

Ballygriffin - and its Nagle Connections



THE NAGLES IN IRELAND

Norman Conquest of Ireland began 1169 AD. Among the knightly retinue of Richard FitzGilbert (Strongbow) were de Angulos from Angle (now Pembrokeshire) in Wales.

Gilbert de Angulo was granted the barony of Navan. He built a fortified residence at Ardraccon and a priory for the Augustinians at Navan.

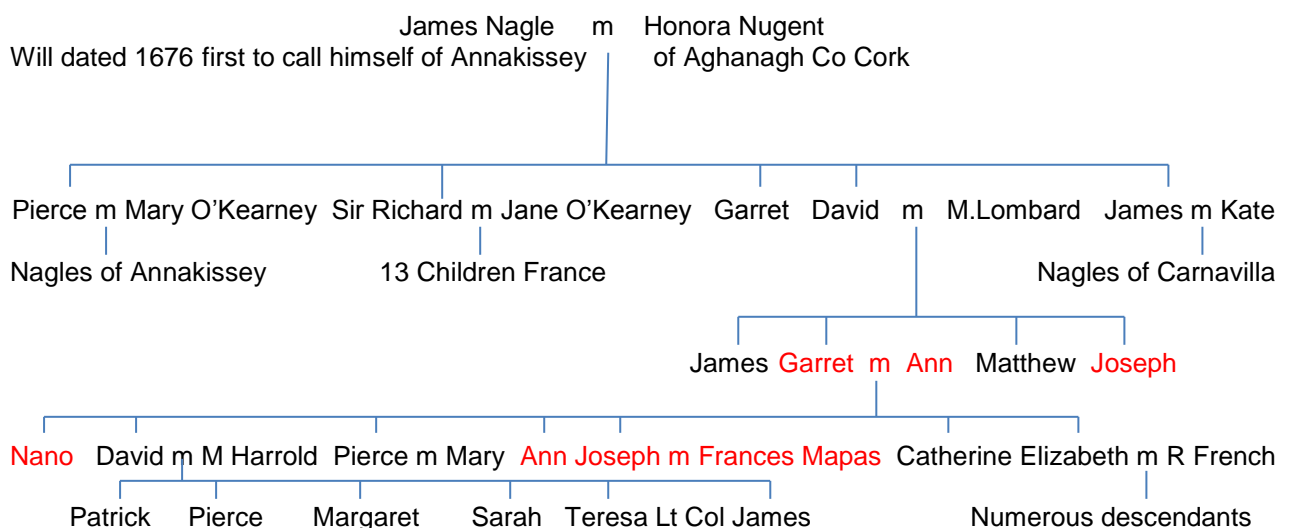
Descendants gradually moved southwest and settled in the Blackwater Valley between Mallow and Fermoy and were in residence at Monanimy Castle by mid 1300's

Name became 'Nagle' by 1700's and the Norman roots were lost

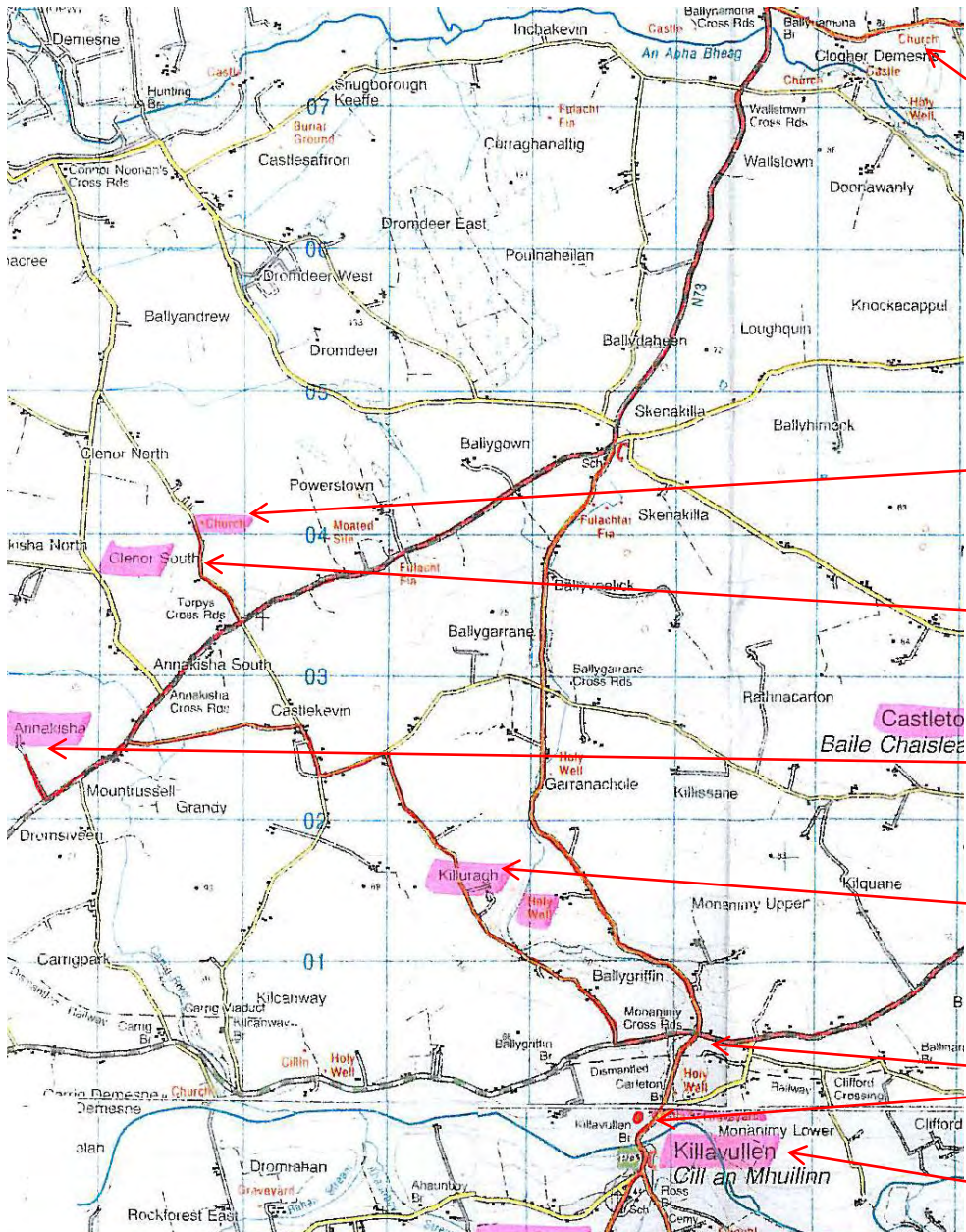
Married into great families of Cork, Limerick, Tipperary and Waterford

Nano's branch settled in Annakissa by the 1600's – branches at Cambrai (France), Mount Nagle and Jameson, Ballygriffin, Calverleigh (Devon) and Fethard.

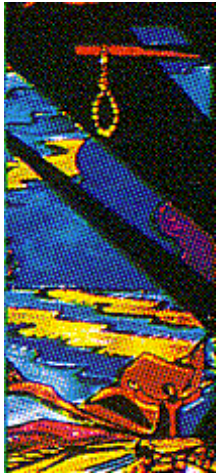
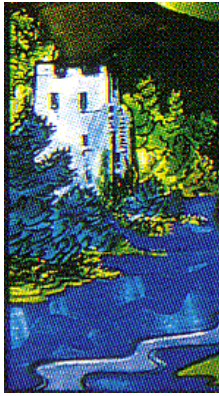
Nagles of Annakissey (Geneological line of Nano Nagle)



On her mother's side Nano was descended from Elizabeth Poyntz (1587 – 1673) of Iron Acton. She married Thomas Butler, Viscount Thurles, in 1609. After his death she married Captain George Matthew in 1620. From these two marriages there were ten children and there were numerous descendants. Thomas Matthew, grandson of Elizabeth and George, married Honora Furley and they had seven children, one of whom was Ann Matthew who married Garret Nagle.

Begin at Ballygriffin and explore Nagle country:	
	<p>Shanballymore Templeroan</p> <p>Annakissa Church</p> <p>Clenor Crannahulla</p> <p>Annakissa</p> <p>Kiluragh</p> <p>Monanimy Ballygriffin</p> <p>Killavullen</p>

As depicted in the Icon, the family lived in the Blackwater valley, close to other Nagle relatives and with reminders of the harsh penal laws around them



Ballygriffin

Here we are in the place where Nano grew up – a place still vibrant with activity.

These are the restored stables and gates of the property.

Take time to reflect on the Cosmic Walk. An explanatory booklet is available at the Centre or use the guide in this book.

The first stop is Annakissa

The branch of the Nagles to which Nano belonged had their home here. Nothing remains of the original dwelling place. The Nagles of Annakissa built a thatched Mass House as a chapel of ease for Killavullen. The Mass Gates are all that remain. The thatched chapel lasted until it was replaced by the present chapel c 1860

The Nagles of Annakissa held important positions in the political sphere.

Pierce (b.c 1630) was High Sheriff of Cork in the reign of James II. **Richard** (1636-79) was a Knight of the Shire, Attorney General, Speaker of the House of Commons, Secretary of



State, Lord Chief Justice of Ireland. He went into exile with James II after the Battle of the Boyne. He had numerous descendants in France. **Garret** (1638-71) was a Capuchin priest, **David** of Carragoon near Mallow and Ballygriffin (d 1712) was MP for Mallow in the parliament of James II and father of James, Garret and Joseph – father and uncles of Nano. It was Joseph's wealth that enabled her to fund her schools and convents. **James** married Catherine Comerford and leased property in Garnavilla, south of Cahir. A descendant Edward Lysaght wrote the poem 'Kate of Garnavilla'.

Cromwell and Annakissa: A story was told of a meeting between a Nagle of Annakissa and Oliver Cromwell: When Mr Nagle of Annakissa was in England he saw a young man being hurried off to jail between two bailiffs. Who was the young man but Oliver Cromwell! Oliver owed 10 pounds which Mr Nagle paid on the spot. When Cromwell was afterwards marching from Cork to Limerick he went to Annakissa and sent for Nagle. 'I come, Nagle,' said Cromwell, 'to pay you a debt of gratitude.' Nagle had altogether forgotten about the debt till Cromwell reminded him of it. 'All you see here is yours,' said Cromwell. 'Leave me what I have,' said Nagle, 'it is all I want.' 'You are a fool,' said Cromwell. He said goodbye and went on to Limerick.

Crannahulla: St Craebhnat had a tree dedicated to her in Annakissa some distance from the Nagle dwelling. It was an ash tree said to have sprung from one of the eyes which Craebhnat tore out to disfigure herself to avoid being forced into marriage in spite of a vow of virginity. It was believed that this sacred wood could not be burned

Clenor – a microcosm of the story of Christianity in the Blackwater Valley.

The shape of the boundary wall suggests that this may have been an early Christian religious site. A church here was mentioned in the Papal taxation Lists of 1291. There is a ruined 19th Century Protestant church (note the interior walls lined with slate) and the Graveyard is being used at the present time. Some graves date from 1775

Look for some of the remains of medieval carvings in the walls.

Altar from Presentation Convent Doneraile – the first Presentation Convent in Diocese of Cloyne in 1818 – closed 1980's



The Church at Annakissa, dedicated to St Craebhnat, was built c 1860 and replaced an earlier Mass House in the grounds of the Nagle property at Annakissa.

The altar surround was carved in Turin.

A memorial stone, currently in the Nagle Centre, was found at the site of Pierce Nagle's house at Annakissa.

It reads: Pray for the soul of Pierce Nagle of Annakissa who caused this chapel to be built at his own expense for the glory of God.

Pierce married Nano's sister Mary.

An Old Prayer on leaving a Church:

Farewell Mary, farewell Christ may you guard our soul till we come back.
Farewell house of God and may God's blessings be about us.
May the grace of God not part from us ere we return to his church.

Templeroan Cemetery – Nagle Burialplace

Templeroan belonged to the commandery of Mourne Abbey, near Mallow which was founded c 1195 by the Knights Templar. All that remains of the medieval church (1252) are the south wall and parts of the east and west walls at ground level. According to the Golden Jubilee Book of Shanballymore Catholic Church (1983) there was a very ancient vault of the Nagles beneath the floor of this church.

The present tomb of the Nagles was erected in 1796 and local tradition is very strong in maintaining that Garret and Ann Nagle, the parents of Nano, are among those interred here. Local tradition also claims that Mary Nagle, mother of Edmund Burke, is also buried here.



The Inscription reads:

This monument was erected by Garrett Nagle junr Esq Anno Domini 1796 to the memory of his ancient family, whose burial place this old churchyard has been for several hundred years back.

The Journal of the Cork Historical and Archaeological Society, 1902 states:

Among whom were interred here was the founder's (Nano's) great grandfather, Garret Nagle Esq, late of Clogher, the very near relative of Sir Richard Nagle, Bart., Knight of the Shire of the County of Cork, Attorney general, Speaker of the House of Commons, Secretary of State and Lord Chief Justice of Ireland. His Wife Mary, daughter of Sir T.B. Purcell, Bart. of Annakissa

Edmd Nagle Esq son of the said Garret and Mary and his wife Catherine Fitzgerald lineally descended from the house of Desmond.

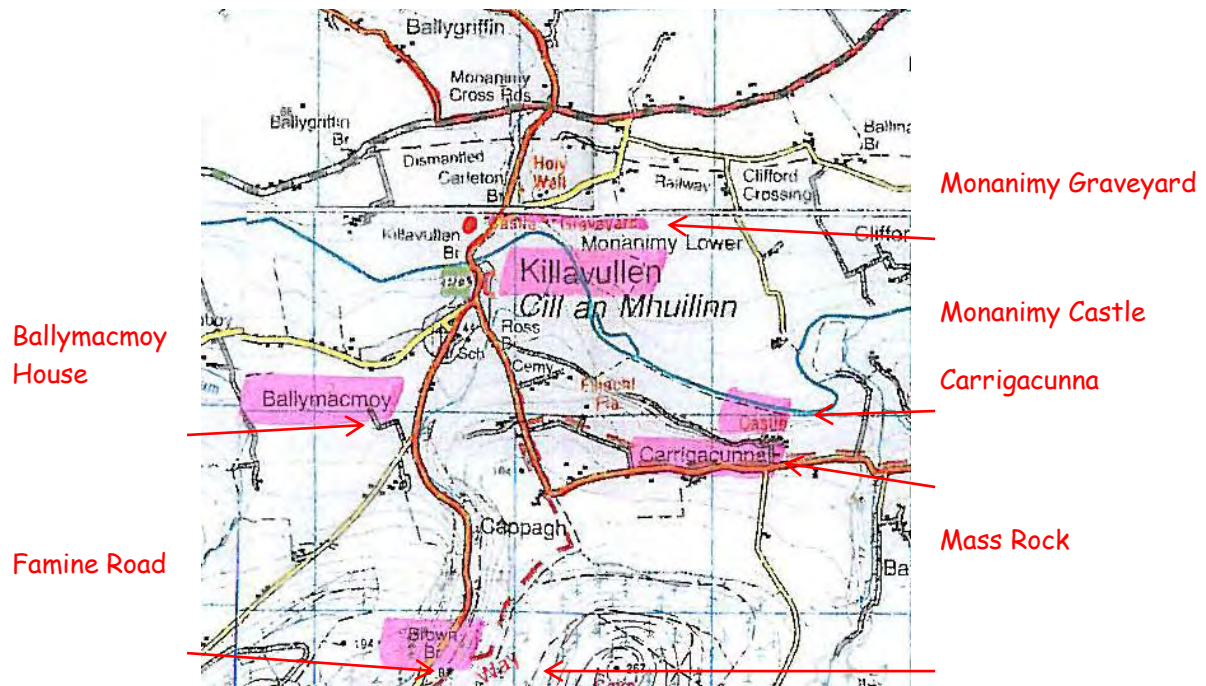
The founder's father and mother. Garret Nagle Esq son of the said Edmond and Catherine, aged 74 years and his wife Eliza, daughter of Patrick Nagle Esq. Late of Shanbally and Helena, daughter of O'Donovan of Castle Donovan, aged 70 years. She was aunt to Admiral Sir Edmond Nagle and cousin-german to the Right Hon Edmond Burke.

The founder's brothers Patrick and Edmond Nagel, the former aged 23, the latter 39 years. On the side of the tomb: Sacred to the memory of Ellen Sarah Nagle, devoted wife of Edmond Nagle, Ballinamona Castle, died 11 July 1845 in the 25th year of her age. Other inscriptions were: Robert Nagle died 1723, Robert Nagle died 1735 aged 13 sone of Edward Nagle and Elizabeth Collins, Garret Nagle died 1724, Mary Nagle died 1732 aged 5 years.

Prayer on Passing a Graveyard: John O'Donohue Benedictus

May perpetual light shine on the faces of all who rest here.
May the lives they lived unfold further in spirit.
May all their past travail find ease in the kindness of clay.
May the remembering earth mind every memory they brought.
May the rains from heaven fall gently on them.
May the wildflowers and grasses whisper their wishes into light.
May we reverence the village of presence in the stillness of this silent field.

Head south from Killavullen and move towards Carrigacunna to find Monanimy Castle or towards Ballymacmoy and Brown Bridge to find the site of the Mass Rock and famine Road.



Monanimy: The pentagonal graveyard is a very ancient site. There are records of a Parish Church here listed in Papal Taxation of 1291 described it as 'ruined with a large chancel'. The earliest headstone is 1751. There are numerous Nagle burials.

Carrigacunna: Across the river Blackwater is Carriagunna Castle, a mid-16 century Nagle home. Sir Richard of Annakissa lived here. He forfeited it, and about 5,000 acres of land, when he went into exile with James II.

Ballymacmoy: Also visible from here is Ballymacmoy House, home of the Hennessy family, who intermarried with the Nagles. They are associated with the Wild Geese (the Irish in exile in France) - and Cognac!



Monanimy Castle: Is now in private hands. The tower house was occupied by the Nagles in the 14 Century and continued until after the wars of 1645 – 49. It was in ruins by the 18 Century. David Nagle of Monanimy (d 1637) married Ellen Roche of Ballyhooly Castle. They had 19 children, many of whom married into the leading Catholic landed families of Cork, Limerick and Waterford. During the wars Pierce Nagle of Monanimy and his cousin Richard of Carrigacunna were branded 'Irish papists who entered into rebellion against his Highness, Oliver, Lord Protector of the Commonwealth'. Nagle lands were confiscated and assigned to officers of Cromwell's army.

Some were restored after 1660 at Carrigacunna, Annakissa and Shanballyduff. Edmund Spencer, the poet, was granted lands at Kilcolman Castle near Doneraile c 1580. His son,

Sylvanus, married Ellen Nagle, eldest daughter of David Nagle and Ellen Roche of Monanimy. Sylvanus died 1638.

In the story of Nano this site has a special place. It was here that Master O'Halloran conducted the hedge school. Among his pupils were Edmund Burke (son of Mary Nagle) born at the house of his uncle James Nagle in the townland of Ballywater, Shanballymore. From the age of 6 he was with his Nagle relatives at Shanballymore and attended the hedge school. According to Conor Cruise O'Brien the language of teaching would have been English but the children's vernacular would have been Irish and some French. O'Brien also states '*Edmund Burke gave discreet support to Nano Nagle in her educational and charitable works.*'

It is thought that Nano attended the hedge school. It certainly would have had a profound effect on her later when the idea of education the poor took root. Sr Pius O'Farrell says, quoting Prior, that O'Halloran lived to be a great age and was remembered by the oldest inhabitants as boasting that he was the first to put a Latin Grammar into the hands of Edmund Burke. On one of his visits Burke presented him with 5 golden guineas. Sr Pius also says that Garret and Ann were very capable of providing tuition for their children '*either by means of a tutor or by their own supervision*'. Bishop Coppinger intimates that Nano's early education took place within her family circle.' *Nano Nagle: Woman of the Gospel Pius O'Farrell*

Meditative Moment:

Laws cold, dark fingers
Shackling, shrivelling,
A people into knots of obscurity.
A light flickering, faltering,
An incandescent flame
Drawing, lifting
A people out of darkness.

Let us pray:

We remember, we pray.

Let us pray with Nano who gave birth to justice, compassion and love for the people of her time.

Let us pray with women who give birth to solidarity with all people who suffer unjust systems.

Let us pray with women who give birth to compassion and love when wounded humanity waits to be healed.

Let us pray with women who give birth to hope when they hear the cry of those who are voiceless.

Let us pray with women who give birth to the regeneration of our broken earth.

Nagle Mountains

ChimneyFields/Brown Bridge Mass Rock Site: This recalls a very dark period in Irish history – the era of the Penal Laws, an era to which Nano brought the shining light of education and hope.

Because many churches would have been destroyed or put to Protestant use during the period following the Battle of the Boyne people found other ways and places in which to celebrate Mass. Two traditions emerged, the Mass rock and the Station Mass. Catholics gathered in open countryside marked by a rock. The priest arrived, usually in disguise. He placed the sacred vessels on the rock while assigned locals kept a look-out for English militia.

An alternative venue for Mass was in people's homes. Word was put about locally that Mass would be said in a particular house on a given day. Because it was not safe for the priest to carry vestments or vessels these were taken care of by the people. This Mass Kit was passed from house to house as needed. This Mass became known as the Station Mass because of the random movement from place to place. In some areas some houses became known as regular venues for Mass and were called Mass Houses. It was only with the gradual repeal of the Penal Laws that the Mass Houses were replaced with churches.

The Site of the Mass Rock is off the road but marked with this small sign. Walk through the trees and over the bridge – the rock is to your right.



The river marked the boundary between two estates. If a landlord was anti-Catholic the priest could quickly pass over to the other side and be safe.

Take off your shoes: Taking off your shoes is a sacred ritual. It is a hallowed moment of remembering the goodness of space and time. It is a way of celebrating the Holy Ground on which you stand. If you want to be a child of wonder, cherish the truth that time and space are holy. Whether you take off your shoes symbolically or literally matters little. What is important is that you are alive to the Holy Ground on which you stand and the Holy Ground that you are. *Midwives of an Unnamed Future MR Broz, B. Flynn*



Stand quietly and listen to the spirit of this place.

The Rosary and Penal Cross:



AN PADRIN BEAG (The Little rosary): When people were forbidden to practice the Catholic faith they found more and more ways of continuing their devotions without being detected. One of these was the Padrin Beag. The ring is placed on the thumb and the Rosary commences in the usual way. On completing the first decade, the ring is moved to the first finger and so on for each decade.

Pius O'Farrell (*Nano Nagle: Woman of the Gospel*) says: *As regards personal devotion Nano would have known the Irish Penal Rosary which consisted of one decade. The Irish Penal Cross bore the symbol of the Passion, the hammer and nails, a jug or chalice symbolising the Last Supper, cords that recalled the scourging at the pillar, the spear and ladder associated with crucifixion, but a halo was usually shown in place of the crown of thorns. As Nano grew up she learned what it was to be a Papist and the need to be discreet in the practice of her religion. She became aware of the atmosphere of risk, that apostasy was attractive and held out prospects of advancement.*

Both these were small - the cross about the size of a hand - could be easily concealed.

In this place the old hymn – probably sung fervently by our grandparents has a whole new poignancy when considered in this place. Stand a moment and listen to the past.

Faith of our Fathers:

Faith of our fathers living still, in spite of dungeon, fire and sword.
Oh how our hearts beat high with joy,
whene'er we hear that glorious word.
Faith of our fathers, holy faith,
we will be true to thee till death.
We will be true to thee till death.
Faith of our fathers, guile and force
to do thee bitter wrong unite.
But Erin's saints shall fight for us
and keep undimmed thy blessed light.
Faith of our fathers, holy faith,
we will be true to thee till death.
We will be true to thee till death.

The Famine Road

Close by is the Famine Road which winds through the Mountains and recalls one of the darkest periods in Ireland's history. It is fitting that that great tragedy is now to be remembered in a National Day of remembrance May 17. The sign on the road tells its own story.



The words read: *Mother in heaven I carry the bones of my child on my back. With the aid of our guardian Angels may we leave our decaying bodies with the bones of our ancestors and at dawning day walk in spirit into our heavenly home for greed has overtaken need in our brothers and sisters here.*

On Returning to Ballygriffin:

A Final Blessing:

May our creativity never diminish,
May our humour and wit continue to sparkle.
May our hearts sing the Song of the Universe.
May our eyes see the Spirit of the Creator in all things.
May we share the charism of Nano with all we meet.

May the road rise to meet us.
May the wind be always at our back.
May the sun shine softly on our face.
May the rain fall softly on our fields
And may God hold us and all of creation in the hollow of his hand

Who will light the lantern and keep it burning bright?
Who will search the darkness for shadows seek the light?
Who will find the courage to sing a different song?
Who will light the lantern and go ONE STEP BEYOND?

