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The Testament of John de Wynchedon of Cork, Anno 1306

Edited by DENIS O'SULLIVAN

In the following pages there is presented the Latin text with an English version of a document which has often been quoted as a source of religious and social information relating to the mediaeval city of Cork—The Will and Testament of John de Wynchedon, citizen of Cork, made on the Octave of SS Peter and Paul, in the year 1306, at his home in Cork. John de Wynchedon (Nugent) was typical of his class—the Anglo-Norman burghers, who profited well of chartered liberties granted by the kings of England.

In the document we are given a picture of a man of property with well-established family and social ties, all of which are generously acknowledged. He was eminently a man of his time and the transcending reality in his life was his religious Faith. His personal piety had its source in his membership of the Catholic Church which gave strength and cohesion to the framework of mediaeval society. Hence, de Wynchedon's list of the churches, of religious and charitable institutions, may be read as a directory of Catholic Cork in the opening years of the fourteenth century.

The late Chancellor Webster printed a fragment of the testament, but without an English translation. The complete text with English translation is now presented for the first time. There is a certain fittingness in the occasion. The year 1956 was the seventh centenary of the Great Union of the Augustinians. In 1256 five religious families of the Augustinian Observance were united and the title of Hermits of St Augustine was retained by the union. Already, the order had a foundation at Clare Priory, Suffolk, England, which was the parent house of the Augustinian priories in England and Ireland.

Around the years 1260–70 a de Courcey established the Hermits in Cork on the south branch of the Lee. The foundation, rather inexplicably known as the 'Red Abbey,' was the object of John de Wynchedon's special solicitude. Not only did he make bequests to the fabric and furnishings of the priory, but he directed that his mortal remains should be interred in the community cemetery. He also directed that Masses for the happy repose of his soul should be offered every day for a whole year following his demise by the priests of the community.

The document has been divided into numbered paragraphs (§1, §2 etc.) to facilitate comparison of the Latin text with the English translation and note-reading. Each note bears the paragraph number to which it refers (§1, §2 etc). The photostat of the *Vera Copia* has been chosen for the purpose of this presentation, and both copies of the testament have been carefully collated prior to making the choice. For the transcription and English translation I am wholly responsible. To the Rev. Fr T. J. Walsh, C.C., M.A. and Mr J. T. Collins for their encouragement and ready help my expressions of gratitude are here recorded.¹

Text

§1 In nomine Patris et Filii et Spiritus Sancti, Amen. Anno Domini millesimo trecentesimo sexto in die octava Apostolorum Petri et Pauli. Ego Johannes de Wynchedon civis Cork licet languens corpori sanus tamen mente sanoque usus consilio praesentibus testibus ad hoc rogatis videlicet : Domino Johanne Ruffo sacerdote meo parochiano, Martino Moryn, Nicholas le Mercer et Stephano Cole, civibus Cork, fratribus praedicatoribus Thoma de Calle et Willelmo filio Ade, in domo mea in civitate memorata Testamentum meum decrevi sub hac forma. In primis lego animam meam Deo et Beatae Mariae et toti collegio beatorum, corpus vero meum sepeliendum cum fratribus heremitarum beati Augustini, Cork. Item lego ducentas libras de cera pro lumine circa corpus meum. Item ad exequias x. m. Item ad distribuendum pro anima mea pauperibus x. m.

Translation

§1 In the name of the Father and of the Son and of the Holy Ghost, Amen. Weakening in body but sound of mind in this year of our Lord 1306, the day being the octave of the Feast of the Apostles Peter and Paul, I, John de Wynchedon, citizen of Cork, having taken skilled counsel, decided to set forth my Will as follows at my home in the said city of Cork in the presence of those witnesses summoned for the purpose, namely: Master John Ruffus my parish priest, Martin Moryn, Nicholas le Mercer and Stephen Cole citizens of Cork, [and] the Dominican Friars Thomas de Calle and William FitzAdam. In the first place I bequeath my soul to God, to the Blessed Mary, and the entire heavenly host of the saints, and my body to be interred with the Hermits of the order of St Austin, Cork. I leave two hundred pounds of wax for lights [to be placed] around my body. Likewise, ten marks for my obsequies and ten marks to be distributed amongst the poor for my soul's sake.

¹ My thanks are also due to Fr P. J. Hickey, O.S.A., Dublin and to Fr F. X. Martin, O.S.A., Clare Priory, Suffolk, for providing the photostats. They are used here with the permission of the Keeper of Manuscripts and of the Trustees of the British Museum. The precise references to the two copies of the testament are: B.M., Add MS. 19868 ff. 5^a—5^b, 7^b—8^b.

§2 Item fabricae ecclesiae Sancti Fynbarr, xx. s. Item rectori et vicario ecclesiae meae parochianae, xx.s. et portiforium Vicarii quod mecum inpignoratur pro x.s. pro decimis oblitis. Item fabricae ecclesiae Sanctae Trinitatis Cork i.mr. Item ad fabricam stallarum fratrum Augustinorum viii.m. Item eisdem fratribus iii.m. ita quod habeam omni die per primum annum integrum fratrem celebrantem pro anima mea. Item ad pascendum fratres Augustinenses in Capitulo eorum Hiberniae, xx.s. Item communitati fratrum Predicatorum Cork iii.m. Item eisdem fratribus ad celebrandum missas pro anima mea secundum ordinationem fratris Thomae de Calle, iii.m. Item ad pascendum fratres praedicatores in Capitulo eorum Hiberniae, ii.m.

§3 Item Fratribus Minoribus, Cork, iii. mr. Item eisdem ad celebrandum Missas pro anima mea secundum ordinationem Gardiani eorundem et Fratris Adae filii mei, iii. m. Item Capitulo eorum Hiberniae, ii. m. Item Domino Johanni sacerdoti meo parochiano, ii. s. Item cuilibet alteri sacerdoti ecclesiae Sancte Trinitatis, xii. d. Item Johanni clerico eiusdem ecclesiae, ii. s. Item filio eiusdem, xii. d. Item domino Roberto sacerdoti parochiano ecclesiae Sancti Petri, Cork, ii, s. Item cuilibet alii sacerdoti eiusdem ecclesiae, xii. d.

§2 For the Fabric-fund of the church of St Fynbarr I bequeath twenty shillings. To the rector and vicar of my parish church, twenty shillings, and the vicar's breviary which, in lieu of ten shillings—unpaid tithes—I hold as security. For the Fabric-fund of the church of the Holy Trinity, Cork, I donate one mark. For the keeping of the choir stalls of the Augustinian Friars in repair I bequeath eight marks, and to the same community three marks so that a friar shall celebrate Mass for my soul every day for the first year [following my demise]. Also twenty shillings—sustenance for the Augustinian Friars—during the assembly of their Chapter in Ireland. To the community of the Friars Preachers, Cork, I bequeath three marks as well as three marks to the said community for the celebration of Masses for the repose of my soul—the same, as shall be arranged by Friar Thomas de Calle, and two marks to provide sustenance for the Friars Preachers during their Chapter Meeting in Ireland.

§3 To the Franciscan Minorites of Cork I bequeath three marks, and three marks to the same order for Masses to be celebrated for the repose of my soul according to the instructions of their Father Guardian and of Friar Adam, my son; and two marks towards sustenance for their Chapter meeting in Ireland. To Master John, my parish priest, I leave two shillings, and to each and every other priest of the church of the Holy Trinity, twelve pence. To John, warden, of the same church, two shillings. To his son, xii. d. To Master Robert,

Item filio Johannis Arnold clerico eiusdem ecclesiae, xii. d. Item alteri clerico eiusdem ecclesiae, vi. d. Item fabricae eiusdem ecclesiae, di. m.

§4 Item fabricae ecclesiae Sanctae Katerine de Shendon, xl. d. Item Capitulo eiusdem ecclesiae, xii. d. Item clerico eiusdem ecclesiae, iii. d. Item fabricae ecclesiae Sanctae Mariae de Shendon, xl. d. Item sacerdoti parochiano eiusdem ecclesiae, xii. d. Item clerico eiusdem ecclesiae, vi. d. Item leprosis ecclesiae Sanctae Mariae Magdalenaee de Shendon, xl. d. Item fabricae ecclesiae Sancti Johannis orienal [orientali], xl. d. Item sacerdoti eiusdem ecclesiae, xii. d. Item clerico eiusdem ecclesiae, vi. d. Item lumini Beatae Marie eiusdem ecclesiae, xii. d. Item lumini ecclesiae Beatae Mariae in Shendon, xii. d.

§5 Item fabricae ecclesiae Beati Philippi, Cork, xl. d. Item clerico eiusdem ecclesiae, vi. d. Item incluso eiusdem ecclesiae, di. mr. Item ecclesiae Sanctae Brigidae, xl. d. Item incluso eiusdem ecclesiae, xl. d. Item sacerdoti eiusdem ecclesiae, xii. d. Item fabricae ecclesiae Sancti Stephani, Cork, xl. d. Item leprosis eiusdem ecclesiae, xl. d. Item sacerdoti eiusdem ecclesiae, xii. d. Item infirmis

parish priest of the church of St Peter, Cork, two shillings. To any one other priest of the said church, twelve pence. To John Arnold's son who is priest of the same church I bequeath twelve pence, and to the other priest of the same church, six pence; and for the Fabric-fund of the said church, a half-mark.

§4 For the Fabric-fund of the church of St. Katherine of Shandon I donate forty pence. To the Chapter of the same church, twelve pence, [and] to the priest of the said church, three pence. For the Fabric-fund of the church of St Mary of Shandon, forty pence. To the parish priest of the same church, xii. d., and six pence to the assistant priest of the said St Mary's, Shandon. To the lepers of the church of St Mary Magdalene, Shandon, I bequeath forty pence. Towards the Fabric-fund of the church of St John [the Baptist] to the east [of the Magdalen Lazar House], forty pence. To the priest of the said church, twelve pence, [and] six pence to the assistant priest. For a votive light to the Blessed Mary of the same church I bequeath twelve pence, and twelve pence towards the lighting of the church of St Mary, Shandon.

§5 To the Fabric-fund of the church of St Philip, Cork, I donate forty pence. To the priest of the said church, six pence; and to the priest of the same, living in retirement, a half-mark. To the church of St Brigid, Cork, I bequeath forty pence; to the priest of the same, living in retirement, forty pence; and to the priest of the said church, twelve pence. Towards the Fabric-fund of the church of St Stephen,

Sancti Johannis Evangelistae, di. m. Item eisdem lectum de plumis cum pertinenciis. Item lumini Beatae Mariae eiusdem ecclesiae xii. d.

§6 Item fabricae ecclesiae Sanctae Trinitatis, Cork, di. m. Item sacerdoti eiusdem ecclesiae xii. d. Item clerico eiusdem ecclesiae vi. d. Item Incluso eiusdem ecclesiae, xl. d. Item cuilibet sacerdoti ecclesiae Divi Fynbarry, xii. d. Item Incluso de Antro [Scti Fynbarri] xl. d. Item fabricae ecclesiae Canonicorum de Antro [Scti Fynbarri], xl. d. Item leprosis residentibus iuxta pontem versus fratres praedicatores Cork, ii. s. Item leprosis de Glenmaur, ii. s. Item leprosis dilbey, ii. s. Item contracto de Kinsalle, ii. d. Item leprosis de de Longo Vado, ii. s. Item Leprosis de Snyssonenan [*Snyssonnerian* in the photostat of the 'vera copia'], ii. s.

§7 Item. Willelmo filio meo domum lapideam propinquiorem ad ecclesiam dictae Trinitatis, Cork, ita quod omni anno inveniatur unum cereum ante ymaginem Beatae Virginis praedictae ecclesiae ponderantem v. libras. Item. Nicholao filio meo domum lapideam coniunctam domui lapideae ita quod omni anno inveniatur v. libras de cera lumini Beatae Virginis ecclesiae Beati Petri de Cork. Item. Waltero filio meo

Cork, I leave forty pence; to the lepers of the same church, forty pence; [and] to the priest of the said church, twelve pence. To the sick of St John the Evangelist, a half-mark, a feather bed with its habiliments, [and] twelve pence for a votive light to the Blessed Mary of the same church.

§6 For the Fabric fund of the church of the Holy Trinity, Cork, I bequeath a half-mark. To its priest, twelve pence; to the assistant priest, six pence; (and) to the priest of the same church who is living in retirement, forty pence. To each priest of the church of Blessed Fynbarr I leave twelve pence. To the priest of De Antro (Scti Fynbarri) who is retired, I bequeath forty pence, and to the Fabric-fund of the church of the Canons de Antro [Scti Fynbarri], forty pence. To the lepers residing beside the bridge near the priory of the Friars Preachers, I bequeath two shillings. To the lepers of Glenmaur, two shillings. To the lepers of Bey, two shillings. To the paralysed man at Kinsale, two pence. To the lepers of Longum Vadum, two shillings, [and] to the lepers of Snysconenan, two shillings.

§7 To my son, William, I bequeath a stone house near the said church of the Trinity, Cork, on condition that he shall every year make provision of a waxen light weighing five pounds [to be placed] before the image of the Blessed Virgin in the same church. To my son, Nicholas, a stone house adjoining the afore-mentioned one, on condition that he shall make a yearly contribution of five pounds'

tenementum meum in Dungarvan quod emi ab Elena de Stakepol ita tamen quod praedictum tenementum remaneat in manibus Willelmi dil Yohill et Thomae de Cogan plegiorum meorum quousque xx et vii marce inde persolutae. Volo insuper et ordino quod inveniat omni anno de eodem tenemento unum cereum v. librarum de cera ante crucifixum ecclesiae Sanctae Trinitatis, Cork.

§8 Item Thomae filio meo tenementum meum quod emi in vico Sancti Johannis Evangelistae, Cork, ita quod reddat inde omni anno lumini Sanctae Katerinae de Shandon de cera tres libras. Item pro missis celebrandis pro anima mea secundum ordinationem executorum meorum xx. li. Item vicario ecclesiae meae parochialis, x. s. Item duo linthiamina maiori altari ecclesiae Sancate Trinitatis Cork. Item duobus filiis meis videlicet Fratri Ad [ae] de ordine Minorum et Fratri Johanni de ordine Praedicatorum, x. li. equaliter inter se dividendas. Item Fratri Galfrido de Lomlech, ii. li. Item Ricardo filio meo, tm [tenementum] Roberti Coffyn. Item Ricardo filio meo de bonis meis de administratione et de comunia, xx et duas li. Item eidem porcionem me contingentam de omnibus animalibus quae habent Willelmus Martyn et Johannes Gargyn. Item eidem porcionem meam de omnibus utilibus domus et anulum meum

weight of wax for the illumination of the [statue] of the Blessed Virgin in St. Peter's Church, Cork. I leave to my son, Walter, my holding in Dungarvan which I bought from Helena de Stackpol on condition that it shall remain under the management of my guarantors, William of Youghal and Thomas de Cogan, until the sum of seven and twenty marks shall have been fully paid out of the [revenue] of the afore-said holding. Moreover, I will and do ordain that he shall, every year, provide out of the said holding a waxen light of five pounds' weight before the crucifix in the church of the Holy Trinity, Cork.

§8 I bequeath to my son, Thomas, my holding which I purchased in the street of St John the Evangelist, Cork, on condition that he shall each year make provision from it of three pounds' weight of wax towards lights in the church of St Katherine at Shandon [Cork]. I leave twenty pounds for Masses to be celebrated for my soul as the executors of my Will shall determine. Likewise To the Vicar of my parish church, ten shillings. I bequeath two linen cloths for the main altar of the church of Holy Trinity, Cork. To my two sons, namely: Friar Adam of the Minorites and Friar John of the order of Preachers, ten pounds to be equally divided between them. To Friar Geoffrey Lumley, two pounds. To my son Richard, the holding of Robert Coffyn. I also leave to my son, Richard, two and twenty pounds out of the revenues from the administration of my estates and those properties held [by us] in common. I likewise

melioem de auro et lapidem meum pretiosum in pignoratam pro una marca. Item Alicie filie mee, iii. m.

§9 Item duabus filiabus Willelmi Curcle videlicet Claricie et Alicie iii. m. equaliter inter se dividendas. Item Fratri Willelmo Ludesop i. m. Item Fratri Philippo Michis, priori fratrum praedicatorum Cork x. s. Item Fratri Willelmo filio Aadae, di. m. Item Johanni Malros, xx. s. Item Willelmo Grangiar, xx. s. Item Rogero Hemd et uxori suae, xx. s. Item Aadae le Smal, ii. li. Item Galiene et liberis suis, xx. d. Item Domino Roberto, Sacerdoti meo, di. m. ultra stipendium suum. Item Audoen le Barbour, di. m. Item uxori Willelmi dyl Yoghyl, v. m. Item pro missis celebrandis pro anima patris mei, iii. m. Item Philippo Molendinario xx. s. Item pro missis celebrandis omnium de quorum bonis aliquando habui, iii. m. Item duabus filiabus meis scilicet Isabelle et Elene, x. li. Item clerico Sancti Fynbarr, xii. d. Item Roberto Coffyn, iii. m. Item Willelmo Demet, ii. li. Item Vreno Valleno, xx. s. Item Ricardo filio meo tertium domus que fuit Richardi Sage. Volo etiam et ordino quod Richardus filius meus acquietet omnia bona porcionem meam contingentia pro pretio quo

bequeath to the same [Richard] the proportion of all animals belonging to me which are in the hands of William Martin and John Gargyn, as well as my proportion of all household appurtenances and my second-best gold ring and a precious stone pawned for one mark, [and] to my daughter Alicia, three marks.

§9 To the two daughters of William Curcle, namely: Clarissa and Alicia, I bequeath three marks to be equally divided between them. Likewise, to Friar William Ludesop, one mark. To Friar Philip Michis, prior of the Friars Preachers, Cork, ten shillings. To Friar William FitzAdam, a half-mark. Also, to John Malros I bequeath twenty shillings. To William Grangiar, twenty shillings. To Roger Hemd and his wife, twenty shillings. To Adam le Smal two pounds. To Galiena and her children, twenty shillings. To Master Robert, my priest, a half-mark besides his stipend. Likewise to Audoen le Barbour, a half-mark. To the wife of William of Youghal, five marks, and for Masses to be celebrated for my father's soul, three marks. I bequeath twenty shillings to Philip Millar, and three marks for Masses to be celebrated for all those of whose largesse I have, at one time or another, been a recipient. To my daughters, Isabelle and Helena, I bequeath ten pounds. To the assistant priest of St Fynbarr's, twelve pence. To Robert Coffyn, three marks. To William Demet, two pounds. To Warin Vallens, twenty shillings. As part-owner of the house of which William Sage held possession, I bequeath to my son Richard my third of the said

in inventario appretiantur et etiam bona liberorum meorum pro pretio supradicto.

§10 Item lego Johanni filio Walteri Reich quem leuavi de sacro fonte, di. m. Item Johanne de Baddeby xx. s. Item Alicie Vaceryn i. m. Item fratri Thomae Maleden xl. d. Item cuilibet famulo domus ii. s. ultra stipendia sua. Item cuilibet famulae ii. s. ultra stipendia sua. Item volo et ordino quod si liberi mei quibus domus seu tenementa legavi sub hac forma a eisdem Sc legavi quod remaneant eis et heredibus de corporibus eorum exeuntibus Ita quod si discedant sine heredibus eorum exeuntibus quod domus et tenementa illa ad heredes meos reuertantur. Huius testamenti mei Subscriptos constituo executores videlicet Willelmum de Hardepie. Richardum de Wynched—filium meum et Willelmum dil Yohill qui omnia testata et quae ad me de iure canonico seu civili pertinent ad testandum prout salut animae meae viderint expedire et secundum quod in praesenti testamento lucide continentur. Sic mihi coram Summo Iudice in districto examine fidelem voluerint reddere rationem. Et si legata omnia complere rationabiliter non valuerint volo et ordino quod defaltandi liberam habeant facultatem.

holding. I also will and do ordain that my son Richard shall realise on all goods which appertain to me for the sums as estimated in the Inventory, and the same directive holds good for the possessions of my children as per the aforesaid inventory.

§10 To Walter Reich's son, John, whom I sponsored at the Baptismal Font, I bequeath one half-mark. To John de Baddeby, twenty shillings. Likewise to Alicia Vaceryn, one mark. To Friar Thomas Maleden, forty pence. To every male servant of the house, two shillings in excess of their wages; and to every female servant, two shillings in excess of their wages. I likewise will and do ordain that my children, to whom I have bequeathed houses or holdings under the terms of this instrument, retain them for themselves during their own and their offsprings' lives, with the proviso that, if they die without issue, the said houses and tenements shall revert to my heirs. I nominate as executors of this my Testament the following, namely: William de Hardepie; my son, Richard de Wynchedon; and William of Youghal, who will administer all my bequests, and that which is my right to bequeath according to Canon and Civil Law, as they shall deem fit for my soul's salvation, and as it is lucidly set forth in the present Testament. Thus will they be able to render a faithful account for me before the Judge Supreme on Judgement Day. And, if they cannot execute in due form all bequests, I will and do ordain that they shall have full authority to default.

§11 Inventarium bonorum Johannis de Wynchedon civis Cork in die octavae apostolorum Petri et Pauli, Anno Domini millesimo trecentimo sexto. In primis: Octoginta et septem acrae de frumento precii cuiuslibet tres sol. Summa xiii li. xii d. Item, xxx, quinques viginti acrae de avena precii cuiuslibet tres sol. Summa xv. l. Item, x. acrae de ordeo et precii pisis cuiuslibet iiii sol. Summa xxx sol. Item, de multonibus quadringenti de maiori centenario et triginta nouem precii cuiuslibet octo denarii. Summa xvii li. sex. sol. Item, de ovibus ducentae de maiori centenario et octoginta precii cuiuslibet vi. d. Summa viii li. Item, de bobus triginta et octo pretii cuiuslibet iii m. Item, vaccae duodecim pretii cuiuslibet xl. d. Summa, iv. m. Item, ix. caballi pretii omnium triginta sex sol. Item, duo pulli, pretii ii libr. Item, duo habeneys pretii ii. m. Item, in diuersis mercandis et taliis et aliis debitis que mihi debentur et in maniis et in scriptis trescentae libr. de maiori centenario et septendecem libr. Item, habeo in aliis mercandiis centum libras de maiori centenario in quibus teneor diuersis debitoribus.

§11 Inventory of the goods of John de Wynchedon, citizen of Cork, made on the octave day of the Feast of the Apostles Peter and Paul, in the year of our Lord, 1306.

- (1) 87 acres of wheat @ 3 shillings Total £13 0 12
- (2) 100 acres of oats @ 3 shillings Total £15 0 0
- (3) 10 acres of barley and peas @ 3 shillings Total £0 30 0
- (4) 400 wethers (long hundreds) and 39 @ 8 pence Total £17 6 0
- (5) 200 sheep (long hundreds) and 80 @ 6 pence Total £8 0 0
- (6) 38 oxen @ 3 marks 114 marks
- (7) 12 cows @ 40 pence 4 marks
- (8) 9 horses (value altogether) £0 36 0
- (9) 2 foals £2 0 0
- (10) 2 sets of harness 2 marks
- (11) Further, in various goods and estate tail and other debts which are due to me both in pledges and written agreements, £300 (long hundreds) and £17. Likewise, I have other goods to the value of £100 (long hundreds), in which I am bound to various debtors.

One photostat has the following at foot: ' True copy read and collated word for word by me, Patrick Roche, Archdeacon of Cork. In warranty thereof I have affixed in my own handwriting my signature. At Cork, 28th January, 1565. *Vera copia lecta et auscultata de verbo ad verbum per me Patricium Roche archidiaconum Corkagensem. In fide cuius manum meam propriam hic subscripsi. Apud Cork, xxviii^o Januarii Anno 1565.*

NOTES

§ 1 **The Hermits of the Order of St Austin (Augustine)**

This priory was situated outside the walls of the mediaeval city of Cork on the south shore of the river Lee. It was founded according to Ware during the reign of Edward I (1272–1307). Ware: *De Hibernia et Antiquatibus Eius*. London, 1658. Other writers date its foundation at 1420, while another writer brings the date so low as 1472. Windele adopts the date, 1420, and states that it was founded by Patrick de Courcey, baron of Kinsale. But, that it was there in the year 1306 is evidenced from the Testament of John de Wynchedon, which was made in that year and cannot be disputed. In the Sarsfield Papers quoted by Caulfield it is shown that the house was in existence before 1288, that is, 18 years before John de Wynchedon set forth his testament at Cork in the year 1306. From Wynchedon's testament and Caulfield's quotation from the Sarsfield documents the date of the foundation may definitely be stated as belonging to the last years of the thirteenth century. All that remains of this house is the tower which is a fifteenth century addition. This is now preserved as a national monument. The present Red Abbey street runs over part of the site.

§ 2 **The Church of St Fynbarr, Cork**

This refers to the early fourteenth century parish church of St Finbarr, the site of which is now occupied by the Church of Ireland Cathedral of St Finbarr. Another bequest to the priests of the church of Finbarr is mentioned in the testament. Two bequests to the priest and church of De Antro (cf. Par. 7), do not refer to the parish church of St Finbarr, but to the priest and the monastic church of the refounded abbey of St Finbarr's Cave—the Gill Abbey of Canons Regular of St Augustine of the Arroasian Institution. (cf. *J.C.H.A.S.*, liv (1949), 41–60.

The Church of the Holy Trinity

This church stood on the eastern side of the present South Main Street and was within the walls of the mediaeval city of Cork. The site is now occupied by the present-day Christ Church (Church of Ireland). During the pre-Reformation period it was the most important parish church within the city. One writer states that the original mediaeval church was a Knights Templars' foundation, but does not name his authority or source. (cf. Windele: *Historical Notices of Cork*, ed. 1848. Webster: *The Diocese of Cork*, 1920. J. J. O'Shea in *J.C.H.A.S.*, xlvi, (1943), 31, and the various *Calendars* of Documents relating to Ireland, etc.

The Community of Friars Preachers, Cork

This community, the first house of the Dominican Order in Cork, was situated on an island in one of the marshes outside the city walls a little

to the south-west. The Friars Preachers settled there in 1229 when the priory was founded by Philip Barry Oge, lord of Kinalea. No traces remain of this great foundation, but its name is perpetuated in that of the Convent and schools of the Sisters of Mercy—St Maries of the Isle—which occupy part of the site.

The Franciscan Minorites

This refers to the Grey Friary of Shandon, the second house of the Franciscan Province of Ireland, founded on the northern side of the city in the year 1214 outside the city walls. It was a Barry foundation with grants at a later date by the Prendergasts and MacCarthys. It was the first of the religious houses to be suppressed in 1544. A fully documented account of this Franciscan community will be found in *J.C.H.A.S.*, xlv, (1940), 1–14. It occupied a site lying between Wise's Hill and the present North Gate Bridge.

The Church of St Peter

The present church—no longer used as a place of worship—stands on the western side of the North Main Street on the site of an early thirteenth century church which, together with the church of the Holy Trinity, were the two parish churches within the walls of the mediaeval city. The twelfth century church of St Peter's church is mentioned in the Decretal Epistle of Pope Innocent III, 1199, and the many references extant show how important a place it held in the religious life of the city and diocese in the late thirteenth century. In the Ecclesiastical Taxation of Ireland, 1302, St. Peter's church had a rated value of twelve marks. Cf. Webster: *The Diocese of Cork*, Cork, 1920. Windele: *Cork*, 1848, Brady: *Clerical and Parochial Records*, vol. I, 1863. *Cal. Justiciary Rolls*, Ireland, vol. I, p. 142, etc.

§ 4 The Church of St Katherine of Shandon

This church was in the ancient parish of St Mary, Shandon. Records are scanty concerning this church. It had faded from the historical viewpoint by the early seventeenth century and its site is forgotten. It is mentioned in the Taxation Roll of 1302 and was valued at ten shillings. (Cf. *Cal. Docs., Ireland*, v. 308). Windele cites a record which suggests that it was on the northern side of the old city outside the walls: 'At 1595 we have the lane or way to St Katherine's church yard on the west, the Queen's highway leading to Currykippane on the north and east.' The same writer quotes under date 1629: 'A plot of ground without the north gate extending from the *Hospitale* on the east to the church of St Catherine on the west.'

The Church of St Mary of Shandon

The thirteenth century church of St Mary stood on the site now occupied by the church of St Anne (C. of Ireland) on Shandon Hill. In the Taxation Roll of 1302 it was valued at six marks. During the siege of Cork in 1690

the suburbs were burnt out including the church of St Mary and the Franciscan Friary of Shandon. In 1693, a second church having the same titular was built in a different situation in the same neighbourhood at the foot of Shandon Street to the east. This was taken down in 1879. The present church of St Mary, Shandon, is situated at Sunday's Well. It was consecrated in the same year—the day following that on which the last sermon was preached in the old church. The church at Sunday's Well was consecrated by the Bishop, John Gregg.

cf. Windele : op. cit., Brady : *Clerical and Parochial Records*, I. 1863. Webster : *The Diocese of Cork*, 1920, *Cal. Docs., Ireland*, v. p. 308, J. J. O'Shea in *J.C.H.A.S.*, 1943.

The Church and Leper House of St. Mary Magdalen, Shandon

The only record we have of this church and its leper hospital is that which is noted in John de Wynchedon's testament. It was situated on Shandon Hill to the west, perhaps, of the mediaeval St Mary's church in the same district. The Magdalen church is not shown on any of the old plans or maps of the city which have been preserved to our day.

The Church of St John (the Baptist), Cork

This was the church attached to the nunnery of St John the Baptist which was founded in the thirteenth century to the east of the Shandon area. There are no records extant of this nunnery. Its site was near the Kiln River which flows into the north channel of the Lee at Pope's Quay in the neighbourhood of St John's Street. (Cf. *Justiciary Rolls of Ireland*, part I, p. 154, 1905).

§ 5 The Church of St Philip, Cork

There are no records of this church extant. It is not mentioned in the Taxation Roll of the diocese, 1302, neither is it noted in the Decretal Epistle of Innocent III, 1199. Its site is not known and Wynchedon's testament is our only authority for its existence. As the testator seems to have followed a definite topographical route one is tempted to locate the church of St Philip on the south side of the River Lee—further to the south-east of the walled city in that area wherein stood the churches of St Brigid, St Stephen and St John the Evangelist. Perhaps the little ruined church near the entrance gates to Lehenagh House.

The Church of St Brigid, Cork

The church of St Brigid stood on the summit of Tower Street within an ancient ring-fort. It is mentioned in the Decretal Epistle of Innocent III., but not in the Taxation Roll of 1302. The ruins existed up to 1700. The fort called the Cat was some centuries later built on the site. That building, too, no longer exists. Cf. *Cal. Justiciary Rolls of Ireland*, part ii, 375. Brady : op. cit., vol. I. Webster : l.c., p. 142, *J.C.H.A.S.*, xlviii, (1943), 73n.

The Church of St. Stephen and the Lazar House and Friary of St Stephen, Cork

Outside the walls of mediaeval Cork, in the southern suburbs and situated in the present constitutional parish of St Nicholas was an interesting thirteenth century establishment, namely, St Stephen's Priory and Lazar Hospital. It derived its name from a small church dedicated to St Stephen which exercised parochial jurisdiction over a small area, in part of which stood the hospital and priory buildings, long before the union of the parish of St Stephen with the parish of St. Nicholas. St Stephen's Church stood in Stephen Street, and the Priory, Hospital and grounds occupied the entire space between Stephen Street (formerly known as Blue Boys' Lane) and Hospital Lane. The southern boundary was Cat Lane, afterwards called Tower Street. St Stephen's Hospital Cemetery—later used as the Anabaptist burial ground—was in Stephen Street. St Stephen's Church is not mentioned in the Decretal Epistle of Innocent III, 1199, and it is not noted in the Taxation Rolls of the period, but records of the Hospital and the Priory of St Stephen are preserved. cf. *Féilscribhinn Torna*, pp. 206, ff. Cork University Press, 1947 and the other writers cited *ut supra*.

§ 6 The Church of St John the Evangelist (Benedictine), Cork

During the twelfth century John, Earl of Morton, later king of England and Lord of Ireland, founded a priory for monks of the Rule of St Benedict outside the walled city of Cork. Its church was dedicated to St John the Evangelist. No traces of the priory or its church now remain, but the site of what was the cemetery wherein the church was situated may still be seen to the rear of the houses at the south side of the present Douglas Street. The priory buildings were probably on that part where now stands the Monastery of the Presentation Brothers. The priory passed from Catholic hands about 1540. cf. Ware: *De Hibernia et Antiquitatibus Eius*, 229, 1685., Rev. T. J. Walsh in his *In the Tradition of St Finbarr*. Cork, 1951, Guy & Co. Ltd. Webster, Brady and Windele as already quoted, and *Féilscribhinn Torna*, 1947, Cork University Press.

The Church of the Canons de Antro (Sti. Fynbarri)

See note on Paragraph 2.

The Lepers residing beside the Bridge

This bridge was located on the western side of the Island—*Insula de Maria*, St Mary's of the Isle, on which stood the Priory of St Dominic—probably in the vicinity of the present Sharman Crawford Street.

The testament also mentions the following Lazar houses besides the Magdalen and the Bridge lepers: GLENMAIUR. This is the modern Glanmire near Cork. DILBEY is the present Ballinaboy near Ballinhassig in the county of Cork (s.w.) so called from its proximity to the Owenabue river. cf. Orpen: *Ireland under the Normans*, vol. iv, 272, 1920. DE LONGO VADO (*Longum vadum*) now known as Aghada in Co. Cork.

SYNSSONENAN is the modern Innishannon about twelve miles to the south-west of Cork city. This name is written SYNSSONERIAN in the *Vera copia* of the testament, but the spelling of the name in the uncertified copy is that which is chosen for the Latin text in this contribution.

The innominate reference to the *Contracto* of Kinsale would lead us to think that the paralysed man was a previous recipient of De Wynchedon's charity.

§ 7 Dungarvan, Cork

Windele describes Dungarvan as 'consisting of a principal street lying north and east having walls to the east and west and is always stated to be in the suburbs and in Shandon parish.' *Historical Notices of Cork*, p. 41, 1848.

§8 'I also leave to my son Richard two and twenty pounds out of the revenues from the administration of my estates and those properties held (by us) in common.' Both Latin copies of the Testament have different readings. In the unattested copy the entry reads: '*De bonis meis de adem arcer et communia xx, et duas li.*'

The *vera copia* has: '*De bonis meis de admat et de communia xx et duas li.*' and the word 'arcer' is omitted.

The words 'adem' and 'arcer' of the unsigned copy are mis-readings of the *Prima Copia* (now lost) of the original testament—also lost. The *Vera Copia* is nearer the mark in that the 'de adem' of the unattested one has been written 'de admat'—*de administratione*, and the contracted form of the word 'arcer' which is not found in mediaeval Latin word lists is definitely meant for 'acerra' having the same significance as 'Acra,' 'Ager,' 'Agra,'—an acre, and acres, acreage (plural), and collectively, 'tilled or enclosed lands.' Hence, the translation which I have made.

The Latin phrase '*De bonis meis*' as used in the testament cannot be rendered into English as 'From my goods.' The phrase means 'Out of the revenues, etc.'

Bona (n. plural) signifying 'Revenue,' 'Income,' in mediaeval Latin.

Communia. Mediaeval Latin word for 'Property held in common.' cf. Baxter and Johnson: *Mediaeval Latin Word List*. London, 1934.

§11 The term 'Long' which occurs four times in this paragraph means an excess, numerically, of more than the usual amount given. Mediaeval Latin—*centum majus*, 'Long Hundred.' Present day reckoning of same 120. cf. Baxter and Johnson, l.e.

Habeneys—from the Latin *Habena* meaning 'a guide rope,' hence, 'Harness.'