

The Augustinian Friaries in pre-Reformation Ireland

Augustinian Friaries in pre-Reformation Ireland

	<i>Name</i>	<i>County</i>	<i>Diocese</i>	<i>Year</i>
1.	Adare	Limerick	Limerick	pre 1316
2.	Ardnaree	Sligo	Killala	pre 1400
3.	Ballinrobe	Mayo	Tuam	pre 1337
4.	Ballyhaunis	Mayo	Tuam	ca 1430
5.	Banada	Sligo	Killala	1423
6.	Burriscarra	Mayo	Tuam	1413
7.	Callan	Kilkenny	Ossory	1461
8.	Clonmines	Wexford	Ferns	1317
9.	Cork	Cork	Cork	ca 1300
10.	Drogheda	Louth	Armagh	ca 1295
11.	Dublin	Dublin	Dublin	ca 1280
12.	Dungarvan	Waterford	Lismore	ca 1290
13.	Dunmore	Galway	Tuam	ca 1423
14.	Fethard	Tipperary	Cashel	1306
15.	Galway	Galway	Galway	1500
16.	Murrisk	Mayo	Tuam	1456
17.	Naas	Kildare	Kildare	ca 1340 (?)
18.	New Ross	Wexford	Ferns	pre 1320
19.	Scurmore	Sligo	Killala	1454
20.	Skryne	Meath	Meath	1342
21.	Tipperary	Tipperary	Emly	ca 1300 (?)
22.	Tullow	Carlow	Leighlin	1314

Nothing critical or substantial has been published on the general history of the Augustinians in pre-Reformation Ireland. Before such a general account is attempted certain fundamental work must be completed. Two objects in particular must be attained. One is to publish the documents relating to Ireland in the central Augustinian archives in Rome. This will compensate to some degree for the total destruction of medieval Augustinian archives in Ireland. With-

out some such substantial source it would be almost impossible to write a satisfactory account of the Irish Augustinians. The other object is to establish a critical list of the pre-Reformation Augustinian houses in Ireland. By means of such a list we can discern certain characteristics and trends throughout Augustinian development in Ireland. It also supplies a framework for the hitherto scattered and unrelated fragments of Irish Augustinian history.

The pre-Reformation documents referring to Ireland in the general archives have been prepared for publication by Rev. Alberic de Meijer, O. S. A., and Rev. F. X. Martin, O. S. A., and will appear in the forthcoming issue of *Archivium Hibernicum*, xix (1956). It is intended that this present contribution will supply the critical list of Augustinian houses in pre-Reformation Ireland.

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The problem

The lack of source materials hampers this compilation as it does all other attempts at research in medieval Irish history. Two methods suggest themselves as means of arriving at the definitive list of Augustinian friaries. One is to secure sufficient contemporary documents, foundation charters and the like. From this point one can proceed, adding in details about founders, benefactions, architecture and so forth. The other is to take the list of Augustinian houses at the time of the suppressions under Henry VIII and to trace the history of each house back to its foundation. Unfortunately both methods have their pitfalls and dangers.

In some cases the lack of contemporary documentation defies any attempt to fix with precision the year of foundation or the names of the founders. Indeed, in the case of the friaries at Naas and Tipperary we appear to lack even a single contemporary pre-Reformation reference of any kind.

On the other hand the list of religious houses drawn up by royal agents in the sixteenth century is not fully accurate. No infallibility is guaranteed for civil servants, and at least one serious mistake is made concerning the Augustinians — the Franciscan house at Buttevant, county Cork, is described as an Augustinian friary. Furthermore, the suppressions under Henry VIII were possible only where the king's writ ran. For this reason there was no

mention at that time of the Augustinian friaries at Ardnaree, Ballinrobe, Ballyhaunis, Banada, Burriscarra, Galway, Murrisk and Scurmore. However, by using both methods — contemporary documentation from the medieval period, and the list of houses suppressed in the sixteenth century — we can arrive at a reliable list.

Primary sources

The first aim is to establish some definite information about the foundation of each house. For our purposes there are four main contemporary sources — English state papers, papal records, the registers of the Augustinian priors general, and miscellaneous Irish sources. The state papers supply information about the foundation of houses at Adare, Clonmines, Fethard, Skryne and Tullow ; papal registers give precise facts about the houses at Banada, Murrisk and Scurmore ; the registers of the priors general allow us to fix with some accuracy the foundation of the houses at Banada and Ballyhaunis ; miscellaneous sources such as Galway city records, the register of the Dominican priory at Athenry, *The Annals of the Four Masters*, and a Cork will, supply facts about the foundation or early history of the houses at Galway, Ballinrobe, Banada and Cork ¹).

Secondary sources : Mervyn Archdall

Where contemporary documentation is not available one has to depend on trustworthy secondary sources. It is the exceptional Irish diocesan or local history which supplies copies of, or references to, original documents when dealing with the history of the Augustinian friaries. Canon W. Carrigan's, *History of the diocese of Ossory*, the *Memorials of Adare* by the earl and countess of Dunraven, an article by Rev. E. A. Foran, O. S. A., deal in some detail with the foundation of the houses at Callan, Adare and Clonmines. Such specialised treatment is the exception, and one must have recourse to general reference works. The obvious manual to consult is Mervyn Archdall's *Monasticon Hibernicum*, first published in one

¹) Strictly speaking an Augustinian house should be called a 'priory' or 'friary', but in Ireland the term 'abbey' has often been applied to the Augustinian houses. This remains the local traditional title for the present houses at Ballyhaunis and Fethard.

volume at London in 1786, and partly edited in two volumes by Rev. P. F. Moran (Dublin, 1873-6).

Sir James Ware

A close examination shows that Archdall's information about Irish Augustinian history was taken mostly from Sir James Ware, Archbishop William King, and Louis Alemand. Sir James Ware (1594-1666) was a cautious historian who in so far as was possible drew his facts from original sources. His findings on Irish Augustinian history are contained in his brief, all too brief, *Monasteriologia*, which was published as part of his *De Hibernia et antiquitatibus eius disquisitiones* (London, 1654). At least for the Augustinian houses Ware appears to have drawn whenever possible from official government records. Several such references may be traced to state papers which still exist. In some cases Ware erred when not relying on original sources, as in ascribing the house at Any, county Limerick, to the Augustinians, or in placing the foundation of the friary at Tipperary town in the reign of Henry III. Other statements which he acknowledged as based merely on tradition can now be shown as accurate according to records not then available to him, for instance the foundation of the house at Murrisk, county Mayo, by the O'Malleys. One may accept with some confidence the further traditions which cannot now be checked from contemporary sources, but which suit the context of Irish ecclesiastical and local history — the foundation of the friary at Ballyhaunis, county Mayo, by the de Angulo family, and the house at Dungarvan, county Waterford, by the earls of Desmond.

Ware: Nicolaus Crusenius: Thomas Herrera

Ware used Nicolaus Crusenius, *Monasticon Augustinianum* (Munich, 1623), but did not accept him as a reliable source. It was a decided loss for his work that Ware apparently did not know of Thomas Herrera's valuable *Alphabetum Augustinianum* (2 vols, Madrid, 1644). Herrera had the signal advantage of examining the Augustinian general archives in Rome as well as the papal registers. His references from papal archives to Irish Augustinian friaries are particularly valuable since several of the Vatican and Lateran registers consulted by him are now lost. It is by means of Herrera

that we know of papal documents which fix with some accuracy the date of foundation of the houses at Banada, Callan and Dunmore.

Archbishop William King

William King (1650-1729), Anglican archbishop of Dublin, had a profound interest in Irish ecclesiastical history, and showed an instinctive appreciation of the necessity of basing his conclusions on original documents. Unfortunately his religious and political activities allowed him no opportunity to publish his historical findings. Though Archdall used King's MSS to advantage he rarely if ever quoted the document *verbatim* as transcribed by King. He referred to King as the authority rather than to the sources quoted by King. One must therefore have recourse to the King MSS in Trinity College, Dublin, or to the copies made by Walter Harris (1686-1761) and now in the National Library of Ireland. Among the King transcripts are documents dealing with the foundation of the friaries at Skryne and Tullow, as well as other documents treating of early Irish Augustinian history.

Louis Alemand

One must recognise the worth of Louis Alemand's *Histoire Monastique d'Irlande*, published at Paris in 1690 ²). Alemand threw his net wide when fishing for information about the Irish Augustinians. He used both oral traditions and published records to advantage. An Irish exile in Paris, a descendant of Hugo Talon of Tullow, supplied an interesting snippet of information about the founder of Tullow priory. Alemand recorded the tradition that the Kavanaghs were the founders of the house at Clonmines, a tradition we can now substantiate from state papers.

Alemand : Thomas Herrera

The problem of Alemand's printed sources for Irish Augustinian

²) Translated with some additions by J. Stevens, and published anonymously at London in 1722. Though Stevens in his introduction remarks that his publication is neither a mere translation nor yet a new compilation, his additions add nothing of note for the history of the Augustinian friaries. In some cases he omits useful information found in Alemand's work.

history is a complicated matter. He was able to use not only Ware's work but was also able to draw upon Herrera, *Alphabetum Augustinianum* (2 vols, Madrid, 1644), Lubin, *Orbis Augustinianus* (Paris, 1659, 1672), and Torelli, *Secoli Agostiniani* (8 vols, Bologna, 1659-86). Herrera's is certainly the most useful and reliable of these works. Herrera made extensive use of the general archives in Rome, and was accustomed to give exact references for his statements. Fortunately Alemand depended upon Herrera when discussing the Irish Augustinian houses. Nevertheless, Alemand and many who followed him misunderstood Herrera on one important point. When Herrera mentioned any Irish Augustinian house or friar he supported his statement by reference to some entry in the general registers or the papal archives. At the time Herrera was composing his work the oldest Augustinian registers, Dd 1 (May 1357 - July 1360) and Dd 2 (Dec. 1383 - Feb. 1387), were not available³). This, however, was not as great a loss as it might seem at first sight. We now know that though the Dd 1 and Dd 2 registers contain several important documents for Irish Augustinian history they do not name a single friary in Ireland. In consequence all of Herrera's references to Irish Augustinian houses are based on the fifteenth century registers. Alemand and others misunderstood Herrera's references to mean that when he quoted a reference to an Irish friary from the general archives he was then giving the date of foundation as found in the official registers of the Order. It was for this reason that Lubin and Alemand put the foundation, for example, of the Cork friary in the year 1475, when it was already over 170 years established! In actual fact Herrera when dealing with the Cork house simply stated that it was mentioned in the general registers in the year 1475. He made no attempt to suggest the year of foundation.

Alemand : A. Lubin. A historiographical problem

Torelli, like Herrera, used the general registers to good effect, but he lacked the precision of Herrera. He has been of little use for later historians interested in the Irish houses. It was Lubin's *Orbis Augustinianus*, and Alemand's use of the work, which introduced complete confusion into Irish Augustinian historiography.

³) Cf. *Analecta Augustiniana*, v (1913-14), 57, 255-9; x (1923-4), 553.

Torelli referred to seven Irish friaries ; Crusenius listed ten : Herrera mentioned twelve ; Ware placed the number as high as twenty two. Lubin stated in a most matter of fact way that there were 61 Augustinian houses in Ireland, and he proceeded to give their names and locations. It was little wonder that a later historian like Alemand took the opportunity to sharpen his wit at the expense of what appeared to be Lubin's gross exaggerations.

Solution of the problem

Lubin's statement was not the ridiculous claim that it seems at first sight. Now for the first time we can understand Lubin's statement by means of unpublished documents in the Bibliothèque Royale, Brussels, and the Propaganda Archives, Rome. The involved problem may be put thus briefly. The Augustinian Order had been almost wiped out in Ireland by the death of Queen Elizabeth in 1603. A revival began in 1615 ⁴⁾ and by the year 1624 there were almost 30 Augustinians in the country ⁵⁾. From that time forward their numbers grew rapidly. They found, however, that most of their former friaries were occupied by lay folk. The Augustinians also found that they lacked any regular means of support. An ingenious solution was sought for the difficulty.

It so happened that the Augustinian, Patrick Comerford, bishop of Waterford and Lismore (1628-52), had been appointed vicar general for the Canons Regular of St Augustine, then extinct in Ireland ⁶⁾. At his bidding the Augustinians petitioned for the rights to the Canons Regular monastery of Holy Cross at Limerick city ⁷⁾. After much negotiation, and some opposition from interested parties, the Augustinians were granted their petition by a papal brief of

⁴⁾ Cf. the letter of Aleixo de Meneses, O. S. A., primate of Portugal and archbishop of Braga (1612-17), to the Augustinian general, Nicòla de Sant' Angelo, undated but probably early in 1615 — Augustinian General Archives (A. G. A.), Aa, 42, f. 421r-v.

⁵⁾ The Irish provincial, Nicolaus a S. Patritio (i. e. Dermot MacGrath), to the prior general, Waterford 1 May 1624 — A. G. A., Dd 65, f. 65r.

⁶⁾ Cf. W. M. BRADY, *Episcopal succession in England, Scotland and Ireland, 1400-1875*, ii (Rome, 1876). 71.

⁷⁾ Cf. the Augustinian petitions to the Holy See during the years 1629-30, in Archiv. Prop. Fide, Scritt. rif. cong. gen., 391, ff. 175r, 389r; petition to the pope from the Irish Augustinians in *ibid.*, 392, f. 137r.

18 October 1632⁸). Having won this test case the Augustinians pressed during 1643 for the rights to various other Canons Regular houses in Ireland⁹). This was an ambitious proposal since the Canons Regular in pre-Reformation Ireland formed the largest and richest group of religious in the country¹⁰). Apparently the petition was successful¹¹).

The friar who acted as agent in Rome during the negotiations about Holy Cross monastery was Maurice O'Connell, O. S. A.¹²). He was a first cousin of James O'Mahony, O. S. A.¹³). The two were to be found together in the diocese of Kerry during the 1630s¹⁴). Since both occupied the highest administrative positions in the Irish province they must have discussed the negotiations for Holy Cross and for the other houses of the Canons Regular in Ireland. O'Mahony while provincial was driven into exile by the Cromwellian persecution, and settled at Brussels¹⁵). While there during the year 1656 O'Mahony was in correspondence with the French Augustinian, Augustin Lubin, who was gathering materials for his *Orbis Augustinianus* (Paris, 1659, 1671-2)¹⁶). In reply to a query from Lubin O'Mahony sent a list of the Augustinian houses in Ireland¹⁷). This included the pre-Reformation Augustinian friaries

⁸) Summary of the Limerick case in *ibid.*, 392, f. 122r-v; another summary by Ingoli, secretary of Propaganda in *ibid.*, 292, f. 140r. Copy of the papal brief, 18 Oct. 1632, in *ibid.*, 294, f. 417r-v.

⁹) Petition of the Irish Augustinians in *ibid.*, 405, f. 221r. The idea had already been mooted to Maurice O'Connell in 1630 by Ingoli of Propaganda, cf. *Wadding Papers*, ed. B. Jennings, O. F. M., (Dublin, 1953), pp. 430-1.

¹⁰) Cf. [J. STEVENS], *Monasticon Hibernicum* (London, 1722), pp. 2-3.

¹¹) This may be concluded from the fact that the Augustinians took over the Canons' houses at the city of Derry, at Killagh, co. Kerry, at Lorrha, co. Tipperary, at Holy Island, Lough Ree — *Spicilegium Ossoriense*, ed. P. F. Moran, i (Dublin, 1874), 184, 208; W. B. BATTERSBY, *History of... the Hermits of St Augustine in Ireland* (Dublin, 1856), p. 68. The stronger argument is that O'Mahony, who was provincial during the 1640s-1650s, assumed that the friars had taken over the Canons' houses or had acquired the rights to them.

¹²) Cf. *Wadding Papers*, cit., pp. 346, 405, 431.

¹³) Cf. *Archivium Hibernicum*, xv (1950). 75.

¹⁴) Cf. document cited in *ibid.*, xiv (1949). 22.

¹⁵) Cf. biographical notice of O'Mahony in *ibid.*, xv. 74-5.

¹⁶) For Lubin cf. F. OSSINGER, *Bibliotheca Augustiniana* (Ingolstadt-Augsburg, 1768), pp. 514-19.

¹⁷) O'Mahony to Lubin, Brussels, 1656, in Bibl. Royale, Brussels, MS II 2590, ff. 221r-v, 223r-v, 225v.

and the houses of the Canons Regular to which the friars now laid claim, and in some cases had occupied. O'Mahony made no mention in his letter of the distinction to be drawn between the Canons' houses and the friaries. Lubin incorporated the entire list in his work, confident that he could have no more accurate source for such information than the Irish provincial. It was in this way that Alemand, who copied from Lubin, reproduced the lengthy list of Augustinian houses in Ireland. So confusion was introduced into what little there was of Irish Augustinian historiography.

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Augustinian development in Ireland, 1280-1613

It is intended that this contribution to the jubilee volume do no more than establish a critical list of the Augustinian houses in pre-Reformation Ireland. Whenever possible there is added the date of foundation of each house ¹⁸⁾, the names of the founders, the titular patron of the church, the first reference to the house in state and Augustinian records, and any characteristic which distinguishes the particular house in question. The foundation and early history of each house are the better understood when placed against the background of Augustinian development in Ireland. A few general remarks will suffice for our purpose.

There appears little doubt that it was Augustinians from England who introduced the Order to Ireland. The first house was founded at Dublin about 1280, and foundations followed at Dungarvan (ca 1290), Drogheda (ca 1295), Cork (ca 1300), Tipperary (ca 1300 ?), Fethard (1306), Tullow (1314), Adare (before 1316), Clonmines (1317), New Ross (before 1320), Ballinrobe (before 1337), Naas (ca 1340 ?), and Skryne (1341). One may consider that with the foundation of the friary at Skryne in county Meath one phase of Irish Augustinian history ended. A glance at the map shows that (with the exception of the house at Ballinrobe) the Augustinian friaries formed part of a semi-circular sweep from Drogheda near the borders of Ulster to Adare near the river Shannon. This line reflected somewhat

¹⁸⁾ The word « foundation » is here taken to mean the legal recognition, either by the papacy or by the king, of the right of the Augustinians to establish themselves in a particular area. The mere grant of land by a local lord or benefactor is merely the means which makes the legal recognition possible.

accurately the extent of English culture and power in the country up to the middle of the fourteenth century. It would even seem that the Augustinian friary at Tullow, like the Carmelite house at nearby Leighlin Bridge, was part of the English line of military defence against the native Irish ¹⁹).

Up to this stage the Augustinians appear to have acted as part of the English colony in Ireland ²⁰). About the middle of the fourteenth century there appeared the first indications that the friars in Ireland were chafing under direct supervision from the English provincial. The uneasiness grew into tension, and eventually hostility became so apparent that the Irish vicariate was deprived of its privileges ²¹). The Anglo-Irish refused to submit to the adverse decisions of the English provincial. With a gesture of defiance they sent two spokesmen to the general chapter held at Würzburg in 1391 ²²). The general chapter showed its sympathies for the brethren in Ireland, and measures of a limited local self-government were restored to them by the prior general, Bartolomeo da Venezia, in May 1392 ²³). These were confirmed by the general chapter held at Rimini in 1394 ²⁴). The year 1394 may be regarded for convenience as ending another phase of Irish Augustinian history.

It will be noticed that the movement for semi-autonomy was led by the Anglo-Irish friars, not by the native Irish. This was in the nature of things since the Augustinians were not established to any noticeable degree in the Gaelic areas. A remarkable change occurred, however, during the first half of the fifteenth century, and may be traced back to the foundation of the house at Ballinrobe in the early fourteenth century. In itself the foundation at Ballinrobe was but another Anglo-Irish friary, distinguished only at that time because it was part of an English colony set among the native Irish in Connaught. But the effects of the foundation were momentous for the future of Irish Augustinian history. The

¹⁹) Cf. infra 'TULLOW' in the list of houses.

²⁰) Cf. A. GWYNN, S. J., *The Austin friars in England in the time of Wyclif* (London, 1940), p. 15; documents in the general archives, edited in *Anal. Aug.*, v (1913-14), 105-11. These will be reedited, with other pertinent documents, in *Archiv. Hib.*, xix (1956).

²¹) Cf. *Anal. Aug.*, v, 110-11 (A. G. A., Dd 3, ff. 163v-164r).

²²) Cf. *Anal. Aug.*, v, 108, 110-11 (A. G. A., Dd 3, ff. 163v-164r).

²³) *Ibid.*

²⁴) Biblioteca Angelica, Rome, MS 483, ff. 171v-172v. Cf. *Anal. Aug.*, v, 126-9.

house at Ballinrobe was the seed from which came a new flowering of Augustinian life, associated particularly with the west of Ireland. Friaries were founded at Ardnaree, co. Sligo (ca 1380 ?), Burriscarra, co. Mayo (1413), Banada, co. Sligo (1423), Dunmore, co. Galway (ca 1423), Ballyhaunis, co. Mayo (ca 1430), Scurmore, co. Sligo (1454), Murrisk, co. Mayo (1456), Callan, co. Kilkenny (1461), Galway city (1500). The victory of the Gaelic element was signalized in 1457 when Hugh O'Malley, first superior of the house at Murrisk, was appointed vicar of the Irish chapter by the prior general, Giuliano Faciglia da Salemi ²⁵). This was another landmark in the history of the Irish Augustinians.

Hugh O'Malley went from Banada to found the house at Murrisk. The vitality of the Augustinians during this period was due to the Observant reform which began with the foundation of the house of Corpus Christi at Banada in 1423²⁶). The reform spread to the other houses. The Observants were introduced to Callan, co. Kilkenny, in 1472 ²⁷), and by a decree of the prior general, 23 June 1479, this house became the centre of an Observant Congregation independent of the English province ²⁸). The Observant movement appeared to have reached its triumph on the eve of the Reformation when the prior general ordered the reform of the friaries at Dublin and Drogheda ²⁹). It was in the paradox of religious history that Richard Nangle, vicar provincial of Ireland and apparently a member of the Observant movement, should have thrown in his lot with George Browne and become first Anglican bishop of Clonfert ³⁰).

Nevertheless, it was the reform movement which ensured the survival of the Augustinian Order in Ireland. All the priories in Leinster and Munster were suppressed, and the friars were dispersed. The house at Dunmore in Connaught was exempted from the general suppression by a special concession of the Lord Deputy

²⁵) A. G. A., Dd 6, f. 165v — 5 March 1457.

²⁶) *Ibid.*, Dd 4, ff. 130v-131r — 29 Dec. 1423.

²⁷) *Ibid.*, Dd 6, f. 19v — 26 Feb. 1472.

²⁸) *Ibid.*, Dd 7, f. 19v.

²⁹) *Ibid.*, Dd 12, f. 101r — 27 March 1517; Ff 1, f. 27r — 27 March 1517.

³⁰) Cf. M. V. RONAN, *The Reformation in Dublin, 1536-58* (London, 1926), pp. 98, 106-7, 127, 147 n. 2, 204.

³¹) Decree of the Lord Deputy and Council, 7 July 1542, in MORRIN, *Cal. Pat. Rolls, Ireland, Henry VIII-Eliz.*, p. 84.

and Council ³¹). The other Augustinian friaries in Connaught were outside the reach of the government officials. A report of 1574 stated that among the unsuppressed abbeys and priories in Connaught were the Augustinian houses at Ardnaree, Ballinrobe, Ballyhaunis, Banada and Murrisk, 'possessed either by friars or rebels so as Her Majesty hath no commodity by the same' ³²). Though these houses were in their turn suppressed by the year 1610 the friary at Dunmore remained as a link between the reform movement of the fifteenth century and the new era which began with the advent of the Counter-Reformation to Ireland and the arrival of Dermot MacGrath in 1613 as restorer of the Order in Ireland.

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Francis Xavier MARTIN, O. S. A.

List of abbreviations

- A. G. A. — Archivum Generale Augustinianorum, Romae.
 ALEMAND, *Hist. monast.* — L. ALEMAND, *Histoire monastique d'Irlande* (Paris, 1690).
 ARCHDALL, *Monast. Hib.* — M. ARCHDALL, *Monasticon Hibernicum* (London, 1786).
 Archiv. Prop. Fide — Archivum de S. Congregatione de Propaganda Fide.
 BATTERSBY, *Hist. Aug. Ire.* — W. B. BATTERSBY, *History of... the Hermits of St Augustine in Ireland* (Dublin, 1856).
 C. P. L. — *Calendar of papal registers: papal letters*.
 GROSE, *Antiquities* — F. GROSE, *The antiquities of Ireland*, 2 vols (London, 1791).

³²) *Cal. Carew Papers, 1601-3*, p. 474.

- HERRERA, *Alphab. Aug.* — T. HERRERA, *Alphabetum Augustinianum*, 2 vols (Madrid, 1644).
 I. E. R. — *Irish Ecclesiastical Record*.
 KNOX, *Hist. Mayo* — H. T. KNOX, *A history of the county of Mayo to the close of the sixteenth century* (Dublin, 1908).
 KNOX, *Notes* — H. T. KNOX, *Notes on the early history of the dioceses of Tuam, Killala and Achonry* (Dublin, 1904).
 LODGE, *Peerage* — J. LODGE, *The peerage of Ireland*, 4 vols (London, 1754).
 N. L. I. — The National Library of Ireland.
 R. S. A. I., *Jn.* — *Journal of the Royal Society of Antiquaries of Ireland*.
 WHITE, *Monast. possess.* — N. B. WHITE, *Extent of Irish monastic possessions, 1540-1* (Dublin, 1943).

ADARE

: f. before 1316

Adare, a small town on the banks of the Maigue, in the barony of Kenry, the county and diocese of Limerick.

The Augustinian friary was known as « the Black Abbey », and stood near the bridge on the south side of the river. It is generally stated, but inaccurately, that the friary was founded in 1315. The foundation was made by John Fitz Thomas Fitzgerald, first earl of Kildare (1271-1316). This emerges from the charter of confirmation issued by the lord deputy, Roger Mortimer, 13 December 1317, and addressed to Thomas, son of John — cited in Latin and English in *Memorials of Adare manor : historical notices of Adare*, by the earl and countess of Dunraven (Oxford, 1865), pp. 68-9. Earl John granted the Augustinians certain lands and tenements in the town of Adare, consisting of a place, two burgages and a half — ARCHDALL, *Monast. Hib.*, p. 415.

The first reference to Adare in the registers of the priors general is under the date 15 May 1472, when Myler Cantwell and two other friars were granted permission to introduce the Observant reform there — A. G. A., Dd 7, f. 16r.

Splendid remains of the buildings have been preserved. The style is Early English, executed for the most part in hewn limestone. The chancel and nave date from the early fourteenth century, while the tower, south aisle, cloister and refectory are of the fifteenth century. Since the year 1811 part of the buildings has been roofed and used as the Protestant parochial church. The most striking

part of the friary ruins are the cloisters with their gothic windows decorated with escutcheons of English and saltire crosses. The former refectory has been converted into a parochial school.

For historical notes on the friary cf. J. BEGLEY, *Diocese of Limerick, ancient and medieval* (Dublin, 1906), pp. 363, 365-6; E. A. FORAN, 'Historical notes on the Augustinian abbey of Adare', in *I. E. R.*, ser. 5, iii (1914). 584-93. For illustrated descriptions of the ruins cf. R. F. HEWSON, 'The Augustinian priory, Adare', in *North Munster Antiquarian Journal*, i (1938). 108-12; *Memorials of Adare*, cit., pp. 61-74; T. J. WESTROPP, 'A survey of the ancient churches in the county of Limerick', in *R. I. A. Proc.*, xxv (1904-5). 378 (69), plates xi & xiv.

ARDNAREE

St Mary's : f. before 1410

Ardnaree, a small town on the banks of the Moy, in the barony of Tirawley, the county of Sligo and diocese of Killala.

It is commonly stated that the Augustinian friary was founded in the year 1427 — cf. ARCHDALL, *Monast. Hib.*, p. 625 (which appears to be a mistake for the 1425 of HERRERA, *Alphab. Aug.*, i. 81), or some time between 1417-27 by the chieftain Tadhg Riabhach O'Dowda — J. O'DONOVAN, *Genealogies, tribes and customs of Hy-Fiachrach* (Dublin, 1844), p. 359. In fact the foundation must date back well into the fourteenth century. A papal letter of 16 December 1411 grants indulgences to those who visit the church and give alms for the repair of the Augustinian friary of St Mary's, Ardnaree, which has its buildings partly collapsed and partly threatening ruin — *C. P. L.*, vi, 220. The Irish annals tell that Muirchertach O'Dowda, 'who had never refused anything to a suppliant if he had it to give', son of Donnchad O'Dowda, died in 1402 and was buried at Ardnaree — *Annals of Connacht*, ed. M. Freeman (Dublin, 1944), p. 382; it is presumed that the burial was in the Augustinian church — KNOX, *Notes*, p. 276. The O'Dowdas were patrons of the priory — T. O'RORKE, *Hist. Sligo*, ii (Dublin, 1892), 387.

The first mention of this house in the registers of the priors general was on 12 December 1425 when Matthew O'Clery of Ardnaree friary was transferred to that of Dunmore — A. G. A., Dd 4, f. 182r.

The ruins which remain show that the buildings were of impressive size — KNOX, *Notes*, p. 276.

BALLINROBE

St Mary's : f. before 1337.

Ballinrobe, a small town in the barony of Kilmaine, on the river Robe, two miles east of Lough Mask, in the county of Mayo and the archdiocese of Tuam.

The date for this Augustinian foundation is uncertain. The house was already in existence in the year 1337 when it was mentioned in the register of the Dominican priory of Athenry — cf. 'Registrum monasterii Fratrum Praedicatorum de Athenry', ed. A. Coleman, O. P., in *Archiv. Hib.*, i (1912), 207. KNOX, *Hist. Mayo*, p. 95, IDEM, *Notes*, p. 275, suggests that this was the first Anglo-Norman religious foundation in the county, and that it was probably built by Maurice Fitzgerald. But the Maurice Fitzgerald in question died in 1257 — cf. G. H. ORPEN, *Ireland under the Normans*, iii (Oxford, 1920), 196. The Augustinians did not come to Ireland until about the year 1280, when they settled at Dublin — cf. *infra* sub « DUBLIN ».

It is not unlikely that the foundation was made about the year 1312 by Elizabeth de Clare, grand-daughter of Edward I, and wife of John de Burgh, son and heir of Richard de Burgh, earl of Ulster. Elizabeth married John in 1308, and their son and heir, William, was born in 1312 — cf. G. E. COCKAYNE, *Complete peerage*, ed. V. Gibbs & others, iii (London, 1913), 245. At the time of their marriage Earl Richard ceded them the manor of Lough Mask, which included Ballinrobe as its centre — ORPEN, *Normans*, cit., iii, 208. The de Clare family had introduced the Augustinians to England when Richard de Clare, earl of Gloucester and Hereford, brought them to Clare, Suffolk, in 1248 — *V. C. H.*, *Suffolk*, ii, 127. Elizabeth de Clare is remembered as one of the munificent benefactors of Clare priory where she was responsible for the building of a new chapter house, refectory, and dormitory during 1310-14 — *ibid.*, ii, 128. The birth of an heir in 1312 was a suitable occasion for Elizabeth and her husband to order the building of a friary at Ballinrobe as a gesture of thanksgiving.

The priory gained notoriety in Irish history during 1338. In that year Edmund de Burgh, son of Richard « the Red Earl » of Ulster, was taken prisoner in the Ballinrobe friary by his cousin

Edmund Albanach de Burgh and his followers. He was brought to an island in nearby Lough Mask, and while discussions for a reconciliation were in progress under the archbishop of Tuam some of the Stauntons put him in a weighted sack and drowned him in the lake. The murder had lasting effects. Following upon the murder of Earl William in 1333 it ended the first period of English rule in Connaught. For details of the murder and its effects cf. KNOX, *Hist. Mayo*, pp. 134-5 ; R. O'FLAHERTY, *Chorographical description of Iar Connaught*, ed. J. Hardiman (Dublin, 1846), pp. 47-8 ; G. H. ORPEN, in *Camb. med. hist.*, viii (1936). 454.

The first reference to this house in the general archives is under the date 1 March 1423 when Richard O'Madden was made a permanent conventual member of Ballinrobe priory — A. G. A., Dd 4, f. 105r. Bernard de Burgh was mentioned on 17 January 1424 as prior at Ballinrobe — *ibid.*, f. 133r.

The foundation at Ballinrobe had far-reaching effects on Irish Augustinian history, though these did not become apparent until the fifteenth and sixteenth centuries. The Ballinrobe priory was Anglo-Irish or English in origin, but by thus introducing the Augustinians to Connaught the way was prepared for the native Irish foundations at Banada and Murrisk. From these came that Irish Augustinian Observant movement which by the time of the Reformation had taken over even the houses at Dublin, Drogheda, Callan and Adare. The politico-religious policies of Henry VIII and Elizabeth practically stamped out Augustinian life in Leinster and Munster. It was the unsuppressed friaries in Connaught, and particularly the house at Dunmore, which ensured the continuity of Augustinian life in Ireland.

Sufficient ruins remain to show that the priory at Ballinrobe was an important foundation — cf. KNOX, *Hist. Mayo*, p. 95 ; IDEM, *Notes*, p. 275. On 1 June 1400 Boniface IX granted indulgences to those who assisted the repair and conservation of the friary — C. P. L., v, 269-70. On 2 July 1431 Eugene IV granted indulgences to those who assisted the rebuilding of the friary and church — *ibid.*, viii, 340-1 ; an entry in the general registers, under 12 January 1473, stated that the house at Ballinrobe was 'in continua structura et hedeificio' — A. G. A., Dd 7, f. 16v.

BALLYHAUNIS

St Mary's : f. ca 1430

A town in the barony of Costelloe, the county of Mayo and archdiocese of Tuam.

The traditional date for the foundation of Ballyhaunis friary is 1348 — cf. *The Augustinian abbey of St Mary the Virgin, Ballyhaunis, 1348-1948* (Dublin, 1948), p. 6. The foundation is associated with a picturesque story about the coming of the friars from the shores of Lake Mannin. Tradition alive in 1685 stated that the friary was founded by a descendant of Jordan Dubh MacCostelloe (i. e. de Angulo or Nangle), who was killed in battle during 1367, and that the founder's grave is still to be seen in the friary church marked by the family crest — *ibid.*, p. 7 ; KNOX, *Notes*, p. 275 ; E. A. D'ALTON, *Hist. archdiocese Tuam*, ii (Dublin, 1928). 225. The crest may mark the founder's grave, but there is no contemporary evidence to support the story of a foundation in 1348. Confusion has been created by those who identify the founder with Jordan Dubh MacCostelloe.

A reference in the register of the prior general, Agostino Favaroni, under the date 23 September 1432, refers to the Irish friary 'de Hanahannassa, noviter capto'. The name has puzzled investigators of Irish ecclesiastical history. ALEMAND, *Hist. monast.*, p. 318, agreed with LUBIN, *Orbis Augustinianus*, that it probably signified the Augustinian house at Any, county Limerick. This was a reckless guess. The house at Any was a hospital of the Knights of St John of Jerusalem from the time of its foundation in the twelfth century until its suppression in the sixteenth — cf. BEGLEY, *Hist. diocese Limerick*, cit., i, 361-2.

The only Irish Augustinian foundations made about this time, to which 'noviter capto', could be applied were those at Banada and Ballyhaunis. But the Banada friary is consistently referred to in the fifteenth century registers of the priors general as 'Benfada', 'Beaufada', 'Benfad'. The form 'Hanahannassa' is more likely to be a form of 'Ballyhaunis' rather than of 'Banada'; in the *Fiants of Elizabeth*, n. 3368, Ballyhaunis is styled 'Ballahanasse'. Another strong argument in favour of Ballyhaunis is the entry of 23 September 1432, in the general register, where the name of Friar Philip Nangle is associated with the foundation. Ballyhaunis is the only Augustinian house whose foundation is attributed to the Nangles

or de Angulos — cf. WARE, *Disquisitiones*, p. 221. KNOX, *Notes*, p. 275 ; IDEM, *Hist. Mayo*, p. 98, states that the architecture shows the church as no earlier than the end of the fourteenth century.

It appears, therefore, that the traditional date for the foundation (1348) is incorrect, and should be placed instead about the year 1430.

The plan of the buildings is similar to that of the establishments at Ballinrobe and Burriscarra — a long rectangle, with a chapel at the west end opening into the north or south wall of the nave, and with conventual buildings on the opposite end — KNOX, *Hist. Mayo*, p. 95. For comments on the site cf. H. T. KNOX, 'Some Connacht raths and motes', in *R. S. A. I., Jn.*, ser. 6, i (1911). 333-7.

The friary buildings have disappeared, but the church buildings or part of them have remained in constant use. During the years 1936-9 the church was restored so as to cover the site of the pre-Reformation building — cf. popular illustrated booklet, *Augustinian Abbey of St Mary the Virgin, Ballyhaunis*, cit., p. 29.

BANADA

Corpus Christi : f. 1423

Banada, a village on the river Moy, in the barony of Leyney, in the county of Sligo and the diocese of Achonry.

The Spanish Augustinian historian, Herrera, who examined the Vatican registers during the 1620s or 1630s describes the papal permission for the foundation of an Augustinian house at Banada as 'de licentia Martini V, dat. 13 kalen. Novembris, anno 1423' — *Alphab. Aug.*, i, 125. He adds that the ground was donated by Donough O'Hara (Donatus Heagia), son of John (Joannis Pheadgra). The register containing this permission is now missing.

By a decree of the Augustinian prior general, Agostino Favaroni, dated 29 December 1423, the new foundation at Banada was established as a house of the Observance, and was placed under the care of the general — A. G. A., Dd 4, ff. 130v-131r. The first superior of the house was a Friar Charles — *ibid.*, f. 130v, and it has been suggested that he was an O'Hara — T. O'RORKE, *Hist. Sligo*, i (Dublin, 1890), 149-50. This is likely since the O'Haras were rulers of the barony of Leyney.

The friary was distinguished at an early date. The O'Hara, Donough O'Hara Dubh, son of John and founder of the friary,

resigned the lordship to his brother in 1439, and entered as an Augustinian at Banada — *Annals of the Four Masters*, ed. J. O'Donovan, iv (Dublin, 1851), 917. The house remained a preserve for the O'Hara family if we are to believe the complaint of Friar Cormac O'Casey who stated that the prior and community at Banada were almost all related in the third and fourth degrees of kindred, and disposed of the conventual property as they wished without consulting the remaining members of the community. A directive from the Holy See dated 25 June 1460, ordered that if the complaint were well-founded no property of the house was to be disposed of without the consent of O'Casey and the other members of the community — *C. P. L.*, xii, 88.

Though the permission of the prior general, dated 29 December 1423, spoke of a friary as already built, 'quem ipse [Frater Carolus] de consensu apostolico construxit', a papal letter of 24 February 1445 granted indulgences to those who contributed alms for the building of the church and friary recently begun at Banada — *C. P. L.*, ix, 455. A further papal letter of 6 November 1460 renewed this offer of indulgences, adding that the prior and community stated that the house was situated in a desert and barren place, and lacked choir, cloister, chalices, books and other things, and that the friars themselves were in want of food — *C. P. L.*, xii, 103. Presumably the buildings existing in 1423 were only of a temporary nature. The ruins still existing in the eighteenth century showed that the buildings were eventually completed in fitting style — ARCHDALL, *Monast. Hib.*, p. 628; KNOX, *Notes*, p. 276. Two excellent engravings of Banada in the eighteenth century, from sketches by Bigari and Cocking, are published in GROSE, *Antiquities*, plates 94-5. Today only the striking tower of hewn mountain stone, seventy feet high, remains intact — O'RORKE, *Hist. Sligo*, cit., i, 150.

The house at Banada had a special importance in Irish ecclesiastical history. From it came the Augustinian Observant movement which was such a vital factor until the time of the Reformation. The Augustinian movement which originated at Banada anticipated even that of the Franciscans which began at Quin in 1433 — *C. P. L.*, viii, 457; E. B. FITZMAURICE, and A. G. LITTLE, *Materials for the history of the Franciscan province of Ireland, 1230-1450* (Manchester, 1921), pp. xxxii-xxxiv. The Augustinian house at Murrisk was

founded in 1457 through the agency of Hugh O'Malley, a member of the Banada community — *C. P. L.*, xi, 294.

Since the year 1858 the Banada property has been in the possession of the Irish Sisters of Charity — cf. *Life and work of Mary Aikenhead, foundress of the Congregation of the Irish Sisters of Charity* (London, 1924), pp. 232, 420-1.

BURRISCARRA

St Mary's : acquired 1413

Burriscarra, a parish in the barony of Carra, in the county of Mayo and archdiocese of Tuam.

This house was originally founded for the Carmelites in the year 1298 by the Stauntons of Carra — *KNOX, Hist. Mayo*, pp. 95-6. It was abandoned about the year 1383 and was unoccupied for thirty years. At the instance of Edmund Staunton, descendant of the founder, and with the consent of the archbishop of Tuam and the local vicar, the Augustinians took possession of the friary. The occupation was approved by a papal decree of 25 January 1413 — *C. P. L.*, vi, 387.

Burriscarra was not destined for a quiet existence. A papal letter of 1 May 1430 offered indulgences to those who visited and gave alms for the restoration of the Augustinian church at Burriscarra, which had been burned down — *C. P. L.*, viii, 162. The Augustinian prior general, Gerardo da Rimini, wrote from Bologna on 3 January 1438 to the English provincial, William Wells, Junior, commanding him to examine and judge with impartiality on the dispute between the Carmelites and the Augustinians about the occupation of the friary — *A. G. A.*, Dd 5, f. 23r. The Augustinians remained at Burriscarra, as the later history of the house proves.

The ruins which remain show the buildings to have been similar to the large and handsome establishment at Ballinrobe — *KNOX, Notes*, p. 275.

CALLAN

: f. 1461

Callan, a market town on the King's river, in the barony of Kells, the county of Kilkenny and the diocese of Ossory.

The friary at Callan is the only one of the Augustinian houses in Ireland, about whose foundation a satisfactory account has been

published. Its history as given by Canon W. CARRIGAN, *Hist. diocese Ossory*, iii (Dublin, 1905), 310-13, may be summarised as follows. Edmund Butler, son of Sir Richard Butler, son of James, 3rd earl of Ormonde, may in one sense be regarded as the founder. It was at the request of him and his wife that Pius II issued a brief, dated 3 November 1461, commanding the abbot of St Mary's, Ferns, to forward the foundation of a house for Augustinians at Callan. The plan did not materialise at that time. Edmund Butler, though a powerful lord, was defeated in battle during 1462. This was probably the reason why he did not fulfill the project at Callan. The honour of being the founder in fact fell to his eldest son and successor, Sir James, the father of Pierce Ruadh, earl of Ormonde. This appears definite from Rothe's 'Register', which tells that James died on 16 April 1487 and 'was buried in the friary of Callan which he himself had founded'.

CARRIGAN, cit., iii, 311-12, suggests that James' building of the friary was an act of reparation. He had been living in concubinage with his relative, Syve Kavanagh, but secured a dispensation from Rome and married her solemnly, probably in 1467. The building of the church and friary was likely to have taken place during 1468-9.

One piece of information about the foundation escaped Carrigan's notice. He depended entirely upon HERRERA, *Alphab. Aug.*, i, 158, for information concerning the brief of foundation, 3 November 1461. The Lateran register containing the official copy of this brief is now lost. However, a summary index of some of the missing thirty six registers is now available, and corroborates Herrera's statement. It lists the permission granted in 1461 to Edmund Butler and his wife of Ossory diocese, to establish an Augustinian friary — C. P. L., xii, p. xxv. Cf also LODGE, *Peerage*, ii, 15.

This house deserves special attention because it became the centre of the Irish Augustinian Observant movement. On 26 February 1472 the prior general, Giacomo d'Aquila, granted permission for Dermot O'Kane and Eugene O'Gavigan to introduce the Observant reform to the house at Callan. He stated that the priory was to be affiliated to the famous Roman house of Santa Maria del Popolo, the head house of the Lombard Observant Congregation. Callan priory was declared independent of the English provincial and his vicar in Ireland, and was placed directly under the prior general — A. G. A., Dd 6, f. 19v. The next prior general, Ambrogio da

Cora, by a decree of 23 June 1479 established Callan as the centre of an Irish Observant Congregation — A. G. A., Dd 7, f. 19v.

The scrappy evidence which remains shows that the Observant movement came to Callan through friars from Connaught. It is possible that their influence may be traced to Catherine, wife of Edmund Butler (« first founder » of the Callan friary), and daughter of Gildas O'Reilly, Lord of East Breffny. The Augustinian priory of Banada, founded by the O'Haras, lay in the barony of Leyney, county Sligo, and friendship between the O'Haras and the O'Reillys may account for the appearance of friars from Connaught at Callan in county Kilkenny. There was no Augustinian house in the O'Reilly territory, though an Augustinian, Thady O'Reilly, was appointed bishop of Dromore in 1511 — BRADY, *Episcopal succ.*, cit., iii, 482-3. There is record on 10 April 1507 of a grant of a messuage of land in Callan to the Augustinian prior — N. B. WHITE, *Irish monastic and episcopal deeds, 1200-1600* (Dublin, 1936), pp. 238-9. The Callan friary was noted for its rich library — it had copies of all the codices in Jerpoint Abbey — and for its care of the poor — CARRIGAN, cit., iii, 312.

The friary buildings have now disappeared, but impressive ruins of the church and tower still remain — cf. description by CARRIGAN, cit., iii, 312-13. Within the past few years the ruins have been placed in charge of the Board of Public Works.

CLONMINES

St Nicholas': f. 1317

Clonmines, formerly a town on the banks of the Scar, at the inlet of the sea called Bannow, in the barony of Shelbourne, the county of Wexford and the diocese of Ferns.

There has been much uncertainty about the date of the foundation at Clonmines — v. g. W. H. GRATTAN FLOOD, *Hist. diocese Ferns* (Waterford, 1916), pp. 145-6. Rev. E. A. Foran, O. S. A., when transcribing an entry on the Patent Rolls of Edward II recording the confirmation of Adare Augustinian friary (1317), found beside it an entry relating to the licence granted to the Kavanaghs to alienate a parcel of ground to the Augustinian friars for a house at Clonmines (This parchment roll was destroyed during the burning of the Four Courts in 1921) — E. A. FORAN, 'The Augustinians at Clonmines and Grantstown', in *Good Counsel College Annual*,

1929, pp. 21-30. This confirms the tradition recorded by Alemand that the Kavanaghs were the founders — *Hist. monast.*, p. 306.

There is no mention of the Clonmines house in the registers of the priors general. In 1385 « the clerck » Master Nicholas Fitz-Nicholas received royal permission to bestow a messuage and garden in Clonmines upon the prior and convent of the friars of St Augustine — FORAN, cit., in *Good Counsel College, Annual, 1929*, p. 23 ; WARE, *Disquisitiones*, p. 151.

Nearly all of the friary buildings have disappeared, but impressive ruins of the church still remain. The graceful tower, the great east window in fourteenth century style, and the substantial tracery work, speak of a prosperous establishment. Foundations of the cloister may still be traced out. A portcullis over an adjoining gate recalls the other fortified Augustinian friaries at Callan, Tullow and Murrisk.

Confusion about the Augustinian foundation has been created by the fact that there was at one time a Dominican priory at Clonmines. WARE, *Disquisitiones*, p. 151, stated that some believed that the Dominicans took over the Austin friary ; N. B. White, in his edition of *Extent of Irish monastic possessions, 1540-1* (Dublin, 1943), p. 365, made the error definite by inserting a sub-heading, 'Dominican house of Clonmines', to describe the report on the monastic possessions at Clonmines. While it is clear that the Dominicans did not take over the Augustinian establishment it would appear that the reverse was the case. The declaration of the friary property at the time of the suppression in 1539 shows that the Augustinians were in occupation of the Dominican property — cf. P. H. HORE, *Hist. town and county Wexford*, ii (London, 1901), 203. Presumably the Dominicans left when the local mines declined and the town fell into decay.

For an illustrated description of the Augustinian ruins cf. HORE, *Hist. Wexford*, cit., ii. 200-12.

CORK

: f. before 1306

Cork city, capital of the province of Munster and of the county of Cork, in the diocese of Cork.

The Augustinian friary was known as « the Red Abbey », apparently because of the red sandstone visible in the building.

WARE, *Disquisitiones*, p. 197, states that it was founded in the reign of Edward I (1272-1307). The first contemporary reference to the Augustinians at Cork occurs in the year 1306, in the will of John de Wynchedon. He left the friars money for Masses to be said for the repose of his soul, directed that his body was to be buried with those of the Augustinian brethren, and also bequeathed eight marks 'to the repair of the stalls of the Augustine friars' — cf. a note from the Croker MSS inserted by R. Day and W. A. Coppinger in C. SMITH, *Ancient and present state of the county and city of Cork* (Cork, 1893), p. 414. There is a passing reference to the Augustinian friary in a deed of 1323 — details of the document are given by R. CAULFIELD in *Journal of the Very Rev. Rowland Davies, 1689-1690* (London, 1857), p. 153, note b. The document was then in the possession of T. R. Sarsfield.

The Augustinian provincial, James O'Mahony, writing to Lubin, Brussels 18 March 1656 (Bibl. Royale, Brussels, MS II 2590, f. 213r) stated that the Cork friary was richly endowed with lands stretching from the port of Cork right up to the priory. He recalled a custom that all Cork merchants with foreign trade were bound when leaving and returning to the city on business to offer some gift to the friary. O'Mahony added that the friars had many patrons among the citizens. He made special mention of the Nugents who were unusually generous, and the Sarsfields who paid for a beautiful chapel in the church.

The first available state reference to the Cork Augustinians is from 8 July 1348 when Edward III contributed to the support of some Irish Augustinian students in England, and in return had Mass celebrated daily at four of the Irish friaries including Cork — *Cal. Pat. Rolls, Ed. III, 1348-50*, p. 114. The first reference to this house in the general archives is under the date 15 May 1472 when Myler Cantwell and two other friars got permission to introduce the Observant reform among the Cork community — A. G. A., Dd 7, f. 16r.

The friary was situated on the south side of the city. The church was large if we judge by the tower (64 feet high), by the walls, and the magnificent east window (30 feet by 15), which remain. The tower is one of the landmarks of the city, and in recent years has come under the care of the Board of Public Works.

It is stated that Patrick Lord Kinsale, one of the de Courceys, who lived in the reigns of Henry V and Henry VI, was the founder

— LODGE, *Peerage*, iv, 35. This is inaccurate, but de Courcey was probably a benefactor.

For the history of this house see the notes in D. O'SULLIVAN, 'The Augustinian convent of medieval Cork', in *Cork Hist. Soc. Jn.*, xlv (1941), 144-5. Several references to this house will be edited in *Archiv. Hib.*, xix (1956), from the fifteenth century registers of the priors general.

DROGHEDA

: f. before 1300

Drogheda, a main seaport in the county of Louth and the archdiocese of Armagh.

In the year 1300 the Augustinian prior was summoned to answer for appropriating to the use of this friary a burgage in the town of Drogheda, contrary to the statute of mortmain. The prior produced the king's writ, dated 5 February 1300, ordering the said burgage to be restored to the friars — ARCHDALL, *Monast. Hib.*, pp. 459-60. There is no precise evidence of the time the friars came to Drogheda.

The history of this friary has been confused, even by local historians, with that of St Mary's de Urso Hospital — v. g. J. DALTON, *Hist. Drogheda* (Dublin, 1863), pp. 112-13; M. J. KELLY, 'Three monasteries of Drogheda', in *Louth Arch. Soc. Jn.*, x (1941-4), 29. The confusion appears to have arisen from the fact that the Crutched Friars, following the rule of St Augustine, were put in charge of the hospital during the thirteenth century — ARCHDALL, *Monast. Hib.*, p. 454. It is quite clear from the monastic suppressions under Henry VIII that the Austin friary was a distinct establishment from the hospital of St Mary de Urso — cf. WHITE, *Monast. possess.*, pp. 242-4, 246-7.

What are said to be the ruins of the friary, « the old abbey » is the local name, are on the south side of Narrow West Street. Some walls are preserved, as well as an archway which formerly supported the tower. A road now runs beneath the archway. It must have been a large friary as a general chapter of the Augustinians in Ireland was held there in 1359 — ARCHDALL, *Monast. Hib.*, p. 460.

It is unknown who were the founders, but the Brandons repaired the friary at a later date — ALEMAND, *Hist. monast.*, p. 306.

DUBLIN

The Most Holy Trinity: f. before 1282

Dublin, the capital of the country, in the county and archdiocese of Dublin.

ALEMAND, *Hist. monast.*, p. 305, remarks that he found in an anonymous English author that the Dublin priory was founded by the Talbots, ancestors of the dukes of Tyrconnell. WARE, *Disquisitiones*, p. 144, states it was founded about 1259. The date is unlikely. Elizabeth Le Grant of Dublin left bequests in her will of 31 March 1275 to the various religious houses in the city, to the Franciscans, Dominicans, Carmelites and Friars of the Sack, but there was no mention of the Augustinians — cf. *Deputy Keeper of Public Records of Ireland, 20th Report (Cal. Christ Church Deeds)*, no. 106, p. 54.

The first sure date is 16 April 1282 when William de Stafford, before his departure for the Holy Land, left legacies to various churches in Dublin, and to the Friars Minor of Dublin $\frac{1}{2}$ mark, to the Austin Friars 10s, and to the Friars of the Sack 2s — *Liber Albus of Christ Church, Dublin*, f. 59v, ed. H. J. Lawlor, in *Royal Irish Academy Proceedings*, Sec. C, xxvii (1908-9). 31.

On 5 June 1284 Edward I at Carnarvon issued a command to the mayor and bailiffs of Dublin to allow the Augustinians at Dublin acquire by gift or purchase one acre of land contiguous to their lands for the enlargement of their property, and to permit them to hold it without impediment, notwithstanding the statute of mortmain — *Cal. Close Rolls, Ed. I, 1279-88*, p. 298.

The friary was situated on the southern bank of the Liffey, on a site now occupied by Cecilia Street and the northern part of Crowe Street. The Augustinian property sloped down to the river bank — J. J. GILBERT, *Hist. city Dublin*, ii (Dublin, 1859). 170. The first prior whose name is known was Roger, one of the witnesses against the Templars in May 1309 — cf. D. WILKINS, *Concilia Magnae Britanniae et Hiberniae*, ii (London, 1737). 379.

ARCHDALL, *Monast. Hib.*, p. 212, describes the Augustinian house as 'a very considerable foundation', and ALEMAND, *Hist. monast.*, p. 306, states it was the general college for all the Augustinians in Ireland. The college does not appear to have been established earlier than the second half of the fourteenth century. On 19 May and again on 8 July 1348 the Augustinians at Dublin

petitioned the king for financial assistance to send six friars from the Irish houses to study theology and the liberal arts in England because such studies could not be done in Ireland — *Cal. Pat. Rolls, Ed. III, 1348-50*, pp. 94, 114. John Dale, appointed vicar of the Irish limit on 23 September 1359 is described as 'sacra pagine professori', as is John Holywood, appointed vicar of the Irish limit on 11 May 1392 — *A. G. A., Dd 1, f. 107v, Dd 3, f. 163r*. On 22 November 1421 the general appointed Galfrid Schale regent of studies in the Dublin friary — *A. G. A., Dd 4, f. 64v*.

For notes on the Dublin house cf. GILBERT, *Hist. Dublin*, cit., ii. 170-1 (and for the later history of its site, *ibid.*, ii. 170-255); ALEMANT, *Hist. monast.*, pp. 305-6; ARCHDALL, *Monast. Hib.*, ed. P. F. Moran, ii (Dublin, 1876). 76-7; M. V. RONAN, *The Reformation in Dublin* (London, 1926), pp. 203-4.

DUNGARVAN

St Augustine's : ca 1290

Dungarvan, a seaport in the barony of the Decies, in the county of Waterford and the diocese of (Waterford &) Lismore.

An Augustinian friary was founded here by Thomas Lord Offaly († 1296), Justiciary of Ireland in 1295 — LODGE, *Peerage*, i, 8. The MacGraths of Sleady endowed the friary with a castle and some contiguous lands, and the O'Briens of Commeragh were also patrons of the house — C. SMITH, *Antient and present state of the county and city of Waterford* (Dublin, 1746), pp. 88-9. Under the north window, near the altar, in the ruined church is the tomb of Donal MacGrath who was interred there in 1400, as the inscription tells — *ibid.*, p. 89; E. KEOHAN, *Illustrated hist. Dungarvan* (Waterford, 1924), p. 101.

Roger was prior in the year 1312 when he was sued by Adam Brown for seven acres of land situated in Ballony, county Waterford. The land was granted by Brown in free alms, for the support of a chantry in the friary church, but was afterwards alienated by Prior Roger to John Tyrrell and Letitia, his wife, contrary to the form of the grant — Harris MSS, N. L. I., xiii, 423; ARCHDALL, *Monast. Hib.*, p. 688.

The earliest reference to this house in the Augustinian general archives was the mention on 14 December 1488 of Thomas MacGrath as prior of Dungarvan — *A. G. A., Dd 8, f. 31r*.

The friary was situated on the section of land (now known as Abbeyside) on the northern shore of the estuary opposite the town, and separated from it by the sea. Like its sister foundation at Clonmines it was built on the edge of the sea. The friary buildings no longer exist, but they must have been on a generous scale if we are to judge by their remains and by the ruins of the church. The church tower, sixty feet high and sprung on a curious vaulted arch, still remains. Part of the old church, now roofed and renovated, serves as a parish church for Abbeyside. When the civil commissioners made a report on the Augustinian property in 1541 they mentioned that the church served as the parish church — WHITE, *Monast. possess.*, p. 347. The O'Briens of Commeragh held the rectorial tithes of the parish — SMITH, *Waterford*, cit., p. 89.

For this friary and a description of the ruins cf. *ibid.*, pp. 88-9; ARCHDALL, *Monast. Hib.*, p. 688.

DUNMORE

St Mary's : ca 1423

Dunmore, a market town in the barony of Dunmore, the county of Galway and the archdiocese of Tuam.

An Augustinian friary was founded here by de Bermingham, Lord Athenry — MORRIN, *Cal. Pat. Rolls, Henry VIII-Eliz.*, p. 84 (7 July 1542); WARE, *Disquisitiones*, p. 216. The date of foundation is usually given as 1425 — v. g. ARCHDALL, *Monast. Hib.*, p. 283; KNOX, *Notes*, p. 276. This is a mistake due to a misinterpretation of HERRERA, *Alphab. Aug.*, i, 204. Herrera merely stated that Dunmore was mentioned in the register of the priors general under the year 1425. The actual entry in the register, Dd 4, f. 182r (12 Dec. 1425), refers in passing to Dunmore priory, presupposing that it was already in existence. D'ALTON, *Hist. diocese Tuam*, cit., i, 217, states that it was founded in 1423. This may be accurate, but no authority is given for the statement. However, the foundation is likely to have occurred about this year since a letter of Martin V, 8 January 1430, offers indulgences to those who assist and contribute towards the building of the friary and the equipment for the church — partly quoted by HERRERA, *Alphab. Aug.*, i, 204, from one of the papal registers no longer available.

The founder of the friary was Walter « Mor », ninth baron Athenry (1370-1428), a remarkable warrior who died at a ripe old age — G. E. C., *Peerage*, cit., i, 293. The O'Kellys were also

generous benefactors of this house. Thomas Ruadh O'Kelly, a man of great wealth and celebrity in his time, built a fine tomb for his family in the church — J. O'DONOVAN, *Tribes & customs of Hy-Many* (Dublin, 1843), p. 128.

The Dunmore priory had a particular importance in the history of the Irish Augustinians. At the time of the suppression of the religious houses by Henry VIII Lord Bermingham interceded for this house, stating that it was founded by his ancestors, that it was a poor monastery 'amongst the Irishrie', without profit or lands but 'only the small devotion of the people', and that its suppression would be of no gain to the king. The request was granted by the Lord Deputy and Council on 7 July 1542, the prior and four friars were allowed to remain in occupation — MORRIN, *Cal. Pat. Rolls, Henry VIII-Eliz.*, p. 84; *Fiants Henry VIII*, no. 317 (3 July 1542) in *Seventh report Dept. Keeper Public Records Ireland* (Dublin, 1875).

Dunmore became a centre of Augustinian life during two centuries of persecution. A Protestant remonstrance of June 1641 stated that at Dunmore was a fully organized monastery with a prior and some thirty friars who did not fear to appear publicly in their habits — cited in O. J. BOURKE, *Hist. Catholic archbishops of Tuam* (Dublin, 1882), p. 125. A century later Dunmore was still an Augustinian centre — cf. documents quoted in W. P. BURKE, *The Irish priests in the penal times, 1660-1760* (Waterford, 1914), pp. 254-66.

Though the friary buildings have disappeared and their site is now occupied by the market place, a main part of the church is still standing. The chancel has been converted into the local Protestant church — cf. description of the ruins by Rev. J. NEARY in *Galway Arch. Soc. Jn.*, viii (1914), 100-1. An interesting drawing of the ruins by Bigari is reproduced in GROSE, *Antiquities*, i, plate 34.

FETHARD

St Augustine's : 1306

Fethard, a market town six miles east of Cashel, in the country of Tipperary and the archdiocese of Cashel.

The house at Fethard, though not important in its pre-Reformation history, is of special interest because sufficient documents survive to show the legal process by which a friary was founded.

During the early years of the fourteenth century the Augustinians were introduced to Fethard by one Walter Mulcote, who

granted them an acre and a half of land which he held free of all service from Maurice MacCarwell, archbishop of Cashel (1303-16). On 28 December 1305 King Edward I sent a writ to John Wogan, justiciar of Ireland, to enquire if it would be to the damage of the king, or any other, if he should grant to Maurice, archbishop of Cashel, the right to give one acre and a half of land at Fethard in perpetual alms to the friars of the Order of Saint Augustine, to build there a house in which to dwell — *Cal. justic. rolls Ire., Ed. I, 1305-7*, p. 237. Wogan was then too occupied to undertake the investigation personally. He delegated the commission to Walter L'Enfaunt and his fellow justices itinerant in county Tipperary. The inquisition was held at Cashel before L'Enfaunt and his fellows on Thursday, 21 April 1306. The jurors gave as their opinion that Mulcote's grant was not to the king's disadvantage, since he held the land quit of all charges from Archbishop Maurice. The writ and the result of the inquisition were then given to the friars to bear to the king — *ibid.*, p. 237.

A writ was issued by Edward I from Beverly on 22 July 1306 — *ibid.*, p. 310. Pardon was granted to the Austin friars of Fethard for acquiring, contrary to the statute of mortmain and without the king's permission, an acre and a half of land in pure alms by ffeoffment from Walter de Mulcote and with the confirmation of Archbishop Maurice.

There were two further royal grants to the Fethard friary during this century — Harris MSS, N. L. I., xiii, 426-7 (ARCHDALL, *Monast. Hib.*, p. 657); *Cal. Pat. Rolls, Richard II, 1388-92*, p. 116. The establishment prospered over the years, if we are to judge by its possessions at the time of the suppression by Henry VIII — cf. ARCHDALL, *Monast. Hib.*, pp. 657-8.

There is no mention of this house in the pre-Reformation registers of the priors general. A civil commission of 1541 stated that the friary church had served as a parish church from time immemorial — WHITE, *Monast. possess.*, p. 329.

For a description of the church (which is still in use) and the priory ruins (of refectory, kitchen and dormitory) cf. the useful but uneven work by J. A. KNOWLES, O. S. A., *Fethard, its abbey* (Dublin, 1903), pp. 80-99. For historical notes on the friary and church cf. pamphlet [by E. O'Leary, O. S. A., and M. Hughes, O. S. A.], *Fr William Tirrey, O. S. A., and the Augustinian abbey, Fethard, co. Tipperary* (Waterford, 1932).

GALWAY

St Augustine's : f. 1500

Galway, the capital of the province of Connaught, in the county and diocese of Galway.

The priory at Galway was the last pre-Reformation Augustinian foundation. It is the only Irish Augustinian house about whose foundation we have an account with personal details. While Stephen Lynch FitzDominick Dubh († 1536), for many years mayor of the city, was on a long voyage overseas his wife, Margaret Athy, built the Augustinian church and priory on the hill on the south side of the town outside the walls. This was done at the request of the Augustinian, Richard Nangle. When Lynch's ship rode into harbour he was greeted by the vision of this monument to his wife's piety — J. HARDIMAN, *Hist. Galway* (Dublin, 1820), p. 272, n (quoting from unspecified 'Annals'); J. LYNCH, *Pii Antistitis Icon*, ed. C. P. Meehan (Dublin, 1848), p. 28; R. O'FLAHERTY, *Chorog. description Iar Connaught*, cit., p. 40.

There is discrepancy among authors about the date of foundation. O'FLAHERTY, *op. cit.*, puts the foundation in the year 1506; Archbishop King in Harris MSS, N. L. I., xiii, 426, places it during the years 1508-9; HARDIMAN, *Hist. Galway*, p. 272, states the house was founded in 1508, as does KNOX, *Notes*, p. 276. All these authors appear to err. The most reliable source at present available is the testimony of a notary, 2 Sept. 1674, certifying to the pedigree of Dominick Lynch, O. P., regent of the Dominican college at Seville. The notary based his historical statements on 'local annals in folio', 'four fingers thick', written in English and belonging to the chapter at Galway who 'were wont to write the antiquities and the most remarkable things that happened in the said town of Galway'. There was also a Latin copy which the notary, a Spaniard, used. According to these annals the foundation took place in 1500, when Margaret Athy began to build the friary during the absence of her husband — 'Pedigree of Dr Dominick Lynch', ed. J. O'Donovan in *Miscellany of the Irish Archaeological Society*, i (Dublin, 1846), 47, 51. Several of the various conflicting statements may be reconciled if the building began in 1500, and was completed in 1506 or 1508. A copy of Stephen Lynch's will still survives, though undated — cited in BATTERSBY, *Hist. Aug. Ire.*, pp. 277-8. In it he commends to his children the care of 'St. Augustin's place upon the hill, obtained in my and my wife Margaret by name,

with all the Fryers thereof, and specially Master Doctur Nagle [i. e. Nangle]'. He bequeathed to the friars all his arable land east of Galway — nine properties are mentioned.

Margaret Athy acted at the request of the Augustinian, Richard Nangle. His signature is found as witness to a will dated at Galway 12 July 1508 — ed. by O'Donovan, in *Miscellany*, cit., p. 81. A deed of the year 1517 mentions that at that time the prior of the Galway house was Donough O'Malley, while Richard Nangle was described as a professor of theology — ed. by J. Hardiman in O'FLAHERTY, *Chorog. description Iar Connaught*, cit., p. 243.

The buildings were in a commanding position and had a strategic value. It was for these reasons that they were demolished in 1652. From the agreement concerning the demolition we have an accurate description of the church — cf. documents cited in W. B. BATTERSBY, *History of... the Hermits of St Augustine in Ireland* (Dublin, 1856), pp. 169-73.

A fairly thorough historical account of the Augustinians at Galway has been published [by D. Travers, O. S. A., and M. J. Tighe] in *The Gailliv : an illustrated history of the ancient city of Galway* (Galway, 1901).

MURRISK

: f. 1456

Murrisk, a townland on the south shore of Clew Bay, in the barony of Murrisk, the county of Mayo and the archdiocese of Tuam.

On 12 February 1456 papal permission was granted to Hugh O'Malley, Augustinian friar of the house at Banada to establish a church and friary at Leithearwmurage (i. e. the half-quarter of Murrisk), on land granted by Thady O'Malley, 'captain of his nation'. The friary was stated as necessary because 'the inhabitants of those parts have not hitherto been instructed in the faith' — C. P. L., xi, 294; cf. note by P. Moran in R. S. A. I., Jn., lxxiv (1944), 187.

Hugh O'Malley was in Italy in 1457, for a discussion on Irish Augustinian affairs with the general, and on 5 March 1457 was appointed vicar of the chapter to be held in Ireland — A. G. A., Dd 6, f. 16v.

The picturesque ruins of the church and priory stand in the shadow of Croagh Patrick. They have been declared national mo-

numents, and were thoroughly repaired within recent years. A detailed report on the ruins has been published by H. LEASK, 'Murrisk Abbey, county Mayo', in *R. S. A. I., Jn.*, lxxiii (1943). 137-41. The most striking feature of the ruins is the battlemented parapet of the south wall. An eighteenth century engraving from the sketch by Bigari is to be seen in GROSE, *Antiquities*, i, plate 64.

NAAS

: f. early 14th century (?)

Naas, a town formerly important, in the barony of Naas, the county and diocese of Kildare.

It is generally stated that this house was founded in 1484, and HERRERA, *Alphab. Aug.*, ii, 550, is quoted as the source by v. g. ALEMAND, *Hist. Monast.*, pp. 411-12. But Herrera merely refers to an Irish friary, which he styles « Vas », and where regular observance was to be introduced by order of the prior general, 24 March 1484. In actual fact the entry in the prior general's register reads 'ras', not 'vas'. — A. G. A., Dd 8, f. 30v. This might be interpreted as a mistake for 'nas' (i. e. Naas), but it is as likely to be 'ras' (for [New] Ross). In either case the entry gives no indication of when a priory was founded at Naas.

At present we have no information about the foundation or pre-Reformation history of Naas priory. But from the trend of Irish ecclesiastical history — cf. St J. D. SEYMOUR, 'The medieval Irish Church', in W. A. PHILLIPS, *Hist. Church of Ireland*, ii (London, 1934). 89-95; E. CURTIS, *Hist. medieval Ireland* (London, 2nd ed., 1938), chap. ix, and from the pattern of Augustinian development in Ireland, it is likely that this foundation was made in the first half of the fourteenth century. It was heavily endowed (compared with the other Augustinian friaries) at the time of its suppression in 1539 — cf. ARCHDALL, *Monast. Hib.*, pp. 337-8. The list of possessions indicates that they had been accumulated over a long period, and strengthens the suggestion that the foundation dates back to the first half of the fourteenth century. The suggestion gains strength from a comparison between the Augustinian and Dominican possessions at Naas at the time of the suppressions. The Augustinian properties far exceeded those of the Dominicans, whose priory was founded in 1355 — *ibid.*, p. 356.

It is stated that the Cullens of county Dublin were the founders, while another opinion grants the honour to the Whites — cf.

BATTERSBY, *Hist. Aug. Ire.*, cit., p. 251. The Irish Augustinian provincial, James O'Mahony, in a historical account sent to Lubin, Brussels 18 March 1656, mentions that the Eustaces were its patrons — Bibl. Royale, Brussels, MS II 2590, f. 212v.

Because of its proximity to the moat the friary was known as « the Monastery of the Moat ». The ruins of the church were of impressive size, and stood until the year 1835 — cf. M. COMERFORD, *Collections relating to the dioceses of Kildare and Leighlin*, ii (Dublin-London [1885]), 274. An engraving of the ruins as sketched in 1772 is to be seen in GROSE, *Antiquities*, ii, plate 30.

NEW ROSS

: f. before 1320

New Ross, formerly an important inland port, on the river Barrow, in the barony of Bantry, county of Wexford and diocese of Ferns.

It is stated that the Augustinians were introduced to the town in 1320 by William de la Roche — HORE, *Hist. Wexford*, cit., i, 100. But a letter of John XXII, dated December 1320, shows that the Augustinians were then already established at New Ross — Archiv. Vat., Reg. Vat., 72, f. 300r (Reg. Archiv., 15, f. 488r); HERRERA, *Alphab. Aug.*, ii, 361, refers in passing to this letter but gives no details of its contents. The letter mentions several friars who had changed from the Augustinians to the Franciscans, and deals in particular with one Augustinian, John de Ros. He left his Order to join the Franciscans, then later changed back to the Augustinians, and was readmitted by the Augustinians of New Ross. The Franciscans claimed that the Augustinian prior and community of New Ross were automatically excommunicated because Friar John was received back without the necessary permissions and formalities. John XXII settled the matter by absolving the Augustinians lest they had in fact incurred excommunication.

The friary is mentioned in a royal declaration of 8 July 1348, where it is stated that in return for financial support from the king for six Irish Augustinian students in England Mass would be celebrated at New Ross and three other houses in Ireland — *Cal. Pat. Rolls*, Ed. III, 1348-50, p. 114.

The Irish house at 'ras' (which may stand for 'Ross') is mentioned in the prior's general register of 24 March 1484 as due

to be reformed by the Irish vicar provincial, Cornelius — A. G. A., Dd 8, f. 30v.

The site of the church and priory can still be pointed out in South Street, where a timber yard now stands. Some window transoms, vestiges of the friary stonework, can be seen within the entrance to the timber yard.

For historical notes on this house cf. J. B. CULLEN, 'The Augustinians in New Ross', in *I. E. R.*, ser. 5, xv (1920), 303-12; HORE, *Hist. Wexford*, cit., i, 74, 100.

SCURMORE (i. e. Inistormore)

The Most Holy Trinity : f. 1454

An isolated position on the banks of the river Moy, in the parish of Castleconor, the barony of Tíreragh, the county of Sligo and the diocese of Killala.

Thady O'Dowda, a lord in the diocese of Killala, presented a property of his at Inistormore to two Augustinian friars, Eugene O'Knavin and Thady MacFirbis, as the site for a priory to be dedicated to the Most Holy Trinity. The Augustinians accepted the gift, then applied to the Holy See for pardon and confirmation. This was granted on 12 December 1454 — *C. P. L.*, x, 677.

ALEMAND, *Hist. monast.*, p. 326, and after him ARCHDALL, *Monast. Hib.*, pp. 502-3, doubted if this house ever came into existence, and were unaware of its exact location. There was no mention of it in the government appropriations of the sixteenth century. A first pointer towards a solution was given by Dudley MacFirbis, the Gaelic scholar who assisted Ware's historical researches. MacFirbis got his information about the foundation at Inistormore from an Irish Augustinian, William O'Meagher, who in his turn gained it from HERRERA, *Alphab. Aug.*, i, 497. The value of MacFirbis' reference in his 'Annals of Ireland' (ed. by J. O'Donovan in *Miscellany of the Irish Archaeological Society*, i (Dublin, 1846), 239) is that he was able to identify « Inistormore » with the modern Scurmore, county Sligo. This identification is confirmed for me by Rev. M. J. Connellan, P. P., Strokestown, co. Roscommon, an authority on local traditions and topography. He points out that Scurmore is the townland, and that Inistormore is that part of it bordering on the sea. This fits in with the statement in the papal grant that the friars were allowed to fish for a livelihood because

of the poverty of the place. Scurmore is about a mile from Ennis-crone. Local tradition relates that the stones from the friary were used to build a house for the local landlord. The house was converted into a hotel some years ago.

John O'Donovan in his edition of the *Annals of the Four Masters*, cit., iv, 992-3, n. 2, agreed with MacFirbis's identification of Scurmore with Inistormore. O'Donovan in his Ordnance Survey Letters, county Sligo (originals in Royal Irish Academy Strongroom) p. 269, wrote 'There is an old church in ruins in the parish [of Castleconor] called Cill Fhaidle (pron. sometimes ainde and sometimes ainle) which has given name to a townland. It is said that the builder of the castle was the founder of the church or friary'. Above the word 'friary' the word 'abbey' is written in O'Donovan's hand, and in the margin 'I find this is not Cill Angli'.

Other facts strengthen our location of the friary. The O'Dowdas, patrons of the Augustinian house at nearby Ardnaree, were rulers of Castleconor — cf. O'RORKE, *Hist. Sligo*, cit., ii, 419-20. We know that the friars at Ardnaree held a quarter of land at Scurmore — KNOX, *Notes*, p. 276. O'Knavin and MacFirbis mentioned in their petition to the Holy See that the area around Inistormore was so bare and poverty-stricken that it would be necessary for them personally to undertake the cultivation of the land and to fish, if they were to support themselves and their fellow-friars. On 19 March 1493 the prior general granted Eugene O'Knavin permission to have his meals in a private house because of the poverty of his friary — A. G. A., Dd 8, f. 32v.

SKRYNE

: f. 1342

Skryne, formerly a small town, in the barony of Skryne, in the county and diocese of Meath.

The Augustinians were introduced to Skryne in the year 1341 by Lord Francis de Feypo, a descendant of one of the early Norman invaders. He granted the friars a property bounded to the west by his own park, and to the east and south by his holdings and land, and by William Genet's land to the north, for the space and term of 99 years, at the rent of a pepper corn annually. He made a further grant of twelve acres of land near the village of Ponetown, at the annual rent of twelve pence, with pasturage for three horses in his own pasturage of Skryne, for the same term

of time — Harris MSS, L. N. I., xiii, 420 ; cf. also A. COGAN, *Hist. diocese Meath*, i (Dublin, 1862), 275. This grant was confirmed by a royal decree of Edward II, 1 May 1342, which also mentions a Friar John Keppocke of the house at Drogheda — Harris MSS, cit., xiii, 420. It was to be expected that the new foundation at Skryne would have come at least partly through the efforts of the Augustinians at Drogheda.

The present ruins of the church and tower stand upon one of the few hills in Meath, and are among the striking monuments of the county — COGAN, *Hist. diocese Meath*, cit., i, 275. An eighteenth century engraving of Skryne friary is to be found in GROSE, *Antiquities*, ii, plate 58.

TIPPERARY

: f. ca 1300 (?)

Tipperary, the chief town in the county of Tipperary and the diocese of Emly (now Cashel & Emly).

A baffling silence reigns over the pre-Reformation history of this house. WARE, *Disquisitiones*, p. 209, states that it was founded in the reign of Henry III. This is an obvious mistake. Henry III died in 1272. The first Augustinian foundation in Ireland was made at Dublin about 1280 — cf. supra « DUBLIN ».

It is likely, however, that the house at Tipperary was founded before that at Fethard (1306). It is stated that Stephen Butler, ancestor to the earls of Carrick, was the founder of the friary at Tipperary — BATTERSBY, *Hist. Aug. Ire.*, cit., p. 250.

A civil commission of 1541 mentioned that the Augustinian church at Tipperary had served from time immemorial as the parish church — cf. WHITE, *Monast. possess.*, p. 327.

Practically all of the friary and church buildings have disappeared. One archway is still to be seen in the property of the present Christian Brothers' school. Beyond the further avenue there appear to be slight traces of foundations — St John D. SEYMOUR, *Diocese of Emly* (Dublin, 1913), p. 136.

TULLOW

: f. 1314

Tullow, a village on the river Slaney, in the barony of Rathvilly, county of Carlow, diocese of Leighlin.

In the year 1314 Simon [the] Lumbard and Hugo Talon donated a house and three acres of land to the Augustinians in the village of St John adjoining Tullow — Harris MSS, N. L. I., xiii, 423 (from Rememb. Rolls, 6th Ed. I).

On 17 October 1331, John de Kells being prior at Tullow, the grant from Hugo Talon was confirmed by the Knights Hospitallers of Kilmainham, from whom Talon held the land in feud — *Registrum de Kilmainham*, ed. C. McNeill (Dublin, [1932]), p. 30.

It would appear that the co-founder of the friary, Simon [the] Lumbard was one of the Italian money lenders, royal agents in Ireland at this time. He probably contributed money for the building of the friary and the church. Talon granted the land. ALEMAND, *Hist. monast.*, p. 311, tells that when he was writing his work (published at Paris in 1690) there was an Irish Augustinian in the *Grand Couvent des Augustins* in Paris who claimed to be a descendant of Hugo Talon, and who stated that Hugo died as an Augustinian in the house he founded at Tullow.

There are now no remains of the friary or church, but the friary must have been of a substantial size since it was selected as the rendezvous for a chapter of the Irish friars to be held in 1458 — A. G. A., Dd 6, f. 16v. The civil commission of 4 January 1541 commented on the Augustinian establishment 'The church and all the other buildings are very necessary and suitable for the defence of the country, as they stand on the confines of the Irish Kavaners [i. e. Kavanaghs]' — WHITE, *Monast. possess.*, p. 134. This supposes the solid nature of the buildings, and suggests that the Augustinians of Tullow, like the Carmelites at Leighlin Bridge, formed part of the Anglo-Irish line of defence against the native Irish. This fact may also help to explain the readiness with which the Knights Hospitaller confirmed the grant made by Hugo Talon in 1314.

The entry in the prior's general register under 5 March 1457 referred to Tullow as 'Tulagiam', a rather accurate Latin rendering of the alternate English name, Tullagh. HERRERA, *Alphab. Aug.*, ii, 38, conveniently transcribed this as 'Lagiam' and so confounded a succession of historians. [STEVENS], *Monasticon Hibernicum* (London, 1722), p. 331, admitted to being baffled by the name.