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IDENTIFYING MONKS IN EARLY MEDIEVAL BRITAIN AND IRELAND: A REFLECTION ON LEGAL AND ECONOMIC ASPECTS

The mundane existence of those labouring for the monastic community or provisioning it from their own plots of land is usually glossed over in narrative sources whose interests lie rather in the more edifying stories of monks praying, learning, instructing the laity and preaching the word of God. At best, narrative texts would mention peasant dependants incidentally, although we may also catch occasional glimpses of them in charters or normative sources, such as royal legislation, synodal acta, or works of ecclesiastical jurisprudence. But whichever sources we use, it is not always possible to tell apart peasant dependants from monks in the strict sense because the terminology is often ambiguous: in Ireland and Anglo-Saxon England the nouns monachus and frater could mean both monk and peasant dependant, with monachus (equivalent of Old Irish manach and later bachlach) being more common in Irish texts and frater in English texts.

The expressions monasterium, mynster, ecclesia, and so on, may be just as ambiguous, to the extent that they can obscure the circumstances of the people associated with them, including their peasant dependants. Historians applying the term ‘minster’ nowadays would do so with an awareness to the fact that it denotes a variety of settlements, some only nominally religious, with different goals and personnel. This diversity is highlighted in some of the most influential studies of minsters, by Christopher Brooke, Sarah Foot and John Blair. Likewise, for Ireland, historians acknowledge that there is no expression that aptly encompasses the

1. I am grateful to Dr Colmán Etchingham, Dr Rosamond Faith, and Dr Tomás Ó Carragáin for their expert comments and criticisms. All remaining errors are, of course, my own.

variety of early medieval religious institutions, nor is it possible to infer from the use of a diverse vocabulary – for example *urbs, ciuitas, ecclesia,* or *monasterium* – that each word invariably designated a distinct type of institution (although sometimes it did) 3. Similar ambiguities have also been noted for the ecclesiastical vocabulary in early medieval Wales 4. Here, I shall use the expressions ‘church’, ‘monastery’, ‘ecclesiastical estate’, and so on in their broadest possible sense, including also settlements or institutions that may have been predominantly secular despite their religious appellation. I will not draw a sharp distinction between monastic and ecclesiastical unless such a distinction emerges from the sources themselves. Nevertheless, I will use different words when referring to institutions in England and Ireland in compliance with what has become common historiographical parlance for either place: ‘minsters’ for England and ‘ecclesiastical settlements’ or ‘monasteries’ in Ireland 5. By retaining these expressions I hope to reflect the discrete terminologies of what continue to be largely separate historiographical strands for either place, the peculiarities of which ought to be borne in mind in the comparison ahead.

The final caveat to be made about language is that in a historical essay such as this, when considering what different words might have meant and for whom, we must be careful not to become too absorbed in semantics. For present purposes, therefore, lexical ambiguity will be accepted as an endemic feature of the period, except when it can clearly be shown that specific terminology was chosen to draw precise distinctions. For example, in Anglo-Saxon England more so than in Ireland or Wales, it is possible to argue for a more pronounced division between clerical and monastic spheres at least in the ideology propagated within the highest echelons of the church hierarchy 6. And in Ireland there are

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6. Distinctions between monks (*monachi*) and clerics (*clerici, presbyteri, diaconi*, etc) are made, for example, by the Council of Hertford §§4, 5, eds. A. W. HADDAN and W. STUBBS, *Councils*
instances in which authors differentiate between *manaig* (the Old Irish plural of *manach*) who are *tuathmanaig* and *manaig* who are *fírmanaig*, the former ostensibly denoting peasant dependants and the latter monks who took vows (I discuss this in detail later). But unless such distinctions are made explicit we run the risk of creating false binaries if we simply assume their existence.

The Irish/Anglo-Saxon comparative perspective adopted here is meant to allow us to test how variables such as royal power, aristocratic property strategies, and agricultural regimes affected the legal and social position of peasant dependants. More specifically, I will be asking how and in what ways such people were free or servile, what was their relationship to the land on which they were settled, what is known about the labour services that some of them owed, and whether or not there were distinctions (of legal status or economic practice) between peasant dependants living in different zones of the ecclesiastical estate, especially between those living nearest to the core and those living the furthest away from it. Hence, the first part of this essay will explore legal questions affecting the situation of peasant dependants, such as the implications of land transfers and the legal status of individuals, and the second part will concentrate on peasant life on the ecclesiastical estate, examining the spatial division of the estate and its economic regimes.

To-date there has not been much scholarly engagement with the social and economic standing of peasant dependants of churches in the insular world. In Ireland the most important discussions of the textual

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8. The exception being the debate on the pastoral care they received. See especially Sharpe, *Churches and communities in early medieval Ireland* cit. (note 7), who argues for a robust system of pastoral care which reached out to the laity; and C. Etchingham, *Pastoral provision in the first millennium: a two-tier service?*, in E. Fitzpatrick and R. Gillespie, eds., *The Parish In
evidence are by Kathleen Hughes, Charles Doherty, Thomas Charles-Edwards and, most recently, Colmán Etchingham, whose comprehensive work makes subsequent studies seem like mere footnotes. In England, the more influential studies of the peasantry of minsters – for example by Rosamond Faith and John Blair – have had to contend with scant evidence from the early medieval period, which it was necessary to augment by later Anglo-Saxon or post-conquest evidence. Peasant dependants of minsters are never mentioned as a distinct social or economic class and as a consequence one is left to infer their existence from passing references, as Alan Thacker, Blair, and Foot have done. There are also rare instances in which they are attested in archaeology, most famously in a cemetery of men, women and children, clearly separated from an all-male cemetery at Wearmouth, which is likely to be that of the monks. According to the excavator, Rosemary Cramp, in all probability those interred in the mixed-sex cemetery were lay fratries and their families. In contrast, Ireland can boast a wealth of early medieval hagiographical and normative sources that are rich in detail about the status and (sometimes) daily routines of manaig but there is no compelling archaeological evidence of the kind we have at Wearmouth.


In Wales peasant dependants are virtually invisible in our sources, although there are some pertinent references in the Llandaff Charters to slaves being handed over to the church or land with its tenants being transferred. Nevertheless, in order to enable what is already a complicated comparison between the Irish and Anglo-Saxon evidence, I chose to keep references to the Welsh evidence to a minimum.

LEGAL STATUS AND THE EFFECTS OF LAND TRANSFERS

Studies of early medieval legal status, and especially of general questions relating to freedom and unfreedom, tend to be among the least conclusive even by the standards of a historiography accustomed to chronic scarcity and ambiguity of evidence. The main difficulty, as is often the case, is how to bridge the gap between social ideals propagated by normative sources and actual social differences, which were determined by a complex combination of variables like formal legal position, one’s capacity for participation in the political process (if such existed), economic status, and – the most subjective of all – a perceived understanding of status. Historians face a further challenge when studying periods of great social and economic change, during which such variables cannot be expected to have remained static. And, indeed, they were anything but static in Ireland and Anglo-Saxon England between the seventh and ninth centuries, a period that saw significant political, economic, and religious change, of which the church was both cause and beneficiary.

13. In the Llandaff Charters each of the following is mentioned only once: faber, ocos, and monachus. See Davies, A Welsh Microcosm cit. (note 4), pp. 127-128. For slaves and tenants, see Ibid., pp. 43-49.


15. For insular churches in this period of economic and political flux, see Blair, The Church
But how did peasant dependants of churches fare? Did they flourish economically and socially or did they become more dependant and less free? To put it more technically: how was their legal status affected?

To begin a discussion of legal status one would naturally turn to normative texts. The earliest surviving Anglo-Saxon royal legislation, the Kentish laws, contain only two pertinent references to the legal status of what appear to be ecclesiastical peasant dependants of servile status: 16

Gif man gedes cewne esne in heora gemange tihte, his dryhten hine his ane a geclaensie, gif he huslgenga sie « if a person should bring a charge against an unfree servant of a fellowship in their midst, let his lord clear him by his oath alone, if he [the lord] is a communicant ».

Gif folcesmannes esne tihte ciricanmannes esne, offe ciricanmannes esne tihte folcesmannes esne, his dryhten hine ane his a geclensige « if a layman’s servant brings a charge against a churchman’s servant, or a churchman’s servant brings a charge against a layman’s servant, his lord should clear him by his oath alone ».

These clauses saliently distinguish between esnes ‘people of servile status’ who served clerics, and others who served laymen. In both cases it is clear that the lords, be they lay or ecclesiastical, have legal oversight over the servile individuals. However, from the fact that these servile people could litigate, they must have had a degree of legal capacity in their own right, albeit moderated by their lords. They may nevertheless have been of lower status than the subiecti of the monastic familiae which the Council of Clofesho of 747 ruled ought not be oppressed by minsters or


17. L. Oliver, The Beginnings of English Law, Toronto, 2002, p. 161 note a, suggests that a possible emendation (with no significant implications for the meaning) would be Gedes ‘of God’, but this would be grammatically incongruous with the plural noun heora.
treated as slaves. Seemingly of even lower status were those whom Domesday Book refers to as slaves on ecclesiastical estates, and whose presence we are sometimes able to quantify. For example, four abbeys in Worcestershire – Pershore, Evesham, Westminster and Worcester – owned between them forty percent of slaves from that county according to Domesday Book. One may speculate that from the perspective of the Domesday surveyors, such people were no better than chattel slaves. On the circumstances in which individuals could become servants of the church in the first place we may turn to the sayings of the seventh-century Archbishop Theodore (d. 690) of Canterbury, which rule that punishment for criminal activity could result in loss of free status:

\[\text{Episcopus uel abbas hominem sceleratum seruum possunt habere si pretium redimendi non habet.}\]

Irish penitentials also make provisions for the incarceration of criminals – in particular murderers, thieves and perjurers – at church sites with a concomitant loss of legal status resulting from their being declared exiles. But there is no explicit reference in the penitentials to servile labour that such people owed. For this we must turn to the vernacular law tracts, which, like the early Anglo-Saxon laws, describe a form of penitential servitude on ecclesiastical estates which was a consequence of ransom from the gallows. Servile penitents of this kind could be part of a special penitential community that provisioned a monastery, like the community on Tiree in the Hebrides which provisioned Iona.

It was clearly not a requisite for the non-monastic personnel of churches to be servile. Quite the contrary: when a plot of land was

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22. These are Cóns Bésona and a legal portion in O’Davoren’s Glossary, on which see F. KELLY, Early Irish Fanning, Dublin, 1997, p. 253.
transferred to the church – and the people already living and working on it, free and servile peasants alike, were granted away with it – the result could be an increase in the legal status of the servile and their rendering as free. Such was the case when, according to Bede, King Æthelwalh of Sussex granted eighty-seven hides at Selsey (Sussex) to bishop Wilfrid for the foundation of a minster. The land came with two hundred and fifty slaves whom Wilfrid is said to have baptised and freed. In a discussion of this episode Faith asks, « did Wilfrid perhaps set up his converts on smallholdings to work for the Northumbrian monks he had brought with him », and Blair also wonders, « did they become a workforce of monastic tenants? » If the newly-converted slaves became smallholders, they may have been liable to pay dues on their land, like the church dues imposed on the free cottagers of the – admittedly later – Rectitudines singularum personarum.

Apart from the unfree and the freed personnel, a monastery – in Ireland at least – could house manaig who were not only free, but had assets in the form of landed property, livestock, or movable wealth. They – if one is to go by the Irish normative sources – occupied the full range of the spectrum of free legal status, owing different things to the church, from food rents, to a burial charge, to labour services if they were of particularly lowly rank. Among the high status manaig were wealthy aristocrats who would have entered a monastery to atone for their sins primarily by making charitable contributions.


28. There are several examples, but two of the most compelling are clauses in the
However, what all free manaig – be they ordinary peasants or lofty aristocratic penitents – are said to have had in common is a reciprocal relationship with their church, a relationship framed by analogy to a contractual agreement between a lay lord and his client. Such agreements were the most common way of formalising relationships between persons of free status in Ireland: a lord would provide stock to the client, who, in turn, would owe the lord food rents and sometimes labour services. Among the best, but by no means the only, texts to enlighten us on matters concerning the relationship between manaig and their churches are the Collectio Hibernensis and Córus Béscnai, both dated broadly c. 700. However, the Hibernensis, written in Latin and commonly classified as canon law, differs from Córus Béscnai and other Irish vernacular normative texts in its wholesale omission of this lord/client trope and its preference for a more pastoral idiom, on which more later. In this respect the Hibernensis sets itself apart from all vernacular texts on status and rank, including texts concerning manaig, which abound in elaborate distinctions of rank, frequently framed in terms of reciprocal contracts. An example of the contrast between Córus Béscnai and the Hibernensis is the allocation of different charges for burial in church ground, a form of burial that appears to have been the preserve of social elites who could afford it. The rates of inna ‘payment’

penitentials of Finnian and Columbanus in which the penitents relinquish their property, relocate to a monastery, and perform manumission. See, respectively, Finnian §22 and Columbanus §20, ed. Bieler, *The Irish Penitentials* cit. (note 21), pp. 80, 104.


for *adnacul* ‘burial’ were adjusted according to the deceased *manach*’s or layperson’s *díre*, an Old Irish word usually translated ‘honour-price’, which was roughly the Irish equivalent of *wergeld* 34.

But the *Hibernensis*, unlike *Cónus Béscnai*, does not link burial charge with honour-price, nor does it ever differentiate between *manaig* based on their honour-price. This omission is significant because – in effect – it ostensibly glosses over the rates of honour-price that *manaig* were meant to have had. Why the *Hibernensis* would be unconcerned with honour-price is suggested by a jurisprudential commentary in the contemporary text *Brétha Crólige*: 35

> Comdire cach fir arail i mnes chana tir rig 7 annig, tir saor 7 daer, tir lohas 7 tren... ar is a fenecus rosuidged dire lethard do gradab tuaithe i mnesaib croilege “There is an equal *díre* to each and every person according to the tradition of *cáin*, from king to subject, from free to unfree, from weak to strong... for it is in the customary law that a differentiated *díre* was established for the lay grades in respect of compensation for grievous injury” 36.

The interpretation of this passage depends largely on the way in which one chooses to render ‘*cáin*’ and ‘*díre*’. Jean-Michel Picard translates ‘*cáin*’ broadly as ‘droit ecclésiastique’, corresponding to the classification ‘ecclesiastical legislation’ which is applied to *cáin*-type laws in Fergus Kelly’s standard *Guide to Early Irish Law* 37. He interprets ‘*díre*’ (as in

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34. Ed. *BÍNCHY*, *Corpus Iuris Hibernici* cit. (note 30), p. 532 lines 1, 4-5, 8-12; trans. O *DONOVAN*, *Ancient Laws of Ireland* cit. (note 30), III, p. 43. Other Old Irish expressions translated as ‘honour-price’ are *lóg n-enech* and *eneclann*.

35. Like all vernacular texts, *Brétha Crólige* was also written by clerics even though it is not exclusively concerned with ecclesiastical matters. For background on the so-called vernacular law tracts, see D. *Ó CORRÁIN*, L. *BREATNACH* and A. *BREEN*, *The laws of the Irish*, *Peritia*, III (1984), pp. 382-438.


Cónus Béscnai, above) to mean honour-price. Etchingham argues that ‘cán̄’ and ‘díre’ ought rather to be understood in a more specific sense in this case. He takes the former to mean ‘enacted law’, namely a law enacted by king or ecclesiastic, as distinct from customary law which is not known to have been enacted by authority \(^{38}\). Although the word cáin itself can have a broad semantic range and be found in the titles of a number of law tracts, cán̄ai of the enacted variety often have salient ecclesiastical associations, of which the best examples are Cáin Domnaig (a law forbidding work on Sunday), Cáin Adomnáin (ecclesiastical initiative, joint royal-ecclesiastical promulgation; renewed by invoking saint’s relics), and Cáin Phátraic (joint royal-ecclesiastical promulgation) \(^{39}\).

For ‘díre’ Etchingham suggests the translation ‘fine’ or ‘that which is payable’. According to his interpretation, « Bretha Crölige is by no means saying that the church did not distinguish honour-price and therefore status, but merely that fines under cáin-law were not status-sensitive ». If one seeks a middle ground between these two distinct interpretations, then the least that one can say is that cáin, with its frequent ecclesiastical associations, is clearly contrasted here with customary law (fénechas) by virtue of the fact that it does not differentiate between individuals based on legal status. The implication is, however, that it treats everyone equally, from king to lowly subject (itir rig 7 amrigitir), as if they all had the same honour-price. This suggests that certain elements within the church in Ireland had an egalitarian conception of legal status, contrary to the intricate schemes of status which permeate the so-called secular laws (although, admittedly, this parity perhaps only applied for specific purposes like paying fines for bodily harm).

As for the Hibernensis despite circumventing the institution of honour-price altogether, it nevertheless differentiates between manaig by other criteria, based solely on their economic standing. Burial is, again, a useful context in which to observe this: \(^{40}\).

\(^{38}\). Etchingham: personal comment. For ‘cán̄’ as law enacted by king or ecclesiastic see Dictionary of the Irish Language, Dublin, 1913-1976.

\(^{39}\). On cán̄ai see Charles-Edwards, Early Christian Ireland, Cambridge, 2000, pp. 559-569, esp. p. 565: « The annals reveal who, in the eighth century, were the principal exponents of the new cáin – the edict belonging to a patron saint, often given further power by his relics and normally promulgated by churchman and king in concert ».  

Si quis commendauerit animam suam et corpus et omnia, quae habet, Deo et principi, id est abbati suo, et si postea egressus ad aliam abbatem, et commendauerit illi animam suam et omnia, quae possidet, cuius animam et omnia haec ministraverit? Prioris utique abbatis omnia sua. . . nouissimo vero abbati relictur et corpus eius et vestimentum et equus et vacca, vel si tanti honoris fuerit, duo equi cum cumo et ornamentos suis lecti et vas, de quo biberat.

According to this passage, a monachus appears to have been able to dissolve his contract with one abbot and enter into a contractual agreement with another by pledging his property to him. This suggests a certain degree of legal freedom obtained, presumably, from owning moveables and perhaps land, though this is not explicitly mentioned. The economic status of monaig is explored in other chapters of the Hibernensis in which we find contradictory statements (a common feature of the Hibernensis). Thus, in 39.5 were are told that non oportet monachum habere proprium « a monachus ought not have property » and in 39.8 it is said that debeat monachus dare abbati acquisita « a monachus ought to hand over to his abbot any acquisitions » 41. However, in 41.6, 41.7 we learn that certain monachi must have held on to property because monachus nihil commendare potest nisi permissa abbatis « a monachus cannot bequeath anything without the abbot’s permission », and this is followed by a chapter heading de monacho pauca commendante sed permisa abbatis « concerning a monachus bequeathing a few things, but only with his abbot’s permission » 42.

Only rarely is the Hibernensis explicit about the presence of propertyless persons who were, as a consequence, unfree. The clearest example of this are the oblates given to the church without an endowment who are destined to become serui 43. Apart from serui, other monachi whose freedom could be curtailed occur in a ruling of a Synodus Hibernensis according to which a monachus ought to be buried in the church to which he belongs: 44.

42. Ibid., pp. 160, 161.
43. Hibernensis 42.24. Ibid., pp. 168.
44. Hibernensis 18.3.Ibid., p. 57.
monachus cum in uita sua libertatem praeter iussionem abbatis non habuerit, quanto magis in morte « since a monachus has not had any freedom in life beyond the abbot’s command, how much more so in death ».

Overall the *Hibernensis* lends the impression that *manaig* ought to be thought of as property-owning to a greater or lesser degree and free, albeit their independence was checked by their contractual submission to the abbot or *princeps* (Old Irish *airchinnech*), the head of the ecclesiastical settlement who was either a religious or secular lord. The *Hibernensis* is not alone in acknowledging that there were instances in which *monachi* were free. A number of seventh- and early eighth-century vernacular lists of legal dependents also regard *manaig* as freemen who could enter into a contractual relationship with the abbot or *airchinnech*, in exactly the same manner as *céli*, clients of free status, interacted with their lay lords. But other lists pair *manaig* with *moga* ‘slaves’. The opposition between free and servile *manaig* is often rendered in scholarship by the contrasting expressions *sóermanach* ‘free manach’ and *dóermanach* ‘unfree manach’. Etchingham notes that whereas *sóermanach* does not occur in the main body of the law tracts, both expressions are commonplace in the glosses on the laws, leading him to infer that the binary free *manach*/unfree *manach* is « implicit in provisions of the Old Irish period ».

From a purely formal legalistic perspective, it is easier to envision *manaig* as unfree because they ostensibly failed to fulfill the principal criterion for free status in Ireland, which was the ownership of land in

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45. On *princeps*, see DAVIES, Clerics as rulers cit. (note 31).
46. Ten lists were collated and analysed by Thomas CHARLES-EDWARDS, The church and settlement cit. (note 9), pp. 172–173. For the pairing of *manaig* with other categories of persons in the lists, see BINCHY, ed., Corpus Iuris Hibernici cit. (note 30), p. 47 line 1, p. 220 lines 1–2, p. 351 lines 24–25, p. 322 line 1, p. 536 lines 23–24, p. 593 line 37. Charles-Edwards proposes that the contradiction between a *mug*-like and *célle*-like *manach* is not real but apparent and that the *manach* resembled the *mug* only ‘in legal capacity’ but ‘his resemblance to *célle* lay elsewhere’. It is noteworthy that *manaig* are never associated with both *moga* and *céli* in the same list, but in different lists. For Etchingham’s critique of Charles-Edwards see E. TCHINGHAM, Church Organisation in Ireland cit. (note 9), pp. 364–368.
the form of a portion of kin land 49. Theoretically, since manaig joined themselves to the church, they would thereafter be without both kin and land. But how is it possible to square free legal status with the absence of land? 50 Would it not be the case that manaig who did not own land would be equated, as Etchingham says, with the lowest categories of legal dependants or unfree clients? 51 I have already suggested elsewhere that some ecclesiastical authors in Ireland – like those who equated free céili with manaig – might have tried to reform vernacular conceptions of legal status by abolishing ownership of land as a requisite for free status 52. By doing this they would have reassured newcomers to the church that becoming manaig would not entail a loss of status. Newcomers would have been further reassured by texts like the Hibernensis which, as we have seen, suggests that some manaig would continue to have recourse to property even though, nominally at least, it would come under the control of the church.

But is there evidence of actual practice which could confirm that the church or elements within it contributed to changing conceptions of freedom and unfreedom in Ireland or elsewhere? The kind of evidence that one would ideally want to have for gauging practice would come in the form of records that reveal the consequences of transfers of land together with its free or unfree peasant dwellers, like in the example of

49. This is not stated explicitly but can be inferred, for example, from stipulations restricting the legal capacity of landless people: Unaicíct Becc states that a freeman who sells his land becomes unfree (ed. Binchy, Corpus Iuris Hibernici cit. (note 30), p. 638, line 10), and Berad Ainechta stipulates that a landless person is not entitled to make a contract independently (ed. Binchy, Corpus Iuris Hibernici cit. (note 30), p. 593 lines 35-38, trans. by R. Stacey, in Lawyers and Laymen, Cardiff, 1986, p. 215 §37). Control of land is nevertheless not absolute, except in the case of a king or a head of a kin group. Restrictions apply especially to one’s ability to alienate land. For example, one’s share in kin-land cannot be alienated without the permission of the head of the kindred. See Kelly, Early Irish Farming cit. (note 22), pp. 400-401, 423-425.

50. The assumption that I make – and which Charles-Edwards made in The church and settlement cit. (note 9) – is that the attested transfers of land with its peasant inhabitants to the church entailed the dispossession of these peasants. In other words, where peasants previously worked their share of the kin land, after the transfer they became tenants of the church. I acknowledge, however, that other interpretations may be possible, especially given the ostensible heterogeneity of the manaig’s legal and economic standing as reflected in different early Irish normative texts (see discussion in Etchingham, Church Organisation in Ireland cit. (note 9), pp. 391–451).


52. Davies and Flechner, Conversion to Christianity and economic change cit. (note 29).
Selsey which we saw earlier. Sadly, Ireland possesses nothing on the scale of the corpus of Anglo-Saxon charters. The absence of surviving formal charters – if there ever were any – is compensated for by quasi-charter records cast in hagiographical idiom which can be found in the Additamenta to Tírechán’s Collectanea in the Book of Armagh.

In addition, in both Ireland and Britain there are works of hagiography which – notwithstanding the usual problems of reliability – purport to relate instances in which land and peasants were made over to the church. Arguably, the different types of record that survive for England and Ireland are a reflection of different patterns of land acquisition and land holding in either place. In England charters were largely issued by kings (although there are exceptions), whereas in Ireland the granting of land to the church does not appear to have been the prerogative of kings, although on occasion kings are said to have given both permission and land for founding monasteries. Instead, land transfers to the church were normally made on behalf of the kin as a whole, with the permission (or on the initiative) of the head of the kin, who may have been a king. Irish texts that ascribe greater power to kings in relation to church land are invariably later, usually dating from around the Norman invasion or later.

Whether land was made over by royal charter or by the solemn declaration of an Irish head of a kindred, the consequence of the transfer might have been the alienation of land to the church while at the same time allowing the kin to retain a stake in it, such as reserving the right to

53. P. Sawyer, Anglo-Saxon Charters: An Annotated List and Bibliography, London, 1968, catalogued 1875 charters of which approximately two hundred survive as originals, but the authenticity of a good number of both pre-conquest and post-conquest copies is disputed. Now available online at http://www.esawyer.org.uk/browse/sawno.html (Accessed 12 July 2016).


appoint the head of the church. This model of conditional land alienation will of course be familiar to students of medieval economic history as the proprietary church (*Eigenkirche*). In England it is not uncommon to find land granted by charter, or ‘bookland’, exempted from various forms of tax, from food rent, or from labour, but not from what are known as the ‘common burdens’, consisting of bridge-building, fortress-building, and military service 57. In Ireland proprietary churches have been argued to have been the most prevalent form of religious establishment, and they allowed the kin to maintain its hereditary grip through coarbs, literally meaning ‘heirs’ to the abbatial office, such that « the outcome was hereditary abbracies or coarbships more tenacious than anywhere else in the West... these were “family monasteries” in the sense that the abbacy belonged to one or more linked lineages; not in the sense that any outside lord or lay family controlled the office and through it the monastery’s resources of revenue and influence » 58. In such cases, as Charles-Edwards put it, « an individual church may be nothing more, in terms of settlement, than a tonsured kindred » 59. One of the most interesting expressions of familial grip on church property in Ireland is the saintly genealogy. Such a genealogy lays claim (often retrospectively) to church land on behalf of a kin group by tracing its ownership back to a saintly founder who is of the same kin. It is not uncommon to find branches being attached artificially to prominent saintly personalities – like Patrick or Brigit – and by association to the churches that venerated them. These genealogies have been expertly edited by Pádraig Ó Riaín as *Corpus genealogiarum sanctorum Hiberniae* 60.


In English minsters, however, the succession of kinsmen to the abbacy appears not to have been the norm, but it was not unheard of either. Examples are Wilfrid’s appointment of his kinsman Tatberht as his successor at Ripon and the two instances in Æthelwulf’s poem *De Abbatibus* in which a brother succeeded another brother. In the Canons of archbishop Theodore the practice of abbatial succession among members of the same kindred is forbidden unless it is sanctioned by the *fratres* of the minster: *ipse non potest aliquem ordinare de suis propinquis*. . . *sine voluntate fratrum* « he may not ordain another from his own kin. . . without the consent of the *fratres* ».

The preponderance of proprietary churches in Ireland and the totality of control which families exerted over them, sets them apart from the type of institution that historians normally style ‘proprietary church’. Another difference between an Irish ‘proprietary church’ and a proprietary church in England or elsewhere in the west of Europe, appears to have been that Irish ‘converted’ kindreds did not only establish stand-alone churches, but some can also be seen to have pledged themselves in part or as a whole to the religious life by affiliating themselves to networks formed around major churches like Armagh or Clonmacnoise. Indeed, it is this sort of affiliation which some regard as the typical manifestation of proprietary church in Ireland. The only monastic federation-like network in England, Wilfrid’s *familia*, differed from Irish networks in one major respect: so far as we know it did not thrive on grants of land from individual kin groups.

We encounter land transfers to an Irish ecclesiastical network in the *Additamenta* and *Collectanea* in the Book of Armagh. For example, one grantor is said to have given to Armagh’s network land *cum omni progenie*
sua « with all his household » (Addit. 1.6), another granted a campus cum senis in eo sibi famulantibus « land together with the slaves serving them there » (Addit. 5.2), and others granted sons together with their inheritance (Addit. 10.1, Collect. 15.2) 66. These examples reflect three types of grants: (i) of land with an entire kindred, (ii) of land with people who are already servile, and (iii) of land with certain free members of the kin. In analysing these episodes Charles-Edwards drew attention to the transfer of kin land on the authority of the head of the kindred by means of an audacht (also edacht, idacht), namely the solemn declaration by the head of the kin which I mentioned earlier. Kinsfolk living on the land would continue to occupy it but as tenants of the church 67. Other records of land transfers embedded in Irish hagiographical texts (which cannot be dated with the same precision as the Additamenta but are likely to be pre 900) 68, tell similar stories of grants being made by kin groups, but also by individuals (Vita Lugidi §31), sometimes in old age (Vita Albei §40; Vita Aidi §48) 69. On one occasion it is a retiring bishop who gives away land (Vita Fintani §19) 70. A person can offer his corpus et animam suam et stirpen suosque agros « body, soul, family and lands » to a saint and become a monachus (Vita Cainnechi §13) 71. Interestingly, in the Life of Caímnech such a monachus is set apart from the saint’s own fratres (Vita Cainnechi §13), suggesting a certain degree of segregation within the community 72. An important ninth- or early tenth-century text, the Tripartite Life of St Patrick, mentions three peasants (senchléithi), who were already servile, being granted away with the land on which they were settled 73. Other grants from the Tripartite Life show that when arable lands were given, they could consist either of strips separated from a contiguous whole that was held by a kin group, or of dispersed units separated from one another by some distance 74.

68. See note 128, below.
70. Ibid., pp. 150-151.
71. Ibid., p. 185.
73. The grantor was Cináed king of Tara. See W. Stokes, ed., The Tripartite Life of Patrick with Other Documents Relating to that Saint, 2 vols, London. 1887, I, pp. 74-76.
74. Ed. Stokes, I, pp. 80, 192, 196; discussed by Domherty, Some aspects of hagiography cit. (note 9), pp. 308-309.
Proprietary churches are often considered by historians in the context of the secularisation of monasteries, a well-attested phenomenon in both Ireland and Anglo-Saxon England. The frustration that some ecclesiastics experienced with secularisation is articulated forcefully in Bede’s famous phrase that certain Northumbrian minsters have become *liberi exinde a diuino simul et humano servitio suis tantum inibi desideris... deseruiunt* « free from divine and human services and serve only their own desires there »75. A similar sentiment is echoed in Ireland by the disdain that reforming authors of the Céli Dé expressed towards *sendella* ‘old churches’ because *is boc rand aos túate 7 lucht na sencheld mór* « the laity and the people of the great old churches are of little worth »76. 

A way of curbing excesses of lay patrons was to give the community a stake in governing the church. Such was the case with the Theodoran text we saw earlier, in which abbatial succession among kinsmen was permitted only if the *fratres* consented to it. A similar collective stake in the governing of a monastery is prescribed in the Irish *Hibernensis* which says that the head of the church, the *princeps*, must secure the consent of his *monachi* before alienating church land77. Should the *princeps* defy his monks, he might even risk a revolt by the entire *muintir* ‘community’, as indeed happened at Clonmacnoise78. Both the *Hibernensis* and Theodore, therefore, give us a normative (possibly idealised) perspective on the involvement of communities in governing an ecclesiastical estate. One would like to know, however, how exclusive the community’s involvement was meant to be: did it extend only to monks in the strict sense or could it include certain peasant dependants? In the English example there is nothing to suggest that anyone apart from monks would be intended. But in Ireland, given the preponderance of kin-based religious institutions, one wonders whether the *monachi* whose consent the *Hibernensis* requires, were in fact members of a single kin comprising the

76. Monastery of Tallaght §26, eds. and trans. E. J. Gwynn and W. J. Purton, *The Monastery of Tallagh*, *Proceedings of the Royal Irish Academy* XXIX C (1911), pp. 115-170, at p. 137, and see §4 (p. 128) for a comment on the people of such churches neglecting their duties. The target could be places that experienced excessive secularisation, but also churches that remained unreformed (the two could be one and the same).
muintir which formed the proprietary church, a possibility also raised by Etchingham in regard to similar such communities mentioned in hagiography, where each community could be a *fine manach* ‘kin of manaig’ 79. An interesting contrast comes from Wales, where hereditary possession of churches has also been argued to have been practiced 80. There, however, we find church heads, styled in the Llandaff Charters *heredes* ‘heirs’, disposing of church land with no mention of others being involved in the decision 81.

In conclusion, the foregoing discussion supports two theoretical models for church/kin relationship, each with implications for the rate of freedom or servility that peasant dependants had. The first model is that of ecclesiastical settlement as an alternative to kin. Such an institution would subsume individuals or groups from different kindreds, depriving them from ownership of land and gradually eroding their kin identity. The second model is of a proprietary church that reinforces kin identity through exclusive ownership by the kin, allowing individuals to retain a higher degree of free status than those of the first model. Neither model, however, existed in pure form. Rather, we find complex combinations of elements from both. Admittedly, we can say much more about such combinations in Ireland, where the normative evidence is more abundant and more detailed. One can also make the argument that the need to devise creative strategies for land-holding would have been more pressing in Ireland but less in England, where the king would almost invariably be expected to be the one granting land subject to clearly-defined stipulations, and where a hereditary family grip on minsters was discouraged, at least by the normative sources. The fluid boundaries between


80. Davies, *A Welsh Microcosm* cit. (note 4), p. 129: « Churches and monasteries were property as well as religious institutions and were therefore often in the possession of the laity; as such they would presumably have been subject to the formal rules of inheritance, usually passing from father to sons ».

kin and ecclesiastical settlement in Ireland can also explain why certain ecclesiastical authors seem to imply that the ownership of land was not a factor in determining legal status: if it were a factor in determining legal status then Irish proprietary churches would threaten the identity of the kin as well as of the status of its individual members who would be deprived of their freedom on account of their loss of land (model 1).

Ultimately, in both Ireland and England, a range of free and unfree people had to live together on the same ecclesiastical estate. How they did this and how conspicuous the economic distinctions between them were, is the subject of the second part of this essay.

**SPATIAL DIVISION, PROVISIONING AND LABOUR**

As we turn from normative pronouncements to the realities of labour and habitation on an estate, we are, yet again, faced with an evidential deficit. From the insular world we have nothing like the Carolingian polyptiques of the ninth century which record the inhabitants and assets of major monasteries, or the lists of tenants and slaves at Italian monasteries like Farfa and Bobbio. Clearly, the peasant dependants of Ireland and Britain did not command as much interest from contemporary record keepers. In addition, charter evidence for Ireland is practically non-existent, except for the quasi-charter material that we encountered earlier from the *Additamenta* to Tírèchán’s *Collectanea* in the Book of Armagh. However, as before, occasional references to land and its occupants in hagiography offer some compensation for the shortage of other documentary material. The usual caveat about the tendentiousness of such texts also applies here, although the more incidental the references to peasants are, the more reliable they are likely to be. In Anglo-Saxon England, as already noted, narrative texts, including hagiography, are not as

revealing, with only sporadic mentions of peasant dependants. One may also turn to archaeology for evidence of practice, examining especially evidence of agricultural remains (e.g. animal bones, grain, pollen), agricultural technology or settlement archaeology. However, the archaeological literature for neither England nor Ireland offers a comprehensive survey of agriculture on ecclesiastical estates or the provisioning of estates from other sites. One is left to make do with accounts of individual excavated sites but without any facility to gauge patterns across large swathes of land and a multitude of estates. These accounts, sporadic though they are, have their use as a means for testing hypotheses and verifying the testimonies of written sources, and in particular hagiography. The hypotheses that I would like to put to the test here concern the realities of peasant life on an ecclesiastical estate and our very understanding of what an ecclesiastical estate was. The place to begin, therefore, is by considering what historians of Britain and Ireland mean when they say ‘ecclesiastical estate’.

The term ‘estate’, which calls to mind later medieval and (at least in England) more standardised units of agricultural management, may give a false impression of uniformity where there was none. In modern historiographical parlance ‘ecclesiastical estate’ is used in a range of different senses, encompassing anything from a monastic community with lands under its own control and peasants formally attached to it, to a much wider entity which also includes independent peasants who provisioned the monastic community (and perhaps other communities) from their own lands. Here I will favour a broad definition of estate, as a territorial unit comprising both individuals whose primary identification would be with the church (through economic criteria, legal criteria, or any arbitrary subjective criterion) and those whose identity would be more independent of the church, for example free peasants who might provision both the church and other lay lords at the same time. I shall distinguish between the ‘core’ of an estate, namely the centre in which a church, a religious group, or (in the case of a secularised settlement) a quasi-religious group was situated, and a ‘periphery’ in which religious personnel were not expected to reside. Both core and periphery would have their share of peasant inhabitants.

It is a commonplace of historiography to associate core and periphery with different categories of peasant dwellers, separated spatially, but also distinguished by their legal status and sometimes by the type of agriculture they practiced (for example, cereal closer to the core and pastoral further away from it) \(^84\). The premise for this hypothetical division is the widespread assumption that those inhabiting the circles nearest the core were exploited more heavily and were therefore less free (or entirely unfree) than those living further afield who were practicing an agriculture that was not entirely dependent on the needs of the ecclesiastical estate. Students of the medieval British Isles would be familiar with this division principally through the distinction between ‘inland’ and ‘warland’, a contemporary distinction that has been known to scholarship for some time, but gained currency in the historiography of the last two decades thanks to the work of Rosamond Faith \(^85\). Defined from the outside, ‘inland’ was land from which no service was due to a lord, namely allodial land. But defined from within the estate, ‘inland’ was what Faith calls a « directly exploited core area » on the estate \(^86\).

It is widely accepted that inland in Anglo-Saxon England emerged as a consequence of the impact that the church had on settlement patterns \(^87\). As the ‘inland hypothesis’ goes, the church, which represented a fixed, rather than itinerant form of lordship, relied more heavily on its own local land resources and labour which it exploited directly and intensively. Examples cited by Faith include Sherborne (Dorset) and Glastonbury (Glos.). Sherborne was supplied from an area commonly referred to as Stockland (both an actual site and a recurrent placename-

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84. For a recent reiteration of this hypothesis see T. Ó Carragáin, The archaeology of ecclesiastical estates in early medieval Ireland: a case study of the kingdom of Fir Maige, Peritia, XXIV-XXV (2013-14), pp. 266–312, at p. 268.
87. On the ecclesiastical origins see Blair, The Church in Anglo-Saxon Society cit. (note 2), pp. 252–253. But he also makes a caveat to the effect that we know virtually nothing about aristocratic estates in the early period and whether they followed a similar template.
element whose etymology is debated), consisting of villages adjacent to
the minster in which the minster’s tenants resided. A charter by Æthelred
for the minster from 998 mentions 100 agelli in Sherborne’s ‘stockland’,
which was described in Domesday Book as being geld free, a status
interpreted by Faith as being a vestige of inland. The circumstances of
Glastonbury appear to be similar, but unlike Sherborne there is no
available topographical evidence consisting of tell-tale placenames like
‘stockland’.

The argument for a higher rate of exploitation nearer the core of
the estate has also been made for Ireland. Charles-Edwards argues on
the evidence of Adomnán’s Life of Columba – which offers testimony
on the economic regimes of both Iona and Clonmacnoise – that major
monasteries in the eighth century would have been heavily dependent
on the lands adjacent to them, which they would have exploited more
intensively. Unlike the residents of this Irish form of ‘inland’, the
inhabitants of lands that were further from the core would be tapped as
rent-paying tenants. Charles-Edwards concludes that « it is probably
approximately true to say that in seventh-century Ireland dispersed
settlement was the expression of free status, nucleated settlement was
the expression of servile or semi-servile status ». He goes on to suggest
that there would also have been a difference between the way in which
peasants of the ‘nucleated-settlement’ and peasants of the ‘dispersed-
settlement’ would have constructed their identity, such that « for the
servile and semi-servile population the critical economic relationship
was to the lord rather than to the kindred ». The lord in this case was,
of course, the church (broadly defined). In contrast, the peasants of the
‘dispersed-settlement’ – who were free rent-payers settled further away
from the core of the estate – did not provide direct labour services and
owed loyalty primarily to the kin which endowed them with land.
Nevertheless, despite retaining their kin identity, they appear to be
among those whom our sources designate manaig. But it is worth

88. Faith’s contention that, as a rule of thumb, inland can be inferred from areas designated
as ‘geld free’ in Domesday Book has recently been challenged by D. Pratt, Demesne exemption
from royal taxation in Anglo-Saxon and Anglo-Norman England, English Historical Review, CXXVIII
(2013), pp. 1-34.
91. Ibid., p. 170.
92. Ibidem
93. Ibid., p. 174.
reiterating that they were free *manaig*. Long-term risks that a church could face from relying too heavily on peasants who enjoyed a relatively high degree of independence are highlighted by an Old Irish gloss on the law tract *Di Dligiud Raith 7 Somaíne la Flaith* 94. The glossator distinguishes between *túathmanaig*, who have a contractual relationship with the church, and *firmanaig*, who are said not to be bound by contract. Etchingham translates *túathmanaig* ‘lay manaig’ and *firmanaig* ‘true manaig’ 95. Another possible literal translation for the latter is ‘manaig with a vow’ or ‘manaig with a pledge’ 96. Yet another way of rendering the expression *firmanaig* is ‘manaig of servility’, in accordance with a text from the Martyrology of Óengus (c. 800) which reads *cech firmanaig*. . . *guid amal cech mog* « every firmanach. . . let him work like any slave » 97. The glossator of *Di Dligiud Raith*, in a rather opaque passage, appears to urge churches to dissolve their contracts with *túathmanaig* if their presence is deemed to threaten the *firmanaig* in one way or another. According to Etchingham’s interpretation, «such conflict might arise where economic circumstances favoured the maximum allocation of a church’s assets to rent-payers rather than the deployment of direct labour on a large scale» 98. He cites the harsh verdict of *Bretha Nemed Toísech* in the matter of the depletion of a church’s assets, which is said to lead to its loss of status 99. But even without *Bretha Nemed*’s admonition it is easy to imagine how such a shift in the power balance could of itself transform the character of the estate.


95. Ibid., p. 432.

96. For these interpretations of *fir*, see Kelly, A Guide to Early Irish Law cit. (note 32), p. 312.

97. This is an interpolated text attributed to Fothad na Canóine. See *Félire Óengusso Céli Dé* 4.12, ed. and trans. W. Stokes, *The Martyrology of Óengus the Culde* London, 1905, pp. 4, 5. Etchingham, *Church Organisation in Ireland* cit. (note 9), pp. 418–419, suggests that representing servile labourers as fully-fledged monks was a hagiographical trope intended to euphemise servitude. However he disagrees with the interpretation ‘servile manaig’ on linguistic grounds (personal comment).


Texts like *Bretha Nemed*, *Di Dliguid Raith*, and the passage from the Martyrology of Óengus make no attempt to conceal the sometimes harsh reality of exploitation and competition for resources on an ecclesiastical estate. Intriguingly, *Bretha Nemed* and *Di Dliguid Raith* raise the possibility that peasants living in the periphery may grow in strength at the expense of those who lived and laboured within the religious core. This raises an interesting challenge to our model of the insular ecclesiastical estate which now has to take into account the contingency that control was not always exerted from the centre over the periphery, but also the other way around. As we continue to explore the different forces operating on the ecclesiastical estate and the complexities of economic life on it, we now turn from the theory of the estate to practice, insofar as it may be gleaned from archaeological and hagiographical evidence. Let me begin with the former.

In England, archaeology affords evidence of different agricultural regimes at minsters. Although wide patterns are impossible to gauge due to the patchy nature of the evidence and absence of wide-ranging surveys, there are certain trends that have been argued to be more typical of the minster economy than of the economy of other settlements. Foremost among them is the cultivation of cereals at minster sites, attested by pollen analysis and agricultural technology, especially mills. Mills are believed to have spread in England from minsters, such as Wareham (Dorset) and Barking (Essex), where the earliest mills were excavated (dated late seventh and early eighth century) \(^{100}\). Some minsters are thought to have turned to cereal production after abandoning cattle rearing. At Yarnton (Oxon.), for example, bread wheat became the main crop by the ninth century following a gradual increase in cereal production \(^{101}\). This change in farming regime has been argued to have taken place in the eighth century in order to satisfy the needs of ecclesiastical lordship. As this hypothesis goes, Yarnton was transferred together with its peasants to the nearby minster of Eynsham, which, being a permanent

\(^{100}\) A recent excavation from which large-scale cereal production has been inferred is at the Northumbrian minster of Hoddom (Dumfries). See C. E. Lowe, *New light on the Anglian “minster” at Hoddom*, in *Transactions of the Dumfriesshire and Galloway Natural History and Antiquarian Society*, 3rd ser., LXVI (1993), pp. 11-35. On milling technology spreading from minsters, see Blair, *The Church in Anglo-Saxon Society* cit. (note 2), p. 256.

non-itinerant lord, imposed heavier demands on the peasants of Yarnton. At Lyminge, which transitioned from being a secular place to becoming a minster, a shift towards cereal agriculture has also been noted, but there is no evidence to enlighten us about the peasants who cultivated the crops. Mixed agriculture – cereal and cattle – can be observed in West Fen Road, a settlement from the second quarter of the eighth century which grew on the western edge of the core of the minster at Ely. It is speculated that the peasants of this settlement, whose material culture was rather simple, were supplying the minster with meat and grain. The settlement may in fact have been established for this purpose. Possibly, we see here evidence of inland in its ‘classic’ form, with servile or semi-servile peasants.

On other minsters we find an economy based more around cattle, although cereals are nevertheless attested. For example, the consumption of cattle at Whithorn (in Galloway) was considerable and the minster relied on provisioning from ‘warland’, as demonstrated by finds of bones from older animals, a tell-tale sign of a consumption site. In contrast, Wearmouth and Jarrow seem to have relied heavily on cattle that was reared locally (there is also evidence of sheep, goat and pig). Sadly neither the archaeological nor the written evidence concerning Wearmouth and Jarrow can shed light on the relationship between the minster and its tenants, who have been speculated to have ranged from free landholders to ceorls to slaves. At Hartlepool (Northumb.), there is again evidence of in-house raising of livestock: sheep, cattle, pigs, and domesticated fowl. Christopher Loveluck notes the contrast with Whithorn, which was provisioned from other places, perhaps because it had a bigger endowment to begin with.

The sites that have been reviewed so far show a mix of external provisioning and in-house production as well as diversity in the types of agriculture practiced. There is no neat inland/warland division that applies to all of them, nor is there consistency in the rearing of cattle or the cultivation of cereals either in the immediate vicinity of the minster or further afield. Nevertheless, in some cases (like the dependence between Eynsham and Yarnton or Ely and West Fen Road) we may be able to identify a more servile workforce engaged in cultivating cereals.

In Ireland the argument has also been made for a preponderance of cereal agriculture on ecclesiastical estates, though one ought to be careful not to draw too stark a contrast with royal and other secular estates 109. A pronounced presence of cereal agriculture on religious sites is attested, just as in Anglo-Saxon England, by farming implements and mills, of which approximately one hundred pre tenth-century specimens survive. Among them are the earliest horizontal and vertical water mills in medieval Europe, such as in Nendrum (Co. Down; AD 619) and Littleisland (Co. Cork; AD 630) 110. Some, like Nendrum, are definitely


110. N. BRADY, Mills and milling in medieval Ireland: looking beyond design, in S. A. WALTON, ed.,
ecclesiastical, while other early mills, like those found at Raystown (Co. Meath), have no known ecclesiastical associations. Spatial divisions corresponding to zones of social inequality have also been posited for Irish ecclesiastical estates. The most recent archaeological survey to consider questions of spatial divisions on an ecclesiastical estate, by Tomás Ó Carragáin – which draws on previous work by himself and Paul MacCotter as part of the Making Christian Landscapes project – concentrated on the territory of the petty kingdom of Fir Maige in Munster. This territory was divided into fifteen sub-territories, fourteen of which were *tuatha* ‘local districts’ and one an ecclesiastical estate. Ó Carragáin observes that within the sub-territory of Brigown, which was granted to the church, the settlements within its core, comprising many of the lesser church sites, tended to have relatively large enclosures. He tentatively suggested that they were « relatively populous » and that their inhabitants « may have farmed relatively large areas. In contrast, in the small area of the estate [sc. of Brigown] separated from Brigown by the Kilworth Mountains, there is a greater density of closely-spaced ringforts/enclosures, suggesting perhaps rent-paying *manaig* who had the right to divide the land they farmed between branches of the family ».

Another adjacent ecclesiastical sub-territory (styled ‘estate’ by Ó Carragáin), Molaga, shows a higher density of ringforts in the south-west, near Aghacross, than in the north-east, near the ecclesiastical centre of Labbamolaga. The study concludes that in « Labbamolaga there may have been an emphasis on direct labour by monks and servile

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manaig», who practiced a mixed agriculture of tillage and animal husbandry, while in Aghacross «perhaps more of the tenants were rent-paying manaig with greater rights over the land they farmed» 114.

From cereals we continue to cattle and mixed pastoral-cereal economies. At Clonmacnoise (Co. Offaly) excavators concluded that that monastery was a consumer rather than a cultivator of cattle, since animal bones found on site invariably belonged to older animals 115. Approximately fifty kilometers to the east, in County Westmeath, faunal assemblages from two ecclesiastical sites, Ballykilmore and Clonfad, have been compared with the faunal assemblage from a ringfort at Rochfort Demesne, commonly classified as a secular site (associated with the Cland Cholmáin kings who ruled Mide) 116. Both ecclesiastical sites are understood to be sites of consumption, again, on the evidence of the preponderance of cattle bones from older animals. At Rochfort Demesne, on the other hand, the bones recovered were from younger animals. Sheep and pig were also imported into the ecclesiastical sites rather than raised on them, but poultry seems to have been grown on site. As for arable agriculture: cereals, and especially barley, were cultivated at both Clonfad and Ballykilmore. At Clonmacnoise cereal agriculture was also practiced, as evidenced by an extensive area of cultivation furrows 117. In Clonfad some of the cattle bones show signs that the animals were used for ploughing, the quintessential activity of arable cereal agriculture. Cereal production, however, was not unique to the ecclesiastical sites, and in fact both Clonfad and Rochfort Demesne had bread wheat (a superior cereal by medieval northern European standards).

We may speculate about a correlation between the preponderance of provisioning of churches (broadly defined) with cattle from other

sites and the social standing associated with cattle rearing in Ireland. According to the Irish laws, the rearing of cattle was the preserve of clients of free status who had the capacity to freely make contracts which enabled them to receive the animals from their lords in the first place. It does not follow that such pastoral farmers must be associated with ringforts (often interpreted as secular settlements), but the requirement to have free status may explain why the cattle consumed at places like Clonmacnoise, Clonfad, and Ballykilmore, was not acquired from the lands immediately adjacent to the monasteries, lands that might have been inhabited by people who were unfree or ‘less’ free in respect of their capacity to make contracts.

An exception to the provisioning of Irish monasteries with cattle from the outside is Iona. Before it was abandoned in 806 at the height of hostile Viking activity, it appears to have reared its own cattle for dairy and beef. However, the in-house raising of cattle may have been a necessity, owing to the monastery’s location on an island to which it would be difficult to transport cattle regularly. Evidence of cereal pollen on Iona is a clear indication that a mixed agriculture was practiced in the monastery’s immediate vicinity, although some cereals might have been delivered to the monastery by sea from its dependency on Tiree, in a reversal of the pattern of cereals being grown nearer the core and cattle further from it.

The archaeology can be compared with the testimonies of written sources. I shall begin by examining three episodes from Anglo-Saxon narrative sources which – as repeatedly noted – are less informative about the realities of peasant life than the Irish sources. The first episode is from Bede’s History of the Abbots of Wearmouth and Jarrow, the second is repeated in the two Lives of St Cuthbert (the anonymous verse

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118. Charles-Edwards, Early Christian Ireland cit. (note 39), pp. 72–75. The clients were of free legal status by virtue of their ownership of land.


120. Although other provisions were brought by ship. See F. Edmonds, The practicalities of communication between Northumbrian and Irish Churches, c. 635–735, in J. Graham-Campbell and M. Ryan, eds., Anglo-Saxon/Irish Relations before the Vikings, Oxford, 2009, pp. 129–147.

Life and Bede’s prose Life) and the third is from Bede’s Ecclesiastical History of the English People. The History of the Abbots presents us with a portrait of abbot Eosterwine of Wearmouth as a meek individual:

tantum mansit humilis, fraternaque simillimus alieron, ut uentilare can eis et triturare, oves uitalasaque mulgere, in pristino, in horto, in coquina, in cunctis monasterii operibus iocundus et obedient gauderet exerceri « he remained so lowly, and so very like the other brothers, that he rejoiced to work cheerfully and obediently at winnowing and threshing with them, at milking the ewes and the cows, in the bakehouse, in the garden, in the kitchen, and in all the work of the monastery » 122.

And a little later we read that when he travelled to other minsters and saw the fratres working, he would join them, for example by holding the plough handle and guiding it (aratri gressum stiba regendo) 123. Since no distinction is made between labouring fratres and the fratres who are said in the same chapter to have lived and dined communally, then the implication is that they were all one and the same. Therefore, we ostensibly have here an account of the monks themselves doing agricultural work. However, the reliability of the descriptions of labouring fratres is called into question by the fact that the phrase « in pristino, in horto, in coquina, in cunctis monasterii operibus iocundus et obedient » is borrowed from clause 46 of the Rule of St Benedict. Might this be an idealised picture of monastic life modelled on the rule on which Wearmouth was supposedly founded? 124 If so, then Bede’s depiction of fully-fledged monks working happily alongside an abbot may mask a reality in which the working hands really belonged to peasant tenants. The depiction of senior grades performing labour may in fact be a topos of superiors setting an example for the fulfillment of the rule. We also encounter it in the Anonymous Life of Ceolfrith, who is said to have upheld the rule’s ideal of labour by working as a pistor ‘baker’ while he was prior of Melrose 125. When textual testimonies are more likely to be reliable is when fratres are mentioned

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incidentally and not as the protagonists of didactic edifying narratives. Two such examples of *fratres* who were clearly peasants are Hadwald, who is said in the Lives of St Cuthbert to have been a shepherd who died by falling from a tree, and the famous Caedmon, a *frater* who is described in Bede’s Ecclesiastical History as minding the cattle at Whitby. Caedmon was subordinate to a *uilicus* ‘reeve’, who appears to have managed the minster’s workforce on behalf of abbess Hilda. This is a rare attestation of direct management of a minster’s workforce.

For Ireland we are fortunate to have a substantial corpus of early medieval hagiography in Latin, in addition to the Patrician dossier from the Book of Armagh and the Tripartite Life which have already been examined for their testimony on land transfers to churches. The earliest Lives in this corpus – collectively known as the O’Donohue group of Lives – have been argued by Richard Sharpe to have been copied from a single lost manuscript dating no later than the ninth century. These texts are of great interest for their unequivocal language of monastic identity and their richly detailed depictions of the mundanities of monastic living. The Lives confirm that the communities which they refer to as *monasteria* were indeed fully fledged monasteries, complete with monastic rules, abbots, communal living, and a routine of prayer. The Life of

128. This is SHARPE’s PhD. See his *Medieval Irish Saints’ Lives: An Introduction to Vitae Sanctorum Hiberniae*, Oxford, 1991, pp. 333-334. Although the hypothesis has been challenged over the years and may benefit from refinement, its central tenets still hold. For some of the challenges, see: C. BREATHNACH, *The significance of the orthography of Irish proper names in the Codex Salamanensis*, Éiríu, LV (2005), pp. 85-101; P. Ó RAÍN, *The O’Donohue Lives of the Salamanacan Codex: The earliest collection of Irish saints’ Lives?*, in S. SHEEHAN, J. FINDON and W. FOLLETT, eds., *Cahliabh in Séláigecht: Celtic Studies in Honour of Ann Dooley*, Dublin, 2013, pp. 38-52. It has always struck me as odd that the critics who preferred to assign the O’Donohue group to the twelfth century on linguistic grounds were prepared to accept that none of the lives even so much as hint (say, by accident or slip) at historical events or phenomena that were prevalent post 900, such as the Viking presence, towns, international trade, or the growth of kingdoms. If there was a deliberate omission or purge of such detail it would necessitate not only a remarkable conspiracy of silence but also an acute and detailed historical understanding of social and political developments, an understanding that would have been beyond the reach of twelfth-century contemporaries unless we assume that they worked by the same analytic methods as modern historians and had access to reliable sources.
Fintán describes a *regula tæde stricta* «very strict monastic rule» (*Vita Fintani* §4) and St Lugaid is said to have instigated a monastic rule that observed the common threefold division of prayer, study and labour (*Vita Lugidi* §64), a division made famous by the Rule of St Benedict, but also known from Irish rules, as we learn from the prescriptive *Célt Dé* literature 129. The religious communities on ecclesiastical estates could number *quinquaginta ter uiri* «three-fifties men» (*Vita Ruadani* §11) or fifty men (*Vita Lugidi* §18), though these may be mere hagiographical aetiologies. For comparison, one may recall the well-known reference to six-hundred *fratres* at Wearmouth and Jarrow in Bede’s *Historia Abbatum*, a number so high that they are assumed to have been, for the most part, peasant dependants 130. How this figure stood in proportion to the core of religious *monachi* who took monastic vows can be seen by a comparison with the number of founding monks at Jarrow, seventeen, given in the same text 131.

Despite the clarity with which Irish hagiography identifies the institutions that it is concerned with, the language used to refer to the inhabitants of the estates is, more often than not, ambiguous, and rarely allows us to distinguish monastic tenants from monks in the strict sense. In the examples that follow we are nevertheless able to make educated guesses as to the identity of the *monachi* or *fratres*, some of whom we are given the opportunity to observe from as early as the moment in which they entered the monastery. There are those who enter as oblates, for example to a nunnery (*Vita Ailbei* §36), while others can be seen to be given as oblates to Últán’s *ciuitas* (*Vita Ailbei* §§37, 47) 132. Lugaid himself was an oblate (*Vita Lugidi* §15) at Comgall’s Bangor (*Vita Lugidi* §18) 133. These oblates cover the entire spectrum from highborn children

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132. Ed. Heist, *Vita sanctorum Hiberniae* cit. (note 55), pp. 126, 127, 129. Although the Latin *alumnus*, literally meaning ‘fosterling’, would also have had echoes of the important social and political Irish institution of *altramm* ‘fosterage’.
dedicated to monasteries by kings and destined to a life of no (or less) labour (Vita Cainnech §41) to oblates who were apparently destined to become tenants, such as the three young brothers who become monachi in the Life of Lugaid (Vita Lugidi §55) 134. But the ranks of monachi are not confined to those who have been brought up in a monastery: brigands could also become monachi (Vita Lugidi §44) but not, one may suspect, in a strict religious sense that would require them, for example, to have at least a basic grasp of literacy 135.

In both the lower and uppermost rungs of the monastic settlements we find ministri ‘attendants’ (Vita Finani §§10, 36; Vita Lugidi §18) 136. This expression also occurs in the Hibernensis, where the ministri seem to take the role of personal attendants to the princeps, who was the head of the ecclesiastical settlement 137. Another occurrence of the word in this sense is found in the Life of Lugaid, where the protagonist, despite being of noble descent, is also described as a minister of abbot Comgall (Vita Lugidi §18) 138. The closeness to the great man which the ministratio implies would have enhanced Lugaid’s position rather than diminished it. The same appears to be the case with Diarmait, minister of Columba (Vita Columbae 3.23) 139. In contrast, seni ‘slaves’/’servants’ appear to have been people of more lowly servile status, for example oblates deposited in a monastery without an endowment 140. In one instance the B-Recension of the Hibernensis even replaces monachus with seruus in the title of a chapter: De monacho non debente inire iudicium cum princeps « that a monachus ought not enter into litigation with the princeps », showing that certain monachi had no independent legal capacity just as slaves had none 141. The Old Irish equivalent – at least in the literature of the Céli

134. Ibid., pp. 193, 142-143.
135. Ibid., pp. 140-141.
141. Hibernensis 21.31, ed. WASSERSCHLEBEN, Die irische Kanonensammlung cit. (note 30), p. 73. The B-Recension variant is taken from Bodleian Library, MS. Hatton 42, fol. 40r where the chapter is numbered 24.43.
Dé – was *gilla*, a word used for a base, often servile individual \(^{142}\). Apart from *senii* and *ministri* the monastery’s inmates could comprise craftsmen (*Vita Aidi* §13) and herdsman (*Vita Fintani* §9) \(^{143}\). Other communities had manifest gaps in their manpower and are explicitly said to have been lacking in *artifices et operatores* ‘craftsmen and workmen’ (*Vita Caimnæh* §35) when, presumably, such would have been expected on the premises \(^{144}\).

Hagiography also contains anecdotal references to labour and the management of labour in monasteries. The protagonist of many such anecdote is the *oeconomus* ‘steward’, who could be a secular dynast whose status was that of *secnap* ‘vice-abbot’ with a claim for succeeding to the abbatial office \(^{145}\). In the Life of Colmán Élo of Lynally (Co. Offaly) we are told that the steward and the *coitus* ‘cook’ had oversight of organising the *fratres* who were *laborantes* ‘labouring’ (*Vita Colmæn* §§20, 21, 26) \(^{146}\). This is another instance of direct management of labour, like we encountered before with Whitby’s reeve. It is not uncommon to find inmates of a monastery toiling in the fields. They may be described as *fratres* (*Vita Fintani* §57, \(^{147}\) *Vita Columbae* 1.37, 3.23 \(^{148}\)) or collectively as a *familia* ‘community’, harvesting (*Vita Finni* §24) \(^ {149}\). At one time we even meet a *poeta* who had hitherto never performed manual labour being taught how to fell trees (*Vita Lugidi* §38) \(^{150}\). Colmán Etchingham interprets such hagiographical depictions of labouring monks as being instances in which slavery is euphemised, while in actual fact «they were even less free than the most dependent *manaig*, who still owed rents to the church, and hence were not entirely propertyless» \(^ {151}\).


\(^{143}\) Ed. HEIST, *Vitae sanctorum Hiberniae* cit. (note 55), pp. 171, 148.

\(^{144}\) Ibid., p. 191.


\(^{147}\) Ibid., p. 147.


\(^{149}\) Ed. HEIST, *Vitae sanctorum Hiberniae* cit. (note 55), p. 158.

\(^{150}\) Ibid., p. 139.

The agriculture practiced by or depended upon by individuals termed *monachi* varied. They could cultivate both cattle and crops, or they could consume dairy products brought to the monastery from elsewhere. When the provisioning was external it is not clear if the suppliers were free peasants associated with the monastery who could also be regarded as *monachi* or if they were free peasants with no formal connection to the monastery. A monastery could have its own cattle, like Iona (*Vita Columbae* 2.16)\(^{152}\), Bangor (*Vita Lugidi* §48) or Rúadán’s Lorrha, where fetching milk for the *ciuitas* is said to have been the responsibility of the *cocus* ‘cook’ (*Vita Ruadani* §8)\(^{153}\). On other occasions we find milk being brought to the nunnery at Druim Ard from another place (*Vita Aidi* §16) or from a *bucetum* ‘cow pasture’ (*Vita Lugidi* §21), which was either the monastery’s or a common pasture land in which the monastery had a share\(^{154}\). A bishop too could have his own cows (*Vita Cainnechi* §2)\(^{155}\). Sometimes offerings of milk were refused by communities whose strict monastic rule forbade dairy (*Vita Fintani* §4)\(^{156}\). Other communities simply could not afford cows (*Vita Cainnechi* §36)\(^{157}\).

Cereal production was undertaken by certain monasteries on nearby fields (*Vita Columbae* 2.44)\(^{158}\), using their own plough-teams of bullocks (*Vita Albei* §38) which could be exploited as beasts of burden for a variety of tasks like pulling carts (*Vita Cainnechi* §5)\(^{159}\). All such activities seem to have fallen under the steward’s supervision (*Vita Cainnechi* §5)\(^{160}\). Cereal processing and bread production could also be done in-house: there are two mentions of mills in the Life of Lugaid, the first might have served a lay community but the second appears to have been owned by the monastery and came under the supervision of the *oeconomus* ‘steward’ (*Vita Lugidi* §§11, 22)\(^{161}\). The Life of Columba mentions a millstone (*Vita Columbae* 3.23) and a corn drying kiln (*Vita

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154. Ibid., pp. 172, 135.
155. Ibid., p. 182.
156. Ibid., p. 147.
157. Ibid., p. 191.
160. Ibid., p. 183.
161. Ibid., p. 133.
In the Life of Finán of Kinitty (Co. Offaly) the bread is baked in the monastery’s *tabernam paniwm* ‘bakehouse’ (*Vita Finani* §8).

However much the *laborantes monachi* contributed to the monastic economy, a monastery nevertheless depended on provisioning from the outside. Such supplies are dressed in pastoral language and referred to as *eleemosynae* ‘alms’/’offerings’ (*Vita Colmani* §§15, 16; *Vita Aidi* §11), and they consist of foodstuffs that were given in return for pastoral ministry (*Vita Aidi* §11). Offerings of this kind are commented upon in the literature of the *Céli Dé*, mainly in the context of a debate concerning whether or not gifts from the laity are permissible, a debate which is also rehearsed in the *Hibernensis* and occasionally in hagiography (*Vita Albei* §50).

In bringing to a close this discussion of economic regimes on ecclesiastical estates and their spatial division, we may first highlight the persistent ambiguity which has been the hallmark of this investigation from the outset, ambiguity between monks in the strict sense and peasant dependants. Ambiguity can sometimes be deliberate, for example when an ecclesiastical author wishes to show that monks are fulfilling the requirement of labour imposed either by the Benedictine rule or by a non-descript Irish rule. But we also see that authors can choose to be unambiguous, as with the references in Anglo-Saxon hagiography to *fratres* or senior grades performing labour who are monks in the strict sense, or to named individuals (twice) who are peasant dependants charged with minding the livestock of minsters. In Irish hagiography we were able to infer who the peasant dependants were mainly from context, and especially when we were told what their social position was upon entering the estate (e.g. penitent marauders are unlikely to have become committed monks). Further ambiguity can be seen in the use of the expression *minister* which could apply to lowly personnel but also to personal attendants of great abbots. Canon law is more deliberate than hagiography in identifying servile labour, whom it clearly designates *servi*, just as the Anglo-Saxon laws of Whitred and the Canons of Theodo-

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re, which we saw earlier, are clear about identifying the ecclesiastical *esne* ‘servant’ or *seruus*.

On the whole, the Irish narrative sources, being richer in detail, are more easily correlated with the archaeology and provide a vivid complement to mute material finds such as watermills and farming implements. The agriculture practiced on ecclesiastical estates was mixed, as confirmed by both hagiography and archaeology, although certain places in Ireland are said to have avoided pastoral agriculture as a matter of ideology. Because of the sporadic nature of the evidence examined here it was impossible to identify clear and consistent patterns of estate division into zones of cereal cultivation and cattle-raising which may correspond to zones of more intensive exploitation of labour and more independent farming, respectively. However, the archaeology of the Irish ecclesiastical sites (except Iona) does suggest that they were provisioned by cattle from places that are likely to have been inhabited by peasants who were more free and had a stronger kin identity, of the kind that we met earlier in the discussion of legal status. In England there are a couple of cases (Eynsham, Ely) in which we appear to have evidence of cereals being cultivated in the infield by peasants who would have been required to labour more intensively. The Irish hagiography mentions provisioning by more independent peasants whose supplies are referred to as *eleemosynae* ‘alms’/‘offerings’. The terminology suggests that hagiography, like Irish canon law, was casting a reciprocal economic relationship in a pastoral idiom rather than in terms of social obligations determined by rank.

Labour on ecclesiastical estates could be organised (insofar that it was) by the *oeconomus* ‘steward’ in Ireland and *uilicus* ‘reeve’ at Whitby. The workforce available on estates might consist of as many as six-hundred *fratres* at Wearmouth-Jarrow, in comparison with the seventeen religious brethren who formed the founding community of St Paul’s at Jarrow. How many of these *fratres* were labourers under the direct control of the minster and how many were independent peasants provisioning the minster from their own land is impossible to say. In Ireland, the figures given in hagiographical texts, fifty in one place and one-hundred and fifty in another, relate solely to religious brethren, and may be arbitrary.

This and other comparisons that have been undertaken here between England and Ireland, highlight important similarities between two ecclesiastical cultures which, although not unconnected, were ultimately independent of each other. The centrality of property to the contemporary ecclesiastical discourse permeates all our sources and may go some way towards explaining why the earliest Latin hagiography, much of which
was concerned with asserting property rights, emerged simultaneously in both islands in the second half of the seventh century (these are the Lives of Brigit, Patrick and Wilfrid). However, from that point on, our sources begin to diverge, with a stronger charter tradition developing in England and a more robust normative tradition in Ireland. Nevertheless, the penning of all types of text was entrusted to a clergy seeking ways of staking property claims and couching them in a legal framework. As already observed, the different types of sources that emerged in either place reflected different modes of land control: in England land was transferred to the church primarily by kings, while in Ireland the transfers were made by kin groups, usually through the solemn declaration of the head of the kin who could be (but was not always) a petty king. This may be why the legal and economic position of members of the kin who became ecclesiastical tenants, received more attention from the Irish sources. The connection between kin members and land on Irish proprietary churches is likewise more pervasive, and underlines the challenge of coexistence between kin and servile manaíg. Ecclesiastical authors responded to this challenge by proposing creative, and sometimes highly elaborate models of a modus vivendi between the different residents on the ecclesiastical estate. Hence the overall tendency to portray a harmonious existence in which all enjoyed (or could enjoy) free status. But incidental information and the occasional contradiction between texts testify to a much more complex and sometimes harsh reality of persistent tension. Anglo-Saxon sources, on the other hand, are much less apologetic about servile status. In a reality in which the conditions under which ecclesiastical peasants lived were more tightly regulated by the terms stipulated in royal charters, there seems to have been less room (and perhaps less need) to seek imaginative ways to safeguard the integrity of the kin groups to which peasant dependants belonged. Royal authority would not have left as much room for manoeuvre and is likely to have overridden any solidarity informed by kin identity. The extent to which we can see any of this played out in the scant material evidence and conjectured spatial divisions of ecclesiastical estates in Ireland and Anglo-Saxon England is debatable. However, the divisions within the territories of discrete tíathá (Brigown, Molaga) in comparison with the exploitation of a distinct body of peasants (West Fen Road) by others who inhabited the nearby minster (Ely) highlight the potential of testing theoretical models in the actual landscape and stress the need for exhaustive insular-wide surveys of spatial divisions of early medieval ecclesiastical estates.