath-sithe, rested".—(*Tigernach.*)

An. 617, "Coemgin Glinne da locha, ocus Comgall epscop, ocus epscop Eogan Ratha Sithe quieverunt in Raedmacha".
"Coemghin [Kevin] of Glendalough, and Comgall the bishop, and Eogan, bishop of Rath-sithe, rested in Raedmacha".—(*An. Ul.*)

An. 611, "Mors mic Comgaill, 7 quies Eogain episcoip".
"Death of the son of Comgall, and rest of Eogain the bishop".—(*An. Inisfall.*)

Æ. C. 617, "Comgall epscob, 7 Eoghan epscob Ratha Sithe decc".
"Comgall the bishop, and Eoghan, bishop of Rath-sithe, died".—(*F. M.*)

The modern name and situation of this church have already been noticed under *Rassci*, at p. 68.

Besides

Besides these six churches there are three others, over which, according to the Tripartite Life, pastors of episcopal rank were placed by St. Patrick. These were Ecclesia Tulachensis, in that part of Dalriada which is near Ramoan, over which he appointed Nehemias bishop; Cuil-Ectrann, in the territory of Cathrigia, over which he appointed Fiachrius bishop; and Rath-Easpuic-Innic, in Hua Dercachein, a district of Dalaradia, over which he appointed Vinnoc bishop.

The modern name of the first is uncertain: possibly it is *Drum-tullagh*, a grange which joins Ramoan on the west. It is popularly called *Croshan*. It has a townland called *Manister* (Mainistir 'a monastery'), and another called *Kilmoyle*, wherein is an ancient burying-ground.—(Ord. Survey, s. 8.)

The second is now called *Culfeightrin*, in the barony of Cary; at the south-eastern extremity of which, near Cushendun, is a tract of 932 acres, called *the Grange of Inispollan*, which is held under the see of Connor. Its ancient burying-ground, called *Killyvallagh*, is now attached to the Roman Catholic chapel of Glendun.

The modern name of the third of these churches is now unknown. Colgan conjectures that it belongs to a place in the modern barony of Antrim.

All the other churches, however, yielded in importance to that of Connor, which became the episcopal seat of the aggregate. Thus the Book of Armagh, in the Life of St. Patrick, which was written about the ninth century, represents the diocese of Connor extending to Coleraine: "Et reversus est in campum *Elni* et fecit reliquas multas ecclesias quas *Coindiri* habent".—(Ant. Res., App. p. 34.) It is probable that the boundaries of the diocese, if any were assigned to it in its collective form, varied considerably from time to time, and that the first attempt to define them with a view to permanence was at the Synod of Rathbreasil, which was held in or about the year 1118. The limits determined by this Council were the following, as recorded in the Book of Clonenagh, and transferred by Keating into his History of Ireland:—

"Fairce eappuig Comdire o Dhinn Fhoibne go Torbuirg, agus o Phurt Murbuilg go h-Ollorba, go cuan Snamha h-Aighne, agus o Ghlionn Rige go Colba n-Gearmainn".

"The diocese of the Bishop of Connor[u] extended from Binn-Fhoibhne[v] to Torbuirg[w], and

[u] *Condire* — The etymology of the name has been given at p. 85. The most frequent forms in which the word appears in the Irish Annals are *Condere*, *Condire*, and *Conere*. It is also occasionally written *Condiri*, *Condeire*, *Condaire*, *Chuinnere*, *Conner*, *Connere*, *Conneire*, *Connire*, *Coinere*, *Connereth*, *Connereath*, *Connorth*; and in Latin, *Conneria*, *Condoria*, diocesis *Connerensis*, *Conerensis*, *Connerinensis*, *Conarensis*, *Condorensis*, *Chondorensis*; and in old English *Coiners*, *Coyners*, *Coigners*. It is now locally pronounced *Con-yer*.

[v] *Binn-Fhoibhne.* — Now Benyevenagh, a moun-

and from post Murbuilg[x] to Hollorba[y], and to Cuan [the harbour] Snamha Haighne[z], and from Glionn Riogh[a] to Colbha Gearmann[b]".

By

tain 1260 feet high, between Magilligan and Aghanloo, at the east side of Lough Foyle, and in the county of L. Derry.—(Ord. Survey, ss. 5, 6.) As this was the N. W. boundary of Connor, so it was the eastern limit of the diocese of Ardstraw. By this arrangement Connor extended to the River Roe on the west, and beyond the Bann, the present limit.—(See Ord. Memoir of Templemore, p. 20.)

[w] *Torbuirg.*—Now Torr Head, in the parish of Culfeightrin.—(Ord. Survey, s. 10.) This, which was the N. E. extremity of the diocese, is the nearest point to the coast of Scotland; and here, as stated in Norden's Map, published in the State Papers, "the Scotts used to make their warning fires". It is now a Coast-guard station.

[x] *Murbhulg.*—Now Murlogh Bay, in the parish of Culfeightrin.—(Ord. Survey, s. 5.) It is bounded by Tor Head on the south, and on the north by Benmore or Fair Head, which O Flaherty calls "Pulchrum Promontorium seu Faire-foreland".—(Ogyg., p. 17.) This Murbhulg, or Murloch, is to be distinguished from another inlet of the sea, of the same name, in the county of Down.—(See pp. 27, 154.) In the Four Masters at A. M. 2859, the battle of Muirbuilg i n-Dalriada, 'Muroulg in Dalriada', is recorded: to which Keating adds: .i. an Ruta, 'that is, the Route', and states that therein Starn, son of Nevvy, fell by the hand of Coning, son of Fævar, in Leithiod Laithmiġe, 'the expanse [*latitudo*] of the milky plain'; probably the parish of Layd.—(Vol. i. p. 178.) Again, A. M. 3501, "Dun Sobairce i Murbolg Dal Riada la Sobairce", "Dunseverick in Murbulg of Dal Riada [erected] by Sovarkè". "Sobarchius in Aquilonari Hibernia apud Dunsobarche maritimam Dalriedæ arcem juxta Murbolg residebat".—(Ogyg., p. 205.) Dunseverick lies considerably to the west of Murlough Bay. Possibly White Park Bay, on the shore of Ballentoy, which is close to it on the east, may be the Murbulg intended in the last four quotations. There was also a place of this name on the opposite coast of Scotland, which Adamnan calls *Muirbolc paradisi, Muirbulcmar;* and O Donnellus *Bulgmara* alias *Murbulg.* The Annals of Ulster at 730, and Tigernach at 731, record a battle in Murbuilg between the Dalriadians and Picts, which Keating refers to this part of Scotland.

[y] *Hollarba.*—Now Inver or Larne, see p. 55. and below under *Larne.*

[z] *Cuan Snamha Haighne.*—In the Ord. Memoir of Templemore (p. 21) *Belfast Lough* is given as the modern name of "the harbour of Snam Aigni": but there can be little doubt that the statement is doubly erroneous, inasmuch as Belfast Lough was anciently called Loch Laoiġ, *Lacus Vituli,* and the place under consideration appears to be the same as the cuan Snam-each, which has been shewn above (p. 114) to have been the old name of *Carlingford Lough.* The name occurs four times in the course of the Irish Annals. A. D. 851, a fleet of 160 ships of the Finngennte or Norwegians engaged with the Dubhgennte or Danes of Snam aiġnech (Snam eidneach, *IV. M.*): they fought for three days and three nights, but the Dubhgennte were defeated, and left their ships in the possession of their enemies.—*An. Ul.* A. D. 922, Killsleibhe wasted by the foreigners of Snamaignech, and Dublitir, priest of Armagh, crowned with martyrdom by them.—*An. Ul.* The parish of Killevy, which joins Newry on the west, crosses in one place the present Newry river, and might be reached directly by water from Carlingford Lough. A. D. 925, the Danes were defeated by Muirceartach, the son of Niall, at Snamaignech, and 200 were slain [decollati]. A. D. 1149, an army was led by the son of Niall O Lochlan, composed of the North of Ireland (Tuaiscert Erenn, namely, the Cenel-Conall [people of Donegal], the Cenel Eoghain [Tyrone],

By these boundaries was defined a diocese equal in extent to the sum of Down, Connor, Dromore, and the N. E. part of Derry. That the union was partly in existence from an early date is conjectured by Ware, who observes: "It seems probable, indeed, that during almost all that period [i. e. for many centuries after the year 583] this See [Down] had no peculiar Bishop of its own, but was included in the Diocese of Connor". — (Ware's Works, vol. i. p. 195, Ed. Har.) From the augmented list, however, of the bishops of Down previously to the Invasion, which has been given above, pp. 144–148, and from the consideration that the Irish Annals record the names of as many bishops of Down as of Connor, it may be reasonably argued that the dioceses of Down and Connor were independent of one another until the synod of Rathbreasil.

Soon after this council the bishops of Connor assumed a territorial instead of a cathedral title. Thus Maolpatrick O Banain, who was present at the synod of Kells in 1152, was styled eappoȝ Ðal n-Apuiðe, 'Bishop of Dalaradia'.—(*Keating; OConor*, Prol. ii. p. 159.) The Four Masters, at 1174, in recording his death, call him eppcob Conðepe

and Airghiall [Louth, Armagh, Monaghan], into Ulidia. "Ro aipccpet Ulaḋ iarnuachtar uile o ṫa cuan Snaṁa-aiġneaċ co ðroichet na Ferṗti", "They plundered Ulidia in its upper [southern] part, all, from Cuan Snamha-aighneach to the bridge of Fersat [or the Ford]".

[a] *Glionn-Riogh* — The glen of the Newry river. See O Donovan's *Circuit of Muirceartach*, p. 31; and his *Battle of Magh-Rath*, p. 143. The abbey of Newry owned two weares in the river of *Glanree*, near the town of Glenry.—(Ul. Inq., No. 15, Jac. I., Down; 2 Jac. I. Armagh.) It extended northwards, beyond Scarva, in the parish of Aghaderg; the church of which, called *Hacyglid* in the Taxation (p. 112), is probably that mentioned in the Calendar of the O Clerys: "Ciaran Ṫaṁlaċta ġliaḋ i n-Ġlionn Riġe". "Ciaran of Tamlaght-gliad in Glionn Righe".—Feb. 4. The name Gleann-Righe occurs in the Annals of the Four Masters at the years 995, 1113, 1178, 1483, to express the western limit of Ulidia. Until 332 Uladh or Ulster denoted a province nearly as large as the name now imports, and the palace of its rulers was at n-Eamhain, or Emania, now *the Navan*, near Armagh. But in that year Fergus Fogha, the last King of Ulster, was slain in battle, his forces routed, and the Ultonians driven eastwards, within the territory beyond Glenn-Ree and Lough Neagh. This revolution is thus related by O Flaherty: "Post Achalethderg [in Fermmoya *hodie Farney*] prælium, quod Collaorum, et trium Collaorum prælium vocatur, victores, abactis ultra Glenn-rigeam, et Neachum lacum Ultoniis, amplam ditionem, quam Oirgielliam dixerunt, unde Anglis Uriel, et Oriel scribitur, in comitatus Louth, Ardmach, et Monachan avorum Memoria descriptam comparārunt".—(Ogyg., p 361.) Tigernach says: "Ro claiðriḋ iarom na trí Collo Ɛamain Macha 7 ni ṗoṙ airtebraḋ Ulaiḋ innti o ṗin alle, 7 ṫallaḋ uaiḋiḃ a riġe o Loch Ɛachaċ ille". "The three Collas afterwards destroyed Eamhain Macha, and the Ultonians did not dwell in it from that out; and they took from them their kingdom from Lough Neagh out [westwards]". (A. C. 332.) A fosse and rampart called *the Dane's Cast* marked the boundary in Glenn-Ree. — See Stuart's Armagh, p. 585.

[b] *Colbha Gcarmainn.* — 'The pillar of Germonn'. Unknown to the Editor. Mr. O Donovan suggests that "it must be a natural rock like the Torrs of Donegal".

Conoepe 7 Ohal-apaiòe, 'Bishop of Connor and Dalaradia'. Reginald, who was bishop at the close of the twelfth century, subscribes himself *episcopus de Dalnard*, as well as *Conerensis episcopus*.—(See pp. 191, 192; and Charters of Down in the Monast. Angl.) Concerning Dalaradia, see Appendix under that name.

In 1124 Malachi was elected to the see of Connor, which then included Down and Dromore; and the following is the picture drawn by St. Bernard, of the state of the diocese on his appointment to the charge:—

"Vacabat tunc temporis Episcopalis sedes in una civitatum, et jam diu vacârat, Malachia nolente assentire, siquidem ipsum elegerant. Persistentibus tamen illis tandem aliquando cessit, accedente ad vim faciendam mandato magistri sui, nec non et Metropolitani. Tricesimo ferme ætatis suæ anno Malachias consecratus Episcopus introducitur *Connereth;* hoc nomen civitatis. Cum autem cœpisset pro officio suo agere, tunc intellexit homo Dei non ad homines se, sed ad bestias destinatum. Nusquam adhuc tales expertus fuerat in quantacunque barbarie. Nusquam repererat sic protervos ad mores, sic ferales ad ritus, sic ad fidem impios, ad leges barbaros, cervicosos ad disciplinam, spurcos ad vitam. Christiani nomine, re pagani. Non decimas, non primitatis dare, non legitima inire conjugia, non facere confessiones: pœnitentias nec qui peteret, nec qui daret penitus inveniri. Ministri altaris pauci admodum erant. Sed enim quid opus pluribus, ubi ipsa paucitas inter laïcos propemodum otiosa vacaret? Non erat quod de suis fructificarent officiis in populo nequam. Nec enim in Ecclesiis aut prædicantis vox aut cantantis audiebatur. Quid faceret athleta Domini? Aut cedendum turpiter, aut periculosè certandum, sed qui se pastorem non mercenarium agnoscebat, elegit stare quàm fugere, paratus et animam suam dare pro ovibus si oportuerit. Et quanquam omnes lupi, et oves nullæ, stetit in medio luporum pastor intrepidus, omnimodis argumentosus quomodo faceret oves de lupis. Movere communiter, secretò arguere, flere per singulos: nunc asperè, nunc leniter convenire, prout cuique expedire videbat. In quibus per hæc minus profecisset, cor contritum et humiliatum offerebat pro eis. Quotiens noctas totes pervigiles duxit, extendens manus in oratione. Et cum venire ad Ecclesiam nollent, per vicos et plateas occurrebat invitis, et circuiens civitatem perquirebat anhelus quem Christo acquireret. Sed et foris rura et oppida nihilominus sæpius percurrebat cum sancto illo comitatu discipulorum suorum, qui nunquam deerant lateri ejus. Ibat et erogabat vel ingratis cœlestis tritici mensuram. Nec vehebatur equo, sed pedes ibat, et in hoc virum se Apostolicum probans, Jesu bone, quanta passus est pro nomine tuo bellator tuus a filiis sceleratis? quanta sustinuit ab iis ipsis, quibus, et pro quibus loquebatur bona tibi? Quis dignè exprimat in quantis vexatus, quibus affectus sit contumeliis, quibus injuriis lacessitus, quotiens lassatus inedia, quotiens afflictus in frigore et nuditate? Attamen cum iis, qui

qui oderunt pacem, erat pacificus, instans nihilominus opportunè importune. Blasphematus obsecrabat, injuriatus opponebat scutum patientiæ, et vincebat in bono malum. Quidni vicisset? perseveravit pulsans, et secundum promissionem tandem aliquando pulsanti apertum est. Quomodo poterat non sequi quod veritas prænunciaverat secuturum, Dextera Domini fecit virtutem: quia os Domini locutum est veritatem. Cessit duritia, quievit barbaries, et domus exasperans paulatim leniri cœpit, paulatim correptionem admittere, recipere disciplinam. Fiunt de medio barbaricæ leges, Romanæ introducuntur. Recipiuntur ubique Ecclesiasticæ consuetudines, contrariæ rejiciuntur. Reædificantur basilicæ, ordinatur clerus in illis, Sacramentorum rite solemnia celebrantur. Confessiones fiunt, ad Ecclesiam conveniunt plebes, concubinatus honestat celebritas nuptiarum. Postremò sic mutata in melius omnia, ut hodie illi genti conveniat, quod Dominus per Prophetam dicit: Qui ante non populus meus, nunc populus meus".

Such is Bernard's description of the beneficial effects wrought in the diocese of Connor by the exertions of Malachi; and yet it is difficult to repress the suspicion that the picture owes its darkest shade to the want of conformity among the people of Connor to the Romish discipline. When Gillebert, Bishop of Limerick, a little before, had published his letter "de usu ecclesiastico", his professed object was, not to convert the nation, but "ut diversi et schismatici illi ordines, quibus Hibernia pene tota delusa est, uni Catholico et Romano cedant officio".—(Ussh. Syll. Ep. 30.) Indeed, during the whole century, it seems to have been the favourite tone of the advancers of the papal ascendancy in Ireland to decry the native institutions of the country, and to exalt the competing influence of Rome, until, in the subjugation of Ireland, a religious change was effected by force which might have failed had its establishment been left to the march of popular opinion. In the latter part of the century Pope Alexander III. addressed a bull to Henry II., in which he describes the immorality and irreligion of the Irish in language even stronger than that of Bernard: "De gente illa Hybernicâ, quæ, Divino timore postposito, tanquam effrenis passim per abrupta deviat vitiorum, et Christianæ fidei religionem abjicit et virtutis, ——. Novercas suas publicè introducunt, et ex eis non erubescunt filios procreare: frater uxore fratris, eo vivente, abutitur; unus duabus se sororibus concubinis immiscet; et plerique illorum, matre relictâ, filias introducunt: et omnes passim in quadragesima vescuntur carnibus, nec solvunt decimas, nec sacras Dei ecclesias, et personas ecclesiasticas, prout debent, aliquatenus reverentur". In another bull, which was directed to the Kings and Princes of Ireland, he instances, as a benefit of their submitting to Henry II., that "gens Hybernica, quæ per enormitatem et spurcitiam vitiorum adeo videbatur longius recessisse, divino cultui propensius informabitur, et melius Christianæ fidei suscipiet disciplinam".

In

In a third document of the same nature, he acknowledges to Christian the Legate, and the Archbishops of Ireland, the information he had received from them of the moral condition of Ireland: "Quantis vitiorum enormitatibus gens Hibernica sit infecta, et quomodo Dei timore, et Christianæ fidei religione postposita, ea sequatur quæ pericula pariunt animarum, ex vestrarum serie literarum nobis innotuit, et aliorum etiam veridica relatione nichilominus ad notitiam apostolicæ sedis plerumque pervenit".—(Rymer, Fœd., vol. i. p. 45, Lond. 1815.)

On the retirement of Malachi from the see of Connor, a successor, whose name is not recorded by St. Bernard, was chosen to fill his place; and thenceforward, until its permanent union with Down, the see enjoyed a regular succession of bishops. The following table exhibits their names, in continuation of the partial list from the Irish Annals given above at p. 243:

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
NEHEMIAS,		before 1172	
REGINALD,		before 1178[c]	after 1183
GILLACHRIST O KERNY[d],	Abbot of Derry,	after 1198	1209
REGINALD[e],			1225
EUSTACHIUS,	Archdeacon of Connor,	1225	
ADAM,	Abbot of Wardon,	1242	1244
ISAAC OF NEWCASTLE,		1245	1256
WILLIAM OF PORTROYAL,		1257	1260
WILLIAM DE HAY,		1261	1263
ROBERT DE FLEMENG[f],		1264	1274
PETER OF DUNACH[g],		1274	1292
JOHN[h],	Rector of St. Mary's, Corriton,	1293	

HENRY

[c] See above, pp. 191, 192.

[d] The Four Masters, at 1198, record the appointment of *Giolla Criost O Cearnaigh* to the abbacy of Derry-Columkille; and, at 1209, in recording his death, they style him *Cowarb of Condere*.

[e] Omitted by Ware and Harris. A. D. 1225, "Mandatum est R. Cemerensi [*rectè* Connerensi] episcopo quod permittat Priorem et Conventum de Mukemore pacifice possidere ecclesias, quæ eis appropriatæ fuerunt per antecessores eorum". — (Rot. Cl. 9 Henry III. m. 5, Tur. Lond.) Writing to Henry III. he styles himself "Reginaldus Connorensis episcopus". — (Royal Letters, No. 799, Tur. Lond.)

[f] "Robertus de Flemeng, electus Conerensis, qui ex Anglicorum præclaro genere extat oriundus".—(Royal Letters, No. 800, Tur. Lond.) He is also called Robertus Flandrensis.

[g] This name is variously written *Douach*, *Dovenach*, *Douvach*.—See p. 67.

[h] See Prynne's Records, vol. iii. p. 573. His previous station was, probably, Ballycorra.—See p. 69.

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
HENRY MAC OIREACHTY[i], . .	Bishop of Derry, . . .	after 1295	1297
JOHN[k], ...	. . . . .	before 1311	. . . . .
RICHARD, ...	. . . . .	before 1320	. . . . .
JAMES OF COUPLITH, ...	. . . . .	. . . . 1321	. . . . .
JOHN OF EGLESCLIFF, ...	Bishop of Bethlehem[l],	 1322	translated 1323
JAMES O KERNEY, ...	Bishop of Enaghdune,	. . . . 1324	1351
WILLIAM MERCIER, ...	Archdeacon of Kildare	. . . . 1353	1375
PAUL[m], ...	Rector of Achohill, . .	. . . . 1375	. . . . .
JOHN, ...	. . . . .	before 1411	. . . . .
EUGENE, ...	. . . . .	before 1427	. . . . .
CORNELIUS, ...	. . . . .	. . . . .	. . . . .
JOHN, ...	. . . . .	before 1438	. . . . .

At the close of the year 1441, the see of Down becoming vacant, the last mentioned Prelate entered upon the administration of its affairs, and henceforward Down and Connor were incorporated under one bishop. The circumstances attending this union have been already related at pp. 156–159: but the list of the bishops of Down and Connor, which has been given at p. 160, on the authority of Ware and Harris, may be amended by the following, which has been compiled since that part of the present work was printed:—

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
JOHN, ...	Bishop of Connor, ...	 1441	 1450
THOMAS[n], ...	. . . . .	 1450	 1451
RICHARD WOLSEY[o], ...	Dominican Friar, ...	 1451	. . . . .

THOMAS,

[i] The Annals of the Four Mast. and of Connaught relate that Henry Mac Oireaghty, Bishop of Connor, and a Grey Friar of the Cistercian order, died in 1297, and was buried in the monastery of Drogheda. Ware calls him Henry of Ardagh, and states that he had been elected Bishop of Derry in 1294 (p. 228, Ed. Harris): but he errs in representing him as Bishop of *Achonry*.—(p. 659.) See Ord. Mem. of Templemore, p. 32.

[k] Not noticed by Ware or Harris. A Pat. Roll, 3, 4 Ed. II., mentions *Johannes* as then *episcopus Connerensis*.—(Cal. Canc. Hib., vol. i. p. 17.)

[l] De Burgo, Hib. Dom., p. 464. He was also a Dominican Friar, and was translated to the see of Landaff in 1323.

[m] See above, p. 88. The presentation of William Wyne to the church of Ohorhill, directed to Paul, Bishop of Connor, is dated May 23, 1375. — (Rot. Pat. 49 Ed. III.)

[n] This seems to be Thomas Pollard, of whom mention has been made at pp. 37, 159. In 1450 he was appointed custos of the temporalities of Down and Connor, and appears to have also received a provision from the Pope to the vacant see.—See next note.

[o] This name is supplied by Harris, but is misplaced by him. A bull of Pope Nicholas V., directed "*Ri-*

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
THOMAS[p], ...	Prior of St. Catherine's, Waterford, ...	 1456	 1468
THADY, ...	. . . . .	 1469	 1486
TIBERIUS[q], ...	. . . . .	before 1495	 1519
ROBERT BLYTH, ...	Abbot of Thorney, ...	before 1526	about 1540
EUGENE MAGENIS[r], ...	Prebendary of Aghaderg,	 1541	. after 1560

SEE PROPERTY.—The following Eschaetor's accounts, which are copied from Sir J. Ware's MSS., are the earliest records concerning the temporalities of Connor which the writer of this work has discovered:—

"Computus magistri Willielmi de Bakepur escaetoris. Idem reddit compotum de xxvi . *lib* . iv . *d* . de redditibus liberarum terrarum manerii de *Kylroth* [Killroot], a die Veneris 20° post festum S. M——, anno xl° [1256], usque ad sextum diem Januarii anno xlii° [1257], antequam liberaret prædictum Episcopatum Willielmo de Portu Regio episcopo ejusdem episcopatus, per literas domini Regis patentes, &c.

"De liberis terris manerii de *Glin* v . *lib*.

"Sm[a] xcix . xviii . vi ."—(Cod. Clar., vol. xlii. No. 4789, fol. 15 *b*.)

"Anno xxiii[tio] Regis Edwardi I. Walterus de la Hay Escaetor Hiberniæ reddidit compotum de xii . *lib* . v . *s* . x . *d*. de exitibus temporalibus episcopatus Connorensis in manibus domini Regis per mortem Petri de Donvach episcopi ejusdem loci, ex vigilia beatæ Katherinæ virginis, anno Regis Edwardi xxi° usque xxvii[mo] diem Aprilis, anno eodem

cardo Volsi electo episcopo Dunen. Conoren.", and dated July 11, 1451, is copied by De Burgo from the Bullar. Ord. Prædic. It states the vacancy to be "per obitum ipsius Thomæ, qui extra Romanam Curiam diem clausit extremum". — (Hib. Dom., p. 172.) Robert Rochfort, or de Rupe Forti, whom Ware introduces at 1451, was in this year elected bishop, and recommended by Primate Mey to fill the see, but his appointment does not appear to have been confirmed, as Ware was not "able to discover whether he were consecrated or not".

[p] Ware dates his appointment and avoidance as above. In 1465 he was bishop.—(Reg. Mey, lib. iv. fol. 9.) De Burgo, on the authority of the Bullar. Ord. Præd., states that one Simon, S. Theol. Bac., a Dominican Friar, received a provision to the see vacant by the death of John, Feb. 12, 1459.—(Hib. Dom., p. 475.)

[q] He was present at Drogheda July 6, 1495. — (Records, Christ Ch.)

[r] In 1542, May 8, he had a pardon for accepting the see, in addition to the benefices of Acaderige and Enaghluayn [Anaclone].—(Rot. Pat. 34 Hen. VIII. 8, f. 2.) There were two parishes in the diocese of Dromore, to the former of which he had been presented by the Primate in 1526, and to the latter in 1528. See note [w], p. 160. He assisted at the consecration of Bale, Bishop of Ossory, in 1552, and is by him named *Urbane Bishop de Duno*.—(Vocacyon, fol. 18, p. 2.)

eodem, antequam liberaret prædicta temporalia ejusdem episcopatus magistro Johanni electo ibidem per literas domini.

"Sm[a] est xii . *lib* . v . *s* . x . *d* ." — (Cod. Clar., vol. xlv. No. 4792, p. 236; and vol. xxxvi. No. 4787, p. 286 *b*.)

In 1380 William Proketour, Vicar of Antrim, held the manor of *Kilkenan* to him and his heirs, of William, Bishop of Connor, at the rent of 100 barrels of oatmeal per annum, and rendering yearly to the church of *St. Colman of Kilroth* a pound of wax, and usual suit at the Bishop's Court. — (Rot. Cl. 4 Ric. II. Cal. Canc. Hib., vol. i. p. 109.)

The fullest recital of the various estates belonging to the see which remains is that preserved in the Terrier of 1615:—

"*Connor*, with the Temporalities of 16 Towns.
At *Crehamkill*, the Temporalities of 4 Towns.
At *Duneane*, the Temporalities of 4 Towns.
At *Drummaule*, the Temporalities of 4 Towns.
At *Ahahill*, the Temporalities & Spiritualities of 4 Towns.
In *Ballyclug*, the Temporalities of 4 Towns.
In *Skerrie*, the Temporalities of 7 Towns.
In *Magherasharkin*, the Temporalities of 5 Towns.
In *Armoy*, the Temporalities of 4 Towns.
In *Inchpollen*, the Temporalities of one half-townland.
In *the Gleine*, the Temporalities of 8 Towns.
In *Killroote*, the Temporalities of 4 Towns.
In *Deserta Vera*, nigh Skerrie, the Temporalities of 2 Towns".

In the King's Books the estates are thus taxed:—

"Maneria et terræ de Connor, ... C.[s] ster.
Maneria et terræ de Glinns, ... C.[s] ,,
Domus et terræ de Killroote *alias* Killraig, ... LX.[s] ,,
Quatuor villæ de Duneene, ... XX.[s] ,,
Quatuor villæ de Cromwell, ... XX.[s] ,,
Quatuor villæ de Drummale, ... XX.[s] ,,
Septem villæ de Skirries, ... VII.[lib] ,,
Quatuor villæ de Aghohill, ... XX.[s] ,,
Quatuor villæ de Ballycloige, ... XX.[s] ,,
"S[ma] . . . . . XXV.[lib] ster."

The income accrueing to the Bishop in 1622, appears from the following statement in the Ulster Visitation:—

"Landes and Manno^{r} of Conno^{r}, ...	XL^{lib}	ster.
Manno^{r} of Killrout, worth, ...	L^{lib}	,,
Landes and Manno^{r} of Glynne (worth £160 or £180), . .	VI^{lib} XIII^{s} IV^{d}	,,
Lands and Manno^{r} of Magherahoghill, ...	XXX^{lib}	,,
Lands of Skirry, ...	IV^{mks}	,,
Lands of Duncan, Crankhill, & Dromaula, ...	X^{lib}	,,
Mensalls of Inispollan & Solour.	II^{lib} VI^{s} VIII^{d}	,,
Landes of Ballyclog contayning foure townes & a half, . .	noe rent.	
A dayes fishing wth the halfe of the Tithe fish taken uppon the river of the Bann.		
"The some of the whole rents of the B^{prick} of Connor are, ...	150^{lib} 10^{s}	ster."

At present the see property consists of the following lands:—

Connor.—The manor and rectory of the sixteen townlands, now called Artnagullion, Ballycowan, Barnish, Carncome, Carnearny, Castlegore, Connor, Forthill, Lislunnan, Maxwell's Walls, Ross, Scolboa, Tardree, Whappstown.

Armoy.—Commonly called *the sixteen townlands of Balleeny*, consisting of Aghrunniaght, Alcrossagh, Balleny, Breen, Carrowlaverty, Cleggan, Cromaghs, Doonans, Essan, Gortmillish, Kilcroagh, Knockans, Monanclogh, Stroan, Tullaghore, Turcagh, Turnarobert (of which *Mill Five Acres*, containing the village of Armoy, was a part). The glebe, containing the church and round tower, seems to have been part of Doonans.

Aboghill.—The four towns of, namely, Carmacmoin, Gloonan, Killane, Lismurnaghan.

Glynn.—The eight towns of, namely, Ballylesson, Ballylig, Craiganboy, Glynn, &c.

Rasharkin.—The four towns of, namely, Carnfinton, Church Tamlaght, Crushybracken, and Drumak.

Skerry.—The four towns of, namely, Breckagh, Loughconnelly, Loughloughan, and Magheramully.

Duncan.—The four towns of, namely, Cloghogue, Gortgill, Lismacloskey, and Tamnaghmore.

Drummaul.—The four towns of, namely, Caddy, Coolsythe, Drummaul, and Tamlaght.

Cranfield.—The townland of, formerly consisting of Ballykeel, Ballyharvine, Ballynarny, and Tamnaderry.

Inispollan.

Inispollan.—The grange of, containing Ardicoan, Ballure, Clady, Inispollan Mountain, and Inispollan.

Dunaghy.—In the parish of, the two towns of Cargan and Dungonnell.

Solar.—In the parish of, the townland Solar.

Kilwaughter.—In the parish of, the townland Ballyhampton.

Killroot.—In the parish of, the townland Killroot.

Ballyclug.—Rent of £11 1*s.* 6½*d.*, from the four towns of.

Templecorran.—The rectorial tithes of the parish.

All these lands, &c., amounting, according to the Report of 1833, to 23,833 acres, are stated to produce at that time the annual sum of £2942 6*s.* 6¼*d.*

Cathedral. — It appears from the authorities already cited, at pp. 96, 97, 239, that the ancient church of Connor was attached to a monastery, and that the founder of the see filled the double office of abbot and bishop. Examples have also been adduced of the continuance of this junction of the two offices until the eleventh century. When they became permanently separated the writer is unable to pronounce; but it is likely that the partition took place during the twelfth century. Then probably it was that, the abbey *de Deserto Conneriæ*, or Kells, becoming an independent establishment, another church, subsequently called the church of Connor, was founded for cathedral or parochial purposes. This church, which is now only parochial, is situate half an English mile S. E. of the abbey of Kells. It is probable also that about the same time that arrangement was entered into whereby the Abbot became seised of the rectorial tithes and advowsons of all the neighbouring parishes wherein the bishop had property. The church of Connor stands on see land, yet the advowson of the vicarage and the rectorial tithes of the bishop's sixteen towns of Connor belonged to the Abbot of Kells. The church of Glynn stands on see land, and yet the advowson of the vicarage and the rectorial tithes were vested in the Abbot of Kells. So also with respect to the parishes and bishop's lands of Drummaul, Dunean, Killroot, and Kilkenan in Island Magee. The castle and certain lands at Glenarm were anciently held under the Bishop of Connor, and, accordingly, the advowson of the vicarage of Templeoughter, with the rectory, was appendant on the abbacy of Kells.—(See pp. 51, 52.)

Before the Reformation there does not appear to have been any dignitary connected with the cathedral, except the Archdeacon: and all capitular acts seem to have been performed by the Archdeacon and Clergy assembled in synod. Thus James of Couplith, who succeeded to the bishopric in 1321, was "elected by the Archdeacon and Clergy of Connor".—(Ware, p. 221, Ed. Har.) Harris, indeed, states that the writ for the election of a successor to Peter of Dunath, in 1293, was issued to "the Dean and Chapter

Chapter of Connor".—(*Ibid.*) But there is probably an error either in the formula of the writ or in the words of the quotation, and that *Archidiaconus* should be read instead of *Decanus*.

Archdeacons of Connor.

A. D. 1225, Eustachius.—In this year he was advanced to the see of Connor.—(Ware's Works, vol. i. p. 219.)

A. D. 1244, Adam Pang.—"Archidiaconus Conerensis, 1244, h. e. tempore Sim. Burford, Arch. Mid."—(MS. Trin. Coll. Dub., F. 1. 18, p. 2.)

A. D. 1250, Thomas de Sandal.—(Ware's MS.; MS. T. C. D.; Regist. Muckamore.)

A. D. 1460, Donald O Kylte.—(Reg. Prene, fol. 12.)

A. D. 1538, M[ ] Y[ ].—(Reg. Dowd., p. 22.)

A. D. 1540, Kellanus O Hele.—(*Ibid.*)

In 1609 the cathedral of Connor was remodelled by charter of King James I., and received the name of "Ecclesia Cathedralis sancti Salvatoris de Connorth". Bishop Todd being then at the head of the three sees of Down, Connor, and Dromore, the same instrument contains the letters of erection of their three cathedrals. The following were constituted the members of the new chapter, and the accompanying parishes were those which were asssigned as the corps of each office.

Decanus. Fecimus, &c. Milonem Whale, presbyterum, in artibus magistrum, et sacri Divini verbi professorem, primum et modernum Decanum ecclesiæ Cathedralis Sti. Salvatoris de Connorth. Dedimus etiam et concessimus præfato Miloni Whale Decano, &c., et successoribus suis Decanis ejusdem ecclesiæ Cathedralis, omnes et singulas illas rectorias et vicarias nostras Ecclesiæ Albæ de Vado [p. 6], Mablayske [p. 8], Balle Edward [p. 56], Ralowe [p. 53], Invermore [p. 55], Knockfergus [p. 61], et Balloran[?], in comitatu nostro Antrim; et rectorias et vicarias de Blaris [p. 47], et Deriakie [p. 46], in comitatu nostro Duno, cum omnibus et singulis suis juribus, membris, et pertinentiis, &c.

Archidiaconus. Fecimus etiam, &c. Nicholam Todd, presbyterum, primum et modernum Archidiaconum dictæ ecclesiæ Cathedralis, &c. Dedimus, &c., omnes illas rectorias et vicarias nostras de Bille, Balleclugg, Armoye, Acheohill [p. 88], Kilbrid, et Dunnager, cum omnibus, &c.

Cancellarius. Fecimus, &c. Robertum Maxwell, in artibus magistrum, et sacræ theologiæ professorem, primum et modernum Cancellarium dictæ ecclesiæ Cathedralis,

thedralis, &c. Dedimus, &c., omnes illas rectorias et vicarias nostras de Miltone [p. 76], Culfetryn, Singington [p. 74], Ramoan, Loughguill, Dundermont, Skyrre, et Tacmacremye [p. 87], cum omnibus, &c.

PRECENTOR. Fecimus, &c. Willielmum Todd, in artibus magistrum, et sacræ theologiæ professorem, primum et modernum Precentorem dictæ ecclesiæ Cathedralis, &c. Dedimus, &c., omnes illas rectorias et vicarias nostras de Portcamon [p. 77], Ballibony [p. 80], Sancto Cuthberto Dunlups [p. 77], et Calvad [pp. 74, 81?], cum omnibus, &c.

THESAURARIUS. Fecimus, &c. Samuelem Todd, presbyterum, in artibus baccalaureum, primum et modernum Thesaurarium dictæ ecclesiæ Cathedralis, &c. Dedimus, &c., omnes illas rectorias et vicarias de Culrathan [p. 75], Agharton, Arclynnes, Rosrelige [p. 75], et Racavan, cum omnibus, &c.

PREBENDARIUS DE KILROIGH. Fecimus, &c. Johannem Cotton, presbyterum, primum et modernum Prebendarium Primum dictæ ecclesiæ Cathedralis, et volumus quod prebenda vocabitur Prebenda de Kilroigh. Dedimus, &c., omnes illas rectorias et vicarias nostras de Templecororan [p. 58], Temple Igormangan [p. 57?] Loughnalitten [p. 57], Ballinure, Insulam [p. 59], et Ballyprior [p. 59], cum omnibus, &c.

PREBENDARIUS DE RASARKAN. Fecimus, &c. Anthonium Hill, presbyterum, in artibus magistrum, primum et modernum Prebendarium Secundum dictæ ecclesiæ Cathedralis, et volumus quod prebenda vocabitur Prebenda de Rasarkan. Dedimus, &c., omnes illas rectorias et vicarias nostras de Rasarkan, Finvoy, Killoconriola [p. 89], Kilrates, Kildalage [p. 73], Sancti Conic [p. 53], Tullacur [p. 81?], et Glinarrm, cum omnibus, &c.

PREBENDARIUS DE CONNORTH. Fecimus, &c. Archibaldum Rowatt, in artibus magistrum, et sacræ theologiæ professorem, primum et modernum Prebendarium Tertium dictæ ecclesiæ Cathedralis, et volumus quod prebenda vocabitur Prebenda de Connorth. Dedimus, &c., omnes illas rectorias et vicarias nostras de Connorth, Introia [p. 63], Kilglin, Solor, Killagan, cum omnibus, &c.

PREBENDARIUS DE CARNECASTLE. Fecimus, &c. Donaldum O Morrey, presbiterum, et sacræ theologiæ professorem, primum et modernum Prebendarium Quartum dictæ ecclesiæ Cathedralis, et volumus quod prebenda vocabitur, Prebenda de Carnecastle. Dedimus, &c., omnes illas rectorias et vicarias nostras de Carnecastle, Killwotragh [p. 53], Ballecora [p. 69], Rathsith [p. 68], et Derikeikan, cum omnibus, &c.

At

At the period of Bruce's invasion, A. D. 1315, Connor was a town of considerable importance, and the residence of the bishop. Barbour, speaking of the invading troops, says:—

"Thai tuk to consaill that thai wald
Thair wayis towart Coigneris hald;
And herbery in the citè ta.
And than in gret by thai haf don sua:
And raid be nycht to the citè.
Thai fand thair of wictal gret plentè:
And maid thaim rycht mery cher;
For all traist in the toun thai wer.
—(Bruce, Buke tend, v. 459, &c.)

Grace and Pembridge relate that on this occasion the bishop fled to the castle of Carrickfergus, and his bishopric was put under an interdict. His residence was probably the castle, a portion of the outworks of which remain within the glebe. In 1434 the Bishop of Connor was resident at Carrickfergus.—(Reg. Swayne, p. 81.)

U.

LARNE.

This name, which is now confined to a town in the county of Antrim, was originally applied to a considerable district extending from that town northwards along the coast. In an Inquisition of 1605 Carncastle was found to be in the "Baronia de Larne"; and, in another, the Prior of Muckamore was found to be possessed of the rectory of "Killgarne [Killyglen] in le Larne". In the Tripartite Life of St. Patrick the "Regio Latharna" is noticed as in Dalaradia. The Annals of the Four Masters, also, make mention of this territory under the following years:—

A. M. 2550, Magh Lathrna la Dalnaraidhe, 'the plain of Larne in Dalaradia', cleared of wood.

A. M. 3529, Rath Bacain i Lathrna, 'Rath Bacain in Larne', was erected. This date corresponds to 2756 of Keating, who calls the place Rath Bachall i Lathrnuibh.—(Vol. i. p. 320.)

A. M. 3586, Lathar, one of the sons of Hugony the Great, had his portion i Lathrna, 'in Larne'.—(Keating, vol. i. p. 348.)

Æ. C. 1198,

Æ. C. 1198, "Aoḋ O Neill luċt coicc long do cill—— i Ċaṫarnaiḃ, 7 ro loirc ri don Ḃaile, 7 ro ṁarḃ oċt ḃrir deec do Gallaiḃ".

"Aodh O Neill sailed with five ships to Kill—— in the Larne, burned a great part of the town, and killed eighteen of the English".

The harbour of Larne has had a great variety of names. Snorro relates that in 1018 Einar Jarl, son of Sigurd, Earl of the Orkneys, sailed on a piratical expedition to Ireland, and that having encountered Konofogor [Connor?], King of Ireland, *i Ulfreksfirdi*, 'in the bay Ulfreksfiord', he was defeated, and retired with loss. —(Johnstone, Ant. Celt. Scan., p. 157.)

A. D. 1210, July 26, King John being at Carrickfergus granted to Duncan Fitz Gilbert, and his heirs, the town of *Wulfrichford*, and all the land from Wulfrichford to Glynarm, containing fifty plowlands. Witnesses: the Bishop of Norwich, John de Courcy, &c.—(Cal. Canc. Hib., vol. ii. p. 354.) An Inspeximus of this grant recites that these fifty carucates were in *Wulvricheford*, *Inverth* [Inver], et *Glivarn* [Glenarm]. (Rot. Cl. 3 Hen. III., Hardy R. C., p. 402 b.)

Barbour, describing the arrival of Edward Bruce in Ireland in 1315, writes,

"In *Wokingis fyrth* arywyt thai".—(Buke x. 33.)

In subsequent records the name assumes the various forms of *Ulderfleet Haven*, *Wolderfrith*, *Wolverflete*, and *Olderfleet:* the last of which is still borne by the ruined castle near the end of the falciform neck of land called the Curran [Corann 'a sickle'], which bounds the entrance of Larne Lough on the west. But the original name, of which the later ones seem to be corruptions, was *Ollarba*, which has already been shewn to have been that by which the bay was called in the sixth and twelfth centuries.—(pp. 55, 252.) The passage which has been quoted in the former place is recorded by the Annals of Ulster at the year 571; by the Annals of Boyle at 545; and more fully by the Four Masters, at 558, in the following words:—

"Irin bliaḋain ri ro gabaḋ an Muirgelt .i. Ċiban, .i. Eaċaċ mac Muireḋa for crachr Ollarbha hi lin Ḋeoain mic Inli iarcairi Comgaill Ḋenchair".

"Anno hoc captum est Marina fera, i. e. Siren, i. e. per Eathachum filium Muredhi, supra littus [*al.* prope ostium fluminis] Ollarbæ, in retibus Beoani filii Inlii piscatoris Comgalli Benchorensis".

It need not seem strange that a story like this should have found its way into so faithful a record as the Annals of Tigernach, inasmuch as the existence of the mermaid was strongly believed by the ancients. Nay, it is not twenty years since, in this age of light, a large company travelled all the way from Belfast to this neighbourhood, to see a mermaid which was reported to have been taken in Island Magee! A seal,

 or

or some such tenant of the sea, may have been caught in the nets of Comgall's fisherman, and, as a "sancta Liban [Líban 'maris mulier'] flourished about the year 580 "sub magisterio S. Comgalli", the following generation may have converted the ron (seal) into a liban, and St. Líban into a muirgelt (mermaid).

The river Ollarba, now called the Larne or Inver River, rises about four miles S. W. of Larne, in a spot which was once famous as tented ground, but concerning which modern writers have been silent:—

A. D. 160, "Tuathal Teachtmar occiur la Mal mac Rochraidhe, la ri nUlaoh oc Línd an Gabunn i nDal Araidhe".

"Tuathal Teachtmar [the acceptable] was slain by Mal Mac Rochraidhe, King of Ulster, at *Linn-an-gabunn* in Dalaradia".—(*Tigernach.*)

This date is more correct than that of the Four Masters, which is 106: their statement of the occurrence, however, is fuller, and is worthy of being transcribed:—

"Iar mbeith tríocha bliadain hi rígi nErenn do Tuathal Teachtmar torcair la Mal mac Rochraide ri Ulad hi Moigh-lime hi Mom in catha i nDalaraide, an bail ara m brúcht Ollar 7 Ollarba an da abainn. Ceannguba ainm an cnuic in ro marbad romh fer deardur an rainn,

"Ollar ocur Ollarba
Ceannguba triathach tuathach
Nibdar anmonda gan adbar
An la do marbad Tuathal.

"Acur amail ar rubrad beor—

"Tuathal diar fríne feronn
Flaith Midhe milidh galann
Gaotta flaith Fremann finne
hi re cnuic Glinde an gabann".

"After Tuathal Teachtmhar had been thirty years in the government of Ireland he fell by Mal Mac Rochraide, King of Ulster, in Moylinny, at *Moin-in-chatha* [bog of the battle] in Dal Aradia, at the place whence spring the Ollar and Ollarba, the two rivers. *Ceann-gubha* [hill of grief] is the name of the hill on which he was killed, as the verse proves:—

"Ollar and Ollarba,
Ceann-gubha lordly, noble,
They are not names without a cause,
The day on which Tuathal was slain.

"And as was also said:

"Tuathal, from whom the tribes of our lands
The chiefs of Meath, heroes of valour,
Was wounded—that chief of fair Frewin,
In the field of the hill of Glenn-an-Gabhann".

This ground was again contested, according to the Four Masters, in the year 285:—

"Do cheap Fothadh Airgtheach iar sin hic cath Ollarba hi Line la Caoilte".

"Fothadh Airgtheach was afterwards slain by Caoilte, at the battle of Ollarba in Line".

With

With this agrees the statement in the Book of Conquests:—

"Gabaiṫ na Fotḟaiḋ .i. Fotḟaḋ airgṫeach acus Fotḟaḋ cairpṫeaċ da ṁac Luiġḋeach mic Maicniaḋ an Riġe fri re aen bliaḋna, acus nir bo roinmeach a fflaiṫeṁ. Do rochair Foṫaḋ cairpṫeaċ la Foṫaḋ airgṫeaċ, acus do ceṁ Foṫaḋ airgṫeaċ la Caoilte i ccaṫ Ollarba illine".

"The Fothadhs, i. e. Fothadh Airgtheach and Fothadh Cairptheach, the two sons of Lughdeach son of Macniadh, assumed the monarchy during one year, and their reign was not happy. Fothadh Cairptheach fell by Fothadh Airgtheach, and Fothadh Airgtheach fell by Caoilte in the battle of Ollarba in Line".—(p. 156.)

From the following lines of Flann of the Monastery we learn that Moylinny, the scene of this engagement, was in the territory of the Picts:—

"Airdri Foṫaḋ cairpṫeach creach
Co rop bi Foṫaḋ airgṫeach
An t-airgṫeach moiṫe a diḋ de
La Caoilte 7 criċ na Cruiṫne".

"Chief-king Eochaidh Cairptheach of the preys,
Until slain by Fothadh Airgtheach
The Airgtheach—the greater his destruction
By Caoilte in the country of the Cruithne".

The victorious hero was foster-son of Finn Mac Cumhaill [the Finn Mac Cool of the legends], who was also called Mongan. The particulars of the death and sepulture of Fothadh are related in the following extract from the Leabhar na h-Uidhre, as cited and translated in Mr. Petrie's Round Towers of Ireland, pp. 105, 106:—

"Damair-ne lat-su, a Find, ol in t-oclach. Adaṁṫ, ol Mongan, ni maiṫ sin. Damair-ni la Find, tra, ol se; du loomar di Albae [*rectius* Almain]. Immarnacmar fri Foṫud n-Airgṫeċ h-i sund accut for Ollorbi. Ficimmir scandal n-and. Focartro erċor fair, co ṙeċ tri, co lluid h-i talmain fris anall, acus con facaib a iarnd h-i talam; isṙed an diceltar so po boi is in gai sin. Sugebtar in mael cloċ dia po lara a roud ri [*al.* an road sin], acus sogebṫar anair iarnn is in talam, acus sogebṫar aulad [*al.* ulaiḋ] Foṫaiḋ Airgtig fris anair bic. Ata comrar cloċi imbi

"We were with thee, O Finn, said the youth. Hush! said Mongan, that is not good [fair]. We were with Finn, once, said he; we went from Alba [*rectè* Almain]. We fought against Fothadh Airgtheach here with thee at Ollarba. We fought a battle here; I made a shot at him, and I drove my spear through him, so that the spear entered the earth at the other side of him, and its iron head was left buried in the earth. This is the very handle that was in that spear. The round stone from which I made that shot will be found, and cast of it will be found the iron head of the spear buried in the earth; and the carn of Fothadh Airgtheach will be found

imbi ano h-i talam. Atat a dí foil airgit, acur a di bunne doat, acur a muintorc argit for a ómpair; acur atá coirtée oc a ulaid; acur ata ogom ir in cino fil h-i talam dim coirtéi. Irred fil ano,

"EOCHAID AIRGTHECH INSO.

Ra m-bi Caílte in imaeriuc fri Find. Ethe (.i. do gnithir) lar in óclaic a riét ramlaid ule, 7 forfrta".

found a short distance to the east of it. There is a chest of stone about him in the earth. There are his two rings of silver, and his two *bunne doat* [bracelets?] and his torque of silver on his chest; and there is a pillar stone at his carn; and an Ogumis [inscribed] on the end of the pillar stone which is in the earth. And what is in it is,

"EOCHAID AIRGTHECH HERE.

It was Cailte that was here along with Finn. All these things were searched for by the youth who had arrived, and they were found".

The Larne River rises by two heads in Ballybracken Moss, in the parish of Ballynure. The Six-Mile Water rises in a spring in Ballyboley Park Moss, in the parish of Ballycor, a little S. W. of Shane's Hill: after a course of about 100 perches it becomes the boundary between that parish and Kilwaughter, as well as between the baronies of Upper Glenarm and Upper Antrim. Following the direction of a ravine which runs down the face of the hill, it arrives at the townland of Headwood, in Kilwaughter parish, near the place where the three baronies of Upper Glenarm, Upper Antrim, and Lower Belfast meet. In this townland there is a spot where a branch of the Six-Mile Water can be turned into the Larne River, and which, in dry summers, is a position of importance to the bleachers, as the stream which it commands forms a valuable accession to the river that receives it. Here also is a large bog, probably the *Moin-an-catha* of a preceding passage, which lies between the two rivers. A deep drain, which was intended to intersect it, was abandoned before its completion, on the plea that it was calculated to divert into the Larne River a portion of the water which prescriptively ran into the Six-Mile Water, and thus affect the bleaching interest on that side. On the face of Ballyboley Hill, about a quarter of a mile to the west, is a place called *Carn-doo*, and here, under the brow of the hill, is a pile locally called *the Abbey*. It consists of several huge stones, ranged in an irregular circle, the space within being chiefly occupied by six large upright stones, disposed in pairs, and supporting two blocks, above five feet long, and from two to three feet square, laid horizontally upon them. This massive erection is not noticed on the Ordnance Map, but should appear on sheet 46. For two miles along the face of the hill which forms the western boundary

dary of the valley of the Six-Mile Water is a series of foundations of inclosures, called by the people *Boley houses*. They are for the most part quadrangular, and look like ancient foundations of small cabins, with paddocks attached to them. Tradition says that they were employed by the inhabitants of the valley when, in summer, they drove up their cattle to the pasturage on the heights. These curious remains of a remote period begin where the new Ballymena and Larne road passes beside Shane's Hill, at an eminence called *Cruic-na-Grania*, and extend in a S. W. direction on the brow of the hill overhanging the valley. The valley of the Six-Mile Water is exceedingly fertile, and the view of it from the top of Ballyboley Hill is one of great beauty.

In the sixteenth century the Six-Mile Water had lost the name *Ollar*, as the appellation by which it was then known among the native Irish was *Owen-na-view*, i. e. Abann na b-feadh, 'river of the rushes'.

Magheramorne. — Adjoining the parish of Inver on the south is the district of Magheramorne, which now gives name to an estate in the parish of Glynn. The name signifies 'the plain of Mourne', and was originally written Mugdorn, pronounced *Mourne*. The name is also preserved in *Lough Mourne*, a lake of ninety acres extent, which is situate in the N. E. of Carrickfergus parish.—(Ord. Survey, s. 46.) This territory is worthy of notice as having given birth to St. Comgall, the founder of Bangor. "De Aquilonali Hiberniæ regione, nomine *Dail-naraidhe*, quæ est contra mare in Aquilonali provinciæ plaga Ultorum, sanctus abbas Comgallus ortus fuit. — Sanctus jam Mac Cneisi episcopus, qui jacet in sua civitate nomine *Connyre*, quæ est in regione Dalnaraidhe, prophetavit de nativitate S. Comgelli. Nam cum quadam die Setna pater beati Comgalli et uxor ejus nomine Brig, in uno curru vecti venissent per locum in quo erat Episcopus, ipse audiens sonitum currus, dixit ministris suis: videte qui sunt in curru, quoniam sub homine, in quo gratia Dei abundat, sonat. Ministri aspicientes dixerunt Episcopo: Domine, miles Setna et uxor sua devehuntur in curru: Quibus sanctus Episcopus ait: verè illa fœmina habet in utero suo filium, cujus gratia magna erit in cœlo et in terra. Ipsa jam mulier Brig crastino die, oriente sole, filium reverendissimum, cujus nomen dicetur Comgallus, pariet, in oppido de *Mourne*, et ipse magnus coram Deo erit, atque in modum clarissimi radii solis in Hibernia fulgebit: et illa concepit et peperit sicut dixit Episcopus Mac Cnessi".—(Lib. Kilken., fol. 90 *b*, cols. 1, 2.) Fleming, who has printed this Life from a MS. of Armagh, reads *Murue* instead of *Mourne*.—(Collectan., p. 304.) This story, with some slight variations, is told in the Life of St. Mac Nisse.—(Acta Sanctorum, Septemb., tom. i. p. 665.) And though there is an anachronism in it, for Mac Nisse died in 514, whereas Comgall was not born till 517, yet it serves to shew that the Mourne of Antrim, and not that of Down, was the birth-place

birth-place of St. Comgall; Connor being about thirteen miles distant, westwards, from Magheramorne. This part of Antrim, extending south-westwards to Lough Neagh, was the head-quarters of the Irish Picts or Crutheni; and in allusion to his parentage, Adamnan introduces St. Columbkille addressing St. Comgall in these words: "tui secundum carnem cognati *Cruthinii* populi".

V.

ISLAND MAGEE.

The Four Masters, at A. M. 2859, speak of a Rath Chiombaoith i Semne, 'Rath Kimbæli in Shevny'; and of Magh Semne i nDal nAraidhe, 'Moy Shevny in Dalaradia'.—(So Keating, vol. i, pp. 176, 178; O'Flaherty, Ogyg., p. 169.) At A. M. 3529, Rath Cuincedha i Semne, 'Rath Concha in Shevny'; and at A. M. 3656, cath Cula athgairt i Semne, 'the battle of Cul-athgurt in Shevny'. The name occurs in the Tripartite Life of St. Patrick also, where, treating of his labours in Dalaradia, it states that he founded a church "in Imlech-cluana in agro Semne".—(Pt. ii. cap. 133.) Mr. O'Donovan, in a note upon the expression fluagh Seimne, 'host of Seimne', observes that "the Ultonians were sometimes so called by the bards, from the plain of Seimne, situated in the territory of Dal Araidhe, in the south of the present county of Antrim". (Battle of Magh Rath, p. 211.)

It is probable that this word enters into composition in *Ranseryn*, the ancient name of Island Magee, which may be a corruption of Rinn Seimne, 'the point of Shevny'. It is possible also that the Ισάμνιον ἄκρον of Ptolemy may more properly be understood of a part of this peninsula than of *St. John's Point* in the county of Down, whither Camden and Ware refer it.

The peninsula of Island Magee contains 7031 statute acres, and though comprised in one parish now, was subdivided before the Reformation into a number of chapelries and granges.

In 1213 the Justiciary of Ireland was directed by King John to consign to Robert Fitz Serlon his lands of *Rensanem*, provided the castle of Cragfergus could spare them. (Hardy, Rot. Cl., p. 138 *b*.) In 1333 it was found that two and a half carucates of land in the Graunge [Gransha] in *Renceven* were held by John Folcard under the Earl of Ulster.—(Inq. P. M. Will. de Burgo.) In 1326 Roger Outlaw granted, and to farm let, to William de Longadell Manster, a messuage and a carucate of land in *Cronanton* [Ballycronan] in *Ranseuene*.—(King's Collect., p. 61.) In 1375 the King granted to John Fox

Fox, of Cragfergus, three and a half carucates of land in *Kilkennan* in *insula de Ransenem*, in the county of Ultonia.—(Cal. Canc. Hib., vol. i. p. 91 *b*.) In 1583 the Earl of Kildare was granted a lease of certain rectories, and among them "*Rinchevn*, otherwise called Portmulke".—(Enrolment.) At what time it changed its name is not exactly known; probably it was in the sixteenth century. An account of the county of Antrim, supposed to have been written in 1598, mentions *Island Magee*, and adds, "the inhabitants thereof are the Magies, from whom it hath the name".—(Dubourdieu's Antrim, p. 620.) Strange to say there is not a Magee in the district now.

The churches and chapels which formerly existed here were the following:—

I. *Kilkenane*.—See p. 59. When Edward Bruce landed at Olderfleet, on the other side of the Lough, he was opposed by the English, and among them, by

"Sawages als; and yeit wes ane
Hat Schyr Nycholl of *Kylkenane*".

—(Barbour, Bruce x. 521.)

In 1310 Michael of Kylkenan was summoned to a parliament at Kilkenny.—(Cal. Canc. Hib., vol. i. p. 13.) In 1320 the Prior of St. John of Jerusalem in Ireland complained to the King of the great privations he had suffered by the Scots and rebels, and especially through the instrumentality of Michael of Kylkenan and John Fitz Nicholas of Slane [see above, p. 23]. Whereupon the King granted to him and his successors three carucates of land in Portmok [Portmuck], and two carucates in Kylkenan, which had belonged to the said Michael; with two carucates in Ardmacaisse [see above, p. 23], which had belonged to said John, but were forfeited by reason of his adhesion to the enemy.—(Cal. Canc. Hib., vol. i. p. 28.) In 1380 William Proketour, Vicar of Antrum, held the manor of Kilkenan under William, Bishop of Connor. (*Ibid.*, p. 109.) The rectory was appropriate to the abbey of Kells.

II. *Portmuck*.—Rectory appropriate to the abbey of Inch.—See p. 58.

III. *Ballyprior*.—Rectory appropriate to the priory of Woodburn.—See p. 59.

IV. *Ballydun*.—This grange or chapelry, containing the two townlands of Ballydun [Ballydown], and Ballyneighane, was parcel of the possessions of the Preceptory of St. John.—(Ul. Inq. 7 Jac. I., Cal. Canc. Hib., vol. ii. p. 122.)—Ord. Survey, s. 41.

V. *Templenelafin*.—This rectory, extending over the townlands Temple Effin, and the three towns of Mullaslee, now Muldersly hill, was appropriate to the abbot of Comber.—Ord. Survey, s. 47.

VI. *St. John's* or *Whitekirk*.—Appropriate to the priory of Muckamore.—See p. 59.

The

The parish church stands in the townland Ballyharry: it was built about the year 1595, but is called "the new church". In 1827, being much dilapidated, twenty-seven feet of the building at the west end, and a transept which was on the north side, were removed, and the edifice reduced to its present dimensions.

In 1638, Viscount Chichester, who had previously received a grant of the rectorial tithes and the advowsons of the churches of Island Magee, surrendered the same to the Crown, and in lieu thereof was confirmed in the possession of the rectory and advowson of Shankill, otherwise Belfast. At the same time the Deputy was directed to unite the whole island of Magee into one parish, and dispose of the said tithes for the benefit of that church and the college there, for bettering the means of the vicar, and the founding of lectures, as should seem most fit.—(Lodge, Peerage, vol. i. p. 323, Ed. Archd.)

W.

LOCH LAOGH.

The Irish Annals relate that in the fifth year of the reign of Heremon, "Loch Laogh ind Ultoib", "Loch Laogh in Ultonia", broke forth.—(Four Mast. Æ. M. 3506; Ogyg., p. 187; Keating, vol. i. p. 310.) Tigernach, at the year 161 of the Christian æra, thus records the reign of a King of Ulster: "Breasal mac Briuin regnat an Eamain annis xix. qui Loch Laigh submersus est", "Bresal son of Brian reigns in Eamania nineteen years, who was drowned in Lough Laigh". The Felire of Aengus the Culdee, already cited, speaks of Killroot church as on the shore of Lough Laogh. (pp. 60, 246.) The same work mentions the name again in connexion with another church, in the following words:—

"LAISREN MOR MAC NASCAI.

".i. Lairren mac Nascai o Ard mic Nascai for bru Locha Laig i n-Ultaib".—Oct. 25.

"LAISREN THE GREAT, SON OF NASCA.

"i. e. Laisren son of Nasca, of Ard-mac-Nasca on the shore of Lough Laig in Ultonia".

In the same words the Calendar of the O Clerys, and Maguir, and Marian Gorman, as cited by Colgan.—(Acta SS., p. 631.) Colgan states that this Laisrenus flourished about the year 650, and conjectures that he was the presbyter addressed, under the name *Laistranus*, in the superscription of the letter from Rome, A. D. 640.—(Bede, Ec. Hist., lib. ii. c. 19; Colg. Acta SS., p. 17, col. 2.)

The modern name of this Ard-mac-Nasca is unknown. Colgan himself was uncertain

tain about its application; at one time he places it in the neighbourhood of Larne: "Cum passim idem Sanctus Hibernis nunc Mo-laisse, nunc Laisre et Laisren vocetur; Molassius [de Gluaire in regione Latharna] videtur esse S. Laisrenus filius Nascæ, quem S. Ængussius, &c., tradunt coli juxta lacum de Loch-Laodh in loco Ardh-mac-nasca dicto" (Trias Thaum., p. 183); and at another he removes the lough, on whose shore it was, far away: "Stagnum Vituli vulgo Loch Loedh appellatum, *juxta Dunum*, Ultoniæ civitatem".—(Ibid., p. 386, n. 16.) It is more probable that it was an ancient name of Holywood, on the county of Down side of Belfast Lough. Archdall, on the authority of Ware, introduces a place called *Ardicnise* among the monasteries of the county of Down. From its being described as a Franciscan abbey, and of uncertain position, it seems very probable that the name was *aliter* for, though less known than, Holywood.—(Monast. Hib., p. 106.) It is recorded that the Claneboy O Neills gave the lands of *Ard-Mac-Croisq*, or Holywood, to the Gilmors.—(Stuart's Armagh. p. 630.)

Adamnan, in his Life of St. Columba, represents the saint as exhorting his fraternity to prayer on behalf of the monks of Bangor in these words: "Monachis abbatis Comgelli auxiliemur hac in hora in *Stagno* demersis *Vituli*".—(Lib. iii. cap. 13, Trias Thaum., p. 366, col. 2.) Here, according to his custom, he translates the Irish name into Latin. But O Donellus, who introduces the occurrence into his Life of the saint, restores the name to its original form *Loch Laodh*.—(Lib. ii. c. 90, Trias Th., p. 426.)

The river Lagan, which rises in Slieve Croob, in the county of Down, after a course of about thirty miles, falls into Belfast Lough. The name which it, in common with the stream which forms the southern boundary of the county of Monaghan, now bears, does not appear to have been its original appellation, but to have been borrowed, in later times, from the shape of the adjacent grounds in some part of its course.—(See p. 46.) In early Irish authorities the river is called Caṙan Ċine (see p. 110); but in the Life of St. Colman of Dromore it is called the *Locha*.—(See p. 105.) Ptolemy, the Geographer, in his Topography of Ireland, mentions the Λογια ἐκβολαὶ, which Ware, on his Ptolemy's Map, lays down as the Lower Bann (Works, vol. ii. pp. 37, 41), and which is so explained by Dr. O Conor (Rer. H. SS., Prol. i. p. 56); who, however, on his map traces the course of the *Logia* as running eastwards, exactly in the direction of the Lagan. The latter is probably the correct representation, and the names *Locha* and *Logia* seem to be derived from a common origin with Loch *Laogh*.

Archdall says that Loch Laogh is now called Lough Neagh (Monast., p. 2); but he is sadly misled by an imagined similarity of the names, not knowing that the latter is *written* Ċoch n-Ɓaḋaḋ.

There were other lakes of the same name in Ireland, as, one in the west of Mayo (Four Mast. Æ. C. 848); and one near Baltinglass, mentioned in the charter of the

 abbey

abbey *de Valle Salutis* (Monast. Angl.); but this was the largest and best known in ancient times, until the name sunk into desuetude, being superseded in succession by "Lough Bannchor", "Bay of Knockfergus", and finally "Belfast Lough".

X.

CARRICKFERGUS.

The following is a list of the religious foundations which existed in or near this town:—

I. *St. Mary's Abbey.*—See above, at p. 60. The letter there referred to, which is valuable as containing information not hitherto published, is couched in the following terms: "Domino reverendissimo H. Dei gratia regi Angliæ, &c., Suus devotus clericus Reginaldus Connorensis episcopus eternam in Domino salutem. Quam grati extitissent munificentissimo bonorum distributori antiqui terrarum dominatores e perpetuis eorundem devotionis operibus liquere potest. Illi etenim, ecclesias in honore Dei omnipotentis et sanctorum ejus construentes, virorum collegia regularium in eisdem jugiter Altissimo devotè ministratura construxerunt. Et non solum eis perpetuam et sufficientem ex propriis territorii bonis aliis providerunt exhibicionem; sed et ad hospitalitatis sustentacionem, et pauperum cotidianam recreationem redditus amplissimos manu largiti sunt copiosa. Quatinus amoti a villicatione in eterna reciperentur tabernacula. Nostris verò, proh dolor, temporibus, et maxime nostris in partibus, versa vice agitur domus enim beatæ Mariæ de Cragfergus, a piæ recordationis nobili viro Johanne de Curci, ad usum Canonicorum Præmonstratensis ordinis deputata, et ab eodem, terris et beneficiis ecclesiasticis, juxta patriæ facultatem, ita largiter donata quod ad honestam conventuali muneri sufficet victualium administrationem, necnon ad hospitum procurationem, et pauperum refocillationem: Nunc vero, quod non sine dolore referimus, ad tantam, per extorquentium et occupantium malitiam, redacta est paupertatem, quod vix trium canonicorum parcissime suppetit exhibicioni. Audoenus enim Brun clericus ecclesiam Sti. Nicholæ de Cragfergus, et alias ecclesias, in proprios eorum usus a jam dicto J. de Curci collatas, et a summo Pontifice, necnon a domino Metropolitano nostro, et a nobis canonice confirmatas, regia abusus potestate, violenter occupavit et injuste possedit. Unde dicti canonici jure suo videbuntur alienari nisi misericordem Excellentiæ vestræ senserint pietatem. Hinc est quod pro dilectis filiis vestris Abbate et Canonicis ad regiæ majestatis vestræ pedes prosternimus, obsecrantes in Domino, quatinus pro salute animæ vestræ necnon et patris vestri quondam Regis illustrissimi,

illustrissimi, quorum auctoritate se tueri præsumunt qui sibi Christi patrimonium usurpaverunt, dictæ ecclesiæ inormis lesionis dampnum resarcire velitis, sibi injuste subtracta restituentes, non promerentes eterni dispendii occasionem unde vero temporale reportatis emolumentum. Eo benignius dominum Abbatem in agendis suis exaudientes, quod in guerra vestra universis mobilibus domus suæ per inimicos fuerit spoliatus quia fideliter vobis adhesit, et quicquid potuit in castri vestri de Cragfergus convertit munitionem. Valeat in Domino Excellentia vestra". — (Royal and Other Letters, No. 799, Tur. Lond.)

In the year 1183, "Willielmus, prior de Cracfergus", subscribes one of J. de Courcy's charters to Down cathedral. There is some reason for supposing that this house was identical with the abbey afterwards called *de Goodborn* or *Woodborn*. The latter, which stood half a mile to the west of Carrickfergus, on the left bank of the river Woodburne, was of the order of Præmontre, and was traditionally reported to have been called *Mary's Abbey*. In the Monasticon the foundation is vaguely referred to "some Scots, in the thirteenth century": but the omission of its name in the Taxation, and the introduction of *St. Mary's church*, countenance the supposition of their identity. A lease of certain lands granted, in 1326, by Roger Outlaw, Prior of Kilmainham, is dated "apud abbatiam de Woddeborne".—(Monast. Hib., p. 7.) Bernard Mac Cura was abbot in 1527; and Gillerath Mac Courath, the last abbot, on the 1st of March, 1542, resigned into the hands of the King's Commissioners the possessions of the house, consisting of its site and lands, with the rectories of Antrim, Killdollagh, Coule in Carmoney, Ballyprior in Island Magee, and the chapel of Downmallis at Larne. He and the monks retired to Island Magee, where they died.—(King's Collect., p. 256.) The site is exactly known, but there is not a vestige of the buildings now remaining.

II. *Franciscan Friary.*—Said to have been founded about the year 1232, by Hugh de Lacy, who was buried here in 1243, "apud Cnocfergus in conventu fratrum". — (*Grace, Annal.*) The Four Masters, at the year 1497, relate that the monastery of the Friars at Carrickfergus was founded, with consent from Rome, at the request of Niall, son of Con, son of Hugh Buidhe O'Neill, for the use of Friars Minor de Observantia, and that sixteen friars of the fraternity of Donegal, with a superior, took possession of it. The site is now occupied by the county gaol. In the Stowe Library is a volume of fifty-two pages, which was transcribed from an ancient MS. belonging to this house; it contains the lives of sixteen saints, and is written in the Irish language; and at the end is the subscription: "Fr. Bonaventura Mac Dool Guardianus de Carrickfergus, theologiæ lector".—(O'Conor, Stowe Catalogue, vol. i. p. 158.)

III. *St. Nicholas' Church.*—See above, p. 61.

 IV. *St. John's*

IV. *St. John's Church.*—See above, p. 61.

V. *St. Mary's.*—In 1450 Primate Mey, as guardian of the spiritualities of Down and Connor, *sede vacante*, admitted to the vicarage of the church of St. Mary, on the east side of the town of Cragfergus, vacant by the death of Hugh Byrde the last vicar, William Kerde, on the presentation of Marc, abbot of the monastery of St. Comgall of Bangor. Witnesses, Patrick Wyncheslade, mayor, Thomas Warde, Robert Hulyn, bailiffs, of Cragfergus.—(Reg. Octav., fol. 40 *b.*) An Inquisition taken at Antrim in 1605, finds, among the appropriations of Bangor, the "capella in vel juxta vallum de Knockfergus, vocata *Eastny*, cum omnibus suis decimis, &c."

VI. *St. Bridget's.*—"Adjoining the east suburb of the town is the site of the hospital of St. Bridget, an ancient monastic foundation, said to have been for the reception of lepers. Some remains of the chapel attached to this hospital remained within the last forty years, and persons were interred in it within memory. The lands adjoining are still called the *Spittal Parks*, and were, till this year (1823), free of tythe. There is no record when this hospital was founded, or by whom. In the 36th of the reign of Queen Elizabeth this hospital and the lands attached were granted by the Crown to Richard Harding for 30 years. Some silver coins have been found here of Edward III." (M'Skimin, Hist. of Carrickferg., p. 127.)

VII. *Killyann.*—About two miles N. W. of the town, in Middle Division, a gable of an ancient church called Killyann remains. It is not laid down on the Ordnance Map, but it stands near *Duncrue Fort*, which is marked on sheet 52. A drawing is given by M'Skimin, p. 287. When King John was at Carrickfergus, in 1210, he granted to John de Hanewude the "villa de Duncru in Ultonia".—(Hardy's Rot. Cl. Tur. Lond., p. 390 *b.*)

VIII. *Carnrawsy.*—In same district, east of the preceding, near Burleigh Hill, and about a mile and a half from the town, stood the ruins of a church called Carnrawsy. They were, some years ago, converted into a vault for a neighbouring family. This was the *Ecclesia de Rassie* mentioned by the Terrier as belonging to the Dean of Connor. Silver coins of Henry V. and VII. were found here.—(M'Skimin, p. 129.)

IX. *Spittal House.*—"A little north of the town, on the east of the road leading to Gleno, is a well, neatly enclosed with cut stone, now called the Bride-well. Here formerly stood an hospital dedicated to St. Bride, called "the Spittal House", which was granted, same time as St. Bridget's Hospital, to Richard Harding, for a like term of years. In the deed to Harding it is called "parcell antique hereditament", and consisted chiefly of a small plot called 'the Fryar's Garden'".—(M'Skimin, p. 128.)

White Abbey.—In the parish of Carnmoney, about half way between Carrickfergus and Belfast, is the townland White-Abbey, which takes its name from an abbey, the ruins of the chapel of which stand in a field a little to the right of the road, and are marked on the Ord. Survey "White Abbey Ruins".—(s. 57.) The place is laid down under the same name on Norden's and Speed's Maps. The ruin is 38 feet 6 inches long, 19 feet 9 inches wide at the east end, and 20 feet 2 inches at the west. The walls are four feet thick, and built in courses. In the east side, about nine feet from the ground, are three lancet windows, which are much disfigured by the removal of the dressings, but their dimensions may be estimated as 7 feet 6 inches in height, 1 foot 9 inches in width outside, splayed to 5 feet inside. They are pleasingly represented in a drawing of White Abbey, published in [Benn's] History of Belfast.—(p. 265.) On the north and south sides there were similar windows at a like elevation. The N. W. angle is ragged, and looks as if it had been connected with other buildings. For a considerable space around, and especially in this direction, several foundations and pavements have been from time to time discovered: among them have been found silver coins of the Edwards, a font, a quern, carved stones, and quantities of human bones. One of the sculptured stones bore the figure of a shamrock, and another resembling a corbel head is over the door of an adjacent ice-house. Some antique bronze ornaments, including a crucifix, which were found near this spot, are in the possession of Edmund Getty, Esq., of Belfast. About fifty yards S. W. was a deep draw-well, which was closed in 1836. This abbey was, probably, the *Druin-la-croix* of Archdall, which is described as having been founded for Præmonstrant or White Canons, and as being a daughter of the abbey of Drieburgh, in Scotland.—(Monast. Hib., pp. 6, 7.)

Y.

ANTRIM.

The following notices of this ancient church occur in the Annals of the Four Masters:

Æ. C. 612, "Fiontain Oentreib abb Bendcair decc". "Fintan of Oentreibh, abbot of Bangor, died".

The Annals of Ulster, at the same date, read Oentraib. Tigernach, however, at 613, reads Aentruim.

Æ. C. 772, "S. Flann o Aoimtreb abb Benchuir decc". "S. Flann of Aontrebh, abbot of Bangor, died".

The An. Ul., at 727, have Oentrib; and Tigernach, at 728, Oentraib.

Æ. C. 822,

Æ. C. 822, "Orgain Benchair la Gallaib, 7 corccrad a dertaige, 7 relcci Comgaill do croch ar an rgrin in a radrat amail ro tairngir Comgall feirin dia n-ebairt—

"Dia fiar fir
Do deoin Airdirig na rig,
Derthar mo cnamha gan cron
O Bhenchuir badga do Entrib".

"Bangor plundered by the Danes, and its oratory destroyed, and the reliques of Comghall scattered from the shrine which contained them, according as Comghall himself predicted when he said:

"It will be true-true,
By permission of the King of kings,
My bones shall be removed without defect
From beloved Bennchor to Entrobh".

Æ. C. 877, "Muiredach mac Cormaic abb Oentraib".

"Muredhach, son of Cormac, abbot of Oentraibh, died".

Æ. C. 941, "Ceallach mac Bece ticcerna Dalaraide do orccain in Oentrib la a cenel feirin".

"Cellach, son of Bec, lord of Dalaradia, was slain in Oentribh by his own tribe".

Æ. C. 1018, "Oentrub do arcain do Fermanaib".

"Antrum spoyled by Fermanach".

This passage, which is wanting in the Four Masters, but supplied by the An. Ul., is thus translated in the old English version made for Sir J. Ware. O Conor renders it "a prædonibus maritimis".

Æ. C. 1030, "Cenel Eogain do brirud luingi ua Loingrig for lar Oentraib".

"Kindred Owen [the men of Tyrone] broke O Longsy his ship in midest of Antrim".—(*An. Ul.*)

So the old English translation. O Conor renders the passage: "Tironenses destruunt naves O Longsigii in ipso conspectu Antrimiæ". The Four Masters are silent concerning the occurrence. The lordship of Dalaradia was hereditary in the Ua Loingrig [Lynch] family from 985 downwards.

Æ. C. 1096, "Flann ua Muireccan airchinnech Aentruib".

"Flann O Muregan, superior of Aentruibh, died".

Æ. C. 1147, "Rosrcre acus Oentrob do loscad".

"Roscrea and Oentrob were burned".

The name Oentreib occurs also in the Annotations on the Felire of Aengus at July 31.

Adjoining the parish of Antrim, on the east, are the two townlands of Rathmore and Rathbeg, the latter of which was formerly one of the sixteen towns of Antrim.

Rathbeg

Rathbeg joins Rathmore on the north, and the road from Antrim to Park Gate, which forms the boundary between Donegore and Nilteen, crosses the division of the two townlands, so that the chief part of Rathbeg is thrown into Donegore, while the bulk of Rathmore is reckoned into Nilteen.

Rathbeg is famous in the Irish Annals as the place where Dermot Mac Cearbhal, King of Ireland, was slain by Hugh Dubh, King of Dalaradia. The occurrence is thus recorded in the Annals of Tigernach at the year 565:—

"Diarmait mac Cairbill occisus est hi Rath-bich a Muig Line, la hAed mDub mac Suibne Araide ri Ulad".

"Dermot Mac Cearbhall was slain at Rath-bich in Moylinne by Hugh Dubh, son of Suibhne Araidhe, King of Uladh".

The Four Masters and the Dublin Annals of Inisfallen style the aggressor ri Dalnaraide, 'King of Dalaradia'; but they refer to his station at the time he committed the act, whereas Tigernach designates him by his subsequent title, which he assumed in 581. Lynch gives a fuller account of the occurrence: "Diermitius filius Kerualli. Etenim in Banuani cujusdam ædibus apud Rathbeggam de Muighlinne positis constitutus, ubi domum flagrasse persensit, extra portam se proripere conatus, ab Aido nigro Dalaradiæ regulo, suo quondam alumno, hasta confossus est". — (Cambrens. Evers., p. 57.) To the subsequent history of this Aidus, Adamnan refers in the following passage: "Alio in tempore supra memoratus Præsbyter Findchanus Christi miles, Aidum cognomento nigrum, regio genere ortum, Cruthinium gente, de Scotia [Ireland] ad Britanniam sub clericatus habitu secum adduxit, ut in suo apud se monasterio per aliquot peregrinaretur annos; qui scilicet Aidus niger valdè sanguinarius homo, et multorum fuerat trucidator; qui et Diermitium filium Cerbuill totius Scotiæ Regnatorem Deo auctore ordinatum, interfecerat. Hic itaque idem Aidus post aliquantum in peregrinatione transactum tempus, accito Episcopo, quamvis non rectè apud supradictum Findchanum Præsbiter ordinatus est. Episcopus autem non ausus super caput ejus manum imponere, nisi prius idem Findchanus Aidum carnaliter amans, suam capiti ejus pro confirmatione imponeret dextram.—Aidus vero Niger, solummodo nomine Præsbyter, ad sua priora reversus scelera, dolo lancea transfixus, de prora ratis in aquam lapsus stagneam, disperiit".—(Lib. i. cap. 36, Trias Thaum., p. 346.) An ancient catalogue of the Kings of Ulidia states that he was killed "in nave a Crutheniis". — (Rer. Hib. Script., vol. iii. p. 176, note 2.) There is no fort remaining in this townland.

Rathmore, however, was a place of greater celebrity, and the circular entrenchment which remains in the part of the townland which lies north of the Antrim and Park Gate road, and which belongs to the parish of Donegore, indicates its former importance.

importance.—(See above, p. 69.) According to Tigernach it received this name in the second century:—

A. C. 161, "Bresal mac Briuin regnat an Eamain annis xix. cuius coniux Mor a ben iri adbath dia cumaigh, a quo nominatur Rait Mor Muige Line".

"Bresal, the son of Brian, reigns in Eamania nineteen years: *cujus conjux* (his spouse) Mor died of grief for his death: from her Rath-mor in Moylinny is named".

In the Life of St. Comgall, however, as cited above at p. 70, the more natural interpretation *Atrium magnum* is assigned for the name.

Bede relates that in the year of our Lord 684 "Ecgfrid rex Nordanhymbrorum misso Hiberniam cum exercitu duce Bercto, vastavit misere gentem innoxiam et nationi Anglorum semper amicissimam; ita ut ne ecclesiis quidem, aut monasteriis manus parceret hostilis".—(H. E., iv. 26.) Keating follows his citation of the passage with the additional account:—

"Agus tugadar cath Rátha-móire a Moigh-line air ar marbhadh Cumasgach flaith Cruithnioch, 7 drong mor, do Ghaoidhealaibh marcaon ris".

"And they gave the battle of Rath-mor, in Moy-linne, the place where was slain Cumasgach, chief of the Picts, and a great number of the Irish along with him".

Tigernach places the battle at 682, and calls the leaders who fell Cathusach, son of Maelduin, King of the Cruithne, and Ulltan, son of Dicholla. Rathmore was at this time the seat of the lords of the Dalaradian Picts, whose chief dominion lay in the territory along the Six-Mile Water and Larne River.

Rathmore is next mentioned in the Annals on the occasion of its being visited by the famous Brian Boroimhe. The Annals of Inisfallen, at the year 987, state:—

"Comdhiol fer nErenn et Gullu 7 Gaedelu o dha fliadh Fuait fadesi la Brian mac Cennedich co Ardmacha, 7 co Rait moir Maige line in Ultaib, do dabairt giall cenuil Chonaill 7 cenuil Eogain".

"An assembling of the Irish, as well Strangers as Natives, from the limits of Slieve Fuaid, with Brian, son of Kennedy, to Armagh, and Rath-mor of Moyline in Ultonia, to receive hostages of the men of Tirconnell and Tyrone".

Or, as it is recorded in the Dublin version of the Annals at the year 1004:—

"Do chuaidh Brian ar sin go Raith-moir Mhuige-line go tucc giallu Dail-nardaibe leis".

"Brian set out thence [Armagh] to Rath-mor in Moy-line, until he carried away the hostages of Dalaradia with him".

Again,

Again, the Annals of Connaught, at 1315, represent Rathmor as invaded from another quarter:—

"Eɔbarɔ mac Roiberɔ Ɔriuir iarla Carᵹi ɔo toiɔeaćt ɔo ćum Eirieann ar oirer Ulaɔ buɔ ćuaiɔ lućt ccc. loᵹ a líon ᵹur coṁbuaiɔir acur ᵹur criṡnaiᵹ aiona aiᵹ acur irᵹaile Eirim uile co coiṫ-ċeann eɔar Ɠall acur Ɠaoiɔil, acur ro airᵹ a ceɔoir forᵹla Ulaɔ, acur ro loirc Raiṫ mór Muiᵹi line ⁊ Ɔun Ɔealᵹan".

"Edward, son of Robert Bruce, Earl of Carrick, came to Ireland [disembarking] in the land of Ulster in the north, a fleet of 300 ships his number; so that the heroes of valour and fight of all Ireland, in general, both Gall and Gael, shook and trembled. And he soon plundered the best part of Ulster: and he burned Rathmore of Moylinny and Dundalk".

In 1347 Edward III. confirmed to Robert Savage the manors of Rathmore, Duntorsy, Balencan, and Donaghty, with their appurtenances in Ulvester.—(Rot. Pat. 21 Ed. III. m. 1, Tur. Lond.) A neighbouring townland in the parish of Donegore, called Ballysavage, preserves this family name.

This Rathmore is not to be confounded with the Raṫ-mor Mhaiᵹe-leṁna which the Four Masters, at Æ. C. 111, relate was founded by Baine, and which Colgan describes as "vicus in diœcesi Clocharensi, juxta oppidum Clochariam, olim celebris arx et sedes Principum Orgielliæ".—(Acta SS., p. 3.) The latter is erroneously placed by O Brien in the county of Antrim.—(Dict., *sub voce.*)

Moylinny is sometimes rendered by O Conor *campus Lene*, but incorrectly, as Maᵹ lena was a tract which lay in Fircall, near Tullamore, in the King's County.

Z.

CARY.

This barony comprises a territory which is called *Cathrigia* by the Tripartite Life of St. Patrick, and which derived its name from the *Cathraighe*, a sept who once occupied it, just as Dartry, Kenry, Kerry, Tradry, belong to districts formerly peopled by the Dartraighe, Caenraighe, Ciarraighe, Tradraighe. The Ordnance Map, indeed, marks a small fort, which is on the opposite side of the road to Culfeightrin church, as Caḃir Riᵹḃe, 'King's chair'; which, being on the next townland to *Cary Mill*, and over *Cary River*, would seem to be intended as the origin of their name: but the word Caiṫriᵹe does not admit of this derivation; and, even if it did, it would be objectionable in the

present case, as the fort is not locally known by that name. In a record of the year 1279 the territory is called *Catherich*, and John Byset is stated to have derived a rent from it.—(Inq., P. M., 7 Ed. I. No. 28, Tur. Lond.) This barony contains the parishes of Culfeightrin, Ramoan, Ballintoy, part of Billy, Armoy, and Rathlin.

I. Culfeightrin.—This parish is remarkable for the number of its small burying-grounds. These are called by the country people *Keels* (from cill 'a church'), and are principally employed for the interment of still-born children. The following list of the ecclesiastical remains in the parish exhibits their names and situation:—

1. *Culfeightrin.*—The old parish church was situate about a mile and a half S. E. of Ballycastle, in the townland of *Churchfield*, anciently called *Magheratemple*, and so marked on Petty's map. It was 100 feet long, and 21 feet 8 inches broad. The east gable, which, with the exception of a small portion of the south wall, and the N. E. angle, is the only part now standing, contains a very elegant window, in the perpendicular style of the close of the fifteenth century. There is no cemetery attached, but the field which surrounds the ruin is supposed to have been in part a burying-place, as human remains have been found therein.

2. *Bonamargy.*—This abbey is so called, according to Mr. O Donovan, from Ḃun na Mairge, 'the foot of the Margy', 'now the Cary River', being situated at its opening.—(Dub. Pen. Jour., vol. i. p. 321.) Archdall, on the authority of Ware, says, "a small monastery was built here, in the fifteenth century, for the Franciscan friars of the third order".—(Monast., p. 3.) A MS. list of the Irish Franciscan abbeys, preserved in the British Museum, states that Bunamargy in the Reuta was founded in 1500 by Roory Mc Quillin, lord of the Reute.—(No. 4814, Plut. cxx. G., p. 2.) The chapel measures 98 feet by 21. The east window strongly resembles that of old Culfeightrin church. The large cemetery which surrounds the ruins is the principal burying-ground of the parish; and in a vault at the south side are deposited the remains of the first Marquis of Antrim. Close to the abbey, on the S. W., is Danriney Fort. A MS. on vellum, with illuminated capitals, containing a translation of Bonaventure's tract "De descensu Christi ad inferos" in the English of the fifteenth century, and formerly belonging to the abbey, is now in the possession of Mrs. Ezechiel Boyd of Ballycastle.

3. *Drumnakill.*—In the townland Bighouse, on Murlough Bay, near the water-edge, is a high platform of rock, which bears this name. On the top are the foundations of an old church, measuring 24½ feet by 10 feet 9 inches. From the following notice in the Terrier it appears to have been a chapel of ease to the mother church: "*Capella de*

de Killoan.—The chappell of St. James in Mowllocke near the Fair Foreland [Fair Head]: it is usurped and concealed by the parson of Kulfeehtrene a long time, and tis exempted".—(See Ord. Survey, s. 5.)

4. *Killowen.*—In the townland Dunard, or Cross, as marked on the Ord. Map (s. 5), or Coolalough, as it is locally called, about thirty-five perches west of Lough-na-Cranagh, are the foundations of this chapel, measuring about 33 feet by 16. Unbaptized infants have been occasionally interred here. The lake just mentioned covers 24½ acres, and derives its name from a small circular island artificially formed in the centre of it.

5. *Killylyenan.*—In the same townland, S. W. of last, in a part locally called *Cruachan-Carrach*, is a little glen, through which flows a stream, where are the remains of this rudely built little chapel, measuring 16½ feet by 9 feet 5 inches. The spot is marked "Burying Place".—(Ord. Survey, s. 5.)

6. *Tervillin.*—In this townland is a spot marked on the Ordnance Map, "Burying Place".—(s. 5.) No interments are remembered to have taken place here.

7. *Killyphadrick.*—In the townland Drumadoon, close by the road, is a circular space so called, where unbaptized infants are occasionally interred. It is marked "Burying Place" on the Ordnance Map.—(s. 9.)

8. *Drumnakill.*—In the townland of this name (Ord. Survey, s. 9), is a small space, unenclosed, in a field, where infants have been buried. It is situated in the fork of the Cary and Glenmakeeran rivers. Near this is a conical hill, with some remains of a stone enclosure on the top, called *Dunmakelter.*

9. *Killyluke.*—This small disused cemetery lies at the S. E. of the parish, in the townland Duncarbit.—(Ord. Survey, s. 14.)

10.—*Loughangorm.*—At this place, in the townland Greenan, to the south of last, it is stated that a spot containing graves was discovered after a stratum of turf had been cut away.—(Ord. Survey, s. 14.)

11. *Killowen.*—In the townland East-Torr, below the village of Escort. Adults are still occasionally buried here. Near the point of Torr Head is an old fort called *Dunavarre*, and, at some distance above it, *Sleacht* (sleacht) *na Barragh*, said to be the grave of the builders. Another fort is called *Tigh-na-sadane.*

12. *Crosscrene.*—In the townland Ballyteerim, on the hill over Cushendun Bay. There are some rude remains of a fort here, and the faint traces of a building, measuring 35 feet by 22.—(Ord. Survey, s. 15.) In Norden's Map, prefixed to the State

Papers, this townland is called "Balle Teraine", and it is added "Here Shane ONeale was slayne".—(Vol. ii.) The occurrence alluded to took place in 1567, and the Four Masters have preserved an account of it. The bay is called by them Ḃun-aḃann-Ḋuine, 'the foot, or mouth, of the river Dun', which is now changed to Coṙ-aḃann-Ḋuine, having the same meaning. The river Dun rises on the S. W. side of Trostan, and flows in a direction N. E., giving name to the beautiful valley of Glen-Dun. In the townland Cushendun, which is separated from Ballyteerim by only two very narrow townlands, originally quarter-lands, is a small mound called *Cruik-na-Dhuine*, where, according to local tradition, ONeill and Mac Donnell fought in single combat. This mound is beside the new church.

13. *Killnacrumbagh.*—A short distance north of the last, in the townland Aughnasillagh. The little cemetery is now cultivated.—(Ord. Survey, s. 10.)

14. *Killyarve.*—A small patch in a field in the townland Broughindrummin, measuring about 25 by 20 feet. The district in which this lies is called the "Grange of Layd"; but it seems more properly to belong to Culfeightrin.—(Ord. Survey, s. 14.)

II. Ramoan.—"Hodie vulgo *Rath-moain* corruptè appellatur, rectius *Rath-modhain* appellanda".—(Colgan, Acta SS., p. 455.) Colgan assigns the year 450 as the date of the foundation of this church. The festival of St. Ereclacius, its first minister, he places at March 3rd, on the authority of the ancient calendars.—(Ibid.) The river Shesk, which joins the Cary river at Bonamargy, flows from south to north, and divides this parish from Culfeightrin. The churches and cemeteries in this parish are the following:—

1. *Ramoan.*—Parish church occupies the ancient site.—See p. 79.

2. *Killeena.*—In the townland Drumeeny, in Glenshesk, a little west of the river which bounds the parish, is a gentle eminence, on which are the remains of an ancient chapel, 28 feet 9 inches long, and 15 feet wide, in the clear. Walls 10 feet high, and 3 feet thick. There seems to have been a narrow window in the east gable, as also in the north wall, near the altar end, and in the south wall. The font, together with the dressed sandstone quoins, was carried away to a field at some distance. About three perches south was a burying-ground, locally called *Killeena*, which was long disused, and is now under cultivation. On the S. E. is a long cave, running northwards, in the wall of which, according to the report of the tenant of the land, are "two stones, one with a crucifix carved on it, and the other with a cross". About twelve perches north are several large pillar stones lying prostrate. This church is very probably

probably the "Ecclesia de Druim-Indich", which the Tripartite Life of St. Patrick states to have been founded by him in the region of Cathrigia, and to have been placed under the care of St. Enan.—(Pt. ii. c. 130, Trias Thaum., p. 146, col. 2.) This saint seems to have been the person who is styled in the Calendar of Marian Gorman 'Enanus egregius, diuturnæ quietis, et *Muadani* filius"; and from whose father the parish church derived the name *Rath-Muadain*, 'Arx Muadani'.—(Trias Thaum., p. 182, col. 2; Acta SS., p. 747.) The festival of St. Enan was observed on the 25th March, under which day the name is noticed by Colgan. The chapel above described is vulgarly called *Gobbin's Heir Castle*. So it is termed in the Parochial Survey (vol. ii. p. 506); and even on the Ordnance—both Townland and Index—Maps, it bears the same name.—(sheet 9.) The first two words are evidently a corruption of Goban Saer (Gobaṅ ṡaoṙ, 'Goban the Artificer'), the title of the celebrated architect to whose skill the traditions of the country ascribe the erection of so many churches and round towers, and of whom an interesting account is given by Mr. Petrie in his late incomparable work (Round Towers, pp. 343, 380); but the term *Castle* is a complete perversion, as every feature of the spot is indicative of an ecclesiastical character.

The Four Masters, at the year 818, record a meeting of the Northern and Southern Hy Niall, at a place called Ḋṙuim-moech, which O Conor renders *Collis-equi:* but this was situated in a plain, and appears to have been far south of the place under consideration.

3. It is stated that small burying-grounds for infants existed in the townlands Ballydurnian, Ballyveely, Drumavoley, and Killrobert, but their places are not now distinguishable, being under cultivation. In Ardagh there is a spot called *Friary*, whither it is reported the brethren of Bonamargy retired upon the dissolution of that house. Here also is shewn the carn of a Mac Quillin.

III. Ballintoy.—Ḃaile an ṫuaiḋ, 'town of the north'. Previously to 1745 this parish formed part of Billy. Besides the parish church there are the following ecclesiastical remains:—

1. *Templastragh.*—Ṫeampull Ḷaṙṫaċ, 'Church of Lassara', locally pronounced *Templelassaragh.* About half a mile east of Dunseverick are a townland and village of this name. Here, between the road and the shore, are the ruins of an old church, measuring 46 by 18 feet 10 inches: the walls built of the articulated columnar stones of the causeway. Attached to this ruin is a small graveyard. About twelve perches north, and close to the shore, is another and apparently more ancient cemetery, very near the middle of which are the faint traces of the foundations of a small quadrilateral building.

building. This is probably the spot referred to in the following passage of the Tripartite Life: "Suæ benedictionis intuitu promuererit—quod tria hæc loca Deo consecrata, Rathairthir, Sean-Domnach in Magach, et SEN-DOMNACH *juxta Dun-Sobhairche* ab hoste nunquam diruantur".—(Pt. iii. cap. 100, Trias Thaum., p. 146, col. 2.)

The local tradition concerning the name Templelastragh is that it means 'the flaming church', because a light was seen over the spot, pointing out the present site instead of the other cemetery, where a church had been several times commenced, but as often overturned at night. The legend probably originated in *Lassara*, the name of the patron saint, which signifies 'a flame'.

2. *Kilmahamogue.*—In this townland, which lies at the S. E. edge of the parish, was formerly a burial-ground, in which human bones and pieces of coffins have been found. The site is now occupied by a farm-house. The name may be interpreted the 'church of Mochoemog'—a saint called in Latin Pulcherius, and whose festival was kept on the 13th of March.

Adjoining this townland on the north is another townland, called *Maghernahar*, the southern portion of which is locally called *Lough-a-verrie*, where may have been the Inis-loca-buirenn, which the Four Masters mention, at 1544, as one of the places in the *Route* taken by O'Donnell from Mac Quillin. A mill-dam is the only sheet of water in the neighbourhood, but many of the neighbouring townlands present an aspect very different from that which their names imply.

IV. BILLY.—In this parish are the following places worthy of notice:—

1. *Dunseverick.*—The townland Feigh, otherwise Dunseverick, adjoins the parish of Ballintoy, and derives the latter name from a large, bold rock, which projects into the sea, on the platform of which was the stronghold of an ancient prince, and, in later times, the castle of a family of the O'Cahans. The origin of the name, and the early celebrity of the spot, will appear from the following entries in the Annals of the Four Masters:—

A. M. 3501, "Dun-Sobairche i Muirbolg Dal-Riada la Sobairce".
"Sun-Sobharky in Muirbhulg of Dal-Riada [was fortified] by Sobharky".

A. M. 3668, "Sobairce tuaid in Dun Sobairce".
"Sobarky [governed] the north in Dun-Sobarky".

A. M. 4176, "Iar mbeth feacht mbliadna hi rige n Erenn do Rotheachtach ro loiscc teni-gealaim e hi n Dun Sobairce".
"After Rotheacht had been seven years King of Ireland, he was burned by lightning in Dun-Sobharky".

A. D. 870,

A. D. 870, "Expugnacio Duin Sobaipcae quod antea non perfectum ert".

"The storming of Dun Sobarky, a thing which had never been effected before".—(*An. Ul.*)

In a note on this passage Dr. O'Conor observes:—"Extant in Stowense quædam Poemata vetusta Hibernica, de expugnatione Duni Sobairche in Ultonia".

Æ. C. 924, "Orgain Duine Sobairce do Gallaib Loca Cuan".

"Dun Sobarky was plundered by the Danes of Lough Cuan".

For further information see Keating's History, vol. i. pp. 124, 300, 302, 308, 324, 332.—(Ed. Haliday.) O'Flaherty's *Ogygia*, pp. 205, 247; and, above all, the Dublin Pen. Jour., vol. i. p. 361, where Mr. O'Donovan, in an able article, established Dun-Sobharche of the ancients to be modern Dunseverick, and gave to the public an earnest of those rare talents and attainments which have since displayed themselves in his writings, and which, under due encouragement, qualify him to be the restorer of native Irish literature.

2. *Ballylough.*—A townland in that part of the parish which is in the barony of Lower Dunluce, now subdivided into Ballylough, Ballyloughmore, and Ballyloughbeg. The Four Masters, at the year 1544, make mention of the castle of Baile-an-lacha 'town of the lough' as a stronghold of Mac Quillin, and as being well stored with arms and provisions. A portion of the castle is standing in the rere of Ballylough House, in the townland Ballyloughmore; but the lake has disappeared, although the time is remembered when boats were plying upon it.

3. *Loughlynch.*—Until lately there was a lake of this name, covering nineteen acres and a-half, and divided between the townlands Loughlynch and Upper Glassaneeran; but it is now drained, and the island which was in the middle of it is accessible by dry ground. The Four Masters relate that Inis-locha-leithinni in the Route was taken by O'Donnell from Mac Quillin in 1544. Hither it is said that one of the Mac Quillins fled after the battle of Orra, and that one Owen Gar Magee, an adherent of Mac Donnell, having pursued him, swam across to the island, and, after a violent struggle, overcame him, and cut off his head. Tradition states that the body was buried on the spot, and a carn raised over it.

In the townland Moycraig there was formerly a little burial-ground; and in Lower Ballynarry, over the Bush, one called *Killreda.*

V. Armoy.—At the southern extremity of the parish, in the townland Kilcroagh, is a small cemetery marked on the Ord. Map "Ancient Burying Ground".—(sheet 13.)

In

In the townland Knockans is a small cashel, which the Ord. Survey marks "Old burying ground" (sheet 13), but which is not locally known to have been employed as a place of interment.

AA.

RATHLIN.

This island lies about five miles and a half off the coast of Antrim, and is generally approached from Ballycastle. It is mentioned by Pliny, under the name *Ricnea*, as one of the islands "inter Hyberniam et Britanniam".—(Nat. Hist. Lib. iv. c. 16.) In Ptolemy's Geography it is called Ῥίτινα. Tigernach, at A. C. 634, 739, calls it Rechpain, and at 748, Reclainoi. In 1213, the "Insula de *Rathlin*" was granted by King John to Alanus de Galweia. And in confirmatory deeds, of the years 1215, 1220, it is called *Rachrunn*. (Hardy's Rot., Tur. Lond.) In 1279 it was found by Inquisition that John Byset, son and heir of John, held, of Richard de Burgo, "insulam de *Racry*, quæ valet iv. *lib*. viii. *s*. v. *d*. et duas partes unius denarii".—(Inq. P. M. 7 Ed. I. No. 28, Tur. Lond.) In 1319 King Edward II. granted to John de Athy the lands in the island of *Raghery* which had belonged to Hugh Biset, and which he had forfeited by joining the rebellious Scots.—(Rot. Cur. Scac. Abbrev., vol. i. p. 247, Lond. 1805.) Hither it was that Robert Bruce fled for refuge in the winter of 1306. As Barbour describes in these lines:

> "Bot in to *Rauchryne*, nocht forthi
> Thai arywyt ilkane sawffly:
> Blyth, and glaid, that thai war sua
> Eschapyt thai hidwyss waivis fra".
>
> —(Bruce, Buke Thyrd, vs. 187.)

In 1551 four ships' crews were despatched by the Lord Deputy to *Reachrainn* to plunder it. A battle ensued between them and James and Colla, the sons of Mac Donell, who were on the island to defend it; and not one of the invading party escaped except the lieutenant who commanded them.—(Four Mast.)

After the Dissolution the rectorial tithes of the island of *Raghlin*, which had been appropriate to the abbey of Bangor, were granted to Rice Aphugh; subsequently to John Thomas Hibbots; and in 1605 to Sir James Hamilton. In the King's Books the vicarage of *Raughlins* is taxed at 16*s*. 8*d*. In the Ulster Visitation there is the following entry: "Graunge de *Rawclines;* the 2^{d} part of all tithes impropriate to the Abby of

of Bangor, & are possest by the Earl of Antrym. Noe vicar nor curate, it being not able to maynteyne one, neither can the people come to be served ellswhere it being remote and a Iland in the sea". The Regal Visitation of 1633 returns: "*Raughlins*, Insula maris, Vicaria vacante". Subsequently it was considered as an appendage to the parish of Ballintoy, which was itself united to Billy until 1745. In 1722 Francis Hutchinson, Bishop of Down and Connor, published his "State of the Case of the Island of Raghlin", from which it appears that the island then contained 500 inhabitants, but had no resident clergyman. The Rev. Dr. Archibald Stewart, minister of Ballintoy, gave up the small tithes, and the trustees and governors of Queen Anne's Bounty, out of the First Fruits, bought the great tithes of the island, and the gentlemen and clergy of the neighbourhood built a new church on the ruins of an old one, and thus enabled a clergyman to take care of the island. — (Ware's Works, vol. i. p. 215, Ed. Harris.) The Act of Council, severing Raghery from Ballintoy, and constituting the new church, which was built upon the site of the old one in Ballynoe, parochial, is dated April 20, 1722.

This island in ancient times was made a stage in the voyage between Ireland and Scotland. Thus, in the Irish tale called Deirdri, the sons of Usnach are advised to go to Raclainn, idir Erinn acar Albain, 'Rachlin between Erin and Alba'.—(Transact. Gæl. Soc. Dub., p. 54.) But the voyage was also apprehended on account of the violent confliction of the tides which, at stated periods, takes place in the sound.—(See Hamilton's Letters on Antrim, No. II.) By the natives this vortex is called *Sloghnamorra*, which is the Irish Slug-na-mara, 'gulp of the sea', and most expressively conveys an idea of the peculiar motion of the water. In ancient times it was called Coire Brecain, 'the Cauldron of Brecain'; the history of which name is thus given in Cormac's Glossary, under the word Coire Brecain:—

"Coire Brecain .i. raebcoire mor fil eoir Erinn 7 Albain i leiṫ fo ṫuaiḋ .i. comrac na n-ilmuireḋ .i. in muir timceallar n-Erenḋ a n iartuaiḋ 7 an muir timċeallar Alban a noirtuaiḋ, acur in muir a ndeir ioir Erinn 7 Albain. Forcerḋ iaram imon reċ fo ċormailer luaiṫrinde 7 ḋo cuiretar caċ ae i ṫuaim alaile, amail orcel ṫairecta 7 fuigṫe fiar i fuḋoman co mbia in coire obela; 7 no fuiḋreḋ cid Ere uile fo cerd inn

"*Coire Brecain*, i. e. a great vortex between Ere and Alba to the north, i. e. the conflux of the different seas, viz., the sea which encompasses Ere at the north-west, the sea which encompasses Alba at the north-east, and the sea to the south between Ere and Alba. They rush at each other after the likeness of a *luaithrinde*, and each is buried into the other like the *oircel tairechta*, and they are sucked down into the gulp so as to form a gaping cauldron,

for a gincraef. Sceid iterum an loim sin suar 7 do cluinnetar a toranndrucht 7 a brisimneć 7 a ercal isin nelaid do dorṁailer ngalaigedar core bis for ten.

"Brecan doin cendaide an mac Maine mic Neill Naigiallaig caeca curać do oc cendać itir Erinn 7 Albain: do cuiredar iarum forri in coire in sin 7 noo sluigeo uile imale; 7 ni terna cid sceola oirgne ar; 7 ni fer a noigeó co raimic Lugaid dall egar co Benćair: do ćuaid doin a ṁuintir side i traćt Inbir bece, co fuaradar cloiceno lom bec ann, 7 do bertadar leo co Lugaid hé; interrogauerunt eum cuius esset, 7 ille eis dixit; tabraid cinn na fleisce silid fair; do ronad son; 7 dixit Lugaid eigear:

"Doobar doćrećan aro ar bać Brecan uisce na coire; ceno oisce Brecain imro ocus is bec di mor imro, os re os ro baided Brecan co n-a muintir uile isin coire ugad".

dron, which would receive all Ere into its wide mouth. The waters are again thrown up, so that their belching, roaring, and thundering are heard amid the clouds; and they boil like a cauldron upon a fire.

"Brecan, a certain merchant, the son of Maine, son of Niall of the Nine Hostages[s], had fifty curraghs trading between Ere and Alba, until they all fell together into this cauldron, and were swallowed up, so that not one survived to bear the tidings of their fate, and their fate was unknown until Lughaidh Dall ['the blind'], the poet, came to Benchair, when his people going to the strand of Inver Bece[t] found the bare scull of Bece, and having brought it to Lughaidh, *et interrogaverunt eum cujus esset; et ille eis dixit;* place ye the head of the poet's wand upon it. They did so, *et dixit* Lughaidh Eigeas:

"The waters of the great sea,
The waters of the vortex,
Drowned Brecan.
This is the head of Brecan's dog,
And little here remains of greatness,
For Brecan and all his people
Were in that vortex drowned".

Adamnan, in his Life of St. Columba, occasionally alludes to this Coire Brecain, which he latinizes by *Charybdis Brecani*. Thus he represents St. Columbkille, on one occasion, as saying of a friend who was coming from Ireland "Columbanus ad nos transnavigare incipiens nunc in undosis Charybdis Brecani æstibus valde periclitatur". (Lib. i. c. 4.)

[s] Niall Naighiallach, 'of the nine hostages', called also Niall the Great, became sovereign of Ireland A. D. 379.—(Ogyg., p. 393.)

[t] This seems to have been the old name of "Bangor Bay". "Alio tempore quando S. Columba navigasset, unus de Fratribus in navi mortuus est; cumque pervenissent ad portum qui dicitur *Invirbeg*, festinaverunt de navi ad *monasterium S. Comgalli*, et cum gaudio suscepti sunt ab eo".— Vit. S. Comgalli.—(Fleming, Collect., p. 309; Cod. Kilken., fol. 92 *b*.)

(Lib. i. c. 4.) Another chapter is headed: "De periculo S. Colmani Episcopi, Moë-u-Sailni, in mari juxta insulam *Rechra*".—(Lib. i. c. 5.) When St. Columbkille was conveying the remains of St. Kieran from Cluainmacnois to Hy, "orta est tempestas et trusa est navis ad Charibdem, qui locus *Corebrecayn* dicitur; in quo est *vorago* periculosissima *marina*, in qua, si qua navis intrat, non evadit".—(Vit. S. Kieran. Cluanen. cap. 33, Trias Th., p. 458.) O Donnellus, when relating the departure of St. Columbkille from Derry for Hy, also makes mention of this formidable sound: "Cum secundis spirantibus ventis ostia Euripi, Loch Feabhuil [Lough Foyle] esset prætergressus; navis incidit in vorticosam quandam charybdem, nautis et navigantibus formidablilem, quæ vulgo *Core Brecain*, id est, Charybdis Brecani, appellatur, quia ibi ante annos multos Brecanius, ex Manio filio, Nielli Magni, Hiberniæ regis, nepos, submersus interiit".—(Lib. iii. c. 21, Trias Thaum., p. 434, col. 2.) Colgan, though intimately acquainted with the geography of the north of Ireland, has fallen into error with respect to the situation of this vortex, for he writes: "Coire Brecain in faucibus Oceani inter Ultoniam et Albaniam seu Scotiam Albiensem, ubi vorticosum illud mare in sinum de Loch-Feabhuil magno impetu influit".—(Trias Thaum., p. 374, n. 33.) Now it is very well known that the mouth of Lough Foyle has a comparatively gentle tide, the only peculiarity being that in ebbing and flowing the current is rather rapid in its narrow entrance.

From the publicity which this Coire Brecain acquired in ancient times, on account of its extreme danger, the name, like the Greek Χάρυβδις, came to be extended to other places similarly affected. Owing to the constant intercourse which existed between Ireland and Hy, it is probable that this name was well known in Scotland, and that through the monks of Hy it was borrowed for the Western Isles. The sound between Scarba and Jura bears still the name of *Corrievreckan*, and is represented as a place of great peril. Sir Walter Scott, in his "Lord of the Isles", thus alludes to it:—

> "And Scarba's isle, whose tortured shore
> Still rings to Corrievreken's roar".—(*Cant.* iv. 19.)

So Leyden's "Mermaid":—

> "As you pass thro' Jura's Sound,
> Bend your course by Scarba's shore;
> Shun, O shun the gulph profound,
> Where Corrivreken's surges roar".
>
> —(Minstrelsy Scot. Border.)

The Scottish legend concerning the origin of the name may be seen in a note to the New Statistical Survey of Scotland, vol. vii. p. 536. And in Mac Culloch's "Highlands

lands and Western Isles" is to be found an explanation of the causes which render the sound so perilous at certain times.

In reference to the meaning of *Rechran* Archbishop Ussher, having quoted Caradoc Lancarvanensis, who calls the island *Rechreyn*, adds: "Hibernici nostri antiquarii insulam hanc Ro-chrinne nominant; et ab arborum [Chrann], quibus olim abundasse putabatur multitudine ita dictam interpretantur".—(Brit. Ec. Ant., c. 17.) On all modern maps the island is marked *Rathlin*, but by the natives it is invariably called *Raghery*.

The name *Racraind*, or *Reachrain*, also belonged to other islands. Thus, Mr. O Donovan shews that it was formerly borne by Lambay, off the coast of the county of Dublin, which was part of the ancient *Bregia*, or the region between Dublin and Drogheda: "Ro·ṡaiġir Colum Cille eclais i Rṙaċṙainn oirḋir Breġ, ⁊ ṙaġbai Colmán Deoċain inde", "Columbkille erects a church on Rachrainn [Lambay] in the east of Bregia, and leaves Colman, the Deacon, in it".—(*Leabhar Breac*, cited in Irish Gram., pp. 155, 281.) So O Donnellus, Vit. S. Columb., i. 65.—(Trias Thaum., p. 400, col. 2.) The Irish Calendar mentions "Colmanus filius Roi in Reachrann" at June 16.—(Trias Thaum., p. 450, col. 2.)

The Four Masters at 1121 relate that Cumaighe, son of Deoradh O Flinn, lord of Derlas [a territory east of the river Bann] was drowned in Loch Eachdach [Lough Neagh] after that the people of Ua Eachdach [Iveagh] had obtained the island Raicṙenn from him". This island is now called *Rathlin*, and is situate in the S. E. extremity of Lough Neagh, opposite the parish of Moyntaghs, in the diocese of Dromore.—(Ord. Survey, s. 6, Armagh.)

At 1542 they also make mention of Rathlin O Birne Island, off the west coast of Donegall, under the name Reaċṙainn muintire Birn hi Tirboġaine.

BB.

HY-TUIRTRE.

Colla Huaish, who, with his two brothers, defeated the Ultonians at the battle of Carn-eacha-lethderg, in 332, had assumed the sovereignty of Ireland in the year 327, and held it until 331.—(See above, pp. 82, 253.) The descendants of his son Fiachra Tort were called Ui Tuirtre, and the territory which they occupied received their name. Duald Mac Firbis thus traces the origin of the family:

"Colla Uair tra da mac maiṫe lair .i. Eare fria Sliaḃ a tuaiḋ o ttaiḋ Mec Carrṫainn loċa Feaḃuil. Fiaċra Torṫ

"Colla Uais had two goodly sons, viz., Eare on the North of the Mountain, from whom descend the Mac Carrtains of Loch Feabhail

frr

fri Sliab a n-deaf o tuaid Ui Tuirtre acus Fir Li, acus Fir Luirc, acus Ui Mac Uais. Ar leiðe ceadna dearnad tortgabail Conaille Muirtemne (tort dno ainm do gabail), &c."

Feabhail [Foyle], and Fiachra Tort on the South of the Mountain, from whom descend the Hy-Tuirtre, and the Fir-Li, and the Fir-Luirc, and Hy-Mac Uais. It was by him [Fiachra] that Conaille Muirthemne [Lowth] was first appropriated—*Tort* being a name for seizure, &c."

Not being of the Ruderician or old Ultonian stock, their territory originally lay on the west side of Lough Neagh, and comprehended a considerable portion of the modern baronies of Dungannon, in the county of Tyrone, and Loughinsholin, in the county of Derry. This appears from the following account which the Tripartite Life gives of St. Patrick's labours in this quarter:—

"Dum vir Apostolicus egrederetur fines *Dal-aradiæ* suscepit iter per *Fersait-Tuama*[u] in regione de *Hi-Tuirtre:* et diebus quadraginta moram contraxit in loco *Finnabhuir*[v] appellato; volens ibi tanquam loco peridoneo sedem Cathedralem erigere. Erat enim locus campestris et amœnus, habens montem *Callann*[w] ab Oriente, et lacum spatiosum Ethach[x] ab Occidente. Sed Carthennus major, illius regionis dynasta in sensum actus reprobum, invitum et injuriis affectum, verum sanctum ex illo ejecit. Cui idcirco Domino inspirante vir Dei ore prophetico prænunciavit — totius illius regionis principatum, et dominium ab illo, ejusque progenie et semine propediem transferendum in fratrem ejus Carthennum juniorem; quem ipse nuper ne portione aliquâ in paterno solo potiretur, ex illa regione nequiter relegaverat. Excitato igitur pedum pulvere contra tyrannum, Sanctus Patricius contulit se ad alterum Carthennum fratrem ejus, solo cognomento *Minorem.* Fuit enim virtute, nomine, devotâque in Christum mente, et benedictione almifica Patricii longè major suo fratre. Ad primam enim fidei prædicationem in Christum credidit, et cum uxore et familiâ a Patricio baptizatus est. Sub id tempus uxor Carthenni Mugania, Fergussio magno, filio Nesse Dal-Aradiæ Principe nata, filiam enixa est: quam et vir Dei baptizavit et *Treham*

[u] *Fersait Tuama*, — 'the crossing of Tuaim', — now *Toome Bridge.*—See above, pp. 86, 184.

[v] "*Fionnabhair*, qui latinè interpretatur 'albus campus'". — (Jocel., c. 94.) There were several places of this name in Ireland (see Trias Thaum., pp. 168, 188, 226; Four Mast., 1157), especially one near Clogher, which Colgan thus describes:— "Collis *Finn-abhuir* in Lemania, quæ est regio campestris Tironiæ, diœc. Clocharen. vulgo *Maglemna* aliis *Clossach* dicta".— (Trias Th., pp. 149, col. 2; 184, n. 11.)

[w] Now *Slieve Gallion*, a high ridge of mountain at the S. W. of the barony of Loughinsholin, county of Derry.

[x] Now *Lough Neagh.* It would seem that Colgan, in translating the original of this passage, has accidentally inverted the relative position of Slieve Gallion and Lough Neagh.

Trecham[y] imponens nomen, prædixit statim ac adolesceret, sacrum virginitatis velum e suâ manu suscepturam, et in virginem eximiæ evasuram sanctitatis. Carthenno igitur Dynasta, cum uxore et liberis et universo populo regionis *Turtreorum* è Tartari faucibus priùs erutis, Christique assertis familiæ, cœpit vir Apostolicus teneras in fide recenter plantalas radices suis sacris concionibus, piisque laboribus refovere, et firmare. Unde in regione illa septem basilicarum[z] jecit fundamenta: quarum prisca vocabula erant *Domnach-Fainre*[a], *Domnach-Riascaigh*[b], *Domnach-Fothairbe*[c], *Domnach-Righdhuinn*, *Domnach-Brain*, *Domnach-moelain*, et *Domnach-libeir*".—Pt. ii. caps. 138–140. (Trias Thaum., p. 148.)

The Four Masters, at A. M. 2859, make mention of a Maġ Luġaḋ, 'Moy-Lughadh'; and at 3549, of a Maġ mḃealuiġ, 'Moy Bealy', both as i n-Uiḃ Tuirtre, 'in Hy-Tuirtre'; the former of which is again mentioned by the same authorities at Æ. C. 1160 and 1218, where it seems intended to designate a tract west of the Bann or Lough Neagh. In like manner *Church Island*, which belongs to the parish of Ballyscullion, in the county and diocese of Derry, is placed by the OClerys in Hy-Tuirtre:

"Toit inis Toide for Loch beag i nUiḃ Tuirtre".
—Calendar, Sept. 7.

"St. Toit of Inis-Toide [or *Inistede*, as it is called in the Ulster Visitation of 1622] on Lough Beg in Hy-Tuirtre".

At an early date, however, it would appear that the people of Hy-Tuirtre removed to the eastern side, and transferred their name to the tract which is comprised in the modern baronies of Upper and Lower Toome, forming the principal part of the rural deanry which, in 1291, bore the name of *Turtrye*.—(See pp. 82, 83.)

The

[y] "Trecha sive Trega, filia Carthennii filii Erci filii Eochadii filii Collæ Huasii, colitur in Ardtrea, 3 Aug." (Tr. Th., p. 183.) The parish of Artrea lies on the N. W. border of Lough Neagh, and reaches to Toome.

[z] Other instances of groups of seven churches exist in the well-known case of Glendalough, and in the "Septem Ecclesiæ", of which *Both-Domnach* [Badony] was one, founded by St. Patrick in Keenaght. (Vit. Trip. ii. 119, Trias Thaum., p. 145; Ant. Res. App., p. 33.)

[a] Now *Donaghenry*, the name of a parish in the county of Tyrone, near Lough Neagh. In the ancient Registries of Armagh it is generally written *Domnaghfenra*, *Dompnachfionnray*.

[b] Now *Donaghrisk*, a townland in Desertcreat, the parish which joins the last on the west. In the Taxation of Armagh diocese, A. D. 1291, *Donaghheresca* occurs as the name of an independent church; and in the ancient Registra of the diocese it is called the rectory of *Domnaghreasca*, *Downaghryeske*. The Dungannon Inquis. of 1609 represents *Donoghreiske* as a chapel with two balliboes of Erenagh land thereto belonging.—(Ul. Inq. App. ii.) Its ancient cemetery was the burying-place of the sept of O Hagan.

[c] The modern names of this and the four remaining churches are unknown, nor is there any approach to them in the lists of parishes contained in the Armagh Registra, excepting *Donnabaran* in the deanry of Tullaghoge, which was herenach land, and resembles the name *Domnach-Brain*.—(Reg. Swayne, fol. 60.)

The clan of Hy-Tuirtre continued to be governed by chieftains of their own tribe for a long series of ages, as the following catalogue, chiefly furnished by the Four Masters, shews:—

Æ. C. 668, "Moelfothartaigh, son of Suibhne, chief[d] of the Cenel-Tuirtri, died".

Æ. C. 728, "Reachtabra OCathusaigh, chief of Hy-Tuirtre, died".

Æ. C. 738, "Muiredhach, son of Fergus Forcrad, lord of Hy-Tuirtre, died".

Æ. C. 743, "Colman, bishop of Lessan [Lissan], strangled by the Hy-Tuirtre".—(*An. Ul.*)

Æ. C. 834, "Eochaidh, son of Cucongoltach, lord of Hy-Tuirtre, died".

Æ. C. 1015, "Conchobhar O Domhnallain, lord of Hy-Tuirtre, slain in battle".

Æ. C. 1059, "Muredhach O Flann, lord of Hy-Tuirtre, died".—(*An. Ul.*)

Æ. C. 1081, "Maolmithidh O Maolruanaigh, lord of Hy-Tuirtre, slain".

Æ. C. 1121, "Cumaighe, son of Deoradh O Flinn, lord of Derlas[e], drowned in Lough Neagh".—(See above, p. 292.)

Æ. C. 1151, "Cuuladh O Flinn, lord of Siol-Cathusaigh[f]".

Æ. C. 1154, "Mac Deoradh O Flinn put out the eyes of his son because he had obtained the lordship of Hy-Tuirtre, to the prejudice of his father's rights. Mac Deoradh banished to Connaught by O Lachlann.

Æ. C. 1158, "Cuuladh, son of Deoradh O Flinn, lord of Hy-Tuirtre and Dal-Aradia, died".

Æ. C. 1159, "Cumaighe O Flinn, Rex O Turtray", attests the Charter of Newry.—See note p. 117.

Æ. C. 1176, "Cumaighe O Flinn, lord of Hy-Tuirtre, Fir-Lee[g], and Dal-Aradia, was slain by his kinsman Cumidhe, aided by the people of Fir-Lee.

Æ. C. 1177,

[d] Toiseach; upon which word O Flaherty observes: "Taisius apud nos idem est sensu literali, ac Capitaneus, seu præcipius Dux; officio, et honore convenit cum prisco Thano Anglosaxonico".—(Ogygia., p. 27.) In the succeeding passages Tighearna 'lord' is the word generally employed by the Four Masters; instead of which the more ancient Annals, as those of Ulster, use the term Righ or Rex, much in the same acceptation as the kindred Hebrew word for *King* is used in Josh. xii. 24; Judg. i. 7; 1 Kings, xx. 1. See the admirable dissertation on the ancient titles of honour in Ireland, in Part i. of the Ogygia (pp. 27–39).

[e] This territory seems to have been a dependency of Hy-Tuirtre, but its exact situation has not been ascertained. There was a place of this name in Lecale, (see p. 35,) and one which is mentioned by the Four Masters, (A. D. 660, 894, 931, 934, 962, 983, 999,) in connexion with the names Furadhran, Gairbith, Domhnallan, and O Domnall.

[f] "In the county of Antrim".—(Ord. Mem. Templemore, p. 19.) The Siol Cathusaigh were akin to the Hy-Tuirtre, being descended from Fedhlim, grandson of Fiachra Tort.—(Mac Firbis.)

[g] The Fir Li, or 'men of Li', originally occupied a portion of the territory on the west bank of the

Æ. C. 1177, "John de Courcy was opposed in his advance upon Hy-Tuirtre and Fir-Lee by Cumidhe OFlinn. In the following year, having again invaded Dal-Aradia, he encountered Cumidhe OFlinn, lord of Hy-Tuirtre and Fir-Lee, and, having suffered a defeat, he fled, wounded, to Dublin".

Æ. C. 1181, "The Ulidians, commanded by Rory Mac Duinsleve, and the men of Hy-Tuirtre and Fir-Lee, commanded by Cumidhe OFlinn, were defeated by the men of Tullaghoge. OCahan having led an army from Tyrone across by Tuaim plundered Fir-Lee and Hy-Tuirtre".

Æ. C. 1215, "Ruaidhri OFlinn, lord of Derlus, died".

Æ. C. 1218, "Murtogh OFlinn, lord of Hy-Tuirtre, was slain by the English".

Æ. C. 1275, "M. OFlin, Rex Turturiæ", and five other chieftains, addressed a letter to Edward, exculpating themselves from the blame of rebellion.—(Rymer, Fæd., vol. i. p. 520.)

Æ. C. 1291, "Bryan OFlinn, lord of Hy-Tuirtre, died".

Æ. C. 1314, "Eth OFlyn, dux Hibernicorum de Turtery", was summoned to the assistance of the King of England against the Scots. He is also named in a Close Roll of the following year.—(See above, p. 83.)

Æ. C. 1359, "Murtogh, son of Thomas OFlinn, of Line [Moylinny], heir to the lordship of Hy-Tuirtre, was slain by Aodh, son of Bryan, son of Aodh Buidhe ONeill".

Æ. C. 1368, "Thomas OFlinn, lord of Tuirtre, died".

In the foregoing extracts it may be seen that ODonnellan was lord of this territory in 1015, and that OFlin is the prevailing name from 1059 forward. These two families were the chief representatives of the head of the race, and as such are coupled in the lordship by the bard ODugan:—

"Rioġa OTuiptpe na tpom ap
Ui Flomn, oioḃ O Domnallain".

"Kings of Hy-Tuirtre of heavy slaughters
Are the O Flynns; of them are the O Donnellans".

Or,

Bann, and their district, called Li or Magh-Li, is the modern barony of Coleraine.—(Dub. Pen. Jour., vol. i. pp. 103, 362.) ODugan describes Li as the eastern limit of Keenaght: MacFirbis says Fir-Li extended from *Bior* to *Camus*. It was governed by its own chieftains for many years.—(Four Mast., 557, 893, 1003, 1036, 1063; An. Ul. 1081.) In 1138 Raghnall OCathan was lord of this territory, together with Creeve and Keenaght, but after 1176 it was coupled with Hy-Tuirtre. The Four Masters, at 1181, shew that the name had then been transferred to the east side of the Bann. Colgan, in his version of the Tripartite Life, writes: "*Leœorum* fines, Bannæ flumini ad *orientalem* ejus ripam adjacentes".—(Tr. Th., p. 127.) The Book of Armagh places *Lee Bendrigi* on the *west* side.—(Ant. Res. App., p. 3.)

Or, as it is expressed in the prose preface: O Floinn agus O Domnallain tigearnaibe O Tuirtre, 'O Flinn and O Donnellan, lords of Hy-Tuirtre'.

The connexion of the two families is thus shewn from their genealogies, as preserved by Duald Mc Firbis:—

"Domnallan,	"Domhnallan,
[a quo Ui Domnallain],	[*a quo* O Donnellan],
Mac Maoilcraoibe,	*S.* of Maolcraoibhe,
Mic Duibhianaigh,	*S.* of Dubhianach,
Mic Aoda,	*S.* of Aodh,
Mic Loingsigh,	*S.* of Loingseach,
Mic Ionnrachtaigh,	Son of Ionnrachtach,
Mic Reachtabraid,	Son of Reachtabradh (A. D. 728),
Mic Maoilcraoibe,	Son of Maolcraoibhe,
Mic Maoilfogartaigh,	Son of Maolfogartaigh (A. D. 668),
Mic Suibne,	Son of Suibhne,
Mic Furaidhran,	Son of Furadhran,
Mic Bece,	Son of Bec,
Mic Cuanach,	Son of Cuanach,
Mic Daire,	Son of Daire,
Mic Fedhlimio,	Son of Fedhlim,
Mic Fechin,	Son of Fechin,
Mic Fiachaidh Tort, [a quo Ui Tuirtre],	Son of Fiachaidh Tort, [*a quo* Hy-Tuirtre],
Mic Eachach,	Son of Eachaidh,
Mic COLLA UAIS".	Son of Colla Uais (A. D. 336)".
"Aoda,	"Aodh,
Mac Donnagain,	*S.* of Donnagan,
Mic Fogartaigh,	*S.* of Fogartach,
Mic Flainn,	*S.* of Flann,
[o tuaid Ui Flainn,]	[*from whom are* O Flinn,]
Mic Muireadhaigh,	*S.* of Muireadhach,

Upon which Mc Firbis observes: "Ag Ionnrachtach mac Reachtabraid mic Maoilcraoibe coinnaicid ui Fhlainn re h-uib Domhnallain", "In Ionnrachtach, son of Reachtabradh, son of Maolcraoibhe, Ui Floinn meet the Ui Domhnallain".

From Bec, son of Cuanach, in this pedigree, sprang the Siol Cathusaigh, 'Seed of Cathusaigh', of which tribe mention has been made in a preceding page. From Ronan, son of Bec, sprang the Muintir Tamlachta Laoigh, 'Muintir Tamlachta Laoigh', who appear to have settled in a parish in the county of Armagh, called *Tamlachtlege*, in the diocesan Registra, *Tawnatelee* in the King's Books, and *Ballymore* or *Tandragee* in modern authorities.

The name O Flinn commonly occurs in the North, under the form *Lynn*.

CC.

LAYD, ARDCLINIS, AND GLENARM.

The following is a list of the churches and burying-grounds in these three parishes:—

I. Layd.—The present parish church was built, at Cushendall, in 1832, and superseded another which had been erected on an eminence near the village in 1800. The latter, which was deficient in accommodation, had been raised by private contributions, as the Board of First Fruits "declined giving money unless the old church was in ruin for twenty years".—(Paroch. Surv., vol. iii. p. 21.) This *old church* was the original parish church, already noticed at p. 83, and concerning which the following particulars may be added:—

1. *Layd.*—The ruins stand in the parish churchyard. A stone which had been in the east wall bears the date 1696; but this must refer to the repair or restoration of the church in that year, as the general character of the building, and the fact that the graves outside are nearly five feet higher than the floor inside, indicate a much greater age. The length is 61 feet, and the breadth 24. Attached to the ruin, at the west end, is a square building 24½ feet long, and of the same breadth as the church. Its under story is arched above, and has of late been converted to a burial vault. The chamber over this is of the same dimensions, and appears to have been formerly a dormitory. The popular belief in the neighbourhood is that this little edifice was a nunnery; and an adjacent well is styled "the Nun's well". In an interleaved copy of Archdall's Monasticon, belonging to the late S. M^c^ Skimin of Carrickfergus, there is the following MS. note, under the title *Layd:* "In a dell near the shore, about one mile east of Cushindall, are the ruins of a small religious house, said to have been founded by the sept of M^c^ Fall or Macfaull". Tradition assigns the name of St. Kieran as the patron saint of the church.

2. *Kilnadore*,—In a townland of the same name, a little south of Cushendall.—(Ord. Survey, s. 20.) It is an ancient cemetery, but without any traces of a building.

3. *Kilmore*,—In the townland Kilmore, on the west side of Glenarriff.—(Ord. Survey, s. 20.) The burying-ground is much used, and it is said that the foundations of a church existed here, although they are not discernible now.

4. *Kilnaval*,—A square patch in a field in the townland Cloghs.—(Ord. Survey, s. 20.) It has been occasionally used for the interment of still-born children, and remains untilled.

5. *Cillvaroo*,

5. *Cillvaroo*, — In the townland Murroo or Lower Gortnagross. — (Ord. Survey, s. 20.) It is a little spot beside the stream which bounds the townland, but without any marks of graves.

II. Ardclinis.—The ruins of the old parish church, which have been alluded to in the note at p. 86, are 58 feet long and 21 wide. Besides the churchyard which contains them, and the burying-ground mentioned at p. 87, this parish contains the following:—

Killyhurragh,—In the townland Drumnacur, a little S. W. of Bay Lodge, and near the stream which divides this parish from the last. It is a circular space, about twenty-one yards in diameter, and enclosed by a low cashel. One headstone formed of a large boulder bears the inscription of a rude cross.

III. Glenarm.—The parish popularly so called is a union of Tickmacrevan and Templeoughter. The parish church is quite a modern building, occupying part of the site of the Franciscan abbey. It superseded an also comparatively modern church, which stood at the shore end of the town, at the other side of the river. The ancient churches in the union were:—

1. *St. Patrick's*,—The old church of Tickmacrevan.—See p. 87.

2. *St. Mary's*,—The old church of Templeoughter.—See above, p. 51. A double tomb enclosed by a wall marks the place of this church. Out of the ruins a line of cabins, called 'Beggar's Row', was built, in the last century, between the castle and the site of the church. About the year 1802 the interest of the occupants in these tenements was purchased, and their dwellings levelled.

3. In Bridge-street was formerly an ancient chapel, the ruins of which were removed to make way for the ornamented school-house which now stands there. There was a burying-ground attached to it, which is now converted to other purposes, with the exception of a small space which is still claimed by one family, and over which is one tombstone enclosed by walls. The name of this chapel is now forgotten.

4. *Abbey*.—Archdall, on the authority of Allemande, states that in 1465 a religious house, for friars of the Third Order of St. Francis, was founded here by Robert Bisset, a Scotchman. This abbey and its lands were granted to Alexander Mac Donnell in 1557. When the present church was building the ruins of the abbey were pulled down, and nothing of them is now remaining but some foundations in the churchyard, which seem to have belonged to a cruciform building.

DD.

BARONIES OF TOOME.

These baronies, which represent the greater part of the ancient Hy-Tuirtre, contain, among others, the churches following:—

1. Duneane.—To what has been already observed concerning this church at p. 86, the following may be added from Colgan and the Irish Calendars: "Floruit S. Ergnata sub annum Christi 460, ejusque festum in Ecclesia de Cluainda-en, in regione Fiodhbhaidh [Feevah] dicta, et in ecclesia de Tamhlact-bo, tum octavo Januarii, tum 31 [30?] Octob. nostri Hagiologi recolunt celebrari".—(Acta SS., 8 Jan., p. 42, col. 2.) Upon which Colgan observes in the note on Cluanida-en: "Est hodie parochialis ecclesia diœcesis, et comitatus Dunensis, juxta ripam lacus Echach [Lough Neagh] in Ultonia".—(*Ibid.*) He evidently errs, however, in referring it to the diocese and county of Down. The note on the name ERNACHUAG, in the Festology of Ængus, at October 30, runs thus:—

"Ernachuag .i. mac Iairnd a ainm, acus i n-Dun-da-en hi Fidbaid Dail-araide ata".

"Ernachuag, son of Jairnn his name, and at Dun-da-en in the Feevah [Wood] of Dalaradia he is [commemorated]".

The Calendar of the OClerys mentions the name at two festivals:—

"Eargnat oig o Dun-da-en i nDalaroide".—8 Jan.

"Eargnath, a virgin, of Dun-da-en in Dalaradia".

"Herenat oig o Dhun-da-en i bfiodbaid Dalaraide".—30 Oct.

"Herenat, a virgin, of Dun-da-en in Feevah of Dal-aradia".

Dun-da-en, contracted to Duneane, signifies 'the fort of the two birds', as Slieve-da-en in the barony of Tirerrill, county of Sligo, signifies, in reference to some tradition, 'the mountain of the two birds'. The four towns of Duneane, on one of which the church stands, are see lands, and are surrounded by that part of Lord ONeill's property which is called "the estate of the Feevah". The will of Sir Henry ONeill, of

[h] There is a parish Tamlaght on the borders of Tyrone and Derry, and in the diocese of Armagh. As it was anciently called *Tamlaght Killietragh* it is more likely that Tamlaght, anciently called *Tawlaghta-bo*, a townland in Eglish, near Armagh, is the modern name of this place. S. Ergnata, Darii filia, "quæ quiescit in *Tamhlact*".—Vit. Trip. iii. c. 72; (Trias Thaum., p. 163.) "Tamlachta-bo, ubi Ernata".—Vit. Quarta, c. 87; (Trias Thaum., p. 46, col. 2.)

of Shanescastle, dated September 13, 1637, leaves his estates in remainder, failing his own issue, and that of his two brothers, to "Bryan Mac Hugh Oge ONeale of the Feevagh". Art Oge O Neil, of the same territory, distinguished himself in the scenes of 1641.

II. Ahoghill.—Parish church occupies the old site, see p. 88.

1. *Gortfad*,—A townland about a mile N. E. of Portglenone.—(Ord. Survey, s. 31.) It is thus noticed in the Ulster Visitation: "*Graungia de Gortfadd*, noe church, chapple, nor walls. The 2[d] p[t] of all tithes impropriate to the Abbey of Armagh, possest by Sir Hugh Clatworthy, Knt." In the King's Books it is called *Vicaria de Gortfaule*, and is rated at 26*s*. *Gortfayd* paid 8*s*. proxies to the bishop.—(*Ul. Vis.*) There was an ancient burying-place here called "St. Columb's Thorn". It was a piece of ground twenty-two yards long, and eleven broad, no way enclosed, but distinguished from the field, at the side of which it was, by its greater height. The last interment in it was of a woman the name of M[c] Can about 1815. It contained a stone vault, six feet in length, and three feet wide, in the form of a chest, composed of large flags.—(M[c] Skimin's interleaved Archdall.)

2. In the townland Ballylummin, at a place called *Gilvaltagh*, was the site of an ancient church and cemetery. Beside it was a holy well where the Roman Catholics of old held stations at midsummer.—(M[c] Skimin, *ut supra*.)

3. In the townland Finkiltagh was an ancient burying-ground, the name of which is lost.—(*Ibid.*) In 1840 twenty townlands, of which this was one, were severed from the rectory of Ahoghill, and, by Act of Council, were formed into a distinct rectory, thenceforward to be called the parish of Portglenone. The village from which it takes this name is in the townland Garvaghy, and situate on the river Bann. It was formerly called *Clanowen*, and Colgan alludes to it under the name *Cluain-eoin*, as one of the places in Hy-Tuirtre, which "olim videntur omnia fuisse loca sacra".—(Trias Thaum., p. 184.) The parish of Craigs, which was also severed from Ahoghill in 1840, has been already spoken of at p. 89.

III. Kilconriola.—Incorrectly written in the Ordnance Map *Kirkinriola*.—(s. 32.) The correct spelling of this curious name may be gathered from the following varieties of it: *Killoconriola*, (Inq. 1605; Charter 1609; Reg. Vis. 1633; Trien. Vis. 1664; Reg. Vis. 1693;) *Kilconriola*, (Inq. 1605; Trien. Vis. 1679; Act 1707;) *Killoconriole*, (Ul. Vis. 1622; Trien. Vis. 1664;) *Killoconrally*, (Hamilt. Pat.;) *Kilcunrelly* and *Kilcunrdly*, (Down Survey;) *Killoconriolla*, (Tr. Vis. 1666;) *Killieconriola*, (Reg. Vis. 1693.)

Before

Before the Dissolution all its tithes were appropriate to Muckamore Priory, by which house a curate was provided who performed the spiritual duties. After that priory was dissolved its possessions were granted to Sir Thomas Smith, and, having reverted to the Crown by his non-fulfilment of conditions, they were subsequently granted to Sir James Hamilton, from whom they passed to Sir Roger Langford. Among those possessions were the tithes of Kilconriola, subject to the payment of a stipend to the curate, which tithes were afterwards purchased by the Rev. Alexander Colvill, D.D.: from whom they, together with the right of nomination to the cure, descended by intermarriage to the late Earl of Mountcashell, who disposed of them, in 1807, to William Adair, Esq., the then lord of the soil.

The ruins of the old church, measuring 52 feet by 18 feet 10 inches in the clear, occupy a place in the original churchyard, in the townland Kilconriola. The distance proving inconvenient to the inhabitants of Ballymena, an Act was procured in 1707, which ordained that "a church now building at Ballymenagh, which is a considerable market-town, in the parish of Kilconriola, shall be deemed and reputed the only parish church of the said parish of Kilconriola for ever". On the 10th May, 1721, the new church was consecrated by Bishop Hutchinson, this being among the earliest of his episcopal acts.

The northern extremity of the parish is bounded by the Clough Water, anciently the Ravel, and the Inquisition of 1605 finds that near it the three territories of Lower Claneboy, the Route, and the Glynns, meet.

IV. Grange of Shilvodan.—Siol Bhaodain, 'progenies Boydoni'. This tract, which is now extra-parochial, paying £4 per annum to the Vicar of Connor, as curate of it, was considered a parish in 1615: "Ecclesia de *Schiloxodan* of Muckamore".—(Terrier.) "Ecclesia parochialis de *Silvodan* continet septem villas".—(Ul. Inq.) The prior of Muckamore, before the Dissolution, enjoyed the tithes of the chapel of *Sillxoodan* in the Tuogh of Munter-Rividy, and was bound to maintain a curate therein. (Inq. 1605.) In the King's Books the vicarage of *Silxooden* is valued at 30*s*. Colgan, at the 23rd of March, has a Life of St. "Boedan, abbot of Kill-Boedain", wherein is introduced the following passage from the Life of St. Corbmac: "Sanctus Boedanus, sive Boetanus sextus Eugenii filius intelligens quam prosperè res successissent suis fratribus S. Cormaco et S. Diermitio, eos sequutus est ad partes Leth-conniæ, seu Aquilonares Hiberniæ. Et postquam aliquamdiu cum eis mansisset, contulit se ad remotiores Ultoniæ fines: ubi a nobili stirpe Sodani Fiaco Aradio nati[1], in partibus Dal-aradiæ

[1] See the note on *Balidugan*, p. 30: and Ogygia, p. 327.

Dal-aradiæ tunc rerum potiente honorificè, et devotè susceptus. Ibi extruxit ecclesiam, ex ejus nomine *Kill-Boedain* nuncupatam, quam agris et possessionibus dotarunt posteri Sodani, et præcipue nobiles familiæ de Cinel-Decill, Clann Scoba, et Sil-noiridhin, quæ se, suosque posteros ei, ut patrono devotos clientes consecrarunt. Temporis vero successu familia de Cinell Decill a vario [*rectè* viro] sancto deficiens, convertit suam devotionem, et affectum in S. Cuanum, et S. Colmanum, sua eis obsequia et clientelam addicens. Duæ aliæ jam memoratæ familiæ remanserunt viro Dei devotæ, donec tandem nepotes Tomultacii, contra eum tumultuantes, non solùm locum sanctum invaserunt, suique juris fecerunt, sed et nomen alium indiderunt, Ecclesiam prius *Kill-boedain* appellatam, postea *Kill-Oseoba* appellari curantes".—(Acta SS., pp. 728, col. 2; 753, col. 2.)

There are no remains of a church or graveyard in Shilvodan; but it is believed that the latter formerly existed in the townland Tavnaghmore.

V. Grange of Ballyscullion.— The lands and tithes of this district, called in the Inquisition of 1605 *the Grange*, and still locally so termed, belonged to the abbey of St. Peter and St. Paul of Armagh. It is placed in the territory of Muntercally, and stated to contain seven townlands. In the Ulster Visitation it is styled *the Grange of Feevah*, and its tithes are returned as in the possession of Sir H. Clatworthy. The burying-ground, called *Templemoyle*, is in the townland Killylaes, which, in 1605, was styled *Ballintemple*, alias *Temple-eglish*. The district seems to have taken its present name from Ballyscullion, an adjoining parish in the diocese of Derry.

EE.

DIOCESE OF DROMORE.

It has been already observed, at p. 126, that the extent of the Irish sees was generally regulated by the territories of the tribes to which they were severally attached, and that the spiritual jurisdiction of the bishop was coextensive with the temporal sway of the chieftain. This sentiment receives great weight from the authority of the venerable Roderick O Flaherty, who states that "every Irish seignory had its own [cathedral], whose diocess runned with the seigniory's bounds".[i] Thus the diocese of Dromore, which was an independent see till the death of Bishop Saurin, April 9, 1842, was

[i] "Description of West Connaught", p. 1.

was modelled upon the ancient lordship of Iveagh, and continues to this day very nearly coextensive with the baronies of Iveagh, which represent the original territory. Hence the secular name was occasionally borrowed as an ecclesiastical denomination, and we find the diocesan called *Bishop of Uveke* towards the close of the thirteenth century.

This see was founded, about the year 500, by St. Colman, who established a monastery at Dromore, and presided over it in the joint capacity of bishop and abbot. His Life is published by the Bollandists at the 7th of June, but without the valuable notes with which the research of Colgan would have illustrated it had he lived to undertake the task. The narrative is thus introduced:—

"Beatissimus vir Colmanus, Drumorensis episcopus, Aradeorum gente[k] fuit oriundus: cujus privilegium sanctitatis S. Patricio Hiberniensium apostolo, longe antequam nasceretur, a Deo est revelatum. Dum enim aliquando ab Ardmachano ad Sabbalense properaret monasterium; apud quemdam hospitatus est Episcopum, qui ob reverentiam tanti hospitis, se suumque locum, crastina die recedenti obtulit. Quod verus mundi contemptor accipere renuit, dicens: Non mihi a Deo traditus es, sed post sexaginta annos[l] nascituro, qui in valle vicina, quam paulo antea, Missam decantans, Angelica multitudine frequentari per fenestram ecclesiæ conspexi, suum fundabit monasterium. Alii quoque Episcopo, a se eisdem partibus ordinato, se suaque omnia ipsi tradere volenti, similiter ait. Beatus quoque Abbas Columba, in *campo Conalleorum* nobili Mongano[m], se suamque posteritatem ei offerre cupienti, de eodem Colmano simili prophetico

[k] *Aradeorum gens*,—That is, the *Dal-Araidhe*, who gave name to Dalaradia.

[l] With the old Lives this was a favourite term of years for prophecies of nativities. See the passage from the Life of Colmanellus, cited above at p. 240; and St. Patrick's prediction of St. Comghall's birth, in Jocelin, cap. 98. In the present instance the number is by half too great. Armagh was first visited by St. Patrick about the year 457; whereas St. Colman was grown up before the death of Csylan, which took place in 497; and founded the church of Dromore, at the instance of St. Mac Nisse, who died in 514.

[m] This name occurs in the pedigree of Magennis, and Mac Artan. Mongan, the ancestor of Mac Artan, was grandson of Coelbadh, King of Ireland, who was killed in 358. The *campus Conalleorum* seems to be *Machaire-Conaill*, called also *Conallia Muirthemne*, now the eastern part of the county of Louth. The parishes of Donagheloney and Tullylish, in Iveagh, formed a territory which was anciently called *Clan-Connell*. In 1610 Glassney Mac Agholy Mageuisse held the lordship of Clanconnell. The extent is set out in a Pat. Roll, 8 Jac. I. (Cal. Canc. Hib., vol. ii. pp. 193–195.) "De Conalleorum populo sanctam Monennam patrem habuisse nomine Maugtheum; regentem Oveagh-Ulud [Iveagh], et totam terram in circuitu Hardmacha [Armagh], a Luve [Louth], usque ad Ulvester [county of Down] affirmat Conchubranus. Unde inter Dunenses in Clan-Conall Yveachensium et Louthianos in Maghery-Conall, illa terra Conallea fuerit quærenda, &c." (Ussher, Brit. Ec. Ant. cap. xv.) St. Moninna, or Darerca, was abbess of *Kill-sliabh Cuilinn*, i. e. "the church of the mountain Cuilin", now Killevy, beside Slieve Gullion; and died in 518.

phetico spiritu dixit: Crede mihi quod te suscipere nequeo, quia cuidam sancto viro, qui in Aquilonali ripa fluminis cui nomen *Lochæ*, suum construet monasterium, donatus es Deo".

The Life having next adverted to his baptism by his uncle, St. Colman, proceeds to give an account of his education in a passage which has been already cited at p. 189. After this we find him in the company of Aylbe, Bishop of Emly, "ut lineam recte vivendi ab eo disceret". His object being gained, he asks leave to return to his native country, and the Life continues to say: "Concedente itaque S. Aylbeo[n] ad terram nativitatis reversus, sanctos Patres, videlicet Episcopum Colmanum suum patruum[o], Caylanumque doctorem suum[p], visitavit; cum quo aliquantulum demoratus, exemplum omnium virtutum; Monachos ad meliora exhortabatur. Deinde sæpe venerabilem Macnyseum Conderensem Episcopum petiit, qui hospitum præsciens adventum, eis necessaria jussit præparari. Ille itaque illuc perveniens, in omni hilaritate susceptus est: ibique paucis diebus mansit. Deinde, inito consilio, venerabilem senem, ubi locum serviendi Deo fundare deberet, consulit. Qui respondit; Voluntas Dei est, ut in finibus *campi Coba* tibi construas monasterium[q].

"Beatus ergo Colmanus secundum verbum sancti Pontificis, fines illos adiit: ibique in valle, sancto Patricio quondam præostensa, super flumine vocabulo *Locha*, ut propheta Dei Columba prædixerat, sedem sibi constituit, in qua sibi discipulorum multitudo in brevi excrevit".

The records of succeeding bishops or abbots, as preserved in the Annals, are very scanty, but sufficient remain to shew that the cowarba or successor of Colman was sometimes abbot, sometimes bishop, and sometimes both. The following extracts are from the Four Masters, except where otherwise mentioned:—

Æ. C. 841, "Ceallach mac Caiṫgenn abb Ḋromamoir la h-uiḃ Ḟiaḋaċ d'ecc".
"Ceallach, son of Cathgenn, abbot of Dromore in Iveagh, died".

Æ. C. 903, "Corbmac [ancorita] abb Ḋromamoir d'ecc".
"Cormac, [an anchorite,—*An. Ul.*,] abbot of Dromore, died".

Æ. C. 909, "Maelmaedocc abb Ḋroma moir d'eg".
"Maelmaedhocc, abbot of Dromore, died".

Æ. C. 972, "MAOLḂRIGHḊE mac Caṫasaiġ epscop, 7 abb Ḋromamoire".
"Maolbrigid, son of Cathasaigh, bishop and abbot of Dromore, [died]".

Æ. C. 992, "Ṫuaṫal mac Maoilrubḃa comarba Finnia 7 Mocholmocc".
"Tuathal, son of Maolrubha, successor of Finian and Mocholmog".[r]

Æ. C. 1006,

[n] St. Ailbe, of Emly, died A. D. 526.

[o] This was probably St. Colman of Kill-ruaidh, concerning whom see above, pp. 60, 245, 246.

[p] See above, pp. 144, 148, 188.

[q] See note at p. 105.

[r] The cowarba of St. Finian was probably abbot

Æ. C. 1006, "Cenɔfaolaɔ aiṙċinɔeaċ Ɔṙomamoiṙ Mocholmocc".
"Cennfaoladh, superior of Dromore-of-Mocholmog, died".

Æ. C. 1018, "Ɔoṁnall mac Maoilṙeaċnaill ṁic Ɔoṁnaill coṁaṙba Finnen ⁊ Moċolmocc ɔ'eg".
"Domhnall, son of Maolsechnall, son of Domhnall, successor of Finian and Mocholmog, died".

Æ. C. 1043, "Ceallach ua Cleiṙceiṁ comaṙba Finɔeiṁ ⁊ Mocolmocc".
"Ceallach O Clercan, successor of Finian and Mocholmog, died".

Æ. C. 1068, "Anġene mac ui ɔeccanaiġ coṁaṙba Mocolmocc ⁊ Coṁgaill".
"Anghen, son of Becanagh, successor of Mocholmog and Comghall, [i. e. abbot of Dromore and Bangor], died".

Æ. C. 1101, "RIGAN eṙṙcop Ɔṙomo moiṙ v. iɔ. Iul. i. p. q."
"Rigan, bishop of Dromore, *quinto idus Julii in pace quievit*". (*An. Ul.*)

Æ. C. 1143, "Giolla Cṙiosṙ mac ui ɔecanaiġ aiṙcinɔeċ Ɔṙomamoiṙ ɔ'ecc"
"Giollcrist, son of Becanagh, superior of Dromore, died".

Æ. C. 1159, "Anġen aiṙcinɔeaċ Ɔṙomamoiṙ".
"Angen, superior of Dromore".[5]

The above catalogue contains all that is to be found concerning this church in the Annals published by Dr. O'Conor. What those two churches were, which the Life of St. Colman states were governed by bishops before St. Colman's birth, is not told, but they were evidently not far from Dromore. There are two churches, however, in the diocese of Dromore, which are recorded as having been episcopal seats; namely, Donaghmore and Magheralin.

II. Domnachmor.—This church was founded in the fifth century by St. Mac Erc, who, according to Ængus the Culdee, was its bishop.—See above, pp. 111, 190. As was usually the case with churches which were anciently the seats of bishops, the adjacent lands became episcopal property; but for some cause now unknown the lands were annexed, not to the see of Dromore, but to that of Armagh. The family of O'Mac Kerell were the herenachs under the archbishop of Armagh in the fifteenth century, as has been shewn at p. 112. This property is described in the Ulster Visitation of

of Maghbile, and the cowarba of Mocholmog, abbot of Dromore, and the offices may have been, *pro hac vice*, united in one person. Such a plurality was very common, as has been shewn under Down and Connor. Or, the Bishop of Clonard may be intended in this, and two succeeding cases, as that see was founded by *Finian* in 520, and afterwards governed by *Colman*, who died in 652.

[5] He subscribed the Charter of Newry [circ. A. D. 1159] as *Angen, Herenanus Dromamoyr.*

of 1622 as the "Mannor of Donaghmore contayning 12 townes and one Rectorie". The same are still held under the see of Armagh, and are known by these names: Annaghbane, Ardkeeragh, Aughnacaven, Buskhill, Cargabane, Donaghmore or Tullynacross, Ringclare, Ringolish, Ringbane, Tullymurry. The Primate is also rector and patron.

III. Linnduachaill.—This church was founded by St. Colman or Mocholmog, and enjoyed a succession of abbots, some of whose names have been already recited at pp. 110, 111. The name of one bishop who presided over it is preserved:—

Æ. C. 803, "Tomar eppcob pcribneoip agur abb Linne Daoċaill".
"Thomas, bishop, scribe, and abbot of Linduachaill [died]". (*Four Mast.*; and *An. Ul.* at 807.)

The "six towne-lands of Magherilin" were held, in 1622, under the bishop of Dromore, and in 1699 Tobias Pullen, the then bishop, erected an episcopal house upon a portion of this property.—(Harris' Ware, vol. i. p. 267; Down, p. 102.)

In the proceedings of the synod of Rathbreasil no notice is taken of this diocese; but, as already shewn at pp. 139, 253, it was included in the vast tract which was marked out as the see of Connor. Nor is it named in the acts of the synod of Kells, nor in Roger de Hoveden's list of the sees in the province of Armagh at 1172, nor in the *Census* of Cencius Camerarius of 1192. The first time after the Invasion that a bishop of Dromore is mentioned is among the attestations of a charter of John de Courcy, about the year 1190.—See above, p. 192.

The following list of the bishops of this see continues the succession to the Reformation:—

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
Uroneca,		before 1190	
Gerard,	Monk of Mellifont,	1227	1245
Andrew,	Archdeacon of Dromore,	1245	
Tigernach[t],		before 1287	after 1291
Gervase,		after 1291	
Tigernach,	A Monk,		1309
Florence Mac Donegan,	Canon of Dromore,	1309	
Christopher[u],		before 1369	
			Cornelius,

[t] He is named in a record of the year 1291.—(Reg. Swayne, lib. ii. f. 52.)

[u] Regist. Sweteman, fol. 9. The Anthologia Hibernica (vol. i. p. 118,) gives a drawing of an episcopal seal which was found in the county of Clare in 1789. On the field is a canopied figure of the Vir-

NAMES.	PREVIOUS STATION.	SUCCESSION.	VACANCY.
CORNELIUS,			1381
JOHN O LANNUB,	Franciscan Friar,	1382	
JOHN VOLCAN,			1404
RICHARD MESSING[v],	Carmelite Friar,	1408	1409
JOHN[w],		1410	1418
NICHOLAS WARTRE,	Franciscan Friar,	1419	
DAVID OF CHIRBURY,	Carmelite Friar,		1427
THOMAS SCROPE[x],	Carmelite Friar,	1434	before 1440
THOMAS RADCLIFFE[y],			before 1461
GEORGE BRANN[z],	Procurator of Indulgences,	before 1487	1499
WILLIAM EGREMOND[a],		1500	
GALEATIUS,			1504
JOHN BAPTIST,		1504	
THADY,	Franciscan Friar,	1511	after 1518[b]
QUINTIN COGLEY[c],	Dominican Friar,	1536	
ARTHUR MAGENIS[d],		before 1550	

SEE PROPERTY.

gin and Child; under which is the bust of a bishop, and, at the foot, a shield charged with a cross between four quatrefoils. The legend is Sigillu. eccls. dic gra. dromorens. epi. The name is very uncertain: the late Bishop Bennett (of Cloyne) understood it of "Christopher", adding "there is some old plate in Dromore Cathedral with this very coat of arms".—(MS. Notes.)

[v] In 1409 he was custodee of the Temporalities of Lismore and Waterford.—(Cal. Canc., p. 190.)

[w] He resigned in 1418. In 1420 he was appointed suffragan bishop of Canterbury.

[x] He resigned in this year. He is sometimes called, from his birth-place, *Bradley*. He was Vicar General under the Bishop of Norwich, and died in 1491.

[y] He was suffragan bishop of Durham.

[z] A native of Athens. He had been procurator of the Indulgences granted to the Hospital of the Holy Ghost in Saxia, or the Saxon-street in Rome. On his seal he is styled *Vicarius Generalis Sancti Spiritus*. He was Bishop of Dromore in 1487.—(Reg. Octav., fol. 252.)

[a] His monument, placed "under the lanthorn steeple" of York Cathedral, bore this inscription:—

"Hic Egremond Will'mus Dromorensis Episcopus olim
Marmore pro nitidis tectus utrinque Mitris.
Pavit Oves Cithiso qui sub bis Presule bino,
Atque Lupi rabiem movit ab Æde truculm.
Unguine quot sanxit Pueros, quot Presbyterosque,
Astra nisi scirent, credere nemo valet.
Ante prophanus erat Locus hic quem dextra beavit
Ejus, et hinc pro se dicite quisquis Ave".

—(Historical Description of the Cathedral of York, vol. i. p. 68. York, 1768.)

In his later days he was suffragan bishop of York.

[b] Registrum Cromer, fol. 59.

[c] His name is omitted in the body of Harris' Ware, but, in the *Additions* at the beginning of the volume, it is stated "Quintin Cogley, a Dominican Frier, was advanced to the see of Dromore, A. D. 1536". With this agrees the bull of Pope Paul III. in De Burgo, Hib. Dom., p. 486.

[d] On the 10th May, this year, he had a pardon under the great seal, for having received the Pope's bull, and for other misdemeanors.—(*Rot. Pat.*)

See Property.—In the fourteenth and fifteenth centuries it was very much impaired, and for this reason there were often long vacancies in the see, during which the Primates administered its temporalities *jure devolutionis*. Their registries afford the following particulars respecting the episcopal property of Dromore during that period:—

1. In the parish of *Kilbrony* the bishop had a mensal, consisting of certain lands, tithes, and dues, which were appendant upon the "Officium baculi sanctæ Bromanæ in ecclesia S. Bromanæ", and were farmed by the ecclesiastic who was appointed by the bishop "custos baculi S. Bromanæ". St. Bromana is called *Bronach* in the Irish Calendar, at the 2nd of April, and from her the parish derived its name. Her *baculus* or crozier seems to have been a relique which was preserved in this church, and was attended with certain privileges to its custodee. The names of some persons, who were nominated by the Primates, *sede vacante*, to this office, have been already given at pp. 115, 116. The rectorial tithes and the townland of Kilfeaghan continued to be held under the bishops, until the annexation of the see in 1842.

2. *The Manor of Dysertmoy.*—The name is now obsolete, but it has been conjectured above, at p. 106, that it is the modern *Seapatrick*. This was also a mensal.

3. *The Lands of Garwaghadh*,—Now Garvaghy. In 1428 these land, together with the manor of Dysertmoy, were let by the Primate to Gyllabrony M^c^ Kewyn; and, in 1431, to Philip M^c^ Kewyn.—(*Reg. Swayne.*) Certain lands in this parish, which were held under the see of Dromore, have been transferred to the Ecclesiastical Commissioners.

4. *Laireachtdyrke.* — Now Aghaderg. In 1427 Maurice M^c^ bryn was appointed herenach by the Primate as custos of the see of Dromore.—(*Reg. Swayne*, lib. i. f. 24.) See above, p. 114.

5. *Enaghluan.*—Now Anaclone. In 1427, October 15, the lands of the church of Enaghluan were let to Peter M^c^ gyryn, Canon of Dromore.—(*Reg. Swayne.*)

6. *Dromore.*—Christinus M^c^ bryn and Nemeas M^c^ Karrmyke were herenachs of these lands A. D. 1427.—(*Reg. Swayne.*)

In the King's Books the see property is taxed under the following denominations:

"Maneria de Dromore cum pertinentiis consistens de sequentibus, viz.:—

"Territoria de Dromore continens per estimationem xiv villas terræ, . xviii^lib.^ ster.

Territoria de Magherawly continens per estimationem sex villas terræ, ... viii^lib.^ ,,

Territoria

"Territoria de Knockaguerrin continens quatuor villas et dimidium, .	VI^{lib} ster.
Territoria de Magherilin continens per estimationem sex villas et dimidium, ...	VIII^{lib} ,,
All which, with other chiefe Rents from divers freeholders, belonging to the said Manor of Dromore, vallued at	XLV^{lib} ,,
Rectoria de Killbrony, ...	XL^{s} ,,
Rectoria de Magheredrall, ...	XL^{s} ,,
Mensall decimæ de Knockaguerin, ...	XX^{s} ,,
"S^{ma}	L^{lib} ster."

Bishop Buckworth's return of the property, in 1622, is still more full:—

"*Demeasne Lands*, consisting of 400 acres:—

	ster.
"*Knockaguerin*[e] conteyneth 4 Towne-lands, Ballylysdunevaghy, Ballicastlevannan, Ballijenkillies, Ballihilli, per an., ...	X^{lib}
Magherilin, 6 Towne-lands, viz., Ballimagin, Ballym^{c}eownan, Ballym^{c}entire, the halfe townes of Ballydrumlin, Ballyedentoggall, Ballylismean, Ballym^{c}breeden, Ballim^{c}mean, Ballyaderdowan[f], Tullinecrosse, per an., ...	LXX^{lib}
Magherawly, 6 Townes, viz., Ballyenemaheriawly, Ballydroometh, Ballytullicheenane, Ballykilmagrewy, Corbad being 2 Townes. Item Ballyannum, Ballyednegon [belonging to Dromore], in all eight townes, per an., ...	LXV^{lib}
Dromore, Maheribeg, Ballynoris, Quilly, Killescolvane, Drumnaghadowan, Ballysallagh, Dromiller, Lurganbane, Aucknakelly, Drumbroneth, Ballym^{c}carrmick, Rickmakeary, Ballykeele, per an., . . .	136^{lib} 3^{s} 4^{d}
Maheredrall, Townland of, and a quarter of Drumoneconcor [now North Ballymaglave?], per an., ...	V^{lib}
Tieths of the parish of Maheredrall, ...	X^{lib}
Kilbrony, Tiethes of the Rectory of, per an., ...	V^{lib}
Chiefe Rent, From severall lands granted by Patent from his Ma^{tie} in the Settlement of the country of Evagh, ...	XX^{lib}
"Summa Totalis, ...	374^{lib} 3^{s} 8^{d} ster."

With

[e] So called from *Knockgorm*, a townland in Garvaghy; which, with Ballyoolymore, Castlevennon, Killaney, and Tullyorior, is still church-land.

[f] This name, which signifies "the town between the two rivers", is now obsolete; in the Return of 1833 it is called *Ballyboglandl.*

With reference to the chief rent mentioned in the last item, Bishop Buckworth observes: "All Termon and Erinagh Lands within the Diocesse of Dromore were granted by his Ma^ties^ Letters Patents dat' A°. 7° in generall to be divided, the one half to the B^p^ of Dromore, y^e^ other half to y^e^ Deane and Chapter. But after in y^e^ Settlement of y^e^ Country of Evagh [Iveagh] the Termon and Erenagh Lands were granted to y^e^ Natives (by Patent) who had been ancient Tenants unto them as freehold lands, to pay a Chiefe Rent unto y^e^ Bp." The first Letters Patent referred to were the joint Charters of Down, Connor, and Dromore, granted in 1609; the second were those which were granted 21 Feb., 1610. Harris states that the Chiefries reserved to the bishop amounted to about £46 sterling.—(Ware's Works, vol. i. p. 259.) These chief rents, which were the most ancient part of the episcopal income, arose from lands in the following parishes, and are still reserved:—

In *Aghaderg* and *Seapatrick*, a chief rent of £13 3*s.* 10*d.*
In *Anacloan*, a chief rent of £3 19*s.* 2*d.*
In *Garvaghy*, a chief rent of £6 3*s.* 3*d.*
From the four towns of *Clonduff*, a chief rent of £5 5*s.* 6*d.*

To these the Return of 1833 adds the following items [pp. 148–153]:—

In *Annacloan*, the townlands Ballysheil and Aughnacloy.
In *Kilbrony*, the townland Upper Kilfeaghan.
In *Drumgath*, the townland Ballykeel.
In *Garvaghy*, the rectorial tithes of nine denominations [called, in the King's Books, the mensal tithes of Knockaguerin.]
In *Drumgooland*, the rectorial tithes of four townlands.

Cathedral, — Anciently called, from the name of the founder, "the church of St. Colman" or "Colmoc". Before the Reformation its corporation consisted of a Dean, Archdeacon, and Canons, whose prebends were endowed with the rectories of certain parishes, the vicarages of which were endowed with the third part of the tithes, and were presentative in the several parishes belonging to the prebends. The Dean and Chapter were anciently the elective body in filling up a vacancy in the see. In the thirteenth and fourteenth centuries their elections were subject to the King's confirmation. Thus the writ of Edward II., confirming the appointment of Florence Mac Donegan, October 22, 1309, is directed "Patricio Decano, cæterisque Canonicis ecclesiæ S. Colmani de Drumore, eo quod ipsi Decanus et Canonici magistrum Florentinum, concanonicum suum, in episcopum elegerant".—(Cod. Clar., xlvi, fol. 176 *b.*)

Subsequently the Court of Rome interfered, and, at 1382, we have in John O Lannub the first recorded instance, in this see, of an appointment by Provision of the Pope:—

Deans.

A. D. 1309, Patrick.—(See preceding passage.)
A. D. 1369, Augustin.—(Reg. Sweteman, fol. 7.)

Archdeacons.

A. D. 1244, . . Andrew[g].
A. D. 1406–13, Thomas Omostead[h].
A. D. 1427, . . Adam M'gynd[i].
A. D. 1428, . . Adam M'gwyryn[k].

Archdeacons—*continued.*

A. D. 1434, . . John M'gilboy.
A. D. 1456, . . Patrick Omystege.
A. D. 1461, . . John Oshele[l].
A. D. 1526–9, Arthur M'gin.

Canonries and Canons.

Prebenda S. Colmani, ... A. D. 1439, *Nemeas Obryn*, "canon and prebendary".
A. D. 1440, *Patricius Oronaga*[m], id.

Prebenda de Lann, al' Land, A. D. 1442, *Johannes M'gynd*, "canon and prebendary".
A. D. 1464, *Patrick Oronaga.*

Prebenda de Kylmilcon[n], . . A. D. 1411, *Patrick M'gwyryn.*
A. D. 1430, *Donald Oronaga.*
A. D. 1431, *Tatheus M'gyryn.*

Prebenda

[g] Ware's Works, vol. i. p. 259.

[h] The names Omostead, Omystege, Omolstaygh, are varieties of the more modern O Mustey. In the Ul. Inq. an Agholy O Mustey is mentioned as of Cowes, now Coose, in the parish of Tullylish, in Lower Iveagh.—(Down, No. 85, Car. I.)

[i] The name M'c Gynd or M'gin still prevails in Upper Iveagh, under the form Maginn.

[k] John Magwirrin, in 1632, held Grawell, a townland in Dromore parish.—(Ul. Inq. No. 31, Car. I.)

[l] O Shele, O Shieghell, O Seadhaill, Sedulius, are ancient forms of the modern Sheil. In 1618 Cormac O Sheale lived at Edenderry, in Aghaderg. In 1657 Patrick and Ewny O Sheall held lands in Annaclone, under the see of Dromore. The townland Ballysheil, in Annaclone, is called after the family.

[m] Oronaga, Uroneca, O Rowny, are forms of O Rony, the name of a family, in 1618, holding lands in Dromara and Drumballyrony parishes. Ballyrony, in the latter, is called after them. The Four Mast., at 1376, record the death of *Eoin Ua Ruanadha*, chief poet to Magennis.—See below, p. 316.

[n] The parish of Kylmilcon is now called *Shankhill;* a name which appears in the King's Books, and in the Return of 1622, (where it is written *Shankill*, i. e. sean cill, 'old church',) as in the corps of the prebend of Dromara, while, in the Foundation Charter of 1609, the same member of the

CANONRIES AND CANONS—*continued.*

PREBENDA DE LANRONAN[o], . . . A. D. 1440, *Odo Oronaga.*
PREBENDA DE DOWNACHCLONE, A. D. 1526, *Cormac Oshieghell.*
PREBENDA DE AGHADERK, . . . A. D. 1526, *Eugene M'ganysa.*
PREBENDA DE CLONDALLAN, . . A. D. 1526, *Carulus Caan.*
PREBENDA DE DRUMERAGH, . . A. D. 1529, *Peter O Rowny.*

The following are styled "Canonici Ecclesiæ Dromorensis" in the Registries of Armagh, but their prebends are not specified:—

A. D. 1309, *Florence M'donegan.*
A. D. 1366, *Cornelius Omagrela.*
A. D. 1406, *Patrick Okellaid.*
A. D. 1407, *Patrick M'gynd.*
A. D. 1408, *John M'gillaboy.*
A. D. 1427, *Adam Oronaga.*
A. D. 1427, *Peter M'gyrgn.*
A. D. 1428, *John M'geryccy.*
A. D. 1442, *John M'gillaboy.*
A. D. 1461, *John Omolstaygh.*
A. D. 1464, *Patrick Oronaga.*
A. D. 1524, *John M'gyan.*

In 1609 the name and constitution of the cathedral body were altered by Charter of James I. Having treated of the churches of Down and Connor, the instrument proceeds: "Tertia quæ modo vocatur Ecclesia de Drumore, in comitatu Downe, abhinc erit et vocabitur Ecclesia Cathedralis Christi Redemptoris de Drumore".—"Ac prædicta ecclesia erit et consistet de uno Decano presbytero, et de quatuor dignitariis presbyteris, et de uno præbendario presbytero". The following were the names of the officers on the new foundation, and of the parishes which formed the corps of their respective prebends:—

DECANUS.

prebend appears under the name *Kilwilke.* In a subsequent document (p. 324) it will be found that all the wonted names of the parishes in Dromore occur except *Shankill*, instead of which *Killmylcon* is to be found. In 1411 Patricius M'gwyryn is recorded to have been "rector ecclesiæ parochialis de Kyl-milcon, præbendæ nuncupatæ".—(Reg. Flem., fol. 37.) In 1431 the Primate, as custos of Dromore, conferred upon Tatheus M'gyryn the "Canonicatus et Præbenda *Sti. Fintani de Kyllmilcon* alias *de Caillmore*", with its accompanying stall in the choir, and place in the chapter, which were vacant by the death of Donald Oronaga.—(Reg. Octav., fol. 44.) With the exception of one townland, *Killmore*, which is in the county of Down, the whole of this parish lies in the modern county of Armagh.

[o] The church of Lanronan is mentioned in the Calendars of Ængus and the OClerys, at May 22, in these words: "Ronan Fionn o Lann Ronain i nUib Eachach Ulaḋ", "Ronan Fionn of Lann-Ronan ['church of Ronan'] in Iveagh of Ulidia". "S. Ronanus Fionn, i. e. Candidus, filius Sarani filii Colgani, ex familia Orgiellorum seu stirpe Collæ Dachrioch". (Colgan, Acta SS., p. 713, col. 2.) "Lann-Ronain in Machaire-lainne,—an autem hæc sit, quæ hodie *Machuire-linne* vel *Machaire lainne* vocatur, estque ecclesia parochialis ejusdem Diœcesis Dromorensis, conjicere magis libet quam asserere".—(*Ib.*, p. 792, col. 2.) It does not appear to have been identical with Lann-Huachaille, otherwise Lann-Mocholmog, called *Lann* in ecclesiastical records, and now known by the name *Magheralin.*

Decanus. Fecimus, &c., Williemum Todd, presbyterum, in artibus magistrum, et sacræ theologiæ professorem, primum et modernum Decanum ecclesiæ Cathedralis Christi Redemptoris de Drumore. Dedimus, &c., præfato Willielmo Todd, decano ecclesiæ Cathedralis Christi Redemptoris de Drumore, et successoribus suis, Decanis ejusdem ecclesiæ pro tempore existentibus, omnes illas rectorias et vicarias nostras de Aghederigh, et duobus Luminaribus [see p. 316, note [c]] Magheredroll, et Tullaghlisse, cum eorum juribus, membris, et pertinentiis universis.

Archidiaconus. Fecimus, &c., Donaldum O Morrey, presbyterum, et sacræ theologiæ professorem, primum et modernum Archidiaconum, &c. Dedimus etiam, &c., omnes illas rectorias et vicarias nostras de Donachglonie, cum reliquis de antiquo Archidiaconatui de Drumore spectantibus [see p. 107], cum eorum juribus, membris, et pertinentiis universis.

Cancellarius. Fecimus, &c., Williehmum Webbe, presbyterum, in artibus magistrum, et sacri verbi professorem, primum et modernum Cancellarium, &c. Dedimus etiam, &c., totam illam rectoriam sive præbendam, et vicariam, de Clandallan [Clonallan], cum omnibus suis juribus, membris et pertinentiis.

Præcentor. Fecimus, &c., Jacobum O Dornan fore et esse primum et modernum Præcentorem, &c. Dedimus etiam, &c., omnes illas rectorias et vicarias nostras de Lann [Magheralin], et Annechelte [Annahilt], cum omnibus suis juribus, membris, et pertinentiis.

Thesaurarius. Fecimus, &c., Johannem M[c] Inivmy Thesaurarium ecclesiæ Cathedralis Christi Redemptoris de Drumore. Dedimus, &c., omnes illas rectorias et vicarias nostras de Drumore, Drumgath, et Anechloin [Annaclone], cum omnibus suis juribus, membris, et pertinentiis.

Præbendarius. Fecimus, &c., Nicholam Webbe primum et modernum Præbendarium, &c. Et volumus quod prebenda vocabitur Prebenda de Drumarath. Dedimus &c., omnes illas rectorias et vicarias nostras de Drumarrath [Dromara], Kilwilke [see *Kylmilcon*, p. 312, note [n]], et Clonduffe, cum omnibus suis juribus, membris, et pertinentiis.

Among the tables of procurations payable to the Primate in his Provincial Visitations, in Primate Dowdall's Registry, are the two following valuations of the parishes in the diocese of Dromore[p]. They help to illustrate the earlier taxation, and are useful as guides to the correct forms of the parochial names.

PROCURATIONES

[p] Liber Niger, or Regist. Dowd., pp. 214, 267.

PROCURATIONES DROMORENSES METROPOLITICÆ,

VIZ. DE QUALIBET MARCA, 2S. 2D.

Vide in Libro Johannis [Swayne] Primatis[q].

Dimidia Ecclesiæ Dromorensis quam Archipresbyter[r] obtinet, ...
Alia ejusdem Ecclesiæ dimidia quam [ ], ...
Ecclesia de Drummeragh cum capellis[s], ...
Ecclesia de Land [p. 110], ...
Ecclesia de Downaghclona cum capellis [p. 107], ...
Ecclesia de Achadeyrge [p. 112], ...
Ecclesia de Clondallan cum capellis [p. 114], ...
Ecclesia de Clonseys[t] pertinet ad mensam Episcopi, ...
Ecclesia de Clondam [p. 115], ...
Ecclesia de Drumgolyn cum capellis pertinet ad Priorem S. Patrici de Duno[u],

Ecclesia

[q] The date of this valuation is 1422, as appears from the observation at the close of the next table.

[r] The term *Archipresbyter* occurs so early as an epistle of St. Jerome (A. D. 378), and the seventeenth canon of the fourth Council of Carthage (A. D. 398); and was in use to denote a spiritual church-governor long before the term *Decanus* came to be employed in that sense;—that is, before the age of Charlemagne. In the sixth century Archipresbyters were either *Cathedral* or *Urban*, else *Vican* or *Rural*. Of the former Duarenus writes: "*Urbani* dicuntur qui in urbe et in *majore ecclesia* officio suo funguntur".—(Sac. Eccl. Minist., lib. i. c. 8.) Of the latter there is an example in Bp. Rochfort's Constitutions in 1216.—(See above, p. 128.) Full information on this subject may be found in that valuable work,—Rev. W. Dansey's Horæ Decanicæ Rurales, vol. i. pp. 1–21. — (Lond. 1844.) The *Archipresbyter* of this taxation is called *Decanus* in the next, and the cathedral is styled *Major Ecclesia*.

[s] Of these chapels one is now called *Magherahamlet*, seemingly a corruption of Machaire tamhlachta, 'field of the burial-place'. — (See above, p. 105, col. 2.)

[t] A corrupt form of *Glen-seichis*, the ancient name of Kilbrony. This church was called by the latter name from Bronach, its patron saint, whose festival is placed by the O'Clerys at the 2nd of April: "Bronach ó Sh Glionn Feichi", "Bronach, a virgin, of Glionn-Seichis". The name of the place would be equally correct if written Glionn t-Feichi, "*Glen-teichis*" (see O'Donovan's Irish Gram., pp. 61, 454, note [i];) which form is closely followed by the Taxation of 1291 in the word *Glentegys*.—(See above, pp. 115, 116.)

[u] By Inquisition 3 Ed. VI. it was found that the rectory of Dromgolyn, of the annual value of £8 13*s*. 4*d*., was appropriate to the Prior of St. Patrick's of Down. The old parish church, of which a portion of the east wall is standing, and the grave-yard, are in the townland Drumadonnell. Its ancient stone cross, seven feet high, is built into the gable of an adjoining school-house. In the townland Deehommed (Bally-diccovade, *alias* Bally-dicomeade, *Ul. Inq.*) is an ancient burying-place. In the townland Magheramayo are the ruins of an old church, and beside

Ecclesia de Enaghluan[v], ... 2 marc.
Ecclesia de Anyll [p. 106], ... 2 marc.
Ecclesia de Dysertmoygh pertinet ad mensam Episcopi [p. 106], ... 2 marc.
Ecclesia de Tullaghlyss[w], ... 2 marc.
Ecclesia de Domnaghmore [p. 111], ... 3 marc.
Ecclesia de Meacarne-de-Odargulla[x], ... 2 marc.
Ecclesia de Enaceilte[y], ... 1 marc.
Vicarius de Viridi Ligno [p. 116], ... 1 marc.
Vicarius de Drom[z], ... 4 solid.
Vicarius de Garwagh[a], ... 3 solid.

TAXATIO OMNIUM BENEFICIORUM DIOCESIS DRUMORENSIS,

ANNO DOMINI 1546.

Præbenda Decani de Dromore, ... 7 marc.
Præbenda alia Majoris Ecclesiæ[b] [*Dromore*], ... 7 marc.
Luminaria[c] ejusdem Ecclesiæ, ... 3 marc.

Præbenda

them is a holy well called *Toberdonnagh*, where stations used to be held on the 24th of June. The Ord. Valuation marks a small graveyard also in the townland Legananny. These may have been the *capellæ* of the text.

[v] *Enaghluan*,—That is, Eanaċ cluana, 'moor of the meadow',—now *Annaclone*.

[w] Tullylish is thus noticed in the Calendar of the O'Clerys at May 12: "Deapnorga o Tulaċ lir i n-Uiḃ Eaċaċ Ulaḋ", "Bearnosga of Tullach-lis ('hill of the fort') in Iveagh of Ulidia".

[x] A more correct form of the name *Magheradrool* occurs in the Regist. Prene, (fol. 45,) namely, *Machary-edargawal*, i. e. Maċaipe eaoarġaḃal, 'the plain between the two forks'.—See p. 106.

[y] The patron saint of this church is thus commemorated at the 18th of February in the Calendars of Ængus and the O'Clerys: "Molioba o Eanaċ-eilte i nUiḃ Eaċaċ Ulaḋ", "Molibba of Eanach-eilte in Iveagh of Ulidia". It is now called Annahilt. "The burying-ground about the church is of great antiquity; and the fort in which it stands is curious; being the innermost of four enclosures, the whole occupying at least nine acres, and sloping to the east in a regular glacis".—(Paroch. Survey, vol. ii. p. 13.)

[z] Probably the modern *Drum-ballyrony*. Opum baile Ui Ruanaiḋe, 'ridge of O'Rooney's-town'. See pp. 105, 312.

[a] Now *Garvaghy*, i. e. Garḃ-aċaḋ, 'the rough field'.

[b] This was the rectory of the parish of Dromore, as appears from a manuscript in the Library of Trinity College, Dublin, in which the title "Prebenda Majoris Ecclesiæ" is given to that member of the corps of the Treasurership, which, in the charter, King's Books, and elsewhere, is called "Rectoria de Dromore".—(MSS. E. 4. 15, p. 30.)

[c] *Luminare*,—"A lamp or candle set burning on the altar of any church or chapel; for the maintenance of which lands and rent-charges were frequently given to religious houses and parish churches".—

Præbenda de Achaderyge [*Aghadery*], ... 10 marc.
Vicarius ibidem, ... 4 marc.
Vicarius de Droym [*Drumballyrony*], ... 4 marc.
Vicarius de Soyge-Patrick[d] [*Seapatrick*], ... 2 marc.
Præbenda de Layn [*Magheralin*], ... 7 marc.
Vicarius ibidem, ... 3 marc.
Præbenda de Downaghclona [*Downaghcloney*], ... 7 marc.
Vicarius ibidem, ... 3 marc.
Vicarius de Taydba[e] [*Seagoe*], ... 2 marc.

Præbenda

(Kennett, Par. Ant., Glossary, *sub. voc.*) Among the title deeds of the property which Gny Stone, Esq., of Barn Hill, Comber, holds in the parish of Bromesberrow, in the county of Gloucester, (which property has continued in his family, without entail, in direct male descent since the reign of Edward IV.,) is a document in the hand of the reign of Edward III., reciting a bequest of four acres of land to the church of Bromesberrow, to be employed in the following manner: "Quæ iv. acræ, tradentur in manus cujusdam boni viri, qui ex eisdem acris *Luminare* duarum lampadum sustinere debeat secundum formam subscriptam, Viz. quod singulis diebus dum capellanus parochialis officium divinum in dicta ecclesia celebraverit ardeant prædictæ lampades; et etiam integre in noctibus subscriptis: In nocte Natalis Domini, Paschæ, et Pentecostes; In noctibus omnibus festorum beatæ Mariæ, et in noctibus apostolorum Petri et Pauli, beati Johannis Baptistæ, beati Laurentii, et beati Nicholæ, sine omni contradictione". The Dean of Armagh was formerly, in virtue of his office, "parson of the *Luminaries* in Clancoughie".—(Ul. Inq., App. No. 1, p. 7.) Ballykinler, in the diocese of Down, appears to have been a *luminary* to Christ Church in Dublin.—(See p. 210.) What the nature of the endowment was in the church of Dromore is not recorded. The Charter of 1609 specifies the *Duo Luminaria* in the corps of the Deanry; and the King's Books mention *Tres Luminaries* under the same dignity, but subsequent records neither mention that name nor any in its stead. The Return of 1622 recites the names of the corps as in the King's Books, omitting the "Tres Luminaries", but it adds, in another column, "Noe Gleabe but one Qnarter of a towne, deteyned by S[r]. Arthur Magenis and Marmaduc Whitechurch".

[d] The word Suiḋe, 'a seat', enters very freely into composition in the names of places, and is pronounced *sea;* thus *Seacon*, a townland of Ballymoney parish, in the county of Antrim; and *Seafin*, a townland of Drumballyrony, in the county of Down. The latter name, i. e. Suiḋe Fionn, was borne by a place at Slievenaman, in the county of Tipperary, and was given to it from Fionn, the son of Cumhall, commonly called Finn Mac Cool.—(Keating, under Cormac Mac Art.) For the derivation of *Seapatrick*, see note [f], p. 106.

[e] Anciently called Teaċ-ḃa-ġoḃa, 'house of the two smiths', and written *Teachgowo*, *Teachaghawa*, in the fifteenth century. (See above, p. 108.) In the King's Books, and in the Return of 1622, the name is written, as now pronounced, *Seagoe*, *Seigo;* the word teaċ in its composition having been changed to suiḋe. In 1765 a low-lying district, called the Montiaghs (mointeaċa, 'bogs' or 'boggy grounds'), bordering on Lough Neagh, was severed from the parish, and erected into an independent cure, under the name of *Montiaghs*. Of the ten townlands which it contains, the names of eight begin with the prefix *Derry* (doire 'an oak wood'), indicating that in former times the district was extensively wooded.

Præbenda de Drummerrach [*Dromara*], ... 7 marc.
Vicarius ibidem, ... 3 marc.
Vicarius de Garvagh [*Garvaghy*], ... 3 marc.
Præbenda de Clondallan [*Clonallan*], ... 9 marc.
Vicarius ibidem, ... 4 marc.
Vicarius de Drumga [*Drumgath*], ... 3 marc.
Rector de Donnaghmore [*Donaghmore*], ... 5 marc.
Vicarius ibidem, ... 3 marc.
Unio de Enaghluan [*Annaclone*], ... 6 marc.
Rector de Tulaglys [*Tullylish*], ... 3 marc.
Vicarius ibidem, ... 3 marc.
Rector de Killmylcon [*Shankhill*], ... 3 marc.
Rector et Vicarius de Achalcad [*Aghalee*], ... 4 marc.
Rector de Clonduffe [*Clonduff*], ... 6 marc.
Vicarius ibidem, ... 4 marc.
Rector de Drumgwalyn [*Drumgooland*], ... 5 marc.
Vicarius ibidem, ... 4 marc.
Rector de Maccharedruall [*Magheradrool*], ... 4 marc.
Rector de Enaghallty [*Annahilt*], ... 1 marc.
Rector de Awall et Vicarius ibidem [*Magherally*], ... 3 marc.
Vicarius de Killbronagh[f] [*Kilbroney*], ... 2 marc.
Vicarius de Viridi Ligno [*Newry*], ... 1 marc.

"Quia Procurationes domini Primatis in diocesi Drummorensi debent levari anno Metropolitico, Vide in antiquo libro domini Johannis [Swayne] Primatis 1422; viz. 2*s.* de qualibet marca, et 2*d.*, juxta taxam".

FF.

DALRIADA.

The name Dal-riada, contractedly written *Ruta*[g], and still called *the Route*, is derived from Dal, which primarily signifies *descendants;* secondarily, *territory of descendants*, and

[f] The earliest instance in which the writer has met this name is in the Registrum Sweteman, where notice is given to the Bishop of Dromore of a visitation of his diocese, to be holden, Nov. 4, 1366, "in loco qui dicitur Kyllbronaygh".—(fol. 49.) Previously it was called *Glenseichis*. See note [t], preceding.

[g] "*Dalriedia*, quæ hodie *Reuta* contractè appellatur".—(Colgan, Tr. Thaum., p. 114, n. 144.)

and Riada, the surname of a man. This individual, whose name in extenso was Cairbre Righfada, or 'Cairbre the long-arm'd'[h], was son of Conaire II., King of Ireland. After a reign of eight years Conaire was killed, A. D. 220, and Art Aen-fir, his brother-in-law, having been chosen as his successor, took under his care the three sons of the deceased monarch. Cairbre Righ-fada, or Riada, signalized himself, in the year 237[i], by slaying, at the battle of Cinfebrat, Nemed, the murderer of his father. The reign of Cormac O Conn, son of Art Aen-fir, was rendered illustrious by his victories over the Ulidians, and the success which attended his arms in Albany. At this period it probably was that Cairbre Riada and his adherents obtained a footing in those parts of Erin and Albany which afterwards bore his name[k]. During the two succeeding centuries his descendants were principally settled in the Irish Dalriada, as the superior power of the Crutheni or Picts rendered their acquisitions very insecure in Albany. When St. Patrick first visited the Irish Dalriada he founded several churches therein, an account of which will presently be given, and when he re-visited it, "fidei nempe propagandæ et refovendæ causa", some time after the middle of the fifth century, he found the twelve sons of Erc in possession of the sovereignty. Fergus Mac Erc, the youngest, received the saint with kindness, and his future greatness is made by the Tripartite Life the subject of a prediction.—(See above, p. 244.) At the commencement of the next century the Irish Scots, under Fergus Mac Erc, passed over to Albany, and founded the Dalriadian monarchy there. The event is thus recorded by the annalist Tigernach:—

A. D. 502, "Feargus mor mac Earca cum gente Dal Riada partem Britanniae tenuit et ibi mortuus est".

"Fergus the Great, son of Erc, accompanied by the race of Dalriada, occupied a part of Britain, and died there".

Venerable Bede, connecting this permanent settlement with the supposed migration under Cairbre Riada, describes both events as if one continuous occurrence: "Procedente autem tempore Brittania post Brittones et Pictos, tertiam *Scottorum* nationem in Pictorum parte recepit; qui duce Reuda de *Hibernia* progressi, vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent, vindicarunt: a quo videlicet

[h] "*Righ-fhoda*, i. e. lacertus seu carpus longus, et omissis in sono mediis consonantibus, inde Ri-oda, Riada, et Rieda emanavit".—(Ogyg., p. 322.)

[i] In this and the previous date the chronology of O Flaherty is followed.—(Ogyg., pp. 324–326.) In Dr. O Conor's edition of Tigernach the year 212 is the date of this battle.

[k] This supposition is urged with great force in C. O Conor's note to "Ogygia Vindicated", pp. 162, 163; and in his "Dissertations", pp. 297, 307.

licet duce usque hodie DALREUDINI vocantur, nam lingua eorum *daal* partem significat".[l] (Hist. Ec., lib. i. c. 1.) This, which is a very condensed account, but of the highest value as an external testimony to the correctness of our domestic records, admits of being illustrated by the following passage from Keating's History of Ireland[m]:—

"Do poraḋ Saraid [inḟean Chuinn] re Conaire mac Moḟa Lamha, acur rug ri na tri Cairbre do, mar ata Cairbri Riaḋṁada; Cairbre Daṙcain; acur Cairbre Murḟ; acur ariaḋ rliocht Chairbre Riaḋṁada do ċuaiḋ a n-Albain, acur ar dioḃ ḟairṁtior Dal Riada. Da mac, umorro, do bi aḟ Eocaiḋ Muinreamar do rliocht Chairbre Riaḋṁada, mar ata Earc acur Olchu; acur ar rliocht Earca ataid Dal Riada Alban, acur ar rliocht Olchon ataid Dal Riada Ulaḋ o raiḋtear an Ruta".

"Saraid [daughter of Conn] was married to Conary, son of Mogh Lamha; and she bare him the Three Carbrys, viz., Carbry Riadhfhada, Carbry Bascain, and Carbry Muse; and it was Carbry Riadhfhada's descendants that went into Alba, and it is they that are denominated Dal-Riada. Eochaidh Muinreamhar, of the line of Carbry Riadhfhada, had two sons, viz., Erc and Olchu; and it is from Erc the Dal-Riada of Alba are descended; and it is from Olchu the Dal-Riada of Ulster, from whom the Ruta is named, descend".

With this agrees the account given by Mac Firbis, as collected by him from the most ancient manuscripts. It goes more into detail, and is worthy of being annexed to the above:—

"Eocaiḋ Muinreaṁar mac Aonḟuir mic Feargura Aulaiḋ, no Uaille, mic Fiaċaċ Taṫmail, no Taiṫmil, mic Feḋlimiḋ Laṁdoiḃ mic Cinḟe mic Ḟuaire mic Cionaoḋa, no Cinde, mic Cairbre Rioḟṙoda, a quo Dal Riada, mic Conaire Caoiṁ mic Moḟa Laṁa.

"Eochaidh Muinreamhar, son of Aongus, son of Fergus Aulaidh or Uaille, son of Fiachaidh Tathmail, or Taithmil, son of Fedhlimidh Lamhdoid, son of Cinge, son of Guaire, son of Cionaoth, or Cinde, son of Carbry Rioghfhota, *a quo* Dal-Riada, son of Conaire Caomh, son of Mogh Lamha".

"Eocaiḋ Muinreaṁar ono, da ṁac leṙ .i. Earc acur Olċu. Earc ṫra, da mac deḟ laiṙ .i. are dioḃ ḟabrad Albain, no riḟe n-Alban .i. da Loarn, .i. Loarn

"Eochaidh Muinreamhar, now, had two sons, viz., Erc and Olchu. Erc, too, had twelve sons, viz., six of whom conquered Alba,

[l] "*Dal* properly signifies posterity, or descent by blood; in an enlarged and figurative sense, it signifies a district, i. e. the division or *part* allotted to such posterity: of this double sense we have numberless instances; thus *Bede's* interpretation is, doubtless, in the *second* sense, admissible".—(C. O Conor's note to "Ogygia Vindicated", p. 175.)

[m] Under the reign of Art Aoinfhir.

Loarn beag acur Loarn mor; acur da Mac-Nir, no Miri, .i. Mac-Niri beag agur Mac-Niri mor; agur da Fheargur .i. Feargur beag agur Feargur mor. A re aile i n-Erinn dioph .i. Mac Decill, no Degill, agur Aongus (cuius tamen semen in Albania est) Eunna, Breasal, Fiacra, agur Dubtac. A dearaid araile go raibe mac ele (ag Earc) dar b'ainm Muireadac bolg giodead ni fir sin.

"Olchu mac Eacac Muinreamair diu, aon mac deug lar ad Olchoin sin. Ariad do aitreab i Murbolg la Dal Riada .i. Muireadac bolg, Aod, Daire, Aongus, Tuathal, Anblomait, Eochuid, Seudna, Brian, Oiniu, agur Cormac".

Alba, or the sovereignty of Alba, viz., two Loarns[n], i. e. Loarn Beg (little), and Loarn Mor (great); and two Mac Nisis, i. e. Mac Nisi Beg, and Mac Nisi Mor; and two Fergus's, i. e. Fergus Beg and Fergus Mor. Six more of them in Erinn, viz., Mac Decill (or Degill) and Aongus (*cujus tamen semen in Albania est*), Eunna, Breasal, Fiachra, and Dubhthach. Others say that Earc had another son, whose name was Muirheadhach Bolg; but that is not true.

"Olchu, son of Eochaidh Muinreamhar, now, had eleven sons. It was they that occupied Murbolg in Dalriada[o], viz., Muireadhach Bolg, Aodh, Daire[p], Aongus, Tuathal, Anblomait, Eochaidh, Seudna[q], Brian, Oiniu, and Cormac".

The Dalriadian monarchy being now firmly fixed in North Britain, Fergus Mac Erc was succeeded, in 529, by his son Domangart; he, in 534, by his son Comgall; he, in 558, by his brother Gabhran; and he, in 560, by his nephew Conall, son of Comgall. The last named prince it was who bestowed the island of Hy upon St. Columbkille in 563. Conall died in 574, and was succeeded by his cousin, Aodhan or Aidan, who accompanied St. Columbkille, in 590, to the Synod of Druimceatt[r]. One of the objects for

[n] From them *Lorn* derives its name.

[o] See above, pp. 154, 252.

[p] This was probably the *Darius* whom the Tripartite Life mentions as lord of the north part of Dalriedia, at the time of St. Patrick's first visit. — See above, p. 243.

[q] A *Carn-sedna* in Dalriedia is spoken of in the passage cited in last note.

[r] This famous convention was called in Irish Mordail Droma Ceat. Adamnan calls the place *Dorsum Cete* or *Cette*. Its exact situation is not now known, but from O Donnellus' description of St. Columbkille's journey thither we may conclude that it was on the river Roe, and not far from the modern Newtown Limavaddy. He states that, having entered the Roe, the saint arrived at a place called *Cabhan-an-Churaidh*, and that he proceeded thence "ad peramœnum illum collem, leniter acclivem, vulgo *Druimchett*". — (Lib. iii. c. 5; Tr. Th., p. 431.) Colgan seems to have known the exact spot, for he speaks of it, under the name *Druimcheda*, as "locus hodie et semper venerabilis, maxime ob multas peregrinationes et publicam Theophoriam, quæ in festo Omnium Sanctorum in prædictæ synodi memoriam ibidem celebratæ in eo quotannis sit, cum summo omnium vicinarum partium accursu". — (Acta SS., p. 204, col. 2, n. 13.) A townland and hill at the east of Drumachose are called *Keady*.

for which this assembly was convened was to determine the jurisdiction of the Albanian Dalriada. The question at issue is variously stated: O Donnellus would have it that Aidan laid claim to the sovereignty of the Irish Dalriada, and required that it should be exempt from the rule of the Irish monarch[s]. Keating and O Flaherty[t], on the other hand, state that the dispute arose from the demand of Aidus, the Irish king, to receive tribute from the Albanian prince as from the governor of a colony. They agree, however, as to the decision, which was, that the Irish Dalriada should continue under the dominion of the King of Ireland, and that the sister kingdom should be independent; subject to the understanding that either power should be prepared, when called upon, to assist the other, in virtue of their national affinity.

From this time forward the Irish Annals make occasional mention of the Lords or Chiefs of Dalriada, by whom they intend the Albanian princes; while the Irish territory is comparatively unnoticed, inasmuch as it was a mere sub-territory of the kingdom of Ireland. In the year 838 Kineth Mac Alpin, the thirty-fourth ruler of the Albanian Dalriada, ascended the throne, and, in 842, he subdued the Picts of North-Britain, thus becoming master of the entire country between Edinburgh and Caithness. From this time the specific name Dalriada began to fall into disuse, until at length the whole kingdom was called Scotia or Scot-land, after the name of the race which had branched into it from Ireland, and to whose arms it had gradually submitted.

But, to return to the history of the parent Dalriada, it has been already observed that St. Patrick, on occasion of his first visit to it, founded certain churches therein. The following is the account which the Tripartite Life gives of them: "In adjacentibus etiam Dal-riediæ regionibus multarum Ecclesiarum extruendarum designavit loca, et jecit fundamenta, In regione in primis *stirpis Ængussianæ*[u] *Fothratensem* excitavit Ecclesiam[v]; cujus regimen et incolatum duobus è discipulis Cathbadio præsbytero, et Dimano monacho commisit. Excitavit in eadem regione ecclesias; *Rathmudain*[w] cui Erclacium præsbyterum; et *Tulachensem*[x] cui Nehemiam Episcopum præfecit. In regione etiam *Cathrigiæ*[y] ædificavit Ecclesiam de *Domnach-Coinri*[z], ubi duos Connenanos

[s] Lib. iii. cap. 10. (Trias Thaum., p. 432.)

[t] History of Ireland, reign of Aodh; Ogyg., p. 475.

[u] So called, probably, from Aongus, father of Eochaidh Muinreamhar.

[v] Modern name unknown. "Ab eo, de quo hic agitur, forte denominationem sumpsit lacus viciniæ regionis Dal-aradiæ *Loch Cathbadh*, i. e. Lacus Cathbadii appellatus. Colitur S. Cathubius filius Fergussii, 6 April, in ecclesia de *Achadh-Cinn* juxta martyrologia, et obiit anno ætatis 150, et Christi 554, juxta Quat. Mag". (Colgan, Trias Thaum., p. 182.)

[w] Now Ramoan, see pp. 79, 284.

[x] Probably the modern *Drumtullagh*.—See above, p. 251. Colgan improperly confounds it with Tulach-ruisc [Tullyrusk] in Dalmunia.—See p. 6.

[y] Now the barony of *Cary*. — See pp. 79, 281.

[z] Modern name unknown. Colgan conjectured *Kill-Domnach;* but that name is also obsolete.

nanos discipulos suos posuit. Item Ecclesiam de *Druim-Indich*[a], cui S. Enanum; et *Cuil-Ectrann*[b] cui Fiachrium Episcopum præfecit. Benedixit etiam tunc arcem de *Dun-Sobhairche*[c], ubi est fons miraculosus *Tipra-Phadruic*, id est, fons Patricii appellatus".[d] The account given in the same record of the second visit to this territory has been already printed at pp. 243–245 of the present work. There is another passage also in the Tripartite Life, which, although introduced in the narrative of the Saint's proceedings in Connaught, appears to be out of its place, and to belong rather to the Glynns, a territory formerly comprehended in Dalriada or the Route. "Inde progressus versus Orientem venit ad regionem de *Glinne* in quâ hodie stirps Muinremarii principatum tenet. E duobus ejus naribus ibi profluxit sanguis in via: ibique saxum *Leac-Phadruic*, et arbor nux, *Coll-Padruic* appellata visuntur: adjacentque versus Occidentem Ecclesiæ quam ibi extruxit; quæ olim *Domnach-Stratha*, id est, *Ecclesia prati* dicta; hodie *Strath-Padruic*, id est *Pratum Patricii*, vocatur. Mansit in eâ Patricius Dominicâ die; estque unica ejus in ea regione Ecclesia".

In the year 1210 King John was at Carrickfergus, and on that occasion bestowed the territory of Dalriada, with its appendant districts, upon the Earl of Galloway. There are three rolls preserved in the Tower of London, which record the terms of this grant: one bearing date 1213, wherein John de Gray, Bishop of Norwich, and late Justiciary of Ireland, recites the territories of which possession had been given; a second, bearing date 1215, being a charter of the estates from King John; a third, bearing date 1220, being a confirmation of the grant from Henry III[e]. The first of these instruments is expressed in the following terms, and, to save repetition of the suceeeding grants, their various readings of the names are inserted within brackets:—

"Kelsissimo domino suo J. Dei gratia illustri Regi Angliæ, &c., J. divina permissione Norwic. episcopus, salutem et tam devotum quam debitum domino famulatum. Sciatis domine quod Alanus de Galweia[f] misit nobis in Hybernia avunculum suum[g] et alium militem et clericum unum ad recipiendum terras quas ei ibidem contulistis. Cum

[a] Now, probably, *Drumeeny*.—See above, p. 284.

[b] Now *Culfeightrin*.—See above, pp. 79, 251, 282.

[c] Now *Dunseverick*.—See above, p. 287.

[d] Part ii. cap. 130. (Trias Thaum, p. 146, col. 2.)

[e] They are printed, respectively, in Mr. T. Duffus Hardy's Rot. Lit. Pat. Tur. Lond. p. 98; Rot. Chartar, p. 210; Rot. Lit. Claus., p. 420 *b*. These three volumes were published under the English Record Commission, and are a lasting monument of the learning and accuracy of their editor.

[f] Alan, son of Roland, was lord of Galloway, and, in right of his mother Elena, constable of Scotland. He was great grandson of Fergus, by Elizabeth, illegitimate daughter of Henry I. He married Margaret, eldest daughter of David, Earl of Huntingdon, by whom he had a daughter Dervolgilda, who was mother of John Balliol, King of Scotland. He was buried in the abbey of Dundrennan, in Galloway, (not in Galway, as Archdall represents it.)

[g] Probably Duncan Fitz Gilbert, his Welsh uncle.

Cum igitur fuissemus apud *Crakfergus* convocatis coram nobis militibus et melioribus et prudentioribus honinibus provinciæ assignavimus eidem Alano et contulimus ex parte vestra septies xx^ti feoda, scil. totam *Dalreth* [*Dalrede* per suas rectas divisas, 1215; divisas de *Dalrede*, 1220] cum Insula de *Rathlin* [*Rachrun*] et cantredum quod appellatur *Kynilalmerach*[h] [*Crihenelanmerach* per suas rectas divisas], et totam terram de *Gweskard*[i] [*Toschart*, *Thoskart*], et terram de *Latherne*[j], et duo cantreda ultra *Banum* [*Bannam*], sc. cantredum de *Kunnoch*[k] [*Kennacht*], de *Tirkehit*[l] [*Tirkelin*, *Tirkethin*], cum omnibus ad dictas terras pertinentibus, exceptis xx^ti feodis propinquioribus castello de *Kilsantan* [*Kirkesantain*] sc. decem citra *Banum*, et decem ultra *Banum*, quæ retinuimus in manu nostra ad custodiam castelli de *Kilsantan*[m], excepto et omni jure ecclesiastico et omnibus illis ad viros religiosos pertinentibus, exceptis etiam terris illis quas contulistis Dunekano de Karrach[n], et omnibus feodis illis de quibus alii prius fuerunt infeodati. Prædictas autem terras ei assignavimus

[h] Unknown, if it be not *Killymurris*.

[i] See note on *Twescard*, p. 71. This use of the word tuaiscert, 'north', as limited to the northern part of the present county of Antrim, seems peculiar to the Anglo-Norman records. The Irish Annalists frequently employ the word absolutely, but in such cases it means the Northern Hy-Niall, or Cinel Owen. Thus tigerna an Tuaiscert, 'lord of the North', occurs at the year 936 in the Annals of the Four Masters to denote what the Annals of Ulster, in the parallel passage, at 937, express by rig Ailig, 'King of Ailigh'; Ailech being the palace of this dynasty. At 1109 the Annals of Ulster and the Four Masters record the death of Maoiliosa Ua Cuillen uasal escop Tuaisceirt Erenn, "Maoliosa O Cullen, venerable bishop of the *North* of Ireland" This was *Mac Mal-Iosa O-Cullean*, who is placed by Ware as the immediate predecessor of Christian O Morgair in the see of Clogher.—(Works, vol. i. p. 179.)

[j] Now *Larne*.—See above, p. 264.

[k] The Irish *Cianacht*, now the barony of Keenaght in the county of Londonderry.

[l] Probably the modern barony of *Tirkeeran*.

[m] In 1215 King John granted to Thomas de Galweya, Earl of Athol, *Killesantan*, with the castle of *Culrath* [Coleraine], and ten knights' fees in *Twescart*, adjoining said castle on the Bann, and on the other side of the Bann ten knights' fees in *Kenact* lying nearest to said castle, and *Duncathel*, with all *Twerth* and *Clinkinnomolan*.—(Hardy's Rot. Chart., p. 210; Rymer, Fœd., vol. i. p. 140, Ed. Lond. 1815.) The situation, and date of the erection, of the castle of Killsanctain have been already mentioned at p. 74. The name seems to have passed into *Mount Sandall*, the title of an adjacent townland in Coleraine parish, whereon is a very large earthen fort overhanging the Bann. The Inq. 1605 finds *Killsantill* alias *Mount Sandall* among the lands of the priory of Coleraine. The Thomas de Galweya, above mentioned, was younger brother of Alan, and is called by the Four Masters *Thomas Mac Uchtry*, after his grandfather Uchtred or Gothred. (A. D. 1211, 1213, 1220.) He was Earl of Athol in right of his wife Isabel.

[n] King John, in his charter, conveys to Alan "totam terram quæ est inter *Inverarma* [Glenarm] et divisas de Dalrede, salvis Duneean filio Gilberti duabus carucatis terræ et viii. acris quas prius dederamus ei". In 1210 King John granted, and in 1219 Henry III. confirmed, to Duncan, son of Gilbert and his heirs, the town of *Wulfrichford* [Larne], and all the lands which Roger de Preston and Henry

mus [in soc, et sac, et tol, et them, furcis et fossis, et infangenethef, et utfangethef] cum omnibus hominibus et aliis pertinentiis suis dicto modo; ita tamen quod si terræ illæ contineant plura feoda quam ei a nobis fuerint collata, superplusagium ad vos revertatur vel ipse gratum vestrum in sibi perquiret. Et si forte plenum suum ibi non habuerit, vos ei in propinquiori loco ultra Banum perficietis. Valete".

Alan of Galloway died in 1234, and Patrick, son of Thomas of Galloway, was murdered in his bed-chamber at Haddington, in 1242, by the Bissets, who, after this deed, fled from Scotland, and took refuge in the Glynns of Antrim, where they obtained a settlement under the Earl of Ulster°. In 1279 it was found by Inquisition that John Byset, son and heir of John, held, in capite, of Richard de Burgo, son of Walter, the following lands in the Glynns: Drouach [Droagh], Villa trium fontium [i. e. Ɓaile na b-tri b-tobar, now Ballytobber], Villa Hacket [Ballyhackett], Carlcastel [Carncastle], Carkemachan [Corkermain], in the modern parish of Carncastle; also Psallor [Solar], Glenharm [Glenarm], Glenclene [Glencloy], Glenarthac [Glenariff], Catherich [Cary], and Racry [Rathlin]. From the first John the family in aftertimes received the patronymic *Mac Eoin*, i. e. 'son of John', and the Four Masters style them Mac Eoin Bisset, or simply Mac Eoin. — (A. D. 1383, 1387, 1422, 1495, 1512.) In the State Papers "*Fytz John Byssede* of the Glynnes" is represented as one of the "great Englyshe rebelles of Wolster".—(Vol. ii. p. 7.) In another place his territory is styled the "Baronye of the Glynnes".—(Ib., p. 27.)

But besides the Glynns a considerable portion of the Route was attached to the Earldom of Ulster, as appears from the Inquisition taken on the death of William de Burgo, in 1333, concerning his possessions in the "Comitatus de Coulrath". It was then found that he held the following lands: Loganton [Ballylagan], Erthermoy [Armoy],

Clemens held near *Wulfrichford*, viz., *Inverth* [Inver], and all the land from *Wulfrichford* to *Glynarm*, with the town of Glynarm, so that he might have, in all, fifty plowlands.—(Cal. Canc. Hib., ii. p. 354; Hardy's Rot. Cl., p. 402 *b*.) Again, in 1224, Henry III. confirmed to the same certain lands in Ulster, called *Balgeithelaugh* [Ballygelly in Carncastle?], which had been granted by King John, but of which Hugh de Lacy had disseised him.—(Hardy's Rot. Cl., pp. 615, 640.) In a letter written by King John, A. D. 1212, he thus makes mention of this individual: "Et cum essemus apud *Cracfergus*, rapto jam castro illo, mandavit nobis quidam amicus et *consanguineus noster* de Galweya, scilicet Dunecanus de Karye, quod ceperat Matildem, et filiam suam uxorem filii Rogeri de Mortimer, &c.—(Rymer, Fœd., vol. i. p. 107.) This Duncan was a-kin to King John through his grandmother Elizabeth, illegitimate daughter of Henry I. King William, in 1186, granted to him "all Carric in possession for ever", in satisfaction for his claims on Galloway.—(Chalmers, Caled., vol. i. p. 629; Camden, vol. iv. p. 70.)

° The Bissets had removed from England to Scotland under William the Lion, and were numerous in the northern districts, under Alexander II. After the murder of the Earl of Athol, John Bisset, and Walter, his uncle, were outlawed, and fled to Ireland. (Chalmers, Caledonia, vol. i. p. 593.)

[Armoy], Corritown, Kynergher, Lenagh, Balihouchay, Maynfanour, Castlemyloghan, Loghkel [Loghguile], Corcagh [Corkey], Ever-Corcagh [Love's Corkey], Coultoune, Villa de Arys, Villa Cryngel, Villa de Knogh [Ballyknock], Cylreghtone, Brystone, Le Halde, Le Crage [Craigs], Le Fynmaugh [Finvoy], Castlewy, Clantfynan [Clontyfinnan], Cameltone, Balylough [Ballylough], Downshalewy, Tylaghysshyn, Dondouan [Dundooan], Dromort [Drumart], Hoghtonesalach, Stantone, Dromtarcy [Killowen], consisting of portions of the present parishes of Armoy, Loughguile, Finvoy, Billy, Coleraine, Ballymoney, Killowen, &c.

But the family which most distinguished itself by its power and continuance in this territory was that of Mac Uidhelin, or Mac Quillin, as the name was pronounced, and as it is now commonly written. The head of the family was called Uidhelin, (which Mr. O Donovan supposes to be a corruption of Lhlewellin,) and is stated to have come over to Ireland among the Welsh adventurers at the time of the English invasion. Duald Mac Firbis, in his tract concerning "the Welshmen of Hy-Amhalgaidh mic Fiachrach", makes mention of "Mɛʒ Uiġilm an Rúta", "the Mac Uighilins of the Ruta", and adds: "It was at the time of the arrival of the English in Ireland with Diarmaid Mac Murchadha, King of Leinster, that the people aforesaid came to Ireland; they landed in Tir Amhalgaidh Mic Fiachrach", [now Tirawley, in the N. E. of the county of Mayo][p]. The same writer, in another part of his genealogical work, gives a further account of these families, and in the following words records the tradition of their being descended from the ancient Dalriadic stock:—

"Ataıb cineaḋa ın Ɛrınn ar cuntabaırt aġaınn a lán oa luaıte oppa. Ar aṁlaıḋ tarla an urṁór rın ranṁlaıḋ .ı. a oertear go n-oeaċrao araile oo uaırlıb Ɛrenn na n-Ġaoıḋeala tar muır a h-Ɛrınn, acur go ttanġaoar aċaıḋ ḟaoa ıaraṁ a rleaċta na n-Ġulla, na m-Ḃreaṫnaċa no na n-eaċtaırċıneala ele ı n-Ɛrınn oo rır. Ar oıbrın Ḋuḃoalaıġ a oearar ġurob oo ḟıol n-Ḋuḃoa. . . .

"Maılle rıu rın ataıb cineaḋa ele taınıġ ara ranṁaıl rın oo ḟlıġıo ın Ɛrınn, aġur ar oıoḃ ḃaıreuoaıġ, ḃaroıoıġ, Clann Uiġilm an Ruta acur Ḃreaṫnaıġ Ɛrenn oo

"There are families in Ireland, whose history, for a great part, we have some doubts of. Thus did it happen to the greater part of them, viz., it is said that certain of the Nobles of Erin passed over the Seas, as Gaedheals, out of Erin, and that their descendants returned a long time after as Galls, or Britons, or other foreign tribes, into Erin. Of these are the Dowdalls, who are said to be of the race of Dubhda [O Dowda]. . . . . .

"Along with these are other families who came in the same manner into Erin, and of these are Barrets, Barrots, Clan Uillin

[p] O Donovan's Hy-Fiachrach, pp. 324, sqq.

do urṁór maille riu. Marro sarla .i. Sir Riocard Ailpin mac Uilliam mic Alaxandair, mic Domnaill, [mic] Cionaoid, mic Uilliam, mic Domnaill Dubloingsig .i. an Macaom Erennach do ġlioċt Eoċaid Muinreamair; acus are an Domnall rom do h-ionnarbad a h-Erinn, acus ro ġab ré rige Breatan, acus rug Brannaċ rigen rig Alban diar mac do .i. Uilliam acus Alaxandar, acus ro ġab Uilliam rige Alban, acus ro gab Alaxandar rige Breatan. . . .

"Adeir an ġlioċt ra gurob do ġlioċt Eochaid Muinreamair mic Aongusa mic Fearġusa Uallaiġ a tsainiġ in Erinn did, acus gurob é daiġin o tsao Barreudaiġ ar ceann da tsainiġ a crioċaib Breatan, acus a braiṫreaċa Gaoil .i. Toimin do ġab crioċa ċeud Iorrair ar ċlannaib Fiaċrac, acus Sir Maiġin ó ffuil Clann Aindriu, acus Ricin oġ mac Riocaird o ffuil Clann Ricin. . . . .

"Sliocṫ ele adeir marra: Riderre Fionn .i. mac deardraċair do Uilliam Fionn Cille Comain ar uaid ataid Clann Heḋil, acus a ceionn xx. bliadan iar tteaċt anair do tainiġ an Riderre Fionn o crioċaib Breatan na deaġaid, acus ar clann da dearbraċair iad fen acus an Gaiġleriod Breaṫnac, acus Clann an Fhailgiġ, acus Seoiġ iarṫair Chonnaċt, acus Mac Uiġilin an Ruta, acus Baroiseiġ na Muṁan".

Uillin [*the Mac Uillins*] of the Route, and the Welshmen of Erin also. Thus did it happen. Sir Rickard Alpin, son of William, son of Alexander, son of Donall, son of Keneth, son of William, son of Donall of the black ships, i. e. the Irish youth of the race of Eochaidh Muinreamhar; and that was the Donall who was banished from Erin, and who became king of the Britons [*i. e. of Wales*]. And Brannach, daughter of the King of Alba, bore him two sons, viz., William and Alexander; and William took the kingship of Alba, and Alexander took the kingship of the Britons. . . . . .

"This version says that all those of them who came to Erin are descended from Eochaidh Muinreamhar, son of Aongus, son of Fergus Uallach; and that Watten, from whom descend the Barretts, is the head of all that came out of the country of the Britons; and his kinsmen, viz., Toimin, who wrested the cantred of Jorras [Erris] from the Clan Fiachrach, and Sir Maigin, from whom descend the Clan Andrew, and Rickin oge, the son of Rickard, from whom descend the Clan Rickin. . . . . .

"Another version says thus: The White Knight, i. e. a brother's son of William Finn [the white] of Kill Comain, it is from him descend the Clan Hedhil, and in twenty years after his coming hither the White Knight came out of the country of the Britons after him; and they, and the Welsh Lawless and the Falls, and the Joices of West Connaught, and Mac Quillin of the Route, and the Barretts of Munster, are the children of two brothers".

Although

Although the family in aftertimes conformed to the Irish customs, the memory of their British extraction was kept alive until their declension at the close of the sixteenth century. A letter addressed to Henry VIII., in 1542, notices, among others, "One Maguyllen, who, having long strayed from the nature of his alleigance (his ancestors being your subjects and cam oute of Wales,) was growen to be as Irisshe as the worste, and was in the late conflycte with Oneil, in his ayde ageinste your Majestie". (State Papers, vol. iii., p. 381.) In the same year was recorded the "Submission of Maquillen", to which was appended the observation: "Note he desireth to be reputed an Englishman as his ancestors weare and are".[q]—(Cod. Clar., xlv. No. 4792, fol. 123 *b*.) Dymmok's "Treatice of Ireland", which was written at the close of the sixteenth century, observes: "The Route is properly the inheritance of one Mac Willi[r] descended from a Welsh ancestor in the tyme of the first conquest".—(p. 22.) Another description, written about the same time, states that "the now capten [*of the Route*], that maketh claim to it, is called Mac Guillin (the posteritie as is thought of a Welshman,) but Sir James Mac Surley [*Mac Donnell*] hath wholly expulsed him and driven him to live in Knockfergus, where he remayneth in a very poore estate". — (Dubourdieu's Antrim, p. 623.) "A lineal descendant of his now [1812] lives near Silver Stream, just by the road from Belfast to Carrickfergus".—(*Ibid.*, p. 610.)

About the middle of the sixteenth century the greater part of this territory was wrested from Mac Quillin by Somhairle Buidhe [*Sorley Boy*] Mac Donnell, who, though a Scotchman, and sprung from the Lords of the Isles, was yet of Irish extraction, and about the thirty-sixth in descent from Colla Uaish, King of Ireland. It appears from the Annals of the Four Masters that during the three preceding centuries a close connexion subsisted between his ancestors and the chieftains in the north of Ireland, whose quarrels they espoused, or whose territories they invaded. The Four Masters, at the year 1544, record that James and Colla, sons of Alexander Mac Donnell, came with a body of Scotch, on the invitation of Mac Quillin, to assist him against the O Kane: but this alliance was soon after succeeded by his own expulsion, for Somhairle Buidhe [Sorley Boy], a younger son of Alexander Mac Donnell[s], took forcible possession of the

[q] See Lodge's Peerage, vol. vi. p. 101. Ed. Archd.

[r] It is curious to observe under how many varieties the name, which is properly written *Mac Uidhelin*, or *Mac Uighelin*, appears in English records. Besides the forms which occur in the above extracts, we find *M[c]gwylyn* (A. D. 1448. Reg. Mey. i. fol. 40); *Fitz-howlyn* (see p. 72); *M[c]Cuillen* (p. 71); *M[c]Quoillyne* (Chancellor Cusacke's Letter, 1552); *Mac Guillie* (Camden, vol iv. p. 431.)

[s] "*Alexander*, whose four sons, *James*, ancestor of the late Sir *James Mac Donnel*, Baronet; *Engus*, *Samarly*, and *Alexander Oge*, coming out of *Scotland*, possessed themselves of old *Dalrieda*, now the *Routh* in the county of *Antrim*; in defence whereof, *James* and *Engus* fell in the battle of *Gleantaoise* [Glenshesk?], A. D. 1565, by *O Neill*,

the Route, about the year 1554, and even established himself in Mac Quillin's fortress of Dunluce. In the enjoyment of his newly acquired territory he continued till 1584, when, having learned that the new Lord Deputy had received instructions to drive him back to his native land, and restore the Route to its lawful proprietor, he invited over to his aid a large body of Scotch, who, on their arrival, commenced to lay the country waste. Whereupon Sir John Perrot, the Lord Deputy, set out upon an expedition against the refractory intruder, and made himself master of Dunluce, the only fortress which Somhairle had left in a posture of defence when he fled with all his valuables to the fastnesses of Glen-Chon-Cadhan, in Ballynascreen[t], in the county of Derry. Having subsequently submitted to the Queen[u], he obtained a pardon in 1586, and received a grant of four tuoghs or districts in the Route; namely, The Tuogh from the *Boys* [River Bush] to the *Ban; Donseverig; Loghill;* and *Balla-monyn*, together with the government of *Donluse Castle*. His wife was Mary, daughter of Con O Neill, Earl of Tyrone; and her death is recorded by the Four Masters at 1582. Somhairle died in 1599, and was succeeded by his son Randal, who also married an O Neill, namely, Ellice, sister of Hugh, last Earl of Tyrone[v]. Having evinced a loyal disposition[w], he received from James I., in 1603, a plenary grant of the Route and Glynnes, a tract of country extending, according to the popular expression, "from the Cutts of Coleraine to the Curran of Larne". This vast territory was at the time subdivided into

John an Diomais. — (Dedication of O Flaherty's Ogyg. Vindicated, p. lvii.) See Four Masters, A. D. 1565, 1567.

[t] Anciently called *Scrin-Columkille.* — See Four Masters. A. D. 1203. "Hic locus est diœcesis Dorensis jacens in valle de *Gleann-chon-cadhan*".— (Colgan, Trias Thaum., p. 494, col. 2.)

[u] "Next year [1585], however, he recovered it by treachery, having slain the governor *Cary*, who made a brave defence. But the deputy sending against him *Meriman*, an experienced officer, who slew here the two sons of James *Mac Conell* [Donell], and Surley Boy's son Alexander, so harassed him, and drove off his cattle, which were his only wealth (he having 50,000 cows of his own), that Surley Boy surrendered Donluse, went to Dublin, and in the cathedral made his public submission, presenting an humble petition for mercy".—(Camden's Britannia, vol. iv. p. 431, Ed. Gough, Lond. 1806.)

[v] Archdall's Lodge, vol. i. p. 207.

[w] He was also a correspondent of Abp. Ussher, and furnished him with the following Irish quatrain, illustrative of the extent of Dal-Riada:—

"O bhuaip d'a neipgio ealta
Go cpoip Gleanna Finneacta,
Ag pin Dal Riada na peann
Giod be ap eolac pan fearann".
—(Brit. Ec. Antiqq. cap. 15.)

Which Mr. O Donovan thus translates:—

"From the Buaish, which flocks fly over,
Unto the cross of Glenfinneaght,
Extends Dalriada of sub-divisions,
As all who know the land can tell".
—(Dub. Pen. Jour., vol. i. p. 362.)

For the modern name of Glenfinneaght see p. 56 of the present work.

into sixteen tuoghs or districts, the names of which are recited in the patent[x], and are here subjoined, with some illustrative remarks.

I. In the Route nine tuoghs or districts, namely:—

1. *Tuogh between the Bande and the Boys.*—This territory, as the name indicates, was bounded by the Bann on the west, and the Bush on the east. It comprehended the parishes of Coleraine, Ballyaghran, Ballywillen, Ballyrashane, Dunluce, and Kildollagh. That part of it which lay near the Bann was anciently called Moy Elle, as appears from the Irish lines:—

"Buar n binn arblaideb binne,
Banna eitir Le agus Elle".

"Buasius perennis per rura amœna,
Banna inter Lee et Eile".[y]

Tirechan, in describing St. Patrick's journey eastwards from Tyrone, thus writes: "Perrexit trans flumen *Bandæ* et benedixit locum in quo est cellola *Cuile Raithin* in *Eilniu* in quo fuit episcopus, et fecit alias cellas multas in *Eilniu*. Et per *Buas* [the Bush] fluvium foramen pertulit, et in *Duin-Sebuirgi* [Dunseverick] sedit, &c."[z] Adamnan, speaking of St. Columbkille's reception at Coleraine, observes: "Eodem in tempore Conallus episcopus *Culerathin* collectis a populo *campi Eilni*[a] pæne innumerabilibus xeniis, &c."—(Lib. i. cap. 50; Trias Thaum., p. 350.)

2. *Tuogh of Dunseverick and Ballenatoy.* — Separated from the last by the Bush. It contained that part of Billy parish which lies in the barony of Cary, and to which belongs Dunseverick castle, with the parish of Ballintoy.—See above, pp. 285, 286.

3. *Tuogh of Ballelagh.* — Containing that part of Billy which is in the barony of Lower Dunluce, together with the parish of Derrykeighan. In this lay the castle of Ballylough.—See above, pp. 78, 287.

4. *Tuogh*

[x] An abstract of this patent is printed in the Calend. Cancell. Hib., vol. ii. p. 58.

[y] O Conor, Rer. Hib. Script., vol. i. prol. 2, p. 57. See also Keating, vol. i. p. 170; and O Flaherty's Ogygia, p. 165.

[z] Sir W. Betham, Ant. Res., App. p. 33.

[a] Colgan errs in placing this territory on the *west* side of the Bann: "Campus *Elne* priscis *Magh-elne* videtur regio amœna et campestris ex adversa Bannei fluminis ripa Culrathniæ civitati adjacens versus occidentem, quæ hodie vulgo *Machaire*, id est, planities vocatur".—(Trias Thaum., p. 381.) "The territory of *Lee*, which he [Fiachra Lonn, King of Dal-Araidhe] got as a reward for his services in the battle [of Ocha, recorded by the Four Masters, at the year 478] was situated on the *west* side of the river Bann". (O Donovan's Hy-Fiachrach, p. 312.) See above, pp. 295, 296. The Leabhar Breac observes, concerning St. Guaire Mor of Achadh Dubhthaigh [*Aghadooey*], and Guaire Beg: "A Muig Lu don da Ghuaire sin", "In *Magh Lii* those two Guaires are" [commemorated].—(fol. 4 *b*.)

4. *Tuogh of Loughgill.*—So called from the parish of Loughguile, which forms the chief part of it, and was anciently important on account of its castle.

5. *Tuogh of Ballemoney and Dromart.*—So called from the parish of Ballymoney, and the townland Drumard therein, which lies N. E. of the town. This territory included the parishes of Ballymoney and Kilraghts.

6. *Tuogh of Killeoconway.*—The name Kilconway, which is now borne by the barony of which this territory forms a part, originally belonged to the western part of the parish of Finvoy. The name seems to be derived from Coill ua g-Conmuig, 'the wood of O Conway'. A large earthen fort, now enclosed in Finvoy glebe, was formerly called Kilconway Fort, and a writer in the Parochial Survey states that from it the barony took its name.—(Par. Survey, vol. i. p. 383.)

7. *Tuogh of Killioquin.*—Now known under the form *Killyquin*, as the name of an estate containing thirteen townlands, in the western part of Rasharkin parish. In the journal of Phelim O Neill, by his chaplain, O Mellan, the name is written Coill Ui Cuinn, 'the wood of O Conn'. It is not noticed in the Ordnance Map. In 1641 Donnell Gorm Mac Donnell resided here.—(Depost., T. C. D. Com. Antrim, col. 4245; and Archdall's Lodge, vol. i. p. 201.) This territory seems to have included Rasharkin and the four towns of Craigs. The southern portion of this district, bordering on the River Bann, seems to be intended in the following description, written about the year 1599: "*Bryen Carrogh's* country was a portion of Clandeboy, but won from it by a bastard kind of Scotts, of the sept of the Clandonnells, who entered the same, and yet do hold it, being a very strong piece of land, lying upon the north side of the Bann. The name of the now captain thereof is *Bryen Carrogh*[b], who possesseth also another piece of the country upon Tyrone side upon the Bann, for which he doth contribute to O Neille, and for the lands on the north side, to the lord of that part of Clandeboy. This man, by reason of the fastness and strength of his country, having succour on each side of the Bann, is so obstinate and careless, as he never yet would appear before any deputy, but yealdeth what relief he can to the Scotts. His force in people is very small; he standeth only upon the strength of his country, which indeed is the fastest ground of Ireland".—(Dubourdieu's Antrim, p. 620; Dymmok's Treatice, pp. 23, 29.) In Norden's Map prefixed to the third part of the State Papers *Brian Carogh* is placed in the county of Derry, N. W. of *Forte Tuom* [Toome].

8. *Tuogh of Killiomorrie.*—Now known by the name Killymurris. Coill Ui Mhurpeadaig, 'the wood of O Murry'. This district lies around the village of Dunloy, in the eastern part of Finvoy parish, and is a place of note on account of its wood-coal.

9. *Tuogh*

[b] "*Brian Carragh*, of the family of the Mac Connells".—(Camden, Brit., vol. iv. p. 431.)

9. *Tuogh of Magheredunagh.*—It received this name from Maċaıpe, 'a plain', and Dun Eaḋoaċ, 'Dunaghy'; the parish of which it chiefly consisted. In the Antrim patent the village of Clough, in this parish, is called *Clogh-maghera-donaghie*, which name, together with *Oldstone*, its aliter, belonged to the ancient castle at the north of the village. This castle was "a Mac Donnell's house" in 1641, and was a place of refuge for the Protestants of the neighbourhood.—(Deposit. T. C. D. Com. Antrim, col. 3492.)

II. The district of the Glynnes was subdivided into seven territories. Dymmok, in his "Treatice of Ireland", thus notices them: "The ile of glinnes conteyneth seven Baronyes of which the Raughlines beinge six miles, is counted half a barony, the rest are Larnparke, Glanan, Redbay, Lade, Carye, and Mowbray".—(p. 23.) Or, as the names are recited in another document of the same age: "The names of the baronies are these: Larne, Parke, Glenarm, Red Bay (where Randall, now lord of the country, has his residence), Carie, [Isle of Raghlin], and Mowberry".—(Dubourdieu's Antrim, p. 621.) In the Antrim patents they are the following:—

1. *Tuogh of Munerie.*—This was the district in which Ballycastle was situate, and it was about coextensive with the parish of Ramoan and Grange of Drumtullagh. In the later Patent the name is written *Mynirie*, and, in the authorities just cited, *Mowbray*, *Mowberry*. A. D. 1333, William de Welles was tenant of the Earl of Ulster in *Manybery* and *Cary*. The town of Ballycastle takes its name from the castle which stood there, and of which a portion yet remains. In 1641 this building was occupied by Alice, Countess Dowager of Antrim.—(Deposit. *ut supra*, col. 4229.)

2. *Cynamond of Armoy and Raghlins.*—As the name indicates, the parish of Armoy and the island of Rathlin were combined to form this *cinament* or minor territory.

3. *Tuogh of Carey.*—The name Cary is often used as synonymous with the parochial name Culfeightrin. The barony, which is now so called, comprehends much more than the original territory.

4. *Tuogh of Glinmiconogh.*—In the grant under the "Act of Settlement and Explanation" it is called *Tuogh of Middle-Glynnes*[c], and perhaps the former name is a corruption of Gleann meaḋonaċ, 'Gleann-meadonaghe', which expresses in Irish what the other does in English. In the later Patent the name is written *Glendonenaghie*, which seems to be intended for *Glendun*. This glen consists, on the north, of the Granges of Inispollan and of Layd, and, on the south, of the parish of Layd: it forms the commencement of the barony of Lower Glenarm. Dymmok, accordingly, terms it the "barony of Lade". The castle which protected this territory seems to have been

[c] See Fifteenth Annual Report of the Irish Record Commission, vol. iii. p. 49 *b*.

been that which Dubourdieu describes in the following notice: "At the north side of Cushindall are some remains of another castle, called Court Martin: it is said to have been built by a Martin M^c^ Owen, and stands upon a mount, which is thought to be an indication of Danish origin. Whatever it was, it is now reduced to a very small remnant, parts of it having been carried away to assist in more modern structures".—(p. 609.) In the description of Antrim, written about 1599, "Castle Marteen in the Route" is reckoned among the "Castles defaced".—(Ib., p. 624.) In a grant under the Act of Settlement, &c., a tract of land is called "Court M^c^ Martin".[d] The Mac Owen to whom it is reported to have belonged was probably one of the Bisset family, who, for a long period, were lords of the Glynns, and among the natives went by the name Mac Eoin, that is, 'Son of John'.

5. *Tuogh of the Largie.*—That part of the parish of Ardclinis which lies between Nappan and Lemnalary is still called *the Largy*. Leargα signifies 'slopes of hills', and the name is descriptive, in the present instance, of the continuous inclination of the high ground towards the shore.

6. *Tuogh of the Parke.*—It included Tickmacrevan, Templeoughter, and Solar, and was so called from the Demesne attached to the castle of Glenarm.

7. *Tuogh of the Larne.*—Elsewhere called 'the Larne'.—See above, pp. 55, 264. This territory comprised the parishes of Carncastle, Killyglen, Kilwaughter, and Larne.

The following table, compiled from the Ordnance Survey Valuation, sets out the acreable extent in statute measure, and the valuation per annum of the seven modern baronies which represent the sixteen territories just recited:—

	BARONIES.	ACREABLE EXTENT, STAT. MEASURE.			VALUATION PER ANNUM.		
		A.	R.	P.	£	s.	d.
1.	N. E. Liberties of Coleraine, ...	17,986	1	8	16,421	17	0
2.	Lower Dunluce, ...	30,574	0	36	16,810	7	8
3.	Upper Dunluce, ...	52,742	0	14	25,267	10	0
4.	Kilconway, ...	68,265	2	8	22,209	9	2
5.	Cary, ...	74,876	0	12	24,053	1	1
6.	Lower Glenarm, ...	65,433	0	15	13,492	12	7
7.	Upper Glenarm, ...	24,030	0	23	12,483	2	9
	Total, ...	333,907	1	36	130,738	0	3

The

[d] Reports of Irish Record Commission, vol. iii. p. 169 *b*.

The names of the Glens are: 1, *Glenshesk*, through which runs the river Shesk, dividing the parishes of Ramoan and Culfeightrin; 2, *Glendun*, traversed by the river Dun; 3, *Glencorp*, a small valley, at the N. E. of Layd; 4, *Glenaan*, giving name to a townland in Layd—(Ord. Surv., s. 19); 5, *Glenballyemon*, also in Layd parish; it is not marked on the Ordnance Map, but the "Ballyemon River" which runs through it, is noticed on Lendrick's County Map,—the streams which flow through this glen and the last, meet and form the river Dall, whence Cushendall derives its name; 6, *Glenariff*, lies between Layd and Ardclinis, running in a S. W. direction from Red Bay,—the stream which flows through it is called the "Acre River", but on Petty's Map it is marked "Dree fluvius"; 7, *Glencloy*, lies between Ardclinis and Tickmacrevan, beginning at Carnlough,—"Glencloy" is marked on the Ord. Map (s. 25); 8, *Glenarm*, in Tickmacrevan.

GG.

DALARADIA.

Next to Dalriada on the south lay Dalaradia, a territory deriving its name from Dal, 'posterity', and Araidhe, commonly known by the name Fiacha Araidhe, a king of Ulster, who reigned ten years in Eamania, and flourished A. D. 236.—(*Tigernach.*) On the east and west the boundary between the two territories was indistinct, but in the middle it was well marked by the river Ravel, which in ancient times was considered the partition line. Thus, the Four Masters, at the year A. M. 3510, make mention of the "Fregabail eitir Dal n-Araidhe agus Dal Riada", "Fregabail [Ravel] between Dalaradia and Dalriada".[e] This river rises in the southern part of Dalriada by two streams, one called, from a townland by which it flows, the *Dungonnell River*[f], and the other the *Ravel*. That the former, though it has of late lost the name, was

[e] So Keating, Hist., vol. i. p. 318. In another part, however, of the same work, he differs from himself in stating: "Buair idir Dhalnaruidhe 7 Dhalriada .i. an Ruta," "the Buais [Bush] between Dalaradia and Dalriada, i. e. the Rout".—(Ib., p. 168.) Tigernach, at the year 251, and the Four Masters, at 262, record the battle of Crinna Fregabail, 'Crinna Freowle', wherein Aengus Fionn, King of Ulster, was slain. Again, the Annals of Ulster, at 913, and of the Four Masters, at 912, relate that an army was led by Niall, son of Aodh, from Ailech, near Derry, to Dalaradia, and that at Fregabail, 'Freowle', he encountered Loingsech O Lethlobhair, lord of Dalaradia, whom he there defeated. In all these passages, except that at 912, Dr. OConor translates the proper name as if it was an inflexion of the verb gabáil, 'to take'.

[f] This branch, with the continuation of the stream, is marked *Ravel Water* on Petty's Map. It rises from a small basin called Lough Evish, in the town-

was originally considered the true source, appears from the fact that it is the boundary between the baronies of Kilconway in Dalriada, and of Lower Antrim in Dalaradia. The two branches having united near the ancient burying-ground of Deshcart[g], mentioned in the note at p. 72, receive the name of the *Clough Water*, and, flowing in a south-west course, continue to divide the two territories, separating Dunaghy and Dundermot, on the north, from Skerry, Kilconriola, and Ahoghill, on the south, until, near a place called Glary Ford, they fall into the Main Water[h], which, flowing southwards, continues to be the boundary, till it reaches the village of Cullybacky.

The extent of the territory is thus defined by Colgan: "Dal-aradia est maritima et Orientalis Ultoniæ regio, ab oppido Iuorio [an Eobar 'the Newry'] usque Montem Mis[i] protensa": to which O'Flaherty adds: "seu a Cairg-inver-uske ad Linnduachaill" [Magheralin].—(Trias Thaum., p. 8, col. 2; Ogygia, p. 190.) This extensive application of the name seems to have reference to the descendants of Fiacha Araidhe, rather than

land Clougheor, at the edge of Ardclinis parish. The northern branch, now called the Ravel, rises in a small lake called *Agan-na-munican*, on the mountain Slieveanee, in the parish of Dunaghy, and, flowing through the valley of Glenravel, joins the other branch at Deshcart. In the Inquisition taken at Antrim, in 1605, the whole river is styled the *Owen Glan Rawre*, or *Owen Rawre*, and is set out as the northern limit of Lower Claneboy. In Rory oge Mac Quillin's patent of 1607 it is called *Owen Glanrawree*.—(Cal. Canc. Hib., vol. ii. p. 114.)

[g] The Martyrology of Aengus commemorates the name *Breccan* at the 7th of May, where it is accompanied by the following note: ".i. o Eċoṗuim Ḃṗecain i cocṗiċ Ḋail Aṗaiḋe 7 Ḋail Riaṫai", "i. e. of Echdruim [Aughrim] Brecain, on the border of Dalaradia and Dalriada".—(Introduct. Book of Obits, p. lix.) Though the name is lost, the position corresponds very accurately with that of Deshcart, which is close upon the stream dividing the two territories. The spot bears strong marks of remote antiquity, and it is reported that stations were formerly held there, though they are now discontinued, and even the name of the patron saint is forgotten.

[h] The Main Water is called *Owen Myn* in the Inquisition of 1605, and *Myn Water* in Dymmok's Treatice, p. 29.

[i] *Mons Mis*,—Or Sliabh Mis, now *Slemish*, is not strictly at the northern extremity of the territory, but stands in the middle of the parish joining that one which reaches to the boundary. It is a solitary basaltic rock, rising to the elevation of 1437 feet above the level of the sea, and a conspicuous object to serve as a land-mark. This hill is mentioned by the Four Masters at A. M. 4319, 4981, under the name Sliaḃ Mir; and at A. D. 771 they advert to it as the scene of a bloody battle between the Dalaradians. The same occurrence is noticed in the Annals of Ulster at 775; and of Inisfallen at 763. There is another mountain of the same name in the county of Kerry, about four miles south of Tralee, which the Four Masters designate *the mountain of Mis, daughter of Muireadh, the son of Caireadh*——(A. D. 1580.) The name of "Muireadh, son of Caireadh, son of Breasal", occurs in the pedigree of St. Mac Carthen of Clogher, preserved by Duald Mac Firbis, where it is introduced the twentieth in order from Miletius, and in the line of Heremon. It is probable that the Dalaradian Slemish received its appellation, if not from the same individual, at least from one of the same name.

than to the country which they occupied. The Magenisses, Mac Artans, and other branches of the Creeve Roe, being of his stock, might, for that reason, be included in a generic name derived from their common ancestor; but, strictly speaking, the name Dalaradia, as a territorial designation, was applied to only a northern portion of this large tract. Thus, the Bishop of Connor was styled Bishop of Dalaradia, as contra-distinguished from the Bishop of Uladh or Down. The "Book of Rights" excludes the King of Dalaradia from most of the modern county of Down; and the Irish Annals frequently represent Dalaradia as a territory independent of Ulidia.

Another name by which this territory was occasionally known was Cṙiċ na Cṙuiṫne, 'Country of the Cruithne' or 'Picts'.—(See above, pp. 266, 267, 270, 280.) Thus the Book of Lecan states:—

"Clann Chonaill Cheapnaiġ .i. Dal nAraiḋi o Charraic inbeir uisci co Linn Uaċaill. Ainm n-aili doib Cṙuiṫniġ". —(fol. 140 *b*.)

"The children of Conall Cearnach, i. e. the Dalaraidhe from Carrick Inver Uisgej to Linn Uachaill. Cruithne is another name for them".

"Neim ingean Cheltċair bean Ailinni mic Conaill Ceapnaiġ, a quo Inber n-Ailinni la Cṙuiṫneċaib". —(ib. fol. 194 *a*, *b*.)

"Neim, daughter of Celtchar[k], was the wife of Ailinn, son of Conall Cearnach, *a quo* Inver Ailinn, in the country of the Crutheni".

The Book of Lecan further observes that "they were so called from Irial [the *Euryalus* of O'Flaherty] Glunmor, the son of Conall Cearnach, whose mother Lorceta was daughter of Eachaidh Echbeoil of the Cruithnigh of Alba. Dalaraidhe, then, are of the Cruithne of Erin, &c."—(fol. 141 *a*; Ogygia, pp. 190, 278.) The second and fourth Lives of St. Patrick in Colgan's collection, describe a journey which the saint undertook from Moy-Inis or Lecale to the scene of his early servitude in the north of Dalaradia, in these words: "Cœpit per terram iter dirigere ad regionem *Cruthenorum* quatenus perveniret ad *montem Mis*".—(Trias Thaum., pp. 19, 39.)

The name Cruithne is supposed to be derived from cṙuiṫ, 'colour', for the same reason that in Latin the people were called *Picti* or *Pictores*, namely, from the artificial colouring

[j] *Carrick-inver-usk*,—'The rock at the mouth of the water', is unknown to the Editor. Query, *Inver*, beside Larne, which was the northern limit of Dalaradia along the coast? From Larne to Magheralin might be considered the diagonal of the territory. Mac Firbis calls it *Carrick Uisge*.

[k] This was Celtchar mac Uitechair, the hero of the Creeve Roe, who flourished about the period of the Christian era, and from whom Downpatrick derived its ancient name *Rath-Keltair*.—(See above, pp. 142, 225.) Conall Cearnach's third wife was "Maina filia Keltcharii".—(Ogyg., p. 278.)

colouring of their skin[l]. In illustration of which Archbishop Ussher cites the lines of Claudian:—

"———— ferroque notatas
Perlegit exanimes Picto moriente figuras".

The connexion which existed between the Picts of Alba and the earlier inhabitants of Ireland is shewn by Venerable Bede, in his account of the colonization of Britain, (Hist. Ec., lib. i. c. 1): whose statement is doubly interesting to the lover of Irish antiquities, as it is an external testimony to the correctness of domestic records. The Irish account, which differs only from Bede's so far as to shew that it is independent evidence, may be seen in Keating's History, where it is given on the authority of the Psalter of Cashel[m].—(Vol. i. pp. 312–318.)

It has been observed, at pp. 270, 279 of the present work, that Adamnan speaks of St. Comgall, the founder of Bangor, who was a native of Dalaradia, and of Aidus, King of Dalaradia, as Cruthinians or Picts. In reference to these and other passages Archbishop Ussher writes: "In Adamnani de rebus S. Columbæ ἀνεκδότοις, a Pictis distingui Cruithnios sive Cruthinios[n]; et illos in Britannia, hos, quantum ego quidem possum intelligere, collocari in Hibernia. Unde suborta mihi aliqua est suspicio, horum fuisse regionem Cruthenorum a Probo in vita B. Patricii, Claneboianam a nobis hodie appellatam: eosdemque Hibernicos Pictos[o] illos esse habendos, a Cambro-Britannicis scriptoribus celebratos, qui cum rege suo Sirigi insulam Monæ sive Angleseiæ intrantes, in loco Yn hericy Gwydhyl ab ipsis denominata Britannos fuderunt; posteaque ad Lhan y Gwydhyl, Hibernicorum in promontorio sacro, quod Holy-head vocant, ecclesiam, a Caswalhone Lhawhir sive Longimano, patre Maglocuni, cujus Gildas meminit, cæso Sirigi, inde expulsi sunt".—(Brit. Ec. Hist., cap. xv.)

The account which the Tripartite Life gives of St. Patrick's labours in Dalaradia is as follows:—

"Multarum Ecclesiarum jactis fundamentis et fabricis inchoatis in regione Dalaradiæ [*rectè Dalriediæ*], vir laborum non magis pro Christo patiens quàm sitiens, contulit se ad provinciam *Dal-aradiæ*, Christi fidem ac religionem per eam propagaturus. Eam

[l] A flippant writer says: "The epithet of *cruit-nich*, or wheat-eaters, expressed the contempt or envy of the carnivorous Highlander". — (Gibbon, Decline and Fall, cap. 25.)

[m] The Book of Lecan states that there was a place in Dal Araidhe called Ailt na n-Ingeann, 'Mount of the Maidens', from which the maidens given by Heremon to the Cruithne took their departure for Albain.—(fol. 141.)

[n] This distinction is occasionally observed by the Annals of Ulster, which apply the term *Pictores* to the Albanian Picts, (An. 628, 668, 675, 727, 728, 781,) while they use the synonym Cruithne to denote the Irish Picts. In purely Irish writings, however, the native term is used to express both.

[o] The Irish Picts are called by Welsh writers *Y Gwydhyl Phichtiaid*.—See the references in Archbishop Ussher's note.

Eam provinciam, in portiones divisam, tunc tenuerunt duodecim filii Coelbadii[p]; inter quos Saranus principatum tenebat. Cùm eam regionem verbi Dei semina spargendo circuiret vir Dei, cœpit in loco dicto *Kill-glais*[q] Ecclesiam ædificare: et postquam à loci habitatoribus primò pateretur repulsam, opus tamen inchoatum curavit posteà fœliciter ad exitum perduci. Et in eo loco duos ex discipulis Glassicum et Liberium præsbyterum reliquit".—(Part ii. cap. 131.)

The succeeding chapter has been already printed at p. 236 of the present work. Chapter 133 proceeds with the narrative:—

"Audiens autem et dolens Conla Cœlbadii filius; quam inhumaniter fuerit vir Dei a suo fratre Sarano tractatus, accessit ad eum venerabundus, seque ac sua omnia in ejus consecravit obsequia, offerens ei imprimis insigne prædium in usum extruendæ Ecclesiæ: in quo *Commorense* excitavit Monasterium[r]. Conlam ibi cum suo semine suæ benedictionis munimine firmavit, ditavitque, apprecans et spiritu revelante prædicens ex ejus posteris Reges et Principes illius Provinciæ prodituros[s]. Multas alias vir Dei in eadem Dalaradiæ regione fundavit Ecclesias et cellas; ut *Domnachmor*[t] in agro de *Mag-damorna*[u], et *Rath-sithe*[v]: quibus duos ex discipulis præfecit. Item Ecclesiam *Tulachensem*, quæ et *Kill-chonadhain*[w]; et *Gluaire* in regione *Latharna*[x]; ubi quiescit

[p] The common ancestor of the families of Magennis and Mac Artan. "Coelbadius hic ex Crumno Badhraoi filio, nepos Eochadii, a quo Rege Ibhechach [*Iveagh*], in Ultonia nomen desumpsit, fuit ultimus ex Rodericiorum familia, Hiberniæ Rex, annoque Christi 357 regnavit, juxta Quat. Mag. in Annalib." (Trias Th., p. 182, col. 2.) See above, pp. 213, 214.

[q] *Kill-glais.*—Modern name unknown.

[r] Colgan, in his note on this name, understands it of *Mag-commuir*, now called *Muckamore.*—(p. 183, n. 211.) Jocelin, in the parallel passage, states that this church was founded in a place called *Elom*, and that it was called *Domnach-combuir.*—(Cap. 136.) This name signifies 'the church of Comber', as that in the text signifies 'the monastery of Comber'; and Colgan correctly observes upon the name: "Hodie, sine addito vocabulo, *Comur*, est nobile cœnobium diœcesis Dunensis et Connerensis".—(p. 114, col. 2.) Jocelin elsewhere speaks of *Mucoomuir* or Muckamore, so that Colgan's note on the present passage is not to be followed. Comber is situate in Upper Clannaboy, which was part of Dalaradia. The Annals of Ulster, at 1031, relate that Mac Eochaidh led an army as far as Iveagh, burned *Cill-cumbair* with its oratory, killed a number of the clergy, and carried away thirty captives. Pembridge, in assigning 1199, and another authority (Butler's Grace's An., p. 170) 1198, as the year in which the abbey of *Commerer* was founded, refer only to its existence as a house of the *Cistercian* order.—See above, pp. 197, 198.

[s] From him sprung the Magennis's, in whose family the lordship of Iveagh was hereditary. This line was the senior representative of the race of Ir.

[t] *Domnachmor.*—Now unknown.

[u] *Mag-damorna*, — Now *Magheramorne.* See above, pp. 51, 56, 269.

[v] *Rath-sithe*,—Now Rashee. See pp. 68, 250.

[w] *Kill-chonadhain.*—Possibly the name *St. Cunning* may be a corruption of this. See above, p. 53.

[x] As the territory of Latharna or Larne extended northwards to near Glenarm, it is possible that this name may be represented by *Glore*, the name by which the old churchyard of Tickmacrevan is commonly known. See above, pp. 87, 264.

quiescit Mac-lassius. Ædificavit etiam Ecclesiam in valle de *Gleann-indeachta*[y], et aliam in *Imlech-cluana*[z] in agro *Semne*; ubi S. Cœmanus quiescit: et tertiam in regione de *Hua-Dercachein*[a], quæ a Vinnoco, quem ei præfecit, Episcopo, *Rath-Easpuic Innic* appellatur".—(Trias Thaum., pp. 146, 147.)

The following notices, which are principally extracted from the Annals of the Four Masters, shew that Dalaradia not only enjoyed a succession of chieftains from a very early date, but that it occupied a place of importance among the Irish principalities:

A. D. 236, The Cruithne and Fiacha Araidhe defeated at the battle of Fothard Muirtheimne [in Louth] by Cormac O Coinn, King of Ireland.—(*Tigernach.*)

A. D. 388, Milchuo, son of Hua Buain, King of North Dalaradia".[b]

A. D. 478, Fiachra Lonn, King of Dalaradia, distinguished himself at the battle of Ocha, and received the territories of Lee and Cairloegh as a reward[c].

A. D. 557, The battle of Mona-doire-lothair[d] between the Cruithne and the Northern Hy-Niall;

[y] *Gleann-indeachta.*—Now *Glynn.* See pp. 56, 329.

[z] "*Imlech Cluana* puto esse quæ hodie *Kill-chluana* appellatur; vel saltem quæ *Kill-choemhain* dicitur. Kill-choemhain autem est in regione de Hi-Tuirtre".—(Trias Th., p. 183, c. 2.) Both names are now unknown. Concerning Semne see above, p. 270.

[a] Colgan errs in identifying this with the valley of *the Braid* in the barony of Antrim. It seems to have been a tract in the north of the county of Down, or on the confines of Down and Antrim. The "Book of Rights" mentions Ui Deapca Chein as a sub-territory of Uladh. The Four Masters, at the year 1199, relate that Rodubh Mac Roedig, chief of Kinel Ængus, was slain by the English while plundering *Ua-n-Earca-Chein:* and, again, at 1391, Cuuladh Mac Gillimmire is called "Chief of *Ua-n-Earca-chein* and Leth-Cathail". The same name, in a corrupt form, appears in Rymer's Fœdera, at the year 1275, where "D. Mac Gilmori" is represented as "Dux de *Anderken*". — (Vol. i. p. 520.) In 1442 a Patrick Ogallmyrre was chief parishioner in *Breda.*—(See p. 15.) The Clannaboy O Neills gave settlements to the Gilmors in Holywood; and it was observed in 1599 concerning the Great Ardes: "the auncient dwellers there were the O Guillemers".—(Stuart, Armagh, p. 630; Durbourd. Ant, p. 629.) The genealogies of the *Hy-Earca-Chein* are to be found in the Book of Lecan, fol. 142, *a*, *b*; and in Mac Firbis' Geneal. MS., p. 513.

[b] Vet. Schol. in Hymn. S. Fiechi, ap. Colgan, Tr. Th., p. 4, col. 2. This was the master under whom St. Patrick served. He is called by the Tripartite Life "Milcho Buani filius Princeps Dalaradiæ". — (Tr. Th., p. 119, col. 2; 125.)

[c] The original, which is falsely rendered by Dr. O Conor, is presented in a correct version by Mr. O Donovan, Hy-Fiachrach, p. 312.

[d] In the verses of the Cennfaoladh cited by the Four Masters this place is called *Moin-mor Doire Lothair.* Adamnan notices the battle as having been fought "in Scotia", and calls it "bellum quod Scoticè dicitur *Mona-moire*". He also tells "de rege *Cruithniorum*, qui Echodius Laib vocabatur, quemadmodum victus, currui insedens, evaserit". — (Trias Thaum., p. 340, col. 2.) Dr. O Conor places the field of this battle in Scotland, (vol. iv. p. 23, note 2,) but he evidently misinterprets Adamnan's "Scotia". The graver authority of Colgan may be adduced to rectify O Conor's error: "Moin-mor de Dore-lothuir, situs in finibus Aquilonaris Hiberniæ". (Trias Thaum., p. 374.) Both names are still preserved in the town *Moneymore*, and the parish *Der-*

Hy-Niall; wherein Aodh Breac and seven lords of the Cruithne fell: after which Lee and Carn Eolarg were laid waste by the Hy-Niall.

A. D. 558, Aodh Dubh, son of Suibhne, King of Dalaraidhe.

A. D. 615, Aedan, son of Mongan, King of Dalaraidhe, died.—(*An. Ul.*)

A. D. 626, Fiachna, son of Baedan, King of Dalaraidhe, slain at the battle of Lethead Midhind in Drung[e].—(*Tigernach.*) The Four Masters call him King of Uladh, adding that he fell by Fiachna Mac Demain, lord of Dal-Fiatach.

A. D. 637, Suibhne, son of Colman Cuar, son of Cobhthach, King of Dalaraidhe[f].

A. D. 665, Maolcaoich, son of Scandal, chief of the Cruithne of the race of Ir, died.

A. D. 680, Cathasagh, son of Maoldun, chief of the Cruithne, slain by the Britons at the battle of Rathmor of Moylinny.

A. D. 690, The Dalriadians spoiled the Cruithne and Ultonians.—(*An. Ul.*)

A. D. 696, Aodh Aired, chief of Dalaradia, slain at Tulach-Garaisg in Farney[g].

A. D. 700, Fianan, son of O Dunchadha, King of Dalaraidhe, was strangled.—(*Tig.*)

A. D. 706, Cucuarain, King of Cruithne and Uladh, was slain by Fionnchu O Renain. (King of the Cruithne of Uladh.—*Tig.* 708.)

A. D. 725, Battle of Murbholg between the Cruithne and Dalriadans.

A. D. 771, Battle between the Dalaraidhe at Sliabh Mis [Slemish], wherein was slain Nia, son of Cucongalta.

A. D. 778, Battle of Dumha Achidh between the Dalaraidhe, in which Focarta O Conalta was slain.

A. D. 787, Bresal, son of Flathrai, lord of Dalaraidhe, died. Tomoltagh, son of Innreachtach,

ryloran which contains it. The Four Masters, at 1123, 1136, call the latter *Doirelurain*. *Lee* and *Carn-Eolairg* seem to be the places which have been mentioned in the text at A. D. 478. Concerning the former see above, pp. 295, 300: Carn-Eolairg was probably near the *Ard-Eolerg* of the Book of Armagh, which Mr. O Donovan states to be "a rock over Lough Foyle".—(Dub. P. J., vol. i. p. 362.)

[e] There is a short poem in the Book of Lecan in praise of Baodan Mac Cairioll, King of Uladh, which makes mention of "*Dun Baodain* in *Lethead*", and of "Baetan of *Leathead* of the seas".—(fol. 139 *a*.) See also Mac Firbis' Gen. MS., p. 491, col. 2.

[f] Annals of Tigernach; Battle of Magh-Rath, p. 39. His wanderings after the battle of Magh-Rath are related in a curious old tract called the *Buile Shuibhne*. Among the places mentioned in it are the following: *Ceall Laine* in Dalriada, the church of Ronan Fionn who cursed Suibhne; *Ros Bearaigh* in *Gleann Earcain*; *Tuath O Nineadha*, and *Muillean Loingseachain*, in Dalaraidhe; *Gleann Bolgain*, called in later times *Glcann Ciach*, in *Maehaire Cineoil Ainmirech*, which was probably the same as the *Cri-kenel-ainmirech* already mentioned at p. 324. His places of residence in Dalaraidhe were: *Teach Mac Ninnadha*; *Cluain Creamha*; and *Ros Ercain*: the last of which is mentioned by the Four Masters at 1497, and is now known by the name Rasharkin.—See note on *Rosserkan*, at p. 90.

[g] *Tulach Garaisg.* — "Not known, it would be anglicised now Tully Garrisk".—Account of Farney, by E. P. Shirley, Esq., p. 3.

reachtach, King of Uladh, was slain by Eochaidh, son of Fiachna. (The An. Ul. at 789, and the An. Inisfal. at 776, represent Tomoltach, son of Innreachtach, as King of Dalaraidhe.)

A. D. 822, Eochaidh, son of Breasal, lord of Dalaraidhe-an-tuaisceirt [North Dalaraidhe] was slain by his own people.

A. D. 823, Maolbresail, son of Ailill Cobha, lord of Dalaraidhe, died.

A. D. 827, A victory obtained over the Danes by Lethlobhar, son of Longsegh, King of Dalaraidhe.—(*An. Ul.* The Four Masters style him King of Uladh.)

A. D. 831, Cionaedh, son of Ethach, lord of Dalaraidhe-an-tuaisceirt, was slain.

A. D. 847, Flannacan, son of Ethach, lord of Dalaraidhe-an-tuaisceirt, was slain by the Kinel-Owen. (See An. Ul. at 848, and An. Inisf. at 835.)

A. D. 871, Lethlobhar, son of Longsegh, King of Uladh, died.

A. D. 892, Muredhach, son of Maoletigh, lord of Dalaraidhe, slain in battle at Rath-cro.

A. D. 896, Muredhach, son of Muretegh, King of Dalaraidhe, slain in battle.—(*An. Ul.*)

A. D. 899, Muretegh, son of Lethlobhar, King of Dalaraidhe, died.—(*An. Ul.*)

A. D. 904, Bec Ua Lethlobhair, lord of Dalaraidhe, died[h].

A. D. 912, Loingsegh Ua Lethlobhair, lord of Dalaraidhe, defeated at the Fregabhail by Niall, son of Aodh Finnliath, King of Ailech. His brother Flathrai Ua Lethlobhair fell in this battle. Another battle was fought between the same parties at *Carn-Eirinn*[i], where Loingsigh was again defeated.

A. D. 931, Loingsech Ua Lethlobhair, lord of Dalaradia, died.—(*An. Ul.*)

A. D. 941, Ceallach, son of Bec, lord of Dalaraidhe, was slain in Oentribh [Antrim].

A. D. 960, An army was led by Flaithbhertach O Conchobhair, King of Ailech, into Dalaradia, which plundered the city of Connor.

A. D. 977, Lethlobhar Ua Fiachna, lord of Dalaraidhe, was slain.

A. D. 985, Flathri Ua Loingsigh, lord of Dalaraidhe, was slain by his own people.

A. D. 1003,

[h] He was called "the renowned Chief of Tuaigh-Inver". The mouth of the River Bann bore the name of Tuaiġ Inbir, as appears from the An. Inisfal., 1084. A townland in the parish of Ballyaghran, in the angle formed by the mouth of the Bann and the sea, is called *Dooey*. According to the legend in the Dinnseanchus, Tuagh Inbhear took its name from Tuagh, daughter of Conall Collamhrach [Monarch of Erin, A. M. 4876], who was drowned here, after she had been carried off from Tara. Previously it had been called *Inbhear Glas*.

"The Bann at one time was but small,
If any body now could remember it,
Women and children could leap over it,
Previous to the eruption of Loch n-Eachach.
The eruption of Eachach's lake was
A hundred years after the creative God's birth.
It gave force to the Bann to flow
Over all the country to *Tuagh Inbhear*".
—(Book of Lecan, fol. 252, *b*, *b*.)

[i] The hill of Carnearny, in the parish of Connor, is called *Carneirin* in the Inquis. of 1605.

A. D. 1003, Donnchadh Ua Loingsigh, lord of Dalaradia, and righ-damhna of Uladh, was slain by the Kinel-Owen[j].

A. D. 1004, Brian [Boroimhe], son of Cennetigh, marched with an army from Armagh to Dalaradia, and received hostages of the Dalaraidhe and Dalfiatach.

A. D. 1005, Brian, son of Cennetigh, proceeded with an army to exact hostages as far as Tirconnell and Tirone. Thence he passed across Fertais-camsa[k] into Dalriada, Dalaradia, Ultonia, and Conallia Muirtheimhne.

A. D. 1015, A battle between the Ulidians and Dalaraidhe, in which the latter were defeated, and Domhnall, son of Loingsegh, their lord, was slain.

A. D. 1046, Conchobhar Ua Loingsigh, lord of Dalaraidhe, slain by the son of Domhnall Ua Loingsigh, in Leinster.

A. D. 1065, Domhnall Ua Loingsigh, lord of Dalaraidhe, slain by the people of O Meith.

A. D. 1070, Hua Eochaidhen, King of Dalaraidhe, slain by his own people.—(*An. Ul.*)

A. D. 1077, Ua Loingsigh, lord of Dalaraidhe, slain by his own people.

A. D. 1095, A battle was fought at Ardachadh between the Dalaraidhe and Ulidians, in which the latter were defeated.

A. D. 1113, Fionnchas Ua Loingsigh, lord of Dalaraidhe, slain by Niall O Lochlain.

A. D. 1114, Donnchadh Ua Loingsigh, lord of Dalaraidhe, died.

A. D. 1130, Aodh Ua Loingsigh, lord of Dalaraidhe, slain in battle, in Ulidia.

A. D. 1141, Domhnall Ua Loingsigh, lord of Dalaraidhe, slain by the Cruithnigh.

A. D. 1156, Ua Loingsigh, lord of Dalaradia, slain by the Kinel-Owen.

A. D. 1158, Cuuladh, son of Deoradh Ua Flainn, lord of Hy-Tuirtre and Dalaraidhe.

A. D. 1177, John de Courcy slew Domhnall, son of Cathusagh, lord of Dalaradia.

A. D. 1189, Domhnall, son of Murtogh O Lochlain, killed by the English of Dalaraidhe.

A. D. 1198, The English of Moy Line and Dalaraidhe mustered 300 strong, and marched to Larne against Aodh O Neill.

From

[j] In this year a battle was fought between the men of Ulidia and Tyrone, at a place called 'Craob Tulca', i. e. 'the tree of the hill'. The wounded Ulidians fled to Duneatac [*Duneight*, in the parish of Blaris?] and Druimbo [*Drumbo*, the adjoining parish.] In 1099, another battle was fought between the same parties at the same place, where the invaders gained the day, and afterwards cut down the Craob or 'tree', which was probably one under which the prince of the district was inaugurated. (See A. D. 1111.) The name is mentioned again at 1148, in connexion with the same parties, and from the narrative it would appear that the place lay towards the north of the modern county of Down, somewhere in Castlereagh.

[k] *Feartas Camsa.*—'Crossing of Camus', lay on the Bann near the old church of Camus. An ancient historical tale, entitled "The Triumphs of Congal Clairingneech", speaks of it as near Ear Craoibe, 'the Cataract of Craobh', now *the Cutts*, and Dun-da-beann, 'the fort of the two peaks', now the mound of *Mount Sandal*.—(pp. 12, 13.)

From the preceding notices it appears that the lordship of Dalaradia, after the year 826, was associated, with very few exceptions, with the names *Lethlobhar* and *Ua Loingsigh*. These, which still exist under the vulgar forms of *Laxlor* and *Lynch*, anciently belonged to the same family. Duald Mac Firbis has preserved their pedigree, from which it appears that Leathlabhar, the first of the name, was thirteenth, and Loingseach, *a quo* Ua Loingsigh, sixteenth in descent, in the same line, from Fiacha Araidhe, the progenitor of the Dal-Araidhe. It also appears from the foregoing annals that the English obtained a footing in this territory soon after the Invasion. The bishops of Connor were frequently chosen from men of English descent, and the Earls of Ulster, who early acquired large possessions in this territory, not only appear in records as the founders or endowers of religious houses therein, but as the leaders of numerous Anglo-Norman adventurers, who followed in their train, and received grants under them. The Inquisition taken on the death of William de Burgo, in 1333, sets out not only the names of his extensive holdings, in the three counties of *Cragfergus*, *Antrum*, and *Newtown of Blæthwyc*, into which Dalaradia had been parcelled out under the English rule, but also the names of many of the tenants who held under him. At that date the estates of the Earldom were found to have been materially impaired by the invasion of the Scots under Edward Bruce, and by the war of the Logans, so that his castles were untenantable, and his lands, either worthless, or greatly reduced in value. Thenceforward the English interest rapidly declined, and was, in proportion, superseded by the rising power of a family, which, hitherto of little weight in this region, quickly acquired an ascendancy, which it maintained during more than two succeeding centuries. In the year 1230 died Aodh Macaomh Toinleasc ONeill, the chief of his princely race, leaving two sons, Niall Roe and Aodh Meith, in whose respective descendants the common stock struck off into two distinct branches. To the senior line the representation of the race and the lordship of Tyrone was, with a few early exceptions, confined; while the junior line subsequently received, and gave to their territory, the designation of Clannaboy. This name, which was a compound of the Irish Clan Aoð Ðuiðe, 'Children of Hugh the Yellow', was derived from Aodh Buidhe, grandson of Aodh Meith, who, on the fall of Bryan in the battle of Down, in 1260, assumed the lordship of Tyrone, and was slain in 1283, while in the enjoyment of that dignity, by Mac Mahon and the men of Oriel. The tribe name appears to have been established very soon after, for the Clan of Hugh Boy are spoken of by the Four Masters at the years 1319, 1320, 1345: at the last of which dates they are represented as settled on the border of Lough Neagh, and in hostility to the lord of Tyrone. From this period the name Dalaradia fell into disuse, and Clannaboy became established in its place.

Another name by which a large portion of this tract, if not the whole, is frequently spoken

spoken of in the Four Masters, is *Trian Congaill*[l], signifying 'Congall's portion' or 'third part'. It is supposed to have borrowed from Congal Claen, King of Uladh, who contested the battle of Magh-Rath in 637, to which he seems to have been partly instigated by the non-fulfilment of the promise which was made him by the King of Ireland, to put him in possession of the extended instead of the circumscribed Uladh[m].

Towards the close of the sixteenth century the territory is presented to notice as in two divisions, namely, Upper or South, and Lower or North Clannaboy: connected with which was an officer styled "the Seneschal of the Clandeboys". North Clannaboy extended from the Ravel southwards to the Lagan, and contained the modern baronies of the two Antrims, the two Toomes, the two Belfasts, Lower Massereene, and the county of Carrickfergus; while South Clannaboy lay on the south of the Lagan, and was exactly commensurate with the modern baronies of Upper and Lower Castlereagh. A very accurate and detailed recital of the boundaries and contents of the former is contained in an Inquisition of the year 1605, which has been frequently referred to in the course of the present work[n]. From it we learn that North Clandeboy comprised twenty sub-territories styled *Tuoghs* or *Cinaments*, the names and situation of which were as follow:—

1. *Tuogh of Clanaghartie*, — Containing the whole parish of Kilconriola, and that adjacent portion of Ahoghill which lay on the east of the Main Water: being bounded on the north by the Ravel, on the west by the Main, on the south by the Braid, and on the east by Skerry. This territory was granted by James I. to Rory Oge Mac Quillin, whose patent bears date 10th March, 1607. A MS. cited in Hamilton's Letters on Antrim states that the territory of *Clanreaghurkie* was granted to Mac Quillin in lieu of Enishowen, which he had surrendered to Sir A. Chichester. His new holding, however, did not long remain in his possession, for in 1618 Sir Faithful Fortescue, nephew of Sir A. Chichester, purchased Mac Quillin's interest therein, and, a joint surrender having been executed to the Crown, the former took out his patent of the same on the 30th of May[o]. The territorial name is still preserved, and was lately published

[l] We have Colgan's authority for stating that it reached from the parish of Glynn, near Larne, to Moville, near Newtownards.—(Conf. Trias Thaum., p. 183, and Acta SS., p. 641, col. 2.) Its extent may also be estimated by a comparison of the passages of the Four Masters, in which the name occurs, namely, A. D. 1383, 1427, 1450, 1471, 1483, 1485, 1489, 1493, 1512, 1513, 1537, 1573.

[m] Battle of Magh-Rath, pp. 38, 262.

[n] It was taken at Antrim, July 12. It has not been printed, probably because the original is not forthcoming. A "copia vera" which was produced in the case of Archdeacon Lemuel Mathews, in 1692, was kindly lent to the writer of this note by the Lord Bishop of the Diocese.

[o] Abstracts of the *six* instruments which concerned this transfer are to be seen in the Calend. Canc. Hib., vol. ii. pp. 114, 363, 366, 367.

published in the advertisements of the contemplated sale of the Galgorm estate. On Jobson's and Speed's maps the territory is marked *Glanharky*. It probably took its name from the Clann Fogarta mentioned in the Annal. Inisfal., A. D. 1177; called Clann Fhuacorta in the Book of Lecan, (fol. 142, *a*, *a*), and Mac Firbis' Gen. MS. (p. 510.)

2. *Tuogh of Muntercallie.* — Muintir Ceallaig, 'the tribe of Kelly', its ancient occupants. It contained that part of Ahoghill parish which is in the barony of Lower Toome, and west of the Main Water. This and the preceding territory were combined to form the barony of *Lower Toome*.

3. *Tuogh of Muntir Rividy.*—Containing the parishes of Drummaul, Shilvodan, that part of Connor which is south of the Kells' Water, and those parts of Ahoghill and Antrim which lie in Upper Toome.

4. *Tuogh na Fuigh.*—Sometimes called 'the Feevah', and still known by this name. Its name Fiodbad denoted that it was originally a wooded district. — See above, pp. 86, 300. It contained the parishes of Duneane, Cranfield, and Ballyscullion Grange. This territory and the last form the barony of *Upper Toome*.

5. *Tuogh of Muntermurigan.* — Muintir Mhuirgain, 'the tribe of Murrigan', its ancient tenants. A townland therein is called Lisnamurrikin.—(Ord. Surv., s. 33.) It contained the parish of Rathcavan, with its district of Glenwherry.

6. *Cinament of Knockboynabrade.* — Cnoc buide na braige, 'yellow hill of the neck'. The name is preserved in the townland *Knockboy*, and in the word *Braid*, which is used to denote as well the parish of Skerry as the river which bounds it on the south. The valley through which the Braid River flows, dividing the parishes of Skerry and Rathcavan, is, in all probability, that which Colgan referred to in the following description: "Hodie vocatur *Braige-Dercan*, estque vallis in Baronia Ændromensi Diœcesis Connerensis, olim dicta *Glann-fada-na-Feine*, i. e. 'vallis longa Feniorum' ". In the same barony, he adds, "sunt quatuor Ecclesiæ, una *Rath-mor*, altera *Rath-cabain* [Rathcavan], tertia *Rath-eochuil*" [Ahoghill?].—(Trias Th. p. 183, col. 2.)

7. *Tuogh ne Keart.*—Still preserved in the word *Keart*, the manorial name of the patrimony of the Antrim O Haras. It contained the parish of Ballyclug, and that portion of Kells, in the parish of Connor, which is north of the Kells' Water.

8. *Cinament of Duogh Connor*,—Contained the sixteen towns of Connor. The word Duogh may be the Irish Dumac, 'a sand-bank', a name frequently borne by sandy districts. The last four territories are united in the modern barony of *Lower Antrim*.

9. *Tuogh of Moylinny*,—Containing the parishes of Antrim, Donegore, Kilbride, Nalteen, Rashee, Ballycor, and Doagh, and being precisely coextensive with the modern barony of *Upper Antrim*.—See above, pp. 62, 279.

10. *Tuogh*

10. *Tuogh of Killelagh.*—Containing the Grange of Muckamore, and the northern two-thirds of Killead. The name is still locally applied to the same portion of Killead, which is subdivided into Upper and Lower Killelagh.—See above, p. 181.

11. *Cinament of Kilmachevet.*—The southern part of Killead parish is still subdivided into Upper and Lower Kilmakevet.—See above, p. 181. This, with the former district, forms the barony of *Lower Massereene.*

12. *Tuogh of Maghery-morne.*—Containing the parishes of Inver, Glynn, and Raloo. See above, pp. 51, 56, 269.

13. *Tuogh of Braden Iland.*—Now Broad Island, a territorial name for the parish of Templecorran, which, with Kilroot, constituted this district.

14. *Tuogh of Ballinlyny.*—Still preserved as a manorial and parochial name, comprehending the parishes of Ballylinny, Umgall, Ballymartin, Templepatrick, Ballywalter, and Molusk.—See above, p. 67. The three territories last mentioned, together with Island Magee, now form the barony of *Lower Belfast.*

15. *Cinament of Ballinoure.*—A small district represented by the present parish of Ballynure.—See above, p. 68.

16. *Cinament of Carntall, Monksland, and Carnemony.* — Containing the united parishes of Coole and Monkstown, in the present parish of Carnmoney, together with the townland Carntall, in the parish of Ballylinny.—See above, pp. 67, 69.

17. *Tuogh Cinament.*—Containing the northern portion of the parish of Shankill, i. e. from Benvadegan, now "the Cave-Hill", to Belfast.

18. *Tuogh of the Fall*, alias *Mylone.*—Containing the southern portion of Shankill, and the parish of Drumbeg. One district of the parish is still known by the name of "the Falls", and another by the name of "Malone". Belfast was situate in this.

19. *Cinament of Dirrevolgie*, alias *Fealoagh.*—This was made up of those parts of Derryaghy, and of Lambeg, and of Drumbeg, which are in Upper Belfast. These three territories constitute the present barony of *Upper Belfast.*

20. *Cinament of Clandermot.* — A small tract comprising the parish of Tullyrusk, three townlands of Derryaghy, and the east portion of Camlin.—See above, pp. 2, 180.

To these may be added the territory of *Killultagh*, which, though now included in the county of Antrim, and, with the last-named district, forming the barony of *Upper Massereene*, was in the seventeenth century reckoned in the county of Down. Strictly speaking it was not a part of North Clannaboy, but was found in Inquisitions to be a territory

territory *per se*. It contained the parishes of Ballinderry, Aghalee, Aghagallon, Magheramesk, Magheragall, and the portion of Blaris north of the Lagan.—See above, p. 234.

In South Clannaboy the subdivisions were not so well defined as those in the northern territory, to which is added the want of sufficient detail in its Inquisitions[p]. It may be affirmed, however, that the present baronies of Upper and Lower Castlereagh were formed out of this territory. The following were its subdenominations:—

1. *Castlereagh.*—This district comprised that part of Knockbreda parish which lay in the vicinity of O'Neill's residence of Castlereagh, i. e. Caiſlean riabach, 'grey-castle'. "The captain of this tract [South Clandeboy] is Neill mac Bryan Flain: his chief house is Castle Reagh".—(MS. circ. 1599, in Dubourdieu's Antrim, p. 629.) It had been occupied successively by Bryan Fagartach O'Neill, his son Neill, and his grandson Con, when Bryan Mac Art O'Neill, a relative of the Earl of Tyrone, seized upon it. In 1601 it was taken by Sir Arthur Chichester, and restored to Con O'Neill, who, in the preceding year, had been taken, with his retainers, into the Queen's pay. He held it, however, but a very short time, for a few months before the Queen's death, on the occasion of his indulging "in a grand debauch at Castlereagh, with his brothers, his friends, and his followers", a riot occurred between his servants and some soldiers, in which one of the latter received a mortal wound. This affray was pronounced the following week to be a "levying war against the Queen"; Con O'Neill was imprisoned in Carrickfergus, and circumstances put in that train which eventuated in the entire transfer of the South Clannaboy estates to other possessors[q].

2. *Les Gillachrewes de le Gallagh.* — This small tract comprehended a portion of Knockbreda lying between Castlereagh and the Lagan.

3. *Slut Neales*,—That is, 'the ſluaġ or family of Neills'. It embraced the parishes of Drumbo, Saintfield, Killaney, with parts of Kilmore and Knockbreda, and such portions of Blaris, Lambeg, and Drumbeg, as lie in the barony of Upper Castlereagh. In Jobson's Map of Ulster, (A. D. 1590,) the territory marked *Slut M^c Oneale* is bounded

[p] The Inquisitions which have been consulted are: that taken at Ardquin, 4th July, 1605, which is printed in the Ulster Inq., Down, No. 2, Jac. I.; and that taken at Downpatrick 13th October, 1623. The latter, which is of great length, has not been printed, but an early copy of it is in the possession of Daniel Delacherois, Esq., of Donaghadee. It appears from the Supplement to the Eighth Report of the Irish Record Commission, that this Inquisition remains in the office of the Usher of the Court of Chancery, consisting of "21 Membranes, but nearly the half of each, from 11 to 20 both inclusive, has been cut away".—(Vol. ii. p. 468, *note.*)

[q] The whole story is told in that curious production, "the Montgomery MS.;" a work in which truth and pedantry are strangely blended.—See pp. 21, sqq.

bounded on the north by the Lagan, on the west by *Killwarlyn*, on the east by *the Kelles*, and on the south by Kinelarty.—(MS. T. C. D.) The *Slut Mᶜ Nele* is similarly placed on Norden's Map.—(State Papers.)

4. *Les Mulchreives de le Tawne.*—This family occupied the west side of Knockbreda, from Ballymacarret southwards. The name Maolcraoibhe, or Mulcreeve, [Four Mast. A. D. 1490,] was anglicised by *Rice.* — (Stuart's Armagh, p. 630.) These five districts now appear united in the barony of *Upper Castlereagh.*

5. *Slut Henrickies.* — Occupied part of Killinchy and Kilmood in Lower Castlereagh, adjoining a small portion of Killinchy and Kilmore, which they held in the upper barony. The name was probably derived from Sliocht Enri Caoich, 'Tribe of Henry the Blind', a branch of the Clannaboy O Neills.—(Mac Firbis, Gen. MS., p. 121.)

6. *Slut Kellies.*—They occupied the greater part of Comber and Tullynakill. On Norden's map the name *Kellies* is laid down in the situs of Comber, and *Slut Kellies* a little W. S. W. of Drumboe. Jobson's map places *the Kelles* between Castlereagh and Dufferin on the east and south, and Slut Mᶜ O Neale and Kinelarty on the west. The family was originally settled near Drumbo.—See below, p. 359.

7. *Slut Hugh Bricks.*—That is, Sliocht Aodh breac, 'the family of freckled Hugh'. Their territory contained the N. E. portion of Comber, S. W. of Newtownards, and S. E. part of Dundonald, lying principally between Scrabo and the town of Comber.

8. *Slut Bryan Boye,*—Occupied five townlands in the N. E. of Holywood parish.

9. *Slut Durnings, and Slutt Owen Mac Quin.*—These families occupied some townlands in Holywood, in Dundonald, and in the adjacent part of Newtownards.

The five districts last-named are comprised in the barony of Lower Castlereagh. On the establishment of the baronial names the ancient territorial one gradually sank into disuse: even the generic name Clanneboy, having forsaken the family in whom it originated, and the territory to which it belonged, is now only known as a joint-title with Dufferin, in the Baronage of Ireland.

HH.

IVEAGH.

The tribe-name Uibh Eachach was formerly borne by two distinct territories,—the one in the present barony of West Carbery, in the county of Cork, sometimes called Uibh Eachach Munan, 'Uibh Eachach of Munster', and now known by the name *Evaugh;*

Evaugh; the other in the present county of Down, generally styled Uíb Eathach Ulaḋ, 'Uibh Eachach of Ulster', sometimes anglicised *Evagh*, and now known as the baronies of *Iveagh*. A considerable portion of the latter territory was anciently called Cobha or Uíb Eathach Cobha, and in many instances this name was used as equivalent to Uibh Eachach[r], both being derived from the same individual[s]. "Eochaidh Cobha a quo Uíb Eathach Cobha la Dalaraidhe", "Eochaidh Cobha, *a quo* Uibh Eachach Cobha in Dalaraidhe"; "Ui n-Eathach Cobha .i. leath Genealach Dalaraidi", "Ui n-Eathach Cobha, *i. e.* the half tribe of Dalaraidhe"[t]. An estimate may be formed of the age in which this Eochaidh Cobha lived, from the place which his name holds in the pedigree of Magennis, and other ancient families of the race of Ir.

Fothaḋ	Fothadh[u], (ob. A. D. 552,)
Mac Conaill,	Son of Connla, (temp. S. Patricii,)
Mic Caolbaiḋ,	Son of Caolbadh, (ob. A. D. 358,)
Mic Cruinnbaḋraiḋe,	Son of Crunnbadruidhe,
Mic EACHACH COBHA,	Son of Eochaidh Cobha, from whom is
o ruitear Uíb Eathach Ulaḋ,	called *Uibh Eachach* of Uladh.
Mic Fiaċa Araiḋe.	Son of Fiacha Araidhe[v], (ob. A. D. 236.)

A. D. 551, Fergna, son of Aengus, King of Uladh, slain in the battle of Druim-Cleithe by Deman, son of Cairioll, and by the Uibh Eathach n-Arda.

A. D. 683,

[r] Thus Mac Firbis gives the Genealach Mec Aongusa tighearna Uíb Eathach Ulaḋ, no Cobha, "Pedigree of Mac Aongus, Lord of Uibh Eachach of Uladh, or Cobha". The "Book of Rights," indeed, distinguishes between them, and makes *Hy Eachach* tributary to the king of *Oriell*, while *Cobha* it places under the king of *Uladh*.

[s] The Dinnseanchus says that *Magh Cobha* was surnamed after Cobha, the huntsman of the sons of Miletius of Spain.—(Book of Lecan, fol. 254, *b*, *b*.)

[t] Book of Lecan, fol. 135 *a*, cols. 2 and 3.

[u] There must be an hiatus of at least two generations in this pedigree between Fothadh and Caolbadh, as appears from the annexed dates. Tigernach, at 552; the An. Ul. at 551 and 557; and the Four Mast. at 546, record the death of "Fothadh, son of Conall". Tigernach, again, at 553, records the death of "Eochaidh, son of Connla, king of Uladh, adding, "a quo Uíb Eathach Ulaḋ nati runt", "from whom the Uibh Eathach of Uladh are descended". So also the An. Ul. at 552. The Four Mast, at 547, are even more explicit: "The king of Uladh, Eochaidh, son of Connla, son of Caolbadh, son of Crunnbadraighe, died. The Conaill in the pedigree, or Connla, as he is called in the Biographies of St. Patrick, was brother of Sarain, from whom descended the Mac Artans, and both were contemporaries of the saint.—See above, pp. 213, 214.

[v] All the pedigrees introduce between Eochaidh Cobha and Fiacha Araidhe the names of Lughaidh, Ros, Imchadh, Fedhlimidh, and Cas. But O'Flaherty cancels them, inasmuch as the interval between 358 and 236 does not admit of so many generations.—See Ogyg., pp. 156, 157. Tigernach excludes Ros, son of Imchadh, by assigning to him the date 248.

A. D. 683, Breasal, son of Fergus, chief of Cobha, died.

A. D. 701, Macnia, king of the Nepotes Echdach Uladh, died.—(*An. Ul.*)

A. D. 703, Battle of the Plain of Cuilenn[vv] in the Ard of Uibh Ethach, between the Ulidians and the Britons, where the Ulidians were victors.—(*Tigernach.*)

A. D. 712, Battle between the two sons of Bec Boirche and the descendants of Breasal, chiefs of Ua n-Ethach Uladh, in which the latter were defeated.

A. D. 732, Conchadh, son of Cuanach, chief of Cobha, slain at the battle of Faughard in Magh Muirtheimhne.

A. D. 734, Fergus Glutt, chief of Cobha.

A. D. 739, Eochaidh, son of Breasal, chief of Ua n-Ethach.

A. D. 756, Battle of Ath-Duma between the Ulidans and Uibh Ethach, in which Ailill, son of Fedhlimidh, lord of Ua n-Ethach, was slain.

A. D. 771, Battle of Ath-Dumha between the people of Orior and Uibh Echach Cobha, in which Gormghal, son of Conall Crai, lord of Cobha, was slain.

A. D. 779, Coisenmheeh Ua Pordene, lord of Ua n-Ethach Uladh, died.

A. D. 796, Battle between the Ulidians and Ui Ethach Cobha, in which Eochaidh, son of Ailill, lord of Cobha, was slain.

A. D. 825, Muiredhach, son of Eathach, lord of Ui Ethach of Uladh.

A. D. 851, Cearnach, son of Maolbresail, lord of Cobha, died.

A. D. 879, Conallan, son of Maolduin, lord of Cobha, slain in battle.

A. D. 931, Bard Boinne, chief poet of Ireland, slain by the Uibh Corbmaic of Ua n-Ethach Cobha.

A. D. 965, Aodh Ua h-Aitidhe, King of Ua n-Ethach Cobha, slain by his own tribe.

A. D. 980, Domhnall Ua h-Ateid, lord of Ua n-Ethach, slain.

A. D. 992, Clercein, son of Maoldun, lord of Ua n-Ethach, was slain by his own tribe.

A. D. 998, Ua n-Ethach laid waste by Aodh, son of Domhnall, who carried off great spoils of oxen, and this depredation was called the great prey of Magh Cobha.

A. D. 1003, Gairbhidh, lord of Ua n-Ethach, was slain at the battle of Craobh Tulcha.

A. D. 1004, The Ui n-Eathach and Ulidians defeated by Flaithbhertach at Lochbricrend, and Artan, righdamhna of Ua n-Eathach, was slain.

A. D. 1005, Echmilidh Ua h-Aitide, lord of Ua n-Ethach, slain by his own Ulidians.

A. D. 1011, Muirchertach Mac Artain, tanist of Ua n-Ethach, was slain.

A. D. 1018, Ruaidhri Ua h-Ailellan, lord of Ua n-Ethach, slain by the men of Farney.

A. D. 1028, The son of Cu-Cuailgne, lord of Ua n-Ethach, died.

A. D. 1046,

[vv] *Cuilinn.*—Probably near the modern Slieve Gullion.

A. D. 1046, Aitidh ua h-Aiteidh, lord of Ua n-Ethach of Uladh, was burned in his house by Cuuladh, son of Congaltach, lord of Uachtartire[w].

A. D. 1065, Echmhilidh Ua h-Aiteidh, lord of Ua n-Ethach, slain by the Cenel-Eoghain.

A. D. 1086, The Ui Eathach defeated by the men of Orior, and Domhnall Ua h-Aittedh, slain.

A. D. 1094, Flaithbhertach Ua h-Addidh, lord of Ua n-Ethach Uladh, blinded by Donnchadh Ua h-Eochadha, King of Uladh.

A. D. 1102, Donnchadh Mac Echri Ui Aiteidh, tanist of Ua n-Ethach, was slain by the Ulidians.

A. D. 1119, Domhnall Ua h-Adeith[x], lord of Ua n-Echdach, slain by Echri, son of Flaithbhertach.

A. D. 1136, Echri Ua h-Aitteidh, lord of Ua n-Eachdach, was slain by the Ui Eachach themselves.

In the course of the twelfth century the family of Magennis rose into power in this territory, and presently superseded the family of O Haideth, which, from the foregoing Annals, appears for a considerable time previously to have held the supremacy. The name Magennis was formed from Mac Aongusa, 'Son of Aongus', being a patronymic derived from Aongus, son of Aidith, an ancestor of the family, who was sixteenth in descent from Eochaidh Cobha, the author of the name Iveagh. "Aongus mac Aiditha, a quo Clann Aongusa", "Aongus, son of Aidith, from whom the Clann-Aongusa". — (Mac Firbis, Geneal. MS.) The Magennisses at first were called "Lords of Clann-Aodha", from Aodh, who was seventh in descent from Eochaidh Cobha[y]. Thus among the attestations to the Charter of Newry occurs the name of "Aedh Magnus

[w] *Uachtairtire.*—*Watertiry* is laid down on Mercator's Map of "Ultonia Orientalis" as the territory adjoining the inner bay of Dundrum on the west, containing the castle of "Dondrom", and extending from "Maheracat" [Clough] southwards to below "Maghereraye" [Maghera]. ("Atlas". Duysburgi Clivorum, 1595; Amst. 1606, between pp. 55–56; Amst. 1630, between pp. 53–54.) It is now chiefly represented by those nine townlands of Kilmeganparish, which are included in the barony of Lecale.—(Ord. Surv., ss. 43, 44.) See Four Mast., A. D. 1054, 1061. In 1605 Phelomy Mc Arton made over to Lord Cromwell "the castle of Dondrome", with "the third parte of all that his countrie, called Killanarte [Kinelarty], or in *Watertirrye*, or elsewhere, in co. Downe". —(Cal. Canc. Hib., vol. ii. p. 71.)

[x] The Charter of Newry records the name of *Donaldus O Hede* as then *Rex Oveach.* As this document is referable to about A. D. 1158, it follows that a second Domhnall Ua h-Adeith was at that time Lord of Iveagh, or else that the charter is spurious.

[y] "Aodh, *a quo* Clann Aodha, son of Failbhe, son of Iollan, son of Fiachna, son of Maine, son of Aongus, son of Crunnbadhruighe, son of Eochaidh Cobha".—(Mac Firbis.) See the Catalogue of the Kings of Uladh following, No. 18.

Magnus Magangasa, Dux Clanæda Oveach Ulad". And in like manner in the Annals of the Four Masters at the year 1208. The title, however, seems to have been changed in the fourteenth century, as we find Eachmilidh [Agholy] Magennis, who was great-great-grandson of the Aedh who signed the Charter of Newry, addressed in two letters of Edward II., bearing date 1314 and 1315, as "Admely Mac Anegus, Dux Hibernicorum de *Ouehagh*".—(Rymer Fœd., vol. ii. pp. 245, 263.)

II.

ULADH.

The province of Ulster anciently extended from Ꝺꝛobaoıꝛ, *Droveesh*, now the river Drowse, which flows from Lough Melvin into Donegal Bay, dividing the counties of Donegal and Leitrim, to Inbeap Colpa, *Inver Colpa*, the mouth of the Boyne, the river which divides the counties of Louth and Meath[z]. Thus its superficial extent was nearly the same as that of the modern Ulster, inasmuch as it contained Louth, which is now in Leinster, instead of Cavan, which then belonged to Connaught. In this condition it enjoyed a succession of thirty-one kings[a], from Cimbaoth, son of Fintan, who flourished B. C. 305, to Fergus Fogha, who fell at the battle of Carn Achaidh Lethderg in 332[b]. Emania was the seat of royalty, and the princes who occupied it were, with few exceptions, of the Clanna Rudhraighe [Clanna Rury], or descendants of Rudhraighe Mor, in the line of Ir. In the year of our Lord 108, according to Tigernach, Fiatach Finn began to reign in Emania; and in the year 116, according to the chronology of O'Flaherty, he became King of Ireland[c]. He was of the race of Heremon[d], and from him descended the family called *Dal Fiatach*, which, at an early date, became engrafted into the Clanna Rudhraighe, and had attained to considerable power at A. D. 332, when it shared their fortunes in the joint limitation of their power to their circumscribed Uladh. After that event the Dal Fiatach became the leading family in Uladh, and furnished it with more than three-fourths of its kings during a period of seven centuries. This will appear from the following catalogue of the Kings of Uladh, compiled from the Genealogical Work of Duald Mac Firbis, and

[z] Keating, Hist. of Ireland, vol. i. p. 132.

[a] A catalogue of these kings, compiled from the Annals of Tigernach, is printed by Dr. O'Conor, Rer. Hib. SS., vol. ii. p. 66; and by Mr. O'Donovan, Bat. of Magh Rath, p. 329.

[b] See the note on *Glionn Riogh* at p. 253.

[c] Ogygia, pp. 142, 301. See also Dr. O'Conor's Rer. Hib. SS., vol. ii. p. 27, note 2.

[d] In the *Ernai*, a tribe sprung from Ailill Aronn, who settled in Ulster, circ. A. M. 3850. (Ogyg., p. 266.)

and from the Annals of the Four Masters, wherein the only names belonging to the Clanna Rudhraighe are those numbered 1, 2, 6, 10, 13, 18, 20, 25, 28, 31, 38, 43.

1. Caelbadh, son of Crunnbadruighe, after a reign of fifteen years over Uladh, and one over Ireland, was slain A. D. 358[e].
2. Saran, son of Caelbadh, reigned twenty-six years.
3. Muireadhach Muinderg, ninth in descent from Fiatach Finn, after a reign of twenty-eight years, died a natural death A. D. 479.
4. Eochaidh, son of the preceding, died after a reign of twenty-four years, A. D. 503.
5. Cairioll, brother of preceding, reigned twenty-three years, and died A. D. 526.
6. Eochaidh, son of Connla, son of Caolbadh, reigned twenty years, and died A. D. 547.
7. Feargna, son of Aongus, reigned four years, and was slain, A. D. 551, at the battle of Druim Clethe, by Deman, son of Cairioll.
8. Deman, son of Cairioll, after a reign of fourteen years, was slain, A. D. 565, by the shepherds of Boirinn[f].
9. Baodan, brother of the preceding, reigned twenty years, and died A. D. 585[g].
10. Aodh Dubh, son of Suibhne, reigned seven years[h], and was slain by Fiachna, son of Baodan, A. D. 592.
11. Fiachna, son of Baodan, after a reign of thirty years, was slain at the battle of Lethead Midinn[i] A. D. 622.
12. Fiachna, son of Deman, reigned two years, and was slain by the Dalriads.
13. Congal Claen, son of Sgannlan Sgiath-leathan, descended from Eochaidh Cobha, after a reign of ten years, was slain at the battle of Magh Rath A. D. 634[j].
14. Dunchadh, son of Fiachna, son of Deman, reigned nine years, and died A. D. 643.
15. Maolcobha, son of Fiachna, reigned three years, and was slain by Congal Ceannfada A. D. 646.
16. Blathmac,

[e] He became monarch of Ireland after the death of Muiredhach Tireach, whom he slew at Port Righ on the Dabhul in Oriel, now called the *Blackwater*, as appears from Jocelin's Life of St. Patrick, cap. 87. The sixteen years of his reign, deducted from 358, leave 342 as the date of his accession, which was ten years subsequent to the battle of the Collas, and five years prior to the destruction of Eamania.—(Ogygia, pp. 156, 157, 360, 371, 373.) This computation excludes the four kings which precede Coelbadh in Mac Firbis' list, p. 491.

[f] See note, p. 202. To the townlands there mentioned may be added the names of *Burrenbane* and *Burrenreagh* in the parish of *Kilcoo*, between Castlewellan and Bryansford.

[g] Under him the Ultonians sought to re-establish themselves in Emania; as Tigernach records, A. D. 578, "Primum periculum Ulidiorum in Eamania"; and again, "Abreversio Uladensium de Eamania".

[h] He was previously Lord of Dalaraidhe. See p. 279.

[i] See p. 340, note [e], and the passage in the text.

[j] See O Donovan's *Battle of Magh Rath*.

16. Blathmac, son of Maolcobha, reigned ten years, and died A. D. 656.
17. Congal Ceannfada, son of Dunchadh, (No. 14.) reigned seven years, and was slain by Bec Boirche A. D. 673.
18. Feargus, son of Lodan, son of Aodh, from whom are the *Clann Aodh*, descended from Eochaidh Cobha, reigned thirteen years, and was slain by the Uibh Eathach A. D. 689.
19. Bec Boirche, son of Blathmac, (No. 16.) reigned thirteen years, and died on a pilgrimage A. D. 716.
20. Cucuaran, son of Dungaill, brother of Congal Claen, (No. 13.) reigned five years, and was slain by Sgamlann Finn O Rabhan of Dalriada.
21. Aodh Roin, son of Bec Boirche, reigned twenty-seven years, and was slain by Aodh Allan, at the battle of Fothart, A. D. 732.
22. Breasal, son of Aodh Roin, reigned one year, and died at Dun Celtchair[k], A. D. 733.
23. Cathusach, son of Ailill, son of Dungaill, (No. 20.) after a reign of sixteen years, was slain at Rath Bethech A. D. 749.
24. Fiachna, son of Aodh Roin, reigned two years, and died A. D. 785.
25. Tomaltach, son of Ionnrachtach, descended from Eochaidh Cobha, reigned two years, and was slain by Eochaidh, son of Fiachna, A. D. 787.
26. Eochaidh, son of Fiachna, son of Aodh Roin, after a reign of ten years, was slain by his brother Cairioll A. D. 807.
27. Cairioll, son of Fiachna, reigned nine years, and was slain by Muiredhach, son of Eochaidh, A. D. 816.
28. Breasal, son of Oilill[l], descended from Eochaidh Cobha, reigned six years, and died A. D. 823.
29. Muiredhach, son of Eochaidh, son of Aodh Roin, reigned thirteen years[m], and fell by the hands of Aodh and Aongus, his own brothers.
30. Madagan, son of preceding, reigned seventeen years, and died in holy orders A. D. 855.
31. Leathlobhar, son of Loingsech, descended from Eochaidh Cobha, reigned sixteen years, and died at a good old age A. D. 871[n].

32. Ainbeth,

[k] *Dun Celtchair*.—An ancient name of the great fort at Downpatrick, see p. 142. "Dundaleathglas, otherwise Aras-Cealtrach".—An. Inisf., A. D. 1304.

[l] The Four Mast. at 823, and the An. Ul. at 824. call him "Maolbresail, lord of *Dalaraidhe*".

[m] He is styled *Lord of Uibh Eathach Uladh* by the Four Mast. at 825; but *King of Uladh* by the An. Ul. in the parallel passage.

[n] The Four Mast. at 826 record a victory he gained over the Danes, and style him *King of Uladh*. The An. Ul. at the parallel place, 827, call him *King of Dalaraidhe*, which he then was, and from which he was advanced in 855. For an example of a similar prolepsis see above, p. 279.

32. Ainbeth, son of Aodh, son of Madagan, (No. 30,) reigned twenty years, and fell in battle by the Conaille Muirtheimhne, A. D. 879, or 881.

33. Aireaman, brother of the preceding, reigned twenty years, and was killed by the Danes A. D. 885.

34. Fiachna, son of Ainbeth, son of Aidith, after a reign of one year, was slain by the Ulidians A. D. 886.

35. Bec, son of Aireman, (No. 33,) after a reign of seven years, was slain by Aidith, son of Laighne, and the Uibh Eachach Cobha, A. D. 889.

36. Aodh, son of Eochagan, descended from Aodh Roin, reigned twenty years, and was slain, with Niall Glundubh, by the Danes of Dublin.

37. Dubhgall, son of the preceding, reigned seven years, and was killed, treacherously, by his own brother Maolruanaidh, aided by [a tribe of] the Ulidians, i. e. the Cenel Mailche[o], A. D. 923.

38. Loingsech Ua Lethlobhair, son of Eitigh, son of Lethlobhar, (No. 31,) reigned seven years, and died A. D. 923.

39. Eochaidh, son of Conall, reigned five years, and died A. D. 935.

40. Madagan, son of Aodh, (No. 36,) reigned fifteen years, and was killed by Mac Broin of the Uibh Eathach A. D. 948.

41. Niall, son of Aodh, (No. 36,) after a reign of fifteen years, died A. D. 959.

42. Ardgal, son of Madagan, (No. 40,) reigned seven years, and was killed by Donall of Cnodhbha in the defeat of Cill Mona, A. D. 976.

43. Aodh, son of Loingsech. (No. 38,) reigned two years, and was slain by Eochaidh, son of Ardgal, A. D. 978.

44. Eochaidh, son of Ardgal, (No. 42,) after a reign of thirty-five years, fell at the battle of Craobh Tulcha[p] A. D. 1003.

45. Giollacomgaill, son of Ardgal, (No. 42,) reigned one year, and was slain by Maolruanaidh, son of Ardgal, A. D. 1004.

46. Maolruanaidh, son of Ardgal, reigned half a year, and was killed by Madagan, son of Domhnall, A. D. 1005.

47. Madagan, son of Domhnall, reigned one month, and was slain at Dun-da-leathglas, by the Danes[q], A. D. 1005.

48. Dubhthuinne,

[o] *Cenel Mailche*,—Was a tribe of the Dal Fiatach of Uladh. It is mentioned by the Four Mast. at A. D. 912, 923. According to Mac Firbis the Cinel Muilče was one of the four families of the *Monach*.—(Gen. MS., pp. 506, 507.) See Book of Lecan, fol. 138, *b*, *a*.

[p] See p. 341, note [k].

[q] The Four Mast. say it was by *Torc*, i. e. *Dubhtuinne*; to which the Annals of Ulster add: *in Ecclus Brighde*. See p. 232.

48. Dubhthuinne [Duffin], son of Eochaidh, (No. 44,) reigned five years, and he was slain at Dun-da-leath-glas, through the miracles of God and Patrick, by Muiredhach, son of Madagan, A. D. 1005.
49. Donall, son of the preceding, reigned five years, and was slain by Muiredhach, son of Madagan, A. D. 1006.
50. Niall, son of Dubhthuinne, (No. 48,) reigned ten years, and died.
51. Niall, son of Eochaidh, (No. 44,) reigned forty-seven years, and died A. D. 1062[r].
52. Eochaidh, brother of the preceding, reigned one year, and died A. D. 1063.
53. Donnchadh O Mathghamhna (O Mahony) reigned two years, and was slain by Brodar in the Daimhliagh of Beannchar A. D. 1065.
54. Cuuladh O Flaithrigh, after a reign of six years, was burned by the men of Meath A. D. 1072.
55. Aodh Manannach reigned two years, and was drowned in Loch Eathach A. D. 1074.
56. Donnsleibhe O Heochaidh [Hoey], after a reign of twenty years, was slain by the Cinel Owen, at the battle of Bealach Guirt-an-Iobhair, A. D. 1094.
57. Donnchadh, son of the preceding, after a reign of six years, was blinded by Donnchadh O Lochlain A. D. 1100.
58. Goll Garbraighe, or Eochaidh, son of Donnsleibhe O Heochaidh, reigned four years, and was beheaded by O Mathgamhna and O Maolruanaidh A. D. 1108.
59. Aodh Mac Donnsleibhe reigned twenty-one years, and died[s].
60. Garrchu O Mathghamhna reigned twenty-five years, and was killed at the battle of Uais.
61. Cuuladh O Heochaidh reigned twenty-five years, and died A. D. 1157, and was buried in Down.
62. Aodh O Heochaidh reigned one year, and was slain by the Cinel Conaill A. D. 1158.
63. Eochaidh Mac Donnsleibhe O Heochaidh blinded by Muircertach O Lochlan A. D. 1166.
64. Maghnus O Heochaidh slain by his brother Donnsleibhe A. D. 1171.
65. Donnsleibhe O Heochaidh, King of Uladh A. D. 1172.

66. Cuuladh,

[r] The An. Ul. style this prince Airdri Ulad, Arch-king of Uladh.

[s] The Four Masters, at 1113, relate that Donnchadh was expelled from the government by Donall O Loughlin, and the authority divided between Ua Mathgamhna and Ua Duinnslebhe. Again, at 1127, they relate that the two Kings of Uladh, Aodh Ua Mathgamhna and Niall Mac Duinnslebhe Ua Eochadha, fell in battle. At 1128 they relate the death of Cenneith mac Aodha mac Duinnslebhe, King of Uladh. At 1131, that Raghnall Ua Eochadha, King of Uladh, was slain in Magh Conaill.

66. Cuuladh, son of Donnsleibhe, defeated at Downpatrick by John de Courcy A. D. 1178.

67. Rudhraighe Mac Donnsleibhe, mentioned by the Four Masters A. D. 1181, 1189, 1196, 1199, as in alliance with the English settlers. The Annals of Inisfallen, at A. D. 1200, in recording his death by John de Courcy, style him "the last king of Uladh".

68. G. Mac Duinleve[t], rex Hibernicorum Ultoniæ, A. D. 1275. — (Rymer, Fœd., vol. i. p. 520.)

It is to be observed that the annalists in treating of Uladh frequently employ the term Coiċiɒ, *Province*, taken absolutely, instead of the proper name. This word primarily signified 'a fifth portion', and was commonly applied to each of the five principal divisions of Ireland: hence it came to denote a province, and was applied to Uladh, *par excellence*, even long after that name was limited in its acceptation. Thus the individual who is called Rex in Coiċiɒ by the Annals of Ulster at A. D. 872, is styled Riġ Ulaḋ by the Four Masters in the parallel passage, A. D. 871; while at the years 913, 1062, of the former, and 912, 978, 1062, 1096, of the latter, the term Coiciɒ is used to denote what elsewhere is expressed by Ulaḋh.

Another term which occurs in the Annals in connexion with this country is that of Leiṫ-ri Ulaḋ, which Dr. O'Conor always renders "Rex dimidii Ultoniæ". It was used to denote the King of Leath-Cathail, in contra-distinction to the Airḋ-riġ or Arch-King. This may be shewn from the Four Masters, A. D. 891, who apply to Maolmocheirghe, son of Innreachtach, the title *Lord of Leath-Cathail*[u], as equivalent to *Leithri Uladh*, by which the Annals of Ulster, at A. D. 895, designate the same person:

A. D. 851, Cathmal, son of Tomaltach, Leith-ri of Uladh, was slain by the Danes.
A. D. 869, Cathal, son of Innreachtach, Leith-ri of Uladh, was slain at the instance of King Aodh.

The Annals of Ulster, at 882, 885, 890, apply the term Leith-ri to certain persons who are called Kings of Uladh in the Four Masters and in Mac Firbis' Catalogue, in which cases it is probable that they retain the inferior title which these individuals enjoyed before their elevation to the supreme dignity.

With

[t] This name, as well as the modern *Dunlevy*, is written according to the pronunciation of the original, *Dunsleibhe*, which became a patronymic among the reguli of Uladh from 1094 till after 1275.

[u] It has been shewn at p. 201 that this territory took its name from Cathal, one of the Dal Fiatach, after whose death it was governed by a series of lords. Cathal flourished before the middle of the eighth century, inasmuch as his son Tomaltach was slain in a civil commotion A. D. 788.—(*An. Ul.*)

With the catalogue of the Kings Uladh, which has been just given, may be advantageously associated the following curious tract upon the princes and families of Dal Fiatach, taken from Duald Mac Firbis' Genealogical Work, pp. 508–510:

"Fiachna mac Deamain da mac leis .i. Dunchadh agus Maolcobha. Romarb Maol-cobha umorro Dunchadh. Do marb Congal Ceannfoda mac Dunchadha Maolcobha i n-Dun mor. Are an Maolcobha sin do rad fairge d'Fileadhaibh Erenn iar n-diultadh frin d'Aodh mac Ainmireach do righ Eirenn a morchail Dromma Ceatta ut dixit an file:

"Fecht do Maol-cobha na cliar
Ag Inbar-Chinn-trachta tiar,
Da ced deg filedh for fuar,
Rir an Iubar amarcuaidh.
Commheadh teora m-bliadain m-binn
Do rad doib Maolcobha an cing:
Meraid go la bratha bain,
Do chenel dealbha Deamain.

"Da mac Maoil-cobha .i. Blathmac a quo rioghraidh Uladh; Aongus a quo Cinel n-Aongusa, ar dib rioghraidhe Leithe Cathail. Do gabh dno Blathmac righe an choigid agus do gabh dec Boirche a mac ma diaigh. Da mac deg dec Boirche .i. Edirgel a quo Cinel Edergeoil. Concabar mac dec a quo Ua Dachua .i. Dachua mac Concabair mic deic. Ceallach

"Fiachna Dubhtuile, son of Deaman, had two sons, viz., Dunchadh and Maelcobha. Maelcobha slew Dunchadh; and Congal Ceannfoda, son of Dunchadh, slew Maelcobha at Dun-mor[v]. It was this Maelcobha that entertained the poets of Ireland when Hugh, son of Ainmire, monarch of Ireland, discarded them at the Meeting of Dromceat. *Ut dixit* the poet:

"At a time that the popular Maelcobha
Was at Inbhar Chinntrachta [Newry],
Twelve hundred poets he discovered.
Hard by the Iubhar on the north-west.
A three years happy coigny
Maelcobha the king gave to them:
Its renown shall ever live,
For the comely Cenel Demain[w].

"The two sons of Maelcoba were Blathmac, *a quo* the Kings of Ulidia; and Aengus, *a quo* the Cenel Aengusa[x], of whom are the Kings of Leath Cathail. Blathmac (son of Maelcobha) assumed the kingship of the province, as did also his son Bec Boirche after him. Bec Boirche had twelve sons, viz., Edirsgal, *a quo* the Kinel Edirsgel[y]; Concobar, son of Bec, *a quo* O Dachua,

[v] A townland in the parish of Dromara, and barony of Kinelarty, bears this name. See p. 105. col. 2.

[w] *Cenel Demain.* — One of the witnesses of the Charter of Newry is "Gillananæmh O Lourada, Dux *Kynel-temnean*". This tribe may have settled in the vicinity of *Rath-Temayn*, now *Rademan*.—See p. 216. The above lines are also quoted in Keating's History, at An. 560. A reference to Dermod O Connor's version, or rather perversion, of them will satisfy the reader that the second part of Keating's work remains yet to be translated.

[x] *Cenel Aengusa.*—This tribe is mentioned by the Four Masters A. D. 1199.—See above, p. 339, note [a].

[y] The Inquisition on William de Burgo, A. D. 1333.

lac mac Dec a quo Clann Ceallaiġ aġ Druim bo; Eaċaċḋa mac Dece a quo ui Eaċaċḋa aġ Fionnloċ; Cearnaċ mac Dec a quo fir Doirċe .i. ui Muireaḋaiġ, agus clann Chairiollan an rioġraiḋ, Clann Maoiltrneċta ..... alios. Aoḋ Roin mac Deic Doirċe ri riḋen an ċoigiḋ i n-diaiġ a aċar ar uaiḋ ono rioġraiġ Ulaḋ orin aile.

"Coiġ mec la h-Aoḋ Roin .i. Fiaċa mac Aoḋa Roin a quo Clann Fiachaiḋ i n-Dun-da-leaġlairi. Ar lair do ronaḋ droiċeatt na Feirri agus Droiċeatt Mona Daiṁ *et alios*, gona Fiaċna ouḃ droiṫeaċ a ainm riḋen. Ar do tuġaḋ an miol mor ġur na tri fiaclaiḃ oir ġo tcardad fiacail don t-saor diḃ .i. an saor do rinne an droiċeatt agus a do for mionnaiḃ an ċuiġiḋ are do ċuaiḋ ina ailiṫre da Beanḋaċair ar ġaiḃ aonbo ina ċoigeaḋ. Se meic ono agan Fhiaċna rin .i. Cairioll mac Fiaċna o tcaiḋ ui Cairill i n-Dun-da-leaṫ-glapp; Eochaiḋ mac Fiaċna a quo Clann Eaṫaċ i n-Ulltaiḃ;

O Dachua, i. e. Dachua, son of Concobar, son of Bec; Ceallach, son of Bec, *a quo* the Clann Ceallaigh at Drum-bo[z]; Eathachdha, son of Bec, *a quo* O Eathachdha, at Finnloch; Cearnach, son of Bec, *a quo* Fir Boirche [*the men of Boirche*[a]], i. e. O Murry[b], and the Clann Cairiollan the kings; Clann Maelsnechta ..... *alios*. Aodh Roin, son of Bec Boirche, was king, and the fifth after his father. It is from him the Kings of Uladh descend from that time down.

"Aodh Roin had five sons, viz., Fiacha, son of Aodh Roin, *a quo* Clann Fiachaidh at Dun-da-leathglas. It was he that made Droichead na Feirsi[c] [the Bridge of the Pass], and Droiched Mona Daimh [Bridge of Moin Daimh], *et alios*: he got the name of Fiachna of the black bridges. It was he that got the whale with the three golden teeth; and he gave a tooth of them to the mason, i. e. the mason that built the bridge; and he gave the other two to ornament the reliquaries of the province[d]. It was he that made a pilgrimage to Beannchair, because one cow had been stolen in his province. This Fiachna had six sons, viz.,

gives the name *Edrescall* to a tract of land lying between Ballyoran and Holywood, in the N. E. of the county of Down.

[z] *Drambo.*—See *Slut Kellies*, above at p. 348.

[a] Now the barony of Mourne.—See above, p. 206; and further on, pp. 365, 369.

[b] *O Murry.*—See above, p. 9, note [b].

[c] This cannot be Belfast, for the Lagan here is too wide for such bridges as the ancient Irish were able to construct. The Long Bridge, as it was called, was the first which was built there, and its date was 1682. Possibly the Fearsat of the text was that mentioned by the Four Masters, A. D. 1149, 1433. See above, pp. 184, 253.

[d] See pp. 206, 207. Such stories were not uncommon. Giraldus Cambrensis writes: "Nostris quoque diebus in Britannia majori, foresta scilicet Dunolmensi, inventa et capta est cerva omnes in ore dentes aurei coloris habens".—(Top. Hib., Dist. ii. cap. 10.

ταιδ; Δεc mac Fiaċna a quo Clann Laiſerne, agus Clann Cern mic Δeic mic Fiaċna; Loingſiocˊ mac Fiaċna a quo ui Connmaiġ i n-Dun-da-leaṫġlas; Blaṫmac mac Fiaċna a quo luċt na Dornainde .i. Caṫaraċ mac Ogan &c.; Concabar mac Fiacna diobhaid fiḋen.

"Eochaid mac Fiaċna umoppo 12 mac laiſ da ṙṙiṁ mnaiḃ, agus 12 mac ſe cuaḋmnaiḃ. Feargus mac Eochaḋa o ταιδ Clann Feargus .i. ṙiṁṙior na b-ṙṙiom-ṁac; Δec mac Eaṫaċ o ταιδ Clann Δece; Aongus mac Eaṫaċ o ταιδ Clann Aongusain; Dunċaḋ mac Eaṫaċ o ταιδ Clann Diarmada mic Dunċaḋa mic Eachaċ mic Fiaċna; Andgaiḋ mac Eaṫaċ o ταιδ Clann Anngaḋa; Donnchaḋ mac Eaṫaċ o ταιδ clann Donnċaiḋ; Muireaḋoċ mac Eaṫaċ o ταιδ Clann Gormlaiṫe, Madaḋan mac Muireḋaiġ mic Eachaċ mic Fiaċna, &c.

"Blaṫmac ono mac Aoḋa Roin o ταιδ ui Blaṫmeic.

"Breasal

viz., Cairioll, son of Fiachna, from whom are the O Cairill in Dun-da-leathglas; Eochaidh, son of Fiachna, *a quo* Clann Eochadh in Uladh; Bec, son of Fiachna, *a quo* Clann Laiserne, and Clann Cern, son of Bec, son of Fiachna; Loingseach, son of Fiachna, *a quo* O Conmmaigh in Dun-da-leathglas; Blathmac, son of Fiachna, *a quo* the people of Dornan[e], i. e. Cathasach, son of Ogan, &c.; Concobar, son of Fiachna, died without issue.

"Eochaidh, son of Fiachna, had twelve sons by his principal wives, and twelve sons by his concubines. Fergus, son of Eochaidh, from whom are the Clann Fergus, was the eldest of the chief sons; Bec, son of Eochaidh, from whom the Clann Bece; Aengus, son of Eochaidh, from whom are the Clann Aengusain; Dunchadh, son of Eochaidh, from whom are the Clann Dermod[f] mac Dunchadh mic Eochaidh mic Fiachna; Andgaidh, son of Eochaidh, from whom are Clann Andgadha; Donnchadh, son of Eochaidh, from whom are the Clann Donnchaidh; Muireadhach, son of Eochaidh, from whom are the Clann Gormlaithe, Madadhan, son of Muireadhach, son of Eochaidh, son of Fiachna, &c.

"Blathmac, son of Aodh Roin, from whom are the Hy-Blathmeic[g].

"Breasal,

[e] *Dornan.*—At the beginning of the seventeenth century, a family in Upper Clannaboy was called *Slutt Durnings.*—See above, p. 348.

[f] *Clann Dermod.*—This name was preserved until the seventeenth century in the S. W. of the county of Antrim.—See above, pp. 2, 180.

[g] *Hy-Blathmaic.*—This is the true derivation of the name *Blaethwyc*, or *Blawic*, which has occurred in the preceding part of this work, at pp. 8, 9, 171. The extent of the rural deanry of Blaethwyc may be calculated from the Taxation; and, of the county of Newtown of Blaethwyc, from the Inquisition of the

"Breasal, son of Aodh Roin, from whom the Clann Breasail at Sliabh Garbhraighe.

"Cathal, son of Aodh Roin, from whom the Clann Cathail, of whom was Dermod O Maoiltealcha[h], comharba of St. Comgall, and the head of the wisdom of the Gaels.

"Fergal, son of Aodh Roin, the father of Dermod, from whom Disert Dermoda.

"Five tribes sprang from Blathmac, son of Aodh Roin, viz., Clann Laitheasa; Clann Donaill; and Hy-Naemhain; and Clann Cuileannain; and Hy-Craoibhe.

"Hugh, son of Eochaidh, had five sons, viz., Ainbith, son of Aodh, king of the Province, from whom is the family of Lis-Aedha[i]; Niall, son of Aodh, was killed by the OCreichim in Dundalethglas, by which the quarter of Dun was forfeited by them for ever to the Clann Fiachaidh; Dubhghall, son of Aodh, from whom are the Hy-Dubhghaill; Aireamhon, son of Aodh, from whom are the Hy-Aireamhoin at Inismore[ii]. The Hy-Aireamhoin supplied

"Breasal mac Aoda Roin o tsaid Clann Breasail a Sleb Garbraighe.

"Cathal mac Aoda Roin o tsaid Clann Cathail, ar diob Diarmaid o Maoiltealca comarba Comgaill, acus cenn eagna na n-Gaoidheal.

"Fergal mac Aoda Roin athair Diarmada, o tsa Disiort Diarmada.

"Coicc aicme umorro o Blathmac mac Aoda Roin .i. Clann Laitheasa, Clann Domnaill, acus Ui Naemain, Clann Cuileannain, acus Ui Craoibe.

"Aod mac Eachach dno coig meic lair .i. Ainbith mac Aoda ri an coigid o tsaid Muintir Lir Aoda; Niall mac Aoda ar eridein do marbrad i Creichim i n-Dun-da-leathglar go dorcair cesraime an Duin uaathaib imn do cloinn Fhiachach uathaib go brath; Dubghall mac Aoda o tsaid Ui Dubghaill; Aireamon mac Aoda o tsaid Ui Aireamoin ag Inismoir. Do gabad dno rige Ulad o ib Aireamoin .i. Aed mac Aireamoin acus Riagan

Earl of Ulster, A. D. 1333, which finds the following names of lands therein: Doundaunald [Dundonald], Austinestown, Dunleth [Dunlady], Wauerantone [Ballyoran], Masountoune, Edrescall, Halywode [Holywood], Hogstoun [Hogstown], Halcroscos, Chenynton, Ynestona, Nicholstoun [Ballynichol], Phyllipestoun [Ballyphilip], Punyertoun, Ardkenan, Prerestoun, Agrystone, Castletoun [Ballycastle], Karmarry, Balyconn [Ballycam], Sythe, [Ballygalget], Arkyen [Ardkeen], Frenestoun [Ballyfrenis], Ardclenan, Balymosky [Ballymiskaw], Islands of Duffranys [Dufferin], Kakebertoun, Gannagh [Gannaway], Newtown of Blaethwyc [Newtownards], Kylmelech, Castelbeg [Castlebeg], Mollerytoun, Balycamdan. All which lands now lie in the baronies of Lower Castlereagh and Ards, and are distributed through the parishes of Dundonald, Holywood, Donaghadee, Ballytrustan, Ballyphilip, Slanes, Ardkeen, Ballywalter, and Newtownards.

[h] He was one of the superiors of Bangor who combined the offices of Abbot and Bishop.—See above, p. 154. His death is recorded by the Four Masters and the Annals of Ulster at the year 1016.

[i] *Lis-Aedha.*—Now unknown. There was a religious house of this name at Armagh.—See Four Mast. A. D. 1003, 1015, 1116, 1155.

[ii] *Inismore.*—There is a townland *Islandmore* in the parish of Killinchy.

Riagan mac Aipeamoin, acup Muipeadoc mac Aipeamoin, &c.

"Eochagan mac Aoda o tsaid pioghaid Ulad o pin alle ceithe meic leip .i. Aod, Amalaib, Gairbit, acup Loingseachan. Is ed sin Aod mac Eochagain pin tug a maintinne do Chomgall iar mbriseadh a lurgan a t-Tealaigh-na-lurgan ar farughadh muintire Comgaill, acup ni deachaid neach diob poinne go Comgall acht ar ag Patraicc po battar o re Cairill mic Muiredaigh go nuige sin.

"Da mac ag Aod mic Eochagain Niall mac Aoda o tsaid Ui Cairill, acup Donnsleibe; acup Lochlainn: are an Donnsleibe pin do rad cath Daire Ceide do Choin-Ulad Ua Flaithri do righ an choigid gur maid for Dhomnsleibe gur lad ar Ua m-Blathmeic acup lucht na h-Arda ann tre miorbuile Comgaill i ndioghail Ui Machamna iar na marbad a n-damliag Deannchair .i. do Ui Blathmeic; Madadan mac Aoda athair Arogair

[j] *Tealach-na-lurgan.*—That is, "the Hill of the Shin". Its situation is unknown.

[k] That is, the family transferred from the cowarba of St. Patrick to the successor of St. Comgall the dues arising from baptisms, burials, &c.; and made Bangor their burying place.—See O Donovan's Hy-Many, pp. 78–82; Trias Th., pp. 131, 132.

[l] *O Mahony.* — This name is supplied from the Book of Lecan, fol. 112, *a*, *a*. The reading in Mac Firbis is faulty.

[m] *Bangor.*—The Four Masters, at 1065, relating

plied kings of Uladh, viz., Bec Mac Aireamhoin, and Riagan Mac Aireamhoin, and Muireadhach Mac Aireamhoin, &c.

"Eochagan, son of Aodh (from whom the kings of Uladh from that down), had four sons, viz., Aodh, Amlaibh, Gairbith, and Loingseachan. It was that Aodh, son of Eochagan, that gave his dues and service to Comgall on breaking his shin at Tealach-na-lurgan[j], while committing sacrilegious violence on Comgall's congregation. And none of them had previously gone over to Comgall, but always abode with Patrick, from the time of Cairioll, son of Muireadhach, till then[k].

"Aodh, son of Eochagan, had two sons, viz., Niall, son of Aodh, from whom are the Hy-Cairill, i. e. Donnsleibhe and Lochlainn. It was that Donnsleibhe who gave the battle of Derry-Ceite to Cooley O Flathri, King of the Province, in which Donnsleibhe was defeated with a great slaughter of the Hy-Blathmac, and of the people of the Ards, by the miracle of Comgall, in revenge of O Mahony[l] who had been killed in the daimhliag [oratory] of Bangor[m] by

the murder of O Mahony in this church, term it a *daimhliag* or 'stone church'. How then is the following narration, which purports to be of an occurrence taking place about 1145, to be understood? "Visum est Malachiæ debere construi in *Benchor*, oratorium lapideum, instar illorum qui in aliis regionibus extructa conspexerat. Et cum cœpisset jacere fundamenta, indigenæ quidam mirati sunt, quod *in terra illa necdum ejusmodi ædificia inveniretur*".—Bernardi Vit. S. Malachiæ, cap. ix. (Messingham Florileg., p. 371, rectè 373.)

ɡair ar uaḋa rin an riġe ɡo niuiġe ro, acur biḋ uaḋ ɡo bráṫ máirí toil Ḋé.

"Ḃaḋar uaṫaḋ rioġ Ḟrenn, acur rioġa iomḋa Ulaḋ acur Ḋail Ḟiaṫaċ irin ɡenelaċ remṁrḟiuḃṫa cona craoḃaiḃ coiḃneara, acur ar n-ḋluṫuġaḋ orra do ċlannuiḃ Cuinn Cheḋcaṫaiġ nir fuġḃuiḋ ciḋ riġe Ḋail Ḟiaṫaċ fen aca co n-ḋeaċraḋ i n-ḋiṫ fine fa ḋeoiġ aċt beaġ ata fe himċen diob i n-ḋereoile. Ḃaoġal ar amlaiḋ rin do Ġaoiḋiḋiuiḃ Ḟrenn uile irin ampo 1666, aċt, fairrinġ Ḋia fa ċuṁġaċ".

by the Hy-Blathmaic[n]; Madadhan, son of Aodh, and father of Ardgall,—the kings are from him hitherto, and shall be from him for ever if it be the will of God.

"There were a few kings of Erin, and many kings of Uladh, and of Dal Fiatach, in the above written gencalogy, with its various branches: but when the descendants of Conn of the Hundred Battles encroached on them they were not left even the sovereignty of Dal Fiatach alone, and they became extinct ultimately, except a few of them who are a long time in insignificance. And thus it is with the Gaels of Erin at this time 1666, but that, *God makes broad the narrow way*".[o]

In ancient times the kingdom of Uladh comprehended several minor territories, each of which possessed its own chieftain, who, according to the custom of the country, was styled *king*. The sovereignty of Uladh was, for the most part, hereditary; but occasionally the lord of a tributary region was elevated to the supreme dignity. The subsidies paid by the King of Uladh to these chieftains, and the tributes which he received from their territories, are recited in the following extracts from the *Leabhar na g-Ceart*, or *Book of Rights*[p], which professes to be the compilation of St. Benen or Benignus, the disciple of St. Patrick, but which really belongs to a much later age, as appears from internal evidence. It is, however, a record of considerable antiquity, and is highly valuable as illustrative of ancient customs and topography:—

"Ḋo Oṫraiḃ acus Ḋo Thuarisḋaiḃ Uladh andso.

"Ḋliġiḋ riġ Ulaḋ ċeaḋamur in ean naċ ri for Eirinn hé fein .i. leaṫ-laṁ riġ

"Of the Subsidies and Stipends of Uladh.

"The king of Uladh is entitled, in the first place, when not himself king of Erinn, to

[n] *Hy-Blathmaic.*—Their territory, in which Bangor was situate, adjoined the Ards, and, after the English invasion, was united to it to form a county, which was sometimes styled *Comitatus Novæ Villæ de Blæthwyc*; and sometimes *Comitatus de Ardo*.

[o] This paragraph is added in the margin of the Royal Irish Academy's transcript of Mac Firbis' larger work, from an abstract made by himself, p. 331.

[p] Contained in the Book of Lecan, fol. 189, *a*, *b*; *b*.

ṗiġ Ḟpenn, acuṗ copob he bup cuipci beaṗ na chocaṗ acuṗ ċaeimṫeaċca in comaipeab beaṗ i ṗail ṗiġ Ḟpenn. Acuṗ in can mupceapab, caeca claiḋeaṁ, acuṗ caeca eaċ, acuṗ caeca bpaṫ, acuṗ caeca cocholl, acuṗ caeca ṗġinġ, acuṗ caeca luipeaċ, acuṗ ṫpiċa ṗalaċ, acuṗ ḋeiċ milċoin, acuṗ ḋeiċ maṫail, acuṗ ḋeiċ cuipn, acuṗ ḋeiċ longa, acuṗ ṗiċi ġlac lopa, acuṗ ṗiċi uġ ṗailinn, do ṗiġ Ulaḋ ṗin uili caċ ṫpeaṗ bliaḋain.

"Ḟoḋlaiḋ ḋin, ṗiġ Ulaḋ cuapiṗcol da ṗiġaiḃ .i.

"Ṗiċi copn, acuṗ ṗiċi claiḋeaṁ, acuṗ ṗiċi milċoin, acuṗ ṗiċi moġaiḋ, acuṗ ṗiċi eaċ, acuṗ ṗiċi bpaṫ, acuṗ ṗiċi maṫail, acuṗ ṗiċi cumal, o ṗiġ Ulaḋ do ṗiġ ḊAḂ N-ARAIḊhI.

"Ṫpi h-eiċ, ṫpi moġaiḋ, ṫpi mna, ṫpi longa, do ṗiġ ḊAḂ RIATA.

"Ceiṫpi longa, ceiṫpi moġaiḋ, ceiṫpi h-eiċ, do ṗiġ in AIRRṪhIR.

"Se moġuiġ, ṗeh-eiċ, ṗe cuipn, ṗe claiḋiṁ, do ṗiġ UA N-ḂARCA ChEIN.

"Oċṫ cuipn, oċṫ n-eiċ, oċṫ moġaiḋ, do ṗiġ ḊAḂ M-ḂUINḊI.

"Oċṫ

to sit by the shoulder of the king of Erin, and that he be the first to share his secrets and companionship during the time that he remains with the king of Erin. And when he departs he receives 50 swords, and 50 steeds, and 50 cloaks, and 50 capes, and 50 targets(?), and 50 coats of mail, and 30 rings, and 10 hare-hounds, and 10 mantles, and 10 horns, and 10 ships, and 20 handfuls of leeks, and 20 sea-gulls' eggs: all these to the king of Uladh once in three years.

"The king of Uladh distributes stipends to his own kings, viz., Twenty horns, and 20 swords, and 20 hare-hounds, and 20 bondmen, and 20 steeds, and 20 cloaks, and 20 mantles, and 20 bondmaids, from the king of Uladh to the king of Dal-Araidhe[pp].

"Three steeds, 3 bondmen, 3 women, 3 ships, to the king of Dal Riada[q].

"Four ships, 4 bondmen, 4 steeds, to the king of Airrthear[r].

"Six bondmen, 6 steeds, 6 horns, 6 swords, to the king of Uibh Erca Cein[s].

"Eight horns, 8 steeds, 8 bondmen, to the king of Dal Buindi[t].

"Eight

[pp] *Dal-Araidhe.*—See above, pp. 334–348.

[q] *Dal Riada.*—See above, pp. 318–334.

[r] *Airthearr.*—O'Hanlon's country, in the county of Armagh, bore this name, which is commonly latinized *Orientalis*, and is now known as the baronies of *Orior*. It would seem that the *Orier* of the text lay somewhere at the east of Uladh.

[s] *Uibh Earca Cein.*—See above, p. 339, note [g].

[t] *Dal Buindi.*—See above, pp. 44, 171, 233. The tribe which gave name to this territory is thus noticed by Mac Firbis: "The five Lordships of Dal Buinne, viz., Dal Corb na h-Uamadh [of the Cave]; and Dal m-Buain; and Kinel Maolain, and Ui Dashuagha; and Kinel n-Ernain; and Gailine; and Dal m-Buachalla, the sixth. Gailine are of Leinster origin. Kinel n-Ernain, and Kinel Maolain, and Ua Dashnagha, are of the seed of Buinne, son of Fergus, son of Ross, son of Rudhraighe".—(Geneal. MS. p. 507.) In another place is given the pedigree of the *Kinel m-Buinne* in Conaille Muirtheimhne [Lowth],

"Oct mogaid, oct n-eic co n-adallaib argaid, do rig UA M-BLAITHMEIC.

"Da falaig, acus deic longa, acus deic n-eic, acus deic rrem, acus deic roingi do rig DUIBHTHRIN.

"Oct longa, acus oct mogaid, acus oct n-eic, acus oct cuirn, acus oct m-bruit, do rig na h-ARDA.

"Oct mogaid, acus oct mna, acus oct n-eic, acus oct longa, do rig LEITH CATHAIL.

"Tri h-eic, acus tri matail, acus tri cuirn, acus tri coin, do ri BOIRCHI.

"Deic cuirn, acus deic claidim, acus deic longa, acus deic m-bruit, do rig COBHA.

"Se cuirn, acus deic longa, acus deic n-inair, do rig MUIRTHEIMHE.

"BIATA

"Eight bondmen, 8 steeds with silver bridles, to the King of UIBH BLAITHMEIC[u].

"Two rings, and 10 ships, and 10 steeds, and 10 bridles, and 10 targets, to the king of DUIBHTHRIN[v].

"Eight ships, and 8 bondmen, and 8 steeds, and 8 horns, and 8 cloaks, to the king of the ARDS[w].

"Eight bondmen, and 8 women, and steeds, and 8 ships, to the king of LEATH CATHAIL[x].

"Three steeds, and 3 mantles, and 3 horns, and 3 hounds, to the king of BOIRCHI[y].

"Ten horns, and 10 swords, and 10 ships, and 10 cloaks, to the king of COBHA[z].

"Six horns, and 10 ships, and 10 tunics, to the king of MUIRTHEIMHNE[a].

"THE

so named from Buinne, son of Aongus, son of Crunn Badraighe.—(p. 519.)

[u] *Uibh Blaithmeic.*—See above, pp. 8, 360, 363.

[v] *Duibhthrin.*—Now *Dufferin.* See p. 185.

[w] *Ards.*—See above, pp. 16, 171.

[x] *Leath Cathail.*—Now *Lecale.* See p. 26. At pp. 201, 357, it has been shewn that Cathal, from whom this region derived its name, flourished during the eighth century. St. Benen, therefore, who lived in the fifth century, could not have been the author of this part of the compilation, even though the subscription of this recital states: "It was to treasure these things that Benen composed the following".

[y] *Boirchi* — Now the barony of *Mourne.* See pp. 206, 369. "It appears from a pedigree of the Mac Mahons, preserved in an Irish MS. in T. C. D. that the Barony of Mourne, in the County of Down was so called from a tribe of the Mac Mahons, inhabitants of Crioch Mughdhorna [*Cre-mourne*], in Monaghan, who emigrated to the former in the time of Niall the oppressive, the son of Hugh, son of Magnus Mac Mahon, and transferred the name of their former to their new territory". — (Shirley's Farney, p. 152, note.) This historical fact, as well as the structure of the name in the original, shews how Harris' etymology, "*Mor-Rinn*, the great Partition, or great Hill", is to be regarded.—(Down, p. 120.) Seward's "Topographia" and "Gazetteer" improve upon Harris' fancy by deriving the name from "*Moor Kinn*, i. e. the Great Ridge".

[z] *Cobha.*—Now part of Iveagh. See above, pp. 105, 349.

[a] *Muirtheimhne.* — Now the county of Lowth, which formerly belonged to Uladh, but was won from it by the Airghialla. It was also called *Conallia* and *Machaire Conaill.*

"bIATA OCUS CISA THUATH N-ULADH ANDSO .I.

"Ar crich moir MUIGI LINE cea-damur a cet biadaib: tri cet mart, acur tri cet brat a LINE morin.

"Se caeca dam a DAL RIATA.

"Acur re caeca torc, tri caeca bo, acur tri caeca brat a SEMNE.

"Da cet torc, acur da cet bo a LATHAIRNE.

"Ced bo, acur cet brat, acur cet molt, a CROTRAIDHI.

"Ced bo, acur ced brat, acur cet molt, acur cet torc ar in BREC-TAIGH.

"Ced mart, acur ced molt, acur cet torc o FHORTHUATHAIB morin.

"Tri caeca mart, acur tri caeca torc, o na MANCHAIB.

"Tri cet dam, acur tri cet bo ar in DUIBHTHRIUN.

"Tri ced bo, acur tri ced torc, acur tri cet brat, a LEITH CATHAIL.

"Ite

"THE FOOD AND THE RENTS OF THE CHIEFRIES OF ULADH.

"On the territory of the great MAGH LINE[b], firstly, his first food—300 beeves, and 300 cloaks, that from LINE.

"Six times 50 oxen from DAL RIATA.

"And six times 50 hogs, and thrice 50 cows, and thrice 50 cloaks, out of SEIMHNE[c].

"Two hundred hogs, and 200 cows, out of LATHAIRNE[d].

"One hundred cows, and 100 cloaks, and 100 wethers, out of CROTRAIDHE[e].

"One hundred cows, and 100 cloaks, and 100 wethers, and 100 hogs, out of the BREADACH[f].

"One hundred beeves, and 100 wethers, and 100 hogs, from the FORTUATHS[g].

"Thrice fifty beeves, and thrice 50 hogs, from the MANACHS[h].

"Three hundred oxen, and 300 cows, out of the DUIBHTHRIN.

"Three hundred cows, and 300 hogs, and 300 cloaks, out of LEATH CATHAIL.

"These

[b] *Magh Line.* — See above, p. 62.

[c] *Seimhne.*—See above, p. 270. In this territory was a place called Ros na Rig, 'Ros of the Kings', where Aodhan Mac Gabhrain, King of Albany, made submission to Baodan, son of Cairill, who was King of Uladh A. D. 585.—(Book of Lecan, fol. 139, *a*, *a*.)

[d] *Lathairne.* — See above, pp. 55. 264. Among the families of the *Ui n-Earca Chein* in the Genealogical MS. of Mac Firbis mention is made of "Cealach, son of Bledine, *King of Latharna*".—(p. 513.)

[e] *Crotraidhe.*—Styled in the poetical version in chobtaig, 'of the fleet'.

[f] *Breadach.*—The parish of Breda is called *Bradach* in the Taxation, and *Breadac* in the Regist. Prene.—See above, p. 15.

[g] *Fortuaths.*—The name is now lost in Uladh. It is derived from for, 'external', and tuath, 'a tribe'; and denotes *stranger-tribes*, settled in the territory of a noble tribe.

[h] *Manachs.* —The genealogy of the Monach is given by Mac Firbis, p. 506. "The four chief tribes of Monach were Cinel Laindiuin, *Cinel Muilce*, Cinel Criodain, and the *Bredach*".—(*Ib.*)

" Ite rin a biata o raerḋuaḋaiḃ cenmotait a daerḋuaḋa. Ir lairide, imorro, turgnom loma, acur leanda, acur uamai can taca uaidiḃ".

" These are his provisions from his free territories, independently of his enslaved territories. To him is due, also, a supply of milk, ale, and all kinds of colours, without scantiness, from them".

The topographical poem of John O Dugan furnishes the following account of the distribution of Uladh, as it existed in the middle of the fourteenth century:—

" Togbam irin Craoibruaid ceand,
Airdriogda Ulad airmeam,
Fuinn na feile co fragda,
Ui Duinnleḃe, Ui Eochada.

" Let us into the Creeve-roe[i] advance,
The chief kings of Uladh let us name,
The land of hospitality and spears,
O Dunleviej and O Heochy[k].

" Da n-uairliḃ rir na frad ár
Ui Aidith, Ui Eochagan.
Mor na fagladа a brogla,
Ui Labraḋa, Ui Leaḋloḃra.

" Of their nobles—the men of slaughters
Oh-Aidith[l], O Eochagan.
Their plunders are great plunders,
O Lavrey, O Lawlor[m].

" Ui Loingrig na laech forla,
Ir Ui Morna mioncorcra,
Tug taḋall tar a teiriḃ,
Anam do na h-airdrigiḃ,
Dual da fflaṫaiḃ na fagla
Da maiṫib Ui Maṫgamna.

" O Linchy[n] of the proud champions,
And O Morna of blushing beauty,
Let us touch upon their lands,
Let us pass from the chief-kings,
To their chiefs belong the plunders,
Of their nobles was O Mahony[o].

" Airdriogda o n-Eachach Coba
Fa neartmar a nallona;
Fa blarda I Coinne in gaḋ criḋ,
I Coinne garda Ui Gairbiṫ.

" The petty kings of Hy-Eachach Cobha[p]
Were powerful of old;
O Coinne was tasteful everywhere—
O Coinne[q] the ingenious, O Garvey[r].

" Ui Ambith

" Oh-Ainbith

[i] *Creeve-roe*, or *Red Branch*, was a name borne by the families of the race of Rudraighe Mor.

[j] *O Dunlevie*.—See above, p. 357.

[k] *O Heochy*.—Now anglicised *Hoey*. See p. 356.

[l] *O Haidith*.—See above, pp. 350, 351.

[m] *O Lawlor*.—Now *Lawlor*. See above, p. 343.

[n] *O Linchy*.—Now *Lynch*. See above, p. 343.

[o] *O Mahony*.—See above, pp. 356, 362.

[p] *Hy Eachach Cobha*.—See above, p. 349.

[q] *O Coinne*.—See *O Coyne*, at p. 79.

[r] *O Garvey*.—Now *Garvey*. See an interesting notice of this family in O Brien's Irish Dictionary, p. 470. The townland Aughnagon, in the parish of Clonallan, was part of their ancient patrimony, and continued in their possession until about thirty years ago.

" Ui Ainbith fa h-aifori ann
Nir fagbad ir ni fagfam:
Nir locad a rae no a rian,
Sotal a cath ga ccoimtiall.

" Flaith ar Cloinn uarail Aeda
Mag Aengura aro aoidda:
Do thagrat an tculaig tse,
Ro gabrat Ulad uile.

" Mac Cartain ar da chartaig
Cenel forraig Fagartaig,
Airgid na ceilid ar cleir,
Tairgid an emig iaforeir.

" Meg Duibeamna gan fogail
Ar Cenel n-aro n-Amolgaid;
Ui Morna bunad buaide,
Formna Ulad armchruaide.

" Meg Duilechain na n-uile
Ar Chloinn Breasail barrbuide.
O Coltarain buird Baile,
Ar Dal Cuirb na comnuide.

" O h-Ainbith[s] the chief-king there
Has not been left out, nor shall we leave him:
He was not behind in prosperity or in career,
The battle was the prouder of his march.

" Lord of the noble Clann Aedha[t],
Magenis the illustrious and beautiful:
They selected the warm hilly country—
They were lords of all Uladh.

" Mac Cartan—to his chart belongs
The noble Cenel Fagartaigh[u],
A deposit which they hide not from the learned,
They were the depository of munificence.

" Mac Duvanay[v], without division,
Over the noble Cinel Amlaff[w];
O Morna[x] the root of victory,
The highest of Uladh of hard swords

" Mac Duileachan in full
Over Clann Breasal[y] of the yellow hair.
O Coltaran from the border of Baile,
In Dal Cuirb[z] had residence.

" Tiallom

" Travel

[s] *O Hainbith.*—Now pronounced *Hannifey.*

[t] *Clann Aedha.*—See above, pp. 351, 354.

[u] *Cenel Fagartaigh.*—Now Kinelarty. See above, p. 213.

[v] *Mac Duvanay.*—Now anglicised *Devenny.*

[w] *Cinel Amlaff.*—This tribe may have given name to the parish of Magherally, anciently Magherawly.

[x] *O Morna.*—The habitat of this family is fixed by the following passage in Mac Firbis' Genealogical work: "Morna on abarcar Ui Morna i Leth Cathail", "Morna from whom are the Ui Morna in *Leth Cathail*".—(p. 205.) See Four Mast. A. D. 1391.

[y] *Clann Breasal.*—"Clanbrassel Mac Coolechan (so called for a difference betwixt it and one other country of the same name in the county of Armagh), is a very fast country of wood and bogg, inhabited with a sept called the O Kellies, a very savage and barbarous people, and given altogether to spoils and robberies". (MS. cited in Dubourdieu's Antrim, p. 627.) The barony of *O Neilland East* represents the ancient territory of Clanbrassil, consisting of the parishes of Shankhill, Seagoe, Montiaghs, and three townlands of Magheralin.

[z] *Dal Cuirb.*—"Dal Corb na h-Uamadh [of the Cave] and Dal Corb of Fabar, are of the seed of Mesin Corb, son of Mogh Corb, son of Concobhar Abradruadh, son of Finn the poet, son of Ross Roe,

"Tṙiallom o Boiṙche beanbaiġh,
Ir o Chuailgne ċriċleanbaiġ,
O Muiġ Rath fṙaoch na fala,
'So caċ laoch O Labṙaba".

"Travel we from Boirche[a] of the peaks,
And from Cuailgne[b] of the glenns,
From Magh Rath[c] of the furious feuds,
And from the warlike O Lavrey".[d]

KK.

ECCLESIASTICAL BELLS.

In Stuart's "Historical Memoirs of Armagh", and in a recent publication, entitled "Belfast and its Environs", is given an interesting account of an ancient ecclesiastical bell, in the possession of Adam M^c^ Clean, Esq., of Belfast. The great attraction which this reliquary presents to the curious arises from the elaborately-formed shrine in which it is contained, remarkable at once for its beauty and antiquity. Its age, which might be presumed, from its style of workmanship, to be very great, is determined by an inscription which is evidently coeval with the construction of the case. The letters, which are uncials, are engraved along the edge of a silver plate that covers the back, and, from the appearance which some of them present, seem to have been filled with a dark enamel. There are no distinctions of words, and any blanks which are caused by rivets, or the angles, are irrespective of the sense, as they sometimes occur in the middle of a letter. Commencing at the left-hand angle of the upper margin, the inscription runs thus, except that what is here printed in parallel lines is disposed in the original in the figure of an erect trapezoid:—

OR

son of Fergus Fairrge, son of Nuadhat Neachtt".—(Mac Firbis, p. 507.) Possibly the parish of *Ballyculter* derived its name from the O Coltarans.

[a] *Boirche.*—Tigernach, at 611, relates: "Fulminatus est exercitus Uladh im *Bairche* fulmine terribili". The legend concerning the name Beann Boirche is thus given in the Dinnseanchus: "Boirche, a cowherd, son of Ros Righbuidhi; and this pinnacle was his herd-seat. And alike did he herd every cow from Dun Sobhairci [Dunseverick] to Inbhear Colptha [mouth of the Boyne], and from Boinn [Boyne] to Beann Boirchi, and not one cow of his herds should eat a morsel more than another cow. *Unde* Beann Boirche *dicitur*". (Book of Lecan, f. 256, *b*, *b*.) See above, pp. 206, 365.

[b] *Cuailgne.*—Now *Cooley*, a mountainous district of the county of Louth, in the barony of Lower Dundalk. It derived its name from Cuailgne, son of Breogan, an early colonist.

[c] *Magh Rath.*—Its ancient name was Maġ Comair, 'Plain of the Confluence'. A famous battle was fought here A. D. 637.—(See O Donovan's Battle of Magh Rath, pp. 110, 226.

[d] *O Lavrey.* — Now anglicised *Lavery*. In the early part of the seventeenth century, Tirlagh oge O Lawry held a number of townlands in the now parish of Moira, and in the adjacent part of Magheralin.—(Ul. Inq., No. 13, Jac. I.; 93 Car. I. *Down.*)

ORDODOMNAZZUZACHZAINDZASINDERN
ADINCLOCSAOCUSDODOMNAZZCHOMARBAPHATRAICICONDE
RNADOCUSDODCHATHALANUMAELCHALLANDDOMAERINCH
ZUICOCUSDOCHONDUIGUINMAINENCONAMACCAIBROCUMTUIG.

Divided into words it is to be read and translated in the following manner:—

"Or. do Domnall U Zachlainn lar i n-dernad in cloc sa, ocus do Domnall chomarba Phatraic ico n-dernad, ocus do(d) Chathalan U Maelchallano do maer in chluic, ocus do Chonduiġ U Inmainen co na maccaib po cumtuiġ".

"Oratio[e] pro Domnallo O Lachlainn[f] per quem[g] facta est[h] ṡ campana hæc, et pro Domnallo comarbano Patricii apud quem[i] facta est, et pro Cathalano O Maelchallain[j] pro[k] custode[l] τ̃ṡ campanæ, et pro Cudulig[m] O Inmainen[n] cum suis filiis qui cooperuere".[o]

Though

[e] *Oratio.*—Oroit, 'a prayer', an ecclesiastical word derived from the Latin *Oratio.*—See O Donovan's Irish Gram., pp. 43, 228, 231; Petrie's Round Towers, pp. 137, 268, 281, 309, &c.

[f] *O Lachlainn.*—The letter U, with which this name commences, is a form found in ancient inscriptions and manuscripts for Ua, or the modern O.

[g] *Per quem,*—lar i, for the modern leir a.

[h] *Facta est,*—n-dernad: See O Donovan's Irish Grammar, p. 397, and the inscription cited in same work at p. 233; also Petrie's R. T., pp. 281, 309.

[i] *Apud quem,*—ico: now aġ a. See O Donovan's Irish Gram., p. 281.

[j] *O Maelchallain,*—A name now very common in the counties of Antrim and Londonderry, under the form *Mulholland.* It may be derived from Maol Challann, 'Servant of [St.] Callann'; or, with greater probability, as Mr. Eugene Curry suggests, from Maol, and Callaind, 'Calends'; in the same manner that Maolcorġar (Four Masters, 888, 999) is formed from Corġar, 'Lent'; and Maolfamna (Four Mast., 969) from Samain, 'All Hallows'. The Four Masters, at 921, make mention of Maolcallano, abbot of Disert Dermod; at 1012, of Ua Maolcallann, lord of Dealbhna-bice; at 1186, of Maolcallann, bishop of Elphin; and at 1432, of Patrick Ua Maolcallann. Stuart and others derive the name from Maol Cholum, 'Servant of [St.] Columb', not knowing that this is the origin of *Malcolm*, not of *Mulholland.*

[k] *Pro.*—Do. The preposition is often repeated in ancient Irish before words put in apposition.—(O Donovan, Gram., p. 398.) The second d in dod preceding appears to be an error of the engraver.

[l] *Custode.*—Maer or Maor, *Keeper, Steward.* See above, p. 150.

[m] *Cudulig,* — Chonduiġ, genitive of Cuduiliġ, which is interpreted *canis avidus.* Cu, 'a hound', enters very freely into the composition of Irish prænomens: as, Cuuladh [Cooley], Cumaighe [Cooey], &c.—See Irish Pen. Jour., p. 254. The present name occurs in the Four Masters at A. D. 978, 1003, 1013, 1026, 1038, 1047, 1063, &c.

[n] *O Inmainen,*—In the form Ionmainen, is to be found in the Four Masters A. D. 920, 921.

[o] *Cooperuere,* — Cumtuiġ, the same as cumduiġ, from cuṁduiġim, 'to cover' or 'roof'.

Though undated, the inscription possesses two historical notes by which its age can be ascertained with considerable precision. The Four Masters, at the year 1121, record the death of the person first named in the above recital, in the following terms: "Donnell, the son of Ardgar Mac Loughlin, monarch of Ireland, the most distinguished of the Irish for personal form, nobility of birth, wisdom, feats of arms, wealth, and prosperity, for bestowing riches and food, died at Derry-Columbkille, in the 38th year of his reign and 77th of his age, &c." This fixes the date between the years 1083 and 1121. The other note limits the date to a narrower period. A. D. 1091, "Maoiliosa, cowarba of Patrick [i. e. Archbishop of Armagh], died in penitence on the 20th of December, and *Domhnall Mac Amhalgadha* [Mac Auly] was immediately chosen to the abbacy in his room". Again, A. D. 1105, "Domhnall Mac Amhalgadha, chief comarba of Patrick, went to Dublin to establish peace between Domhnall Ua Lochlainn and Muircertach O Brian, where he was seized by a deadly disease. He was afterwards conveyed to the cathedral of Armagh, and there he breathed his last, on the 12th of August," &c.

Thus it is determined that this inscription belongs to one of the fourteen years immediately succeeding 1091. At that early period Cathalan O Maelchallan was keeper of this bell, agreeably to the custom of the country, which vested the custody of venerated relics in particular families, and associated with the keeping certain emoluments or immunities. In the middle of the fourteenth century, however, this relic, according to the Four Masters, was in the hands of another family. At the year 1356 they have the following entry:—

"Solaṁ O Meallan maor cluiġ an eodachta d'eġ. Feċeṁ coiccenn do chiaraiḃ Eireann erioe".

"Solomon O Mellan, keeper of the Bell of the Will, died. He was the general patron of the clergy of Ireland".

Again, at 1425, they make mention of

"O Meallan maor cluicc an uaċta Phatraicc".

"O Mellan, keeper of the Bell of Patrick's Will".[oo]

By what means the family of O Mellan became invested with this privilege is not recorded, nor indeed would it be certain that the bell mentioned by the Four Masters was the one under consideration, were it not for the continuation of its history, which the Registrum of Primate Prene affords in the two following documents:—

"PRIVATIO

See Petrie, Round Towers, pp. 87, 330, 333.

[oo] Archbishop Ussher, in his Brit. Ec. Antiqq., quotes an Irish poem called the *Testamentum Patricii*.—Cap. xvii. (Works, vol. vi. pp. 446, 457, 540.) This bell may have been in some way connected with it.

"PRIVATIO CUSTODIS CAMPANÆ SANCTI PATRICII PROPTER EJUS DEMERITA.

"Universis Christi fidelibus, &c., Johannes Dei gratia, et Apostolicæ sedis gratia, Archiepiscopus Armachanus, Hiberniæ Primas, Salutem in Domino. Nos vero considerantes qualiter a diuturno tempore Johannes O Mellan, qui se gerit pro suæ nationis capitaneo, et *altero custode campanæ beatissimi patroni nostri Patricii*, ut ex permissione nostra ecclesiæ metropoliticæ ac primatialis Armachanæ, prælatique pro tempore in eadem tanquam officiarii in ea parte, eisdem ecclesiæ et prælato, de fidelitate, et obedientia, et de ipsius campanæ, quamdiu meruerit illius custodiam pro ecclesiæ dispositione, voluntate, et beneplacito, de bono regimine, et ejus cura, etiam de exitibus[p] ratione dictæ campanæ privilegiatus, juratus existit ad compotum fidelem reddendum: Præmissa itaque perpendens non ipse quod a tam diuturno tempore, pro nostri et immediati predecessoris tempore, se non obtulit ad mittendum et reddendum, sui compotum in præmissis; nec etiam contentus quod inobediens et non fidelis post et contra dictum juramentum Ecclesiæ, et ejus prælato, nonnullas Ecclesiæ terras etiam præter et contra prælati et tenentium beneplacitum occupasset, pariter et detinuisset, prout usurpat, detinet, et occupat: Ex his, et pro non solucione redditnum earundem, suspensionis, excommunicationis, et interdicti sententias nonnullas dampnabiliter incurrendo; etiam auctoritate apostolica pro manutenentia Karoli Omellan in Decanatu Armachano intrusi, quod a septem annis et ultra suspensus, excommunicatus, et interdictus, animo sustinuit, prout sustinet indurato, claves almæ matris Ecclesiæ nequiter contempnendo, inde quod plus eminet ipsum pro hæretico censeri quam pro Ecclesiæ filio humili aut fideli prout se indignum reddit consideratis ex præmissis considerandis nedum ad campanæ custodiam sed officium quodlibet privilegii et patrocinii, commodi, aut honoris, quocirca quousque alias meruerit satisfactione prævia ex commissis ab hujusmodi sententiis et censuris in forma juris absolutionis beneficium et integrum restitui obtinere, cum non jura volunt ut qui Ecclesiæ offendit ejus gaudere debeat immunitate, patrocinio, aut privilegio quibuscunque, Ipsum omni officio, ac patrocinio, et privilegio,

[p] This was probably employed in the same manner as the bell which was preserved at Inis-muigh-Samh, now Inismaesaint, thus described by Colgan: "Ibidem, in magna semper veneratione habitum est usque ad nostros dies cymbalum, quod Cloc Nennidh, i. e. cymbalum seu campana Nennii appellatur, auro et argento cœlatum: per quod in veritatis asserendæ sacramentum, illius tractus indigenæ aliique vicini solent iurare".—(Acta SS., p. 114.) See also a similar account in Bishop Jeremy Taylor's Preface to his "Dissuasive from Popery", Works, vol. x. p. exxii. (Lond. 1828.) It seems that fees were payable for the use of this bell, and that certain lands were enjoyed in virtue of its custody.—See pp. 150, 309.

privilegio, quibus presertim occasione custodiæ dictæ campanæ, ac alias, nomine Ecclesiæ, fuerit præferendus, et reputat se fulsitum, privamus tenore presentium, et denudamus, ac privatum et denudatum pronunciamus, decernimus, et declaramus, sequestramusque campanam hujusmodi, et sub arto sequestro in custodia omnino *Patricii Omulchallynd alterius custodis*, suæ nationis capitanei, quousque pro dispositione Ecclesiæ alias fuerit ordinatum, volumus permanere, mandantes omnibus et singulis nostris subditis et subjectis, ecclesiasticis, et sæcularibus, nostræ provinciæ quibuscunque, ne dicto Johanni Omellan, ratione dictæ campanæ, vel alterius Ecclesiæ officii, patrocinii, aut privilegii, de aliquibus fructibus, proventibus, custumis, juribus, obventionibus, aut emolumentis, quisquam respondeat sibi, pareat, vel intendat, imo tanquam omni privilegio privatum, et denudatum, suspensum, excommunicatum, ac interdictum, quo supra reputet, publicet, atque credat, et communionem suam pestiferam dampnabilem procuret attentius evitari, et facere evitari, sub dictarum suspensionis, excommunicationis, ac interdicti sententiarum pœnis, quas quemlibet contrafacientem, ix. dierum termino pro monitione canonica precedente, incurrere volumus ipso facto. Insuper per presentes firmiter injungendo mandantes universis et singulis viris ecclesiasticis quibuscunque, per nostram provinciam ubilibet constitutis, quatenus has nostras literas, vel saltem effectum earundem, pro diebus ac locis ubi quotiens ac quando coram majori populi congregatione opportuerit et visum fuerit expedire, intimetis, publicetis, nuncietis, insinuatis, et notificetis, nec cessetis quousque aliud desuper habueritis in mandatis, sub excommunicationis latæ sententiæ pœna in his scriptis, quam singulares personas contra facientes, trium dierum termino pro monitione canonica præcedente, incurrere volumus ipso facto. Datum sub nostro sigillo in crastino Trinitatis apud Dundalke nostræ Ardmachanæ diocesis, Anno Domini 1441, et nostræ consecrationis anno secundo".—(Regist. Prene, fol. 111, *a*, *b*.)

"SEQUESTRATIO CAMPANÆ SANCTI PATRICII PROPTER DEMERITA CUSTODIS ILLIUS.

" Johannes, &c., dilecto in Christio filio Patricio Omulchallynd, suæ nationis capitaneo, *alterique custodi campanæ beatissimi patroni nostri Patricii*, salutem, &c. Cum nos Johannem OMellan, qui se gerit pro suis nationis capitaneo, et altero custode campanæ prædictæ, ex diversis sui demeritis, cum non jura volunt ut qui Ecclesiæ offendat ejus gaudere debeat immunitate, patrocinio, aut privilegio quibuscunque, ipsum omni officio, patrocinio, et privilegio, quibus præsertim occasione custodiæ dictæ campanæ ac alias, nomine Ecclesiæ fuerit præferendus, et reputat se fulsitum, privaverimus et denudaverimus, ac privatum et denudatum pronunciaverimus, decreverimus, et declaraverimus,

verimus, sub certis modo et forma, ut in aliis nostris literis patentibus inde confectis plenius continetur; et quia sequestravimus, et tenore præsentium sequestramus campanam hujusmodi, volentes ipsam in vestri custodia sub arto sequestro permanere, quousque pro dispositione ecclesiæ quod alias sit agendum inde fuerit ordinatum: Hinc est quod vobis, in virtute obedientiæ, et sub suspensionis, excommunicationis, et interdicti sententiarum pœnis, quas, nisi feceris quod mandamus, ix. dierum termino pro monitione canonica precedente, te incurrere volumus ipso facto, tenore presentium districte præcipiendo, mandamus quod hujusmodi campanam in tui custodia fideliter conserves, illam dicto Johanni, vel cuicunque alteri non tradendam ipsius nomine, quousque super his aliud a nobis specialiter habueritis in mandatis; imo procures studiose dictam campanam adeo conservare quo non inde nobis et Ecclesiæ fidelem compotum pro loco et tempore congruis et requisitis fueris redditurus, imo de tuis fidelitate et obedientia causam habeamus tibi merito regratificandi. Datum sub nostro sigillo 13 die Junii, A. D., &c., et nostræ consecrationis anno secundo".—(Ibid., fol. 111, *b.*)

At the time that this was written the head of the family of Maolcallann appears to have been settled in that part of Tyrone which is now transferred to the county of Derry, under the name of the barony of Loughinsholin. The Four Masters relate that in 1432 Patrick OMaolcallan and the son of OMellan were slain in OCahan's country, that is, the present barony of Keenaght. In 1425 Nellanus OCorre was collated to the perpetual vicarage of Teofligalta [Magherafelt], which was vacant by the death of Malachias OMulchallyn.—(Reg. Swayne.)

In 1458 the Primate issued a monition to Maurice OCahan, comharba of St. Kannice of Drumchossa[q], Donald OKylte, Archdeacon of Connor, Nicholas OHegirthay, Rector of Balliscrine, Donald OCahan, Archdeacon of Derry, enjoining them to desist from disturbing Patrick OKegan in the rectory of Inisthayde [Ballyscullion], and threatening, if they persevered in contumacy, to invite the aid of the secular arm in the person of Magonius OMulhallan.—(Reg. Prene, fol. 11 *b.*) In the last-named parish, and especially in the neighbourhood of Bellaghy, Mulholland is still a prevalent name. A branch of the family appears also to have early settled in the county of Antrim. The last prior of Muckamore was Bryan Boy OMahallan; and in 1640 several Mulhollands were living in the parish of Killead.—(Ul. Inq., Antrim, No. 143, Car. I.)

After

[q] The Primatial Registra make frequent mention of the *Comurbanus S. Kannici*, generally adding the parochial name *Drumachose*. This determines the church of the comarba Cainnig hi cCiannachtaib, 'comharba of Cainnigh in Keenaght', who is spoken of by the Four Masters, A. D. 1056, 1090. The Life of St. Cainnech in the Book of Kilkenny calls him "Cannicus sanctus abbas de genere Connach Duine-Gemhyn", i. e. of the tribe of Keenaght about Dungiven.

After the faculty granted by Primate Prene to Patrick O Mulchallyn a long blank occurs in the history of St. Patrick's Bell; but at the expiration of three centuries and a half it again presents itself in the possession of a member of the same family. In the year 1758 Bernard Mulhollan died at Moyagoll, in the parish of Maghera, and county of Derry, aged seventy-five years[r]. His son Edmond lived at Edenduffcarrick, or Shane's Castle, in the capacity of an under-agent to the O Neill family. His son Henry, being designed for the priesthood, received a liberal education; but, failing to enter into holy orders, he became master of a grammar school, and towards the close of the last century followed his vocation in the now obliterated village of Edenduffcarrick, on the confines of Drummaul and Antrim parishes. Among his pupils was Mr. Adam M^c^ Clean, who, in after life cherished a lively feeling of regard for his preceptor, and was enabled to afford him assistance in his declining years. To testify his gratitude for the kindness he had received, the old man, when on his death bed, consigned to Mr. M^c^ Clean the possession of this venerated relic, which was found, together with a copy of Bedell's Irish Bible, in an oak box, buried in the garden, where, for safety's sake, it had been deposited by the last of its hereditary keepers.

Other ecclesiastical bells, of the same shape and materials, namely, four-sided, and generally formed of iron plates riveted and brazed, have been found in various parts of the three dioceses.

One, which was found in the stream that divides the townlands Craigatempin and Glenlough, in the parish of Ballymoney, in a pool commonly called *Bannat-a-linn*, is now in the possession of James Bell, Esq., of Prospect, in same parish.

Another, which was found in the parish of Solar, is deposited in the Belfast Museum.

A third, formed of bronze, which was found at Bangor, is in the possession of Doctor Stephenson of Belfast.—See the work "Belfast and its Environs", p. 63.

A fourth, which was found in the ivy-clad walls of Kilbrony old church, is preserved in the R. C. Chapel of Newry.—See Newry Magazine, No. ii. p. 109.

Colgan states that the bell of St. Domangart, called *Glunan*, was preserved at his time in the church of Maghera.—See above, p. 28.

LL.

[r] This appears from an entry on a blank page, at the end of the book of Deuteronomy, in an Irish Bible which belonged to the family. On the title page is written "Ex libris Edmundi Mulhollan, in comitatu Antrim, Anno Domini 1750.—Emunn Ua Mhaolcallan".

LL.

CALENDAR.

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1	Kalend.	S. Colman Muilinn, of Doire Chaochain, ...	78
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9	v. Id.	S. Lomchu, of Kill Lomchon, in Ultonia, ...	——
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28	Prid. Kal.	S. Siollan, abbot of Bangor, (Ob. A. D. 606,)	93
			March.

[s] *S. Muirgen.* — "Muirgem .i. Lioban, ingean Eachaid mic Muiredha", "Muirghein, i. e., Liban [woman of the sea], daughter of Eachaidh, son of Muiredhach."—(Cal. O Clery.) To the observations upon the name *Liban*, which have been made above, at pp. 265, 266, may be added the following wild legend, which is given at length in the *Leabhar na h-Uidhre*, fol. 36:—

"Eochaidh, from whom Lough Neagh derives its name, was drowned in its eruption, together with all his children, except Liban, Conaing, and Curnan. Liban was preserved from the waters of Lough n-Eachach for a full year, in her *grianan* [palace] under the lake. After this, at her own desire, she was changed into a salmon, and continued to traverse the seas till the time of St. Comgall of Bangor. It happened that Comgall despatched Beoan, son of Innli, of *Teach Dabeog*, to Rome, on a message to Gregory [Pope, A. D. 590–604], to receive order and rule. When the crew of Beoan's curach were at sea

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1	Kalend.	S. Tuan Mac Coirill, of Tamhlacht,	207
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8	vi. Id.	S. Cennfaoladh, abbot of Bangor, (Ob. A. D. 704,)	13
12	Prid. Id.	S. Conna, abbot of Doire-dha-conna,	——
14	xviii. Kal.	S. Tassach, bishop of Rath Cholpa,	39, 142
21	xi. Kal.	S. Berach, abbot of Bangor, (Ob. A. D. 663),	13
21	xi. Kal.	S. Maolruba[u], abbot of Bangor, (Ob. A. D. 721,)	13
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23	ix. Kal.	S. Suairleach, abbot of Linnduachaille, (Ob. A. D. 770,)	110
26	vi. Kal.	S. Indreachtach, abbot of Bangor, (Ob. A. D. 901,)	13
26	vi. Kal.	S. Cas, of Bangor,	13
29	iii. Kal.	S. Breaccan, bishop of Magh Bile,	152
29	iii. Kal.	S. Dichu, of Sabhall Patraic,	40, 220

they heard the celebration of angels beneath the boat. Liban, thereupon, addressed them, and stated that she had been 300 years [500?] under the sea, adding that she would proceed westward and meet Beoan, that day twelvemonths, at *Inbher Ollarba* [Larne, see p. 264], whither the saints of Dalaraidhe, with Comghall, were to resort. Beoan, on his return, related what had occurred, and, at the stated time, the nets were set, and she was caught in the net of Fergus of *Miliuc;* upon which she was brought to land, and crowds came to witness the sight, among whom was the Chief of *Ui Conaing.*

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13	iii. Id.	S. Tighernach, of Boirche,	207
15	Idus.	S. Dachonna, bishop of Connor,	240
16	xvii. Kal.	S. Mac Laisre, abbot of Bangor, (Ob. A. D. 645,)	13
17	xvi. Kal.	S. Criotan, bishop of Naondrum,	148
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27	vi. Kal.	S. Moduin, abbot of Sabhall,	19
29	iv. Kal.	S. Cummain, virgin, of Doire and Dal m-Buinne,	24, 234
31	Prid. Kal.	S. Eogan, abbot of Magh Bile,	151
31	Prid. Kal.	S. Coirpre, abbot of Magh Bile,	151
31	Prid. Kal.	S. Ernin, of Creamhchoille,	87

June.

The right to her being disputed by Comghall, in whose territory,—and Fergus, in whose net,—and Beoan, in promise to whom,—she was taken, they prayed for a heavenly decision; and next day two wild oxen came down from *Carn Airend*, and on their being yoked to the chariot on which she was placed, they bore her to *Teach Dabeoc*, where she was baptized by Comghall, with the name *Muirgen*, i. e. 'born of the sea', or *Muirgeilt*, i. e. 'traverser of the sea'. Another name for her was *Fuinchi*.

[t] *Blarus.*—Colgan cites Maguir as his authority for this name, but hesitates as to its identity with *Kill-Mantain*, now Wicklow.—(Acta SS., p. 451.)

[u] *Maolruba.*—The Four Masters record that in the year 671 Maolruba, abbot of Bangor, set out to Scotland, and founded the church of Aporcrosan. At the year 721 they relate that he died in his church of Apurcrossan, on the 21st day of April, aged eighty years, three months, and nine days. The note on the Martyrology of Aengus, at this day, adds: "Moelrubai was of the Cinel Eoghan, and his church is in Scotland. And this is the festival of his death. Subtan, daughter of Setna [see p. 269], sister of Comgall of Bangor, was his mother; and his church is in Abur Chresen". This statement of his parentage involves a difficulty: Comgall died A. D. 601, aged ninety-one; Maolruba was born A. D. 641.

[v] *Breacan*,—Son of Saranus.—See above, p. 338. "Qui videtur esse S. Brecanus, qui 7 Maii colitur in Ecclesia de *Eachdruim*, Diœcesis Connerensis et Dunensis, in Confinibus Dalriediæ et Dalaradiæ".—Acta SS., p. 783, col. 2. Also p. 378.

[w] *Comhghall.*—There are two lives of this saint in the Acta Sanctorum—(May 10, pp. 581–583.) The editor errs in stating *Mourne*, Comghall's birth-place, to be "oppidum haud procul ab æstivario Carlinfordo".—See above, p. 269.

[x] *Lann Ronain.*—The situation of this church is not exactly known, but that it was near Moira, and in the old parish of Magheralin, of which Moira formed a part until about the year 1725, appears from the following entry in the Book of Lecan: "Lann Ronain Finn i Corco Ruirean i Muig Rat", —"Lann Ronain Finn, in Corco Ruishen in *Magh Rath*".—(fol. 96, *b*.) See above, p. 313. The church of Moira is called *St. Inn's*.

			Page.
June.			
1	Kalend.	S. CUIMIN, abbot of Reachrann, ...	249
2	iv. Non.	S. COLMAN FINN, of Cill Cleithe, ...	38
7	vii. Id.	S. COLMAN, of Dromore, ...	104, 304
9	v. Id.	S. BRIGID, in Dundalethglas, ...	227
11	iii. Id.	S. REGAIL, of Bangor, (Ob. A. D. 881,)	13
12	Prid. Id.	S. TORANNAN, abbot of Bangor, ...	13
23	ix. Kal.	S. MOCHAOI, abbot of Naondrum, ...	10, 148
24	viii. Kal.	S. THIU, of Rubha[y], ...	21
July.			
1	Kalend.	S. CUMMINE, bishop of Naondrum, ...	149
6	Prid. Non.	S. FLANN MAC CELLACH, of Reachrann, ...	249
6	Prid. Non.	S. MAC EARCA, bishop of Domnach-mor, ...	111, 306
22	xi. Kal.	S. BITEUS or MOBIU, abbot of Inis Cumsgraidhe, ...	44, 93
24	ix. Kal.	S. LUGHBHE, of Druimbo, ...	45, 236
27	vi. Kal.	S. BEOGHAN, of Magh Bile, ...	151
August.			
1	Kalend.	S. NATHI, of Cuil Fuitherbe[z], ...	——
1	Kalend.	S. SARAN, abbot of Bangor, (Ob. A. D. 742,)	13
5	Nonæ.	S. DUINSEACH, virgin, of Loch Cuan, ...	186
5	Nonæ.	S. MOLIOBA, of Gort Cirb[a], ...	11
7	vii. Id.	S. CRONAN, of Magh Bile, (Ob. A. D. 649,)	151
10	iv. Id.	S. CUIMIN, of Druimbo, ...	45
12	Prid. Id.	S. SEGENE, founder of Reachrann, ...	249
17	xvi. Kal.	S. TEMNEN, monk and martyr, of Linn Uachaill, ...	110
17	xvi. Kal.	S. EOIN MAC CARLAIN, of Teach Eoin, ...	33
22	xi. Kal.	S. BEOGHNA, abbot of Bangor, (Ob. A. D. 605,)	13
25	viii. Kal.	S. SILLAN, bishop, and abbot of Magh Bile, ...	152
29	iv. Kal.	S. UINDIC[b], bishop of Rath-Easpuic-Innic, ...	339

September.

[y] *Rubha.*—"Naoṁ Tiu o Ruba i n-Aṙo Ulaḋ", "S. Tiu, of Rubha, in the Ards of Uladh". (Cal. O Clery.) The townland Echlinville, in the parish of Ballyhalbert, was anciently called *Rowbane* (or *Rhenbane*,—Harris' Down, p. 48), as the adjoining one is still called *Rowreagh*. The chapel, of which not a vestige remains, formerly stood in the field opposite the entrance to Echlinville demesne.

[z] *Cuil Fuitherbe.*—"Nathias de Cuil-fothribh in Dalaradia". (Ogyg., p. 293.) B. of Lecan, f. 134, *b*, *b*.

[a] *Gort Cirb.*—Probably the *Gortgrib* of p. 11.

[b] *Uindic.*—The Calendar of O Clerys styles him

			Page.
September.			
3	iii. Non.	S. Mac Nissi, bishop of Connor,	239
9	v. Id.	S. Maolathgen, bishop of Magh Bile,	152
10	iv. Id.	S. Finian, bishop of Magh Bile,	151
10	iv. Id.	S. Segan O Cuinn, abbot of Bangor, (Ob. A. D. 662,)	13
11	iii. Id.	S. Loarn, bishop of Breattan,	35, 142
11	iii. Id.	S. Daniel[c], bishop of Bangor,	152
13	Idus.	S. Maoltoloigh, of Druim,	46
16	xvi. Kal.	S. Criotan, of Bangor, (Ob. A. D. 668,)	13
17	xv. Kal.	S. Riagail, of Teach Riagla,	32
17	xv. Kal.	S. Cummine, abbot of Bangor, (Ob. A. D. 666,)	13
25	vii. Kal.	S. Iomchaidh, of Kill Droichid[d],	21
26	vi. Kal.	S. Colman-Elo, of Connor and Muckamore,	97, 98
28	iv. Kal.	S. Fiachrach, bishop of Cuil Eachtrann,	79, 251
29	iii. Kal.	S. Murghal, abbot of Reachrann,	249
30	Prid. Kal.	S. Faolan, of Rath-aine, in Dal Araidhe,	——
October.			
1	Kalend.	S. Sineal, bishop and abbot of Magh Bile,	152
1	Kalend.	S. Colum, of Bangor, (Ob. A. D. 666,)	13
16	xvii. Kal.	S. Colman, bishop of Kill-ruaidh,	60, 246
17	xvi. Kal.	S. Cubretan, anchorite of Magh Bile,	151
21	xii. Kal.	S. Siollan, abbot of Magh Bile,	151
25	viii. Kal.	S. Laisren, of Ard-Mic-Nasca,	272
26	vii. Kal.	SS. Boedan, bishop, Meallan, and Nasadh, of Tamh-lacht Menain,	113
27	vi. Kal.	S. Augustin, of Bangor, (Ob. A. D. 775,)	13
30	iii. Kal.	S. Ernachuag, of Dun-da-en,	300
30	iii. Kal.	S. Herenat, virgin, of Dun-da-en,	300
30	iii. Kal.	S. Mac Hua Gualae, of Lann Mocholmog[e],	110

November.

Uinoic Tuiġneaċa, 'Winnic of Tynan' [in the diocese of Armagh], but Colgan places him as in the text.—(Trias Th., p. 183, col. 2.)

[c] "*S. Daniel*, 11 Septembis, vocatur Episcopus Benchorensis, utique juxta consuetudinem illius temporis, quâ solebant aliqui simul et Episcopi et Abbatis curam exercere". — (Fleming, Collectan., p. 316.)

[d] *Kill Droichid*,—'Church of the Bridge'. Now unknown. There is no river in the Ards deserving a bridge except the Blackstaff which divided the Great and Little Ards. Near this was the chapel of Gransha.—See p. 21.

[e] *Lann Mocholmog*.—"Mac Hua Gualae, of the

			Page.
November.			
1	Kalend.	S. Ailltin, bishop, of Kill-innsi, ...	10
1	Kalend.	S. Anog, of Kill-innsi, ...	10
1	Kalend.	S. Caomh, virgin, of Kill-innsi, ...	10
3	iii. Non.	S. Maolmaodhog Ua Morghair, bishop, ...	147, 242
6	viii. Id.	S. Aodhan Mac Colgan, of Lann Abhaic, ...	47, 236
6	viii. Id.	S. Cronan, abbot of Bangor, (Ob. A. D. 688,)	153
11	iii. Id.	S. Cairbre, bishop of Cuil Raithin, ...	75, 247
17	xv. Kal.	S. Buaidh Beo[f], of Loch Cuan, ...	——
20	xii. Kal.	S. Escon, bishop, of Druim-daganda, ...	——
25	vii. Kal.	S. Finnchuo[g], abbot of Bangor, ...	13
December.			
6	viii. Id.	S. Gobhan, of Teach-da-gobha, ...	108, 317
15	xviii. Kal.	S. Flann, abbot of Bangor, (Ob. A. D. 722,)	277
26	vii. Kal.	S. Mochumog, of Cluain Daimh, ...	115
26	vii. Kal.	S. Molioba, of Eanach Eilte, ...	316
27	vi. Kal.	S. Tiobrat, of Magh Rath, ...	313, 378

MM.

ADDENDA AND CORRIGENDA.

Page 8, col. 1, line 26, *for* "1231", *read* "1213".

Page 9, col. 1, l. 6; page 14, col. 2, l. 19; page 20, col. 1, l. 8; page 22, col. 2, l. 7; page 30, col. 2, l. 28, *for* "1334", *read* "1333".

Page 12, col. 2, ll. 1, 16; page 13, col. 1, l. 11, *for* "Hollywood", *read* "Holywood".

Page 13, col. 2, l. 12; page 70, col. 1, l. 30; page 82, col. 2, l. 20; page 151, l. 6, *for* "Book of Armagh", *read* "A Manuscript of Armagh". The Editor was not aware, until a considerable portion of the work was printed, that the authority cited by Fleming in his Collectanea, under the title Codex Armachanus, was different from the Book of Armagh.

Page 18,

Galfine, an Ultonian tribe; he is [commemorated] at Lann Mocholmog".

[f] *Buaidh Beo.*—"Son of Lughaih, son of Leathcu, son of Araidhe, *a quo* Dal Araidhe, at Loch Cuan".

[g] *Finnchuo.*—For an account of the austerities he practised see Fleming, Coll. Sac., p. 314, col. 2.

Page 18, to the note [r], the following account is supplemental:—

" The priory of St. Andrew, or, as it is sometimes styled, the Black Priory, in the Ards, was founded by John de Courcy, about the year 1180, at which date he granted ten carucates of land, called *Maccolloqua* in the Ards, with certain tithes, to the priory of St. Andrew de Stokes, or Stoke Courcy, which he had founded in Somersetshire. By some arrangement, which is not recorded, this grant was transferred to the priory of St. Mary of Lonley in Normandy, and the priory of St. Andrew's in the Ards, about 1218, was constituted by Hugh de Lacy a cell of that house.—(Harris' Ware's Works, vol. ii. p. 273.) In 1342, during the war between France and England, the temporalities of this house were seized, as belonging to an alien priory, into the King's hands; but were in the following October delivered to William de Hodierne, a monk of Lonley.—(King's Collection.) Not long afterwards, Richard Fitz Ralph, archbishop of Armagh, entered into an agreement with the prior and convent of Lonley for the purchase of the lands, tithes, and privileges of the priory of St. Andrews. This took place in the year 1356; and the deed of assignment, which has been preserved, is printed in the Monasticon Anglicanum.—(Vol. ii. p. 1019.) At the same time the Primate bound himself to the abbot and convent of Lonley in the sum of £200, to be paid to them or their attorney, on or before the feast of St. John the Baptist, in the year 1360: provided that this transfer of the cell of St. Andrew in the Ard, in the county of Ultonia, should be confirmed by the Pope, the King, and other the lords and founders of said house, to him, his successors, and the church of Armagh. That if such license should not be obtained, the premises were to be delivered back in due form. Dated 20th [March] 1356. A copy of this bond is entered in the register of Archbishop Sweteman, who succeeded Fitz Ralph in the primacy, and is, perhaps, the oldest record on paper now existing in Ireland.—(fol. 16 *b*.) An *inspeximus* of the same document is preserved among the rolls of Chancery of Ireland.—(Calend., p. 140, no. 123.) Richard Fitz Ralph died on the 16th of November, 1360, and after his death the priory of St. Andrew was seized into the King's hands. In 1382 it was under the government of a prior; and in 1389 the office was held by one Thomas.—(Cal. Canc., p. 140 *b*.) In 1390 Primate Colton, presented a petition to the King setting forth that license had been granted by Edward III. to Richard, Archbishop of Armagh, and his successors, to purchase such alien priories and cells of the French, in Ireland, as did not exceed 100 marks a year, and that said Richard had made the above purchase from the abbey of Lonley, but that after his death it had been seized to the Crown, and praying for its restoration. Upon this, Richard White, prior of the Hospital of St. John of Jerusalem, Richard Russell, and William Merser, were appointed to examine into merits of the claim.—(Cal. Canc., p. 142.) In 1395 the custody of the priory was granted

granted by the King to the same primate, subject to ten marks per annum. Still, however, it seems to have been regarded as having a foreign relation, for in 1411 the King granted to John Chenele the alien priory of Eynes in Arde, within the lordship of Ulster, which had been seized into the King's hands by reason of the war between him and France.—(See above, p. 22.) During the wars of the ONeills these lands were taken possession of by them, and by their rebellion were supposed to be vested in the Crown. Hence it was that James Hamilton, Viscount Clandeboy, succeeded in obtaining a grant of them, and the appendant rectories and advowsons. The lands he assigned to Sir Hugh Montgomery of the Ards. The see of Armagh did not, however, abandon its claim to them or their appurtenances, for in 1622 Primate Hampton made the following return: "Withheld by S^r^ Hugh Montgomery Kn^t^, and S^r^ James Hamylton Kn^t^, y^e^ Black Priory of S^t^ Andrews in the Ardes, sometyme the lands of Prior Aliens and bought by one of my predecessors, for the mayntenance of his successors table, from the Abbot and Convent of Clonley in Normandy, by license of King Edward the third, with allowance of the poope; for the some of 200^l^ ster, paid by my predecessor, in Paules Church in London: which Priory doth consist of three towne lands and five impropriations".—(Ulster Visitation.) According to Harris, the priory was awarded to the see of Armagh in 1639. Until the middle of the last century, the representatives of the Lord Viscount Claneboy claimed the right of patronage to the united vicarages of Talbotstown, White Church, and Inishargy, under the name of the parish of St. Andrews; but a suit, which was instituted by Primate Stone against Viscount Mount Alexander, concerning the advowson to the vicarage of Donaghadee, having resulted in favour of the plaintiff, reestablished the see of Armagh in the enjoyment of this portion of its ancient rights. The five impropriations, spoken of above, were the rectories of Donaghadee, Whitechurch or Ballywalter, Talbotstown or Ballyhalbert, Inishargy, and Derryaghy".

Page 41, to note [m] *add:* "In Audleystown, a townland at the N. W. of the parish of Ballyculter, adjoining Castle Ward, is a subdenomination called *Toberdoney*, where the remains of a small chapel were standing within the last forty years, and, attached to them, a cemetery which was used for burials, within memory".

Page 47, ll. 3, 4, *for* "j . m^a^r", *read* "1 mark".

Page 47, to note [h] *add:* "The townland on which the town of Lisburn is built is called Lisnagarvy, which is derived from Lios na g-ceapbach, 'the fort of the Carrogh' or 'gamester'.—('Montgomery MSS.', p. 199; 'Belfast and its Environs', p. 81.)"

Page 66, note [h], l. 21, *for* "Carn Greine, 'the carn of the sun'", *read* "carn Graine, 'Grania's carn'". Grania, daughter of Cormac Mac Art, was wife of Finn Mac

Mac Cumhail. From her many places take their name, as *Leaba Graine, Cruik-na-Grania.*—See Keating, under Cormac Ulfada; and above, p. 269.

Page 68, col. 1, l. 11, *for* "Ballymure", *read* "Ballynure".

Page 71, col. 2, l. 19, *for* "Robert", *read* "Roland".

Page 75, col. 1, l. 25, *dele* "strata".

Page 75, col. 2, l. 28, *for* "Rosrelick More", *read* "Roselick More".

Page 81, to note [v] *add:* "The townland Culbrim, which lies in the N. W. of Ballymoney parish, is marked *Kilbrune* in Petty's map of the county. The cemeteries in the parish of Finvoy are: *Knockans*, a little west of the church; *Vow*, a circular graveyard, near the Bann-ferry; and *Ballymacaldrack*, at the east of the parish, a little south of Dunloy. The parish of Killagan, which is not noticed by this name in the Taxation, joins Finvoy on the east, and has a very ancient and disused burying-ground in the townland Broughanore".

Page 83, col. 1, l. 18, *between* "Antrim" *and* "and", *insert* "Upper".

Page 98, to note [g] *add:* "In the Inquisition of Antrim, 1605, and in Harris' Catalogue, the priory of Muckamore is stated to have belonged to Regular Canons of St. Augustine; but, in the Registrum of Octavian de Palatio is the following entry: "Carolus Odurnyn, prior de M^c^mor, ordinis *S. Victoris* sub regula S. Augustini".—(fol. 253 *a*, and *b*.)"

Page 102, *to* note [c] *add:* "The Synodals payable, in former times, to the Primate, were: 'Every Parson 18[d]; Every Vicar 8[d]'.—(Reg. Dowd., p. 186.)"

Page 117, col. 2, l. 10, *after* Druimfornact, *add:* "A battle was fought here by the Cenel Conaill and Cenel Eoghain, under Flaithbertach, son of Loingsech, and Aodh, son of Allan.—(Tigernach, A. D. 727: Four Mast. A. C. 721.)"

Page 127, *to* note [d] *add:* "The following passage from John of Tinmuth's Life of St. Kentigern confirms what is stated in native records concerning the transmission of episcopal orders in the ancient Irish church: 'Procedens inde vir Dei [S. Kentigernus], in loco nomine Glasghu in multa abstinentia vixit: donec rex et clerus regionis Cambrensis cum cæteris Christianis, licet paucis, ipsum plurimum renitentem in pastorem et episcopum eligerent. *Accito autem de Hibernia uno episcopo*, more Britonum et *Scotorum*, in episcopum ipsum consecrari fecerunt. Mos enim in Britannia inoleverat, in consecratione pontificum tantummodo capita eorum sancti chrismatis infusione perungere, cum invocatione sancti Spiritus, et benedictione et manus impositione. Insulani enim quasi extra orbem positi, emergentibus paganorum infestationibus, canonum erant ignari: ecclesiastica ideo censura ipsis condescendens excusationem illorum admittit in hac parte'.—(Ussher, Brit. Ec. Ant., cap. xv.) To which, Jocelin, who uses almost the same words, adds: 'Sacri vero canones sanctificant, ut nullus episcopus

copus consecretur, absque tribus ad minus episcopis; uno videlicet consecratore, qui sacramentales benedictiones, et orationes ad singula insignia pontificalia super sacrandum dicat; et duo alii cum eo manus imponant; testes existant; textum evangelorum cervici illius impositam teneant. Sed licet consecratio Britonibus assueta, sacris canonibus minus consona videatur, non tamen vim aut effectum divini misterii, aut episcopalis ministerii amittere comprobatur".—(Pinkerton's Vitæ Antiquæ, p. 223, Lond. 1789.)

Page 128, l. 28, *for* "transaction", *read* "transition".

Page 134, ll. 19, 29, *for* "unbenificed", *read* "unbeneficed".

Page 134, l. 20, *after* "mention", *supply* "is made".

Page 161, note [x], *for the second* "mac", *read* "mic".

Page 166, note [i], *for* "both the Killynchys are", *read* "Killinchy is".

Page 176, l. 27, *after* "p. 259", *add*, "and Regist. Sweteman, fol. 13 *b*".

Page 176, *between* ll. 27, 28, *insert:* "A. D. 1365, RICARDUS, Sub-prior.—[Regist. Sweteman, fol. 13 *b*.]"

Page 177, l. 1, *add:* "He is also called BREKWAY.—[Regist. Octav., fol. 340.]"

Page 177, *between* ll. 1, 2, *insert:* "A. D. 1494, ROBERT. — [Regist. Octav., fol. 124 *b*.]".

Page 177, l. 29, *prefix*, "A. D. 1467–1470"; and to "Prene" *add*, "Regist. Octav., fols. 127, 340".

Page 194, l. 24, *after* "marks", *add:* "A. D. 1365, Feb. 21, the Primate, as guardian of the see of Down, *vacante sede*, collated, *jure devolutionis*, John Haket to the parish church of Nedrum.—(Regist. Sweteman, fol. 41 *a*, *b*.)"

Page 195, l. 6, *after* "charters", *add:* "On Norden's map a place beside Strangford Lough, between the name *Dufferin* and the shore, is marked *Antrum*, which must be intended for the Aendruim or Nendrum of the ancients.—(State Papers.)"

Page 200, l. 9, *for* "analagous", *read* "analogous".

Page 200, l. 25, *add:* "A similar story is told in the Dinnseanchus, under the head '*Inbher Bicne*'. A place called *Ath Beanchair* [i. e. 'the ford of the crests'], derived its name from the *bens* or crests which the heroes cast into it.—(O Donovan, Irish Gram., p. 326.)"

Page 208, l. 17, *for* "colse", *read* "close".

Page 211, l. 18, *for* "therin", *read* "therein".

Page 217, note [n], lin. penult., *for* "ecclesiæ", *read* "ecclesias".

Page 218, l. 13, *for* "Kyicleth", *read* "Kylcleth".

Page 222, l. 12, *for* "pancis", *read* "paucis".

Page 224, note [p], col. 2, l. 2, *for* "841", *read* "848".

Page 230, l. 28, *for* "1783", *read* "1789".

Page 234,

Page 234, l. 25, *add :* "A. D. 1176, Niall Mac mic Lochlinn was slain by a clan of his own subjects, sc. the Dal m-Buinne, i. e. the Muintir Brain of Moylinny.—(Annal. Inisfall.)"

Page 235, l. 7, *for* "laborantum", *read* "laborantium".

Page 235, l. 28, *for* "reliquis", *read* "reliquiis".

Page 241, l. 5, *for* "ορgαm", *read* "ορgαιn".

Page 248, to l. 34 *add:* "But this is incorrect, as is shewn by an old map of Coleraine, preserved in the MS. Library of Trinity College, Dublin".

Page 254, l. 28, *for* "noctas totes", *read* "noctes totas".

Page 265, l. 9, *add:* "In the Icelandic saga this bay is also called *Ulfkelsfiord*".

Page 267, l. 15, *for* "ꝛ", *read* "ı".

Page 270, l. 5, *add:* "St. Comgall's crozier, called the *Bachall Comhghoill*, was preserved by the clergy of Armagh till 1177, when it was taken from them by the English.—(Annal. Inisfall.)"

Page 272, l. 19, *for* "was drowned in", *read* "went in under". The expression *subintravit*, in the original, has reference to the following legend in the Dinnseanchus: *Rath Mor* of Magh h-Eini [*Magh-Lini*,—Book of Ballymote, fol. 223], was first called Rath Rogein, and until the reign of Breasal Breac, son of Brian, King of Uladh. He went on an expedition under Loch Laidh, and remained there fifty years. Mor, daughter of Rithir, son of Gearrlamh, his wife, remained all that time in that Rath, and at last she said, 'I think Breasal's absence too long'! And a certain woman said to her, 'It will be long to thee indeed, for Breasal will never come back to his friends until the dead come back to their's'. Mor then died suddenly, and her name remained on the Rath; *unde Rath Mor dicitur*. Breasal soon after returned to his house one evening, as is related in 'Breasal's Expedition'.—(Book of Lecan, fol. 256 *b*, *b*.)"

Page 282, l. 19, *after* "321", *insert :* "The local tradition is, that Mairge signifies *Market;* and it is a curious fact that Ballycastle Bay is marked in Jobson's, and other old maps, *Marketon Bay*".

Page 284, l. 24, *for* "Killeena", *read* "Killeenan".

Page 285, l. 25, *add :* "In the townland Turraloskin was an old cemetery, called *Killnacrue*, where were the ruins of a small chapel, and, about seven yards from them, a stone 5½ feet high, called *the Priest's stone*, which bore the figure of a cross".

Page 290, *after* line 27, *add :* "The description of *Coire Brecain*, given in the Dinnseanchus, agrees very nearly with the above, except that it mentions a Brecan, son of Partholan, as having been lost here when he fled with his fifty boats out of Erin, from his father. This sound is, in all probability, the place which is called in the Icelandic saga *Jölduhlaup* (Yelldhoohleyp), i. e. 'the running' or 'breaking of waves'.

waves'. It is stated to be on the north coast of Ireland, and five or six days' sail from Reykjanaes in Iceland".

Page 290, note [t], *add:* "The Dinnseanchus derives the name *Inbhear Bicne* from Bicne, servant of Conall Cearnach, who was drowned here, while driving to land the cows which they had carried off from Alba. Whereupon the cows cast off their horns, from which circumstance the name *Beannchair* of Uladh is derived, and also *Inbhear m-Bicne.* — (Book of Ballymote, fol. 228, *b*, *b*.) This place, which is called *Invir beg* in the authorities cited in the note, and also in the Second Life of St. Comgall, in the Acta Sanctorum, is styled in the First Life of the Saint, in the same collection, *Ostium fluvii nomine Bice.*—(May 10, p. 581, col. 2.)"

Page 291, l. 2, *for* "Rechra", *read* "quæ vocatur Rechru".

Page 293, l. 4, *on* "Hy Mac Uais", *note:* "This tribe was first settled in or near the present county of Armagh. The Four Masters, at 642, record the death of Furadhran, son of Bec, son of Cuanach, Chief of Ua mhec Uais. He was eighth in descent from Colla Uaish, and was an ancestor of O Flinn.—(See above, p. 297.) In 851 died Maolcaulrarda, son of Maolbresal, Lord of the Ua mec Uais of Airghiall. In 870 died Maolruan, son of Maolcuardda, Lord of Ua mec Uaish of Fochla. This word *Fochla* signifies *north*, and is employed by the Four Masters to denote the country around Armagh, and, in a more extended sense, the region elsewhere expressed by the word *Tuaisceart.*—(See Four Mast. A. D. 858, 864, 879, 910, 913, 939, 1010.) The family afterwards emigrated southwards, and gave name to the barony in the county of Westmeath now corruptly called *Moygoish.*—(See Ogygia, p. 361.)"

Page 295, *to* note [f] *add:* "Murtogh O Flinn, Lord of Hy Tuirtre, was slain by the English, who, on the same day, slew Congallach O Quin, Chief of *Magh Lughadh* and the entire district of *Siol Cathusaigh.*—(Annal. Inisfall.)"

Page 301, at foot, *add*: "In the Book of Lecan (fol. 65, col. 5, l. 17) the name of a man, Cu-ṗaılgeach, 'hound of the cemetery', occurs. This name, in the genitive, with cill 'a church', or coill 'a wood', prefixed, forms Cill Conṗaılgeaċ, *Kilconreelagh*, which is probably the origin of the name Killconriola".

Page 303, l. 2, *at* "Kill-Boedain" *note:* "This church may be the 'Kiel Bodan' mentioned above at p. 166".

Page 304, note [l], l. 8, *for* "Csylan", *read* "Caylan".

Page 313, l. 9, *for* "M[c]gyrgn", *read* "M[c]gyryn".

Page 323, l. 21, *for* "grant from", *read* "grant, from".

Page 331, *to* note [b] *add:* "The learned writer errs in representing Bryan Carragh as a Mac Donnell: he was an O Neill. He belonged to the branch of the latter family styled by Mac Firbis 'Clann Ḋoṁnaill Ḋuinn na ḃanḋ', 'The clan of Donnell

Donnell the Brown, of the Bann'. His descent ran thus: Hugh Boy II., (who was slain A. D. 1444,) father of Brian, who was father of Donnell Don [the Brown], who was father of Shane Duff, who was father of Cormac, who was father of Bryan Carragh, who was father of Shane Boy, who was father of Cormac. Anne, daughter of this Bryan Carragh O Neill, was the second wife of Shane O Neill, of Shane's Castle, from whose third son, Phelim Duff, the present Viscount O Neill is the fifth in lineal descent. In Jobson's Map of Ulster, *Bryan Carrogh's Country* is represented as extending over those tracts on either side of the Bann, now comprehended in the parish of Ahoghill and the barony of Loughinsholin' ".

Page 332, l. 7, *after* "territories" *add:* "Mac Firbis, in his genealogy of the Mac Donnells, has a passage, of which the following is a translation: 'Eoin [Mac Donnell], who is also called Eoin a Hile and Eoin more, the second son of Eoin, son of Aongus oge, had to wife Maria Bised, daughter of Mac Eoin Bised, (a Greek family which came in with the conquest of William the Conqueror;) and it was by her that the *seven lordships of the Glenns* came to the Mac Donnells. Donall a Hile Mac Donnell, and Eoin his brother, died in the same year [1422], i. e. 227 years previous to this present year 1649. The Mac Donnells own the Glens for the last 227 years to this year 1649. Eoin, son of Eoin, son of Aongus oge, had a son by Maria Bised, namely, Donnell Ballach, heir of the Glenties, as well as of his patrimony in Scotland and in the Hebrides' ".

Page 332, l. 30, *after* "English" *add:* "This conjecture is confirmed by the readings of the name in Erck's Repertory, namely, *Glinmueonagh* and *Glinmeonagh*.—(pp. 137, 274)".

Page 340, col. 1, l. 1, *for* "contains it", *read* "is an adjacent parish".

Page 342, *to* note [k] *add:* "In the Life of St. Molagga, published by Colgan, *Fertais Chamsa* is styled 'fluvius seu maris brachium'.—(Acta SS., p. 147)".

Page 344, l. 16, upon the words "Tuoghs and Cinaments" *note:* "This word Tuogh is the Irish Tuath, 'a family', which came to be applied to the district they occupied. Harris observes that in the Table to the Red-Council Book the word *Tuogh* is made synonymous to *Barony*. Thus, in the authorities cited already at pp. 62, 264, 332, the word *barony* is employed to denote the Irish *tuogh*. In most instances, as may be seen above at pp. 330–333, 344–346, two or three tuoghs were put together to form a barony. The barony of Upper Antrim is an instance where a single tuogh was converted into a barony. The term *Cinament* seems to have been employed to denote a smaller tract than a Tuogh. In one case there was a 'Tuogh Cinament'.—(See p. 346.) Harris observes: 'The Word *Cine*, from whence *Cinament* is formed, signifies no more than a Family, and so *Cinament* is the Habitation or District of such a Family'.

a Family'.—(Ware's Works, vol. ii. p. 226.) The Welsh had a territorial division called *Cymwd*, which was equal to half a cantred.—See Aneurin Owen's 'Ancient Laws and Institutions of Wales', Glossary, p. 998, col. 2".

Page 346, l. 6, upon the name "Massareene" *note:* "In O Mellan's Journal of Phelim O Neill, this word is written Mapapeġna, which is interpreted Map a' pio-ġain, 'the Queen's hill'. The name at first belonged to a small friary of Franciscans of the Third Order, which was founded about the year 1500 by one of the O Neills.—(MS. Brit. Mus., No. 4814, p. 2.) The ground adjoining the town of Antrim, at the other side of the bridge, is still called Massareene, and here, in a fruit garden, beside the Six Mile Water, and adjoining Lord Massareene's demesne, is shewn a trace of the old foundations of the friary. The Inquisition of Antrim, 1605, finds that to the Friary of Massareene belonged the townland Ballydonogh in Ederdowen, and a parcel of thirty acres, south of the river Owen-na-view, and that near it were the foundations of a castle called *Cloghanmabree*, alias *Castlemonybray*, then almost prostrate".

Page 352, l. 6, *add:* "A portion of Lower Iveagh was known, in the sixteenth century, by the name *Killwarlin*, which is variously written *Kilmarlin*, *Kilwarly*, *Kilwarninge*, and *Kilwarney*. This tract comprehended the parish of Hillsborough, and the neighbouring parts of Blaris, Moira, Dromore, and Dromara. The townlands contained in it are set out in the Ulster Inquis., No. 31, Car. I. It was the patrimony of a branch of the Magennis family which was called *Mac Rory*, from Rudhraighe, an ancestor. Art, surnamed *na Madhman*, or 'Of the overthrows', who flourished A. D. 1380, had two sons, Aodh and Cathbar; from the former of whom the Lords of Iveagh were descended; while the Kilwarlin branch derived its origin from the latter. In 1575 Ever Mac Rory of Kilwarlyn made a surrender of this tract to Queen Elizabeth, and took out a patent for the same; which original document is in the possession of George Stephenson, Esq., of Lisburn, whose maternal ancestors were of this race. The name Kilwarlin is still locally preserved, and is borne by the Marquis of Downshire, in his inferior titles of Viscount and Baron.—(Archdall's Lodge, vol. ii. p. 333; Dubourdieu's Antrim, p. 626)".

Page 360, *to* note [f] *add:* "A. D. 1177, Conchubhar O Cioralain, Chief of the *Clann Diarmada*, was slain by the English.—(Annal. Inisfall.)"

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