

Cork B1 Class Sites Report

As with all of the classes I have defined from the data available in 1977, they are based on a record which has been put together over a 250 year period with some sites well recorded, some not, some scantily described or not at all! To derive from such information; something in the way of a clear picture of what these monuments look like, and to achieve something in the way of a template, or idealised drawing and description, to distinguish one form or design or site from another has been a difficult task. They are not by any stretch of the imagination all one shape or architectural design of site. Neither do many of these architectural designs make sense if they were intended for use as either refuge or storage spaces and they are too restricted and ergonomically tight for that. It is not impossible to use them for storage or as refuge places, if particular circumstances, along with easy concealment of entrances are taken into account e.g. raiding, but only in the same fashion as an oratory can become a cattle pen or a stable, a cellar a refuge. The usage in times of distress is secondary to the purpose for which they were built. It is that purpose which needs to be clarified. Therefore, my classification scheme, designed in 1977, is not intended to be a definitive statement. What it is, is an analytical tool, a means of sifting through the available data, structuring it for interpretation and from that point attempting to model what exists bearing in mind site specific variables in terms of features, locations, materials, skill level, any modifications of structure in later times, alignment reasonings, poor recording, and damage occurring in subsequent centuries due to collapse, antiquarian activity or simply due to a desire to infill them as much as possible whenever they were no longer relevant. It is of interest that what were termed earth-caves at Russian orthodox monasteries, functioning as monastery prisons (penitential spaces) were only closed down/infilled in the 18th century by official order and some monasteries did not respond. I have read that Russian orthodox monasteries are later in date (i.e. those in the Ukraine such as the Cave Monastery of Kiev being of the Middle Ages) than those of the Greek orthodox and more ancient tradition. Is it possible that these Russian orthodox 'earth caves' were in the tradition of orthodox practices in the Greek tradition, in the tradition of the Patriarchates of Constantinople (Byzantium) and that of Antioch. If so, and if such eastern Mediterranean monastic traditions arrived in Ireland's south west coastline in the early years of Christianity, then does a possibility exist that the clay-tunnelled souterrains of SW Ireland, in the lands of the Corcu Laoighe and Muskerry peoples, originate in that same Levantine tradition which later went northwards along the Danube River and beyond?

Definition:

The B1 site class along with classes B2 and B3 are predominantly drystone built though imitations of these architectural forms may also be reflected in some clay-cut sites and features such as Oldcourt near Skibbereen and Coolgarra 1 near . The A1 Class sites may also be associated to some extent i.e. the descriptive basis for A1 is the same as that for B1. By this I mean that in both cases A1 and B1 Class sites consist of a long passageway leading to a single cell or cubicle at the inner end; whether the cell or chamber is a distinct entity joined to the passage by a creepway or simply an expansion in width and height at the end of the passage. It may also be the case that a B2 Class souterrain i/e/ two cells or chambers approached by a long passage may resonate with those two chambered A1 form sites such as Ahaliskey III, Kilmaloda Parish, which has a long passage leading to two clay-cut sites consisting of two parallel chambers and a shorter entrance passage. If these A and B site class are reflective of each other, then logically the B3 i.e. multi-cell versions and the C3 sites also reflect each other. For this reason I am inclined to see these two classes i.e. B3 and C3 as small hermitages, Skete groups with the A2 and B1 sites as examples of single cell souterrains while the B2 and C1 sites i.e. both classes consisting of two cells and a passage, I see as reflecting the lodging of a single person in the style of the Desert Father Amun (to AD) in Egypt. But there are also three chambered versions of the B2 Class such as at Caherdessert III near Rathcormack, Co. Cork. Do they reflect the triple cell lodging of John of Lycopolis at or do they reflect the three sisters concept of the Ancrene Weiss and its origins?

I don't doubt that there are cellars awaiting investigation in South Munster whether it be in the form of undercrofts of Medieval / Viking houses of masonry or sill bean construction, or cellars and modified caves beneath castles and keeps (be they dungeons, oubliet holes, kitchen cellar, food pantry or wine cellar or fuel cellar) or monastery kitchen cellars as recorded in the Commissioners reports for AD (Newport White), or be they urban merchant house cellars importing wines to Medieval Cork and through the 19th century Cork City, and merchant houses along the South Mall, or rural cellars for cooling dairy produce and cheese storag, cellars for the slow ripening of root crops or fruits - how often does the word Gort of Garrane appear in connection with a souterrain; how many were uabhail gorts which were once cloister garths, how many were zoned ubhail teach gorts segments of Celtic monastic estates, how many stored items for medicinal monastic use, how many were open for everyday use, how many were hidden for secretive use?

In re-constructing the Medieval world of everyday human life, and its antecedents, how large a role did underground space play in its everyday life? All of these spaces are 'souterrains'. But, apart from some of the single, and perhaps some double, chambered sites I have grouped into the A1 Category for Cork there is little in the architectural forms and my modelling of them which suggests to me that the majority of the archaeologically defined souterrains from South Munster were cellars. The difficulty, even with these, when it comes to defining any direct artefactual or material evidence of such sites as a cellar is that there is no direct or documentary evidence to prove it. Another difficulty is that early Irish literature does indicate that wine was commonly used in Irish society and consequently it must have been stored rather than immediately consumed. So where was it stored and for how long prior to use either in secular or ecclesiastical contexts? Wine storage especially if claimed to be old suggests cellaring. If ancient Irish hospitality dictated by Brehon Law could offer Nua gach bia agus sean gach díog i.e. the newest of food and the oldest of drink, then where was wine and mead cellared and where is the archaeology for this? If crops and weapons are to be stored in the cellars (fiteccs...faoí teach) of Dúns, as in the Eoghan Mór Fitecc story, then who were the 'prophets' who encourage him to do this? Are they ecclesiastical prophets like Maol an Fiadh (Maol the Prophet, otherwise known at St. Molana of Youghal's Dar Inis?) Deciding to utilise, my central theses, that the majority of the souterrains in the South Munster Archaeological Record are of ecclesiastical origin, as a means of interpreting the existing record as it was in 1977, has allowed me to create a base line of interpretation. There is a degree of similarity between the question of whether Munster souterrains were secular or ecclesiastical, and research questions posed about early slave settlements in Virginia, USA []. there, the question as to whether or not sub-floor pits found beneath cabins were used as places of storage/root cellars or, in some cases, as shrines where persons of African Igbo culture could worship in private has been discussed [as above p.]. It is interesting to note that there are very few finds from such pits, as such is the case also with souterrains. The approach to interpretation by contextualisation as described in the above text is also noteworthy in the context of souterrain discussions.

By attempting to establish that the known majority of souterrains in South Munster were for religious use initially, it is then possible to argue that sites which do not fit this norm were created for other, non-religious purposes, be they secular cellars or lodgings. I have not arrived, at this point in time, at a conclusive viewpoint, but I believe after many years of research that the word souterrain as we know it in the Archaeological Record, at least for South Munster, is predominantly a term which describes the material remnant of Celtic

ecclesiastical culture and lifestyle. Whatever does not fit may be of alternative or later origin including the concept of cellaring; though even in this, cellaring is as much a secular as a religious concept. I understand this concept from Rev. Delisi's book *Praying in the-Cellar* i.e. the idea that a Christian in a pagan society must find a secretive and offer underground location in which to practice his/her faith. During a visit to the St. Agatha catacombs in Malta I noted that she found seclusion in a cave which in time became an extensive burial place for members of a Christian sect who excavated deeper into the rock as as an underground religion they celebrated the agape meal in a stone basin beside the tombs of their dead and a rock shelf for candles became the antecedents of an altar.[Ref:] If this religion came her, in this early form, how do we translate it across the South Munster landscape?

Interpretation

To summarise the above, the B Class souterrain forms (B1,B2,B3) may be nothing more than versions of single and multiple lodgings created in masonry. The A1 form may be just an alternative form of the B1 Class using masonry also with options to create a clay-cell if suitable subsoil available, or alternatively to create a cell/chamber, rectangular in form with flat slabbed roof. Similarly the C2 Class may reflect the B2 Class, with the beehive masonry cells of the latter replaced by barrel-vaulted rectangular chambers tunnelled in clay giving the C2 chamber form. As with all classes, examples which are well made and example which are crudely made will be created depending on ability, skill and local resources and conditions. The locality and preference may have dictated whether they were build of masonry or tunnelled in glacial till of certain types. In the A1 Class sites a flat slabbed rood with side wall tops corbelled inward slightly to five a somewhat 'arched' affect to a passage has similarities with the B1 Class passages. The B3 and C3 sites may be nothing more than alternative versions of each other i.e. hermitages, the craft of corbelling being used in the former, clay tunnelling being a norm in the latter. What distinguishes the B Class sites however from the A1, or C classes, is the use of the masonry craft which is known as corbelling i.e. the ability to create a beehive-like domed cell using dry masonry; usually limestone chippings though occasionally using other, and larger stones, available on-site. The engineering ability to create a stable structure (cell/chamber) using this technique is a skill which requires training and an understanding of structural stresses, whether or not some form of timber 'formwork' is needed to accomplish the task; as the masonry courses are laid against its exterior before its removal at the end of the project. In Cork the B classes of souterrain are concentrated in the Fermoy area i.e. the landscape of the ancient petty kingdom (tuatha) of Fear Maige (The plainsmen). They

are absent, as best I can currently determine, from the other petty kingdoms which once existed in Cork County but whether this is because of destruction throughout the centuries or due to choices of architectural styles within individual kingdoms I cannot say. Within South Munster but peripheral to Cork, the corbel domed souterrain may be resonated or have been resonated in the clochauns on Island, Co. Waterford according to a report from Canon Power, perhaps in West Waterford and in East Cork as part of the zig-zag A3 souterrain Class as found there on either side of the Blackwater River branching southwards to the sea, having passed through Fermoy and Lismore. On the western side of the Cork kingdoms beyond Kenmare the Clochauns of County Kerry in the Iveragh and Dingle Peninsulas, and at Skellig Michael Island are further examples of this corbel masonry skill though in this ore mountainous and rocky terrain they are surface structures and usually found in an ecclesiastical setting.

What are the origins of this skill/craft? In 200..... a study of the beehive masonry form was published by under the title , though the study ranged well beyond the mud domed courtyard villages of North Syria (Antioch and the Chalcis Desert) showing the geographic spread and variation across the northern lands of the Mediterranean Sea from the ancient Roman province of Syria Maritima, to the Trulli of South Italy (Puglia) to the Borias of South Eastern France and beyond to the clochauns of Ireland. To this perhaps one could add the beehive chamber at Carn Euny in Cornwall and folklore in Puglia about Turks repairing the Trulli as they knew the craft from their homeland. To the Cork antiquarian scholar and architect Richard Rolt Brash both clochauns and beehive souterrain chambers/cells were the same, one being an overground, the other an underground version, of the same the of structure. It is interesting that Puglia is close to the Mediterranean port of Otranto where many took passage to the Holy Land in Medieval times. where great influences of early Christianity survive and where Jews, orthodox and Roman Christians blended together as refuge was sought from the 7th century and subsequent Islamic conquests of North Africa and the Levant. From Otranto to the Appian Way and onwards to Rome what influences cultural and spiritual may have travelled? What influences, as St John Cassian left Alexandria after his sojourn among the monastic desert cities and hermitages of Egyptian monasticism, travelling to Rome, being given the blessing of the Pope there to found an Egyptian style monastery at in the SE of France where the Borias are found and where the Island of Lerins became a beacon of light and spirituality. some folk traditions suggest Irelands St. Patrick trained there and a connection with Ciarráin of Saighir (of the maritime and mercantile people of the Corcu Laoidhe in West Cork, a three day sail to Cape Portugal and from there through the Pillars of Hercules to the

eastern shores of Hispania and beyond northwards to Lerins island and the Bay of Marseilles, to the borias of this landscape and John Cassian's monastery where Cassian advised and adapted the Egyptian rules for a western climate and peoples. Borian dry masonry cells in region of Cassian's monastery. Is it in the context of such a narrative that Christianity in a formal sense, came to Irish shores, in particular its southern shoreline and that a king of the Corcu Laoidhe could claim to have been the first Christian king in Ireland, that on Cape Clear Island the home place of his mother Ciaráin would establish the first Christian 'church' in Ireland on that island in Roaring Water Bay in West Cork, the place of Carberry's 100 Isles, close to Brow Head on the Mizen head Peninsula, the most southerly point of the Irish landscape; overlooking south and east the Atlantic Sea Provenance of archaeological parlance: annual French lobster fishermen off the shore of the Sheep's Head Peninsula nearby, waving to women at work in the fields before sailing homeward to the Bay of Biscay in the 19th century AD. In summary, if the beehive clochauns of Ireland's south west and the souterrain beehives are of the same masonry tradition - in all its forms whether beehive dome, oval or pitched rood (Gallarus oratory) forms also resonant in the Trulli, then does this imply that this skill arrived to certain peoples and kingdoms along Ireland's southern and south western shorelines and not to others? Does it mean that some received this initial wave of formal Christianity while others did not. Was the deciding factor to do with which kingdom sent a representative for training in the new faith and which did not? Did the Corcu Laoidhe send Ciaráin and the Déise send Declan? Was this because the Corcu Laoidhe and the Déise were maritime and mercantile peoples trading by sea with the Roman worked both in Britannia and in Gaul and the Mediterranean? If so, what options existed for those who journeyed to Rome, spent many years away from home, to travel during those years from ports like Otranto to the patriarchate of Antioch, where Christians first named as such, to Palestine to Juerusalem, and Jordan, to the Nitrean Desert of Egypt as pilgrims unrecorded?

But to return to the B Class souterrains of the Fermoy area in Cork, close to the great Blackwater river and its tributaries the Funchion and the _____, what explanation is there for their presence there. Can anything be learned from folklore and hagiography? In particular the tributary river known as the Funchion is of special importance winding backwards from where it joins the Blackwater beside Clondulane, passing Kilcrumper (the cell of the presbyter), passing the townlands of Ballyhindon, Ballinacarraige, Manning [check] spread northwards to Brigown at Mitchelstown and to its source at the mountain range. Immediately beyond this river junction with the Funchion, the Blackwa-

ter and the parish of Kilcrumper stretch to Rathealy where St. Cinchu's parents occupied a rath given to them by a local chieftain after they sought refuge in the south from their place of origin further north in Ireland. In close proximity to Rathealy is Carrignagroghera (Rock of the gallows or crosses). Finchú, the warrior monks, of sleeping with the dead and a penance with seven scythes, would found the hermitage/monastery at Brigown where he, Finchú (White Hound) would be known as Fanahan. Of the presbyter (an early form of church leader or elder of a community church) of Kilcrumper, Canon Power suggests that he was _____ or at least a successor in this post. At Clondulane, the northern boundary of which touches the Blackwater, its southern end is occupied, by the very small parish of Coole Abbey. the 'Abbey' is in fact two small chapels close to a holy well. A public notice nearby speaks of the site's history and the existence of a 'civitates' there i.e. a town or "city". so, a "city" of people beside two chapels (oratories?) and a holy well, and located on the southern boundary of a parish and townland called Clondulane (Cluain dá Lann i.e. the hermitage of two chapels or oratories, the word 'lann' according to Fr. Ryan (_____) referring to a church. Is what is remembered here an early Christian community with two oratories as in the later style of 'Celtic' monasteries i.e. small oratory chapels within a large enclosure, as at Clonmacnoise? If so, then what folklore or hagiographical information might enlighten us further about its history?

Some time during the late 6th or early 7th century a young bard travelled by Chariot going northwards towards a crossing, a ford, on the Blackwater River perhaps in the locality of Ballyhooly, a fording place connected with transportation of apples in a large apple growing region. He was on his way to Cashel the administrative capital of South Munster. As he crossed the river, he noticed a beautiful apple bobbing in the water and he alighted from the chariot to catch the apple and take it with him. His charioteer obliged. On the opposite side of the river he entered the kingdom of Fermoy and perhaps, as his transportation was a chariot, he then sought an established routeway to further his journey. In folk tradition, a routeway existed running parallel with the Blackwater eastwards. It may have joined a famous ecclesiastical highway known as the Rian Bó Phadraig which ran from the early monastery at Ardmore - by the sea founded by St. Declan of the Déise, northwards to Cashel. The highway ran via the Lismore area to Ardfinnan by the river Suir and on to Cashel. Before arriving at Ballyhooly might he also have encountered the Cluadh Dubh (Black Ditch) dividing Munster east from west with part of it from the Ballyhoura mountains to the Nagle mountains, another perhaps from Clyduff by Carrigtwohill to the sea coast.

In following a route from Ballyhooly the young bard met the king of Fermoy whose daughter had a withered hand. The young bard was called Mochuda (mo meaning a term of endearment i.e. our, and chuda perhaps something to do with 'hound'). The king's daughter was called Flannaid (Glannait). Mochuda gave her the special apple and her withered hand was cured. Afterwards, Mochuda went northwards to _____ and joined a monastery at _____ where he eventually became abbot. For a time Flannait joined him there before returning to her kingdom and founding two nunneries, the first of which was, according to some scholars, Clondulane (hermitage of two oratories). In later years and close to the end of his life Mochuda - (St Carthage because an old hermit monk who taught him was called Carthach (Carthage) meaning kindness, caring, so he took that name in religious life), after a major dispute with a local king in the territory of his abbey, left that region with a great host of monks - was Whitby an influence also? - and came south to Lismore (the great enclosed space) beside the Blackwater down stream from Clondulane. Perhaps Seemochuda was his first place of rest and death, a hermitage where he died, a place of ogham stones, a place known as his Seat (See Mochuda), a place on the southern slopes of the `Knockmealdown (Cnoc Maol Domhnaigh i.e. the mountain of Maol (the prophet) Mountains where he had his Sunday gathering place), Maol being Maol an Fiadh of Darinis Island further south by the mouth [estuary] of the Blackwater and where some say Canon Law was first written down in its abbey scriptorium.

Is it in the context of this story that the corbel, beehive, some, masonry tradition came south to Fermoy and the Blackwater or was it something which arrived via Ardmore at the mouth (estuary) of the Blackwater going north to the Fermoy kingdom? Was it a branch of an influence which had already arrived at the mouth of the Suir River at _____ Island? Was it a branch of an influence which entered the shorelines of Iveragh and onto the Dingle Peninsula, avoiding for some reason the shorelines between the Suir and Dungarvan, between Youghal and Kenmare? These are some of many questions on a door which leads to further research. But before concluding with traditions of Fermoy and St. Flannait, there is another tradition still quite strong to the south of her territory and this is the tradition of another female saint called Cranat (Cranait). She is remembered in such places as Kilcranatan Mountain (cell of Cranat) near Dungourney with the beautifully located once cone capped (beehive) holy well at Knockecoe (hill of the mist) nearby. Her traditions are also prevalent towards Rathcornack in the vicinity of which is Caherdesert (the caher of the desert hermitage, perhaps not unlike the caher of the older monastery at Glendalough in Co. Wicklow). Three souterrains have been recorded for Caherdesert of which my sur-

vey of the three cell souterrain Caherdesert III is recorded below. The story of Cranat is that she did not wish to marry. She was the daughter of the king. She decided to pursue the religious life and founded a little hermitage (her nunnery). But when her brother became king he attempted to marry her off for political gain. She refused and plucked out her eyes which brought a halt to the situation. She returned to her nunnery and her eyesight was 'miraculously' returned. Her brother, realising his error made amends by giving her land for her nunnery. The story of these female saints has much in the way of style and medieval romance to them; these saints such as Cranait, Flannait, as well as Gobnait and Ita of Kileedy by the Limerick Cork border.

HISTORICAL/TEXTUAL SOURCE MATERIAL

For the Fermoy kingdom, we are fortunate to have a surviving text of the AD which was translated and researched 'in the field' by the late Rev. Canon Power (). The text is called Crichad an Choille and it is a topographical description of the peoples and their lands within the kingdom. Its relevance to souterrain studies is that it provides a map, a topographical sketch plan upon which to view the distribution of souterrains for this kingdom (tuatha). In doing so, I am using the existing souterrain information from 1977, along with Ballinacarraige excavated in as well as making the assumption that Kil (cill) refers to a cell or founder's cell beneath a later, medieval church and not to the word coille meaning a woodland, something which Power appears to be in agreement with as I have come to understand his work over the years. Power () provides a map of the territory.

1. The Classification Scheme and some doubtful sites

Doubtful: 3s in West Cork.

Sherkin Island 1 (p.313) in Tullagh

*6 Beehive Cells, clay-cut. String of beads plan.

Fig 68

- A. This plan dating from the 1890s does imply a string of circular plan cells or chambers even though clay-cut and not masonry constructed.
- B. It is unassociated and close to Traig Eoghan Mór in a field with a north aspect.
[Sherkin 2 also has 6 chambers but sub-rectangular plans and barrel-vault ceilings.]

Also clay-cut. In field between Cooney Harbour and the NW shore. What of t cells at Garinish island?]

2. Lurriga (Lorica?) in Abberstrowry (291) Within a 'raised oblong mound'. Found 1869. But said to be similar to Sherkin Island 2 which has rectangular chambers and barrel vault. Either Donovan or Somerville say CH7 was "the usual oven or beehive shape" But if plans are rectangular has beehive been confused with oven and barrel vault? Does this have any implications for seeking Sherkin Island 1 as also oven and barrel vaulted like Sherkin 2. i.e. are they the same but wrong word 'beehive' used by either Somerville or Donovan. If so then no examples of the Beehive in Sherkin or Abbey-strowry!

Doubtful: 3s Carrigtohill and Cullen Parishes

Garranes (Carrigtohill Ph.) (247) No drawing Bi-val ring-fort

Doubtful? at least 5 beehive-shaped cells, earth-cut"(Croker and Gillman) Cell 1 diam. 1.80, H.2.14. others up to 2.44 high.

Excavated in staff clay mix with gravel. Cell plans were between oval and circular shapes

Knocknageeha West (Cullen) (p.283) No drawing Broker 1937

Four Beehive Cells. Cells av. diam = 1m by ? H. very poor recording and unclear if earth-cut or stone built Not recorded!

Doubtful? and also H and diam. indicate infill so not original dimensions.

However! But Ballyhindon 1 in Kilcrumper was 4 cells and said to be similar to Garranes (Newenham and Croker). Ballyhindon 1 is in Kilcrumper Ph. so as with other sites here was it stone-built and therefore was Garranes (above) clay-cut beehives?

Note use of both techniques at Caherdesert.

Croker's drawing of Ballyhindon 1

He and Newenham do not say that this was note stone built. Possibly it was, but comparing it to Garranes, Carrigtohill maybe no more than saying that it was similar in having multiple cubicles. However, note that Caherdesert is just one Beehive built in stone while the cubicles on either side are clay-cut.

- * So when beyond the Blackwater Valley and if sufficient depth of clay available, did they recreate the beehive dome as as a clay tunnelled versions? If so, what does this say about the other B3 doubtfuls above? and about the overall distribution pattern into SE and West Cork?
- * Garnish Island had a tradition of a a'passage with 6 cubicles opening from it but no further details.
- * How often were sites deliberately infilled at the entrance passage but not the chambers until later collapses?

Doubtful: B3 in Kinneigh and Fanlobbus

1. Kinneigh (Coppeen West 202 (no drawing)

6 Beehive cells, unassoc. earth-cut. STEPS led down to one of the cells.

But, only a diam of 1.2 - 1.36m is given for each cell and the height is 1.36 also.

The only reporter for this site was the Cork Examiner for 1939. Site discovered 1939 by local policeman. Original drawing 1878.

*ploughing when found and horse hoof through vent led to discovery, then more collapse.

[Doubtful! - maybe just crude attempt at C3 style common in this area.]

2. Moreagh (Fanlobbus) 299

Unassoc. (Fig 68)

found 1960

[doubtful. Probably also a crude C3 form as for Kinneigh/Coppeen above = the next parish].

Note from the INSTAR report that

- A. there were local groups of masons quarrying local source materials.
- B. that sod built clocháns (clochauns) underly stone built (note Cush 'mini' ringforts with souterrains around a courtyard and garth. Also note souterrains entered from Clocháns in Cork and Kerry i.e. entry from surface beehive dome cells!
- C. and from O Corragain's Fir Maige paper (Brepols) that SE Limerick was part of the lands of Crichad i.e.Fermoy Kingdom.

Were the souterrains concentrated here part of the Cush, Ardpatraig locality as an extension of Fermoy or are they the Suir group and what are souterrains seemingly rare in Mollaggas estate here, while common in the lands of Finchú and Cranaid? [The Ballinacarraige 7th-9th century date seem to indicate time phase!]

* Was it that the Finchú/ Funcheon group extended into SE Limerick as part of a route to there within Fermoy Kingdom. But in other nearby kingdoms souterrains and beehives not used?

A note on the work Lori

*note O'Riain (p461) re. Columcill's Lorica and its guardians.

1. Lorica?
2. From Latin meaning cuirass or breastplate evolves to toponym of Lurriga?
3. As with a poem being St Patrick's breastplate, did the metaphor also apply to a place of spiritual refuge i.e. a prayer cell. If so is Lurriga a breastplate
4. And thus are its 'guardians' ogham stones if used in its construction in the souterrain entrance or a chamber/cubicle entrance?
5. Note in relation to Lurriga town-land in Abbeystrowry Ph. O Riain(p. 460) re the Lorica of Colum Cill.
6. Was toponym Lurriga (with its 4 cubicle souterrain) a derivation of Lorica?

*Lorica had its 'guardians'e.g. ogham stone??

Inclusus Cells in Fir Maige lands

In the Crichad locality note (O Riordain p.461) St Mochaomhóg of KLillada (Cill Fada). He founded the church at Killfadda and it is close to this that Kilcluasi is found (i.e. inclusi) on Canon Power's map of Crichad.

Issues which arise in applying B classifications

1. Data Quality: Many sites are not well described or surveyed or drawn, so it can be difficult to determine precisely what is being described. Some recorded have different meanings for the descriptive words they use e.g. Donovan and his beehive or oven shapes. Some sites were collapsed when recorded or it was locally known that there were earlier discoveries and infilling.

2. Location of examples outside main spread: Fermoy area and west along the Blackwater River seems to be the main distribution with a particular heavy concentration around the Funchion River just before it enters the Blackwater. This is largely the Kilcrumper area. So given all the B2/B3 with B1s, is the same Td at times, was this an early monastic settlement??
3. Pros and Cons of making an informed guess: If other sites in the Civil Ph. or in the townland or in the local group of civil parishes are reasonably well recorded then it seems logical if a few other sites in these localities are poorly described but said to be beehives, then that is what they are!
4. Other issues and Comments: Dan Donovan's 'oven shapes' found in Carbery in West Cork. A vaulted chamber shaped like a beehive "hollowed out of stiff clayey subsoil (Donovan p.38). Even a hundred years ago antiquarians had strong belief they were residences (Donovan's Sketches in Carbery p.42)
5. Implications and Interpretations: Raises issue about replication of clay-cut to drystone versions. Raised issue of sub-rectangular to circular shapes. As at Lurriga did some exist under a raised mound i.e. originally not fully subterranean, so sod covered instead to gain height and no rock problems.

Local Interpretations of Souterrain Forms

Is it possible that basic souterrain forms such as the single cell and passage, a 2 or 3 cell souterrain and larger may if their concept was introduced from abroad during early years of Christian arrival may have had slightly different variations in architectural form and materials depending on the localities they were introduced to. Do the B Class souterrains which predominate in Fir Maige lands and their peripheries have similarities with C Class souterrains in the lands of Carbery and A Class souterrains in the lands of Muskerry?

Significance of the Ballynacarraige Excavation

This excavation provided proof of the existence of the B1 Class souterrain which was located in a uni-vallate ringfort described as a cliff fort overlooking the Funcheon. The excavation was published as a short report in SEANDA , NRA Archaeological Magazine, 2010, Issue 5, pp 42-44.: Kiely, Jacinta. A Souterrain at Ballynacarriga 2.

Radio-Carbon dating from the site showed that it was occupied from the 6th - 9th centuries. The site uses limestone with some sandstone. Ballynacarriga is on the opposite side of the Funcheon River from Ballyhindon and close to Manning Td. It is of interest to

compare the fact that this site is in a ringfort with the fact that St. Fachtna of Rosscarbery preached in a ringfort at Burgatia there and that St. Michael had his cell at a ringfort in Kilmichael in Muskerry.

So, if Ballincarraige was either the lodging of a Bishop/Presbyter or alternatively the gathering place for those living in B2 and B3 sites then in the latter case was it more of a 'church', oratory in a very early sense? Was it a personal hermitage space rather than a communal one though occasionally a place to meet and pray with the leader? Is this why some are large beehives while others small i.e. small for a residence, large for a gathering place e.g. for meals (the agape meal) or communal prayer. While also available as a place for daily private prayer and penance? Was this at a time prior to the building of rectangular churches or chapels and oratories? Instead with a anywhere from 2 to 6 followers (seisiur cinn abbreviated to sescin?), a place to eat and pray together and perhaps also the cell of the leader with the followers in the expanded area of the passage outside the creepway to the cell. So, some beehives large enough for all to enter, others only for the leader with followers in the passage. So, are these beehive and passage sites the first monasteries? Was Oldcourt a clay version with Bell in Carbery to the west and was Coolgarrif in Aghinagh Parish in Muskerry an enlarged version due to an increased following?

Hagiography and Local Folklore

A fine grained study of the archaeology of the ecclesiastical estates in the kingdom of Fir Maige has been published by Tomás Ó Carragáin in PERITIA. Journal of the Medieval Academy of Ireland Vol. 24-25. 2013-14.

Ecclesiastical Topography of Clonmult and its Periphery

See diagram and note the meaning of Clonmult and note its relationship to Ballynoe Parish from which came the 15 Ballyknock ogham stones from a souterrain, the 7 Cill townlands south of it as well as Lyre Mountain. Also in the Castlelyons, Britway and Gortroe Parishes east of it 6 Cill townlands, a desert, a temple and the garrane of the priests. Clonmult which could be a cluain which was Molthe (praiseworthy or laudatory) or alternatively Moailte (abandoned or derelict). Clonmult also has the townland of Donickmore which could be translated as Domhnach Mór. Clonmult lies a short distance south of Clondalane (the cluain of two oratories).

Tracing the Bishoprick/Monastic Estate of Kinneigh in Carbery.

Kinneigh was founded 617 AD by St. Mocolmóg (Coleman). In 916 AD the monastery was destroyed by Danes and a new one built nearby at Sleenoge Townland. Near this townland is that of Laravoolta which may be translated as Laura (monastery) and Buailte (broken or smashed). Was Laravoolta the original monastery site? At the south of Kinneigh Parish is Desertserges Parish. Jenkins pp 46-7 mentions 6 Popes of Syrian origin in Rome. He says (p.48) "At the end of the 7th century all these feasts including those of Virgin Mary were popularised in Rome by Pope Sergius". Was Desertserges (the hermitage 'desert' of Sergius) a hermitage desert founded by Mocolmóg or one of his successors and named for a Pope Sergius?

The Kilcrumper Monastic Settlement between the Funcheon and the Blackwater Rivers.

St Abbán founded Christian settlements according to legend as Coole, Clondalane/Kilcrumper as well as Ballyvourney. Both Ballyvourney and Clondalane have a seanacluain townland. Clondalane's seanscluain is in the area where the Funcheon meets the Blackwater. Nearby are the Licklash Caves Lisnasallagh and Rathealy as well as Manning, Ballyhindon and Ballynacarraige. Rathealy is said to be where St. Finchú's parents settled at a rath. Southwards by Corrin Hill is Carrignagroghera (rock of the crosses?). Canon Power in his book about Crichad says (p.20-21) In his early years Abbán became a disciple of Ibar, his uncle and remained many years with him and also accompanied him on a pilgrimage to Rome. On his return he founded many churches or monasteries. He was one of 5 principal saints who left their mark on Fermoy - Abbán, Molagga, and Finchú along with Cranat and Flanaid.

"like others of his contemporary abbey-founders (Declan, Carthage, Coemhin etc) Abbán had a hermitage, or private retreat, in a lonely place apart from the abbey, whither he retired from time to time for closer recollection".

Power p.76 The church at Kilcrumper though assigned to Abbán as founder ...[is this the Shanacloon as later he would found another at Ballyvourney?] but 'more popularly' the church is associated with St. Cruimthir Fraech whose genealogy is given in Leabhair Breac.

According to O Riain (p.354) Fraech was one of Ireland's 12 Apostles i.e. early Church founders. Cruimthir is the Gaelic form of Crumper which means presbyter (a church elder or leader). Ballyhindon held the parish church of Kilcrumper according to O Carragáin. Manning, Power says was the residence of the King of Fermoy. Lisnasallagh or Ballysal-lagh could refer to a village or lios of 'dirt' in which case dirt may refer to sins and such

placenames to confessors and pardoners as the dirt of sins was left behind in such places. Power makes some other interesting comments. On p.51-52 he says of Garran O Cianain from which are Hí Chianaigh. Cill Cruimthir is the church of this tuatha and the garran is their ploughlands. The cell of the church founder is at their ancestral graveyard. Churches were in the hands of a coarb often a priest and hereditary office.

Construction and alignment of B1 site elements:

Of those sites within this class those examples which consist of a long passage leading to a single cubicle (chamber, cell) display considerable flexibility and variability in their making ranging from the exemplary to the crude, from the approximate to exact depending on needs skills and expectations at any particular site as much as the nature of the construction materials available in the immediate locality or local geology. Where options for tunnelling existed, either in part or for the whole site, such were not ignored, a small onsite fo glacial till subsoil may have been suitable for tunnelling a chamber while the passage to it may have been masonry constructed due to being closer to the surface or the depth of clay along its intended course insufficient or unsuitable. Whether or not such influenced the shape of a passage's course i.e. avoidance of rock outcrops within the subsoil or other natural factors, is interesting to speculate. The alignment of passage to cubicle (cell/chamber) is also interesting, some such arrangements being a distinct cubicle and a distinct passage, with a creepway or creephole connecting them. In some examples the cubicle is no more than an enlargement of the passage end or perhaps a natural cave. The cubicle can be a rectangular one with a barrel vaulted ceiling its long axis at right angles to the passage. It can be a rectangular trench without masonry sides and slab roofed supported by pillar stones. It can be a beehive domed circular cell constructed in masonry or it can be a clay tunnelled approximation of it if the subsoil deposit at the spot allows.

The souterrain Coolgarrif 1 at Aghinagh Parish near DonoughMore and Aghabulloge is a very interesting example of a site where prudent use of suitable subsoil availability combined, where necessary with masonry construction was observed. Another interesting factor at this site was the fact that, unusually, there were two passage (or the passage was divided into two using a creepway. this divided the initial section of the passage from its inner part where the sides of the passage expanded prior to a creephole entrance to the cubicle (cell) . Such width expansions in a passage are also noted in Class B1 sites such as Manning 1 and Carrignagroghera both in the Fermoy area, though these have only a single passage to the cubicle, not a divided one as at Coolgarrif 1. This raises a

question about the rationale for such passage width expansions and for dividing a long passage into two sections using a creepway. Why? Were expansion and sectioning a means of creating extra space within the passage? If so, why? If I take the view that the cubicle (cell) is a place of prayer occupied by a hermit monk, a place of 'glory', and if he, or she, attracts followers desiring to attend and pray with him or her, or consult or make confession, then a rationale for passage enlargement would make sense. In Byzantine cave churches () the gradual enlargement of the cave from a simple cell to an oratory space is noted. If the cell of a founder monk becomes a place of gathering for a small group of followers, then does the original passageway to his cell, his Sanctum, become enlarged, the passage being the nartex or central aisle leading to the sanctum, the space on either side of it being gradually widened to facilitate a growing number of followers allowing them to be closer to his prayers and spiritual intercessions rather than distanced from his voice along a narrow passageway? If there is logic to this interpretation, then does it become the case that over time the structural limitations of the subterranean environment give way to a surface based recreation of what has evolved? If so, then does the cell become a clochaun or a circular hut of masonry walls and thatched roof? Does the nartex become a masonry built oratory attached to it? If so, then to what extent is such a structural evolution in form present at Leacanabuile, a caher, in South West Co. Kerry by the sea coast? What was its relationship to its theatre-like neighbour Cahergal, close by? The retention of the souterrain, with its entrance from inside the circular hut (or clochaun?) at Leacanabuile implies what? That it was used prior to the surface structure and retained as a private place of solitude and penance once the surface cell became more public? If so, was the need for the circular hut abandoned elsewhere resulting in the subterranean cell being accessed from the rectangular oratory e.g. at Knockdrum, a caher enclosure in Farrandau Townland, also beside the sea, in West Cork (Castlehaven Parish). Writing about the origin of Medieval churches in Cornwall, speaks of the church being built above the cells of local founders of Christianity. In the days of the initial monastic foundation at Iona, founded by the Irish monk and where the famous St. Adomnán was once abbot ('I will sing my psalms today in the stone cave'), was it the desire to build an oratory above the subterranean cell of St. colleague St. Otteran who had become an immured anchorite, that caused friction between them and perhaps a wish to return Otteran to the form of self-imposed entombment in imitation of the extreme forms of the Desert Fathers tradition?

SITE DIMENSIONS: B CLASS

B1 Class Sites, Cork

As with all of the classes I have defined from the data available in 1977, they are based on a record which has been put together over a 250 year period with some sites well recorded, some not, some scantily described or not at all! To derive from such information; something in the way of a clear picture of what these monuments look like, and to achieve something in the way of a template, or idealised drawing and description, to distinguish one form or design or site from another has been a difficult task. They are not by any stretch of the imagination all one shape or architectural design of site. Neither do many of these architectural designs make sense if they were intended for use as either refuge or storage spaces and they are too restricted and ergonomically tight for that. It is not impossible to use them for storage or as refuge places, if particular circumstances, along with easy concealment of entrances are taken into account e.g. raiding, but only in the same fashion as an oratory can become a cattle pen or a stable, a cellar a refuge. The usage in times of distress is secondary to the purpose for which they were built. It is that purpose which needs to be clarified. Therefore, my classification scheme, designed in 1977, is not intended to be a definitive statement. What it is, is an analytical tool, a means of sifting through the available data, structuring it for interpretation and from that point attempting to model what exists bearing in mind site specific variables in terms of features, locations, materials, skill level, any modifications of structure in later times, alignment reasonings, poor recording, and damage occurring in subsequent centuries due to collapse, antiquarian activity or simply due to a desire to infill them as much as possible whenever they were no longer relevant. It is of interest that what were termed earth-caves at Russian orthodox monasteries, functioning as monastery prisons (penitential spaces) were only closed down/infilled in the 18th century by official order and some monasteries did not respond. I have read that Russian orthodox monasteries are later in date (i.e. those in the Ukraine such as the Cave Monastery of Kiev being of the Middle Ages) than those of the Greek orthodox and more ancient tradition. Is it possible that these Russian orthodox 'earth caves' were in the tradition of orthodox practices in the Greek tradition, in the tradition of the Patriarchates of Constantinople (Byzantium) and that of Antioch. If so, and if such eastern Mediterranean monastic traditions arrived in Ireland's south west coastline in the early years of Christianity, then does a possibility exist

that the clay-tunnelled souterrains of SW Ireland, in the lands of the Corcu Laoighe and Muskerry peoples, originate in that same Levantine tradition which later went northwards along the Danube River and beyond?

Definition:

The B1 site class along with classes B2 and B3 are predominantly drystone built though imitations of these architectural forms may also be reflected in some clay-cut sites and features such as Oldcourt near Skibbereen and Coolgarrif 1 near . The A1 Class sites may also be associated to some extent i.e. the descriptive basis for A1 is the same as that for B1. By this I mean that in both cases A1 and B1 Class sites consist of a long passageway leading to a single cell or cubicle at the inner end; whether the cell or chamber is a distinct entity joined to the passage by a creepway or simply an expansion in width and height at the end of the passage. It may also be the case that a B2 Class souterrain i/e/ two cells or chambers approached by a long passage may resonate with those two chambered A1 form sites such as Ahaliskey III, Kilmaloda Parish, which has a long passage leading to two clay-cut sites consisting of two parallel chambers and a shorter entrance passage. If these A and B site class are reflective of each other, then logically the B3 i.e. multi-cell versions and the C3 sites also reflect each other. For this reason I am inclined to see these two classes i.e. B3 and C3 as small hermitages, Skete groups with the A2 and B1 sites as examples of single cell souterrains while the B2 and C1 sites i.e. both classes consisting of two cells and a passage, I see as reflecting the lodging of a single person in the style of the Desert Father Amun (to AD) in Egypt. But there are also three chambered versions of the B2 Class such as at Caherdesert III near Rathcormack, Co. Cork. Do they reflect the triple cell lodging of John of Lycopolis at or do they reflect the three sisters concept of the Ancrene Weiss and its origins?

I don't doubt that there are cellars awaiting investigation in South Munster whether it be in the form of undercrofts of Medieval / Viking houses of masonry or sill bean construction, or cellars and modified caves beneath castles and keeps (be they dungeons, oubliet holes, kitchen cellar, food pantry or wine cellar or fuel cellar) or monastery kitchen cellars as recorded in the Commissioners reports for AD (Newport White), or be they urban merchant house cellars importing wines to Medieval Cork and through the 19th century Cork City, and merchant houses along the South Mall, or rural cellars for cooling dairy produce and cheese storag, cellars for the slow ripening of root crops or fruits - how often does the word Gort of Garrane appear in connection with a souterrain; how many were uabhail gorts which were once cloister garths, how many were zoned ubhail teach gorts

segments of Celtic monastic estates, how many stored items for medicinal monastic use, how many were open for everyday use, how many were hidden for secretive use? In re-constructing the Medieval world of everyday human life, and its antecedents, how large a role did underground space play in its everyday life? All of these spaces are 'souterrains'. But, apart from some of the single, and perhaps some double, chambered sites I have grouped into the A1 Category for Cork there is little in the architectural forms and my modelling of them which suggests to me that the majority of the archaeologically defined souterrains from South Munster were cellars. The difficulty, even with these, when it comes to defining any direct artefactual or material evidence of such sites as a cellar is that there is no direct or documentary evidence to prove it. Another difficulty is that early Irish literature does indicate that wine was commonly used in Irish society and consequently it must have been stores rather than immediately consumed. So where was it stored and for how long prior to use either in secular or ecclesiastical contexts? Wine storage especially if claimed to be old suggest cellaring. If ancient Irish hospitality dictated by Brehon Law could offer Nua gach bia agus sean gach díog i.e. the newest of food and the oldest of drink, then where was wine and mead cellared and where is the archaeology for this? If crops and weapons are to be stored in the cellars (fiteccs...faoí teach) of Dúns, as in the Eoghan Mór Fitecc story, then who were the 'prophets' who encourage him to do this? Are they ecclesiastical prophets like Maol an Fiadh (Maol the Prophet, otherwise known at St. Molana of Youghal's Dar Inis?) Deciding to utilise, my central theses, that the majority of the souterrains in the South Munster Archaeological Record are of ecclesiastical origin, as a means of interpreting the existing record as it was in 1977, has allowed me to create a base line of interpretation. There is a degree of similarity between the question of whether Munster souterrains were secular or ecclesiastical, and research questions posed about early slave settlements in Virginia, USA []. there, the question as to whether or not sub-floor pits found beneath cabins were used as places of storage/root cellars or, in some cases, as shrines where persons of African Igbo culture could worship in private has been discussed [as above p.]. It is interesting to of note that there are very few finds from such pits, as such is the case also with souterrains. The approach to interpretation by contextualisation as described in the above text is also noteworthy in the context of souterrain discussions.

By attempting to establish that the known majority of souterrains in South Munster were for religious use initially, it is then possible to argue that sites which do not fit this norm were created for other, non-religious purposes, be they secular cellars or lodgings. I have not arrived, at this point in time, at a conclusive viewpoint, but I believe after many years

of research that the word souterrain as we know it in the Archaeological Record, at least for South Munster, is predominantly a term which describes the material remnant of Celtic ecclesiastical culture and lifestyle. Whatever does not fit may be of alternative or later origin including the concept of cellaring; though even in this, cellaring is as much a secular as a religious concept. I understand this concept from Rev. Delisi's book *Praying in the-Cellar* i.e. the idea that a Christian in a pagan society must find a secretive and often underground location in which to practice his/her faith. During a visit to the St. Agatha catacombs in Malta I noted that she found seclusion in a cave which in time became an extensive burial place for members of a Christian sect who excavated deeper into the rock as as an underground religion they celebrated the agape meal in a stone basin beside the tombs of their dead and a rock shelf for candles became the antecedents of an altar.[Ref:] If this religion came here, in this early form, how do we translate it across the South Munster landscape?

Interpretation

To summarise the above, the B Class souterrain forms (B1,B2,B3) may be nothing more than versions of single and multiple lodgings created in masonry. The A1 form may be just an alternative form of the B1 Class using masonry also with options to create a clay-cell if suitable subsoil available, or alternatively to create a cell/chamber, rectangular in form with flat slabbed roof. Similarly the C2 Class may reflect the B2 Class, with the beehive masonry cells of the latter replaced by barrel-vaulted rectangular chambers tunnelled in clay giving the C2 chamber form. As with all classes, examples which are well made and example which are crudely made will be created depending on ability, skill and local resources and conditions. The locality and preference may have dictated whether they were build of masonry or tunnelled in glacial till of certain types. In the A1 Class sites a flat slabbed rood with side wall tops corbelled inward slightly to give a somewhat 'arched' affect to a passage has similarities with the B1 Class passages. The B3 and C3 sites may be nothing more than alternative versions of each other i.e. hermitages, the craft of corbelling being used in the former, clay tunnelling being a norm in the latter. What distinguishes the B Class sites however from the A1, or C classes, is the use of the masonry craft which is known as corbelling i.e. the ability to create a beehive-like domed cell using dry masonry; usually limestone chippings though occasionally using other, and larger stones, available on-site. The engineering ability to create a stable structure (cell/chamber) using this technique is a skill which requires training and an understanding of structural stresses, whether or not some form of timber 'formwork' is needed to accomplish the task; as the masonry courses are laid against its exterior before its removal at the end

of the project. In Cork the B classes of souterrain are concentrated in the Fermoy area i.e. the landscape of the ancient petty kingdom (tuatha) of Fear Maige (The plainsmen). They are absent, as best I can currently determine, from the other petty kingdoms which once existed in Cork County but whether this is because of destruction throughout the centuries or due to choices of architectural styles within individual kingdoms I cannot say. Within South Munster but peripheral to Cork, the corbel domed souterrain may be resonated or have been resonated in the clochauns on Island, Co. Waterford according to a report from Canon Power, perhaps in West Waterford and in East Cork as part of the zig-zag A3 souterrain Class as found there on either side of the Blackwater River branching southwards to the sea, having passed through Fermoy and Lismore. On the western side of the Cork kingdoms beyond Kenmare the Clochauns of County Kerry in the Iveragh and Dingle Peninsulas, and at Skellig Michael Island are further examples of this corbel masonry skill though in this ore mountainous and rocky terrain they are surface structures and usually found in an ecclesiastical setting.

What are the origins of this skill/craft? In 200..... a study of the beehive masonry form was published by under the title , though the study ranged well beyond the mud domed courtyard villages of North Syria (Antioch and the Chalcis Desert) showing the geographic spread and variation across the northern lands of the Mediterranean Sea from the ancient Roman province of Syria Maritima, to the Trulli of South Italy (Puglia) to the Borias of South Eastern France and beyond to the clochauns of Ireland. To this perhaps one could add the beehive chamber at Carn Euny in Cornwall and folklore in Puglia about Turks repairing the Trulli as they knew the craft from their homeland. To the Cork antiquarian scholar and architect Richard Rolt Brash both clochauns and beehive souterrain chambers/cells were the same, one being an overground, the other an underground version, of the same the of structure. It is interesting that Puglia is close to the Mediterranean port of Otranto where many took passage to the Holy Land in Medieval times. where great influences of early Christianity survive and where Jews, orthodox and Roman Christians blended together as refuge was sought from the 7th century and subsequent Islamic conquests of North Africa and the Levant. From Otranto to the Appian Way and onwards to Rome what influences cultural and spiritual may have travelled? What influences, as St John Cassian left Alexandria after his sojourn among the monastic desert cities and hermitages of Egyptian monasticism, travelling to Rome, being given the blessing of the Pope there to found an Egyptian style monastery at in the SE of France where the Borias are found and where the Island of Lerins became a beacon of light and spirituality. some folk traditions suggest Irelands St. Patrick trained there and a connection with Cia-

ráin of Saighir (of the maritime and mercantile people of the Corcu Laoidhe in West Cork, a three day sail to Cape Portugal and from there through the Pillars of Hercules to the eastern shores of Hispania and beyond northwards to Lerins island and the Bay of Marseilles, to the borias of this landscape and John Cassian's monastery where Cassian advised and adapted the Egyptian rules for a western climate and peoples. Borian dry masonry cells in region of Cassian's monastery. Is it in the context of such a narrative that Christianity in a formal sense, came to Irish shores, in particular its southern shoreline and that a king of the Corcu Laoidhe could claim to have been the first Christian king in Ireland, that on Cape Clear Island the home place of his mother Ciaráin would establish the first Christian 'church' in Ireland on that island in Roaring Water Bay in West Cork, the place of Carberry's 100 Isles, close to Brow Head on the Mizen head Peninsula, the most southerly point of the Irish landscape; overlooking south and east the Atlantic Sea Provenance of archaeological parlance: annual French lobster fishermen off the shore of the Sheep's Head Peninsula nearby, waving to women at work in the fields before sailing homeward to the Bay of Biscay in the 19th century AD. In summary, if the beehive clochauns of Ireland's south west and the souterrain beehives are of the same masonry tradition - in all its forms whether beehive dome, oval or pitched rood (Gallarus oratory) forms also resonant in the Trulli, then does this imply that this skill arrived to certain peoples and kingdoms along Ireland's southern and south western shorelines and not to others? Does it mean that some received this initial wave of formal Christianity while others did not. Was the deciding factor to do with which kingdom sent a representative for training in the new faith and which did not? Did the Corcu Laoidhe send Ciaráin and the Déise send Declan? Was this because the Corcu Laoidhe and the Déise were maritime and mercantile peoples trading by sea with the Roman worked both in Britannia and in Gaul and the Mediterranean? If so, what options existed for those who journeyed to Rome, spent many years away from home, to travel during those years from ports like Otranto to the patriarchate of Antioch, where Christians first named as such, to Palestine to Jerusalem, and Jordan, to the Nitrean Desert of Egypt as pilgrims unrecorded?

But to return to the B Class souterrains of the Fermoy area in Cork, close to the great Blackwater river and its tributaries the Funchion and the _____, what explanation is there for their presence there. Can anything be learned from folklore and hagiography? In particular the tributary river known as the Funchion is of special importance winding backwards from where it joins the Blackwater beside Clondulane, passing Kilcrumper (the cell of the presbyter), passing the townlands of Ballyhindon, Ballinacarraige, Manning

[check] spread northwards to Brigown at Mitchelstown and to its source at the mountain range. Immediately beyond this river junction with the Funchion, the Blackwater and the parish of Kilcrumper stretch to Rathealy where St. Cinchu's parents occupied a rath given to them by a local chieftain after they sought refuge in the south from their place of origin further north in Ireland. In close proximity to Rathealy is Carrignagroghera (Rock of the gallows or crosses). Finchú, the warrior monks, of sleeping with the dead and a penance with seven scythes, would found the hermitage/monastery at Brigown where he, Finchú (White Hound) would be known as Fanahan. Of the presbyter (an early form of church leader or elder of a community church) of Kilcrumper, Canon Power suggests that he was or at least a successor in this post. At Clondulane, the northern boundary of which touches the Blackwater, its southern end is occupied, by the very small parish of Coole Abbey. the 'Abbey' is in fact two small chapels close to a holy well. A public notice nearby speaks of the site's history and the existence of a 'civitates' there i.e. a town or "city". so, a "city" of people beside two chapels (oratories?) and a holy well, and located on the southern boundary of a parish and townland called Clondulane (Cluain dá Lann i.e. the hermitage of two chapels or oratories, the word 'lann' according to Fr. Ryan () referring to a church. Is what is remembered here an early Christian community with two oratories as in the later style of 'Celtic' monasteries i.e. small oratory chapels within a large enclosure, as at Clonmacnoise? If so, then what folklore or hagiographical information might enlighten us further about its history?

Some time during the late 6th or early 7th century a young bard travelled by Chariot going northwards towards a crossing, a ford, on the Blackwater River perhaps in the locality of Ballyhooly, a fording place connected with transportation of apples in a large apple growing region. He was on his way to Cashel the administrative capital of South Munster. As he crossed the river, he noticed a beautiful apple bobbing in the water and he alighted from the chariot to catch the apple and take it with him. His charioteer obliged. On the opposite side of the river he entered the kingdom of Fermoy and perhaps, as his transportation was a chariot, he then sought an established routeway to further his journey. In folk tradition, a routeway existed running parallel with the Blackwater eastwards. It may have joined a famous ecclesiastical highway known as the Rian Bó Phadraig which ran from the early monastery at Ardmore - by the sea founded by St; Declan of the Déise, northwards to Cashel. The highway ran via the Lismore area to Ardfinnan by the river Suir and on to Cashel. Before arriving at Ballyhooly might he also have encountered the Clíadh Dubh (Black Ditch) dividing Munster east from west with part of it from the Ballyhoura

mountains to the Nagle mountains, another perhaps from Clyduff by Carrigtwohill to the sea coast.

In following a route from Ballyhooly the young bard met the king of Fermoy whose daughter had a withered hand. The young bard was called Mochuda (mo meaning a term of endearment i.e. our, and chuda perhaps something to do with 'hound'). The king's daughter was called Flannait (Glannait). Mochuda gave her the special apple and her withered hand was cured. Afterwards, Mochuda went northwards to _____ and joined a monastery at _____ where he eventually became abbot. For a time Flannait joined him there before returning to her kingdom and founding two nunneries, the first of which was, according to some scholars, Clondulane (hermitage of two oratories). In later years and close to the end of his life Mochuda - (St Carthage because an old hermit monk who taught him was called Carthach (Carthage) meaning kindness, caring, so he took that name in religious life), after a major dispute with a local king in the territory of his abbey, left that region with a great host of monks - was Whitby an influence also? - and came south to Lismore (the great enclosed space) beside the Blackwater down stream from Clondulane. Perhaps Seemochuda was his first place of rest and death, a hermitage where he died, a place of ogham stones, a place known as his Seat (See Mochuda), a place on the southern slopes of the `Knockmealdown (Cnoc Maol Domhnaigh i.e. the mountain of Maol (the prophet) Mountains where he had his Sunday gathering place), Maol being Maol an Fiadh of Darinis Island further south by the mouth [estuary] of the Blackwater and where some say Canon Law was first written down in its abbey scriptorium.

Is it in the context of this story that the corbel, beehive, some, masonry tradition came south to Fermoy and the Blackwater or was it something which arrived via Ardmore at the mouth (estuary) of the Blackwater going north to the Fermoy kingdom? Was it a branch of an influence which had already arrived at the mouth of the Suir River at _____ Island? Was it a branch of an influence which entered the shorelines of Iveragh and onto the Dingle Peninsula, avoiding for some reason the shorelines between the Suir and Dungarvan, between Youghal and Kenmare? These are some of many questions on a door which leads to further research. But before concluding with traditions of Fermoy and St. Flannait, there is another tradition still quite strong to the south of her territory and this is the tradition of another female saint called Cranat (Cranait). She is remembered in such places as Kilcranatan Mountain (cell of Cranat) near Dungourney with the beautifully located once cone capped (beehive) holy well at Knockecoe (hill of the mist) nearby. Her traditions are also prevalent towards Rathcornack in the vicinity of which is Caherdesert (the caher of

the desert hermitage, perhaps not unlike the caher of the older monastery at Glendalough in Co. Wicklow). Three souterrains have been recorded for Caherdesert of which my survey of the three cell souterrain Caherdesert III is recorded below. The story of Cranat is that she did not wish to marry. She was the daughter of the king. She decided to pursue the religious life and founded a little hermitage (her nunnery). But when her brother became king he attempted to marry her off for political gain. She refused and plucked out her eyes which brought a halt to the situation. She returned to her nunnery and her eyesight was 'miraculously' returned. Her brother, realising his error made amends by giving her land for her nunnery. The story of these female saints has much in the way of style and medieval romance to them; these saints such as Cranait, Flannait, as well as Gobnait and Ita of Kileedy by the Limerick Cork border.

HISTORICAL/TEXTUAL SOURCE MATERIAL

For the Fermoy kingdom, we are fortunate to have a surviving text of the AD which was translated and researched 'in the field' by the late Rev. Canon Power (). The text is called Crichad an Choille and it is a topographical description of the peoples and their lands within the kingdom. Its relevance to souterrain studies is that it provides a map, a topographical sketch plan upon which to view the distribution of souterrains for this kingdom (tuatha). In doing so, I am using the existing souterrain information from 1977, along with Ballinacarraige excavated in as well as making the assumption that Kil (cill) refers to a cell or founder's cell beneath a later, medieval church and not to the word coille meaning a woodland, something which Power appears to be in agreement with as I have come to understand his work over the years. Power () provides a map of the territory.

6. The Classification Scheme and some doubtful sites

Doubtful: 3s in West Cork.

Sherkin Island 1 (p.313) in Tullagh

*6 Beehive Cells, clay-cut. String of beads plan.

Fig 68

- A. This plan dating from the 1890s does imply a string of circular plan cells or chambers even though clay-cut and not masonry constructed.

B. It is unassociated and close to Traig Eoghan Mór in a field with a north aspect.

[Sherkin 2 also has 6 chambers but sub-rectangular plans and barrel-vault ceilings. Also clay-cut. In field between Cooney Harbour and the NW shore. What of the cells at Garinish island?]

7. Lurriga (Lorica?) in Abberstowry (291) Within a 'raised oblong mound'. Found 1869. But said to be similar to Sherkin Island 2 which has rectangular chambers and barrel vault. Either Donovan or Somerville say CH7 was "the usual oven or beehive shape" But if plans are rectangular has beehive been confused with oven and barrel vault? Does this have any implications for seeking Sherkin Island 1 as also oven and barrel vaulted like Sherkin 2. i.e. are they the same but wrong word 'beehive' used by either Somerville or Donovan. If so then no examples of the Beehive in Sherkin or Abbey-stowry!

Doubtful: 3s Carrigtohill and Cullen Parishes

Garranes (Carrigtohill Ph.) (247) No drawing Bi-val ring-fort

Doubtful? at least 5 beehive-shaped cells, earth-cut"(Croker and Gillman) Cell 1 diam.

1.80, H.2.14. others up to 2.44 high.

Excavated in staff clay mix with gravel. Cell plans were between oval and circular shapes

Knocknageeha West (Cullen) (p.283) No drawing Broker 1937

Four Beehive Cells. Cells av. diam = 1m by ? H. very poor recording and unclear if earth-cut or stone built Not recorded!

Doubtful? and also H and diam. indicate infill so not original dimensions.

However! But Ballyhindon 1 in Kilcrumper was 4 cells and said to be similar to Garranes (Newenham and Croker). Ballyhindon 1 is in Kilcrumper Ph. so as with other sites here was it stone-built and therefore was Garranes (above) clay-cut beehives?

Note use of both techniques at Caherdesert.

Croker's drawing of Ballyhindon 1

He and Newenham do not say that this was not stone built. Possibly it was, but comparing it to Garranes, Carrigtohill maybe no more than saying that it was similar in having multiple cubicles. However, note that Caherdesert is just one Beehive built in stone while the cubicles on either side are clay-cut.

- * So when beyond the Blackwater Valley and if sufficient depth of clay available, did they recreate the beehive dome as a clay tunnelled versions? If so, what does this say about the other B3 doubtfuls above? and about the overall distribution pattern into SE and West Cork?
- * Garnish Island had a tradition of a passage with 6 cubicles opening from it but no further details.
- * How often were sites deliberately infilled at the entrance passage but not the chambers until later collapses?

Doubtful: B3 in Kinneigh and Fanlobbus

1. Kinneigh (Coppeen West 202 (no drawing)

6 Beehive cells, unassoc. earth-cut. STEPS led down to one of the cells.

But, only a diam of 1.2 - 1.36m is given for each cell and the height is 1.36 also.

The only reporter for this site was the Cork Examiner for 1939. Site discovered 1939 by local policeman. Original drawing 1878.

*ploughing when found and horse hoof through vent led to discovery, then more collapse.

[Doubtful! - maybe just crude attempt at C3 style common in this area.]

2. Moreagh (Fanlobbus) 299

Unassoc. (Fig 68)

found 1960

[doubtful. Probably also a crude C3 form as for Kinneigh/Coppeen above = the next parish].

Note from the INSTAR report that

- A. there were local groups of masons quarrying local source materials.
- B. that sod built clocháns (clochauns) underly stone built (note Cush 'mini' ringforts with souterrains around a courtyard and garth. Also note souterrains entered from Clocháns in Cork and Kerry i.e. entry from surface beehive dome cells!

C. and from O Corragain's Fir Maige paper (Brepols) that SE Limerick was part of the lands of Crichad i.e. Fermoy Kingdom.

Were the souterrains concentrated here part of the Cush, Ardpatraig locality as an extension of Fermoy or are they the Suir group and what are souterrains seemingly rare in Molaggas estate here, while common in the lands of Finchú and Cranaid? [The Ballinacarraige 7th-9th century date seem to indicate time phase!]

* Was it that the Finchú/ Funcheon group extended into SE Limerick as part of a route to there within Fermoy Kingdom. But in other nearby kingdoms souterrains and beehives not used?

A note on the work Lori

*note O'Riain (p461) re. Columcill's Lorica and its guardians.

1. Lorica?
2. From Latin meaning cuirass or breastplate evolves to toponym of Lurriga?
3. As with a poem being St Patrick's breastplate, did the metaphor also apply to a place of spiritual refuge i.e. a prayer cell. If so is Lurriga a breastplate
4. And thus are its 'guardians' ogham stones if used in its construction in the souterrain entrance or a chamber/cubicle entrance?
5. Note in relation to Lurriga town-land in Abbeystrowry Ph. O Riain(p. 460) re the Lorica of Colum Cill.
6. Was toponym Lurriga (with its 4 cubicle souterrain) a derivation of Lorica?

*Lorica had its 'guardians' e.g. ogham stone??

Inclusus Cells in Fir Maige lands

In the Crichad locality note (O Riordain p.461) St Mochaomhóg of KLillada (Cill Fada). He founded the church at Killfadda and it is close to this that Kilcluasi is found (i.e. inclusi) on Canon Power's map of Crichad.

Issues which arise in applying B classifications

1. Data Quality: Many sites are not well described or surveyed or drawn, so it can be difficult to determine precisely what is being described. Some recorded have different meanings for the descriptive words they use e.g. Donovan and his beehive or oven

shapes. Some sites were collapsed when recorded or it was locally known that there were earlier discoveries and infilling.

2. Location of examples outside main spread: Fermoy area and west along the Blackwater River seems to be the main distribution with a particular heavy concentration around the Funchion River just before it enters the Blackwater. This is largely the Kilcrumper area. So given all the B2/B3 with B1s, is the same Td at times, was this an early monastic settlement??
3. Pros and Cons of making an informed guess: If other sites in the Civil Ph. or in the townland or in the local group of civil parishes are reasonably well recorded then it seems logical if a few other sites in these localities are poorly described but said to be beehives, then that is what they are!
4. Other issues and Comments: Dan Donovan's 'oven shapes' found in Carbery in West Cork. A vaulted chamber shaped like a beehive "hollowed out of stiff clayey subsoil (Donovan p.38). Even a hundred years ago antiquarians had strong belief they were residences (Donovan's Sketches in Carbery p.42)
5. Implications and Interpretations: Raises issue about replication of clay-cut to drystone versions. Raised issue of sub-rectangular to circular shapes. As at Lurriga did some exist under a raised mound i.e. originally not fully subterranean, so sod covered instead to gain height and no rock problems.

Local Interpretations of Souterrain Forms

Is it possible that basic souterrain forms such as the single cell and passage, a 2 or 3 cell souterrain and larger may if their concept was introduced from abroad during early years of Christian arrival may have had slightly different variations in architectural form and materials depending on the localities they were introduced to. Do the B Class souterrains which predominate in Fir Maige lands and their peripheries have similarities with C Class souterrains in the lands of Carbery and A Class souterrains in the lands of Muskerry?

Significance of the Ballynacarraige Excavation

This excavation provided proof of the existence of the B1 Class souterrain which was located in a uni-vallate ringfort described as a cliff fort overlooking the Funcheon. The excavation was published as a short report in SEANDA , NRA Archaeological Magazine, 2010, Issue 5, pp 42-44.: Kiely, Jacinta. A Souterrain at Ballynacarriga 2.

Radio-Carbon dating from the site showed that it was occupied from the 6th - 9th centuries. The site uses limestone with some sandstone. Ballynacarriga is on the opposite side of the Funcheon River from Ballyhindon and close to Manning Td. It is of interest to compare the fact that this site is in a ringfort with the fact that St. Fachtna of Rosscarbery preached in a ringfort at Burgatia there and that St. Michael had his cell at a ringfort in Kilmichael in Muskerry.

So, if Ballincarraige was either the lodging of a Bishop/Presbyter or alternatively the gathering place for those living in B2 and B3 sites then in the latter case was it more of a 'church', oratory in a very early sense? Was it a personal hermitage space rather than a communal one though occasionally a place to meet and pray with the leader? Is this why some are large beehives while others small i.e. small for a residence, large for a gathering place e.g. for meals (the agape meal) or communal prayer. While also available as a place for daily private prayer and penance? Was this at a time prior to the building of rectangular churches or chapels and oratories? Instead with a anywhere from 2 to 6 followers (seisiur cinn abbreviated to sescin?), a place to eat and pray together and perhaps also the cell of the leader with the followers in the expanded area of the passage outside the creepway to the cell. So, some beehives large enough for all to enter, others only for the leader with followers in the passage. So, are these beehive and passage sites the first monasteries? Was Oldcourt a clay version with Bell in Carbery to the west and was Coolgarrif in Aghinagh Parish in Muskerry an enlarged version due to an increased following?

Hagiography and Local Folklore

A fine grained study of the archaeology of the ecclesiastical estates in the kingdom of Fir Maige has been published by Tomás Ó Carragáin in PERITIA. Journal of the Medieval Academy of Ireland Vol. 24-25. 2013-14.

Ecclesiastical Topography of Clonmult and its Periphery

See diagram and note the meaning of Clonmult and note its relationship to Ballynoe Parish from which came the 15 Ballyknock ogham stones from a souterrain, the 7 Cill townlands south of it as well as Lyre Mountain. Also in the Castlelyons, Britway and Gortroe Parishes east of it 6 Cill townlands, a desert, a temple and the garrane of the priests. Clonmult which could be a cluain which was Molthe (praiseworthy or laudatory) or alternatively Moailte (abandoned or derelict). Clonmult also has the townland of Donickmore which could be translated as Domhnach Mór. Clonmult lies a short distance south of Clondalane (the cluain of two oratories).

Tracing the Bishoprick/Monastic Estate of Kinneigh in Carbery.

Kinneigh was founded 617 AD by St. Mocolmóg (Coleman). In 916 AD the monastery was destroyed by Danes and a new one built nearby at Sleenoge Townland. Near this townland is that of Laravoolta which may be translated as Laura (monastery) and Buailte (broken or smashed). Was Laravoolta the original monastery site? At the south of Kinneigh Parish is Desertserges Parish. Jenkins pp 46-7 mentions 6 Popes of Syrian origin in Rome. He says (p.48) "At the end of the 7th century all these feasts including those of Virgin Mary were popularised in Rome by Pope Sergius". Was Desertserges (the hermitage 'desert' of Sergius) a hermitage desert founded by Mocolmóg or one of his successors and named for a Pope Sergius?

The Kilcrumper Monastic Settlement between the Funcheon and the Blackwater Rivers.

St Abbán founded Christian settlements according to legend as Coole, Clondalane/Kilcrumper as well as Ballyvourney. Both Ballyvourney and Clondalane have a seanaculain townland. Clondalane's seanscluain is in the area where the Funcheon meets the Blackwater. Nearby are the Licklash Caves Lisnasallagh and Rathealy as well as Manning, Ballyhindon and Ballynacarraige. Rathealy is said to be where St. Finchú's parents settled at a rath. Southwards by Corrin Hill is Carrignagroghera (rock of the crosses?). Canon Power in his book about Crichad says (p.20-21) In his early years Abbán became a disciple of Ibar, his uncle and remained many years with him and also accompanied him on a pilgrimage to Rome. On his return he founded many churches or monasteries. He was one of 5 principal saints who left their mark on Fermoy - Abbán, Molagga, and Finchú along with Cranat and Flanaid.

"like others of his contemporary abbey-founders (Declan, Carthage, Coemhin etc) Abbán had a hermitage, or private retreat, in a lonely place apart from the abbey, whither he retired from time to time for closer recollection".

Power p.76 The church at Kilcrumper though assigned to Abbán as founder ...[is this the Shanacloon as later he would found another at Ballyvourney?] but 'more popularly' the church is associated with St. Cruimthir Fraech whose genealogy is given in Leabhair Breac.

According to O Riain (p.354) Fraech was one of Ireland's 12 Apostles i.e. early Church founders. Cruimthir is the Gaelic form of Crumper which means presbyter (a church elder or leader). Ballyhindon held the parish church of Kilcrumper according to O Carragáin.

Manning, Power says was the residence of the King of Fermoy. Lisnasallagh or Ballysal-lagh could refer to a village or lios of 'dirt' in which case dirt may refer to sins and such placenames to confessors and pardoners as the dirt of sins was left behind in such places. Power makes some other interesting comments. On p.51-52 he says of Garran O Cianain from which are Hí Chianaigh. Cill Cruimthir is the church of this tuatha and the garran is their ploughlands. The cell of the church founder is at their ancestral graveyard. Churches were in the hands of a coarb often a priest and hereditary office.

Construction and alignment of B1 site elements:

Of those sites within this class those examples which consist of a long passage leading to a single cubicle (chamber, cell) display considerable flexibility and variability in their making ranging from the exemplary to the crude, from the approximate to exact depending on needs skills and expectations at any particular site as much as the nature of the construction materials available in the immediate locality or local geology. Where options for tunnelling existed, either in part or for the whole site, such were not ignored, a small onsite fo glacial till subsoil may have been suitable for tunnelling a chamber while the passage to it may have been masonry constructed due to being closer to the surface or the depth of clay along its intended course insufficient or unsuitable. Whether or not such influenced the shape of a passage's course i.e. avoidance of rock outcrops within the subsoil or other natural factors, is interesting to speculate. The alignment of passage to cubicle (cell/chamber) is also interesting, some such arrangements being a distinct cubicle and a distinct passage, with a creepway or creephole connecting them. In some examples the cubicle is no more than an enlargement of the passage end or perhaps a natural cave. The cubicle can be a rectangular one with a barrel vaulted ceiling its long axis at right angles to the passage. It can be a rectangular trench without masonry sides and slab roofed supported by pillar stones. It can be a beehive domed circular cell constructed in masonry or it can be a clay tunnelled approximation of it if the subsoil deposit at the spot allows.

The souterrain Coolgarrif 1 at Aghinagh Parish near DonoughMore and Aghabulloge is a very interesting example of a site where prudent use of suitable subsoil availability combined, where necessary with masonry construction was observed. Another interesting factor at this site was the fact that, unusually, there were two passage (or the passage was divided into two using a creepway. this divided the initial section of the passage from its inner part where the sides of the passage expanded prior to a creephole entrance to the cubicle (cell) . Such width expansions in a passage are also noted in Class B1 sites

such as Manning 1 and Carrignagroghera both in the Fermoy area, though these have only a single passage to the cubicle, not a divided one as at Coolgarrif 1. This raises a question about the rationale for such passage width expansions and for dividing a long passage into two sections using a creepway. Why? Were expansion and sectioning a means of creating extra space within the passage? If so, why? If I take the view that the cubicle (cell) is a place of prayer occupied by a hermit monk, a place of 'glory', and if he, or she, attracts followers desiring to attend and pray with him or her, or consult or make confession, then a rationale for passage enlargement would make sense. In Byzantine cave churches () the gradual enlargement of the cave from a simple cell to an oratory space is noted. If the cell of a founder monk becomes a place of gathering for a small group of followers, then does the original passageway to his cell, his Sanctum, become enlarged, the passage being the narthex or central aisle leading to the sanctum, the space on either side of it being gradually widened to facilitate a growing number of followers allowing them to be closer to his prayers and spiritual intercessions rather than distanced from his voice along a narrow passageway? If there is logic to this interpretation, then does it become the case that over time the structural limitations of the subterranean environment give way to a surface based recreation of what has evolved? If so, then does the cell become a clochaun or a circular hut of masonry walls and thatched roof? Does the narthex become a masonry built oratory attached to it? If so, then to what extent is such a structural evolution in form present at Leacanabuile, a caher, in South West Co. Kerry by the sea coast? What was its relationship to its theatre-like neighbour Cahergal, close by? The retention of the souterrain, with its entrance from inside the circular hut (or clochaun?) at Leacanabuile implies what That it was used prior to the surface structure and retained as a private place of solitude and penance once the surface cell became more public? If so, was the need for the circular hut abandoned elsewhere resulting in the subterranean cell being accessed from the rectangular oratory e.g. at Knockdrum, a caher enclosure in Farrandau Townland, also beside the sea, in West Cork (Castlehaven Parish). Writing about the origin of Medieval churches in Cornwall, speaks of the church being built above the cells of local founders of Christianity. In the days of the initial monastic foundation at Iona, founded by the Irish monk and where the famous St. Adomnán was once abbot ('I will sing my psalms today in the stone cave'), was it the desire to build an oratory above the subterranean cell of St. colleague St. Otteran who had become an immured anchorite, that caused friction between then and perhaps a wish to return Otteran to the form of self-imposed entombment in imitation of the extreme forms of the Desert Fathers tradition?

B CLASS: VENTS, DRAINS, STEPS AND OTHER STRUCTURAL FEATURES

TOWNLAND	CLASS	VENTS & DRAINS	STEPS	OTHER FEATURES
Inchinpallas 1	B1			beehive cell with 2 passages from it
Ballyhindon 2	B2	square aperture in the inner cell sloped upwards at 70 degree angle		
Lisnasallagh (Kil-crumper)	B2			a portion of a B3 site perhaps similar to that at Ballyhindon 1 nearby as reported by Crofton Croker circa 1835 which was a site with four cells
Castleblagh 1	B1			floor of passage slopes down steeply from site entrance
Carrignagroghera	B1			the passage here expanded slightly close to the cell entrance. Something also observed at Coolgarrif 1 and perhaps Manning 1
Coppeen Weest	B3	Discovered when horse's hoof went through top of vent		
Rathcanning	B1			an ogham stone found nearby thought to be a lintel from the destruction of the passage
Manning 1	B1	a drain in the passage turned off at an angle and descended		
Burnfort 2	B1			this is said to have contained an ogham stone in its construction
Coolgarrif 1	B1			two passages were used, the cell was clay-cut, the inner passage expanded outside the cell creepway and portions of the passage-ways were clay-cut and not drystone lined
Knockboy 1	B2			a clay-cut site. A pile of quartz stones nearby on the surface. Part of a complex of sites including a holy well and cillín. The souterrain was called a poul talamh

NOTABLE MASONRY CHARACTERISTS

TOWNLAND	CLASS	WALLS, ROOFING AND CREEPWAYS
Carrignagroghera	B1	poor quality stone mostly limestone available to builders. Passage tapered in at both ends. Passage was higher and wider than necessary for it to function as just a passage. Side walls of passage corbelled enabling short slabs to be used for roofing
Manning 1	B1	The entrance was at the side of an old mound. From entrance walls splayed outwards giving slight curve in line of walls. Side walls corbelled from floor to ceiling. Floor of cell and much of passage is level and at SW end passage slopes up to entrance. Stone used is Old Red Sandstone
Coolgarrif 1	B1	Clever combination of masonry work and tunnelling. Utilisation of structural stability of clay walls with some masonry work. Greater roof span in Passage 2 required full masonry walls. Passage narrower so only upper courses needed. The rest being of clay. Stone used was sandstone. End of Passage 2 was wider and had elliptical floor plan. The site was cut into a stiff clay deposit
Caherdesert III	B2	Clever use of single construction pit turned into a dry stone beehive cell with a clay-cut cell at either side
Dunbulloge (Carrignavar)	B2	Unclear as to whether this was drystone or clay-cut
Coppeen West	B3	Discovered when horse's hoof went through the roof. Said to be a six 'beehive' cells site
Garranes (Carrigtwohill)	B3	5 cells excavated in stiff clay mixed with gravel. Cell shapes were between oval and circular. Said to be like 'depressed' beehives

TOWNLAND	CLASS	WALLS, ROOFING AND CREEPWAYS
Knocknageeha West	B3	Said to have been 4 'beehive' cells
Lurriga	B3	4 chambers (cells or cubicles) cut in blue till and said to similar to Sherkin II. This is a Carbery site recorded by Donovan said to be in an oblong mound.. Confusion over whether his use of the work oven-shaped means barrel vault of beehive
Morreagh	B3	Cut in 'course gravel with good bond'. This a Carbery site by Kinneigh
Sherkin I & 2	B3	6 'beehive' cells cut in clay with string of beads like plan. also in Carbery
Garnish Island	B3	6 cubicles open from a passage. Unclear if clay site or stone built. This site also in Carbery

B CLASS: REPORTED FINDS INCLUDING OGHAM STONES

CIVIL PARISH	TOWNLAND	FINDS
Mourne Abbey	Burnfort II	Ogham inscribed capstone read as SAGITTARI... archer? (Macalister)
Dungourney	Rathcanning	A capstone from a destroyed souterrain used as a jamb in nearby shed. Read as TULENA MUC.. (Macalister)
Kilcrumper	Ballyhindon II	Possible ox bones and charcoal
Gortroe	Caherdesert III	Fragment of animal bone and charcoal pieces
Carrigtwohill	Garranes	Charcoal and fragment of rotary quern
Cullen	Knocknageeha West	Block of oak with five holes, perhaps for candles
Abbeystrowry	Lurrriga	Human bones discovered near the entrance to Chamber 1
Tullagh	Sherkin II	Human skeleton found near entrance

SITE DIMENSIONS: B CLASS

Tabulation for B1 sites

PARISH	TOWN-LAND	CELL DIAM. (Meters)	CELL HEIGHT (Meters)	PASSAGE LENGTH (Meters)	PASSAGE WIDTH (Meters)	PASSAGE HEIGHT (Meters)	CREEPWAYS (Metes) ENTRANCES, OTHER
Killathy	Bally-maclawrance						At Kilmore enclosure
	Inchinpallas I	3.35	2.43				2 passages from cell
	Inchinpallas II						20m from site 1
Kilcrumper	Ballyvouskil-lakeen						
	Ballynacarraige	2.6	1.2	5.3	1.2 - 0.6	0.6	Entrance Length: 4.7 Width: 0.8
Ballyhooly	Castleblagh I	2.15	2.43	4.38	1.0	1.21	creepway: length 0.6 width 1.0 height 1.21
	Castleblagh II						
Glanworth	Manning I	2.9	2.54	4.73	1.3	1.7	creepway: length 0.9 width 0.6 height 0.6
	Manning II						Similar site to Manning I
Fermoy	Carrigna-groghera	3.0	2.6	4.45+	2.0	2.3	Creepway: length 0.6 width 0.5 height 0.5

PARISH	TOWN- LAND	CELL DIAM. (Meters)	CELL HEIGHT (Meters)	PASSAGE LENGTH (Meters)	PASSAGE WIDTH (Meters)	PASSAGE HEIGHT (Meters)	CREEP- WAYS (Metes) EN- TRANCES, OTHER
Mourne Abbey	Burnfort II			3			In Rath an toitáin
Drishane	Claragh More III	2.43			0.9	0.9	
Aghinagh	Coolgarriff I	2.14	1.0+	3.0 and 3.25	0.9 and 1.2	1.2 and 1.28	Creepway passage 1: length 0.6 width 0.48 height 0.5 Creepway passage 2: length 0.3 width 0.3 height 0.45
Dungourney	Rathcanning						

TABULATION B2 SITES

PARISH	TOWNLAND	CELL DIAM. (METERS)	CELL HEIGHT (METERS)	PASSAGE LENGTH (METERS)	PASSAGE WIDTH (METERS)	PASSAGE HEIGHT (METERS)	CREEPWAYS (METERS) & OTHER
Kilcrumper	Ballyhindon II						
	Lisnasallagh I						Ancient cave above which are several graves. 'arched in an overlaid manner', of considerable extent short covering stones
	Lisnasallagh II						In Kilcrumper graveyard
Gortroe	Caherdesert III	1.4 - 1.5 and 1.9 - 1.6 and 1.5 approx.	1.3 and 1.0 and 0.75+ (in-filled)				creepways: length 0.6 width 0.6 height 0.6 and length 0.4 width 0.4 height 0.2+
Fermoy	Castlehyde	1.8	3.65				
Mallow	Carrigoon Beg						
Dunbulloge	Knockboy I						
	Dunbulloge						in graveyard near church ruins

PARISH	TOWNLAND	CELL DIAM. (METERS)	CELL HEIGHT (METERS)	PASSAGE LENGTH (METERS)	PASSAGE WIDTH (METERS)	PASSAGE HEIGHT (METERS)	CREEPWAYS (METERS) & OTHER
Drishane	Claragh More I	3.65	2.44	0.9	1.2		creepway: width 0.9 height 0.9

SITE DIMENSIONS: B CLASS

Tabulation for B3 sites

PARISH	TOWNLAND	CELL DIAM. (METERS)	CELL HEIGHT (METERS)	PASSAGE LENGTH (METERS)	PASSAGE WIDTH (METERS)	PASSAGE HEIGHT (METERS)	CREEPWAYS (METERS) & OTHER
Kilcrumper	Ballyhindon 1						4 cells, probably stone built
Kinneigh	Coppeen West	1.2 - 1.35 avg	1.36				6 cells, possibly clay-cut. creepway avg: length 0.75 height 0.45
Carrigtwohill	Garranes (Barrymore)	1.8 and 2.1-2.44	2.14				5 cells, apparently clay-cut
Cullen	Knocknageeha West	1.0					4 cells, unclear if clay-cut or stone built. Creep ways avg: width 0.45 height 0.75
Abbey-stowry	Lurriga						4 cells, unclear if clay-cut or stone built
Fanlobbus	Moreagh						circular cell shapes represented on drawing
Tullagh	Sherkin Island I	2.1 avg	1.25 avg				6+ cells, unclear if clay-cut or stone built

PARISH	TOWN- LAND	CELL DIAM. (ME- TERS)	CELL HEIGHT (METERS)	PASSAGE LENGTH (METERS)	PASSAGE WIDTH (METERS)	PASSAGE HEIGHT (ME- TERS)	CREEP- WAYS (METERS) & OTHER
	Sherkin Isal- nd II						6 cells, possible barrel vault- ed rather than bee- hive. clay
	Sherkin Is- land III		1.3 avg				5 'under- ground dwellings' with fire- places, wa- ter conduit and vents. Unclear as to whether or not these had 'bee- hive shape'
Kilcaskan	Garnish Is- land						passage with 6 cells from it probably tunnelled

Incomplete Field Records

To what extent Ballyhindon I is a B3 Class site i.e. multiple cells or to what extent some of those unexplored or partly explored sites classified as B2 i.e. 2 or 3 cells are one and the same sub-class I can't say on present evidence; though I am curious as to whether or not the number of cells (cubicles) at any one site was dictated by need. By this I mean that if only one or two people were to be accommodated then what was built was a B2, whereas if a greater number were together i.e. a small skete-like hermitage group, then a B3 version was created. It is of note from Crofton Croker's drawing circa 1835 that Ballyhindon I in Kilcrumper Parish, has 4 cells joined by creepways and a main passageway.

[insert the diagram for Ballyhindon I divided into two sections]

If one were to discover a similar version of this ,elsewhere in the parish, but upon exploration find that only the A or B segment of the site, as I define them above, was accessible then how might one report the site e.g. as a two cell (cubicle) or even a three cell site? If some of the antiquarian records are of this nature, then perhaps the B3 Class was more common in the Fermoy area and its proximities than currently understood from the Archaeological record.

NB Sherkin III seems to be a cliff-face scenario with 5 rock-cut cells.

PARISH AND TOWNLAND NAMES, GAELIC VERSIONS AND EXPLANATIONS

PARISH	GAELIC	PH. MEANING	TOWNLAND	GAELIC	TD. MEANING
Killathy	Cill Aichidh	Cell of the Field?	Bally-maclawrence	Baile Mac Labhráis	Baile of Mac Labhráis
			Inchinpallas	Inse na Pailíse	Island/River Meadow of the ...
Kilcrumper	Cill Chruimthir	Cell of the Presbyter	Ballyvouskillakeen	Baile Mhic Sheinicín	Homestead/holding of ...
			Ballyhindon	Baile Thoin-dinigh	Homestead/holding of ...
			Ballynacarraige	Baile na Carraige(a)	Homestead/Holding of the Rocks or Place of the Rocks
			Lisnasallagh	Lios na Saileach or Lios na Salach	Lios of the Willows or Lis of the dirt (sins?)
Ballyhooly	Baile Átha hÚlla	Homeplace by the Apple Ford	Castleblagh	Caisleán na Bláthaí	Castle of the flowers
Glanworth	Gleannúir	The Fresh Glen	Manning	Manainn	from Manach?
Fermoy	Mainister Fhear Maige	Monastery of the Plainsmen	Carrigna-groghera	Carraig na gCrochairí	Rock of the Gallows or Crosses
			Castle Hyde	Carraig an Éidigh	Rock of the Clothing?
Mourne Abbey	Mainister na Móna	Monastery of the Meadow	Burnfort	Rath an Tóiteáin	Rath of the Fire
Drishane	An Driseán	The Thorny, Stoney Rough Place	Claragh More	Clárach Mór	?
			Claragh More	Clárach Mór	?
Aghinagh	Achadh Fhíonach	The Wine Field?	Coolgarrif	An Chúil Gharbh	Rough Patch of land
Dungourney	Dún Guairne	Guairne's Fortress	Rathcanning	Rath an Cheannainn	Rath of 'Ceannainn'
Gortroe	An Ghoirt Rua	The Red Orchard?	Caherdesert	Cathair an Dísirt	City of the Desert
Littir	Leitir (Lettyr)	The Hill Slope	see Castle Hyde		
Mallow	Magh Ala	Plain of the Swans	Carrigoon Beg	Carraig Dhúin Bheag	Cliff of the Little Fort
Dunbulloge	Dún Bolg	The fortress of the Bolg	Knockboy	Cnoc Buí	Yellow/Golden Hill

PARISH	Gaelic	PH. MEANING	TOWNLAND	Gaelic	TD. MEANING
			Carrignavar	Carrig na bh-Fear	Rock of the Men
Kinneigh	Cinn Eich	Headland of Eich?	Coppeen/Cappeen	An Caipín	The Little Cap
Carrigtohill	Carraig Thuathail	Tuathail's Rock	Garranes	Na Garráin	The Ploughlands
Cullen	Cuillinn	The Corner Place	Kocknageeha	Cnoc na Gaoithe	Windy Hill
Abbeystrowry	Mainister na Sruthrach	Monastery of the Stream	Lurriga	An Lorga	The Lorica?
Fanlobbus	Fán Lóbais	The Wandering Miscreant. (Lobbus as Hebrew and Fánach to wander)	Moreagh	Maigh Riabhach	Grey/streaked Plain or Riabhach's Plain
Tullagh	An Tulach	The Hillock	Sherkin	Inis Arcáin	Piglet Island
Kilcasken	Cill Cháscann (Kyle Gaskanin 1300s....or Cásca - Easter?)	Cell of Cáscann or Easter Cell?	Garnish	Gearr Inis	Short/Narrow Island

PARISH	TOWNLAND	CLASS	ORDNANCE DATUM (M)	PHYSICAL/ TOPOGRAPHIC	BENEATH	CLOSE BY
KILLATHY	Bally-maclawrence	B1	400-500		ringfort	with cilleen

PARISH	TOWN- LAND	CLASS	ORDNANCE DATUM (M)	PHYSICAL/ TOPOGRAPHIC	BENEATH	CLOSE BY
	Inchinpal- las I	B1	100-200	Top of hillside		
	Inchinpal- las II	B1	100-200			
KILCRUMPER	Bal- lyvouskill- keen	B1	100-200			
	Ballyhin- don I	B3	100-200			
	Ballyhin- don II	B2	100-200			
	Ballynacar- raige	B1	100-200	Cliff overlooks Funcheon River	Enclosure overlooking river	
	Lisnasal- lagh	B2	100-200			
BALLYHOOLY	Castle- blagh I	B1	300-400	Area known as Seanbhaile	univallate	
	Castle- blagh II	B1	300-400			
GLANWORTH	Manning I	B1	200-300	Limestone knoll		
	Manning II	B1	200-300			
FERMOY	Carrigna- groghera	B1	200-300		univallate	
	Castlehyde	B2	200-300?			
MOURNE ABBEY	Burnfort II	B1	500-600			
DRISHANE	Claragh More III	B1	?			
	Claragh More I	B2	?			
AGHINAGH	Coolgarrif I	B1	600-700			
DUNGOUR- NEY	Rathcan- ning I	B1	400-500			
GORTROE	Ca- herdesert III	B2	400-500	Hillside	possible lev- eled unival- late	
MALLOW	Carrigoon Beg	B2	?			

PARISH	TOWN-LAND	CLASS	ORDNANCE DATUM (M)	PHYSICAL/ TOPOGRAPHIC	BENEATH	CLOSE BY
DUNBULL-LOGE	Knockboy I	B2	400-500	Site called Beal Atha Mine...mín referring to terrace? Locally called Poul Talaimh		
	Carrignavar	B2	400-500		graveyard	church ruins
KINNEIGH	Coppeen West	B3	?			
CARRIGT-WOHILL	Garranes	B3	500-600		Bi-vallate ringfort	
CULLEN	Knock-nageeha West	B3	?		Ringfort	
ABBEY-STROWRY	Lurriga	B3	0-100	In oblong mound		
FANLOBBUS	Moreagh	B3	100-200	in a gravel pit		
TULLAGH	Sherkin I	B3	0-100	near Trá Eoghan Mór		
	Sherkin II	B3?	0-100	Cooney Harbour		
KILCASKAN	Garnish Island	B3	?			
KILCRUMPER	Ballyhindon 1	B3	?		?	

SPECIFIC LOCATIONAL INFORMATION FOR B CLASS SITES

For the B3 sites above I'm assuming for the present that the design descriptions given by amateur and antiquarian recorders are accurate i.e that what they describe are domed chamber shapes. To confirm or deny needs more fieldwork. Because it is within a cluster, and in close proximity to an area for B1 and B2 sites in the Fermoy locality, I'm satisfied that Ballyhindon 1 above a B3. I'm also of the view that some B2 sites may, with further investigation including excavation, be revealed as of the B3 class.

Summary of the above table

Thirteen examples of B1 have been found.

Eight examples of B2 have been found.

Seven or eight examples of B3 have been found with (the proviso that some West Cork sites are of the B Class or imitative thereof.

In the Fermoy area masonry construction of B Class sites predominates whereas in West Cork souterrains generally clay tunnelling predominates. Were the West Cork sites at-

tempting to imitate what was achieved with corbel masonry work in the Fermoy area i.e. underground clochán like architectural forms or were the Fermoy sites an improvement of what was done in West Cork - through using masonry construction rather than tunnelling? The Ordnance Datums stretch from 0 to 700M [check that these are not feet] Types of discovery location range from gravel pits to mounds, beaches, knolls, clifftops, hillsides, fords, uni and bi-vallate ringforts, graveyards, settlements.

[insert the photo of parish mapping by B class]

B CLASS PARISHES ALSO CONTAINING A AND C SITES.

Eight B Class Parishes have A Class sites also.

Four B Class Parishes have C Class sites also.

No B Class Parishes have A and C sites also.

[See photo of pie diagram for this]

Comment:

It strikes me that what was happening is not just missionary activity or the settlement of a few small refuge communities from Brittania but instead a massive influx of peoples/ Christian communities from both Britain and the Mediterranean i.e. the impact of Islam on the Levant and Egypt and N. Africa causes flight of Christian communities and all their variations and forms, to the South Coast of Ireland. Its impact is Great Monasteries and Desert Hermitage Monasteries as well as the cultural legacy of the Christian East. The national population increases greatly at this point under church organisation controlled by tribe/clann lands. A great migration? Some via Otranto to Rome and West, remnants of Berber Christianity via Spain to Biscay, some over land before sea, some directly over sea.

NUMBER OF SOUTERRAINS PER PARISH AND THEIR CLASSES

PARISH	# CLASSES	# PER CLASS	# PER TD	TOWNLAND
KILLATHY	B ONLY	B1 @ 3 SITES	B1	BALLY- MACLAWRENCE
			B1	INCHINPALLAS
			B1	INCHINPALLAS
KILCRUMPER	B ONLY	B1 @ 2 SITES	B1	BALLYVOUSKIL- LAKEEN
			B1	BALLYNACAR- RIGE
			B2 @ 2 SITES	BALLYHINDON II
			B2	KILCRUMPER
			B3 @ 1 SITE	BALLYHINDON I
BALLYHOOLY	A & B	A2 @ 1 SITE	A2	CASTLEBLAGH II
			B1 @ 1 SITE	CASTLEBLAGH I
GLANWORTH	B ONLY	B1 @ 2 SITES	B1	MANNING I
			B1	MANNING II
FERMOY	B ONLY	B1 @ 1 SITE	B1	CARRIGNA- GROGHERA
MOURNE ABBEY	A & B	A1 @ 1 SITE	A1	BALLYNAMONA
			B1 @ 1 SITE	BURNFORT II
			A2 @ 1 SITE	CLASHMORGAN
AGHINAGH	A & B	A1 @ 1 SITE	A1	CURRAGHWAD- DRA
			B1 @ 1 SITE	COOLGARRIF I
DUNGOURNEY	A & B	B1 @ 1 SITE	B1	RATHCANNING
			A1 @ 1 SITE	SHEEPWALK
GORTROE	A & B	A3 @ 1 SITE	A3	CAHERDESERT II

PARISH	# CLASSES	# PER CLASS	# PER TD	TOWNLAND
		B2 @ 1 SITE	B2	CAHERDESERT III
MALLOW	B ONLY	B2 @ 1 SITE	B2	CARRIGOOON BEG
DUNBULLOGE	A & B	B2 @ 2 SITES	B2	DUNBOLLOGE
			B2	KNOCKBOY I
		A1 @ 1 SITE	A1	KNOCKBOY II
KINNEIGH	B & C	C3 @ 1 SITE	C3	COPPEEN EAST
		B3 @ 1 SITE	B3	COPPEEN WEST
CARRIGTWOHILL	B ONLY	B3 @ 1 SITE	B3	GARRANES
CULLEN	B ONLY	B3 @ 1 SITE	B3	KNOCKNAGEEHA WEST
ABBEYSTROWRY	A & B	A1 @ 1 SITE	A1	INCHINAGOTHA
		B3 @ 1 SITE	B3	LURRIGA
FANLOBBUS	B & C	C3 @ 2 SITES	C3	AHAKEERA
			C2/C3	UNDERHILL
		B3 @ 1 SITE	B3	MOREAGH
TULLAGH	B & C	B3 @ 1 SITE	B3	SHERKIN ISLAND I
		C3 @ 1 SITE	C3	SHERKIN ISLAND II
KILCASKAN	B & C?	B3 OR C3? @ 1 SITE	B3/C3	GARNISH ISLAND
DRISHANE	A & B	A2 @ 1 SITE	A2	ANAGLOOR IV
		B1 @ 1 SITE	B1	CLARAGH MÓR III
		B2 @ 1 SITE	B2	CLARAGH MÓR I
		A1 @ 1 SITE	A1	RATHDUANE

Comment:

Some of these parishes contain a significant number of souterrains but due to levels of reporting over the centuries only a few sites in each parish have been surveyed formally and entered into the Archaeological Record. Consequently though we have reports of the existence of these sites we do not know their structural forms. The only way of establishing what classes these unsurveyed sites fall into is by means of future fieldwork using modern technologies to identify and record precisely what they are and ideally what their

surface contexts might have been. Aghinagh for example has 7 sites though only 2 of these have a survey record of some form or other. Gortroe has 4 sites 3 of which are in Caherdesert, Kinneigh has 9 sites reported and the parish is linked to Ballymoney Parish where the Curraghcrowley souterrain was discovered and excavated. Cullen Parish has 12 sites reported and on its South side Drishane has 33 souterrains reported. Ignoring the parish names the total area they cover contains about 55 reported souterrains. However, for Drishane there are only 4 reports from which site classes can be identified while from Cullen Parish only one site has sufficient information to determine its class. Finally, certain townlands in a parish will have a number of souterrain types. Annagloor has 4 reported sites, 1 of which is an A2 Class, Claragh Mór has 3 sites, 1 of which is a B1 another is a B2 while there is insufficient information for the third. Coolarney has 3 sites reported but insufficient information to decide what classes of souterrains it contains. Annagloor, Claragh Mór and Coolarney are all townlands of Drishane Parish. It is interesting to note at Claragh Mór - and it is not the only instance in the Munster Souterrain Record, that a single chamber and passage site is found in close proximity within a townland to a multi-cell site. One possible explanation for this is that the single chamber site was for a leader while the multi-chamber site was for a small group of followers.

B CLASS: ROCK, SOIL, SUBSOIL AND LAND QUALITY PER PARISH

(as related to some of the great early monastic estates of Cork county).

Along the Blackwater Parishes. From Millstreet to Fermoy along the Blackwater River valley the rock is largely limestone to the north and sandstone to the south. the limestone spreads northwards up to a point shortly before the confluence with the Funcheon. It continues north to the Knockmealdown Mountains and between them and the Ballyhoura Mountains forming part of the Golden Vale. Consisting of Acid Brown Earth soils on mixed sandstone and limestone till it is some of the best agricultural land in Ireland. The Bride River also follows a band of limestone from its confluences with the Blackwater to its source in the Nagle Mountains.

6. Donoughmore Parishes Donoghmore area of parishes are on Brown Podzolics with Lower Avonian shale glacial till. Hills are Brown Podzolics on sandstone.
7. Clonmult Parishes. this locality is Brown Podzolics on sandstone with Lower Avonian glacial till.
8. Kinneigh Parishes. Like Donoughmore, these parishes are in an area of sandstone with Lower Avonian shale glacial till.
9. Coastal Parishes. Abbeystrowry has Brown Podzolics but Kilcaskan has mostly Peaty Podzolics. Sherkin has Lithosols and Creagh Parish is similar but with areas of Brown Podzolics.
10. Drishane and Cullen are beside the Blackwater River but in an area of poorer land i.e. Gleys, some Acid Brown Earths, peat and Carboniferous Shale glacial till.

Land Qualities of the Civil Parishes of the B Class Souterrains. (after Lewis 1837)

1. Killathy. On the Blackwater River. Land to the North is of good quality and mainly in tillage. To the South the land is chiefly mountain pasture. Limestone on the north side, Brownstone on south side with indications of iron formerly worked.
2. Kilcrumper. The junction of the Blackwater and Funcheol Rivers and beside Kilworth town. Land generally of good quality and under tillage. Limestone and Brownstone [Rev. T. Newenham at Kilcrumper Glebe 1837.] The castellated mansion at Ballyhindon on rocky eminence. Chief seats include Ballynacarraige.
3. Ballyhooly. Extends both side of The Blackwater River. Chiefly mountain pasture and part of the Nagle Mountains on South side of the river: Brownstone south, north limestone and good limestone soil. Abundance of turf drawn from South side limestone burned for soil fertilizer. Picturesque area. Ballyhooly and Cregg castles: The Blackwater from its numerous shoals and rapids is not navigable here. Several raths.
4. Glanworth. On the Funcheon. Glanworth originally Glanore (golden glen). Chain of mountains at its rear. Abundance of trout in Funcheon and salmon. a market town, incorporated. land good and under tillage. Limestone quarried for agriculture. Dominican friary 13th century ruins. Series of monoliths from Awbeg to Funcheol ancient boundary.
5. Fermoy. On Blackwater River Cistercian abbey 1170 - Our Lady de Cantro Dei. Dissolved by Queen Elizabeth I. Town commands important pass on river. Remnant of ancient village on East side of town. Blackwater not navigable here. Limestone north of river, Brownstone on South. No bog. Market town.
6. Mourne Abbey.(also called Ballynamona) ancient called Temple Michael. Fair. Castle-more is on summit of a ridge on opposite side of Clydagh valley which separates Muskerry from Barretts. Ancient church of Kilquane in parish. Parish bounded on West by Clidagh River tributary of Blackwater. 4000 acres arable, 3,500 pasture, rest is mountain, woodland and waste ground.
7. Drishane. Some in Kerry parishes of Magourney, mostly in Duhallow Cork. A 7th portion of the land is fertile and cultivated but greater part os mountain pasture and bog, but food herbage for cattle and goats, also rough moorland. Some good limestone

and tenacious white clay in places. Has Kilmeedy Castle built in 15th century to command the pass over wild mountain from Macroom to Killarney.

8. Aghinagh. Anciently called Omai, has Carrigadrohid. (rock of the bridge). Land good and sheltered but also bog and pasture. Stone quarries. Old Bridge at Carrigadrohid crosses the River Lee and connects to Killinardrish. Some of the finest oak trees in the county: Mashanaglass here (castle). Carrigadrohid Castle is on rock in River Lee. artificial caves and raths in parish [Coolgarriff I souterrain]
9. Dungourney. 70 acres woodland, quarter is waste, rest arable and pasture. Soil good. Some sandstone quarries, moderate supply of turf. The Dungourney River rises in the hills of Clonmult and flows through deep glen.
10. Gortroe. (2.25 miles from Rathcormack). 1,500 acres are bog and mountain waste, rest is arable and pasture [total acreage 8885 statute acres.]
11. Mallow. Northern bank of Blackwater about 1 mile below its confluence with the Clydagh River [NB] in a vale enclosed by a chain of mountains and richly wooded. Mallow Castle commands the River. Tepid mineral waters...spa. Richly wooded demesne at Mallow Castle.
12. Dunbulloge. (of Carrignavar). Hill and mountainous in some parts with light stony soil on hills, better quality in valleys, large extent of bog. Limestone quarries. Old mansion in demesne - Good timber and commanding views.
13. Cullen. On North bank of Blackwater River. Land generally coarse with some good tillage. Much bog. Ancient crescent of gold found near Knocknageehy in 1834. Spears and bronze battle axes found near Keale. Ancient church and holy well dedicated to St Laserian - patron held. [Souterrain B3 Knockhageeha W.] [In diocese of Ardfert and Aghadoe.] The Block of oak for candles.
14. Fanlobbus. On the Bandon River. 32000 acres of which 370 woodland. 16000 good arable and pasture, rest id bog and mountain. Remnants of great oak forest at Da-reens. In this parish at Owen Mountain the rivers - Bandon, Ilen, Moyalla , have their source.
15. Kinneigh. Anciently head of a Bishoprick founded by St Mocomoge bounded on South by Bandon River of 13000, 10000 acres are arable, 2000 of wasteland and bog, small acreage of woodland. Wasteland is chiefly mountainous. Schist and slate. Ancient fort with large monolith about 0.5 mile from round tower.
16. Abbeystowry. Parish intersected by Ilen River. One third is wasteland, tocky elevations with tolerable pasturage, small bog, peat scarce. The heavy wooden plough still used. Mostly slate here. Part of Skibbereen here in parish, Oldcourt souterrain nearby.

17. Tullagh. Baltimore, Sherkin and Innisherkin. Surface is hilly rising to considerable elevation: Most of parish is rocky, bare in some places, good pasture in others and mostly small patches between rocks.
18. Kilcaskan. Extends for 10 miles along the shore of Bantry Bay. Greater part is wild mountainous and less than a sixth under cultivation. Pasture on mountain sides and summits. Hungry Hill here. Part of Glengarrif also in this parish. Glengarrif also partly in Kilmocomoge. A 'perfect fort' at Drumlane.
19. Carrigtwohill. Woodland, arable and pasture. Soil light in some places, very deep and rich in others - excellent crops Ruins of Franciscan abbey founded by Barry family.

Summary of the land quality of the parishes

The Blackwater Parishes: Good limestone and fertile soil on the north side of the river. South side of the river has lesser quality land, boggy and mountainous.

Drishane and Cullen Parishes: In Drishane the greater part is mountain and bog with some good quality limestone land. In Cullen the land is coarse with some good tillage.

Donoughmore area: The land is good quality and sheltered but also has bog.

East Cork area: Dungourney has good soil and sandstone rock. Clonmult is hilly where the Dungourney River rises and follows a deep glen. Gortroe has bog and mountain wasteland but also good tillage land. Carrigtwohill has good land arable and pasture with light soil in some places.

River Lee to Bandon River area: Good agricultural soils. Fanlobbus mostly good for tillage and pasture, some mountain and bog. Kinneigh mostly arable and pasture, small amount of wasteland and bog.

Coastal: Poorer agricultural soil and less of it than elsewhere inland. Abbeystrowry on Ilen River by the sea. Some bog, peat. Rocky some arable pastures. Tullagh hilly rising to elevations. Patches of arable here and there. Kilcaskan mostly mountain with pastures on hillsides and some summits. Only a sixth of acreage cultivated.

[Donaghmore and Desert on the coastline in Ibane. Also note the desert at Beara].

The Distribution of the B Class Sites and their River Geography.

They follow the Blackwater and its principle northern tributaries i.e. the Awbeg and Funcheon. Southwards they stretch from Clondulane on opposite side of river from Kilcrumper, going south via Castlelyons to Carrigtohill and Temple na Carraige. They also along the Blackwater from Kilcrumper Ballyhooly and Killathy to Mallow and on to Drishane where the river continues west to Rathmore then turning north to its source by Ballydesmond in the Mullachareirke Mountains. Along the route from Kilcrumper/Clondulane examples of B Class sites are found on both side of it going beyond what Power interprets as the western boundary area of Crichad slightly west of Mallow at Ath na Ceall (Longhill Bridge), this boundary stretch north to Buttevant. Running south from the Blackwater in this locality is Kilshannig which connects with Donoughmore, Mounre Abbey and Aghabulloge further south. It is of note that Gobnait went to Kilshannig after crossing the Blackwater, perhaps at Ath na Ceall. From Bridgetown Abbey locality the Awbeg sweeps in a north west curve to Buttevant. From the Kilcrumper/Clondulane area of the Blackwater the Funcheon spreads northwards as far as turning eastwards at this point o flow north east via Glanworth through Brigown (Michelstown) and from thence passing near Temple Molaga, Kilbehany, Kilclugh and on from there to its source in the Galtee Mountains, to the south of Ardpatrick and Kilfinane and Cush and Slieveveagh. Also along its course are places of limestone caves such as at Kilavullen and Lyclash in Clondulane. It is known that Kilavullen caves overhanging the Blackwater were occupied in earlier times and one wonders if those at Lyclash in Clondulane might have also been used.

Note: Power (p. 70, Crichad) says that it was Carthage [the elder, Bishop of Cashel?] who founded Clondulane in 6th century.

It is under the above geography which stretches beyond the boundaries of Crichad that the Beehive Class spreads go to Drishane and south as far as Carrigtohill.

BUT

There is one other distribution, if my information to support a B Classification is correct and this lies in Roaring Water Bay where B Class sites appear to have been discovered at Sherkin Island (site 1) and at Abbeystrowry nearby. Between them lies the parish of Creagh where the Oldcourt souterrain was found and its bell. I have suggested elsewhere that though clay-cut it does bear some resemblance to the B1 sites of the Fermoy area. Is there a maritime connection between Sherkin and Clondulane/Kilcrumper. Didn't Ciarán begin his mission at Cape Clear from which his mother came.

One wonders, if from the *Classis Britannica*, perhaps from a Syrian Christian soldier/sailer buried somewhere, how did she come to be there? Was she native to the *Corcú Laoidhe* or a settler there and might she represent something of the formation of paleo-Christianity which might once have had a presence at Cape Clear.

Endless questions but is there a window to an archaeology in them?

Note: I use the word *Corcú* rather than *Corca* (which is the modern spelling of the word).
Going back to early Irish, which spelling and pronunciation was more correct?

THE PARISH DISTRIBUTIONS OF THE B1 CLASS SUBSETS

B1 Class Sites (Passage and Beehive Chamber). These sites are found in the following parishes: Killathy, Kilcrumper, Mourne Abbey, Fermoy, Ballyhooly, Drishane, Aghinagh, Glanworth, Dungourney.

B2 Class Sites (2 or 3 Beehive Chambers). These sites are found in the following parishes: Kilcrumper, Gortroe, Mallow, Ballyhooly, Drishane, Carignavar, Dunbulloge.

B3 Class Sites (More than 2 or 3 Beehive Chambers). These sites are found in the following parishes: Kilcrumper, Kinneigh, Carrigtwohill, Cullen, Abbeystowry, Fanlobbus, Tullagh.

All these classes appear to have a tendency to cluster together in certain geographical areas such as that of the Fir Maige. Some cluster in contiguous parish areas, some cluster within parishes, some cluster within contiguous townlands, some cluster within townlands. It is difficult based on present evidence to decide whether or not the 2 or 3 Beehive Chamber Class is distinct from the larger multi-chamber B3 Class. I'm of the view that due to site collapse and scope of field investigation some multi-chamber sites went into the antiquarian record as 2 or 3 chamber sites. In the case of the 2 or 3 chamber sites not actually connected to further chambers I wonder if such sites are imitative of personal souterrains such as for an abbot or prior compared with souterrains for groups of followers. I bear in mind in relation to the 2 or 3 chamber sites descriptions of the early desert fathers and their cells, persons such as the two room cell of Saint Amun of Sketis and the 3 room cell of John of Lycopolis, in each case one room being used as his sanctum/mystical space the others for domestic purposes.

B CLASS ASSOCIATIONS WITH RINGFORT TYPES AND CONSTRUCTION TYPES

The B1 Class sites: About 50% of these as known in 1977 were in ringforts. The other 50% were seen to unassociated sites. But this observation may not hold true if evidence from aerial photography, pre ordnance survey estate maps or modern survey technologies indicate otherwise. For example, it seems that Curraghcrowley was once associated with a large curvilinear enclosure fragments of which survived in the 1840s in the local field system. Most of the B1 Class apart from a variation at Coolgarrif I which is outside the Fir Maige distribution being in the Donoughmore locality, are drystone built.

The B2 Class sites: As known in 1977 this class seemed to be mostly unassociated with ringforts except Caherdesert III where local references suggested one. As above for the B1 Class more modern investigation may reveal more. Generally this subclass type is found in drystone built form though there are some clay-cut variants according to local circumstances and astuteness. For example, see Caherdesert III and note its construction method using the construction shaft as a drystone built chamber with the other two chambers clay-cut. The distribution area for the B2 sites is within the Fir Maige lands and peripheries.

The B3 Class sites: About 45% of those known in 1977 were ringfort associated while the rest seemed to be unassociated. The majority of the available descriptions at that time point to either drystone or clay-cut in the Fir Maige lands and peripheries while if I have read the antiquarian data correctly the other examples of 'beehive' shaped chambers are to be found in the Carbery area of SW Cork. In saying this I am bearing in mind Dan Donovan's somewhat confusing use of the words 'oven' shaped compared with 'beehive' shaped. It is unclear at times when he uses the word 'beehive' if he is referring to a barrel vault like oven shape or the shape of a beehive. This is important insofar as if he confuses 'beehive' shape with barrel vault oven shape then the sites in Carbery which seem to be of the B3 Class in clay-cut form. It might mean that the beehive form of souterrain chamber does not exist there but then again one has to bear in mind that the beehive form does exist further west in the shape of clochauns situated on the surface landscape.

THE BEEHIVE AND THE SPIRITUAL WAY

[Waijman, Kees. (translated by John Vriend) *The Mystical Space of Carmel. A Commentary on the Carmelite Rule.* Peeters 1999, Leuven pp 259-262]

Saint John Cassian who brought Egyptian monasticism to the West of Europe and to the South East of France, an area where the Borias dry masonry corbelling tradition of vernacular dome construction existed is famous in the history of the Church for his work called the Conferences. In it section (24.6) he speaks about the desert monk Abraham who compared “the spiritual way with the construction of the vault of a dome: with every stone the mason puts down, with every circle he makes, he is guided by an extremely precise central point”. According to Wikipedia Abraham was a Christian monk in a monastery in the Sinai Desert in the 6th century. He had doubts and wandered through the desert to Israel where he became a Jew circa 615 AD. It is in this half of the 7th century AD that Islam begins to rise and its impact will see the cradlelands of Christianity debouche the many forms of Christ’s followers, in the company of Jews, in directions such as Otranto, beyond which a later tradition of dry masonry corbel constructed Truli houses and villages would appear in later times; somewhat resonant of mud-built beehive huts in Syria Maritima at Sighir and elsewhere. The following paragraph concerning the construction of a dome as in Abraham’s understanding is from Cassian’s Conferences.

“If someone wishes to complete the dome of an apse to its summit, he must continually follow the line around the exact center in keeping with that infallible norm and assemble with precision the entire symmetrical circle. One who attempts to build it up without close observation of this center, however skillful or gifted he may presume himself to be, cannot possibly maintain without error the symmetry of the circle or be able to tell by appearance alone how far he has strayed from the true beauty of the circle. He must return again and again to that standard of truth. By its authority he corrects the inner and outer circumference of his work. He completes the structure of so lofty a magnitude by the rule of a single point”.

A FEW MISCELLANEOUS FACTS

1. Lyradawn(Duhallow) has a flight of steps leading down to the souterrain.
2. Lisnagourneen (Fermoy) has steps leading down to the souterrain.
3. Garranes has steps.
4. Coppeen West has steps.
5. Cloonmore (Orrery and Kilmore) has a souterrain.
6. Lisnabrinny (E. Carbery) has a souterrain of 3 or more chambers and passage beneath a clochaun.
7. Derrendangan (W.Carbery) is a platform ringfort with a souterrain.
8. Driminidy (W. Carbery) has an unassociated 'Carrig-an-tSeomra'.
9. Ballinacarraiga is in Seanda. the NRA the Archaeological Magazine 2010,Issue 5. pp 42-44.