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The Benedictine Priory of Ross

By REV. J. COOMBES

Irish missionary activity on the continent lasted for over eight centuries. During that period a constant stream of Irish monks endured the "white martyrdom" of exile for Christ. A ninth century missionary penned these lovely lines¹ to a friend returning home to Ireland :

Go, since your heart is set on those sweet fields
 And you must leave me here,
 Swift be your going, heed not any prayers,
 Although the voice be dear.
 Go to the land whose love gives thee no rest,
 And may Almighty God,
 Hope of our life, lord of the sounding sea
 Of winds and waters lord,
 Give thee safe passage on the wrinkled sea,
 Himself thy pilot stand,
 Bring thee through mist and foam to thy desire,
 Again to Irish land.
 Live and be famed and happy : all the praise
 Of honoured life to thee :
 Yes, all this world can give thee of delight,
 And then eternity.

These emotions must have found many echoes in the history of St. Mary's Priory Ros Ailithir (now known as Rosscarbery), for many centuries a recruiting centre for a group of Irish monasteries in Germany, in particular for the abbey of St. James in Wurzburg. In many German cities the name Schottenkloster (from *Scotus*, 'Irishman') is a link with this great missionary epoch. Even in its heyday St. Mary's was a small house and never attained to the title of 'abbey', bestowed upon it by popular tradition. Yet it has an interest of its own in that it was primarily a missionary foundation which lasted for several centuries after the first waves of Irish missionary enterprise had passed their peak.

The story begins in 1076 when a pilgrim monk from Tír Chonaill, Muiredach Mac Robartaigh, better known to history as Marianus Scotus, founded a monastery known as Weih Sankt Peter in Regensburg (Ratisbon) on the banks of the Danube. Here he gave twelve years of his life to the study of the scriptures and of the fathers of the church. In the year 1111 another monastery, that of St. James of Regensburg was founded from this house. The site was presented, and the building paid for, by some pious citizens of the city. This abbey became in turn the mother house of a series of other monasteries. The third abbot of St. James of Regensburg was called Christian or Gilla Crist, a kinsman of Cormac, king of Desmond (1123-1139) ; he ruled the community from 1131 to his death about 1150. His achievements include the foundation

¹ H. Waddell, *Medieval Latin Lyrics*, (Penguin ed., 1952) pp.84-87.

of the monastery of St. James in Wurzburg. This house was primarily set up to provide a hostel for Irish pilgrims to the shrine of St. Killian, the Irish missionary who was martyred about the year 687 and who is still venerated as the patron saint of Wurzburg. In 1952 the city celebrated the twelfth centenary of the building of the cathedral and the transfer thereto of the bones of St. Killian.

The first abbot of this new house was named Macarius: Gwynn suggests that he may have been a native of Ross. In the annals of Wurzburg he is honoured as a saint: one of his titles to sanctity is somewhat out of the ordinary. At the banquet to celebrate his consecration as abbot there was plenty wine but little water! To spare the embarrassment of those guests who were forbidden to drink wine, Macarius changed some into water. As a mark of recognition of this miracle, the local bishop, Embricho by name, granted the community a canonry in the local chapter.

Two other monasteries, that of St. James at Erfurt and that of St. Aegidius at Nurnberg, were founded before the death of Christian, the latter by favour of the Emperor Conrad III. The year 1157 saw the founding of the abbey of the Holy Cross at Eichstatt and the year 1160 that of St. Mary in Vienna. Henry Jasomirgott who had been invested with the duchy of Austria by Frederick Barbarossa was responsible for the Vienna foundation. The abbey of St. Nicholas in Memmingen and a small community in Constance were founded in 1167. There was also a priory in Kelheim. All these communities² adopted the Benedictine rule. In the year 1215, in accordance with the decrees of the Lateran Council, Innocent III published a bull by which the various Irish communities in Germany were recognized as an independent Benedictine congregation subject to the rule of the abbot of St. James of Regensburg. This bull was one of many charters of recognition granted to the Irish monasteries by church and state during the twelfth and thirteenth centuries. The first documentary references to houses in Ireland belonging to the congregation are contained in two Papal bulls of 1248.³ One of these was definitely the priory of St. Mary in Ross, the other almost certainly Hore Abbey to the west of Cashel. According to Lynch and Ware the Black Monks (Benedictines) were expelled from this house by David McCarwill, archbishop of Cashel (1252-1289), and replaced by Cistercians. Nothing more is known of this foundation.

Other scholars⁴ attribute the founding of St. Mary's, about the year 1218, to a bishop of Ross, Nehemias Scotus, formerly a monk of St. James in Wurzburg. Converging lines of circumstantial evidence suggest a far earlier date. There is no mention of the name Nehemias in any list of the bishops of Ross. The man in question must surely be the Nehemias (Gillenanaomh Ó Muircheartaigh) who was bishop of Cloyne and died c.1149.⁵ Another story (not wholly reliable in all details) tells of a visit of the Abbot Christian to Ireland about this time to collect money. (This money, plus a donation from Murchertach, king of Ireland, was later used to buy new abbey lands and to build the fine Romanesque church still known as the Schottenkirche). Accord-

² Hogan (*Ir. Eccles. Record*, 1894, p.1015) mentions a house at Oels in Silesia. He also publishes (op.cit., p.1024) a charter of the Emperor Frederick II, dated 1212. The endowments mentioned in this charter helped to make St. James's, Regensburg one of the wealthiest monasteries in Germany.

³ M.P. Sheehy (ed.), *Pontificia Hibernica II* (Dublin 1965) pp.146-148.

⁴ Fuhrmann, O.S.B., *Irish Medieval Monasteries on the Continent* (Washington 1927) p.104 See also an article in the *Edinburgh Review*, Vol. CXIX (1864) p.174.

⁵ J. Lynch, *De Praesulibus Hiberniae II* (Dublin 1944; first ed. 1672) pp.11, 161.

ing to the story the archbishop of Cashel died during Christian's visit, Christian was chosen to succeed him but he died before he could be consecrated and was buried in Cashel.⁶ However no archbishop died about this time. Nevertheless it is possible to conceive that there is here a confusion based upon the status of Nehemias. He is described by the Four Masters as "*uasal epscop deisceart Ereann*" and by Lynch (who mistakenly includes him under Cashel as well as Cloyne) as "*australis Hiberniae sive Momoniae praeclarissimus episcopus*". He is mentioned in St. Bernard's life of St. Malachy and in the *Visio Tundali*, written by Mark, an Irish monk of Regensburg.

As a working hypothesis rather than as proven fact, the suggestion that both Hore Abbey and St. Mary's, Ross were founded by Nehemias about the middle of the twelfth century is attractive. The provisional adoption of this approximate date would bring us within the term of office of the abbot Christian, within the period of expansion of the Irish Benedictine congregation and also within a time when the church in Ireland was exhibiting an exuberant vitality. It is easy to see why Christian and Nehemias should have chosen Cashel. But why Ross? This date also brings us within a few generations of the last recorded dates in the history of the ancient monastic school of Ross (Ros Ailithir). An abbot, Neachtain MacNeachtain died in 1085; an airchinneach, Colum Ó Hannradan died in 1096.⁷ In 1102 Ross was sacked by native Irish raiders;⁸ some of them were captured and handed over to the community for punishment. What happened to the school of Ross? Did it perish—never to rise again—in one of the raids of the twelfth century (e.g. 1127)? Did it simply fade away? Did its community adopt the Benedictine rule and become the priory of St. Mary at the suggestion of a bishop (Nehemias) who had special prestige and influence throughout Munster? If one could establish some already existing relationship between the monastery and Bavaria or Franconia it would add credence to this theory. There is but one slight clue to build upon. In 1015 Airbertach Mac Cosse Dobrain, fer legend of Ros Ailithir and one of the most noted Irish scholars of his day, died. In the 1070s, during the sojourn there of Marianus the Chronicler (Moel Brigitte), an anonymous scribe in Mainz copied three verses of Mac Cosse's poetry into a manuscript. Kuno Meyer believed that this scribe was a southerner and probably educated at Ros Ailithir.⁹ At any rate the inclusion of the non-Irish name, Benedict, among the bishops of Ross (he ruled from 1172 to 1190)¹⁰ suggests that the Benedictines may have been at this time established in the diocese.

The outlines of the story of St. Mary's Priory are not as shadowy as those of many other Irish monasteries. Yet, here too, we miss the intimate and detailed accounts of the type which light up the story of English monasticism. One day, letters from the Ross priory to Wurzburg or Regensburg may come to light, with details perhaps, not only of the day-to-day life in the monastery but also of the social scene in the neighbourhood. In the sixteenth century, before dissolution, the buildings included a church, a buttery, a bakery, a kitchen, farm houses etc. "Nothing is (1932) left but the remains of the church which measured about 53 feet by 26 feet. It had two windows in the north end and one in the south. The east and west ends are level-

⁶ See, however, Seymour "Studies in the Vision of Tundal" in *Proc. R.I.A.* 37 C 87 seq., where it is argued that 1148 is the correct date of the deaths of Christian and Nehemias.

⁷ AFM sub annis.

⁸ Bodleian A I (Dublin 1951) sub anno.

⁹ Kenny, *Sources of Early Irish History* (1966) pp.681-682.

¹⁰ Lynch, op.cit. II. p.166.

ed". There were sixty acres of arable and pastoral land in the demesne and also one hundred and twenty acres let to tenants. A grant of James I describes the priory as "the late Hospital of Roscarberie, otherwise Rosshillarie." There is nothing to indicate if the word "hospital" is used in its modern sense or if it means simply a hostel for pilgrims and wayfarers. Both senses are consistent with the Benedictine vocation. One document mentions that the priory had the care of souls. It had an appropriate rectory in the country of a "certain Irishman called O Swyllyvan Barry", i.e. Killaconnenagh (now Castletownbere) then in Ross diocese. The prior was also rector of Ross and Clear Island; he shared Aghadowne and Kilcoe with the archdeacon of Ross.¹¹ This arrangement augmented the income of the priory; it is doubtful if it was of any particular benefit to the parishes concerned. The monasteries usually drew income from their appropriate parishes and then paid an annual stipend to a vicar who was obliged to discharge the care of souls.

However the main function of the priory was to supply new recruits to the Irish Benedictines in Germany, especially to the community at Wurzburg. A tax was levied each year on all the houses in the congregation *pro personis de Ybernia ducendis*. Some of these monasteries, notably Regensburg, were among the wealthiest in Germany. Probably they contributed also in other ways to the maintenance of the house in Ross. There were, of course, vicissitudes in the relations between Ross and the German houses. But that they should have been maintained at all, probably over a period of four centuries, possibly for longer, is in itself no small achievement. In two bulls issued from Lyons in December 1248¹² Innocent IV adverts to the inherent difficulties and the situation they had helped to develop. The distance which separated Ross and Hore from Regensburg was great and the hazards of the journey were many. Therefore many young men who set out on the long journey to take their vows in Regensburg never arrived. They became, instead, indisciplined wanderers who caused scandal and brought the name of the order into disrepute. In order to remedy this state of affairs the Pope empowered the abbot of St. James, Regensburg, to visit and reform the Irish priories *in capite et in membris*. He also gave him power to appoint delegates to receive, on his behalf, the vows of novices in Ireland. By these methods it was hoped that, in the future, only those who had received adequate spiritual formation and who were already committed men, would leave the two houses for the continent.

In the middle of the fourteenth century a very able and energetic abbot, Philip by name, ruled the Wurzburg community for twenty one years. His regime was one of reform and consolidation. Soon after the Black Death he set out for Ireland. On the Monday within the Octave of the Epiphany 1353 he was in the monastery at Ross where he received the formal profession of obedience of the prior and the community.¹³ They acknowledged that the right of the abbots of St. James of the Irish without the walls of Wurzburg to provide, institute and depose the priors of St. Mary's went back to time immemorial. This formal act was signed by the prior, Cornelius, two members of the community, Gregory and Tatheus, and Johannes de Cellpronie

¹¹ N.B. White, *Extents of Irish Monastic Possessions, 1540-1541* (Dublin 1943) p.152; R.I.A. MS 12 I 9, p.77; Webster, *The Diocese of Ross and its Ancient Churches* (Dublin 1932) p.287; W.M. Brady, *Records of Cork, Cloyne and Ross II* (Dublin 1863) pp.456, 466, 484, 502. The 1932 description is from Webster.

¹² See note 3 above.

¹³ See appendix I.

(Kilbroney?) "*scolaris iamdicti abbatis*". A similar document dated 1378,¹⁴ signed by the then prior, Odo, attested that "our venerable father in Christ, the lord Donaldus, abbot of the monastery of St. James of the Irish without the walls of Wurzburg came to visit us in person even though he could have delegated this visitation to another".

As yet one cannot say when exactly monastic life came to an end in Ross. By 1540 when the monasteries were suppressed the buildings were described as "very ruinous and decayed".¹⁵ But all the evidence seems to show that the decline had set in a long time before this date. The pattern follows closely the fortunes of the mother house in Wurzburg and the other houses of the Regensburg obedience. Among the factors which helped to hasten the end were the great western schism and the growth of German nationalism. All the Irish houses had to endure increasing pressure from German Benedictines who laid charges of drunkenness, immorality and dissipation of church property at their doors. An Irish scholar has convincingly refuted these charges, insofar as they relate to Vienna and Nuremberg.¹⁶ One of the last abbots in Vienna was rector of the University. In Erfurt during the fifteenth century the Irish abbots were "*Universitatis Erfurtensis Protectores, Privilegium Custodes, Matriculae Custodes*". Nevertheless by mid-century the congregation had but a shadow of its former influence and wealth. Several houses had been taken over by the Germans.

Wurzburg and Regensburg seemed to have fared better than the other houses, probably because they had first call on the Ross priory which still seemingly fulfilled its function of supplying novices. On 16 April 1442 Benedict MacNamyn, a native of Ross and then monk of Wurzburg, was appointed abbot of Regensburg. On 11 October 1456 a party of monks left St. Mary's priory for Germany led by one John Oheda (O Hea). They brought with them a letter from the prior, Donatus Oheda,¹⁷ to the abbots and priors of the Irish monasteries in Germany, requesting them to treat the travellers kindly. Donatus asks the abbot of Wurzburg to come and visit them in Ross, or else to send a delegate. "If he should find anything wrong amongst us through our (own) fault, let him correct and amend it. But let him not put faith in the gossip of light persons, for the days are evil." Taken at its face value this letter breathes a spirit of filial piety and of humility. It must, however, be read against the rather tangled undergrowth of fifteenth century church history.

In the year 1469 one Cornelius O'Driscoll applied to Rome to be appointed prior of St. Mary's, Ross, O.S.B., "void by the death of William Ohayrt (O h-Airt)." He alleged that Donatus Oheda (author of the above mentioned letter) a monk of the monastery, "without any title but by his own temerity" had intruded himself into the priorship and had held it for over twenty years. The papal mandatories, including the prior of Ballinskelligs (*de Rupe Sancti Michaelis*) and a canon of Ardfert were ordered to receive Cornelius as a monk of St. Mary's and to collate the priorship to him.¹⁸

¹⁴ See *Acta S. Rumoldi* (Louvain 1663) p.293 for the first sentences.

¹⁵ White, *op.cit.*

¹⁶ Patrick Barry, *Die Zustände in Wiener Schottenkloster vor der Reform des Jahres 1418* (Arcg-bach 1927) and "The Irish Benedictines in Nuremberg" in *Studies*, Dec., 1932 and Sept., 1963.

¹⁷ See appendix II.

¹⁸ *Cal.Papal Letters* XII, pp. 668-9.

The time was singularly inopportune for an attempt to reform the Benedictines of Ross. All through the fifteenth century there had been an unavailing effort by English power to control appointments to the bishopric of Ross. The diocese was now on the verge of another struggle for power which started as a result of the resignation of Bishop Donal O'Donovan in 1473 and the appointment of Odo O'Driscoll as his successor. The MacCarthy family supported the candidature of Thaddeus MacCarthy (later Blessed Thaddeus) who was appointed bishop in 1482 and excommunicated and deprived in 1484. The problem was resolved on 21 April 1490 when Thaddeus was appointed to Cork and Cloyne and Odo was confirmed in the see of Ross.¹⁹ In the meantime the church suffered. In 1475 and again in 1490 there were complaints that the cathedral was in a ruinous condition; efforts at reform were often resisted by force of arms. This turbulence reflected itself in the affairs of the priory. As late as 1483 we read of the juridical deprivation of the persistent Donatus Hoega (O Hea)²⁰ and the granting, *in commendam*, of the fruits of St. Mary's priory to Odo O'Driscoll, one of the rival claimants to the bishopric. The picture of religion in this period must not be painted in unrelieved black. The Franciscans enjoyed renewed vigour. In 1460 the O'Driscolls built Sherkin Friary and in the same year Timoleague became one of the first houses in the order to accept the observantine reform. Later in the century the order gave the diocese a reforming bishop, Edmund de Courcy; he and his brother (the baron Kingsale) were responsible for several notable additions to the monastery buildings in Timoleague. This expansion of the Franciscans may have been another adverse factor in the decline of the Benedictines in Ross.

Meanwhile the disintegration of the congregation in Germany accelerated. The last Irish abbot of Wurzburg, and sole inhabitant of the abbey, moved to Regensburg in 1504; Regensburg held out until 1515. By this time all the houses were in German hands. By 1539 Scottish monks had established their claim to Regensburg, Wurzburg and Erfurt. The way they achieved this provides history with one of its minor ironies. In ancient days both Scotland and Ireland claimed the name of Scotia; Ireland the mother country was known as Scotia Major and Scotland the colony as Scotia Minor. This distinction is most clearly indicated in a remonstrance of the Irish princes to Pope John XXII in 1317 near the end of Edward Bruce's ill-fated campaign in Ireland. They refer to "*. . . reges minoris Scotiae qui omnes de nostra maiore Scotia originem sumpserunt, linguam nostram quodammodo retinentes . . .*". In the course of time the name Scotia became obsolete in general use in Ireland and Scotus was no longer another name for Irishman. Nevertheless the Irish monks retained these terms in legal documents and so cleared the way for the Scots to take over.

St. Mary's Priory lasted until at least the closing years of the fifteenth century. On several occasions its prior was named as papal mandatory in the papal letters. On 12 May 1490 Thomas O'Driscoll (chief of his name and dean of Ross) and William O'Glavin, monk of St. Mary's, were ordered to eject one Cornelius O'Donovan from the administration of the cathedral of Ross and to carry out restoration work needed

¹⁹ M.A. Kiely, "Episcopal Succession of Ross in the Fifteenth Century" in *Irish Eccles. Record*, June 1936, pp.577-592, and "Blessed Thaddeus MacCarthy and the Diocese of Ross," *ibid.*, July 1936, pp.43-48.

²⁰ J. Coombes, "Obligaciones pro Annatis diocesis Rossensis" in *Arch.Hib.*, XXIX (forthcoming) sub anno.

as a result of O'Donovan's alleged neglect and dishonesty.²¹ With the evacuation of the mother house in Wurzburg, and later of Regensburg, the Ross priory no longer served the purpose for which it had been founded. It is possible that it had ceased to exist even before the general dissolution of the monasteries.

The property of the priory passed through the hands of several adventurers. The state and the Church of Ireland maintained the office of prior as a legal entity until well on in the seventeenth century,²² probably in order to facilitate the transfer of the income of the appropriate rectories. On 13 August 1648 Dom Gerard St.Leger, O.S.B., was appointed by Rome as prior of St. Mary's Priory, Ross, "*dependens a monasterio S.Jacobi Scotorum prope fluvium Meanum, dicti ordinis, Herbipolensis diocesis*".²³ This appointment fitted in with an attempt, then being made by the Benedictines, under the protection of the Confederation of Kilkenny, to revive their fallen fortunes. This little flicker of light was soon extinguished in the Cromwellian persecution and nothing more is heard in history of their community in Ross. On 12 April 1653, Cromwell granted "Abbey Ross in West Carbery" to an adventurer, Captain Robert Gookin, who proceeded to fortify the buildings as an outpost of English power in the west. Over three hundred members of Cromwellian planter families settled within musket shot of this fort.²⁴

EPILOGUE

During the nineteenth century the Schottenkloster in Wurzburg was used as a military hospital. The German Salesians have reconstructed the buildings as a technical school and in 1952 were planning to reconstruct the twelfth century Romanesque church. Erfurt still has its Schottenkirche. The Scots continued in Regensburg until 1862. The saintly Ninian Winzet, chaplain to Mary, Queen of Scots, was abbot from 1577 to 1592. In later centuries it served the church in Scotland well. The famous astronomer, Johann Von Lamont (d.1879), a native of Scotland, was an alumnus. The Bishop of Regensburg bought the buildings in 1862 from the Scots bishops for use as a diocesan seminary. The well-known twelfth century Jakobsportal is still intact.

About the year 1904, the late Fr. Beverunge, native of Bavaria, professor of Gregorian chant in Maynooth, and a lover of Irish music, sang an old Gaelic melody for Maighread Ní Annagáin (Mrs Seamas Clandillon).²⁵ He had found this lovely melody in a manuscript which was over four hundred years old in a library in Regensburg. He was amazed to find that the same air had survived on the lips of Irish speakers in the Déise country and had been used by Pádraig Denn, the poet of the Comeraghs, for his lovely hymn of repentance *Aréir is mé ag machtnamh*. It is a pleasing fancy to think on this as an echo from the days when Irish wanderers for Christ carried their Faith and Irish culture to Bavaria and Franconia.

²¹ *Cal.Papal Letters*, XIV, p. 264.

²² See Brady, note 11.

²³ B. Jennings, O.F.M., "Eccles. Appointments in Ireland, 1643-1649" in *Coll.Hib.* 2. (1959) pp.49-50.

²⁴ G. Bennett, *History of Bandon* (1869) pp.478-479; *Cal.State Papers,Ire.* (1647-1660), p.625.

²⁵ Hannagan and Clandillon, *Londubh an Chairn* (London 1927) p.35.

SOURCES AND ACKNOWLEDGEMENTS

In the main the information about the Benedictine congregation in Germany given in this article has been condensed from three articles written by the Rev. Aubrey Gwynn, S.J., "Ireland and Wurzburg in the Middle Ages" in the *Ir. Eccles. Record*, Dec. 1952, pp.401-411; "The Continuity of the Irish Tradition in Wurzburg" in *Herbipolis Jubilans: Jahre Bistum Wurzburg* (Wurzburg 1952) pp. 57-82; "Some Notes on the History of the Irish and Scottish Benedictine Monasteries in Germany" in the Scottish *Innes Review* (1954) pp. 1-23. Fr. Gwynn kindly loaned me two of these articles, not readily available in this country and advised me on a number of points. He and Mr. J. Ainsworth of the National Library transcribed into modern script the documents given in the appendixes. Messrs P. Ó Maidín (Cork County Librarian), D. O'Keeffe (Librarian, U.C.C.), and W. Cahill (U.C.C.) were very helpful. Dr. Scherzer and Dr. Puchner, directors of the Wurzburg and Munich State archives respectively, provided photostats of documents. Penguin Books and the literary executors of the late Helen Waddell permitted the citation of verses from *Medieval Latin Lyrics*. To all of these I am deeply grateful.

There is an extensive literature on the history of the houses of the Regensburg obedience, in German, Latin and English. It includes: J. Lynch, *Cambrensis Eversus* II, M. Kelly ed. (Dublin 1850), pp. 395-402. Wattenbach's "Die Kongregation der Schottenkloster in Deutschland" has been translated by Bishop W. Reeves (with additional notes) in the *Ulster Journal of Archaeology*, VII, pp. 227-247; 295-313. Mons. J.F. Hogan wrote extensively in the *Irish Eccles. Record* on Irish links with Germany, e.g. November 1894, pp. 1015-1029 "The Irish Monasteries in Ratisbon" and October 1895, "Irish Monasteries in Germany." Professor D. A. Binchy has written *Die irischer Benediktinkloster in Regensburg* (Munich, 1923) and "The Irish Benedictine Congregation in Medieval Germany" in *Studies* XVIII, No. 70 (June 1929) pp. 194-210. We still lack, however, a comprehensive history of the congregation readily available to the reading public in English or Irish.

APPENDIX I

The Formal Act of Submission of the Prior and Community of St. Mary's, Ross to the Abbot of St. James', Wurzburg, 1353.

Ista domini amen. Tenore presencium sciunt omnes et singuli quorum interest aut intererit infuturum. Quod nos Cornelius Prior / Totusque Conventus Monasterii sancte Marie Rossensis ordinis sancti Benedicti Reverendo in Christo patri ac domino nostro domino Philippo Abbati / Monasterii sancti Jacobi ybernicorum iamdicti ordinis extra muros Herbipollen per se venienti et pro se suisque successoribus canonice intrantibus / prout ad ipsos et quem libet ipsorum prouiso et institutio ac destitucio prioratus nostri et Prioris eiusdem abantiquis retroactis temporibus / quorum memoris hominum non existit dinoscitur pertinere prout dehoc est publice vox & fama a nobis omnibus et singulis obedientiam iuxta [sanct]orum patrum statuta et precipue secundum Regulam sanctissimi patris nostri Benedicti petenti sibi per nos facere et a nobis omnibus fieri tanquam / vero patri nostro Abbati ut preferatur obediimus et omnes et singuli non vi nec metu nec prece nec premio nec aliqua fraude seducti solum / deum et salutem animarum nostrarum attendentes cum genuflexionibus et coadunatis manibus cum pacis osculo more solito obedientiam / fecimus ac facere promisimus per omnis in hec verba Ego N. promitto tibi Philippo Abbati Monasterii sancti Jacobi ybernicorum extra muros Herbipollen tanquam / meo vero et immediato patri Abbati tuisque successoribus et eorum vices gerentibus canonice intrantibus obedio et obedientiam a sanctis / patribus traditam et precipue secundum sanctissimi patris nostri Benedicti regularem exigentiam me exhibiturum promitto Et unicuique nostrum / respondit predictus pater Abbas per omnis in hec verba Et ego tibi obedientia ac in ipse obedientia perseueranti auctoritate dei & ordinis qua fun / gor vitam eternam promitto Et omnes simul orantes diximus amen In premissorum testimonium & firmitatem presentem litteram de et super premissis con / fectam sigilli nostri fratribus Conuentus unanimiter iussimus ex certa nostra scientia sigillari datum anno domini Millesimo trecentesimo quinquagesimo tertio feria / secunda infra octavas Epiphanye domni Testes huius scripti frater Cornelius prior Gregorius & Tatheus fratres Conuentuales Johannes / de Celpronia scolaris iamdicti Abbatis et alii plures fidedigni.

(Copy of original document in Bayer Staatsarchiv, Wurzburg. Urkunde d. Hist. Verein von Utr. Nr. 293. v.1353. I. F.)

APPENDIX II

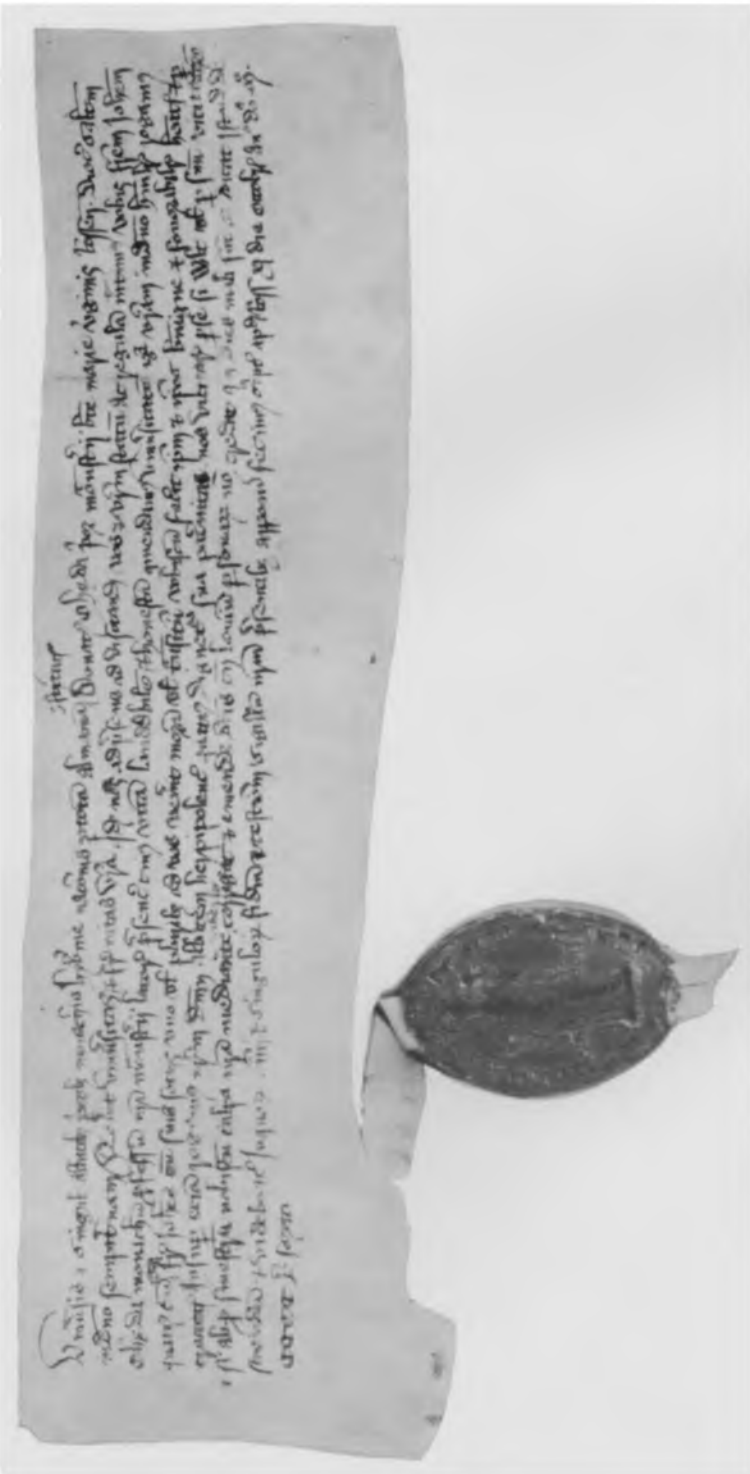
Letter from the Prior of St. Mary's, Ross, 11 October 1456.

Universis et singulis abbatibus prioribus monasteriis hybernie nacionis per totam alemaniam constitutis Donatus Oheada prior monasterii beate marie virginis Rossensis Diocesis salutem / in domino sempiternam.

Noverit universitas et fraternitas vestra quod nos ad presens ad visitandum vos et vestrum statum at regulam mittimus vobis fratrem Johannem / Oheada monachum professum nostri monasterii leterem presencium cuius vitam laudabilem et honestam commendamus. Universitatem igitur vestrum in domino humiliter rogamus / quatinus cum idem frater Johannes cum suis sociis vno vel pluribus ad vos venerit moram vel transitum fecerit, ipsum et ipsos benigne et fauorabiliter habeatis / et pertractetis. Insuper eciam rogamus nostrum dominum abbatem herbipolensem quatinus dignetur sua paternitas nos vicitare per se si vult vel per suum visitatorem / et si aliquid sinestrum nobiscum culpa nostra mediante viderit corrigat et emendat: dictis tamen leuium personarum non credat quoniam dies mali sunt, sed dicat istud : de/scendam et videbo etc.

In quorum omnium et singulorum fidem et testimonium sigillum nostrum presentibus apponi fecimus. scriptum apud Ross xi die Octobris anno domini / m^o. CCCC L sexto.

(Copy of original document (*see illustration*) in Bayer. Hauptstaataarchiv Munchen, Regensburg St. Jakob, Fasz 4, Urkunde nr. 1456 X 11.)



Letter from the Prior of St. Mary's, Ross 11 October, 1456. The inscription on the seal reads as follows : S · PRIORIS · MONASTERII · SCE · MARIE · DEI · GENCI (*Sigillum prioris monasterii sanctae Mariae Dei genericis*). The figure is that of a man, holding in his right hand a book and in the other hand a cockle shell. At the bottom of the seal is the inscription S' IACOB' (*Sanctus Iacobus*) The figure is in fourteenth century style. (Bayer. Hauptstaatsarchiv München, Regensburg, St. Jakob, Fasz 4, Urkunde nr. 1456 X 11).