GRANT PROPOSAL
TO CONDUCT A RESEARCH PROJECT ON THE CISTERCIAN MONASTERY OF MANISTER AT MONASTERANENAGH, COUNTY LIMERICK, IRELAND.

written by
SIMON HAYTER
May, 2013

Table of Contents

1. GRANT PROPOSAL

This is a Grant Proposal to conduct a Research Project on the Cistercian Monastery of Manister at Monasteranenagh, County Limerick, Ireland.

Our knowledge the monastery's history is centric to major historical events but the life and times of its community is almost totally unknown. We have no understanding of their interaction between the convent and the wider community, the impact on the landscape through their, presumably, extensive landholdings and grange farms, their extended network of trading with wool merchants or their interactions with their patrons.

Monastery's Foundation [**SLIDE 2**]

Manister was founded in 1148 by the king of Thomond and his Gaelic family patronized the monastery for many centuries (Stalley 1987:248-249). It was colonised by monks from Mellifont, the first Cistercian house in Ireland.

History and Chronology [**SLIDE 3**]

The Irish Chancery Rolls, which recorded the government of Ireland stretching back to the thirteenth century, were destroyed (TCD 2012) in 1922 so our knowledge of the monastery's history is scant.

In 1228 Stephen of Lexington (1982:188-191) performed a visitation on Irish Cistercian houses. He described a rebellion at Manister where Gaelic monks, one of whom was the king of Thomond's nephew, expelled the Anglo-Norman community. The rebels fortified the precinct and

armed two-hundred servants and locally recruited 'lay-abouts'. The monastery was stormed and some defenders were killed.

Stalley (1987:248-249) said that although the abbey was suppressed by 1540 it was geographically beyond the Anglo-Norman control and it continued to function as a monastery.

The precinct was the scene of a major battle during the Geraldine rebellion of 1579-1580 when an English army clashed with an Irish and Spanish force (Limerick City Council 2014:42). The Irish and Spanish force was defeated and they took refuge within the abbey. The English army stormed the abbey and the abbot was reputedly beheaded on the altar and forty monks were slain. The Cistercian community at Manister ended.

Standing Buildings [**SLIDE 4**]
Today the standing buildings include the church, c.1170-1220, and an early Gothic chapter house (Stalley 1987:248-249). The church was significantly changed at least once but its chronology is unknown. At some point, possibly to convert it into a post-dissolution residence, it was drastically redesigned and reduced in size. The crossing-tower had fallen by 1807 and the presbytery collapsed in 1874.
Research on Irish Monasteries
In Ireland the Office of Public Works (OPW) is responsible for "caring, maintaining and operating" over 780 heritage sites, including the 20 Cistercian monasteries with extant remains, and preserving heritage (OPW 2013). This has conflicted with archaeological research (which is destructive and can restrict public access) and at most sites, those like Manister which are not tourist attractions, funding has allowed little more than the preservation of the basic fabric of buildings.

Approaches to Cistercian archaeology have traditionally relied firstly on examining the above-ground structures (Stalley 1987:53) and secondly, conjecture because many of these sites have been significantly reused since the dissolution. Excavations have been on a very small scale - often little more than rescue excavations. There are two exceptions, at Bective, County Meath, and at Tintern, County Wexford. At Bective small-scale excavations in the abbey's precinct revealed a timber superstructure barn and corn-drying kiln and a monastic garden (Stout 2012). Tintern was extensively excavated between 1982 and 2007 during rebuild work (Lynch 2010:13-31). A monastic drain/latrine, which was sealed in the fourteenth century, yielded a rich detritus of the monastic daily-life, particularly the occupants' diet. The church and cloister arcade revealed over 100, mainly secular, burials.

Our knowledge of Manister is very limited and the site is largely undisturbed. By using the archaeological approaches employed at Bective and Tintern we will have a significant opportunity to better understand the lives of the monastic community, as well as elements of the secular community, and the impact that the monastery had on the wider landscape and its place within the larger socio-political environment [**SLIDE 5**].

2. RESEARCH OBJECTIVES

The objective of my research is to expand the current knowledge of the monastic and secular community at Manister, as well as their impact on the regional socio-political environment, while adding to our knowledge of health in medieval Ireland.

The objective of my research will be achieved by addressing two primary areas of research, 1) the monastic enclosure's buildings and their function and 2) the lives of the monastic community and their patrons, Corrodians [pensioners] and patients, and a secondary area of research, 3) granges,

landholdings and trading networks.

Each abbey had to be very self-sufficient and the enclosed precinct contained all of the utilitarian buildings and services which the community required. The precinct was divided into three zones: the claustral range, the inner-court and the outer-court (Cassidy-Welch 2008:25-28). It was contained within a walled enclosure and access was controlled via gatehouses. The monastery's least sacred zone was the outer-court. The inner-court was contained within a second walled enclosure which segregated the spiritual and secular worlds (France 2012:108). The monastery's claustral range was designed to accommodate their segregated community. Its heart was the cloister which gave unrestricted access to the essential religious and functional structures. The entire spatial zone was divided into both east-west and north-south; monks, oriented to the east of the complex, and *Cisterci* to the west and a logical division of religious zones positioned to the north and the secular areas to the south.

We know that the current layout of the standing buildings changed over time and the buildings underwent significant redevelopment as the community's wealth improved (Greene 2001:4). As the monastic community contracted, for example as the use of Conversi ended, the buildings were remodelled into smaller and more manageable forms. After the dissolution the need for buildings with a different function inevitably resulted in even more structural change and we know that the building was bombarded by artillery and put to the torch during the Geraldine rebellion.

The grange was an independent monastic farm whose function was to provide a surplus of produce for its community (Stout 2004:87) and it was the centre of intense agricultural activities focused mainly on grain, cattle or sheep; one of the most important sources of income was the wool trade. The surplus was vital to all monasteries so that they could provide alms, pay taxes to Clairvaux, fund building programmes and to acquire new lands. Grange buildings could be anything from a simple wooden structure to a highly organised complex much like a small monastery with enclosure ditches, gate-house and numerous buildings formed around a courtyard (Platt 1969:16-19).

The research will be focused by answering some of these research questions:

I. Claustral Range [**SLIDE 6**]
   a. where are the buildings and what was their function?
   b. what structural change happened and in what sequence?
   c. which architectural style(s) were used and how was the building constructed?

II. Enclosure [**SLIDE 7**]
   a. where are the monastic enclosure walls?
   b. where are the buildings, what was their function and chronology?
   c. where are the drains?
   d. is there any evidence of structures pre-dating the monastery?
   e. can any evidence of the revolts or battles be found?
   f. can burials differentiate monks from secular burials?
   g. how was the community's health and what did they eat?
   h. what materials did the community have?
   i. who were the patrons?

III. Granges, Landholdings and Trading Networks [**SLIDE 8 and 9**]
   a. where were Manister's landholdings and granges?
   b. can any grange, mills, water-courses, or weirs be found?
   c. can archival material expand our knowledge of the monastery?

These questions will initially be addressed through excavation, archival materials and landscape research and then, depending on what is revealed, scientific analysis of human and faunal remains as well as environmental and material analysis.

There is always an element of uncertainty in excavation and research and, depending on the actual result of the activity, the overall direction of the research might be altered to focus on unexpected discoveries or curtailed should, for example, excavation not produce any finds.

The research will be recorded in a monograph, so the results can be shared with a wide audience, and the site should have an interpretive centre [**SLIDE 10**] so that it can be presented as a tourist attraction and therefore receive additional funding for further research.

3. DATA SETS AND METHODS OF ANALYSIS

Geophysical and Landscape Investigation [**SLIDE 11**]
Geophysical and landscape investigation will be used as fully as possible to investigate the areas directly in and surrounding the standing buildings. Geophysics is an invaluable technique for identifying potential areas-of-interest and it is one of the most important tools used by archaeologists. LiDAR on the known monastic landholdings will build a terrain model of field-systems, road and track-ways, buildings and other features (Parcak 2009:76-77) which will build our understanding of the communication-routes such as track-ways between the monastery and its granges or the wider trading-routes such as to towns and ports. It is expected that these techniques will reveal some of the extensive precincts and granges as well as the water management system.

Historical Documents [**SLIDE 12**]
Primary and secondary historical documents will be research in an attempt to associate past events to the land owned by the monastery or their patrons as well as economic activities such as wool sales and the alms 'donated' to Clairvaux for the Order's upkeep.

Analysis and interpretation [**SLIDE 13**]
A coherent plan for the analysis of the assemblage of data produced by excavation and research is a critical element of this proposal and without it the value of our activities will be diminished. The activity's output is comprehensive interpretation and accessible data-sets of what happened at Manister, its landholdings and when and who was involved (Carver 2010:201-204).

Excavation
Archaeological excavation in Ireland requires up-to seven different licenses and consents under the relevant National Monuments Acts 1930-2004 and the National Cultural Institutions Act 1997. To excavate at Manister only a 'Licence for Archaeological Excavation' and a 'Detection Device Consent' are required (NMS 2014) but, because it is a national monument, Ministerial consent is required.

The areas to be excavated will be within the standing buildings and, using geophysics as a guide, other excavations will be targeted on the enclosure's drains, buildings or cemetery zones. Buildings or foundations will be studied to understand their chronological sequence and architectural features.

Material remains
An important element of any excavation is the analysis of the material remains and this is typically 'grouped' and classified by its fabric, form and style (Carver 2010:228). Provenance will be indicated by using style, purpose and date. Based on the experiences at Tintern we expect to

find pottery, leather, wood, bone, metal (including coins) and building materials such as stone, tiles, glass or plaster-work. Building materials will be more prolific than, for example, bone, so different recording approaches will be used (e.g. less information on building materials). Materials which can aid dating are of particular importance; at Manister this includes coins, and, more probably, pottery.

Plant and faunal remains

Environmental study, especially from monastic drains, will be a productive source of information on monastic life and activities such as diet, animal husbandry and butchery practices, fruit cultivation etc. Faunal remains are likely to include pollen, seeds and berries, shells and fish bones, some domestic animal bones and possibly some non-domestic animals such as rats or rabbits (Greene 2001:7).

Anatomical studies and burial practices **[SLIDE 14 and 15]**

There have been a number of detailed excavations of monastic sites in Europe but in Ireland there have been so few that we have little knowledge of the communities' diets or health. Within the monastery there will probably be burials of both monks and seculars and when investigating any remains a distinction between the different groups will be important but challenging to achieve.

At Ballyhanna, County Donegal, the remains of 1,301 men, women and children were excavated and radiocarbon dated. Radiocarbon dating found that most of the internments dated between the thirteenth and the sixteenth centuries (McKenzie and Murphy 2011:131-139) and bioarchaeology, biomolecular science and analytical chemistry research was performed on the remains. The study used six key measures to determine health and these were directly comparable to the remains of 1,514 bodies excavated at four other Irish sites. The research on burials from Tintern was similar to those at Ballyhanna and we will use the same approaches on the skeletal remains from Manister so that we can expand the national understanding of medieval health. The measures of health will be gauged using two methodological techniques and four indicators of pathological stress, these are:

1. Mortality profile: 869 adult and 432 non-adult skeletons were identified but, even using advanced scientific techniques, the sex of only 755 of the remains were determined; of these 53.1% were young, 38.8% middle-aged and 8.2% were elderly and these percentages were broadly comparable to the other medieval sites available in the analysis.

2. Stature is influenced by genetics, diet and health and groups with a good diet and good health will reach their optimal genetic heights but groups with poor diets or poor health will be shorter, so the average heights of the people in life will give a good view of the community's diet and health as a whole. At Ballyhanna the average height of males was 167.1 cm and females 154.8 cm – and these were significantly shorter than the other communities which indicates their diet or/and health was poorer. This might be explained by extended periods of stress such as warfare or disease or famine. At Manister we can be sure that all female and non-adults were from the secular community.

3. *Cribra orbitalia* is thought to be related to iron-deficiency anaemia in childhood resulting from poor diet, hygiene or diseases. 47.2% of the adults from Ballyhanna had *cribra orbitalia* which suggests either a generally poor diet or a susceptibility to infection.

4. *Porotic hyperostosis, as* McKenzie and Murphy (2011:136) suggest, is caused by anaemia resulting from vitamin B_{12} and B_9 deficiencies and 23.9% of adults showed *porotic hyperostosis* lesions which was much higher than at the other sites.

5. *Dental enamel hypoplasia* can result in depressions, grooves, lines or pits on teeth as a result of a period of physiological stress during childhood –it is irreversible – and it can be associated with fever, famine, infections, parasites etc. Interestingly only 17.7% of adults had enamel hypoplasia (almost half of that from other sites).

6. *Tibial periosteal* new bone formation happens at the outermost layer of the bone surface and it results from inflammation in disease or trauma and 11.1% of adults, from all sites, had evidence of new bone formation.

A number of additional factors will also be consistently monitored to gain as much information from the research as possible, these include:

a. *Diffuse idiopathic skeletal hyperostosis* (DISH) is a possible indicator of obesity or late onset diabetes and Mays (2009a:183-184) says that this had been associated with monastic communities who lived the 'high life'. Cistercian monks abstained from excess of food and, certainly for their early history, did not eat meat so evidence of higher than expected incidents will help disassociate DISH from overeating.

b. Activity patterns will be determined by analysing *Humerus* cross sections to identify individuals who had increased levels of cortical bone indicating long-term physical labour (i.e. monks performed less manual work than agricultural workers) (Mays 2009a:185-186).

c. A number of additional scientific methods will be used for analysis. Stable isotope ratio of $\delta^{13}C$ and $\delta^{15}N$ in collagen will help to identify the diets of individuals during the last decade of their lives (Mays 2009b:184) and, when necessary, Polymerase Chain Reaction will used to amplify DNA from the amelogenin gene found on the X- and Y-chromosomes to resolve sexual dimorphism.

d. Congenital abnormalities or malformations, such as *Spina bifida occulta,* will be recorded as will dental disease, trauma, osteological changes (e.g. *Rheumatoid arthritis*, *Osteoarthritis* or *Ankylosing spondylitis*), etc. (Mays 2009:129-135; Roberts and Manchester 2010:132-133).

We must be cautious of the osteological paradox; lesions occur on bones as the immune system reacts to pathological insult - so a skeleton without lesions might mean that the person was in good health or that they succumbed quickly to illness. We might detect this by estimating the person's lifespan (i.e. a person who died at an advanced age and without lesions suggests they were in good health).

Ballyhanna is an excellent example of what might be achieved at Manister and by using the common six key measures we will add to the national understanding of health during the medieval period. By comparing the measures from the other sites against Manister, which is a mixture of monks and secular burials, it might be possible to determine whether a skeleton was of a monk or not so that a comparison of the health and diet of the enclosed community and elements of the local community can be analysed.

4. PROPOSAL CONCLUSION

This proposal aims to elevate the corpus of knowledge on the Monastery of Manister by excavating and examining its physical remains and studying the wider landscape and historical documents to reveal as much information about the daily lives of the monastic and secular

community and their regional and national socio-political environment while expanding the understanding of people's health in medieval Ireland.

The proposal's objectives will be achieved through research into the monastic enclosure's buildings and their function, the lives of the monastic community and their patrons and the monastic granges, landholdings and trading networks. These questions will be answered by a combination, overlapping where possible, of excavations, archival materials, landscape research and the scientific analysis of human, faunal, environmental and material remains.

This project will put Manister and County Limerick 'on the map' both as an example of archaeological research and as an attraction for tourism and further study through the construction of an interpretive centre and a detailed monograph on the results.

5. BIBLIOGRAPHY

Carroll, J. 2003. *Dublin City, Sources for Archaeologists*, Dublin: Dublin City Council.

Carver, M. 2010. *Archaeological Investigation*, Abingdon: Routledge.

Cassidy-Welch, M. 2008. *Monastic Spaces and their Meanings*, Trunout: Brepols Publishers.

CSO (Central Statistics Office). 2014. *Census of Population, 2011.* www.cso.ie/en/media/csoie/census/documents/Prelim%20complete.pdf (accessed 24-May-2014).

Christies. 2014. *CISTERCIAN MISSAL, in Latin, leaf from a DECORATED MANUSCRIPT ON VELLUM [second half 12th century]*. http://www.christies.com/lotfinder/books-manuscripts/cistercian-missal-in-latin-leaf-from-a-5749276-details.aspx (accessed 27-May-2014).

Evans, D. 2008. *Valle Crucis Abbey*, Cardiff: CADW (Welsh Assembly Government).

Fay, D., G. Kramers, C. Zhang, D McGrath and E. Grennan. 2007. *Soil Geochemical Atlas of Ireland*. *www.teagasc.ie/publications/2011/822/Soil_Geochemical_AtlasofIreland.pdf* (accessed 07-May-2014).

Fergusson, P., G. Coppack and S. Harrison. 2010. *Rievaulx Abbey*, London: English Heritage.

France, J. 2012. *Separate but Equal, Cistercian Lay Brothers, 1120-1350,* Collegeville: Liturgical Press.

Gaffney, C and J. Gater. 2010. *Revealing the Buried Past: Geophysics for Archaeologists*, Stroud: The History Press.

Gilchrist, R. 2012. *Medieval Life, Archaeology and the Life Course*, Woodbridge: Boydell Press.

Greene, J. 2001. 'Strategies for Future Research and Site Investigation', in G. Keevil, M. Aston and T. Hall (eds) *Monastic Archaeology*. Oxford: Oxbow Books: 4-8.

Gwynn, A and R. Hadcock. 1970. *Medieval Religious Houses Ireland,* Bristol: Longman.

Johnsen, A and P. King. 1979. *The Tax Book of the Cistercian Order*, Tromso: Universitetsforlaget.

Keevill, G. 2001. 'Introduction: Past approaches to the archaeological study of monastic sites', in G. Keevil, M. Aston and T. Hall (eds) *Monastic Archaeology*, Oxford: Oxbow Books: 1-3.

Lexington, S. 1982. *Letters from Ireland, 1228 – 1229 (translated by B O'Dwyer)*, Kalamazoo: Cistercian Publications.

Limerick City Council. 2014. *Abbey of Manister.* www.limerickcity.ie/media/churches%2022.pdf (accessed 05-May-2014).

Lynch, A. 2010. *Tintern Abbey, Co. Wexford, Cistercians and Colcloughs. Excavations 1982-2007*, Dublin: Archaeological Monograph Series.

Mays, S. 2009a. 'The Osteology of Monasticism in Medieval England', in R. Gowland and C. Knüsel (eds), *Social Archaeology of Funerary Remains*, Oxford: Oxbow books: 179-189.

Mays, S. 2009b. *The Archaeology of Human Bones,* Abingdon: Routledge.

McKenzie, C. and E. Murphy. 2011. 'Health in medieval Ireland: the evidence from Ballyhanna, Co. Donegal', in S. Conran, E. Danaher and M. Stanley (eds), *Past Times, Changing Fortunes*, Dublin: National Roads Authority: 131–143.

NMS (National Monuments Service). 2014. *Archaeological Licenses and Consents*. http://www.archaeology.ie/Licenses/ (accessed 30-Apr-2014).

OPW. 2013. *Heritage Services*, http://opw.ie/en/heritage (accessed 31-Aug-2013).

OSI. 2014. *Ordinance Survey Ireland*, http://www.osi.ie/Home.aspx (accessed 26-May-2014).

O'Sullivan, M and L. Downey. 2006. '*Watermills*', *Archaeology Ireland* 20(3): 36-38.

O'Sullivan, W. 1997. 'A Finding List of Sir James Ware's Manuscripts', *Proceedings of the Royal Irish Academy* 97C(2): 69-99.

Parcak, S. 2009. *Satellite Remote Sensing for Archaeology*, Abingdon, Routledge.

Platt, C. 1969. *The Monastic Grange, a Reassessment*, New York: Fordham University Press.

Roberts, C and K. Manchester. 2010. *The Archaeology of Disease (Third Edition)*, Stroud: The History press.

Stalley, R. 1987. *The Cistercian Monasteries of Ireland*, London: Yale University Press.

Stout, G. 2004. *Newgrange and the Bend of the Boyle*, Cork: Cork University Press.

Stout, G. 2012. *The Bective Abbey Project, Preliminary report on the 2012 season*, http://bective.files.wordpress.com/2012/11/archexbective2012.pdf (accessed 18-Dec-2012).

TCD. 2012. *A Calendar of Irish Chancery Letters c. 1244 - 1509*. http://chancery.tcd.ie (accessed 20-Apr-2014).

Westropp, T. 1889. 'History of the Abbey and Battles of Monasteranenagh, Croom, County Limerick, 1148-1603', *The Journal of the Royal Historical and Archaeological Association of Ireland* 9(80):232-238.

White, N. 1943. *Extents of Irish Monastic Possessions, 1540-1541,* Dublin: Irish Manuscripts Commission.

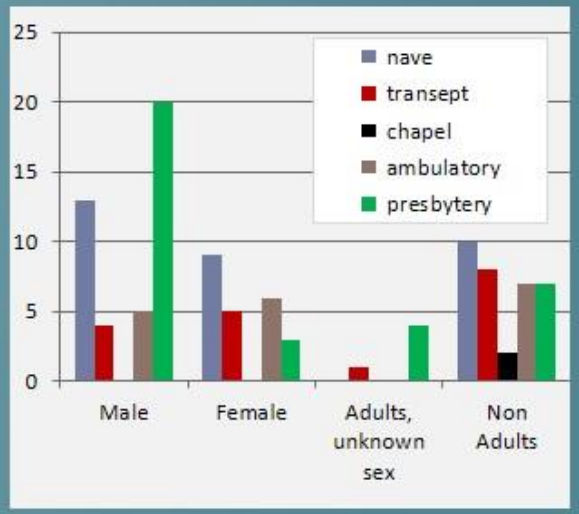
Williams, D. 1998. *The Cistercians in the Early Middle Ages*, Leominster: Fowler Wright Books.

Mortality pattern at Tintern:

At Tintern burials in the chapel dated from the thirteenth or fourteenth century and the other burials dated from the fifteenth century (after Lynch 2010:Figures 54-57). Most burials were in shallow east/west graves , head to the west, in the standard late medieval/early modern position, without any cultural objects and the body was wrapped in a simple shroud (Gilchrist 2012:200).

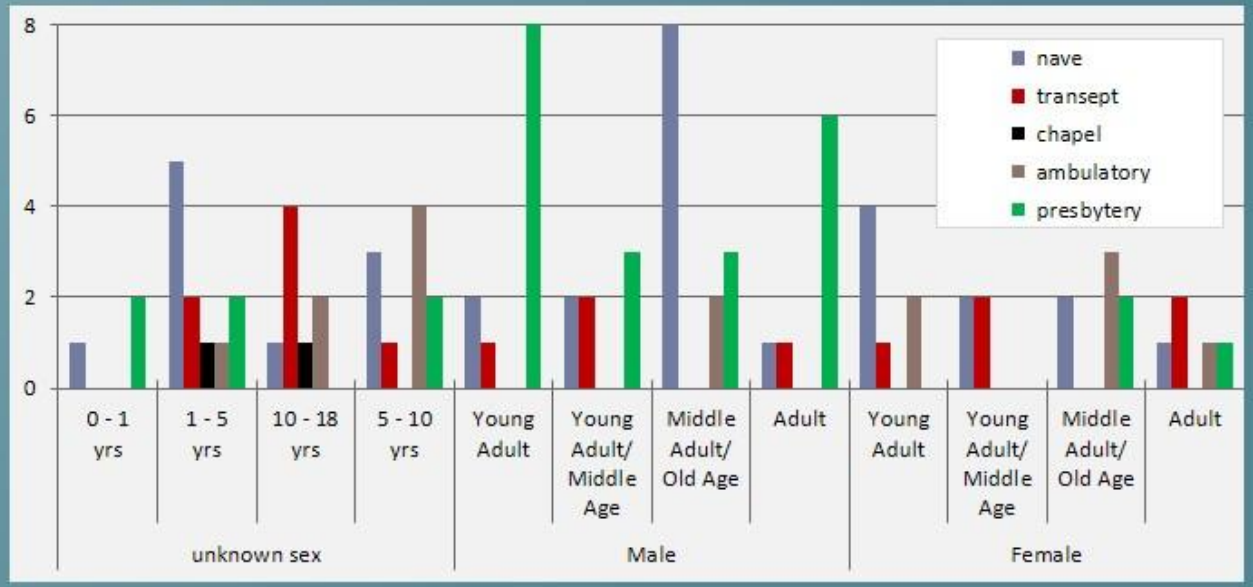
There are no discernible differences between ecclesiastical and secular burials (Lynch 2010:105-110).

Where gender could be determined, the adult males (67.7%) outnumbered females (22.3%) which was probably because interments within the presbytery were restricted to senior members of the convent, who were all male, and to a small number of major benefactors.



Non-adults were buried throughout the complex but more commonly in the nave and presbytery and they represent more than 30% of the burials and of those 48% were up to 5-years old.

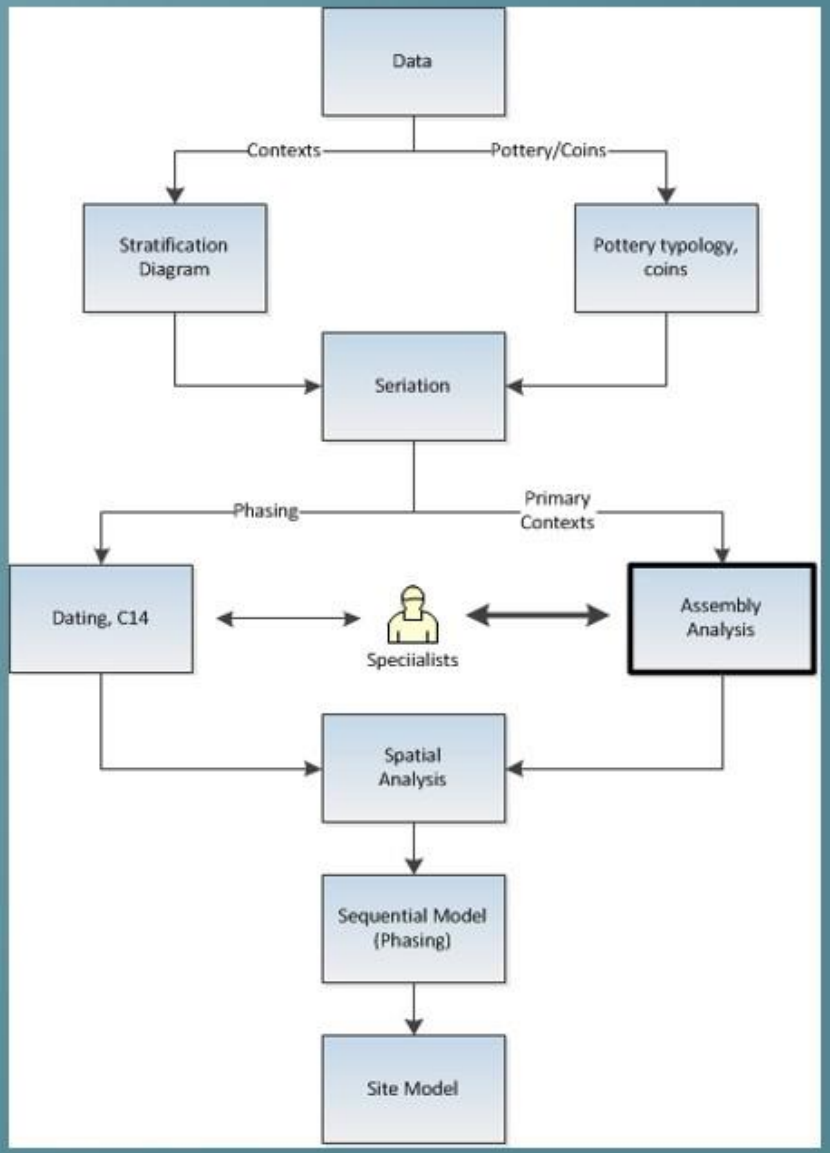
Approximately half of Tintern's complex was excavated and this provided a relatively narrow data-set for analysis. The interments of females and non-adults definitively confirm that secular burials were permitted inside the claustral range by the fifteenth century.



Analysis:

A carefully designed plan for the analysis of the assemblage of data produced by excavation and other research is one of the more critical elements of this proposal – without a coherent plan followed by effective implementation the value of the activity will be lost.

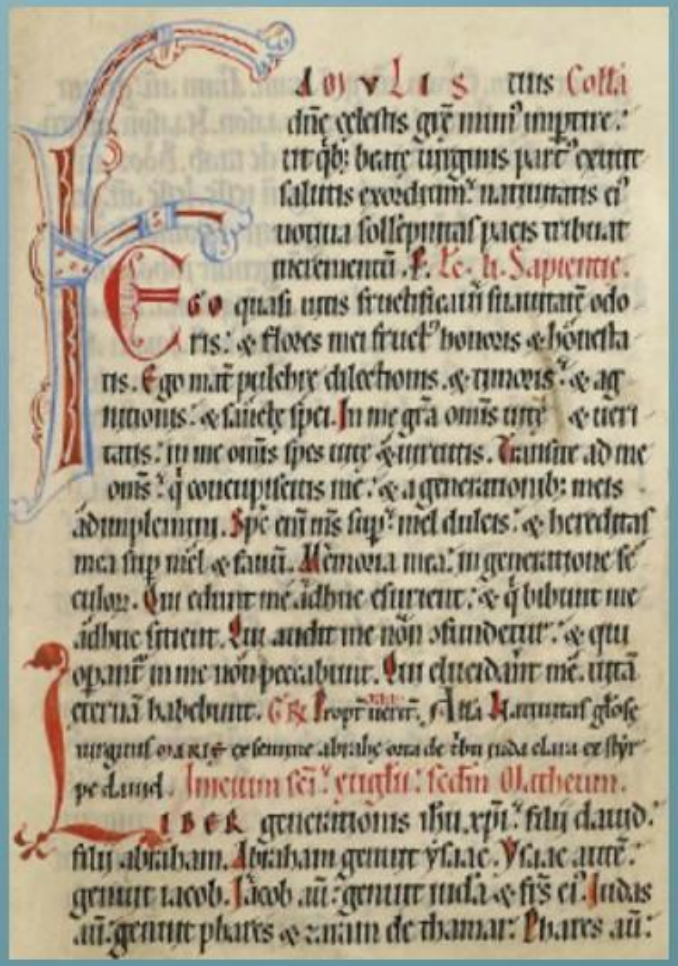
Through this activity we will build a comprehensive picture of what happened, where and when and by whom (Carver 2010:201204).



AR7530 - Assignment 2 - Simon Hayter (099025015) - Slide 13

Historical information:

Historical information, both primary or secondary sources, will be challenging to find and interpret but the following sources have potential for adding to our knowledge:



(Christies 2014)

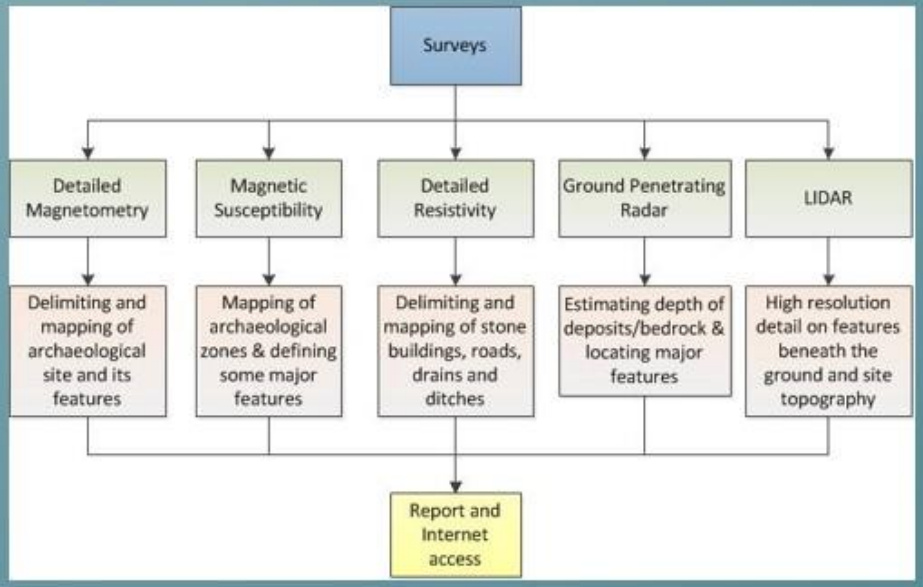
- Archive of the Cistercian Order (Clairvaux) and the Archives de la Côte-d'Or
- Enhanced British Parliamentary Papers on Ireland
- National Archives of Ireland
- National Library of Ireland
- National Museum of Ireland
- Office of Public Works
- Ordinance Survey Ireland
- Papal archives
- Public Records Office of Ireland
- Trinity College Dublin

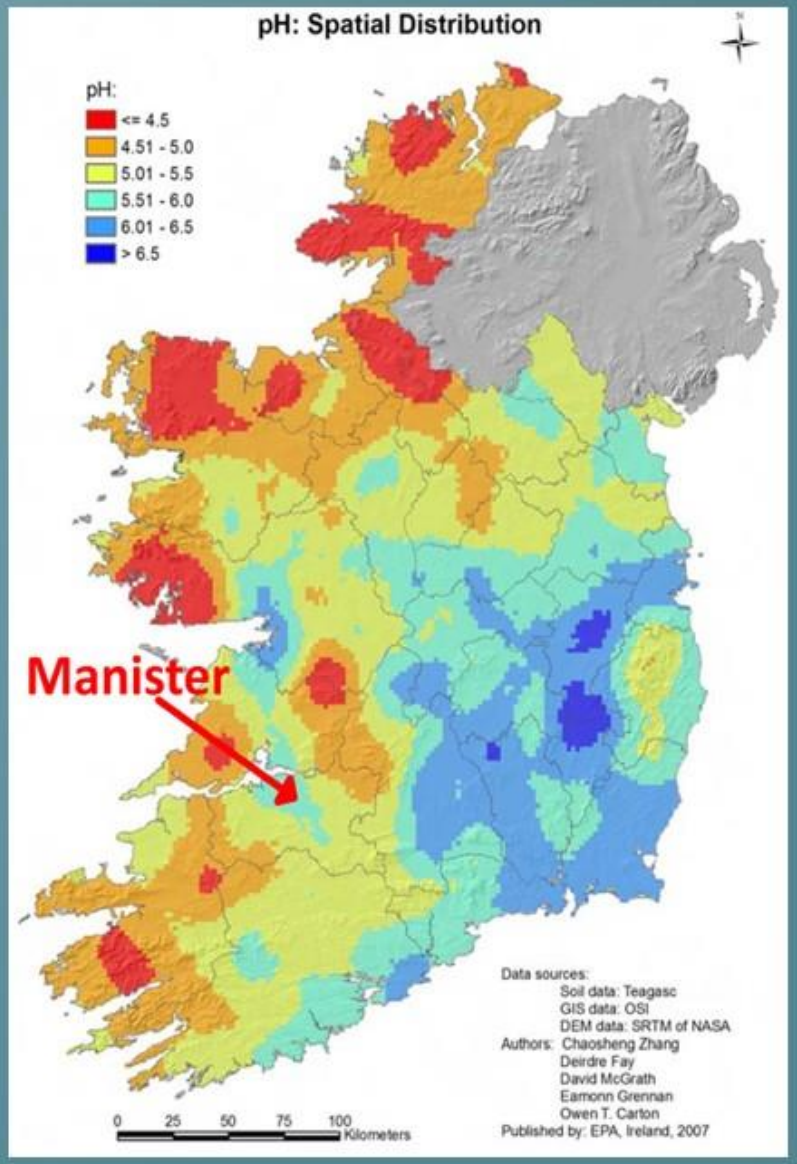
- *Analecta Hibernia*
- *Archiepiscoporum Cassiliensium et Tuamensium Vitae* and its appendix *Cisterciensium Hiberniae*
- Census of Ireland (1659)
- *Crown Surveys of Lands (1540-1541)*
- Irish Ecclesiastical Architecture
- Monasticon Hibernicum
- Ormond Deeds
- *Secundum Registrum monasteriorum ordinis Cisterciensis* (alms register)
- Stephen of Lexington's letter from Ireland

Geology, geophysics survey and LIDAR:

The soil in the areas surrounding Manister, which has predominantly limestone bedrock, has a pH of 6 (Fay et al 2007:24-25) [see right] - pH gives a measure of the soil's acidity; pH below 7 is acidic and above 7 is alkaline. Soil acidity is an important factor in human and animal bone survival; bones in neutral or alkaline conditions are typically better preserved.

A detailed geophysical survey will be performed within the standing buildings and on the lands immediately surrounding them and LIDAR will be used on the monastery's landholdings to provide a detailed terrain model of any field-systems, roads and track-ways, buildings, changes to the river course and other features (Gaffney and Gater 2010:88-90; Parcak 2009:76-77).





AR7530 - Assignment 2 - Simon Hayter (099025015) - Slide 11

Tourism:

The research will be recorded in a monograph, so the results of the research can be shared with a wide audience, and the site should have an interpretive centre so that it can be presented as a tourist attraction and therefore receive more funding in the future for further research.

Limerick City is the third largest city in Ireland and it is less than 10 miles from Manister. It has a population of more than 85,000 people and its surrounding region has a population of over 350,000 inhabitants.

Tintern Abbey, County Wexford, and Jerpoint Abbey, County Kilkenny, both have more than 25,000 visitors each year.

The excavation and research of Manister would provide excellent material for an interpretive centre which would be a valuable asset to County Limerick's tourist trade.

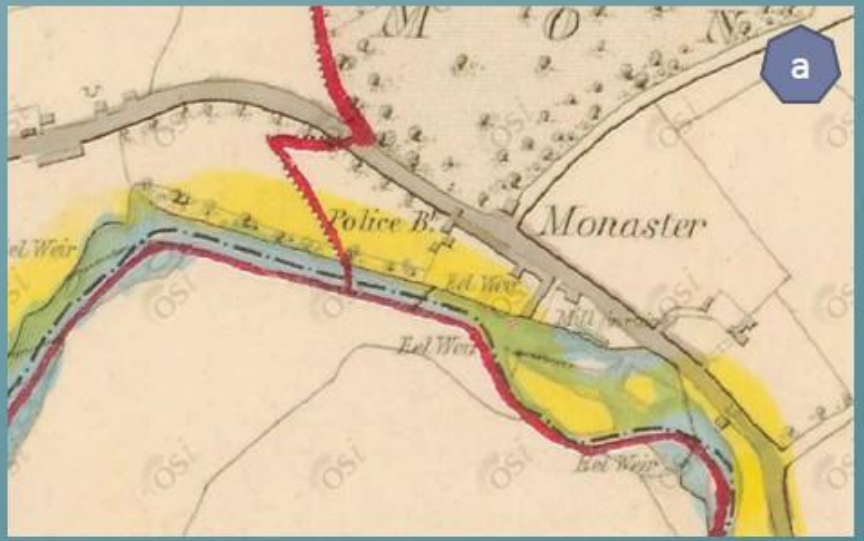
AR7530 - Assignment 2 - Simon Hayter (099025015) - Slide 10

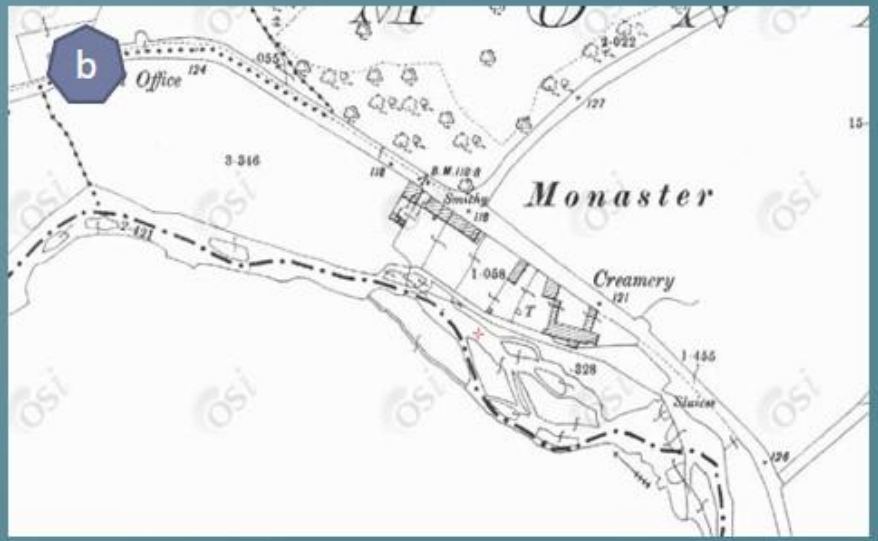
Areas of Interest:

One of the most important monastic assets was the corn-mill which were located adjacent to both a river and, for ease of transport, the monastic enclosure.

After the dissolution mills continued to serve the local community but under 'new management'. They might be found by searching for their water supply systems such as weirs, dams, feeder streams or millponds (O'Sullivan and Downey 2006:36-38).

OSI (2014) has Ordinance Survey maps available from 1829-41 (a), 1897-1913 (b) and the modern period (c) and these will be useful to identify potential areas of interest including a mill less than one kilometre from Manister's enclosure.





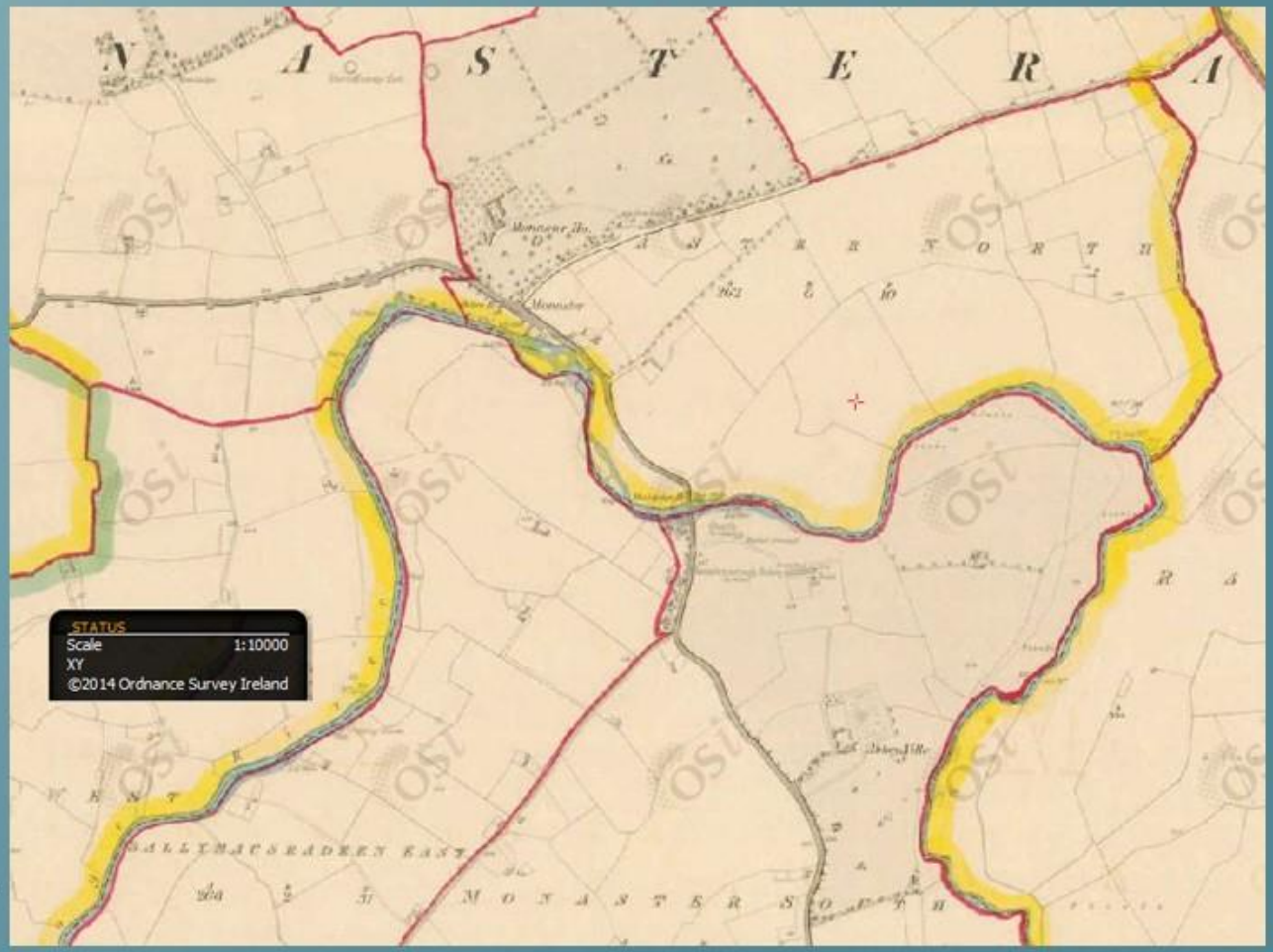
AR7530 - Assignment 2 - Simon Hayter (099025015) - Slide 9

Land holdings:

Manister's land-holdings can be partially traced by using their place names, for example Mellifont, like all other monasteries, had a demesne grange and a number of remote estates with 'grange' or other clues in its name. The Ordinance Survey maps from the 1820s confirm that many of the townlands retained their monastic names (OSI 2014).

In 1540, when Manister was dissolved, it held five ploughlands, the parish of Nenay, including Granshelath, Camas, Garranamanagh, Knockagrawley, Caherduff, Clough menagh, Kilkereby, Bowherrany, and Lackagrenagh, a mill seat and watercourse and weirs for eels and pike on the Cammogue, and rents of £ 1 08. 8d., and 6s. from Grottensillagh.

Smaller abbeys, like Manister, tended to have a more compact grange grouping located in the immediate vicinity of the abbey so careful archival research may be able to reveal the location and scale of some of the abbey's granges.



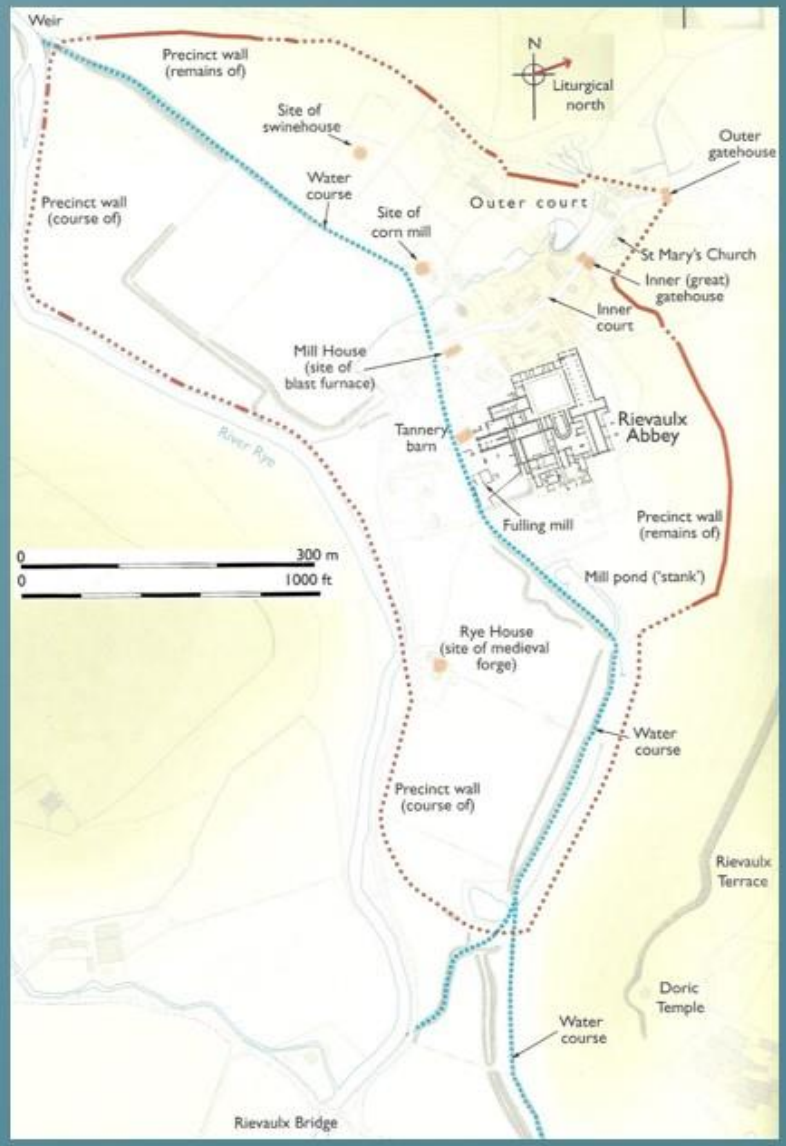
Monastic enclosure:

Until the 1990s Monastic studies were primarily focused on the architecture of the standing buildings and their ground plan (Keevill 2001:1-2); today there is a good understanding of the atypical design of Cistercian churches and their individual architecture. Monastery inner precincts, where they still exist, usually survive as foundations and traces of the outer precinct are almost totally unknown.

In Ireland very few precinct buildings have been investigated and archaeological investigations provides the best opportunities to place the remains with a historical framework. Any structures which can be detected, for example bridges, mills, barns or smithies, when combined with studies on any artefacts and faunal and plant remains, will help to build an understanding of the daily lives of the community and its economy (Greene 2001:6).

Manister was like a self-sufficient village (Lynch 2010:190) and France (2012:129) estimated that an average thirteenth century household contained 29 monks and 42 *conversi*, many of whom were at outlying granges. Its community included monks, *conversi* [lay-brothers who worked as farmers, carpenters, cobblers and merchants] and paid servants and agricultural workers (Williams 1998:122-123) and many worked in buildings using raw materials produced from the monastery's granges, quarries and mines or imported via domestic and even international trading networks.

Rievaulx Abbey, Yorkshire, [see right] the enclosure included 92 acres and the extant and vanished features are relatively well understood (after Fergusson *et al*, 2010:30). This grant proposal will aim to achieve a similar level of understanding at Manister.



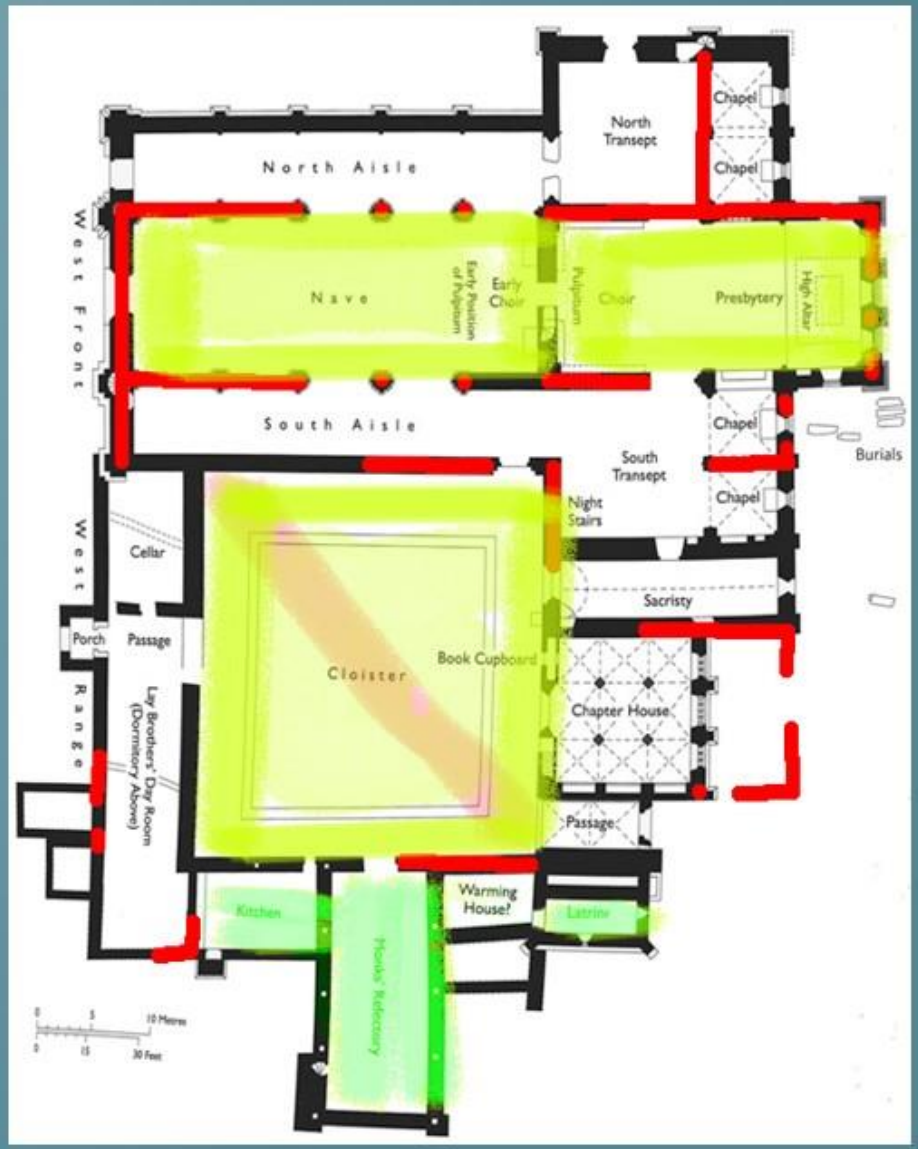
Excavation of the claustral range:

The excavation at Tintern Abbey provided valuable information about the daily lives of the community and the health of the monastic and secular communities from two primary areas of excavation; the cloister arcades and the monastic reredorter [latrine] and its drain.

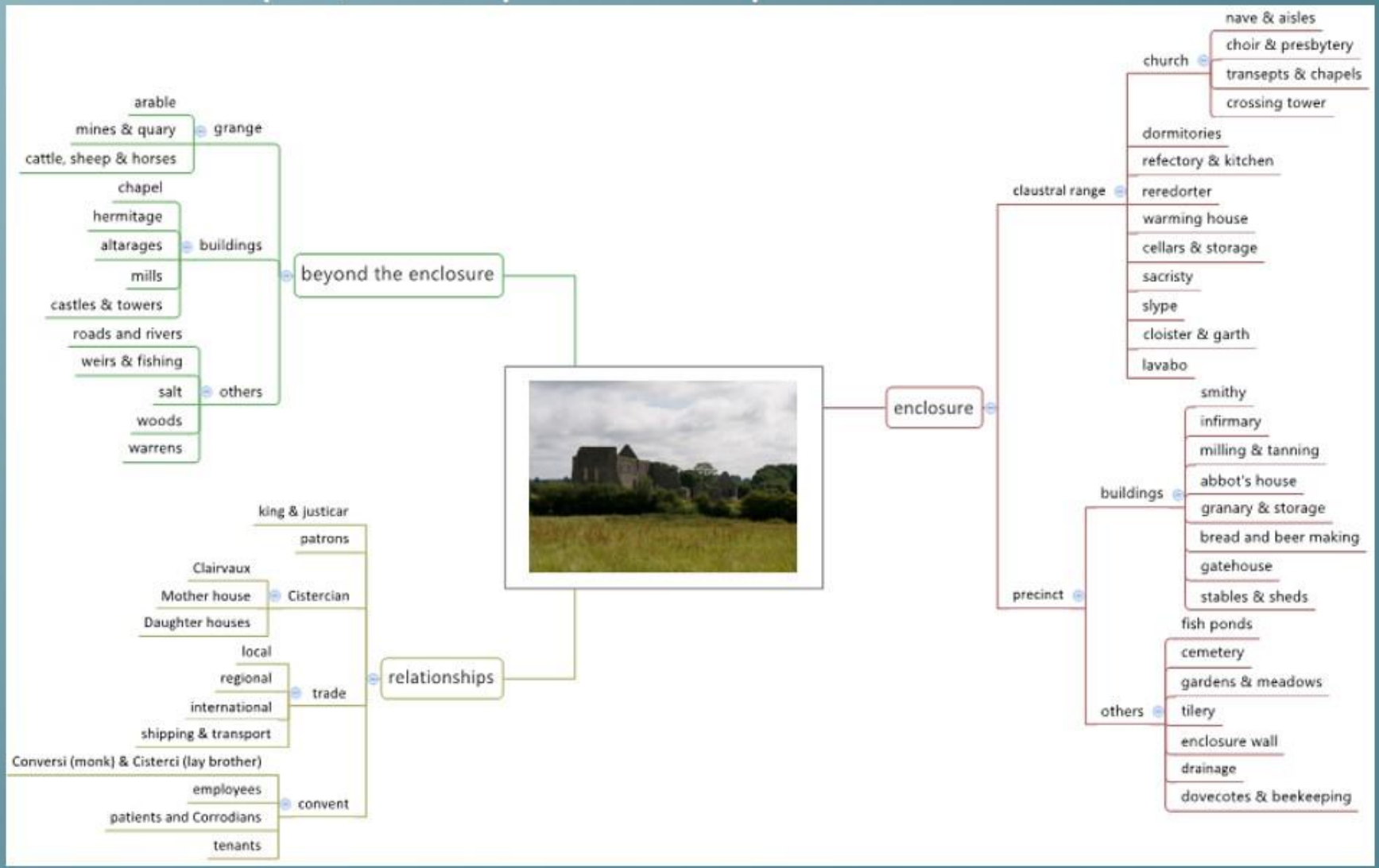
Tintern's nave/presbytery and cloister arcades revealed over 100 burials from both the secular and monastic communities. The reredorter was sealed when the eastern range was redesigned into a smaller structure and it was a 'time capsule' of the detritus of the community's daily-life and diet.

The image is a plan of Valle Crucis, Wales, which is a small abbey with a similar design to Manister (after Evans 2008:57). The red lines represent the extant remains at Manister; the areas shaded yellow will be excavated in the expectation that Manister will also have burials in these areas and the areas shaded green will be excavated to reveal the monastic drain which supplied water to the kitchens and refectory and removed waste material from the reredorter.

The excavations will analyse material remains and the standing buildings will be investigated for indications of rebuilding, suggesting a change of purpose, as well as architectural features and styles.



Monastic complex, landscape and socio-political environment:



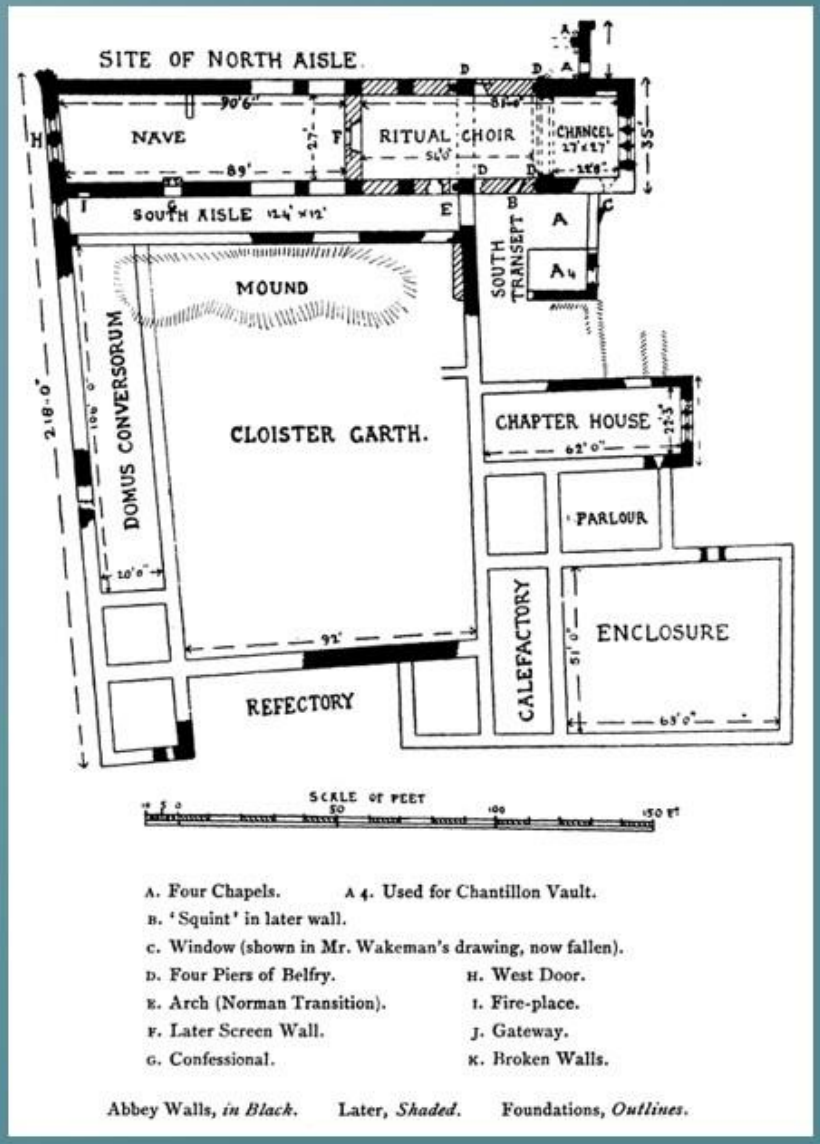
AR7530 - Assignment 2 - Simon Hayter (099025015) - Slide 5

The Monastery Today:

Westropp (1889:235) wrote that at the Dissolution, 1539-1540, the abbey held extensive ploughlands, parishes, a mill-seat, watercourse and eel/pike weirs.

The extant ruins of the precinct include parts of the twelfth century church, an early Gothic chapter house and the walls, gables and eastern window frame of the church (Stalley 1989:249). The church was redesigned at some point but its chronology is unknown; the transept arches were blocked and a wall added which made the church, or post dissolution structure, considerably smaller. Thomas Westropp (1889:face page 237) produced a plan of the monastery's precinct [see right].

The only other standing building [see below] is thought to be the remains of the monastery's guesthouse and the foundations of many other buildings are visible in the area surrounding the church.



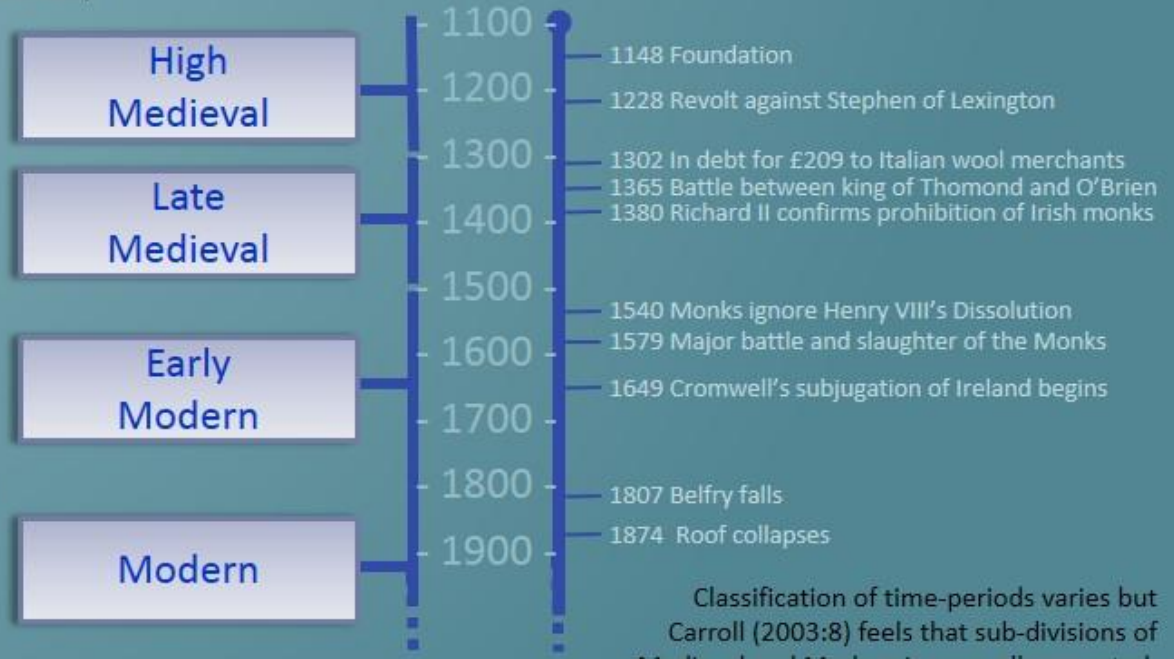
Chronology:

Sir James Ware, a seventeenth century Irish historian, published *Cisterciensium Hiberniae* (O'Sullivan 1997:69) which recorded that Turlough O'Brien, king of Thomond, founded the monastery of Manister in 1148 in fulfilment of a vow made during a battle against the Danes (Westropp 1889:232). The monastery was colonised by monks from Mellifont and its Gaelic name probably originates from '*Manister an Aonaigh*' [Monasteranenagh], the monastery of the fair, because the site had traditionally been used to hold a fair and its Latin name 'Magium' is a latinisation of *Mague*, the local river (Stalley 1989:248-249).

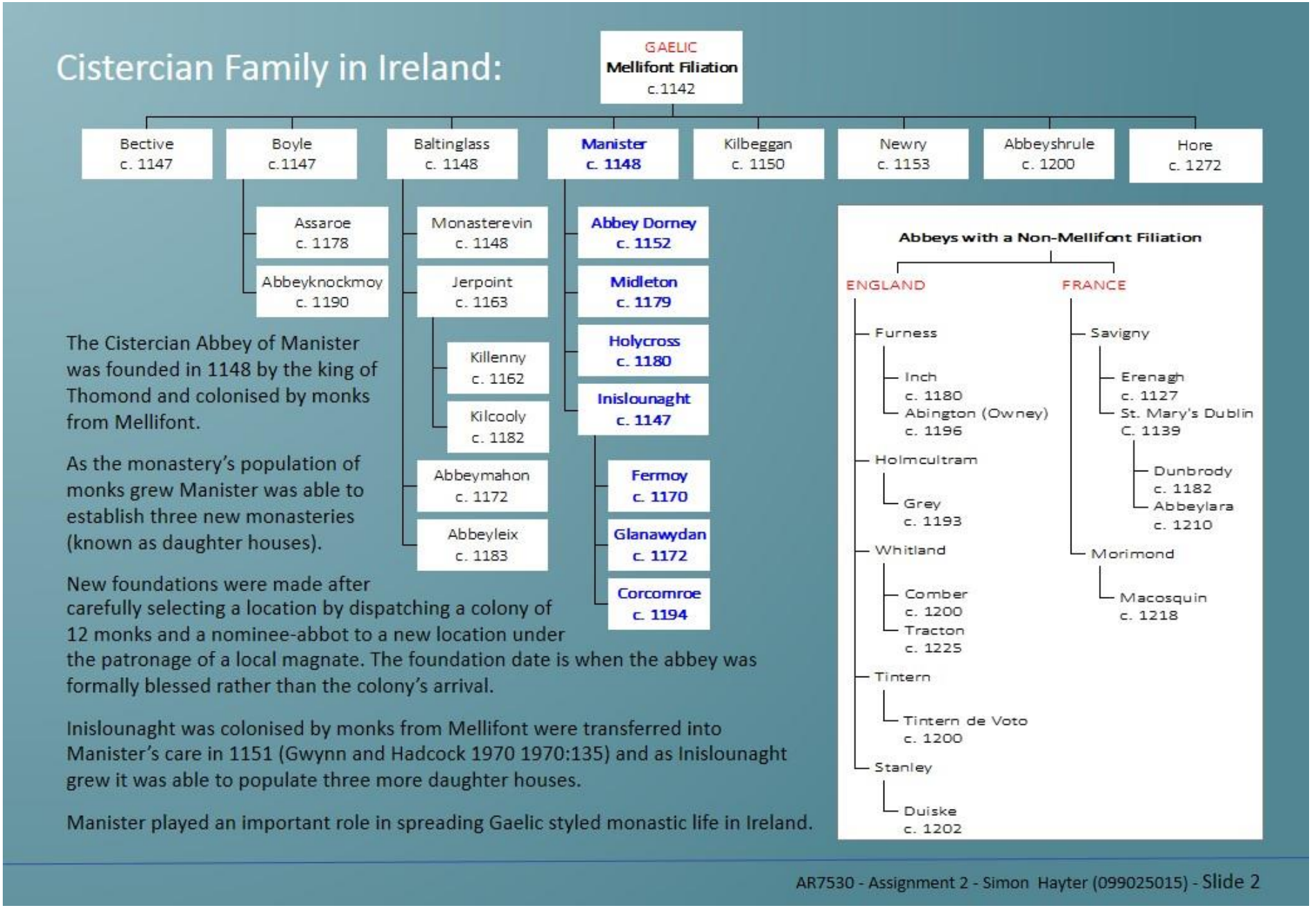
By the end of the 13th century the abbey was in debt for £209 to Ricardi de Lucca, a company of Italian wool merchants. Fortunately for the monastery Edward I ceased the merchant's assets and granted favourable repayment terms to the Abbot (Stalley 1989:249). The debt was a result of the merchant's buying future years' production of wool and a drastic decline in production caused by the Hundred Years' War and the Black Death (Williams 1998:360).

14th century historic documents record the last known activities until the dissolution in 1540. In 1365 the armies of the deposed king of Thomond and his nephew fought under the walls of Manister (Westropp 1889:234). Close Roll 4 of Richard II, 1380, confirmed the prohibition of all non-English men from being a member of any Irish Cistercian house (TCD 2012).

Few Monastic possessions were recorded for County Limerick by the king's representatives indicating that this area was beyond Anglo-Norman control. They recorded the Monastery of Nenanghe as "*minime valuat' per commissionarios*" [not valued by the Commissioners] (White 1943:212).



Classification of time-periods varies but Carroll (2003:8) feels that sub-divisions of Medieval and Modern is generally accepted.


Cistercian Family in Ireland:
GAELIC
Mellifont Filiation
c.1142
Bective
c. 1147
Boyle
c.1147
Baltinglass
c. 1148
Manister
c. 1148
Kilbeggan
c. 1150
Newry
c. 1153
Abbeyshrule
c. 1200
Hore
c. 1272
Assaroe
c. 1178
Abbeyknockmoy
c. 1190
Monasterevin
c. 1148
Jerpoint
c. 1163
Killenny
c. 1162
Kilcooly
c. 1182
Abbeymahon
c. 1172
Abbeyleix
c. 1183
Abbey Dorney
c. 1152
Midleton
c. 1179
Holycross
c. 1180
Inislounaght
c. 1147
Fermoy
c. 1170
Glanawydan
c. 1172
Corcomroe
c. 1194
The Cistercian Abbey of Manister was founded in 1148 by the king of Thomond and colonised by monks from Mellifont.
As the monastery's population of monks grew Manister was able to establish three new monasteries (known as daughter houses).
New foundations were made after carefully selecting a location by dispatching a colony of 12 monks and a nominee-abbot to a new location under the patronage of a local magnate. The foundation date is when the abbey was formally blessed rather than the colony's arrival.
Inislounaght was colonised by monks from Mellifont were transferred into Manister's care in 1151 (Gwynn and Hadcock 1970 1970:135) and as Inislounaght grew it was able to populate three more daughter houses.
Manister played an important role in spreading Gaelic styled monastic life in Ireland.
Abbeys with a Non-Mellifont Filiation
ENGLAND
Furness
Inch
c. 1180
Abington (Owney)
c. 1196
Holmcultram
Grey
c. 1193
Whitland
Comber
c. 1200
Tracton
c. 1225
Tintern
Tintern de Voto
c. 1200
Stanley
Duiske
c. 1202
FRANCE
Savigny
Erenagh
c. 1127
St. Mary's Dublin
C. 1139
Dunbrody
c. 1182
Abbeylara
c. 1210
Morimond
Macosquin
c. 1218
AR7530 - Assignment 2 - Simon Hayter (099025015) - Slide 2

Grant Proposal for a Research Project on the Cistercian Monastery of Manister at Monasteranenagh, County Limerick, Ireland






Indicators of pathological stress:

The measures of health will be gauged using indicators of pathological stress including:

a. Dental enamel hypoplasia

b. Porotic hyperostosis

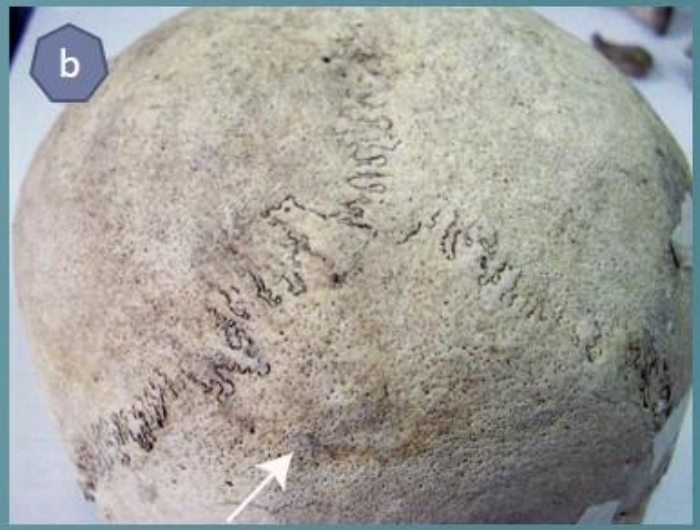
c. Tibial periosteal new bone formation

d. Cribra orbitalia

(McKenzie and Murphy 2011:135, 137-138, 140)

e. Diffuse idiopathic skeletal hyperostosis

(Mays 2009:183)



AR7530 - Assignment 2 - Simon Hayter (099025015) - Slide 15