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THE
ANCIENT CHURCHES
OF
ARMAGH.

BEING
THE SUBSTANCE OF A PAPER READ BEFORE THE ARMAGH NATURAL HISTORY
AND PHILOSOPHICAL SOCIETY, ON THE 14TH OF MARCH, 1860.

BY WILLIAM REEVES, D.D.,
VICAR OF LUSK.

LUSK:
PRINTED FOR THE AUTHOR.
MDCCCLX.

Houses of the Oireachtas

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THE CHURCHES OF ARMAGH.

I AM not acquainted with any place in this island, so rich in historical associations, and yet having so little to show, and so little to tell, at the present day, as Armagh. Of course, when I speak thus, I have reference solely to its *antiquarian* condition; for otherwise it would be the grossest libel on steady improvement, and the results of princely conceptions, to ignore the features which render this town the most attractive in Ireland, and the acts of those two ecclesiastical superiors, one of whom converted mud hovels into stone houses, and the other, commencing with the sacred acropolis of St. Patrick, has made Armagh, in munificence, what it has for ages been in jurisdiction—the primacy of all Ireland.

Many places in Ireland, of much less note than this, still afford abundant matter for the antiquary's contemplation and delight: as Glendalough, and Clonmacnois, on the land; and Devenish, Scatterry, or Inishmurry, on the water. But then, their solitude, or insular position, has saved them, and rendered demolition a work of difficulty rather than convenience. Here, however, in a city, where space is limited, and condensation desirable, where perches are more valuable than acres in the field, antiquity must yield to the exigencies of society; and hence it is that out of nine churches which formerly existed here, two only remain, while, of the rest, the site is either matter of conjecture, or with difficulty determined.

When a church or abbey makes way for a dwelling house or public building, the great object is to obliterate all spiritual associations; and the old walls are only too tempting, as a hanging quarry, for the construction of the new. Thus see what contrasts arise in the lapse of time: St. Patrick's first church in Armagh is now represented by the Bank of Ireland; the Provincial Bank comes close on St. Columba; St. Bride's shares its honours with a paddock; St. Peter and St. Paul afford stabling and garden produce to a modern *rus in urbe*; St. Mary's is lost in a dwelling house; and the Culdee Society can only be traced by head-
rent and bones to a region in the city, whence their successors are content to derive income, but where, in these days of luxury,

and airy streets, they would be very unwilling to make their abode.

In the absence, then, of written documents (and it is greatly to be lamented that such a scholar and lover of antiquity as James Ussher did not, during his visits to his uncle, Primate Henry, or in his own primacy, while things were in a transition state, commit to paper what he knew or could ascertain), who can undertake to delineate extinct objects? A poet or painter may create and embellish, but the antiquary is placed under very stringent conditions. The ablest surveyor, without the help which Stowe may give him, would be sorely embarrassed, were he required to give a ground-plan and elevations of St. Mary's parish church, and the three bishops' houses which afforded site and stuff for Protector Somerset's palace in the Strand; and, for the completion of which, failing materials on the spot, he carted down from St. Paul's a cloister and two chapels, throwing in as a make-weight St. John's church at Smithfield, which, to save time and wages, he quarried in a summary manner with gunpowder.

Dealing, therefore, with subjects, which as effectually, though perhaps, less wantonly, have been swept away, I must claim great indulgence when I profess the scantiness of my information, and bespeak the toleration of the gleaner rather than the wages of the reaper.

Without entering into a discussion of the unity of St. Patrick, or the exact date of his mission, I may assume it that there was one principal teacher of this name, whose arrival in Ireland is referrible to about the year of our Lord 432, and his death to the 17th of March, towards the close of the century. Among his early acts was the founding a church at Trim, twenty-five years after which, according to the memoirs in the Book of Armagh, he founded the church of Armagh.

At that period the chieftain of the district was Daire, son of Finnochadh, whose *rath*, or entrenched abode, occupied the summit of the hill where the cathedral now stands, and was known in after-times by the name of *Rath-Daire*. He was a descendant of Colla Da-crich, one of the three brothers who, at the battle of Achalethderg, in the year 332, defeated the men of Ulster; and having driven them into Down and Antrim eastwards, destroyed their palace of Emania, the site of which is your Navan Rath, not yet obliterated, and established themselves in the wide territory now represented by the counties of Armagh, Monaghan, Fermanagh, and Louth, to which they gave the collective name of Airghialla, or Oriel, and within which their descendants ramified into the potent families of O'Hanlon,

MacMahon, MacGuire, and MacCan. The O'Hanlon line, which had the closest relation to Armagh, was descended through Niallan, whose name continues impressed upon your two baronies of *Oneilland*, and of this branch was the chieftain Daire, of whom I have spoken. Akin also was the sept called Clann Sinaich, which became paramount in the immediate neighbourhood, and produced that hereditary succession of primates, concerning which St. Bernard writes in terms of well-known censure.

Here then, about two miles east of Emania, the ancient seat of Ulster sovereignty, and on a hill, bestowed by a district chieftain who was sprung from the founder of a new dynasty, the missionary obtained a site, possessing great local advantages, for the church which was destined to become supreme in the ecclesiastical polity of the kingdom, and the origin of whose primacy may, in some measure, be traced back to a transfer of secular precedence.

The eminence, then known by the name *Druim Sailech*, which signifies the 'Ridge of Sallow', and is rendered *Dorsum Salicis* in the Book of Armagh, occupied a central position in the high ground, which bore the name of *Ard-Macha*, which is generally translated by *Altitudo Machæ* in the Book of Armagh, but sometimes *Alto-Machæ*, and sometimes, without the prefix, simply *Macha* or *Machi*. In all these cases the designation is borrowed from a famous queen of fabulous antiquity and might; but whether from Macha, wife of Nevvv, who arrived in Ireland 608 years after the Deluge; or from Macha Mongruadh, who founded the palace of Emania, three centuries before the Christian era, and was the only queen who ever wielded the sceptre of Ireland; or from Macha, wife of Cronn, the Irish Atalanta, who lived about the Christian era, the *Dinnsennchus*, or local mythology, which mentions the three, does not take upon itself to decide. There is no doubt, however, that the name, which was borne by several places, was commemorative of a heroine, real or supposed, whose questionable existence does not in the least affect the correctness of the etymology, but leaves "Macha's Height" as well accounted for as "Mars' Hill", which a sacred writer has endorsed.

I. NA FERTA.

But, as a commencement to our ecclesiastical narrative, we will assign St. Patrick's arrival at Ardmacha to the year of Grace 458, and translate, literally from the Book of Armagh, the narrative of his early interviews with the lord of the place, and of his subsequent settlement here; premising, that under the mar-

vellous and exaggerated, with which this story is overlaid, as one might expect in an Irish composition of the year 750, there exists, beyond question, a skeleton of real history.

“ There lived in the territory of the *Easterns* a man both rich and honourable, whose name was Dairi, and Patrick asked of him to grant a place for the exercise of his religion. And the rich man said to the saint, what place dost thou desire? I pray of thee [said Patrick] to bestow upon me that eminence which is called the *Sallow Ridge*, and there I will build me a place. Notwithstanding, he would not grant to the saint that *high* ground, but he gave him another portion in a *lower* situation, where is now the *Fertæ Martyrum*, beside Arddmacha; and there Patrick abode with his disciples.

Some time after there came a horseman of Daire, leading his fine horse to feed on the grassy ground of the Christians; and Patrick was offended at this intrusion of the horse on his ground, and said, Daire hath done foolishly in sending a senseless animal to trespass on the little spot which he hath granted to God. But the horseman, as one that is deaf, gave no ear, and as a dumb man that openeth not his mouth, gave no reply: but letting loose the horse there, went his way for the night. But when, early on the following morning, he came to look after the horse, he found him already dead, and returning home in sorrow, he said to his master, behold that Christian hath killed thy horse, because he was displeased at the trespass upon his ground. And Daire said, then he likewise shall die; therefore go ye and kill him instantly. But scarcely was the word uttered, while they were yet going out, when a death-stroke fell upon Daire. Then said his wife, it is because of the Christian that this hath come to pass. Let some one go quickly, and let the saint's blessing be brought to us, and thou shalt recover; they also who went forth to slay him are countermanded and recalled. Accordingly, two men went to the Christian, and without stating what had happened, [merely] said, Daire is sick: we pray thee let something of thine be carried to him, if peradventure he may be healed. But St. Patrick, knowing what had been done, said, Yes, verily; and he blessed some water, and gave it to them, saying, Go ye, sprinkle your horse with this water, and then take it with you. And they did so, and the horse came to life again, and they carried the water with them, and Daire was healed when he was sprinkled with the consecrated water.

After this Daire came that he might do honour to the Saint, and brought with him a valuable imported cauldron, which held three firkins. And Daire said to the Saint, Thou mayest have this cauldron. And Patrick said, *Grazacham*. Then Daire

returned home and said, The man is a fool, who hath not a civil word to say, but *Grazacham*, in return for the beautiful three firkin cauldron. Moreover, Daire said to his servants, Go and bring me back my cauldron. So they came, and said to Patrick, We must take away the cauldron. Notwithstanding, on this occasion also, Patrick said, *Grazacham*, you may take it away. So they took it away. And Daire inquired of his servants what the Christian said when they took back the cauldron, and they replied: He said *Grazacham*. Then Daire answered and said: *Grazacham* when we give, and *Grazacham* when we take away, surely this *Grazacham* of his must be a good word; therefore the brazen cauldron shall be restored to him. And this time Daire came in person, carrying the cauldron to Patrick, and said to him: Thy cauldron shall remain with thee, for thou art an upright and unswerving man. Moreover, I now grant to thee my whole right in that portion of ground which thou formerly didst desire, and dwell thou there. And that is the city which now is called Arddmacha. And they went forth together, both St. Patrick and Daire, to view the admirable and well-pleasing gift, and they ascended the height, and found a roe and a little fawn with her, lying on the spot where the altar of the *Northern Church* in Arddmacha now stands. And St. Patrick's companions wanted to catch the fawn and kill it; but the saint objected, and would not permit them: nay, he even took up the fawn himself, and carried it on his shoulders, and the roe followed him like a pet sheep, until he laid down the fawn on another eminence, at the north side of Armagh, where, according to the statement of those who are familiar with the ground, miraculous attestations are to be witnessed at this day".

Thus, we find that the earliest church founded at Armagh was that called *Fertæ Martyrum*, or the 'Graves of the Relics', which, according to the ancient Irish Life of St. Patrick, called the Tripartite, Daire bestowed in this fashion: "I will give thee a place for thy church in this strong rath below, pointing to the spot where *De Fertæ*, 'two graves', are at this day; and there he founded a church". A monastic society was established in this place, and to it, I believe, the Tripartite Life alludes, when it says: "Now the manner in which Patrick measured out the *Fertai* was this, seven score feet in the *Lis*, or 'enclosure', and twenty-seven feet in the great house, and seventeen feet in the kitchen, and seven feet in the sacristy: and it was in this manner the houses of the Congbail were built at all times".

At this place, called *Fertæ Martair*, Sechnall or Secundinus, a disciple and successor of Patrick, is described in the Tripartite

Life as sojourning, in company with others of the saint's disciples.

That *Ferta*, in these instances, signifies 'sepulchres' or 'graves', we have evidence, not only in the combination *Ferta Martyrum*, but in a remarkable passage in the Book of Armagh, where FERTI MARTAR is given in the margin as an equivalent for *sargifagum martyrum*, the former of which words is a barbarous form of *sarcophagus*, and the latter the term which, in early Irish-Latin denotes 'reliques of saints'. *Ferta Fer Feec*, near Slane, is said in the same ancient authority, to be the place which "the men, that is, the servants, of Feccol excavated". As a local term, *Fert* is frequently met with in various parts of Ireland in this sense, either simply, as in the parochial name Fertagh, or, in composition, as in the well-known names Ardfert and Clonfert. The word, however, has also the signification of "a wonder", "a miracle", and thus it has hitherto been interpreted in the name of the church under consideration. Jocelin, whose life of St. Patrick was written soon after the English Invasion, renders this name *Festum miraculorum*, which interpretation was adopted by Ussher and Colgan, and has been locally transmitted by Rocque and Stuart.

Here it is said that Lupait or Lupita, St. Patrick's sister, whose painful end is narrated in the Tripartite Life, was buried; and the belief was current in the early part of the seventeenth century, that a body, found here under peculiar circumstances, was hers. Whether this church became a nunnery in the lifetime of the founder, after the occupation of the higher ground for his principal church, we cannot pronounce. Probably not, because the only notice of the place which occurs at an early date in the Irish Annals, represents the occupant as a male. At 1078, the Annals of Inisfallen record the death of "Dubthach Ua Sochaid, sage Priest of Na Ferta at Armagh". There can be no doubt, however, that it had become a nunnery before 1430, for on the 25th of September in that year Primate Swayne wrote from Termonfechin to David McGillade, Prior of the Culdees of Armagh, directing him to procure redress for *Maria ingen McInnab*, Abbess of Ferta, in his city of Armagh, who complained that, although she had been canonically elected to the abbey or monastery of Ferta, and, after her regular profession, had entered upon her office, and had enjoyed undisturbed possession for some years, yet that certain persons had arisen to molest her, and withhold the revenues of her house. This is the only notice of the nunnery to be found in the Armagh Registers.

After the dissolution of religious houses, it was found by inquisition in 1612, that there were in or by the town of Armagh

two monasteries, called Templebreed and Templefertagh. The late abbess or prioress of the monastery called Templefertagh was seized, as of fee, of the whole ambits and circuits of the said monastery, and of a certain parcel of ground lying around the same, and three tenements thereon; also of the half townland or ballyboe of Golan, and of all the tithes annually issuing from the same; also the townlands of Broghan, Kilfuddy, Lattecollin, and the two Drombies, with the appurtenances, in the county of Armagh—(Ulster Inquisitions, Armagh, No. 3, Jac. i.). The premises in the town, with the tithes of these six townlands, which are situate in the parish of Lisnadill, were assigned in 1614 or 1615 by James I. to the Rector of Armagh, to build a parsonage house on, but owing to some informality in the measure, the royal intention was not carried into effect, and in 1616 they were granted to Francis Edgeworth (Rot. Pat. Jac. i., p. 355 *b*), from whom they shortly after passed; for, on the 9th of January, 1619, they were re-granted to Sir Francis Annesley, one of the principal secretaries of state in Ireland (*ibid.*, p. 407 *a*). But this contravention of royal bounty to the church was only one instance among many of the secular cupidity which prevailed in those days. The Ulster Visitation Book of 1622 states (the Rev. John Symonds, A.M. being then rector) that “the Nuns’ Church in Ardmagh was granted by his Majestie to build the parsonage house upon, but for five years after Sir Frannceys Annesley took possession, and intituled his Majestie, and payeth 26s. rent, notwithstanding the Lord of Cant. made an order therein for Parson’s possession of that church”. This usurpation by Sir Francis Annesley was persevered in, notwithstanding a letter of privy signet, of August 1, 1619, in which the Lord Deputy received instructions to make certain augmentations of the see property of Armagh, and further, “Whereas the late dissolved church of nuns, called Templefartagh, in the said town of Armagh, being appointed for a parsonage house, there hath been passed, among other things, by letters patent, as we are informed, to our trustie and well-beloved Sir Francis Annesley, knight, our principal secretary of that our realm, and his heirs: We require you, that if you find it just, to proportion a recompense for the same to the said Francis Annesley, which recompense and satisfaction is to be made by the Lord Archbishop, whereby the said Sir Francis Annesley may grant and surrender his estate and interest in the said church of the Nuns unto us, our heirs and successors, and that thereupon you make a grant by like letters patent from us, our heirs and successors, without fine, of the said dissolved church or nunnery, with the land thereto belonging, unto such person and his successors as the said archbishop shall,

under his handwriting, nominate to you". The provisions of this letter were never fully carried into execution. Primate Hampton, indeed, obtained by the consequent patent the Franciscan Friary and its precincts, which eventually were annexed to the demesne, but either he was unwilling to give to Sir Francis Annesley, at his own cost, an equivalent for what was to become the rector's property, or Sir Francis's demands were exorbitant, or his resistance insuperable. Something in lieu seems, however, to have been acquired by the rector, for the townland of Drumbee Beg, part of the nunnery possessions, with the tithes of itself and the other five, forms a portion of his endowment.

The site and precincts of this dissolved nunnery, being one of the two "Abbey Courts", or "Nunnery Tenements", which constituted "the Earl of Anglesey's Liberty in Armagh", were leased from time to time by Sir Francis Annesley and his descendants, ennobled under the title of Earls of Anglesey, until Mr. Leonard Dobbin, great-grandfather of the present possessor, about 1750, bought the unexpired term of a long lease, made to Dawson and assigned to the Rev. Mr. Martin; forty-nine years after which, his grandson, the late Leonard Dobbin, Esq., purchased the fee from the last representative of that ill-starred family. The premises contained about three English acres and a half, being bounded by Scotch Street in front, the Primate's Demesne in the rere, the Scotch Street river, in part, on the east, and Prentice's Lane on the west. Its greatest extent is now traversed by Dobbin Street. Rocque marks the site of the church, which he calls "the place where St. Bride's Church stood", and fixes it at a distance of one hundred feet from the street, where Mr. Dobbin's house, known as the Bank of Ireland, now stands. The discovery of St. Lupait's body, which Ward and Colgan describe, took place here; and, in later times, Stuart records the finding of human remains, when Mr. Dobbin's house was a-building. John Quin, the mason, who was employed at this work, has a perfect recollection of the remarkable appearance which the ground presented when the foundations were opened, a deep and dense stratum of all kinds of human remains having been cut through in the process of excavation. The story also which was told of M'Kelvie the beadle, and the skull that was found where Mr. Barnes's house now stands, is familiar to many.

Rocque may be, to a certain extent, correct in calling this "St. Bride's Church", as the occupants were possibly of her order; but he is altogether in error when he transplants the "Temple Lafarta, or Church of Wonders", westward to the

Windmill Hill. Stuart rightly objects to this neglect of the ancient statement that Na Ferta was situate to the east of the Great Church; and, at pp. 511, 512, 514, correctly identifies Na Fearta with the Dobbin holding; but, strange to say, he elsewhere (p. 598) professes his inability to determine its position, and conjectures that it was at the Abbey in the Demesne. To the position of this church, as *beside* Armagh, there is a reference in the Four Masters, where, at the year 1179, they record that "Armagh was burned, both Temples and Regles's, except only the *Regles Brighde* and the *Teampall-na-Fearta*", their exemption from the influence of the flames being due to their situation outside the range of the then inhabited town. It is to be observed that, in an Inquisition of the year 1666 (No. 22, Car. ii.) mention is made of *Templefartagh Street*, which appears to me to have been at that time the name of Scotch Street. The earliest instance I have met with of the latter name, is May, 1717. After this it occurs about the year 1730, in the old Corporation Book, now in the possession of Leonard Dobbin, Esq.

II.—THE RATH.

Having brought down my narrative to modern days, in tracing the vicissitudes which St. Patrick's first church at Armagh has passed through and in determining its site, I must now ask of you to accompany me rereward in the path of time, and return to our patron saint, that we may gather up the fragmentary memorials of his further performances in this place. We have observed that after Daire and he were reconciled—so the story goes, but probably under this one idea there is condensed a long train of political and religious events—the former acceded to the missionary's early request, and granted him the hill of Drumsailech, whereon to found his desired monastery. The Tripartite Life states that Patrick, with his religious company, and Daire, attended by the assembled chieftains of Orior, went up upon the hill to measure it out for building, and to consecrate it. The nature of the procession is elsewhere thus described: "Now, the manner in which St. Patrick blessed the Rath was this: The angel going before, and Patrick after him, with his community and the religious of Ireland, the staff of Jesus being in the hand of Patrick. And he said that great would be the crime of any one who should commit sin there, as the reward would be great of any one who should do the will of God in it".

After this, says the legend, Ercnait, the daughter of Daire, became enamoured of Benen, St. Patrick's favourite disciple, his

voice was so sweet in reading; but she was dissuaded from her attachment, and eventually, after a long life of religious devotion, was buried at Tamlaght-bo (now Tamlaght, in the parish of Eglis), in the church which she had founded, and where her memory was observed on her festival, the 8th of January.

Thither also came on a pilgrimage, as the same authority states, the nine daughters of the king of the Longbardi, and Monessin, daughter of the king of Britain. They arrived at Coll-naningen (*i.e.* the Hazel-wood of the virgins), on the east of Armagh, and three of them were afterwards buried there. The rest were directed to go to Druim Finnedha, and one, namely Crumtheris, took up her abode at Ceanngoba (*i.e.* the hill of grief), near Armagh, on the east, where she founded a religious cell. I have been unable to ascertain where this was, but Dr. Petrie seems to have had some information on the subject, for he writes, when treating of stone oratories, at 788, "A still earlier example of a stone oratory, in the neighbourhood of Armagh,—one even coeval with St. Patrick himself, and of which some ruins yet remain,—is preserved to us in St. Evin's, or the Tripartite Life of St. Patrick", etc. (Round Towers, p. 345). It would be well if some of those who are acquainted with this neighbourhood would determine the place he alludes to. I may mention, however, that the tradition of the country connects the memory of the nine pilgrim virgins with the Pseudo-Armagh, commonly known as Armagh-breague, in Upper Fews.

The grant of the hill having been confirmed, and the saint having gradually gathered his flock into the new foundation, there was probably nothing more for tradition to preserve, except the miracles, which were naturally associated with the memory of so remarkable a personage. With these, or with the story of the relics of the Saints Peter, Paul, Laurence, and Stephen, which were believed to have been brought hither from Rome, and which are spoken of at the year 750, as being here, I shall not detain you, as my field lies more in the topographical illustration of this place.

The apex of the hill being probably enclosed with an earthen rampart, and the slope having likewise two entrenched defences, we can conceive a little monastic group of buildings occupying the level space, consisting of a larger and smaller church, the latter, which was called the *Sabhal* or *Northern Church*, situate on the north side, and such conventual buildings as were usual, consisting of a *Techmor* ('great house'), or residence; a *Cuicin*, or 'kitchen'; an *Airegal* or 'sacristy', while the space on the south side of the Great Church was devoted to a *Reilig* or cemetery. Such was the amount of the primitive establishment. But in

process of time, as population increased, and the town, which gathered round the hill, grew, and Christianity became more attractive, and the celebrity of this church extended, other buildings were added, and in some degree replaced the old. Henceforward we must be guided in our imperfect estimate of Armagh, at successive periods, by the occasional notices of its calamities in the Native Annals. I shall recite a few of those entries in the order of their occurrence.

822. The fire of God (*i.e.*, lightning) fell upon the Abbot's mansion (*Foruth na nAbbadh*), and consumed it.

839. Ardmacha, with its oratories and great church, burned by the Danes of Lough Neagh.

890. Gluniarin, with his Danes of Dublin, carried into captivity 710 persons from Armagh, and pulled down part of the church, and broke down the oratory.

915. The south side of Armagh was burned, with the churches called the *Toi* and the *Sabhall*, the kitchen, and the whole Abbot's residence (*Lis na nAbbadh*).

920. Godfrey O'Hiver sacked Armagh, but spared the houses of prayer, with their Culdees, and the sick, and the whole church-town, except some houses which were burned through neglect.

995. Armagh burned by lightning; houses, stone churches, bell-towers, and grove.

1020. Armagh burned, with all the Rath, without the saving of any house in it but the library. And many houses were burned in the Trians (or wards), and the great stone church was burned, and the bell-tower with its bells, and the stone-church called the *Toe*, and the stone-church called the *Sabhall*, and the pulpit, and the Abbot's chariot, and the books in the houses of the students.

1112. The Rath of Armagh burned, with its churches, and two streets of *Trian Masain*, and the third street of *Trian Mor*.

1121. Two streets of the *Trian Masain* burned, from the door of the Rath to the Cross of Brigid; and a great storm prevailed, which knocked off the cap of the bell-tower of Armagh.

1166. Armagh burned in two streets, from the Cross of Columcille to the Cross of Bishop Eoghan, and from the Cross of Bishop Eoghan, in the second street, to the cross at the door of the Rath; and all the Rath with its temples, except the Abbey Church of Peter and Paul, and a few of the houses, and a street to the west of the Rath, from the Cross of Sechnall to the Cross of Brigid.

Thus, we learn from these accidental notices, which were entered in the monastic annals, as it were in a diary, immediately after

the occurrences, that the town of Ardmagh consisted, at an early date, of two main departments, the Rath, which was the nucleus, and the Trians, or wards, which were three in number, and formed the outer belt of habitation. It would be almost impossible, at the present day, to define the Rath or central enclosure with exactness; but we may take the outline communicated to Stuart, and printed by him in his appendix (p. 588). According to it, the upper enclosure or entrenchment, commencing on the west, observed pretty much the course of Callan Street, the circle being continued across Abbey Street, a little below the Infirmary, and through the gardens, round to Market Street. The lower enclosure leaves still a trace where it crossed Abbey Street, at the Wesleyan chapel. Within the upper ring all the edifices were ecclesiastical.

1. First, there was the Damhliacc (pronounced *Duleek*) Mor, or Great Stone-church, probably occupying part of the site of the present cathedral. It bears the name here given to it in the annals at the year 839, while at 890 and 907 it is mentioned under the generic title of *Ecclais*, or 'church'. This building was probably a plain oblong, with the door in the west and principal window in the east. Distinguished individuals were occasionally buried within it, as we find that in 1010 a chief was interred before the altar. In 995 it was burned, and the roof remained, as the annalists observe, for 130 years in a ruined condition, until 1125, when Cellach or Celsus new roofed it, and covered it with shingles. This building seems to have served as the principal church until 1268, when Maelpatrick O'Scannail, the Primate, who founded the Franciscan Abbey, commenced the Tempull Mor, or 'Great Church' of Armagh. The new structure, like the Roman Catholic Cathedral in our day, was probably carried on at intervals, and required a long period for its completion: but when finished, proved enduring; for after repeated conflagrations, changes, and repairs, it still remains the pride of the province and the glory of its noble restorer, who might have demolished the old shell, and at less cost have erected a larger and handsomer edifice on the same or another site, but who, as his Grace wisely judged, preferred, at any sacrifice, to retain, as far as possible, the ancient fabric in its original proportions and time-honoured associations.

2. *The Round Tower*.—Like other ancient churches of this character, the early cathedral of Armagh seems to have had no steeple in immediate connection with it; but nigh at hand, probably about forty feet from the north-west angle, stood the *Cloictech*, or 'Bell-tower'. This ordinary accompaniment of the leading monastic establishments, existed, as might be expected,

at Armagh. There is some reason for thinking that, as at Clonmacnoise and Glendalough, so also here, there were more than one; for at 995 it is related that the "bell towers", as well as other buildings, suffered from the effects of lightning. Only one, however, seems to have been restored, for in the great fire of 1020, we are told *the Cloitech*, with its bells, was consumed. Bells, not, indeed large and mounted ones, such as we now employ for distant call, but small square hand-bells of bronze or iron, such as the bell of St. Patrick, which, through Dr. Todd's kindness, I am enabled to exhibit to you. This round tower had a conical cap, such as we see on the towers of Devenish and Antrim, as we learn from the Four Masters, who, at 1121, state: "A great wind storm happened in the December of this year, which knocked off the cover (*bencobhair*) of the Cloitech". How long the tower survived its decapitation, or by whom or how it was altogether removed, we know not. It is most likely that it fell from age or injury, because there existed a general disposition, as exemplified at Kilkenny, Cashel, Down, and Lusk, to retain these structures and adjust the new ones to suit them; and surely where such a principle operated in Lusk, in a quarter essentially Anglican, and at so late a date as 1475, Armagh, so Irish, so venerable, so rich in hallowed associations, would hardly have proved an exception to the rule.

3. *The Sabhall*.—Within the Rath there existed an oratory, called the *Sabhall*, or 'Barn', which, from its position, is styled in the book of Armagh, the *Sinistralis*, or 'Northern' church. It may have derived this peculiar name, as the only other church in Ireland so called, namely, *Sabhall Patraic* or Saul, near Downpatrick, is said to have done, from its unusual bearing, north and south. This church is said to have been founded by St. Patrick, on the spot where he came upon the fawn at his first inspection, and it is one of the *Dertechs* or 'Oratories' mentioned in the Annals, at 839 and 919, and *the dertech* of 890 and 1108, at which later date it is recorded to have been covered with lead. It seems to have been a church of some importance, for at 1011, we read in the Four Masters of "the death of *Cennfaeladh, of the Sabhall*, bishop, anchorite, pilgrim, and confessor". Here, as early as 750, the Book of Armagh declares that the "virgins and penitents and married attendants of the church were wont to hear the word of preaching on the Lord's day". Among other churches it suffered in the conflagrations of 916 and 1020, being described, at the latter date, as a *daimliag* or 'stone church'. The site cannot now be determined, but we suppose it to have stood somewhere near the extremity of the north transept of the present cathedral.

4. *Duleek Toga*.—The *Daimhliag na Toe* or *Togha*, that is, the 'Stone Church of the Elections', stood on the south side of the present cathedral. It is not easy to determine whether this oratory or the Great Church is intended in the passage of the Book of Armagh, which states that "In the southern church (*australi bassilica*), the bishops and presbyters, and anchorites of the church, and the rest of the religious, offer acceptable praises" (fol. 21, *a. a.*). This building suffered in the fires of 916 and 1020. The site of the building is doubtful. Harris, indeed, in the plate of the cathedral, which Primate Boulter presented him with before 1742, and which is prefixed to Armagh, in his edition of Ware's Bishops, exhibits a bit of ragged masonry, running out from the end buttress on the south side of the choir, at the south-east angle, and calls it "Part of the ruin of the old parish church, where the Rector of Armagh is always inducted, for want of which church, Divine Service is now performed in the nave of the cathedral". Rocque also marks the spot by a small oblong trace in the angle of the south transept and choir, and styles it "The Parish Church". Stuart carries out the parochial idea (p. 96), and makes this the *Basilica Vetus Concionatoria*, or 'Old Preaching Church', an expression derived from Colgan (*Trias Thaumaturga*, p. 298, *a.*), who thus translated the words of the Annals *Sen Caedoini pprocepta*, which, in reality, have no reference to any building, but simply mean 'the old preaching chair' or 'pulpit'. This article of ecclesiastical furniture perished in the fire of 1020.

5. *Library*.—Forming part of the monastic group was the *Teach Screaptra*, 'House of Writings', or Library. It was the only building within the rath which escaped the devouring element in the great fire of 1020. Where shall we place this $\Psi\Upsilon\chi\eta\varsigma$ IATPEION ? At this period Armagh was a famous school of learning, and numerous attended by the youth of Ireland, whose private studies received a check, for, though the Library escaped, the fire consumed "their books in the houses of the students".

6. *Abbot's House*.—And as there was an Abbot, the successor of Patrick, and chief functionary of the place, so there was a separate abode for him, inside the Rath, but anciently enclosed within a rampart of its own. The first mention of it is in the Annals of Ulster at 822, where it is called the *Foruth na nAbbadh*, in the notice of its destruction by fire. At 915, it is called the *Lis nAbbadh*; and, lastly, at 1116, *Teach nAbbadh mor*, or 'Great House of the Abbot', in which year, at the beginning of Lent, it, and twenty houses about it, were burnt. After it was rebuilt, Cardinal Paparo passed a week here in 1151, in com-

pany with Gelasius, the Coarb of Saint Patrick. The only guide we have to the site of the Abbot's house is the distribution of the belt of ground which surrounds the cathedral. You observe on the map that the whole perimeter is occupied by four holdings: the Dean's on north and north-east; the Vicars', on south-east; the Prebendary of Kilmore, or Chancellor's, on the south; and the Archbishop's on the entire west. Now, at the commencement of the seventeenth century, there was a place and building at the north end of the Vicars' Hill called the *Archbishop's Court*, which may have been a relique of the old residence. The dean's holding may also have been a portion of the episcopal premises, because in early times there was no dean, and it is likely that when that dignity was instituted, the coarb of St. Patrick retired from his abbatial to his episcopal functions, delegating the former to his new capitular president, and with it the holdings belonging to the office. At such a time it probably was that the Primate's Armagh residence was transferred to Bishop's Court in Mullinure, lying N.N.E. of the city, where, on the western slope of a little hill, once insulated by water, and tenanted in modern days by a person called Magill, those interesting remains were discovered, which the late John Corry so graphically described twelve years ago. Here was found a golden bulla, and numerous other curious articles, which formed the best portion of a choice collection that Mr. Corry sold to St. Columba's College, then occupying Stackallen House.

In Primate Sweteman's Register, which is the earliest in the Armagh series, I have found five documents, which, at the years 1365, 1370, 1373, 1375, and 1376, are given "*in manerio nostro infra lacum juxta Ardmacham*", "in our manor at the lake near Armagh". The house was probably burned, or otherwise rendered uninhabitable, soon after the last of these dates, for I never again find it mentioned in any of the registers. It is very remarkable that a leaden bulla of Urban V., who died in 1370, and a coin of 1371, were the latest of the numerous objects of this kind which were found there; and Corry, arguing from the date of things found, and the quantity of charcoal discovered in the ruins, concluded that the place had been destroyed by fire about this period. Thus the results of two independent antiquarian processes, by an interesting coincidence, approach each other within five years in the determination of a historical point.

The favourite residence, however, of the primates was at Dromiskin, and Termonfeckin, in the upper diocese or county of Louth, where "*Inter Anglicos*", as this division was styled, human life and dignity were more regarded than "*Inter Hibernicos*", as the lower diocese, or Armagh and Tyrone portion, was

designated. And when the primates did visit Armagh, which, on account of the hazard of person and property they were subject to in passing through O'Hanlon's country, was as seldom as duty would permit, they took up their abode in one of the religious houses adjacent to the cathedral. Thus, in 1460, Primate Bole occupied his chambers in the old Culdee Priory, between Castle Street and the churchyard wall. Subsequently the primates established a residence for themselves in Drogheda, which was fortunate for the literature of Ireland, as the walls of that town saved Archbishop Ussher's library, at a time when a less fortified and populous depository must have yielded to the lawlessness of the disaffected. Primate Robinson, however, restored Armagh to its primitive dignity in 1769, when he procured an Act of Council, constituting as a demesne the tract now known as such, and ordaining that the site of mansion-house be transferred from Drogheda to said demesne.

7. *The Kitchen.*—The *Cuicin*, or 'Kitchen', of the Ferta was seventeen feet long. Possibly that on the hill was of the same dimensions. This building was consumed by the fire of 915.

8. *The Prison.*—A curious account of the pagan cemeteries of Ireland, cited by Dr. Petrie, from the *Leabhar-na-h-Uidhre*, and written in the twelfth century, mentions an authority, the "Libur Budi (Yellow Book), which disappeared from the Carcar at Armagh" (*Round Towers*, p. 104).

9. *The Grove.*—A *Fidh-nemhedh*, or 'Sacred Shrubbery', occupied a place close to the conventual buildings. It is mentioned in the Irish of the Tripartite *Life*, and is stated in the *Annals* to have been consumed in the fire of 995.

10. *The Cemetery.*—The *Relicc*, or 'Cemetery', probably occupied at first the space next the great church on the south. In after time, it extended all round. A portion was appropriated to regal interments, like that in the *Relig Oran* of Iona. It was called *Cœmiterium Regum*, or *Τumba Βασιλευσων*, 'Royal Cemetery', and kings of Ailech were interred here in 934, 1064, and 1149. Here it is probable the remains of Brian Boru were deposited in 1014.

11. *The Culdees' House.*—This abode of the primitive ministers of the Church was originally inside the Rath; but, as the principal history of the body belongs to a later date, we shall reserve its consideration for a later chapter.

12. *The Hospice.*—The *Lis Aeidhedh*, or 'Fort of Guests', at Armagh, is mentioned in the *Annals* at 1003, 1015, 1116, 1155, and it possessed a landed endowment, of which the herenachs, or church farmers, at the last two dates, were of the family Mac-Gillachiarain, a name now current in Antrim, whither it came

from Bute, in the form of McElheran. It is very doubtful whether this structure was inside the Rath. In all the conflagrations of Armagh, no mention is made of this spot; whence one would be disposed to place it outside the town, although such an appendage to a monastery like Armagh is what might be expected, as there was one at Clonmacnois.

13. *The Gate*.—The Rath had an entrance, or *ṽorpar*, which is mentioned in the Annals at 1121, 1166, outside which stood a cross. I think we may safely assign the situation of this to the top of Market Street, where is the eastern entrance of the Cathedral premises. Colgan correctly renders *ṽorpar Rača* by *Porta Rathensis*, which, Stuart misinterpreting, makes a fourth district, and calls it *Portrath*.

In the seventeenth century, this Rath, or fort, resumed its primitive condition of a fortress. For, in 1561, according to the Four Masters, the Lord Deputy Sussex “pitched his camp of numerous hosts at Armagh, and erected strong raths and impregnable ramparts around the great church of Armagh, in order that he might have warders continually guarding that place”. Happily the crenelated walls are now gone, and, in the absence of material defence, the rath derives its present strength from the general consent, that it contains the best ordered church and the most effective choir in the island; and that, if it be desired to witness the perfection of choral service, within the Rath of Armagh is the building where, *par excellence*, the wish may be gratified.

III. THE TOWN.

Outside the rath, the town was divided into three *trians* or wards. *Trian* means a ‘third portion’; but, like our ‘quarter’, it came to signify ‘a district’, without any reference to proportion. In the case of Armagh, however, the numerical import of the word was observed, for there were only the *Trian Mor*, or ‘Great Ward’; *Trian Masain*, or ‘Masan’s Ward’; and *Trian Saxan*, or ‘English Ward’. Of these, the *Trian Saxan* is ascertainable from the Inquisition of St. Peter and St. Paul’s and the Caulfeild Patents, and is shown to be the region embraced by Upper English and Abbey Streets, and from it *English Street* probably derived its name. Abbey Street in those documents is called *Bor-ne-Trian-Sassenach*, ‘Street of the English Quarter’. In this district lived Flann M’Sinaich, hereditary keeper of the Bachall Iosa, in 1127. He was of the same family, the *Clann Sinaich*, with the hereditary primates, and was the most honoured lay functionary in the community. Here also the keeper of the Canon, or Book of Armagh, had his lodging,

which was a tenement near the foot of Abbey Street. And hereabouts, in all probability, dwelt the keeper of St. Patrick's bell. I had the good fortune, though not a resident of Armagh, to represent the second of these officials, when, as the possessor of the Book of Armagh, I exhibited and described it to you in the January of 1855; and in the third capacity I appear before you this evening, being permitted by the Rev. Doctor Todd, the distinguished owner of St. Patrick's Bell, to become its temporary custodee, and exhibit it in this its ancient abode. The first office, I regret to say, I can never discharge, as the Bachall Iosa, which was *purchased* by Malachi O'Morgair, on the death of Flann O'Sinaich, in 1135, was carried off to Dublin by William FitzAdelm, in 1180, and having been deposited in Christ Church, and preserved with great veneration there for nearly four centuries, was burned in 1538.

2. *Trian Masain*.—This ward seems to have included Market Street and adjacent parts of Thomas and Scotch Streets. In 1121, two streets in Trian Masain, from the door of the Rath to St. Brigid's Cross, were burned. As Trian Saxan extended northwards from the same door, along English Street, I presume the Trian Masain extended southwards, south-east, and westwards.

3. *Trian Mor*.—I conjecture that this ward included Irish Street, Callan Street, and the western region of the town.

4. *Crosses*.—Distributed through the town were various ecclesiastical crosses. In 1166, Armagh was burned from the cross of Columkille to the cross of Bishop Eoghan, and from the cross of Bishop Eoghan, in the second street, to the cross at the door of the Rath, and from the cross of Sechnall to the cross of Brigid. Again, in 1121, two streets of the Trian Masain were burned, from the door of the Rath to St. Brigid's Cross. Again, in 1189, Armagh was burned from St. Brigid's Crosses to St. Brigid's Church.

These crosses probably marked boundaries and limits of certain jurisdictions, but where they stood it is impossible now to pronounce. Primate Prene brought a cross from Raphoe, but it was probably an altar cross, though in Stuart's time many were disposed to identify it with that which now lies in the churchyard, and of which he has given an engraving. This venerable memorial of ancient sculpture has long been lying neglected, and treated pretty much like rubbish. As an antiquary I look with sorrow on that ancient monument in its prostrate and dismembered condition, while mural tablets of very questionable merit, and, at all events, of modern date, are comfortably housed and exhibited in the cathedral. Surely this pillar, which, during a

term of 600 years, never drooped its head, now deserves a helping hand, that it may rise and stand upright.

IV. PRIORY OF THE CULDEES.

The community of the Culdees was originally a college of secular clergy, who lived together and submitted to a rule, the principal requirement of which was a common table. They were analogous to secular canons, who in many instances formed the ancient chapters of cathedral and collegiate establishments. The name Culdee is in Irish *Céile Dóé*, which signifies an "attendant of God"; and though many wild and absurd notions have been broached, both here and in Scotland, as to their tenets and practices, it is matter of historical certainty that in belief they differed nothing from their contemporaries, and that their only peculiarity was their discipline, which observed an intermediate position between the monastic and parochial clergy. The maintenance of divine service, and, in particular, the practice of choral worship, seems to have been their special function, and on this account they formed an important element in the cathedral economy. We have evidence on record of their existence in Armagh, Clonmacnois, Clondalkin, Devenish, Clones, Popull, Monanincha, and Sligo, in Ireland; they were found also in York; and Scottish chartularies are particularly rich in notices of them.

At 919 we are told in the Irish Annals, that a "Ceile De came across the sea westward, to establish laws in Ireland"; probably to bring the Irish into conformity with the rule for Canons which had been established in 816, at the Council of Aix-la-Chapelle. In the same year it is recorded also, that Armagh was plundered by Godfrey, son of Ivor, the Dane, on the Saturday before St. Martin's festival; but he spared the houses of prayer, with the Culdees, and the sick. This is the earliest mention which the Annals make of this local existence of the order in Ireland. These Ceili-De, then, of Armagh continued to be the officiating clergy of the churches here, and by degrees grouped themselves around the Great Church, where they became the standing ministers of the cathedral. They were presided over by a prior, and numbered about twelve individuals. This prior had the charge of the services in church, and superintended the order of public worship, which was principally choral. But when the cathedral acquired more importance, and it was judged desirable to multiply its dignitaries, soon after the English Invasion, certainly not later than 1268, when the new *Ecclias Mor* was founded—a new staff was superadded to the old corporation: then a dean was created, and a chancellor, and a treasurer, and

the archdeacon or bishop's-eye was admitted, and prebendaries were appointed, all of whom were secular priests. This was the ordinary cathedral establishment, with one exception: no precentor was appointed, and this, because the office was virtually in existence already, though under a different name; and the prior of the Culdees was allowed to continue in the exercise of his old functions, while his community acted as the clerks or choir; and thus, in the case of Armagh, the old and new foundations subsisted together, and continued distinct, though with combined action, until the Reformation. The prior of the Culdees ranked next the dean, as the precentor now does; and in many entries of the Armagh registers we find the joint recognition of the Dean and Chapter with the Prior and Culdees. This retention of the old system did not exist elsewhere in Ireland, at least we have no record of it, but, as a general rule, the whole constitution was recast, and an ostensible precentor appointed, who was part and parcel of the chapter, while the choir was excluded from a voice in deliberation.

Among the precious manuscripts of Trinity College, Dublin, which formed part of Archbishop Ussher's collection, is the old Antiphonary, or Service Book, of the cathedral of Armagh, with the choral parts accompanied by the ancient musical notation. And this book is doubly interesting, as it contains in the calendar notices of the obits of some distinguished Culdees. In the following translations of these entries, you will observe that MacGillamura is the prevailing name:—

1549.—On St. Agnes' day, January 28, after keeping all the canonical hours, though bowed down with infirmity and decrepitude, died Edmund McCamal, Dean of Armagh and Prior of the Colidei, or Convent of the Greater Metropolitan Church of Armagh.

1556, 16th August.—On this day died the venerable man, Master John MacGillamura, late Master of the Works, and Collideus of the Metropolitan Church of Armagh, on whose soul may God have mercy.

1570, June 9.—The death of Roland MacGillamura, a most venerable man, prudent, bountiful, humble, affable, loving, and beloved by all. Formerly Rector of Clonmore, and Vicar of Ardee, Bachelor in Sacred Theology, and Lecturer in the same, and Collideus of the Metropolitan Church of Armagh.

1574, October 5.—On this day died Master Nicholas MacGillamura, late Master of the Works, and Collideus of the Metropolitan Church of Armagh. A good man, bountiful, amiable, and universally beloved, a perfect priest, and great proficient in the musical art. On whose soul may God have mercy, and let

every one who reads this say a Pater Noster, Ave Maria, and the Creed.

The Prior of the Culdees was generally beneficed, and there is a most interesting account in Primate Mey's Register of the proceedings which took place in consequence of an effort made by Donald M'Kassaid to evict Donald O'Kellachan, Prior of the Culdees, from the Vicarage of Tynan, on the ground that the enjoyment of the benefice was incompatible with his cathedral dignity. After a decision at Rome, and then an appeal, and then a reference to a commission at home, the Primate gave sentence in 1448, that the Priory of the college of Secular Priests, commonly called Colidei, being a simple office, and without cure, was not incompatible with a benefice, and he accordingly confirmed the Prior in possession of Tynan.

At the dissolution of religious houses in Ireland, in 1541, this community was very unjustly regarded in the light of a monastic establishment, though in reality they were nothing more than an appendage of the cathedral, possessing their own special endowment and government. But finding a Dean and Chapter besides, it was argued that they must be of a conventual character, and they were, therefore, included in the provisions of the Act of Dissolution. Accordingly they were broken up. In 1625, it was found that the Prior and the brotherhood had forsaken the Priory, and were all dead twenty-five years before. The crown, however, did not seize or dispose of their endowments, which consisted of seven townlands in the parish of Lisnadill, containing in all 1423 acres, together with the rectories of Toaghy or Derrynoose, Creggan, Mullaghbrack, Tynan, Monterheney or Tawnatalee (now Ballymore), Donaghmore, and Clonfeakle; the Vicarages of Levallyeglish or Loughgall, Kilnesaggart (now in Forkhill), Spoctane, and Tonachbryn, in Killeavy; and some small lots of grounds; also several holdings in the town of Armagh.

All these were taken up by Primate Henry Ussher, and farmed by his seneschal, Sir Toby Caulfield, from 1605 to 1609, producing but £20 a-year. Then Dean Maxwell managed them for two years, and maintained some vicars choral. Then Primate Hampton took them in hands, and farmed them for twelve years, during which time they produced £47 a-year, and with the proceeds he made some repairs in the Cathedral. In 1623, John Symonds, the Rector, farmed them, and received £46 a-year from the lands, and £8 6s. from the city tenements.

Meanwhile, the want of a regular choir was felt, and on August 1, 1619, there was a King's letter to grant these lands for a choir at Armagh (Rot. Pat. Jac.; p. 435 *b*). But in 1625, Charles I. issued a commission to Sir Archibald Acheson and

others, setting forth that "the late dissolved priory at Armagh, *alias* the Priory of the Colledie of St. Patrick's of Armagh, with the lands and possessions thereof belonging to him and the crown by a just and lawful title, were concealed, and the rents detained"; accordingly commanding an inquisition on the subject before a jury. When this was held, it was found that in 1541 there was a priory or religious house or Collodei of Armagh, and that there were certain religious persons incorporated by the name of Prior and Collodei of Armagh, *Anglicè*, 'the prior and vicars chorals of Armagh', and that their possessions were as above enumerated. Hereupon, on the 7th April, 1627, King Charles granted a charter founding the College of King Charles in the Cathedral Church of Armagh, naming five Vicars Choral, with Edward Burton as their Prior. And that this newly-constituted body adopted the old name, I find in a deed executed the next year by this Edward Burton, who is styled therein "*Prior* of the Cathedral Church of Armagh, on behalf of the Vicars Choral and *Collideans* of the same".

But it was discovered that the King, on the 7th of June, 1627, just two months after the above charter, had granted all these lands and premises to George Kirke, a groom of the bed-chamber. Accordingly, to remedy the defective title, a surrender was demanded from both parties, and in 1634 he granted a new charter, re-instituting the corporation under the same name, omitting the office of Prior, and extending the number to eight vicars and an organist, as they are now constituted. In 1722, George I. granted a supplemental charter, enabling them to accept an augmentation of £200 a-year, intended to accrue from an estate in the county of Down, purchased in 1722 by Primate Lindesay, for £4,048 4s. 8d., and now enjoyed by that body.

In 1609 the Cathedral body was found to consist of a Dean, Prior of Vicars Choral, Chancellor, Treasurer, and 16 Prebendaries, eight having livings in the English pale, or upper diocese, and eight among the Irish in the county of Tyrone. In 1622 the Precentorship was merely titular, and was enjoyed by the Rector of Armagh; but by the charter of the Dean and Chapter, in 1637, the Rectory and Vicarage of Killeavy were consolidated, and constituted the corps of this office, David Watson, the Rector of this parish, becoming the first Precentor on the new foundation.

I shall add no more on this head, but direct your attention to the topography of the Culdee, now the Vicars' holdings in the city. You observe in the chart the portions marked as the Vicars' tenements. They are grouped near the cathedral ground, the principal portion lying close to it, on the south-east; in the part of which that abuts the church-yard, is the site of the ancient

priory. Here, about half-way up Castle Street, and close to the church-yard wall, Rocque places the *Vicars' Hall*, occupying, I presume, in some degree, the original site of the Culdee Priory, which, in the inquisition of 1625, was found to consist of a hall and great court, tenanted by widow Magdalen Hall. A cemetery seems to have been formerly attached to it, for in the rere of a house in Castle Street, which stood very near the site, sepulchral traces were found in great abundance by Mr. Thomas Alderdice, the occupant, in the early part of the present century.

The original structure must have been of considerable extent, for in 1462 the Primate had his Armagh residence in it, as we learn from Prene's Register, where is a letter from Primate Bole, written from "his chamber, in his accustomed place of residence at Armagh, namely, what was commonly called *The Collidei's Place*".

It is interesting to observe at that advanced date, as in old times, the Diocesan still regarding the Culdees as his household, and very remarkable to find in the cathedral at this day, a corporation lineally representing the Culdees of ancient times, and possessed, after the lapse of more than seven centuries, and sundry changes and chances, of the self-same endowments in town and country.

V. ST. BRIGID'S CHURCH.

St. Brigid, one of the three principal saints of Ireland, was held in such high and general esteem, that her memorials are everywhere to be met with in the island, both in churches and wells. Armagh was not wanting in a commemoration of her, and her little Abbey church outside the Rath, called by the Irish the *Regler Bm̄̄oe* (*Regles Breedye*), is to be regarded as a very ancient foundation. The Annals of Ulster and the Four Masters, at 1085, record the death of Gormgeal Loighseagh, coarb of the *Regles Brighde* at Armagh. From the expression *coarb*, or abbatial successor, we may conclude that, though small, it was a religious house which might trace back its origin to the era of its reputed founder. The Annals, at the year 1179, record a widespread conflagration which consumed the greater part of Armagh, but which spared the *Regles Brighde*, probably on account of its position outside the Rath and the densely occupied portion of the town. In 1189, however, Armagh was burned from St. Brigid's Cross to the *Regles Brighde*. What the endowments of this church were, we are not informed: they would seem to have been absorbed in some more powerful interest even before the suppression of religious houses, for at that period its sole possessions were the building and the surrounding premises, which occupied but about one acre. In early times it probably held some land

under the archbishop, for I find in Primate Dowdall's Register an old rental in which mention is made of the "two townlands of the nuns of St. Brigid", as paying a rent of four shillings a-year. At the time of the dissolution it was a nunnery, and possibly a cell of Templefertagh; for, in inquisitions and patents it is always coupled with it, and they have changed hands in company ever since.

An inquisition, of 1612, finds that this was a nunnery, and that after the dissolution it was occupied by a certain singer (quidam cantator), who resided in said monastery, place, or house, called *Templebreed* (Ul. Inq., Armagh, No. 3, Jac. i.). In 1616 it was granted to Francis Edgeworth, assignee of John Eyres, under the title of "the scite, circuit, ambit, and precinct of the house of nuns of Armagh, called Templebrede, together with other vacant places and tofts within the city of Armagh, lately belonging to said nunnery".—(Pat. Rolls, Jac. i. p. 355 *b*). Three years after, it was passed by patent to Sir Francis Annesley, a secretary of state (*ibid.*, p. 407 *a*), in whose family, as Earls of Anglesey, it was transmitted, till, in the year 1799, the assignment of a lease was converted into fee by the late Leonard Dobbin, Esq., and so this lot and the premises of Templefertagh, known as the two Abbey Courts, or the Earl of Anglesey's Liberty, arrived at their present condition.

The precincts occupy an irregular space, situate to the south-east of the cathedral, having frontage in the middle of the south side of Castle Street, and extending backwards down the slope, south and south-east, to near, but not touching, Thomas Street. The Roman Catholic Chapel stands on the south-west bound, and the site of the church, marked by Rocque as "the place where St. Bridget's Church stood", lies about thirty yards north-east of the near end of the chapel. In 1830, when Mr. Hugh M'Master was sinking foundations for his stores in the rere of Chapel Lane, and hard by the chapel, quantities of skulls and other human bones were disinterred, indicating the site of an ancient cemetery. On these premises was found the seal of a dean of Armagh; namely, Joseph, dean from 1256 to 1262, bearing the legend + S. IOSEB DECANI ARDMACHANI, of which a notice was communicated to the *Dublin Penny Journal* (vol. ii. p. 112), by the late John Corry, the truest antiquary Armagh ever produced.

On the Castle Street frontage of St. Brigid's ground stood the old castellated house which gave name to the street.—(Stuart, p. 144). The under apartments were arched, and the upper parts embattled. It was tenanted within the memory of those alive, by the Rev. Patrick Byrne, the Roman Catholic Priest.

VI. ST. COLUMBA'S CHURCH.

As St. Patrick and St. Brigid had their churches here, so had the third great saint of Ireland. His church, however, never attained to any importance, possessed little or no endowments, and would have almost perished from memory, at least as regards its site, if it had not been for an accidental reference to it, in a boundary question in the beginning of the seventeenth century. Colgan merely mentions its name. Archdall ignores its existence. We have, indeed, two notices of it in the Annals, which prove its great antiquity. At 1010, the Annals of Ulster state that "Dunadhach, of the church of Columcille in Armagh, fell asleep in Christ". The Four Masters have no parallel entry, but at 1152 they record the death of "Ferghall Ua Fercubhais, Lecturer of Armagh for a time, and of the regles (or abbey church) of Columkille, in Armagh, for a time". Thus it would seem to have been formerly of a collegiate character, possibly in connection with the Trian Saxan, or English Ward; and it is a curious coincidence, that in the last century it should have become the site of the Free School of Armagh. But it had no connection whatsoever, at any time, with the Culdees, who were on quite a different foundation, and had their premises, as has been already observed, in another part of the city. Stuart caught up the Scotch idea, no doubt a very prevalent one, that the Culdees were an order instituted by St. Columba, and therefore he wished to place this church of Columkille near his supposed followers. But the truth is, that the Culdees were not peculiar to any saints, being merely an order or development of religious society, which grew out the state of the Church of Ireland in the ninth century.

In 1614, Templecollumkilly is mentioned as in the street called Bore-netrian-Sassenach, and a northern limit of the premises of St. Peter and St. Paul's Abbey. And again, on the east, "the wall between the garden and Columkillye's Chapel", which I presume to have been the same as Templecolumkilly. In Rocque's map of 1760, "the place where St. Columba's Church stood" is laid down due north of the Meeting House, at the opposite side of Abbey Street, and exactly facing the Presbyterian frontage. Stuart, speaking of this place, says:—"Many human skeletons were lately found in the rere of these premises, which was used after the Reformation as a cemetery" (p. 26). The whole space was probably a churchyard—at all events the plot was so inconsiderable that, at the dissolution of monasteries, this house was not noticed, nor does it appear to have ever been the subject of royal gift, or been alienated from the church. Dr.

Arthur Grueber had his school here, and it was not till May 31, 1772, that he exchanged this site with Primate Robinson for the more airy and commodious space on the Castle Dillon Road, which the Royal School now enjoys.

VII. ABBAY OF ST. PETER AND ST. PAUL.

The clergy who belonged to the original monastery of Armagh, afterwards represented by the cathedral and its corporation, were of the class called Secular Canons, whose rule was not so strict, or their discipline so severe, as those of the regular clergy. Hence, in the development of conventual feeling, a want began to be felt in Armagh, when the twelfth century opened, of an institution more compact, and of higher organization than was already in existence there. Accordingly there was found in Ivar O'Hegan (Imhar Ua hAedhagain) a person qualified by his connection, character, and temperament, to effect the desired object. This ecclesiastic was descended from the old Oriellian stock, and was connected with the chief families in the neighbourhood. His Christian name indicated an infusion of Danish blood in his veins, which probably quickened his Milesian energies, while his sanctity and self-denial rendered his name famous, and his mode of life was calculated to win for him influence and esteem. About the year 1110, he is incidentally brought into notice in St. Bernard's account of Malachy Omorgair's early life. "There was a man in the city of Armagh, and that man was holy, and of exceedingly austere life, and an inexorable chastener of his body. Having a cell near the church, he made it his abode, giving himself up to fastings and prayers night and day. To this man Malachy repaired, in order to fashion his life according to the model of one that had condemned himself to such a burying-alive". At this stage he was evidently a recluse or anchorite, immured in his solitary chamber. But as the usage of such in Ireland did not require absolute or continual exclusion of all society, he abandoned this mode of life, and, animated, probably, by the great promise of his pupil, Malachy, now about thirty years old, as well as the requirements of those who attended his teaching, he, in the year 1126, entered with his followers upon the occupation of the *duleek* (damhlias) or "stone church", which he had founded on the northern verge of the hill of Armagh, within the ecclesiastical precincts, about 130 yards north of St. Patrick's Church. The event is thus recorded by the Four Masters, at 1126:—"The duleek of the Abbey of St. Paul and St. Peter, erected by Ivar O'Hegan, was consecrated by Cellach (*Celsus* of St. Bernard), the successor of Patrick, on the 21st of October". Of Ivar's history there is

nothing more recorded, except his continued influence over his quondam pupil, Malachy, and that he died on the 13th of August, 1134, when on a pilgrimage at Rome. This was the man who moulded the character, and gave a bias to the views, of the prelate who occupies so prominent a position in Irish ecclesiastical history, and is the subject of St. Bernard's glowing admiration.

In process of time, this monastery received ample endowments, but the charters have all perished, and the names of its benefactors are forgotten. In 1138, Gillacreest Omorgair, brother of Malachy, and Bishop of Clogher, was interred here. Gillamo-chaibeo, successor to the founder, died on the 31st March, 1174, at the age of seventy. In 1174, Conchobhar MacConcaledé, the abbot, since known as "the blessed Cornelius", became archbishop. In 1196, the whole establishment was burnt by a disastrous fire; but its importance survived, for in 1203, Maelisa O'Dorigh, Bishop of Tirconnell (Raphoe), was abbot. In the middle ages it adopted the rule called St. Augustin's, conformably with the ordinance of Pope Innocent II., in the Council of Lateran, 1139.

Henceforward the Annals fail us, but we find occasional notices of it in the records of the see. It was governed by an abbot, under whom was a prior claustralis, sacristan, and canons. It was intimately connected with the cathedral, though it had no voice in chapter; and the abbot and canons of the Augustinian house of St. Peter and St. Paul are occasionally addressed by successive primates. In 1450, November 20, John O'Connally, the abbot, was deprived by the primate for dilapidation of the property, and other offences, and Maurice O'Loucheran, the sacristan, was elected in his place, there having been present in chapter only William Omoryssa, Prior claustralis, the said Maurice, John O'Goddan, and John McKerwell. John O'Connally became sacristan, and on the 16th of August, 1455, obtained a pension out of Clonarb and other lands.

Patrick O'Hagan was the penultimate abbot, James O'Donnelly, the last abbot, having surrendered his possession on the 1st November, 1541, and abandoned the monastery, it was found by inquisition, in 1614, that the abbots had been seized, besides the site and precincts of the abbey, of twelve small holdings near the town (one of which, *Aghamote*, now called "the Abbey Park", a townland in Armagh parish, containing only 14a. 3r. 38p., with turbary in Drumcoote, is the property of Mr. Dobbin), and four other plots; with the following:

In Clancannoghy (now Mullaghbrack and Kileloony), eight granges and fifty-five denominations.

In Clankarney (now Kilcloony), five granges, and forty denominations.

In Taghtaraghan, two granges and fifteen denominations.

In Cosway and Clonaule (Eglish), six granges, and forty-one denominations.

In Toaghy (Keady), four granges, and thirty-seven denominations.

In the Grange, two granges, and nine denominations.

In Newtownhamilton, six denominations.

In Armagh parish, nine denominations.

Total, twenty-seven granges, and two hundred and twenty-four denominations.

This great property was granted by patent on the 1st of December, 1609, to Sir John Davys, the Attorney-General; but regranted to Sir Toby Caulfeild on the 22nd of May, 1612, and confirmed and enlarged by subsequent patents, 24th July, 1618, and 27th February, 1622.

An inquisition sped at Armagh on the 22nd September, 1614, furnishes the following particulars relative to this abbey. It consisted at that date of

A great church;

A stone chamber at the west end of the church;

A building called *the Dortor* (dormitory), with a cellar;

A hall called *Haldarge*, that is, ἡ ἀλλὰ-ρεαρῆ 'the Red hall';

A stone house called *Teetasky* (ἡ σὺν ταίριον, 'store house') with certain stone chambers on west side of same;

A great court, with other necessary buildings;

A cemetery, a garden, and an orchard. All these premises filled the triangular space bounded by Abbey Street, the Precentor's garden wall, and the lower enclosure of the meeting-house yard. The conventual buildings stood on the plot now occupied by Mr. George Robinson's stables and garden. Rocque fixes the site of the church about fifty-three yards off the street, in the rere of the stables, and not far from the wall of Mr. Allen's garden. About ten years ago, when Mr. Robinson was altering his house, he had occasion to sink the floor of the under-ground storey about two feet. In doing so, he came, in one of the passages, upon the remains of a human skeleton, and a large flag, like a tombstone, but without any inscription. The only remnant of antiquity that exists about the place at present is an old vault in the north-east corner of the yard, which is used as a dung pit. It is about twelve feet long, eight wide, and nine deep to the crown of the arch, which is all destroyed except about three feet. The garden, in some parts, was nearly covered with old foundations, and a portion of it had indications of being at

one time a burying ground. Many people remember the little court on the site of Mr. Robinson's stable-yard, which was called 'The Abbey House', and was occupied by old Jack Richardson, the verger. Stuart says that after the "first hundred pages of his book were put to press, the habitable part of these buildings had been pulled down" (p. 349). The old Abbey buildings afforded abundant materials, not only for the meeting house on the north-east (which was erected in 1722, and concerning which Stuart records two facetious anecdotes of Dean Swift, p. 489), but also for dwelling-houses and garden walls, which are high and substantial in this quarter. The orchard and gardens sloped to the north, and are now represented by the gardens of the Roman Catholic Archbishop and Mr. Barker. The tenements here are all now held in fee, but they were formerly Caulfeild property in virtue of the patents from James I.

This Abbey district was described in 1614 as bounded on the west by part of the house called the *Archbishop's Court*, and the street called *Borenefeighy*; on the north, by the way called *Borenetriansassenagh*; on the east by the wall lying between the abbey garden and *Columkillye's Chapel*, and certain tenements; and on the south by the *Dean's Place*, and another portion of the *Archbishop's Court*.

The Archbishop's Court, I conjecture, stood near the present library. Borenefeighy (Βοτάρη να Γαιτσε, 'the Green Street') was the old name of the upper part of Abbey Street, continued down Dawson Street, or Abbey Lane, as it was called in last century. Borenetriansassenach (Βοτάρη-να-τριαν-Σαχαν, 'street of English quarter') was that part of Abbey Street from the fork of Dawson Street down to the end. The Dean's Place is the space occupied by the Precentor's house and garden, extending down Church Lane. Contiguous to this block were two other holdings, one of which was a stone building called *Templemurry*, the name of which, Τεμπυλλ Μυριε, 'Mary's Church', indicates that it had been a religious structure. To this were attached some portions of ground called *Garrytemplemurry* (Γαρρυόα Τεμπυλλ Μυριε, 'garden of Templemurry'), and *Garrynanamus* (Γαρρυόα να η-αμυρ, 'garden of the soldiers'); bounded on the east by the road *Borenefeighy* (of which above); on the north by *Garrymoir* (Γαρρυόαμόρι, 'great garden'), and *Coddan's tenement*; on the west by the street called *Borebraddagh* (Βοτάρη Βραδωαχ, 'thieves' street'), and on the south by *Rath's* and *Cohie's tenement*. A third holding in the town, adjacent to the foregoing, also belonged to the abbey, namely a messuage and garden, bounded on the south by *Borenetriansassenagh*; on the east, by *O'Hanen's tenement*; on the north, by *Garrymore*

and Garryneturne (Γαργνὸς καὶ τρυίη, 'garden of the limekiln'); and on the west by Borenefeighy. The situation of Templemurry can only be matter of conjecture, but it probably stood somewhere below the Infirmary. Borebraddach remains to be identified.

VIII. THE FRANCISCAN FRIARY.

Shortly after the middle of the thirteenth century, a prelate called Maelpatraic O'Scannail was translated from Raphoe to Armagh. This ecclesiastic was a member of the Dominican order, and came into the diocese under very auspicious circumstances, being elected by the chapter, on royal licence, Feb. 27, 1261, and confirmed by Papal authority in the November of the same year. He rebuilt the cathedral, and founded, near the city, a monastery for mendicant friars, but, strange to say, not of his own order, which, considering the jealousy that subsisted between the two great rival communities of the Dominicans and Franciscans, was remarkable, and the more so, as the Dominicans appear to have been in high repute at Armagh, having in the course of time furnished *nine* prelates to the see. We have not a shadow of authority for the existence of a Dominican friary at Armagh. Francis Porter, indeed, in a loose way, places such an establishment here, but his statement is unsupported by either record or tradition. De Burgo concludes *a priori* that a priory of this order existed here before 1264, assuming that Maelpatrick O'Scannail, himself a Dominican, would otherwise never have founded an abbey for Minorites, in disregard of the sacred principle—"Charity well ordered begins at home". The Franciscans, notwithstanding, were the only subjects of his recorded patronage. The Four Masters, at the year 1264, relate that "the Archbishop of Armagh, Maelpatrick O'Scannail, brought the friars minor to Armagh; and, according to tradition, it was MacDonnell Galloglagh that commenced the erection of the monastery". Here probably lies the secret of this preference. This MacDonnell was chief of O'Neill's Gallowglasses, and the building of the house being his work, it is likely that his choice, or the will of O'Neill, whose family were always attached to the Franciscans, turned the scale in their favour. Be this as it may, the buildings progressed with reasonable speed, and in 1266 they were completed, as we learn from the Annalists at that year: "Maelpatrick O'Scannail, Primate of Armagh, brought the friars minor to Armagh, and afterwards *cut a broad and deep trench around their church*". Thus 1266 is established as the year in which this church was built, which we shall presently prove to be the sombre pile within his Grace the Lord Primate's Demesne.

Michael, the reader of this house, was elected by the chapter in 1303, to succeed Primate Mac Molissa, and obtained the royal consent, but owing to some obstruction, he was not consecrated. The O'Neill attachment to the institution was testified in 1353, when Gormlaith, wife of Donnell O'Neill, King of Ulster, having died on the 14th of April, was buried here. Richard FitzRalph, the most distinguished of the primates before the Reformation, was a zealous opponent of the mendicant friars, and the guardian of this house, suffering from the weight of his talents and authority, appealed to the Pope; in consequence of which the Primate was cited to Avignon in 1357, where he appeared, and the Franciscan was so far successful, that silence was enjoined upon his impugner. For a century afterwards the institution continued to maintain its character and local influence, and in 1442 Nimeas O'Lochlan, the rector, received from the Primate a license to preach through Ireland, with a commission of granting indulgences. Five years after, the appeal case of Donald O'Kellachan, Prior of the Culdees, against Donald McKassaid, was heard by the Primate, and in the course of proceedings, the court was adjourned from the ordinary place of hearing to the house of the Friars Minor of Armagh, on account of the plague which was then raging in the city. In 1450, Primate Mey sojourned in this house, as appears from a communication of his, dated November 20, "at the Friars Minor of Armagh". In 1455, the diocese was laid under an interdict, but a relaxation was granted by the Primate in favour of McCrener, the guardian. According to the Four Masters, this house was reformed in 1518, when "the monastery of Friars at Armagh was obtained for the Friars De Observantia", but a controversy having arisen about property in 1532, Primate Cromer granted tuitorial letters pending the appeal of "the Friars Minor of St. Francis de Observantia" to Rome. In 1580, Walter McCuard was guardian; and in 1583 Solomon McConny held the office. But these last two guardians were little more than titular, for in 1565 the convent was destroyed, and the friars retired to places of security. There, one Donald found them out, and the consequence was that friars Roger McCongail, Conatius Macuarta, and Fergal Bardeus, were stripped and flogged through the principal streets.

Before the close of the century the building had been dismantled, for this is the place to which Mageoghegan refers, when he speaks (cap. 45) of "the ruined monastery that was within a gunshot of Armagh", where O'Neill, in 1596, placed his son Conn in ambuscade. After this we hear nothing of the premises till 1610, when "the house of Friars" is specifically excepted in Primate Henry Ussher's patent. So it is again in

Primate Hampton's patent of 1615. But as the demesne was situate at an inconvenient distance from the city, and in the hands of tenants, it was represented that this plot would form a very convenient adjunct to the Primate's estate. Accordingly, on the 1st of August, 1619, a king's letter was despatched to the Lord Deputy, ordering a new patent of the estates and immunities of the see as hitherto held, and, in addition, "all that and those, the scite, circuit, and precinct of the late dissolved house, or fryary of Franciscan fryars, with the appurtenances in the said town of Armagh, for his better enablement to erect a house for him and his successors there; the said lands, and other the premises, to be holden of the crown in frankalmoigne". Accordingly Primate Hampton surrendered all his see estates on the 1st of July, 1620, and on the 3rd of the same month he received a new patent, now, for the *first time*, granting to the see "the scite and precinct of the late dissolved abbey or monastery of the Friars Minors, with all their tenements and buildings in Armagh". Hereupon the premises became incorporated with the demesne lands of the see, and so continue to this day.

About the year 1765, according to Stuart (p. 289), the "materials with which some houses were built were then drawn from one of its walls, but the great mass of the buildings had been removed for various purposes long before that period. Yet the east side of the *rampart and fosse with which it had been surrounded* still remained. About the year 1769, these were levelled by Primate Robinson, who trenched a field to the north of the present ruins, and from the colour of the ground, and the mortar and stones found beneath its surface, the form of the edifice, comprising about two English acres, could be distinctly traced on that side". Stuart complains of Primate Robinson's want of taste, who, in the rere of the palace, "drained Parkmore lake, and, for that pleasing object, substituted a reedy meadow; and, directly in front of his Lordship's windows, he almost surrounded the old Abbey, a most venerable ruin, with sheds, farm-houses, and a garden wall". The notice which Stuart incidentally takes of the fosse that surrounded the building is valuable, because it corresponds to the statement of the Annalists at 1266, that when the church was founded, the Primate "cut a broad and deep trench around their church". The interior of this church was used as a cemetery by the inhabitants of a large tract of country till the days of Primate Robinson; but the true cemetery of the friary lay outside on the south and east, and its area is now included in the gardens, where the labourer has frequently found evidence to show that the ground has not always been employed as it now is.

There remains one more ecclesiastical building to be noticed: it is that which Rocque has marked to the west of the cathedral at the north end of the Windmill Hill. He conjectured that it was Na Ferta, but in this he was utterly in error. "The Desert", which lies near this spot, may have some reference to an ancient cell here, for *desert*, in Irish, is very often an ecclesiastical term. Had there ever been a Dominican friary at Armagh, one would be disposed to fix it here, as the only unclaimed spot about the town; but it is nearly certain the Preachers never had a house at Armagh. I must therefore leave the question undetermined, and invite those who have more local knowledge than I can pretend to, to pursue the inquiry, and thus complete the ecclesiastical survey of
ANCIENT ARMAGH.

APPENDIX.

A.

THE NAVAN.

The elliptical entrenchment in the townland of Navan, and parish of Eglisli, called *the Navan Fort*, encloses a space of about twelve acres, and represents a regal abode of extreme antiquity. *Eamhain* was the name it bore, which, in combination with the reputed founder's name, was frequently called *Eamhain-Macha*. It is said to have been the seat of the Ulster sovereignty for 600 years, during which period a series of kings, whose names are recorded, are stated to have reigned here, namely, from Cimbaeth and Macha Mongruadh to Fergus Fogha, who fell at Achalethderg in 332. In this year it was demolished, and having passed into the hands of new proprietors, was granted to the Church at an early date. Thus the church of Armagh, as possessor of the old provincial palace, occupied a secular basis of great importance. The tradition in 1609 (as recorded in the Armagh Inquisition of that year), was that it had been the gift of David Derrag O'Hanlon. Such was the name by which Daire Dearg, the donor of Armagh, was familiarly known at that date. It was situated in the territory of Coswoy, which, with Coscallen, Toaghy, and Duogh Muntercullen, constitutes the present barony of Armagh. The Irish name *eamhain* forms *eamhna* in the genitive, and, in a Latin document of 1374, assumes the form *Hewynna*. In 1524 it appears as *Eawayn*; in 1609, as *Eawyn* (the exact form in which it is rendered by Connell Mageoghegan in the Annals of Clonmacnois, at 580); and in 1633, *the Nawan*, which, with the modern *Navan*, owes its initial *N* to attraction from the article in the compound *aneamhain*. In the Four Masters, at 898, we meet with the compound *eamhain oenamh* 'Emhain of the fairs'. There seems to have been a place in the neighbourhood called *Aenach Macha*, for though Dr. O'Donovan is disposed to identify this name with *Eamhain Macha*, yet its severalty is implied in the Four Masters at 3579, the Annals of Ulster at 1021, and both at 1103, especially.

Eamhain was burned and laid waste in 332, and was never inhabited again. Like Jericho and Sebastopol, it seems to have been placed under a bann. In the year 577, Tighernach records the *Primum periculum Uladh in Eamain*; and at 578, *Abreversio Uladh de Emania*, which probably signifies the unsuccessful issue of an attempt made by the Ulidians to regain possession of the place. In 754, they gained a battle here over the Hy Neill. The ecclesiastical

occupation of Emania exhibits itself in 1145, in which year "a lime-kiln, which was sixty-feet every way, was erected opposite Eamhain Macha, by Gillamacliag, successor of Patrick, and Patrick's clergy in general". But in 1387 of the Four Masters, we find it in lay possession. At this time Niall O'Neill, grandson of Domhnall, designated "Donnell of Ardmagh", was chief of Tyrone, and titular king of Ulster. His ancestors had intruded on this territory, and he himself had, by force or favour, become arch-seneschal of the Primate. But his object seems to have been to oust the Church rather than serve its chief. He had taken possession of the district neighbouring to Armagh on the west, and stretching to the Blackwater (called by the Irish *cluain Dabhal*, 'Meadow of Dabhall' or the Blackwater, afterwards softened to *Clonaul* or *Glenaul*, and called *Clondouyll* in the annexed document, now known as the parish of Eglisli); and there, in that part occupied by the Navan Fort, he laid a plan to ensconce himself, which he had in meditation for fourteen years ere he carried it into effect. The following document, from Primate Sweteman's Register, shows in what light his conduct was then regarded, and especially his design on *Hewynnae* or the Navan; and a comparison of this with the succeeding extracts from the Four Masters, while it serves as an exponent of their brief narrative, must tend to confirm our esteem for those simple, and oftentimes meagre, but most truthful chronicles. The reader will observe the term *lanfordum*, which is nothing more than a Latin form of the Irish word *longfort*, 'a fortified residence', and which is familiar as a proper name in the county, the barony of Galway, and the seventeen townlands in various part of Ireland, which are called *Longford*.

"DILECTIS nobis in Christo salutem gratiam et benedictionem. Quia multa Deo et beato Patricio patrono nostro et nobis enormia ac nimis prejudicialia de [Nelano On]eyll a quampluribus Christi fidelibus in secreto quasi confessionis nobis referuntur, qui nobis aliter exponere non audebant, ut per infrascripta plenius appareat; que si vera sint vel falsa adhuc penitus ignoramus: In primis quod idem Nelanus ausu diabolico et sacrilego, post recessum nostrum de vestra ecclesia ultimum, publice minabatur, et quotidie minatur, se velle facere manerium sive lanfordum suum apud *Hewynnae* prope Ardmacham, que fuit et est terra beati Patricii et nostra, nobis invitis. Item quod omnes terras de *Clondouyll* intendit suo perpetuo tenore ut suas. Item quod omnia terras et tenementa beati Patricii Ardmachie et nostra, vendicat falso tum esse sua; et quod nec nos nec clerici nostri quiequam ibidem habebimus nisi ecclesiam tantummodo cathedralem; ac si esset papa vel imperator infidelis, Deo et ecclesie inobediens. Et si sit ita, relapsus est in heresim, a qua per nos certis modis et formis unitati ecclesie fuit restitutus. Et quia, ut prediximus, premissa non credimus esse vera, et etiam in ultimo statu nostro vobiscum promisimus nolle acriter procedere contra eundem Nelanum nisi primitus requisito vestro fidei consilio. Et preterea quod idem Nelanus, cum suis complicibus, ingrediens decanatum nostrum de Tul-

aghog, fecit spoliari nostros ecclesiarum ibidem Rectores, Vicarios, et alios Christi ministros, usque ad nuda corpora. De quibus omnibus et singulis per vos sub penis privacionum a vestris dignitatibus et officiis quibuscumque volumus et vobis mandamus modo possibili quo poteritis nos certificari infra octo dies a tempore receptionis presentium. Vosque domine Cancellarie cui in hac parte vices nostras committimus per presentes ex parte officii nostri ad procedendum contra Gylbertum Omolduyn, canonicum pretensum ecclesie nostre Ardmacane, et ecclesie Clogherensis et Rathbotensis filium, presbiterum, cognoscendum et diffiniendum canonice contra eundem, cum cujuslibet canonice cohercionis potestate, eo maxime quod idem ingrattissimus clericus pretensus aliter informavit dictum Nelanum, amicum nostrum laicum, contra nos et ecclesiam nostram, aliter quam debuit, perjurium notorie incurrendo, procedatis. Super quibus nos certificari per vos volumus de hujusmodi processu contra eundem facto, cicius quo bono modo poteritis, cum omnia premissa ipsum Gylbertum tangentia sint nobis et ut credimus vobis ita publica et notoria quod nulla poterunt tergiversatione celari: qua causa ordinem juris non observare est ordinem juris observare, in tantum quod in tali processu non requiritur nisi citacio et condempnacio. Et hec omnia faciatis sub penis superius annotatis. Valete ut optamus. Scriptum vi. die mensis Augusti, anno Domini, M^o. CCC^{mo}. LXXIII^{to}.

“Milo Archiepiscopus Armachanus, Hibernie Primas, magne distinctionis viris, magistris Odoni et Mauricio, ecclesie Ardmacane Decano et Cancellario, ac aliis Canonicis residentibus ibidem in Capitulo”.

Registrum Johannis Sweteman, fol. 1 b.

In the Annals of the Four Masters, under the same year—namely, 1387,—we have two entries, referring to the same occurrence, which differ slightly in their language, and appear to have been drawn from different sources:—

“A house was built at Eamhain Macha by Niall O’Neill, King of Ulster, for the entertainment of the learned men of Ireland”.

“A house was erected at Eamhain Macha by Niall O’Neill, for there was not any house within it for a long time till then”.

The former of these notices sets forth the probable pretext under which Niall O’Neill, whom Primate Sweteman calls *Nelanus*, sought to disguise his usurpation. In the interval, he feigned great submission to the Primate, and, in company with his wife, waited on him in his house at Bishop’s Court, near Armagh, where he made the profession stated in the following document:—

“Salutem gratiam et benedictionem. Mirari non sufficimus de eo quod quando ultimo eramus Armachie, *in manerio nostro infra Lacum prope Armachiam*, Nelanus Oneyl, pater vester et sua uxor Anna filia nostra dilecta nos informarunt qualiter clerici capituli ecclesie nostre Ardmacane insurgent contra nos cum omnibus viribus eorum. Hiis dictis, prefatus Nelanus primo, sine aliqua requisitione nostra,

accipiendo infra manus suas librum nostrum missalem voluntarie juravit in forma que sequitur: Ego Nelanus Oneyl, tactis hiis sacrosanctis Evangeliiis, et per me deosculatis, juro quod ego defendam vos Archiepiscopum Ardmacanum, Hibernie Primatem, contra omnes clericos vestros de Capitulo omnibus viis et modis quibus potero. Et consimile juramentum prestitit predicta uxor sua. Propterque confidentes in predicto Nelano, ratione sui dicti juramenti prestiti, commisimus eidem Nelano officium Archisenescalli nostri, licet prius Archisenescallus noster fuerat, cum potestate levandi omnes redditus nostros de Ardmachia et Tulachoge, et aliis locis vicinis, ad commodum nostrum, et nostram utilitatem. Pro quibus redditibus nostris optinendis et nobis mittendis, misimus nuncium nostrum Gyleomy Orylchan versus dictum Nelanum, qui stetit cum eo per unam quindenam continuam, sed nichil ab eo ad opus nostrum recipere potuit, sed ad nos reddiit vacuis manibus. Et extunc intelleximus quod dictus Nelanus per quosdam falsos clericos nostros fuit informatus nos fuisse excommunicatos in curia Romana; propter quod dictus Nelanus non audebat, ut asseritur, nobis respondere de dictis redditibus nostris, sicut excommunicatione manente; sed quia absolutionem optinimus a curia Romana ab excommunicatione predicta, et copiam ejusdem absolutionis dicto Nelano misimus una cum literis nostris per dictum nuncium nostrum, qui, ut communiter dicitur, fuit captus per nostrum Decanum pretensum, vel alios suo nomine, et spoliatus vestibibus suis, et per tres dies, et dictis literis et copia absolucionis, que nondum, ut dicitur, pervenire poterat ad dictum Nelanum, culpa dicti Decani pretensi et suorum. Quare vos rogamus quatenus ista premissa intimare velitis patri vestro, ipsum inducendo quod nobis satisfaciat de reddito nostro predicto, ne cogamur contra ipsum ad penas perjurii procedere, et acrius quam credat, quod non intendimus, nisi per ipsum fuerimus compulsi. Responsum vestrum, si idem a patre vestro receperitis in hac parte nobis indilate mittatis, nostris precibus et amore etiam spoliatus. Valete ut optamus in Christo Jesu Domino nostro. Scriptum die Jovis in Octava Ascensionis Domini, anno Domini, M^o. CCC^o. LXXVI^o."

Registrum Milonis Sweteman, fol. 1 a.

The son to whom the above letter was addressed was probably Niall Oge, who succeeded his father, in 1397, and died in 1402.

As regards the townland of Navan, it comprises 155 acres, and is held under the See of Armagh. In 1633, it consisted of three balliboes, called Landereagh, Cloghanneegurra, and Cloghanneesceyliaght. For an account of the modern condition of the Navan Fort, see Dr. Stuart's Armagh, pp. 578, 579; and the Ordnance Survey of the county, sheet, 12. Also, for the ancient legends of it, see Keating's History, vol. i., pp. 176, 342-344, ed. Haliday; and pp. 123, 246, 247, ed. O'Mahoney; Tighernach's Annals, B.C. 305, A.D. 322; Colgan, Trias Thaum., p. 6 b, note 15; O'Flaherty's Ogygia, pp. [16], 105, 169, 181, 258; O'Donovan's Notes on the Four Masters, at 4532 (p. 73), 754 (p. 357), 1387 (707).

B.

ORIGIN OF THE NAME ARMAGH.

Archbishop Ussher (Works, vol. vi., p. 414), and others after him, conjectured that the name *Ardmacha* was derived from *Ard* 'high', and *Mach* 'a plain', which to some may seem a plausible etymology; but, as Dr. O'Donovan observes, "No Irish scholar ever gave it that interpretation"—(Four Masters, 457, page 143). The truth is, we must seek for the origin of the name in the mythological period of Irish History, and make our choice among the three sources which our pagan legends furnish us with. The *Dinnsennchus*, from which the following extract is taken, is contained in the Book of Lecan, a venerable manuscript belonging to the Royal Irish Academy; and the passage cited is to be found at folio 255 *bb*. For it and its translation I am indebted to my friend, Eugene Curry, Esq.

ARRO MACHA CANUR PO HAINM. NIN.
Macha ben Neimrō mic ban Adnoman
adobath ann ocuṛ po adnact,
ocuṛ ba he an tara maṣ oeg po
flechtad la Neimrō anepimō ocuṛ do
brētha dia nraī combert a hainm;
unoe Arromacha.

Aliter. Macha ingen Aeda Ruadh.
Ar le do ponad Eamain Macha ocuṛ
ir ano do adnacht dia por marb
Rechtgi Ridoerg, ocuṛ ir dia guba do
gnro Aenach Macha, unoe maṣ ma-
cha.

Aliter. Benn Cruinn mic Adnoman
mic Cuirir ulad do maēt ano
do comrith pe headair Concobair,
ar adbert a fir ba luath. Amlaro
dono bai an ben acur ri mbadach,
cōpa chuimrō co ra tēath abru,
ocuṛ nī tugad oi, ocuṛ do gn an
comrith nam, acur ba luath hi,
ocuṛ opurāct an ceiribeirō mac
ocuṛ ingen, Fir ocuṛ Fial ananmanna,
ocuṛ adbert comberoir ulad a ceir-
teoin gac uair oof ricad ēigin, con-
ad de ata an cer for ulltaib fir pe
nai rig, ó flath Concobair co flath
mic Rocruir. Ocuṛ adberar ba hirin
ṣpian bancuiri ingen mōir Dri Leith
ocuṛ adbeb iarruoe; foerer a fir
an dro Macha. unoe dro Macha
dicitur.

Ard Macha, whence named? An-
swer. Macha, wife of Nemidh, son
of Adnoman, it was that died and
was buried there: and it was one of
the 12 plains which were cleared by
Nemidh in Erinn; and he gave it to his
wife, who gave it her name, *Unde*
Ardmacha.

Aliter. Macha, daughter of Aedh
Ruadh. It was by her Emain Macha
was erected; and here she was bur-
ied when slain by Rechtgi Riderg;
and it was to lament her Aenach Macha
was instituted. *Unde* the Plain of
Macha.

Aliter. The wife of Cruinn, son of
Adnoman, son of Cuirir, of Uladh,
came here to run with the horses of
Conor, because her husband boasted
that she was swifter than they. The
woman at that time was near her
confinement; and she asked for time
till her bodily condition should change;
but it was not granted to her, and she
had to run the race before it. And she
proved swifter; and when she reached
the goal, she brought forth a son and a
daughter; Fir and Fial were their
names. And she foretold that the
Ultonians should suffer in childbed
whenever danger should come upon
their country. And it is in conse-
quence of this that debility was upon
the Ultonians during the reigns of nine
kings, from the reign of Conor to that
of the son of Rocraide. And it is said that
she was Grian-ban-chuiri, daughter of
Midir of Bri Leith. And she died after
this, and her tomb was raised in Ard
Macha. *Unde* Ard Macha *dicitur*.

in maḡ ra impiaḡairi ar neich,
 Do reir fiaḡa co rir breith,
 Anḡo do clar ra taḡa tiḡ,
 An maḡr Macha ben Nemidh.

neimidh combairli arblairi,
 Da re muḡi do moḡrlairi,
 Da oib an maḡra maith lem,
 Tar a raḡra an reim no theann.
 Macha do bo raen a combairi,
 Ingen arḡo aḡo Ruadh,
 Sunḡo do aḡnaḡt baḡob na mberḡ,
 Dia ruḡr maḡb Reḡtḡi Rirerḡ.

ni ra comcam euaḡr cobra,
 Do macair buairc Dithorba,
 Nir ḡnim deolairi co deil de.
 Eamain or leirḡ an muḡi.

Dia cumair ba buaḡar lib,
 La pluḡaḡo caḡa haḡmḡr
 Do ḡnithi can taḡa eair
 Aenach Macha ra moḡr muḡ.
 Ar coir ḡam arḡa a for,
 Dao arḡi a daḡil conoaḡḡur,
 Scel diaḡbai cler can eabair,
 Ularo a ceap comḡalair.

laithi do maḡt fo ḡloir ḡloim,
 Co haenaḡ coir Concobair,
 An reir tḡeḡaḡ on tuimḡ tar,
 Cruinn cetach mac Adnomain.

anḡo tucaḡo rir heḡim nḡlam,
 Da ead naḡ reḡaim raḡail,
 Ineaḡraḡ can raḡo na ceil
 Fo ri ulaḡo in uairḡin.

cen co noib aramla rin,
 Ar maḡ do ḡabla o'eaḡrao,
 Aobert Cruinn an meḡr monḡach,
 Da luairthi a ben baltoḡrach.

faḡoairi aḡair an flairh rin,
 Ar Concobair caḡ-chingio,
 Co ti ben balair combairi,
 Do riḡe ran reim no ḡabraib.
 Eata aen reir ara deḡo,
 Or ri na raen reḡe rirteno,
 Cotoḡraeo o tuimḡ tḡiaḡairi,
 Do corḡam Cruimḡo crunbḡiaḡairi.
 Da maḡht anben can fuḡeach,
 Aenaḡ na raḡ no ḡuineach,
 Aḡa haḡim eair can taḡa,
 ḡpan ḡel acur ḡlan maḡa.

The plain which our steeds course over,
 According to witnesses of truthful
 word:

In it was buried—a firm dwelling—
 The beautiful Macha, wife of Nemidh.
 Nemidh graced with high renown,
 Twice six plains did he cut down;
 Of these this plain, I'm glad, was one
 O'er which I shall ride in full career.
 Macha [again] of equal renown,
 The noble daughter of Aedh Ruadh,
 Here was buried, the queen of battle,
 When she was killed by Rechtgi
 Riderg.

The exile for safety avoided not
 The hapless sons of Dithorba,
 It was not a gracious act that came of it,
 The building of Emania on the side
 of the plain.

To lament her—'tis a gain to you—
 By the hosts of all succeeding time,
 There was held without battle yonder
 The fair of Macha in the great plain.
 It is proper that I should tell here,—
 For indeed it is a fact that I have
 sought—

The story of the hapless occasion,
 Which caused the Ultonians periodical
 disease.

One day there came with glowing soul,
 To the proper fair of Conchobar,
 The gifted man from the eastern
 wave,

Crunn of the flocks, son of Adnoman.
 It was then were brought with proper
 sense

Two steeds to which I see no equals,
 Into the race course, without con-
 cealment,

At which the king of Uladh then pre-
 sided.

Although there were not the peers of
 these,

Upon the plain, of a yoke of steeds,
 Crunn, the rash hairy man said
 That his wife was fleetier, though then
 pregnant.

Detain ye the truthful man,
 Said Conor the chief of battles,
 Until his famous wife comes here,
 To nobly run with my great steeds.
 Let one man go forth to bring her,
 Said the king of prostrate stout spears,
 Till she comes from the wavy sea,
 To save the wise-spoken Crunn.

The woman reached without delay,
 The fair of the greatly wounding chiefs,
 Her two names in the west without
 question,

Were Bright Sun and Pure Macha.

dhathair nír éireith ca éig,
míoir b'iu leith mac cealt-
char,
ina treib fiar casuibí,
fa hírim Éman bancuim.

amur do macht co ngoil ngloir,
ro chunroig cairní a ceoóir,
co rlog na clano fa claití
co noctain a harairí.

tucaro ulao b'reithir nír
do minaireith nír tuachal nír,
na farobearo raé maruigi,
o éath claiomech éleitine.

iaran nír noct an mer meno,
cor rcaíl a folc ma nír éenn,
do luro can oimgríe name,
do éoimgríe can comaine.

tucta na heich ne taeb tar,
diambreith reacha an raer ram-
lao,
dulltaib an b'rag co mbuaro,
ro bo clemna an ro marcluaig.

ciaboar luaithe maire an mail,
éir tuataib for t'rendail,
luaití an ben can g'um ngainí,
eich an rug bav ro mailli.

mar do macht cenó na ceoí,
b'araer angell glemeoí,
rug diaf can arac nuairi,
fiad rluag éat'rae c'raebhuaro.

mac acur ingen malle,
ro r alt an meno t'ua aine,
eamán rug Éman can g'um ngann,
fir acur fial a nanmano.

ragbaro b'reithir combuaine.
a cleithib na c'raebhuaroí,
ambeith f'iu t'rey foct'obaro,
fo éear ír fo coim'oghaib.

an b'riathar do raó anórim,
oon t'rluag t'riathac bat'rbaro,
rup lean, nír bo g'no 'oongail,
cur anomao nai nar'rraig.
o flait' Concobair ceona,
of t'rom'oraib tuait' éamna,

Her father was not weak in his house,
Midir of Bri Leith, son of Celt-
char ;
In his mansion in the west when
mentioned,
She was the sun of women assem-
blies.

When she had come—in sobbing words,
She begged immediately for respite,
From the host of assembled clans,
Until the time of her delivery was
past.

The Ultonians gave their plighted word
Should she not run—no idle boast—
That he should not have a prosperous
reign,

From the hosts of swords and spears.
Then stript the fleet and silent dame,
And cast loose her hair around her
head,
And started without terror or fail
To join in the race, but not its plea-
sure.

The steeds were brought to her eastern
side,
To urge them past her in manner
like ;

To the Ultonians of accustomed vic-
tory,
The gallant riders were men of kin.
Although the monarch's steeds were
swifter
At all times in the native race,
The woman was fleeter with no great
effort,
The monarch's steeds were there the
slowest.

As she reached the final goal,
And nobly won the ample pledge,
She brought forth twins without de-
lay,
Before the hosts of the Red Branch
fort.

A son and a daughter together,
Well nursed the silent woman plea-
santly ;
Twins whom Grian bore with distress,
Fir and Fial were their names.

She left a long-abiding curse
Upon the chiefs of the Red Branch
To suffer periodical afflictions
Of debility and parturient pains.

The curse which there she bestowed
Upon the valiant heartless host,
Followed them—'twas no idle act,
Till the ninth descending chief,
From the reign of victorious Concho-
bar,
Over the fertile cantred of Emain,

Rur braithe t'ria báro anbine,
Co flaithe mail mic Rocraíoe.

annam do bo marb an ben,
Don galair garb do glinnro,
Cora éla ro éaca éair,
In ardo Macha m'roasbail.

Oia bar oia beitharo comblairó,
Eir p'neathair ríl doaim,
na mna can b'uz marb o'bla,
Do lean a hainm in magra. 1n.

Co haro Macha dáltaro rir,
O'uz p'aroiris r'rim c'p'eorim,
im'euaim can táca ro éas,
Aruaim ra'ca s'ro p'omer.

Ar tu'g emain co ruar,
Ar na ve'gair r'ru ve'g r'luas,
Manmair n'irbo t'ruas nachis,
Iar palmarb r'luas a p'ær muis.
In mag ra.

It checked them through their stran-
ger foes,
Till the reign of Mal Mac Rocraide.
Thereupon the woman died,
Of the torturing illness which was put
upon her,
And she was buried reluctantly there,
In Ardmacha the unlucky.
From the death, from the famous life,
Among the ranks of Adam's race
Of the woman in pallid death on the
field,
Her name has adhered to this plain.
To Ard Macha all men assemble
Since Patrick brought primatial faith
To the place which without battle he
selected
From sacred Rome over great seas.
Thou King who hast left Emain in cold,
By separating from it its brave host,
My soul should not be wretched in
thy house
After my poem on the hosts of noble
plain.

This plain.

Among these three heroines, all of whom are sufficiently ancient, the reader is allowed to make his choice. The neighbourhood of Emania, which in old times was always coupled with the memory of Macha Mongruadh, may naturally suggest her's as the most likely influence in the creation of the name. However, in such cases, the older and more fabulous the individual, the more likely is his or her name to be employed in topographical nomenclature. The selection of the first Macha is borne out by the ancient notion that *Magh-Macha* in Oirghialla, was one of the plains cleared by her supposed husband Neimhidh. This plain of Magh-Macha (Four Masters, A.M. 2859) is more generally called *Machaire Arda-Macha*, which latter name occurs in the Annals of the Four Masters, at 1103, 1196, 1424. Again, at 3579, Conmael, King of Ireland, is said to have fallen at the battle of Aenach-Macha, which implies that the name was in existence long before Macha Mongruadh. Keating places the grave of Conmael at *Fert Conmhaoil*, at the south side of Emania. (Hist., vol. p. i., 320, ed. Haliday; p. 221, ed. O'Mahony.) As regards Eamhain-Macha, the annalists, and the etymon of the name given by Cormac, ascribe its construction and appellation to Macha Mongruadh. See Four Masters, A.M. 4532, and Dr. O'Donovan's note, p. 73. It is to be observed, however, that eamhain signifies *geminis* 'twins' also, and in the compound there may be reference to the story of the race.

But the name of Macha is not confined to the city of Armagh, as appears from the following list:

1. *Armagh-breague*, that is the 'pseudo-Armagh', a large townland of 2895 acres, formerly in that part of Lisnadill which is in Upper Fews, but now forming part of, and giving name to, a district cure in the diocese of Armagh.

2. *Ardimagh*, a subdenomination of Ballynashee, in the parish of Rashee, county of Antrim. In the Inquisition, No. 7, Jac. i. (Ulst. Inquis. Antrim), it is called *Ardmaghbreigye*.

3. *Ardmaghbreague*, a townland of 1088 acres, forming that part of the parish of Nobber which is situate in the barony of Lower Kells, county of Meath. Ord. Survey, sheet 5.

4. *Ardmagh*, a territory of Clankelly, in the county of Fermanagh. See Patent Rolls, Jac. i., p. 252 *b*. Ulst. Inquis. Fermanagh, 32, Car. I.

5. *Ardmagh* in the parish of Ematrix, county Monaghan. Ulst. Inquis. Monaghan, No. 6, Jac. i.

6. *Armaghduffe*, in the county of Monaghan. Ulster Inquis., Monaghan, No. 6, Jac. i.

Besides these, the word *Macha* enters into the combination *Ui Breasail Macha*, the ancient name of a territory towards the eastern border of the county of Armagh. Also, *Ui Meith Macha* is the old name of the present barony of Monaghan, in the county so called. *Carcar Leith Macha* was a sepulchral monument near the Boyne (Petrie, Round Towers, p. 101).

C.

NA FERTA.

The following extract from the Book of Armagh (fol. 6 *b b*), a compilation of earlier records, made about the year 807, is the earliest existing notice of the plantation of Christianity in this place.

Fuit quidam homo dives et honorabilis in regionibus Orientalium, cui nomen erat Daire; hunc autem rogavit Patricius ut aliquem locum ad exercendam religionem daret ei. Dixitque dives ad sanctum, Quem locum petis? Peto, inquit sanctus, ut illam altitudinem terræ quæ nominatur Dorsum Salicis dones mihi, et construam ibi locum. At ille noluit sancto terram illam dare altam: sed dedit illi locum alium in inferiori terra ubi nunc est Fertæ Martyrum juxta Arddmachæ; et habitavit ibi sanctus Patricius cum suis.

Post vero aliquid tempus venit eques Doiri Dairi, ducens equum suum miraculum ut pasceretur in herbosso loco Christianorum. Et offendit Patricium talis dilatio equi in locum suum, et ait, Stulte fecit Daire, bruta mittens animalia turbare locum parvum quem dedit Deo. At vero eques, tamquam sordus non audiebat, et, sicut mutus non aperiens os suum, nihil loquebatur; sed dimisso ibi equo nocte illa exivit. Crastino autem die mane veniens eques vissitare equum suum, invenit eum jam mortuum, domique reversus tristis, ait ad dominum suum, Ecce Christianus ille occidit equum tuum, offendit enim illum turbatio loci sui. Et dixit Daire, Occidatur et ille: nunc ite et interficite eum. Euntibus autem illis foras, dictu citius inruit mors super Daire. Et ait uxor ejus, Causa Christiani est hæc. Eat quis cito, et portentur nobis beneficia ejus: et salvus eris. Et

prohibentur et revocentur qui exierunt occidere eum. Exieruntque duo viri ad Christianum, qui dixerunt ei, celantes quod factum est, Et ecce infirmatus est Daire; portetur illi aliquid a te, si forte sanari possit. Sanctus autem Patricius, sciens quæ facta sunt, dixit, Nimirum, benedixitque aquam, et dedit eis dicens, Ite aspergite equum vestrum ex aqua ista, et portate illam vobiscum. Et fecerunt sic, et revixit equus; et portaverunt secum, sanatusque est Daire aspersione aquæ sanctæ.

Et venit Daire post hæc ut honoraret sanctum Patricium, portans secum æneum mirabilem transmarinum, metritas ternas capientem; dixitque Daire ad sanctum, Ecce hic æneus sit tecum, Et ait sanctus Patricius, Grazacham. Reversusque Daire ad domum suam dixit, Stultus homo est, qui nihil boni dixit præter Grazacham tantum pro æneo mirabili metritarum trium. Additque Daire, dicens servis suis, Ite reportate nobis æneum nostrum. Exierunt, et dixerunt Patricio, Portabimus æneum. Nihilominus et illa vice sanctus Patricius dixit, Gratzacham, portate: et portaverunt. Interrogavitque Daire socios suos dicens, Quid dixit Christianus quando reportasti æneum? At illi responderunt, Grazacham dixit et ille. Daire respondens dixit, Gratzacham in dato, Grazacham in ablato, ejus dictum tam bonum est, cum Grazacham illis; portabitur illi rursus æneus suus. Et venit Daire in semet illa vice, et portavit æneum ad Patricium, dicens ei, Fiat tecum æneus tuus, constans enim et incommotabilis homo es. Insuper et partem illam agri quam olim petisti, do tibi nunc, quantum habeo, et inhabita ibi. Et illa est civitas quæ nunc Ardd-machæ nominatur. Et exierunt ambo sanctus Patricius et Daire ut considerarent mirabile oblationis et beneplacitum munus; et ascenderunt illam altitudinem terræ, invenieruntque cervam cum vitulo suo parvo jacente in loco in quo nunc altare est Sinistralis aeclesiæ in Ardd-machæ, et voluerunt comites Patricii tenere vitulum, et occidere; sed noluit sanctus neque permisit, quin potius ipsemet sanctus tenuit vitulum, portans eum in humeris suis, et secuta illum cerva velut amantissimæque ovis usque dum dimisserat vitulum in altero saltu situm ad aquilonalem plagam Airdd-mache, ubi usque hodie signa quædam virtutis esse manentia periti dicunt.

In the foregoing extract, *Orientalis* is the Latin equivalent for the Irish *airdeanna*, the distinctive name early appropriated to that section of the Airghialla, who occupied the eastern portion of their kingdom. It is still preserved in the form *Orior*, in the two baronies of upper and lower Orior, which form the eastern tract of the county, from Tanderagee to Newry. This was *O'Hanlon's country* of the middle ages, and the parish of Loughgilly, formerly known as *Castrum O'Hanlon*, is situated in the middle of it. The name *Orientalis* occurs again in the Book of Armagh, where the people are described as going to Down with the intent to carry away the remains of St. Patrick. The Annals of Ulster, also, at 640, use this term *Orientalis* instead of *na n-airdeanna*. Again, at 721, they style the individual *Rex Ori-*

entalium whom Tighernach at 722, calls $\mu\ \eta\alpha\ \eta\alpha\iota\pi\epsilon\tau\iota\mu$. This latter title was continued to a late period: thus we find at 1366, in Sweteman's Register, "Malachias O'Hanlon Rex de Erthyr". Adamnan, in his Life of St. Columba, uses a different Latin word to express the same idea, namely, *Anteriores* (i. 43, p. 82, ed. Reeves); "Anteriores qui Scotiæ Ind-Airther nuncupantur" (iii. 7, p. 204). This territory was of greater extent in St. Patrick's than in after times: it included the present baronies of Armagh and Oneilland West. Daire, the chieftain of this territory, is represented as son of Finnchadh, son of Eoghan, son of Niallan (from whom the name *Oneilland*), son of Fiac, son of Fedhlimidh, son of Fiachra Cassan, son of Colla Dachrich: *i.e.*, he was seventh in descent from this Colla. But Colla flourished in 332, and thus seven generations are crowded into one century, instead of occupying two, as they should according to the average calculation. Flann Febla, Abbot of Armagh in 687, was only the same distance from the founder of the family. Some generations must, therefore, be supposed to have been interpolated, and yet in cancelling any names from Daire's pedigree, one is obliged to expunge them also from his collaterals. From Muiredhach, brother of Finnchadh, Daire's father, the family of Ua H'Anluain, or O'Hanlon, the lords of Orior, are descended; and though Anluan, from whom the patronymic was formed, did not flourish, or surnames come into use, for several centuries after St. Patrick's time, yet by a kind of reflex nomenclature (something like that employed by those who call St. Patrick a *Protestant*) this Daire was accounted an O'Hanlon; and in the Armagh Inquisition of 1609, there is a very interesting record of the local tradition which existed in the county upon the subject, so late as the seventeenth century: "The septs of Slute McLaughlin and Slute Murtagh were possessed of the twenty under-named townes in the Irish precinct of Coswoy [now part of Eglishe parish, *Eawyn*, the modern Navan, being one of the twenty], from a predecessor of the Archbishop, who held them in right of his see, by gift from DAVID DERRIG O'HANLON". This was none other than Daire Derg, the subject of this note. The jurors in all probability did not exactly know who their David Derrig was, nor has any one since their time, till now that the veil of this tradition has been raised, under which stands out the genuine original.

DRUMSAILECH, the Irish form for *Dorsum Salicis*, is a common compound in Ireland. There is a conspicuous ridge in the county of Tipperary, about five miles south of Roscrea, which was formerly so called. The Book of Druim-sailech is referred to in the Genealogy of the Corca Laidhe (Miscell. Celtic Soc., p. 28). And there are five townlands in various parts of the kingdom called *Drumsallagh*. There are as many more bearing the analogous *Ardsallagh*.

FERTE MARTYRUM in the Tripartite Life is called $\mu\ \theta\epsilon\ \tau\epsilon\tau$, 'the two graves': but as the word $\tau\epsilon\tau$ admits of the two interpretations 'grave' and 'miracle', the latter was adopted in the middle ages;

for Jocelin, speaking of it, says, "Est autem locus angustus, secus Ardmachiam situs, tempore moderno *Festum Miraculorum nominatus*" (cap. 161), which Ussher quotes, and adds, "Hibernis enim *Fearta miraculum denotat*" (Ec. Br. Ant. cap. 17, works, vol. vi. p. 419). It is more strange that Colgan, who was master of the language, should have adopted the vulgar error "*Templum na Fertæ, id est, Miraculorum, appellatum*" (Trias Thaum, p. 310 *b*). The present is the earliest form of the name to be found, *Fertæ* being put in a Latin plural of the first declension, and *martyrum* being the word early employed to denote the interred remains of holy men. See Reeves's notes on Adamnan's Life of St. Columba, p. 313, 314. The space surrounding the *Fertæ* is characterized in the Tripartite Life as *ῥατῑ chobraio* 'in a strong rath', having probably been some old entrenched pagan cemetery. There can be no reasonable doubt but that *ῥεῖρτα* in the present case signifies 'graves', or some such idea. This will appear from what follows. In the Book of Armagh (fo. 21 *bb*), the words occurring in the tract called Liber Angeli, *ad sargifagum martyrurum*, that is, 'at the sarcophagus of the relics', are glossed at the margin *ου ῥεῖρτι μαρταῖν*. Again the idea of excavation is implied in the word as occurring in the sentence "*ad Ferti virorum Fecc, quam ut fabulæ ferunt, foderunt viri, i.e., servi, Feccol Fertcherni*" (*ib.* fo. 3 *b a*). That it originally denoted a pagan grave of a peculiar form, appears from the words "*et fecerunt fossam rotundam similitudinem fertæ, quia sic faciebant ethnici homines et gentiles*" (*ib.* fo. 12 *b a*), which passage, referring to the burial of Laeghaire's daughters near Clebach, is given by Probus, but with a different equivalent for *fertæ*, keeping up the idea of sarcophagus, "*et sepultæ sunt juxta fontem Clebach. Feceruntque eis fossam rotundam in similitudinem petræ incisæ, quæ fossa consecrata est a sancto Patricio cum sanctarum virginum ossibus*" (ii. 17, Trias Th., p. 58 *a*). Unfortunately the Tripartite Life gives no parallel for this statement, but it relates that these two virgins were buried in Sendomnach of Magh-Aei, but some say their relics [*ταῖρε*] were afterwards brought to Ardmach, where they await their resurrection: possibly to this very spot. In the third Life of St. Patrick, printed by Colgan, we find—"Venit ad fossam terræ quæ dicitur *Ferte*, et erat ibi quædam mulier sepulta" (cap. 52, Trias Th., p. 25 *b*), which Jocelin thus gives in the parallel place: "*Ad quendam locum vocabulo Fearta devenit, ubi in cujusdam collis rotunda superficie mulieres duas mortuas atque sepultas invenit*" (cap. 63, Trias Th., p. 79 *a*). Further, the parish of Fertagh, in the county of Kilkenny, called *na ῥεῖρτα* 'the graves', by the Four Masters, at 1156, and which is still distinguished by its round tower, was early known as *ῥεῖρτα Caerach*, 'graves of the sheep', from the tradition that at a remote period a number of sheep, which died of the distemper, were buried there. The grave of Echtra, called *ῥεῖρτ εἰτρα*, is still shown in a field near the old church of Kilmore moy in Tirawley, county of Mayo. (O'Donovan, Hy-Fiachrach, p. 468.)

The following list, compiled from various sources, will show that the word is almost always found in *pagan* association. P. denotes pagan; C. Christian; and T. Transition.

FERTA AEDA LUINSMG.	P.	Aedh, son of the Dagda, flor. 3400.
FERT BIGE.	T.	Bega, disciple of St. Patrick in W. Meath.
FERT BOOAIN.	P.	A Tuatha-De-Danaan, flor. 3470.
FERT IN BOINNE.	P.	Boinn, wife of Nichtan.
FERTA NA 5 CAEPACH.	P.	In the heroic age.
FERT CERBAN.	T.	Cerban, St. Patrick's discip. at Tara, ob. 499.
FERTA CONAIRE.	P.	Conaire, ob. 165.
FERT CONNMAIL.	P.	Kynval at Eurania, 3579.
FERT CORMAIC.	P.	Cormac Mac Airt, ob. 266.
FERT ECHTRA.	P.	Echtra, gr. daughter of Dathi.
FERT ESCLAM.	P.	Esclam, the Dagda's brehon, 3371.
FERT FEOLMRO.	P.	Fedhlimidh Rechtmar, ob. 119.
FERTA FER FEG.	P.	Before Patrick's arrival.
FERT FINTAIN.	P.	Fintan, ob. 2242.
FERTA FEIGE.	P.	Tuatha-de-Danaan.
FERT LACTGE.	P.	Lachtghe, long anterior to St. Patrick.
FERT MEBA.	P.	Medba, flor. 5070.
FERT MNA MAINE.	P.	The wife of Maine.
FERT MORAROH.	P.	In Ormond, co. Tipperary.
FERTA NEIMEOH.	P.	Nemhedh, ob. 3033.
FERT PATRAIC.	C.	Formerly Fert Esclam.
FERT SCEITHE.	C.	St. Sciath, 6th of September.
FERT SCOTA.	P.	Scota, wife of Milesius, ob. 3500.
FERTA TIRE FERC.	P.	Anterior to St. Patrick.
ACHAOSH FERTA.	C.	St. Itharnaisc, 14th of January.

In modern times we have the word in the following townland names:—

FARTA	Killarney	Magunihy	Kerry
FARTA	Kiltullagh	Athenry	Galway
FARTAGH	Devenish	Magheraboy	Fermanagh
FARTAGH	Drumkeeran	Lurg	Fermanagh
FARTAGH	Knockbride	Clankee	Cavan
FARTAGH	Loughan	Castlerahan	Cavan
FARTADREEN	Killinkere	Castlerahan	Cavan
FARTAGAR	Kilbennan	Dunmore	Galway
FARTAMORE	Clonfeakle	Armagh	Armagh
FARTANNAN	Kilmacshalgan	Tirerill	Sligo
FARTHA	Ballinaboy	Kinalea	Cork East
FERTAGH	Moynalty	Kells L.	Meath
FERTAGH	Rossinver	Rosclogher	Leitrim
FERTAGH	Fertagh	Galmoy	Kilkenny
ARDFERT	Ardfert	Clanmaurice	Kerry
CLONFERT	Balrahan	Ikeathy	Kildare
CLONFERT	Clonfert	Duhallow	Cork E.
CLONFERT	Clonfert	Longford	Galway
CLONFERT	Clonfertmulloe	Clandonagh	Queen's Co.
CLONFERT	Ballyhean	Carra	Mayo

The cauldron mentioned in the extract from the Book of Armagh

is spoken of as "beautifully made and brought from across the seas", *aeneus mirabilis transmarinus*. There exist in Ireland some specimens of very admirably executed bronze vessels of this character, formed of ingeniously imbricated plates, set outside with rows of spinous rivets to increase the heating surface. And the notion prevails that these have, at a remote period, come from abroad, and are of foreign make. A fine specimen exists among the Dublin Society Antiquities deposited in the Royal Irish Academy Museum. A portion of a remarkable example is preserved in the Belfast Museum; and the appearance of one which was found in the southern part of the county of Monaghan is beautifully represented in Mr. E. P. Shirley's *Farney*, p. 185. A curious story is told by Giraldus Cambrensis at a later date, regarding a vessel belonging to the abbey of Armagh. Speaking of Philip of Worcester's outrages here, in the Lent of 1184, he proceeds: "Hugo vero Tyrellus cacabum magnum, qui conventus clericorum fuerat, cum totius cleri maledictione ad Luvedensem secum civitatem asportavit. Sed eadem nocte, igne, proprio ejusdem hospitio accenso, equi duo qui cacabum extraxerant, cum aliis rebus non paucis, statim combusti sunt. Quo viso, Hugo Tyrellus mane cacabum inveniens prorsus illæsum, pecunia ductus, Arthmatiam eum remisit". Topogr. Hib., ii. 50, p. 733 (ed. Camden.) O'Sullivan says, that Tyrrell took the pan to Down (Hist. Cath. Ib. Compend. ii., 1. 8. So also Cox (Hib. Anglic., i. p. 38). Luvedia or Lowth was more in the direct road.

The expression *Grazacham* is nothing but a barbarous pronunciation of *Gratias agam*, which is thus noticed in Cormac's Glossary:

"GRASTICUM .i. graziacum, Grasticum, *i.e.*, gratias agam, *i.e.*, St. Patrick's mode of thanksgiving, quod Scoti corrupte dicunt. Sic hoc dici debet, *i.e.*, ζηραζαγυμ οιν, gratias Domino agemus".

OF LUPAIT, or Lupita, St. Patrick's alleged sister, there is no notice in any of the Irish Calendars. The tract on the Mothers of the Saints of Ireland, ascribed to Ængus the Culdee, says: "Lupait, sister of Patrick, was the mother of the seven sons of Ua Baird, namely, Nechtan, Dabonda, Mogorman, Darigoc, Ausaille, Sechnall and Cruimthir Lugnath". Colgan, who wishes to maintain the virginity of Lupait, endeavours to make it appear that this is an error, and that another sister is intended (Trias Thaum., p. 225 b). But the following passage of the Tripartite Life proves that he was needlessly solicitous on the subject:

Robat bapa do patricc fhu riari i. Lupaitt oi peccao etraio foruichioe combu alachta do. intan dooecharo patricc ir in chill anair dooecharo Lupaitt aracheno conoatpillec inna flechtann archiuno in carrait du hita in chroiff inmbioith arhall in carput tairri, ol patricc, dochoio in carput tairre. Coda thri olnutegetri beor ar- Patrick was angry with his sister, *i.e.*, Lupait, who had committed the sin of the flesh, so that she became pregnant thereby. When Patrick went eastwards to the church, Lupait went to meet him, so that she came and knelt before his chariot at the place where the cross is. Drive the chariot over her, said Patrick. The chariot passed over her. Thrice she went to meet

acheno comro ann dochoiro dochum
 nime occunbercat ocur roasnach
 la patrúcc iarm ocup rogabaó a
 eccnaircc. Colman imorrio mac Ai-
 lella oi uib bherail iphe rolaa aoi
 ar lupait oc imouail. Aedan mac
 Colman, noeb inre lothair filiur
 lupait ocup Colman epac. Rogair
 lupait do patrúcc ar na tallao
 nem ar Cholman cum rúa pprogenie.

ni tall oana patrúcc acht arbert
 rofor gailraiz oi .i. chlanó tra in
 Cholman rin hui failan ocup hui
 Duibdoare.

him [and he drove the chariot over
 her each time], so that she went to
 Heaven; and she was buried by Patrick
 afterwards, and her requiem was sung.
 But Colman, son of Ailill of the Ui
 Bresail, it was that caused the death of
 Lupait at Imdual. Aedan, son of Col-
 man, the saint of Inis Lothair, was the
 son of Lupait and Colman. Lupait had
 implored of Patrick that he would not
 take away Heaven from Colman, cum
 sua progenie.

Now Patrick did not; but he said
 that they should be subject to diseases.
 And the race of this Colman are the Ui
 Faelain and the Ui Duibhdara.

Colgan will have it that the name Lupait is an interpolation in this
 story, and that rúp must be taken in all the latitude of the word
 'sister' (Trias Th., p. 185 *b.* n. 103). In an earlier part of the
 Tripartite Life Lupait is extolled for her chastity, and is said to
 have been placed by her brother in Druimcheo on the west of Bri-
 leith [now Slieve Golry], this mountain being situate between it and
 Ardagh (ii. 29, Trias Th., p. 133 *b.*). The second and third Lives of
 St. Patrick, in Colgan's collection, say of Lupita, "cujus Reliquiæ
 sunt in Ardmacha" (c. i., Tr. Th., p. 11 *a.*). In the note on this, Colgan
 writes, "jacet sepulta Fertæ juxta Ardmacham cænobio Monialium,
 in honorem ipsius ibi extracto" (p. 16 *b.* n. 2). Her festival is placed
 at the 27th of September. Of the invention of her remains Colgan
 gives this account: "Lupitam sepultam esse Ardmachæ, ejusque re-
 liquias ibi asservari tradunt authores secundæ et terciæ Vitæ S. Pa-
 tricii, c. i. Ubi et corpus ejus extra civitatis muros in quodam sar-
 cophago repertum quasi integrum, sed mox ac tactum est a prophanis
 manibus, in cineres resolutum, repererunt quidam loci accolæ, ante
 annos circiter quatuordecim ibi fodientes, ut a pluribus qui eos hæc
 referentes audierunt, accepimus" (Trias Thaum., p. 226 *a.* Lovan. 1647).
 See also *ib.*, p. 269 *b.* Ward thus refers to the same occurrence:
 "S. Lupita virgo Sanctimoniales nuper extra muros Ardmachanæ
 civitatis in defosso altè rudeto (veteris ut videtur Cænobii) inventa
 stantis positurâ, inter binas cruces compagem corporis antè et ponè
 munientes". Vardæi Rumoldus, p. 184.

D.

BISHOP'S COURT.

The following notice of this interesting spot was printed by the late
 John Corry, in a public journal in 1848. Like other communications
 made to literary vehicles of this kind, it was widely read and soon for-
 gotten. Few people in Armagh are aware that such a description is

in existence, and it is with the double object of diffusing information, and paying a well-merited tribute to the memory of the best antiquary whom Armagh has given birth to, that the article in question is transferred verbatim to these pages.

“The ruins called ‘The Bishop’s Court’ were well known by the old inhabitants of Armagh, but very few of the present generation are aware of its locality. In Stuart’s Armagh, the remains are very briefly noticed in page 512: ‘There are some ancient ruins at Grange, within a mile of the city, which are usually called the Bishop’s Court. Not far distant from these ruins is the place which Speed calls Mackilloran, which is probably the site of Killotir Church, spoken of by O’Sullivan and other Irish writers’.

“The ruins alluded to stood on a small mound at the west side of the large hill which rises in the townland of Mullynure (Mullagh-na-yur, ‘the hills of the yew trees’), a mile north of Armagh. The hill, at no very remote period, must have been completely insulated by water. A few years ago it was almost surrounded by a very soft bog, which has lately been converted into good meadow by a very deep drain, which carries off the water, and empties itself by a self-acting sluice into the river Callan.

“A few years ago, when labourers were making turf in the bog between the ruins and the city, they found two parallel rows of oaken stakes some feet apart, which evidently formed a road leading to the city; it terminated nearly opposite the old road, called Lisanally lane, which enters the city at the foot of Lower English Street.

“With regard to the building itself there is no historical evidence of the period of its erection, nor why it is called the Bishop’s Court—the only way by which its character can be ascertained is, by examining the style of its architecture, and detailing the various relics of antiquity found within and about its walls.

“Some time ago Mr. H. Magill, the occupant of the land on which it stood, finding that there was a valuable bed of lime-stone beneath, very near the surface, began to quarry it, and in the course of excavation, the small remains were gradually removed. Mr. Magill, to his credit, carefully watched the discoveries which were made, and preserved everything worthy of notice.

“The architectural remains discovered, consisted of cut-stone windows and doorways, of light-coloured sandstone (of the same kind used in the ancient parts of the cathedral). The style of these marks the period of its erection; the windows were formed by three *small lancet lights, divided by mullions*, and covered with a *square hood-moulding*. At the west end of the large northern apartment, the capital of one side of the doorway was found, ornamented with the *Nail-head moulding* peculiar to the early English style of the twelfth and thirteenth centuries, and near it was discovered the holy water stoup. On the top of the capital there is one of those curious ‘marks’ which were used by the confederated architects and masons, called ‘Free Masons’,

who travelled from place to place over Christendom, and with skill which cannot be surpassed, reared those glorious cathedrals and abbeys whose structure gives such powerful evidence of their scientific knowledge, and of the piety of those who furnished the enormous sums necessary for their erection.

“In the English churches such marks are of frequent occurrence (in Canterbury for instance), but in this country they do not appear so frequently.

“During the course of the restoration of the old Cathedral, none of these appeared on the capitals of the same period of the Gothic style, as may be seen by examining the few which remain in the Crypt under the Choir. It is painful to be obliged to add, that *many beautiful specimens, with ornaments peculiarly Irish, were carried away to England and kept there.* But to return to ‘the Court’. In this part of the building, at the east end, large quantities of stained glass were found, with the lead framework; the frames were all lozenge shaped; some so small as two inches long by one in breadth, but all beautifully painted with vine and strawberry leaves; the glass was *very thick* (a mark of its great antiquity), and had evidently suffered injury by fire, as many panes were greatly warped. At this place a small bronze altar bell with a trefoil handle was dug up.

“As the work of demolition proceeded, many curious articles were found: brooches, bodkins, harp-pins, stone plummet, iron lance heads, a large rude key, and a great number of very curious coins; the *earliest* were the pence and half-pence of Edward I., 1272, coined in London, Lincoln, Dublin, and Waterford, with a great many of counterfeit and foreign coins, the circulation of which was prohibited under severe penalties. Among these were a few specimens of the ‘*Moneta nigra*’, or ‘black money’. The *latest* coins were those of David II., of Scotland, 1329, and Robert II., 1371. In one of the southern chambers was found the leaden seal of a papal bull: it had on one side the heads of SS. Peter and Paul, and on the other, ‘Urbanus V.’—this pontiff died in 1370.

“Without the building, abutting on its east wall, was discovered an arched vault, filled with human bones, many of which were turned up among the ruins: but the strangest discovery of all was, that beneath the floor of a room, in the mould, was found an *ancient Irish earthen urn filled with calcined bones*; the urn, unfortunately, was broken in pieces. A very large quern stone (the upper one), nearly three feet in diameter, was found without the building, and in a ditch near to it, several brass culinary utensils were discovered.

“Nearly all the antiquities found, from time to time, are now in the museum of St. Columba's College, Stackallen.

“After the various discoveries enumerated above, it is scarcely necessary to add that this building, evidently an ecclesiastical one, was in all probability an affiliation of some of the great abbeys of Armagh, and was erected early in the thirteenth century; the quantities of charcoal and ashes found in the building afford a reasonable

ground for supposing that it was destroyed by fire; and the latest coins found there being minted about 1371, it may safely be inferred that its destruction took place not long after that year.

“The object in view in collecting these evidences of its antiquity is, to *record the facts*, in order that they may afford assistance to whoever may undertake the publication of a second edition of Stuart’s Armagh. Every day is throwing new light on our National antiquities: the labours of our learned Petrie, and the numerous members of the Archæological Society, are laying the valuable stores of Ancient Irish History open to all; and perhaps some certain light may yet be thrown on the long deserted ruins of the Bishop’s Court.

“JOHN CORRY.

“July, 1848”.