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Notes on the land-grant of John, lord of Ireland, to the Cistercians of Mainister an Enaigh (*De Magio*), Co. Limerick

By M. J. FITZGERALD

According to Begley,[1] John, as earl of Morton, gave a large grant of land to the cistercian abbey of Blessed Mary de Magio or Mainister an Enaigh ; and in November 1201, after he had become king, he confirmed to the abbey and the monks all the lands, etc., which they had of the king's ancestors, of their benefactors since the king arrived in Ireland, and of the kings and princes, as well of the Irish as of the Franks, to hold in frankalmoin free from all service, according to the liberty of the cistercian order. The portion of the confirmatory grant with which we are concerned here runs (in translation) as follows :

> Lathrachlami, Bali Igerridir with its appurtenances, to wit, from the river Gleannoneolain where it enters Isinbecthig to Imeleachdregingi, and so to Cillnarath as the Samir runs from it, to wit, Tulachmin, and hence to the river Darachmuchua and the court of the monks in Limerick, with its appurtenances, to wit, Bearninnalith.[2]

Lathrachlami. Láithreach Láimhe, Laraglaw, or Teamplenalaw is the name of an old church in the townland of Cloghast, Glenbrohane, Co. Limerick. According to local tradition the name Láithreach Láimhe originated in the time of St Patrick. It is said that one of Patrick's servants stole a hatchet at a place in Ballinanima where the saint and his followers were being entertained. The loss of the hatchet being discovered shortly after their departure, a messenger was sent in pursuit with orders to recover it. He overtook Patrick and his followers at the foot of Sliabh Cláire. When the saint was informed of the theft he ordered the hatchet to be returned and the hand of the culprit to be cut off. This was the normal punishment for theft in ancient times.[3] The place where the hand was buried is still pointed out by the local people and is known as Láthair na Láimhe, 'the site or place of the hand'. A church was built there later and was called Teampull Láithreach na Láimhe, 'the church of the site of the hand'. It is now known as Laraglaw. It would appear that the lands attached to this church were derived from the more important townland of Ballingarry ; in the first place, Laraglaw seems to be about one-tenth the size of Ballingarry and its appurtenances ; furthermore, those appurtenances would have actually surrounded the church and lands of Laraglaw.

Canon Begley informs us that the 'Mainister grant' did not endure for many years.[4] This was evident in regard to Laraglaw. In 1303 we find it mentioned as one of the churches of the deanery of Natherlow

[1] *The Diocese of Limerick*, i. 338–41.
[2] *Cal. Docs. rel. Irel., 1171–1251*, no. 136.
[3] *Eriu*, v. 135, section 76.
[4] op. cit., 341–4.

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(Aherlow) under the name of the 'chapel of Latherach', having apparently reverted to the diocese of Emly to which it originally belonged.[5] In 1297 Alicia de Rupe (Roche) had claimed Lathyrathlaw from Peter le Botiller,[6] and in 1302 the abbot of Magio raised a claim to the advowson of Layraglaue chapel in a law-suit with R. de Kylsynge.[7] Finally, in 1559 we find Laraglaw being held by Maurie Mic Bryan, cleric, under papal provision.[8]

Bali Igerridir, Garte griffin, or Ballingarry. As the name suggests, this townland is Ballingarry. It is situated on the slopes of Sliabh Cláire (Glenbrohane mountain) and about a mile south of the church of Laraglaw. H. S. Crawford discovered an ogham stone in this townland some forty-five years ago and read the inscription as MAILAGNI MAQUI GAMATOLO, which Rhys equated with *Maolan Mac Gabhaidh*[9]. Macalister however reads MAILAGNI MAQI GAMATI.[10] The only other objects of interest in this townland at the present time are some raths and the ruin of an old church situated on a gentle elevation in Ballingarrydown. Early Norman documents refer to Ballingarry as Garte griffin. This name seems to be associated with Griffin de Rupe whose widow held the lands of Ballingarry in 1300. The 'Mainister grant' shows that Ballingarry had certain appurtenances. For identification purposes it is necessary to regard them as western and southern. The western ones obviously extended beyond the church of Laraglaw and as far as Emly grennan (which still retains that name). The southern must have consisted of at least the present townlands of Boherenkyle, Ballinalackin, and Griston, which lie between Ballingarry townland and Kilgarriff and whose boundaries are defined by the Samair (or Morning Star) river and Sliabh Cláire.

We know from tradition that St Patrick visited this district. The Tripartite Life tells us that he desired to remain beside Cláire at the rath of Coirpre and Broccán, and this was not permitted to him, and Patrick said that there never would be a king or bishop of the race of Colmán who had resisted him. Patrick said the place would belong to him afterwards, and after a long time he left a man of his household, namely, Colmán of Cellrath'.[11] Cláire undoubtedly refers to Sliabh Cláire. This mountain has three heads called, respectively, Ceann Cláire, Ceann Currig, and Ceann Febrat. Those heads or peaks figure largely in the ancient history of the country and have some bearing on the present discussion. It is difficult to identify Rath Broccán as there are many raths in the vicinity of Ballingarry and Laraglaw. The most important of them is Dún gCláire, and it is possible that this was the rath of Coirpre and Broccán. It was usual for St Patrick to contact kings and chieftains, and there is evidence that Dún gCláire was a royal rath even before St Patrick's time. Westropp

[5] *Cal. Docs. rel. Irel., 1302–1307*, p. 279.
[6] Plea roll 32, 25 Edw. I.
[7] *Cal. Mem. Roll*, p. 513.
[8] *Fiants Eliz.*, 84.
[9] *Journ. Roy. Soc. Antiq. Irel.*, xxxvi (1906), 47.
[10] *Corpus Inscript. Insul. Celt.*, i. 253, stone no. 258.
[11] *Vita Trip.* (Rolls ed.), i, 201.

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however favours a fort in the townland of Ballingarry to be the one in question.[12]

Kilnarath or Kilgarriff. The church of Kilnarath was founded by St Patrick but its location has hitherto eluded investigators. P. J. Lynch suggests Lackelly, Knocklong, as the possible site [13] and Westropp identifies it with the church of Laraglaw.[14] It is to be observed that Westropp, in his efforts to identify Kilnarath, assumed that the Samair (or Morning Star) river flows from Laraglaw. This is incorrect. The river which flows near this church is called the Glenbrohane and is undoubtedly identical with the ' Gleannoneolain river ' of the Mainister grant. It is a tributary of the Samair. The mention of Laraglaw and Kilnarath in the grant shows that these were two separate churches, and not one and the same as Westropp held.

The grant further states that the Samair runs from Kilnarath. We do know that the Samair rises in the bog of Griston, Ballylanders, but there is no record of any church having ever existed there. This is probably the reason for the attempts made to seek Kilnarath elsewhere. Yet, within a few hundred yards of where the Samair rises, there is a townland called Kilgarriff (pronounced locally *Kilgaráv*) which I identify with Kilnarath. This townland adjoins what I have termed the southern appurtenances of Ballingarry, and is situated mainly on high ground. It might be described as a ridge and is about a mile in length. A wood formerly existed here ; hence, it is said, the name Kilgariff, ' the rough wood or the rough church'. More important still is the fact that there are nine raths in this small townland. The raths command a full view of the Galtees, the Darragh hills, the pass of Ahapúca, the cross of Red Chair, the glen of Aherlow, Ceann Aife, and the three Heads of Sliabh Cláire. If Mac Rath (A.D. 1110) was ever in this townland he could easily have seen all those places and thus have written of

The Head of Febrat, the Head of Currech,
The Head of stern smiting Cláire,
The Head of Aife his wife
Which ancient speeches of sages touches upon.

Looking from his position in Kilgarriff at the large solitary fort on the hillock of Cullane he could have written

I saw thereafter the strong keep
Where is battle force unfailing
On hazel-set Mullach Cuillen
Where abides the stern smiting hero.[15]

[12] *Proc. R.I.A.*, xxxiii C 492, xxxiv C 49.
[13] *Journ. Roy. Soc. Antiq. Irel.*, L, (1920) 102.
[14] *Proc. R.I.A.*, xxxiv C 49.
[15] *Metrical Dindsenchas* (ed. Gwynn), iii, 227, 231. Cuillen in the second stanza quoted is not the Cuillen suggested by Lynch (*Journ. Roy. Soc. Antiq.*, L, (1920) 122) ; fort may not easily be seen except from Kilgarriff.

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There can be no doubt that Kilgarriff townland was a place of importance in ancient times. Its outstanding topographical features were undoubtedly the wood and the raths. They give us a basis for the name Coillnarath, 'the wood of the raths'. It may perhaps be assumed that Coillnarath was the original name of the place and was superseded by Kilnarath after St Patrick built a church on one of the raths. To strengthen this assumption it is to be noted that Laraglaw, Ballingarry, Kilgarriff (Kilnarath), and Tully (Tullachmin) are given in their proper sequence in the Mainister grant and are all on the same side of the Samair which is said to have been an ancient boundary.

The identification of Kilnarath helps us to interpret more fully the Tripartite version of St Patrick's mission in this district. On his arrival at Cláire he was opposed by the Clann Cholmán. No doubt he tried to overcome this opposition, but failed for reasons which are not obvious. A definite refusal drew certain maledictions from the saint. He departed reluctantly, his final words to the Clann Cholmán being that Cláire would eventually belong to him. It would follow from this that, after the altercation with the people of Cláire, St Patrick went southward to Coillnarath or Kilgarriff. This was the nearest habitable place. Apparently it was outside the jurisdiction of the Clann Cholmán. As has already been suggested Patrick built his church there, remained there a considerable time and left Colmán of Kilnarath as first priest of the church. This construction of events is in conformity with the account in the *Agallamh*, in which Patrick is described as crossing the Samair and journeying south to Ardpatrick. Mr Lynch regarded this account as pure romance, his attitude being chiefly due to the fact that he was unaware that Kilnarath is situated between Cláire and Ardpatrick.[16]

(To be continued)

[16] *Journ. Roy. Soc. Antiq.*, L, (1920) 125.

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