

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 bi-*

shops and ten priests in his household. St. Mochta of Lowth, who died in 584, is described, in a poetical legend, as having 100 *bishops* and 800 *priests* in his monastery.—(Colgan, Acta SS., p. 734; Dr. Todd's Introduction to Obits of C. C. D., p. 69.) Dallan Forgaill represents St. Columbkille as attended to Dromceatt by *forty priests and twenty bishops*.

ad aurem, sufferebant. Unum Pascha, quarta decima luna post æquinocetium 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 Lægarii, et Aila Muil, et Lugada filio Lægarii, et Tuathail^b. 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:—

“Α cuiḡ le caoga ḡruic̃ earpoḡ	“Five and fifty learned bishops
Ro oipnoḡ in caoḡ,	The holy man ordained,
Um tpi ceoḡuḡ cpiuḡ apnoḡ	And three hundred approved praying-men
Fopḡ a t-topmuḡḡ ḡraioḡ”.	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 southernⁿ. 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

^b That is, from A. D. 433 to 544.—O’Conor, ii. p. 163.

^l 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 bishoprics, 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 bishoprics^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 bishoprics, many of them not above five or six miles asunder^w. Even in Ireland, until comparatively recent times, there have been some independent bishoprics 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 archbishoprics, and some of them so small as not to have any diocese beyond the walls of the city.” — Bingham, *ibid.*, 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^a, 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. Lanigan¹, 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 latter², the Council of Antioch declared that the chorepiscopus is ordained by the bishop of the city within the jurisdiction of which his district lay³. 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 Bitæus*"^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 consecrantur*"^d; and Anselm, in 1100,

"Episcopi

^a Lurgan, its largest town, has this population in the Census of 1841, p. 278.

¹ Ec. Hist., vol. i. p. 886; ii. 14, 128, 818, 463; iii. 477; iv. 85.

² Can. 4, Labbe, Concil., vol. ii. p. 29.

³ Can. 10, Labbe, Concil., vol. ii. p. 565.

^b Pt. ii. c. 43. (Trias Th., p. 185, 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 exillorum sedium episcopis in Hiberniâ, in eorum locum eligerentur et succederent archipresbyteri a diocesanis constituendi, qui cleri et plebis sollicitudinem gerant infra suos limites, et ut eorum sedes in totidem capita decanatum 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], Donnaclsacheling [Dunshaughlin], olim sedibus episcopalibus in Midia, nunc verò capitibus ruralium decanatum, archipresbyteri de futuro instituendi, non solum perpetuam et personalem residentiam faciant in iisdem ecclesiis, verum etiam cleri et populi infra limites eorum decanatum sollicitudinem 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; *Blæthwyc, Ards, Dalboyn, Tuscard, &c.*, are employed, which had been the names of civil territories, and were continued by the English as the names of countiesⁱ. 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". 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 Sicilyⁿ.

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 Ainmereich^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 intitled "*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^a". 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^b: 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^c. 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^d. 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^e. 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,

^a Hist. Ec., lib. iii. c. 4 (p. 107, Ed. Smith).

^b Histor. Account, &c., pp. 99, 100.

^c 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 Lagenensis" [of

Leinster] who was "carus Columbæ amicus" (Ib., c. 8); "Conallus episcopus Culerathin" [Coleraine] paid him marked respect—(Ib., i. c. 50.)

^d See Dr. Todd's Introduct. to Book of Obits of C. C. D., p. 54.

^e Vol. ii. pp. 129, 180. 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'. 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*". On a subsequent occasion, when invited to become bishop of Constance, he declined the offer, alleging a different reason for his refusal: "*in canonicis esse prohibitum, ne aliqui de locis suis commigrantes, aliis facile ordinentur in locis*". 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'. On this occasion Gallus was requested to preach, and the sermon which he delivered is preserved and has been printed*.

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*

* See Bingham, vol. i. pp. 528, 530.

^a Messingham, p. 366 [rectè, 266].

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

^c Messingham, *ibid.*

^d Messingham, p. 269, col. 2; pp. 415-422.

^a Perhaps a Grecism, from *προσῆλυτος*, '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 autoritate cæptum 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 servant^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 solemnias 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 Columbkil also came from his monastery at Hy, attended by a company which is thus described by his contemporary Dallan Forgaill:—

“Dá fíicé Sagoir a lion, Fíicé Eappon uarol bnoḡ Fpí gabail pralm clu gan ácc Caogac Deoacán, tpiocac 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”.
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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'Connor's Rer. Hib. Script., vol. iv. pp. 172–176.

These lines, though written with great poetical license, are of undoubted antiquity¹, 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

¹ 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. 89.

^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 ḡriπnaḡ, abb lae 7 ep̄ox decc an ḡara la ḡo Maḡta ”.
 “ St. Fergna^a, a Briton, Abbot of Hy, and *bishop*, died on the second of March ”.
- Æ. C. 710, “ Coeddi ep̄rcop lae decc ”.
 “ Coeddi, *bishop* of Hy, died ”.
- Æ. C. 964, “ Finghin angcoipe 7 ep̄rcop la decc ”.
 “ Finghin, anchorite, and *bishop* of Hy, died ”.
- Æ. C. 968, “ Ep̄rcop lae ḡo maḡbaḡ ḡoib ”.
 “ The *bishop* of Hy was killed by them [the Danes]^o ”.
- Æ. C. 978, “ Mucḡroin abb lae ḡc̄riḡneoir 7 ep̄rcop ḡaoi na ep̄ri paḡo ”.
 “ 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 ἑπίσκοποι 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 ἀπολειμμένως, ‘at large’, were very rare, so much so that Bingham^p could discover but the single example of Barse 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

^a He is called Virgious 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 metropolitani, nec honor aliquis habeatur^r". It had been already decreed by the Council of Vermeria [Verberie], in 753, "Ut ab episcopis ambulantiis per patrias ordinatio presbyterorum non fiat: si autem boni sunt illi presbyteri iterum consecrentur^r". 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^r". 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^r".

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.

^r Cap. 5. Wilkins, Concil., vol. i. p. 170.

^r Can. 14. Labbe, Concil., tom. vi. p. 1659.

^r Can. 62. Labbe, Concil., tom. viii. p. 956.

^r Cited by Dr. O Conor, Rer. H. SS., vol. i. Epist. Nunc., p. 131.

^r 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 pontificatum 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 Metropolitanorum, ita ut unus Episcopatu uno non esset contentus, sed singulæ penè Ecclesiæ singulos haberent Episcopos"

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*, *Comcorba*, 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^a”.

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: “Επίσκοποι μὴ ἐπιβαίνειν ἄλλοτρίᾳ πόλει τῇ μὴ ὑποκειμένη αὐτῷ,—μηδὲ καθιστᾶν πρεσβυτέρους, ἢ διακόνους, εἰς τόπους ἐντὶρ ἐπισκόπων ὑποκειμένους, εἰ μὴ ἄρα μετὰ γνώμης τοῦ οικίου 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 *diocæsis* 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,

^a Eccl. Hist., vol. iii. p. 235.

^b It is the thirtieth in a collection intitled “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. 285. 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*.

^c Concil., tom. ii. p. 572. So also the twenty-eighth Apostolical Canon, in Cotelierius *Pat. Apostol.*, tom. i. p. 447. (Amst. 1724.)

^e Lib. i. cap. 85.

^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. Thasach 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 Maoiltealcha, of Bangor.
- Æ. C. 1038, Cuinden, of Connor.
- Æ. C. 1043, Flaithbertach, of Dunlethglas [Down].
- Æ. C. 1086, Maolcevin, 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*. 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: “*Faigíne earpuig Duin-da-leathglas, ní foigíor ían rein-leathor a éopan-taíct*”. “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

* See his letter *De Usu Ecclesiastico* in Ussher, Syll. Epist. 80.

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 parœciam¹ 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, disteminans parœcias, sicut in diebus antiquis²". 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

¹ 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 *ροπικῶν* vox *παροικία* occurrit, et apud Patres etiam, nunquam ferè alio sensu accipi debet, quam *pro Ecclesia civitatis*, quæ uni Episcopo attributa 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, *The-saur. 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. col. 199, 200.

² Messingham. p. 362, col. 2.

dral names, with the exception of Meath and Ossory^b, 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^c 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^d. 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,

^b A bishop of *Ossory* is mentioned so early as 971. See *Four Mast.*

^c 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 *Dunlethglas*, as the chief dissentients. The Book of Flann Mac Eogan says "contra jura Cleri Patricii

et Columbæ Cille, datum est pallium Ecclesiæ Dublinensi, vel etiam Tuamensi". — O Conor, Prol. ii. p. 159.

^d *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 Seventhⁿ 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:—

“Innig epoc Tarrach
Dobert obonanic
Copp Crisc innig fipbaile
La comann do Patraic”.

“The royal bishop Tassach
Gave, when he came,
The body of Christ, the King truly powerful,
As communion, to Patrick”.

Upon which an interlinear gloss observes:—

“..i. Rath Cholpa i. Leie Caenil i.
nUlleab ..i. cep 7 epoc Patraic Tar-
rach ocur feil aetrecta ro”.

“i. e. at Rathcolp in Lecale of Ulidia: i. e.
an artificer and bishop to Patrick was Tas-
sach, 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 Celtecar na g-cae, ‘Celtchar of the battles’, 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 Anar Cealtecar, ‘the habitation of Celtchar’, and sometimes Raé Chealtecar, ‘the Fort of Celtchar’, or Dun Celtecar, ‘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'. 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". 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 *Rathkeller*". But the name by which the place is ecclesiastically known is *Dun-leē-glar*^q or *Opum-leē-glar*, which is latinized by *Castrum Lethglasse*^r or *Arx Lethglasse*^s. In later times the syllable *da* 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-lethglas*^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 *Dun* 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 "Anthore (ut videtur) Animoso seu Animchado".—Colgan.

^q Pt. ii. c. 99 (Trias Thaum., p. 568, col. i.); Ussher, Works, vol. vi. p. 451.

^r So it is in the earliest writings, as St. Flech'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 "Dun arx, *da duo*, *leth medius*, and *glar cathena*. "Arx duarum mediarum cathenarum".—Colgan, Trias Th., p. 110, No. 39.

^w Cap. 88.

^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". Of him also Ussher speaks, when, at the year 520, he writes: "Coelanus sive Kelanus abbas Noendrumensis, postea Dunensis ordinatus episcopus, in Hibernia floruit". 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: "Moćaoi abb nĆonopoma, Caolan a ćeb 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. FERĠUS eprcop Ġpoma-lećġlaire do ecc. an xxx do Marća, 7 a re an Ferġur ġin no foćh. Cill m-Ćian".

"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, "Scanlan Ġuinlećġlaire deġ".

"Scanlan, of Dunlethglas, died".

Æ. C. 775, "Maćmać mc Ceallać abb Ġhuinlećġlaire decc".

"Macniadh, son of Kellach, Abbot of Dunlethglass, died".

Æ. C. 785, "Ćungal mc Ġaeġaire abb. Ġuinlećġlaire".

"Dungal, son of Laeghaire, Abbot of Dunlethglas [died]".

Æ. C. 795,

^a Brit. Ec. Ant., cap. 17 (Works, vol. vi. p. 529).

^b Chronol. Index (Works, vol. vi. p. 585).

^c Eccles. Hist., vols. i. p. 422; ii. p. 188.

^d 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.

^e Trias Th., p. 100 (recte 110), col. 1.

^f 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 588); and in the Annals of Boyle (at 557). The situation of Cill-Bian is unknown.

- Æ. C. 795, "Loingrec mac Fiachra abb Duin-lethglas —".
 "Longsec, son of Fiachra, Abbot of Dunlethglas, [died]".
- Æ. C. 823, "SUIBHNE MAC FERĠASA abb. Duinlethglas, anġcoiri, 7 eprcop".
 "SUIBHNE, son of Fergus, Abbot of Dunlethglas, anchorite, and bishop, [died]".
- Æ. C. 881, "Scannlan pprincep Duinlethglas iugulatur ep̄ o Ulldais".
 "Scanlann, Superior^f of Dunlethglas, was strangled by the Ulidians". (*An. Ulst.*)
- Æ. C. 939, "Oenacan paccap̄ Duinlethglas decc".
 "Oenacan, Priest of Dunlethglas, [died]".
- Æ. C. 951, "Maolmarcan mac Maenaiġ paccap̄ Duinlethglas —".
 "Maolmartan, son of Maenaiġ, Priest of Dunlethglas, [died]".
- Æ. C. 954, "ĠAEITHENE rui eprcop Duinlethglas, —".
 "GAEITHENE, the learned, Bishop of Dunlethglas, [died]".
- Æ. C. 962, "FINGHIN rui eprcop Duinlethglas —".
 "FINGHIN, the learned, Bishop of Dunlethglas, [died]".
- Æ. C. 970, "Catasach mac Feapccura comarba Duin, —".
 "Catasach, son of Fergus, Cowarb^s of Down, [died]".
- Æ. C. 992, "Macleigind mac Dungalain aipcinoech Duinlethglas —".
 "Macleigind, son of Dunghalan, Superior of Dunlethglas, [died]".
 "Dunchadh p̄leigind^b 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 *aipcinoech*, from which comes *Herenach*, is used in the same sense.—See Spelman's Glossary under *Corba*; and Colgan, *Trias Th.*, pp. 292, 298.

^b 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 radicatus *comforba*, derivata videtur a *com*, 'con', 'simul', et *forba*, i. e. 'terra', 'ager', 'districtus'. *Comorbanus* idem quod *conterraneus*, *eiusdem terræ*, vel *eiusdem dis-*

trictus. Quia autem unus Abbas vel Prælati 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.

^b This word is derived from *peap*, *vir*, and *leiginn*, *eruditionis*, and is explained by Colgan *Prælector*, vel potius *Scholasticus*. He supposes that about the end of the tenth century the old term *pep̄ibneoir* '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, príncep Dúmléighlaí, rannúg Dúin fáin, 7 acaibte a mac, 7 a ball. a Finabair la Niall mac Dubtuinne".
 "Scanlan O Dungalain, Superior of Dunlethglas, forced from his fortress, and carried away, and his eyes put out at Finabar, by Niall, son of Dubtuinne". (*An. Uist.*)
- Æ. C. 1015, "Cernac mac Cathusaigh, aircinbeac Dúmléighlaí—".
 "Cernach, son of Cathusaigh, Superior of Dunlethglas, [died]". (*An. Uist.*)
- Æ. C. 1026, "Maolpatrick ua Alecan ferleighbint Dúmléighlaí—".
 "Maolpatrick O Alecan, Lecturer of Dunlethglas, [died]".
- Æ. C. 1043, "FLAITHBERTACH eppcop Dúmléighlaí do ecc".
 "FLAITHBERTACH, Bishop of Dunlethglas, died".
- Æ. C. 1057, "Ecmarchac mc Cernaigh aircinbeac Dúmléighlaí do dul dia alaiti".
 "Ecmarchach, son of Cernaigh, Superior of Dunlethglas, went on a pilgrimage". (*An. Uist.*)
- Æ. C. 1067, "Scolaige mac Indrechtach aircinbeac Mucknaia, 7 aircinneac Dúmléighlaí do ecc".
 "Scolaige, son of Indrechtach, Superior of Mucknoe¹, and Superior of Dunlethglas, died".
- Æ. C. 1068, "Domhnall ua Cathusaich aircinneac Dúin—".
 "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. Spilog., 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 Dúineacba ferleighbint Cluana-mac-noir, "Colgu O Donoghoe, *Lecturer* of Clonmacnois". Many of the ancient monasteries had schools of instruction attached to them. Dr. O'Connor 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:—"Ḍaorop umorpo gur an am ro céirene príom-rḡola a n-Ḍiurinn, .i. Sḡol a n-Ḍro-maca—Sḡola ḡCairiol, Sḡol i nDun-da-leatḡlar, 7 Sḡol Ḥior-mor". "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".

¹ The parish of Muckno is in the barony of Cremorne, and county of Monaghan. "The parish church is translated to Castle Blaney, 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 Blaney". 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 ppim ancāra hErenb uicam feliciter pmo in Dundaletglas".
 "Senior, son of Mal-Molua, chief Anchorite of Ireland, ended his days in peace, at Dundaletglas". (*An. Inisf.*)
- Æ. C. 1083, "Muircheartaic ua Cairill aircinneac Duin, raoi breicemnaic, 7 pen-
 cappa Erenb,—".
 "Muircertach O Carrill, Superior of Down, lawyer, and historian of Ire-
 land, [died]".
- Æ. C. 1086, "MAOLCEVIN uapal eppcop Ulaó,—".
 "MAOLCEVIN, venerable Bishop of Ulidia, [died]".
- Æ. C. 1089, "Hua Cernnaic comarba Duindaletglas quieuit in xpo".
 "O Kernaig, cowarb of Dundaletglas, rested in Christ^k". (*An. Inisf.*)
- Æ. C. 1099, "Diarmaic ua Maolathgen aircinneac Duin decc. oide Capoc".
 "Dermot O Maolathgen¹, Superior of Down, died on Easter-night".
- Æ. C. 1102, "Cuimaige ua Cairill aircinneac Duin decc".
 "Cooley O Carrill, Superior of Down, died".
- Æ. C. 1117, "MAOLMAIRE eppcop Duindaletglas,—".
 "MAOLMAIRE, Bishop of Dundaletglas, [died]".
- Æ. C. 1136, "MAOLMAEDOC UA MORGAIR oo leigen Comorbur Pat-
 traic deapdia^m".
 "MAELMEDOG [MALACHI] OMORGAIR retired from the Cowarbanate of
 Patrick [Primacy] to serve God". (He died in 1148).
- Æ. C. 1152, "MAOLIOSA MAC AN CHLEIRIGH CHUIRR eappog Ulaó".
 "MAOLIOSA MAC-AN-CLERIGH-CHUIR^a, Bishop of Ulidia". (He died in
 1175.)
- Æ. C. 1158,

* The computation in the Annals of Inisfallen is seventeen years behind the Four Masters, so that this would be 1106 of the latter.

¹ 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 Duvelinensis 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 cepit cogitare et de sua pace.—Dunum se contulit." Vita S. Malachie. (Messingham, p. 362.)

^a This prelate probably succeeded Malachi immediately on his death. His name, as here given, ap-

Æ. C. 1158, "Ḑiolla uaoair ua Caēurach aipinneac Dunbalethglas".

"Gilla Odar OCasey, Superior of Dundalethglas".

Æ. C. 1175, "Ḑiolla DOMHNAILL MAC CORMUIC eppcob Ulad do ecc".

"Gilla Donal Mac Cormac, Bishop of Ulidia, died".

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. Moāoi abb. nCionpoma becc an tpeap la pīcet do mī luin".

"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 Aendrumice". Or, as Jocelin expresses it, "tandem illum in *Episcopum* præfato baculo sibi collato [S. Patricius] consecravit, et *Edrumensi* Ecclesiæ præfecit".

Æ. C. 638, "S. Cnītan ī nCionpuim becc. an pēactm. becc do Maī".

"S. Critan, in Nendrum, died on the 17th of May". The Calendar of the OClerys calls him eppcop, 'bishop'.

Æ. C. 642, "S. Cponan becc Eppog nCionpoma becc an vii. Ianuairi".

"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 M^o Eogain.—Ber. 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.

* Gillaodar O Cathasag, *Herhennanus Dundalethglas*, is a subscribing witness to the charter of Newry about this year.

† 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.

‡ Pars I., cap. 58. (Trias Th., p. 125, col. 2.)

† Chap. 87.

superscription of a letter written from Rome in the year 640, on the subject of the Paschal controversy*.

Æ. C. 644, "Mochua nOenðroma 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 Mochaoui, the founder of this church, *Mochua*.

Æ. C. 659, "Cummine eppcop nOenðroma moztuor ept".

"Cummine, Bishop of Nendrum, died".—(*Tigernach*.) The text of the Four Masters, at 658, as printed by O'Conor, is faulty.

Æ. C. 673, "Quier Moraino eppcop nOenðroma".

"The rest of Moraind, Bishop of Nendrum".—(*Annal. Inisf.*) This date is 680 of the common æra.

Æ. C. 682, "Maine abb nOenðroma decc".

"Maine, Abbot of Nendrum, died".

Æ. C. 730, "S. Oegetchair eppcop nOenðroma decc".

"S. Oegetchair, Bishop of Nendrum, died".

Æ. C. 750, "Sneitceit abb nOenðroma deg".

"Snethceit, Abbot of Nendrum, died".

Æ. C. 871, "Colman eppcop, scrībneoir, 7 abb nOenðroma decc".

"Colman, Bishop, Scribe, and Abbot of Nendrum, died".

Æ. C. 917,

* 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 662; 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.

¹ 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. nOenopoma —".

"Maelcon, Abbot of Nendrum, [died]".

Æ. C. 974, "Seona ua Oemain abb nAenopoma do lopeccað in a tigh 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. Mochaïum], primò a subulci officio ad pastorem 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, *Thea. Anecd.*, tom. iv. p. 6, cited by O'Connor, *Rer. Hib. SS.*, vol. iv. p. 130. That the Irish excelled in calligraphy 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 obstupear, 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 Maop na Ccanon], or 'the son of the Keeper', were the hereditary custodians of the Book of Armagh, and held the eight townlands of Bally-Moyre on the tenure of its safe preserva-

tion. 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 incumberebat, 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 incumberebat munus publicæ lectionis sustinendæ, verum etiam penitus 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 *Scribhuidh* 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 [Fionn bárr '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 Moysaïcam 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:—

“Uí Neill an rḡaé Cholaim,
Ní an rḡaé mune,
Air cul Fhinnein Moirge-bile
Ulaid uile.
Dal nAiruibé uarol imḡinn
Air cul Comgail.”

“Posteri Nielli sub patrocínio Columbæ
Non sub rubo.
Sub patrocínio Finniani Magbilensis
Ultonii universi.
Dal-Aradii nobiles et inclyti,
Sub patrocínio Comgalli.”

His

^u Fleming, Collectan., p. 303, col. 2. Lib. Kilkenny, 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 Maige-bile decc an ceo la 10 Octob".

"S. Sinell, Bishop of Moville, died on the 1st day of October". Tigernach, at 603, calls him, "Muige eppcop": The Chronicon Scotorum, "Maigibile eppcop": The Annals of Ulster (at 602), "Eppcopur Campi Dili".

Æ. C. 618, "S. Siollan eppcop 7 abb Maige-bile dec. an xxv. Augur".

"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 Maigibile decc. an 7eacem. la 10 m1 Augur".

"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, "Quier Uopine eppcop Maigibile".

"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 Muircon abb Maigibile decc".

"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. Columbkille, 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 Dønnáir*, 'Abbot of Bangor', and *Comarba Comgall*, 'Successor of Comgall'. The succession of the abbots

^d "Comgellus, Latine *Fausti* nomine illustrem". vitæ, Combgallus nomine, quod interpretatur *pulchrum pignus*".—(*Jocelin*, cap. 98.)
 Notker Balbulus (*O Conor*, iv. 85). "Quidam filius

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 Benchorensē*, 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, "Inoꝛeo ðenncoꝛ o ǵenib, 7 ꝛꝛin Chomgail do bꝛiꝛus doib, 7 a ꝛuib, 7 a eꝛꝛcoꝛ do ǵeꝛ fo ǵin claitib".

"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". The same occurrence is thus related by Keating:—"Do h-oꝛꝓioib ðeanncoꝛ Ulað, 7 do mapbað a h-eꝛꝛoꝛ, 7 a baioine fo ǵlamēa leo, amaille ꝛe ǵꝛin Chomgail do bꝛiꝛioib doib".—

"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, "Celedabail mac Scanail comarba Comgail ðeanncoꝛ fo Ǽirinn, eꝛꝛcoꝛ, ꝛꝛiðneoiꝛ, ꝛꝛoiceꝛeoiꝛ, 7 doctoꝛ eꝛꝓa, ðecc. na ailiēꝛe iꝛin Roimh an xiv. do Septemb. 7 iꝛin naomāð bliadain ap caogate a aoꝛi".

"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, "Duibinní, ꝛaoi, 7 eꝛꝛcoꝛ muiniceꝛ ðenncoꝛ".

"Dubhinnsi, scholar, and bishop of the fraternity of Bangor". In the same

* This probably is the occasion to which St. Bernard adverts when he relates the destruction of Bangor "a piratis".—See above, p. 94.

† The word *muiniceꝛ*, like the Latin *familia*, in an ecclesiastical sense, denotes a *congregation* or *fraternity*. In the *Antiphonarium Benchorensē* is a hymn, intituled, "Versiculi *familie* 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, "Diamaid ua Maoltealca comarba Comgall, eacnach forpce, rccriðneoir, 7 eaprcop, decc".

"Dermot O Maoltealcha, 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 statesⁱ:—

"Domangort mac Eachac eppcop o Raie-murðuilg i nDalriada agur i nDalaradia. A. D. 506".

"Domangart, son of Eachach^k, Bishop of Rathmurbulg, in Dalriada and in Dalaradia. A. D. 506".

Another compilation of the O'Clerys states expressly, "agur fuair bar ran m-bliagum 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 Raie-murðuilg i nDail-riada o rliab Slanga^m".

"S. Domangartus de Sliebh-Slangaⁿ".

"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 508.

^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 518. They have confounded two persons. Tigernach cor-

rects the error thus:—"ðarr Domangart mac Nissi Rí Alban". 505 "The death of Domangart Mac Nissi, King of Albany". Or, as the Annals of Inisfallen, at 495, quier Domangart Cínocire. "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
RANDAL ^p , ...		before 1251	1253
REGINALD ^q , ...	Archdeacon of Down, .	1258	1265
THOMAS LIDDELL ^r , ...		1266	1276
NICHOLAS, ...	Prior of Down, and Treasurer of Ulster ^s , . . .	1276	1304
THOMAS KITTEL, ...	Parson of Lesmoghlan ^t , .	1305	1313
THOMAS BRIGHT, ...	Prior of Down, ...	1314	1327
JOHN OF BALICONINGHAM ^u , .	Rector of Arwhyn ^v , . .	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, 84.

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 supremum 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 neglectum 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 Hi-

bernici 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 seminasse, 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, sufficientius resistent 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 relazione 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 domini Hiberniæ non obstantibus quibuscunque. In cujus, &c., T. Rege apud Castrum suum do Odiam xxix. die Julii ”.²

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, inas-

much

^a Rot. Pat., 16 Hen. VI., No. 8. Tur. Lond. “Pro ecclesiis incorporandis et uniendis”.

^a Ware's Bishops, p. 208. (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. xlv. 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 fœlicis recordationis Eugenius Papa IV. attendens ad exilitatem fructuum, reddituum, et proven-
tuum Ecclesiarum Dunensis et Connerensis, quominus Episcopi in eisdem condecentem
statum tenere, jura Episcopalia præservare, et alia possent incumbentia onera suppor-
tare, ex his et aliis causis ipsum moventibus, motu proprio, Ecclesias ipsas adeo insi-
mul annexuit et univit, sua et Apostolica autoritate, 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 Bulla-
rum 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 præsentī 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, instantanter 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 capel-
lano, 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 forward
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 Eu-
genius in 1447.

^p A full and interesting collection of documents
relating to the disputes between the Bishop and Pol-
lard, 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 ROCHFORD ¹ , ...	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 ² , ...		before 1512	 1519
ROBERT BLYTH, ...	Benedictine Monk, and Abbot of Thorney in Cambridgeshire, . . .	before 1526	. about 1540
EUGENE MAGENIS, ...	Prebendary of Agha- derk ³ , ...	 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

¹ He was recommended to Pope Nicholas V., by the Primate, as "lingua Anglicana et Hibernica facundus". Ware does not assert that he was consecrated.

² 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 Mcganyse, Prior of the Cathedral of Down, was appointed custos spiritualitatis, *sede vacante*; whereas, in 1526, Robert Blyth was bishop, and living in England.

³ In 1526 the Primate exercised the patronage of

certain benefices of Down and Connor, "ratione absentis Episcopi, in remotis agentis, sine licentia summi Pontificis, aut Metropolitanis sui".—Reg. Crom., p. 483. In 1527 the Bishop appointed Bernard McCura, Abbot of Wodburne, and Donald Mc Kenny, Rector of Krakfergush *alias* de Petra, the Vicars General of Connor, Commissaries in his absence.—Reg. Crom., pp. 507, 511, 514.

⁴ 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 parte of all the tiethes, to thend they should say praier 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^a 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 maynteyninge 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, *Doimnall mac Aodá mac Ainníneac*, 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. Columbkille*, lib. i. c. 9, and iii. c. 5.

^y So the jury, at the Inquisition of *Liffey* in Donegal, in the same year, found that certain lands in Clandowaddoge [Clondevaddock] "were, longe before the tyme of any bushopp, given to the saint O Woddog".—*Ul. Inq.*, Appendix, No. V.

^a "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 saintes 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 voluntarie give unto the bushopp within whose dioces they lived, certaine pencions and other duties, &c."—*Inquis. at Eniskilline*, same year.—*Ibid.*, No. 6.

^b "There were certain religious men, in nature of hermites, whoe, sequesteringe 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

Y

whatsoever: 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 priviledges 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 estoit venu a Rome avec un seul cheval, l'autre à pied avec un seul compagnon. Il si trouva aussi un évêque 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 afterwarde, 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 wherein 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 Clonagh—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 seculariumve 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, inquit, 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], Tipermen [Tobermoney, in Down], Balimechethe, Dumouere, Balienlemach, Balienlirnoni, Telagmethan, 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 Rathmullen], Baliowosan [Ballyvaston(?), in Rathmullen], 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".^b 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 Rollⁱ 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. Sciat is nos dedisse et concessisse et hac præsentis carta nostra confirmasse venerabili patri nostro in Christo Thomæ^a, 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 *Aræolum*^m et terram *Hospitalariorum*ⁿ in *Arte*, ex altera. Et ex parte alia inter terram quæ fuit quondam Radulphi

^b 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 uncie auri". — (Cod. Clar., vol. xv. p. 59, No. 4783, Brit. Mus.)

^a 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 quicquid possideri. Nos vero et heredes nostri omnes dictas terras dicto Episcopo et ejus successoribus contra homines warrantizabimus. In testimonium autem hujus rei præsentī scripto sigillum nostrum apposuimus. Hiis testibus Galfrido de Mariscia, Gilberto de Lascy, Waltero de Bidlesford, Nichola Parvo, Waltero de Mariscis, Johanne Parvo, Adam de Alneto, Johanne Flandrensi, et multis aliis^r.

"Nos autem donacionem, concessionem, et confirmationes prædictas, necnon donacionem, concessionem, et confirmationem, 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 inconcuius tenuit et possedit aut possidere debuisset, videlicet in *Lethcapel*^u ecclesiam sanctæ Trinitatis^v in *Rathkeller*^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; *Rathmurlu*^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 *Rathcolpe*^f, cum omnibus pertinentiis suis. In *Ard*, *Arecum*

^o This seems to be the place called Sithe.—See p. 22.

^p Now Ardkeen.—See p. 21.

^q Strangford. *Strangford*, Chron. Man. A. D. 1205.

^r Now Iveagh. The bishop's manor of Maghera is his only property in this barony.

^s Held from 1202 till 1213.

^t This union of the abbatial and episcopal functions was covenanted for in the charter of 1188 (see p. 168), 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 Lisnolyn, 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^s cum omnibus pertinentiis suis; et *Kiel Bodan*^h; in *Duffren*, de utraque *Kielle-Winzi*ⁱ, cum omnibus pertinentiis 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 prædictiⁿ, et successoribus suis per cartam prefati Johannis concessis; et etiam de omnibus terris, juribus, et possessionibus quæ aliquis predecessorum ejusdem Episcopi infra *Ulidiā*^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 etiam 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 wrēc^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^v et vivariis, in piscaturis et piscariis, in burgis^x faciendis ubi competencius viderit, ut apud *Kirleth*^y, *Rathmurel*^z, juxta leges et consuetudines

^s 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 Fortē *Dalbuign*.—See Dalboyn, p. 44.

^m See Miloc, p. 3.

ⁿ Malachi died in the year 1201.

^o The true form of the Irish *Ulaid*; 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 Gallicé *bois*.

^r "Pastura omne genus pascendi significat.—Sed pascua est locus principalis deputatus pecoribus pascendis".—Lindewode, Provinciale, lib. iii. cap. Quo-

niam i. (fol. 141 b.)

^s Property washed on shore without a claimant, from the Saxon *præc*, 'cast away', which falls to the Crown, unless where granted as a royalty. Hence the English 'wreck' and 'sea-wreck'.

^t Anglicé *Aerie*.

^u Warennā, 'warren', is a franchise either to follow or to preserve game.

^v Right to raise *turf* on the ground of others.

^x Anglicé '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, 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 quociens 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^e. It is as follows: “Idem Escaetor reddit compotum de xxiii . s . ix . d . ob . de redditu burgagiorum cuniculorum, cum exitibus molendinorum, placitis et perquisitis^a 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 Kytell electo ibidem per breve domini Regis, quod est sub dato xxx^o 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 *Kyleleth*, de eodem termino, per eandem extentam: De messione autumpni ibidem, quæ extenditur per annum ad iii . s . iiiii . 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 dominiciis pratorum, turbariarum, et servicio cottagiorum ibidem nil respondet

^a Soke, from the Saxon *rocen*, ‘liberty’, ‘franchise’, signifies the liberty to minister justice.

^b Sake, from the Saxon *rac*, ‘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 *tyman* ‘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’, *fangin*, ‘to take’, and *ðeop*, ‘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 *ut-fang-ðeop*, ‘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. 288 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 servitium cottagiorum totum in autumpno; et de tributis nihil receptum fuit. Et de *iiii. lib. v. s. i. d.* de redditibus firmarum montis de *Byscopille*¹, terræ de *Ballybeghys*², 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, pris, serviitiis, piscinis, et perquisitis curiæ de *Rosglasse* de predicto termino, per eandem extentam. Et de *vi. lib. ij. s. iij. d.* de redditu dominicorum, pris, serviitiis, perquisitis curiæ *Novæ Villæ*³, de predicto termino, per eandem extentam. Et de *iiii. lib. xx. d.* de redditu dominicorum, prisarum, servitiorum, et carucata una, cum perquisitis curiæ de *Rathcolpe*, 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 *xxiii. s. ij. d. ob.* de redditu *xlviij. acrarum* terræ dominici *iii. xvi. acrarum*, post apud *Ardweyn*, 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 *Ardweyn*, 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, servitiorum, 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 *iii. vii. lib. ix. s. q^a*.”

But

¹ Probably *Tulaic na n-episcop*, ‘bishops’ hill’, now *Tullynespick*, a townland of Bright parish, still held under the see.

² Ballybeg in Dunsfort?

³ 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. “*Edru-*

mensis ecclesia.”—Jocel., cap. 37.

^o A Latin form of *Óaile bpaigín*, ‘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 *Óaile na nGaeóal*. 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^a 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 auncient record in the booke of Tredagh wherein is menconed divers grauntes and confirmacions made to the B^{rick} 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^p 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 Church 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.

^a From this it is here printed, the original not being forthcoming. It is headed "Ex rotulis anti-quis Ecclesiæ Dunensis penes hodiernum Episcopum

Dunensem Ia. [rectè Hen.] Leslæum". — *Cod. Clar.*, vol. xlv, 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[†], 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 parlamento. 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[‡]. 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 claustrum quæ transit ad inferiores cameras, et, post dictam aulam, cameras ex parte aquilonali, versus ecclesiam parochialem[§] dictæ civitatis. Item, in eadem civitate, *Insulam Episcopi*[¶], cum una carucata in temporalibus, et cum capella in spiritualibus, donatam Renaldo[‡] Episcopo Dunensi per dominum temporalem *Lequaliæ*[‡], viz., Flathri M^c Cumassaig, anno Domini 1034. Item in *Rathcalpa*[‡] tres carucatas in temporalibus, et capellam in spiritualibus, donatas per eundem Flathri. Item in *Cilleliath*[‡] quinque carucatas in temporalibus, cum capella in spiritualibus, donatas per eundem Flathri.

[†] 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 "Karcfergius" [Carrickfergius]; on the 29th, "apud Sanctum Boecum" [Holywood]; on the 31st, at "Balmoran" [Ballymorran, a townland in Killinchy parish, on the shore road to Downpatrick, and near the castle of Scatrick, 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 Clonduff or Drumballyrone 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.

[‡] This, and what immediately follows, agrees with Malachi's charter to Down Cathedral in 1183.—See above, pp. 163, 165.

[§] The present parish church, supposed to occupy the site of the old, stands N. E. of the cathedral.

[¶] 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, together with an Iland, called the B^{ps} Iland, possessed by the Lord Cromwell, albeit expressly containyd in the B^{ps} old rolles and Recordes as belonging unto him".—Ul. Vis., p. 239.

[‡] Flaithbertach, Bishop of Down, died in 1043; Reginald was bishop from 1258 to 1265.

[‡] Lecale. The Annals record the names of many lords of this territory. This date is an anachronism. See below, note [†], p. 172.

[‡] The two townlands of Raholp are still held under the see of Down.—See p. 39.

[‡] The townland of Kilclief, on which the ancient

Flathri. Item in *Vepro*^c(?) duas carucas cum dimidio in temporalibus, sine aliquâ capella, donatas per eundem Flathri. Item in *Villa Nova*^d tria quarteria cum temporalibus donata pereundem Flathri. Item in *Lismollin*^e tres carucas in temporalibus; et capellam in spiritualibus, donatas per eundem Flathri. Item in *Rosglas*^f, unam carucatam cum dimidio, in temporalibus, sine capella, donata, per ipsum. Item in *Brûe*^g quatuor carucas in temporalibus. Item in *Ratra*^h quatuor carucas in temporalibus. Capellæ supradictæ, quædam sunt fundatæ autoritate nostrorum predecessorum, quædam fuere fundatæ autoritate Sanctorumⁱ. Et tunc temporis regnavit in *Ardo* Cathalan M^c Muriedaig, qui donavit Episcopo et ecclesiæ Dunensi octodecem carucas in *Ardgunc*^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 insulisⁿ 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 *Insule*^p, in spiritualibus. Et tunc temporis in *Clandermad*^q et *Dalbuine*^r regnavit Engusa Mac Mairaba. Et predictus Engusa in *Clandermad* [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. 83. It is mentioned in the Ter. and UL Vis. as see land, but is not specified in the return of 1838.

^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 Killclief; 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, Rahish, 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. 6.

cata. Item donavit *Mileac*^u cum una carucata, in temporalibus. In *Dalbuin*, [*Lande-bege*^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 eleemosinam, 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 parlamenta, 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 *Ballylimeskeagh* [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 Inspecimus under the seal 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. 40.

^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 Tagnabrick], and *Downeagh* [now Duneight], are parcel of the possessions of the see. All these lands in Clandermot and Dalboyn, with the exception of *Dundesert*, *Mileac*, 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 6s. 2d.—(Report of 1833, pp. 112, 113.)

^f *Ḑrián mac Cinnedigh* came to the throne in 1004, and was slain in 1014. He was called *Ḑriónime* 'of the tributes', on account of the payments which he exacted from the inferior princes.

^g This is either a clerical error for *Daciæ*; or *Dacia*, 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-capb*, Clontarf.

successit Malachias filius Donaldi Imaileachlain¹ in regno Hiberniæ; et omnes illas terras, modo præmisso, donavit et confirmavit Olivero², 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 nominatus³. Reges Angliæ ex donatione summi Pontificis dominium Hiberniæ obtinuerunt⁴. Et postmodum cum potestate Regis Angliæ Johannes Cursy Hiberniam intravit⁵ 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

¹ Maolpeclaínn mór mac Domnaill mic Donncaída mic Flaínn mic Maolpeclaínn. 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.

² This appears to be a fictitious name.

³ So Giolla Modhuda, Abbot of Ardraccan; in his Catalogue of the Kings of Ireland, written A. D. 1143:

“Táir eir Maolpeclaínn rona
Mic Domnaill mic Donncaída
Ro rcar rair bñg ne gúe dñeim
Noe ar gab aoin ríg Eirinn”.

“Post Maolsechlanum Prosperum,
Filium Donaldi filii Donnchadi,
Dicessit 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,

Proleg. 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.

⁴ 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 Hybernæ insulam, ad subdendum illum populum legibus, et viciorum plantaria inde extirpanda, velle intrare. Nos itaque, piuni et laudabile desiderium tuum cum favore congruo prosequentes, gratum et acceptum habemus ut, pro dilatandis ecclesiæ terminis, pro corrigendis moribus, et virtutibus inserendis, pro Christiæ religionis augmento, insulam illam ingrediaris”.

⁵ 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^o episcopo Dromorensi, et aliis nonnullis prælatis provinciæ Armaghane ”.

In the King's Books the property of the See is thus taxed^a:—

Maneria, villæ, et terræ, de Bishops court, <i>alias</i> de Lismullin, ...	c ^o ster.
Maneria, villæ, et terræ de Iland M ^c Kee, ...	c ^o „
Maneria, villæ, et terræ de Ardquin, ...	c ^o „
Terræ de Dromboe, ...	LX ^o „
Quatuor villæ de Blaris, ...	XL ^o „
Quatuor villæ de Lambegg, ...	XL ^o „
Diversæ terræ in Killultagh, ...	LX ^o „
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

^a “Eugenius Mac Gillevidier 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.

^b Florentinus Mac Donnegan was bishop of Dromore in 1309.—Ware's Bishops, p. 260.

^c 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 8rd 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".^f 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." 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 Cathedral, 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^g. 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 Confirmation 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^{ty} raigne of England;

^f Brit. E. Ant., cap. 17. (Works, vi. p. 372.)

^g 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. xlv. p. 15.) It is also printed in

both editions of Dugdale's *Monasticon Anglicanum*.

^h 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 l^{ives} of erection, his Ma^{ty} 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. 287.

^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^cginnis 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 ERDESLEYE. [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 episcopatus de Duno, Connorth, et Drumore—nunc presidet, solatio, auxilio, et consilio Decanorum et Capitulorum dictorum episcopatum sit destitutus, &c.: quorum omnium

remedio Episcopus nobis humiliter supplicavit"; the instrument proceeds: "Nos de gratia nostra, &c., creavimus, &c., ac per patentes creamus tres ecclesias Cathedralis 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, originale, 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 [Kildief], 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.

PRÆBEN- Fecimus, &c. Johannem Christian presbyterum, et in artibus magistrum,
DA Prebendarium primum dictæ ecclesiæ, &c., et volumus quod dicta præ-
SANCTI benda vocabitur Prebenda Sancti Andrea. Dedimus, &c., omnes illas
ANDRÆ. rectorias et vicarias nostras de Sancto Andrea [see below under Killy-
 leagh], 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.

PRÆBEN- Fecimus, &c. Patricium Hamilton, in artibus magistrum, Prebendarium
DA DE secundum dictæ ecclesiæ, &c., et volumus quod prebenda vocabitur Pre-
TALPES- benda de Talpestone. Dedimus, &c., omnes illas rectorias et vicarias nos-
STONE. tras 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.

PRÆBEN- Fecimus, &c. Jacobum Hamilton, primum et modernum Prebendarium
DA DE tertium dictæ ecclesiæ, &c., et volumus quod prebenda vocabitur Prebenda
DUNS- de Dunsporte. Dedimus, &c., omnes illas rectorias et vicarias nostras de
PORTE. 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 incorporatum, 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^m.

Westm. 20 Julii. An. vii. Jacobi I.

B.

^m See Mason's History of the Cathedral of St. Patrick, Appendix, pp. 20-26.