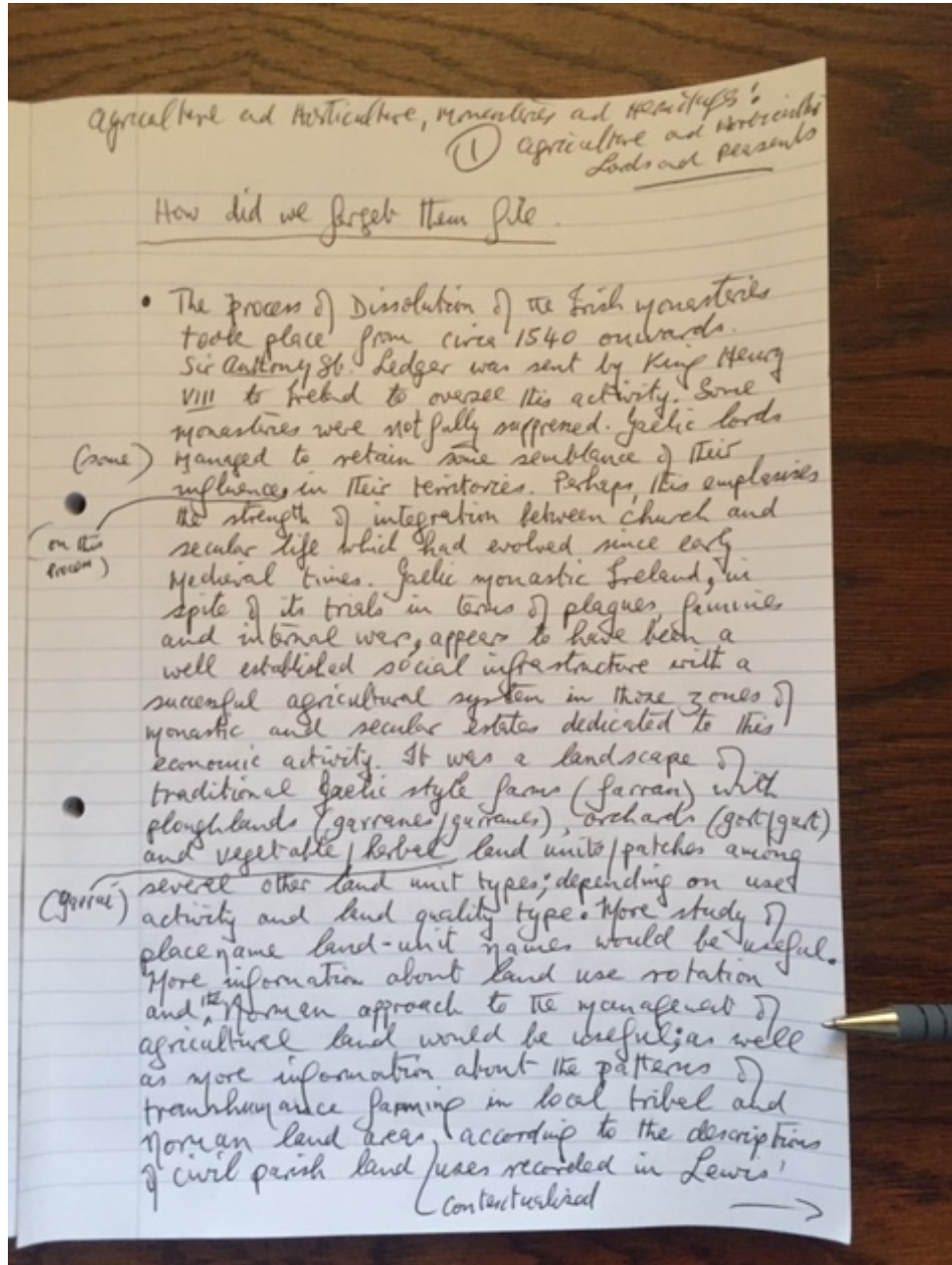


How did we come to forget the cellars, the shrines, the cells, the penitential pits and the underground lodgings?



Topographical Dictionary of 1837. Going back in time from this description, earlier information on land use e.g. Downe Survey territories, may help in reconstructing the land use zoning of the later medieval monasteries of South Munster. How land use for agricultural purposes differed post-Norman invasion from those practiced by earlier Gaelic society, and its pre-12th century monasteries / tribal monasteries, is an interesting research question. This is a question for local worlds i.e. parish worlds, a question as much about the degree of local Norman impact, as about the extent of Norman influence and the distribution of land use potential, based on the life styles derived from it.

economic
 These enquiries are relevant to determining the distribution of hermitage (cluin and cell) land use needs ~~considered~~ under the umbrella controls of the larger monasteries and ~~the~~ within their vast domains. Their agricultural and social, as well as spiritual, landscapes determined, I think, the distributions of certain architectural types across South Munster parish. But much of this world disintegrated both socially and in terms of its agricultural productivity, as a result of the Dissolution of the Monasteries, the impact of the Desmond Rebellion, the '1601 Battle of Kinsale, the 1641 Rebellion and the Confederate War, Cromwellian conquest and a turbulent environment leading up to the Williamite conquest near the end of the 17th century. During the 16th and especially during the 17th century, 'plantation' settlements of social groups from other European countries took place

in South Munster beginning with an attempt during the 16th Century to introduce a 'model' settlement in Killybegs being on the western side of Cork Harbour. It is probable that at local level parish level some areas of South Munster acquired migrant settlement from abroad since Norman times. To what extent this was coastal as well as riverine and inland, is an interesting question. Going further back in time one asks what was the extent of Viking (Norse & Danish) settlement and integration with Gaelic society and what impact did it have and on what scale? Earlier again what migrant settlement and integration took place in Saxon times? Did St. Berchth bring a large number of Saxon monks to Tullylease/Tuath? Saxon in North Cork? Going back further again how much migrant settlement took place as Roman Britannia collapsed or when Rome began its conquest of Britain? And so on, going back into the Late Iron Age and Bronze Age as a consequence of whatever historical events might have caused some people groups with access to shipping and navigational knowledge to seek a new beginning in the far west bringing whatever skills, knowledge and perspectives on land use potential, developed in their home lands with them. What impact did an early 2nd millennium BC societal collapse in the East Mediterranean have? If one can presume that by the second half of the 17th Century South Munster was a very damaged landscape both socially and

What extent?

What strategies did it lead in the earlier period?

What social impact did the 17th century onwards have? How many people?

agriculturally/economically, then what understanding did those who acquired lands from Cromwellian times onwards, via confiscations from hereditary Gaelic chieftains have of the land they acquired either to settle as 'planters' or to derive an income from via intermediaries? Some were 'corporate' owners, some were war veterans, etc. eg. Cromwellian soldiers.

some involved in the 'war'.

To what extent had the remnants of the monastic estates, as surveyed by Henry VIII's Commissioners (see *Extent of Irish Monastic Possessions* ed. Newport White, Irish Manuscripts Commission),

become reshaped, disaggregated, dismantled and overlaid by land use concepts and agricultural practices brought in from abroad? To what extent did land transfers, aggregations, sales impact on the agricultural framework which came into place after the Cromwellian conquest? As all of this 'settled down' through two or three generations of families, what was the nature of agricultural landscape areas in South Ulster? What urban and institutional landscapes had emerged?

What industrial activity had appeared and what degree of natural forest cover had been removed? What lands had been drained and what scale of field fences had been erected? What mapping work and what land resource assessments had been made? Like

earlier

the tiles of a shifting maze how was the land-zones framework, and its functional place names, buried beneath these changes of land use, redefinition, ownership, economic focus and identity? How were the land use patterns/paradigms of Gaelic, Viking, Norman and ecclesiastic use replaced?



- From Cromwellian times there was a desire to record, measure, assess and understand what the potential and nature of the Irish landscape was. From Gerhard Boate's *Natural History of Ireland* through to the travel observations of Arthur Young in the late 18th century, from those of the Physico-Historical Society in the middle years of 18th century and its objective of county surveys to the realisation of 18th cooperation by the Royal Dublin Society's county surveys in the early 19th century e.g. Rev. Horatio Townsend's survey for County Louth, ongoing scientific investigation of land use potential was taking place in the literature of those times.

all took place before the 18th Century period

As private and institutional estates, estates aristocratic as well as those of houses of the 'middle size', spread across the South Munster landscape giving some localities new place names, another layer of lost identity became a reality. A new 'pest' began to overlay older 'pests'. Great houses, cleared or transferred villages, ^{plantations} plantations, ^{allotment} allotment, ornamental gardening people born into these emerging 'new pests', new 'heritage' structures and identities no longer grasped the meanings of place names which had survived; ~~but~~ ^{but} these tags of identity have an important continuity in terms of land ~~own~~ ownership even though they no longer ~~may~~ have folk-life and land-use identity & meanings i.e. they may as easily by this stage in time, be numerical rather than alphabetical. The word 'meanings' and the folk-life practices they represented are lost.

documentary

e.g. an old ploughland called Ferran might as easily be called lot number 52!!

As the 18th century opens, there is a strong desire to implement new agricultural thinking and the 'science of the day' into farm management in the richer soil landscapes of South Munster. In the 18th century ~~Thomas~~ Hincks, a Presbyterian minister at Prices Street Cork edits and writes for the Farmer's Journal. He founds the Royal Cork Institution in the first decade of the 19th century. Around the same time Rev. Horatio Townsend produces the Cork volume of the Royal Dublin Society's 'Statistical Surveys' of Ireland.

In the centuries from the mid 16th century, new farm buildings and new field systems have overlaid the earlier Gaelic, Norman and Monastic estates landscapes. New, mathematical and mapped, understandings of what the elements of a civil parish landscape have emerged and changed the orientation of mobility and identity within that landscape. This new 'landscape' perception sets the scene for that which would emerge once the Great Famine of the 19th century Ireland took place and the 1st ed. of the

in any particular locality might be

Ordnance Survey took place, or paradigm. (survey work)

So, how were the souterrains forgotten across the landscape of South Munster? Was local knowledge and understanding lost as the memory of older folk life was lost beneath the frequent ~~the~~ changing social and parish paradigms of those centuries which came to be in the wake ~~of~~ of the Dissolution of Monastic Ireland?

and yet the monuments and clues to their world-view did survive even though little understood. The odd field name still spoke of a Tig or Fall for ~~teleimh~~ teleimh, many civil parish names still spoke of a CILL!

General Reading:

- Schema, Simon (1995) *Landscape and Memory*. Vintage Books, New York.
- Lowenthal, David (1985) *The Past is a Foreign Country*. Cambridge University Press, Cambridge.
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- Bradshaw, Brenden (1974) *The dissolution of the religious orders in Ireland under Henry VIII*. Cambridge University Press, London.
- Rippon, Stephen (2008) *Historic Landscape Analysis: Deciphering the Countryside*. Practical Handbooks in Archaeology No. 16. Council for British Archaeology, York.

