

Maighe Dhíle (Mogeely) and *Maighe Tíre* (was it *Maighe/Má Tíre/Terra* rather than *MacTíre* originally many centuries before Norman times)?

Does Castlemartyr reference the great castle and house there, saying it is situated on a plain e.g. the plain of Mogheely? But what is the 'martyr' element of the name? Does it refer to the Gaelic word *Martra* meaning martyrdom, murder or relics, as given in Fr. Dinneen's Dictionary? If so then *Baile na Martra* townland gave its name to the town and its castle; a town which lies beside *Baile Oughtera* (upper part of the townland), or was it *Baile Voughtera* (place of furnaces)? But in the word element *Martra* where is the *Mac* element of the name, in what survives of it? Was it originally *Martra* or was it a conflation of two words, as heard and roughly written down at a time of loose spelling practices? Rather than *Martra* was it the words *Má Tíre* (or *Terra* from Latin)?

Were relics or a martyrdom connected to the *Cluain*, (hermitage oratory and subsequently parish church), still within its ditched enclosure, beside the lands of the castle? If there was a designated plain there, was it a subdivision of *Maighe Dhíle*? If there was a *Baile MacTíre* there before *Baile na Martra* came to be used as a place name, then was there a plain connected to this *Baile* and where did it stretch to? Did it contain any metallurgical resources?

Baile MacTíre said to be connected to the slaughter of Norman knights by a local Gaelic chieftain called *MacTíre*, a name which was/is also commonly used in Gaelic to refer to a wolf.

For the purposes of exploration I have used *Maighe Tíre* below to try finding an earlier perspective for the topography of this landscape area and why it might have been the focus of bronze, and subsequently iron, producing activities. At an early point in time did a settlement emerge somewhere in the locality because of metalworking or mining and a source of ore somewhere within the wider hinterland north of Castlemartyr....e.g. a *tullach an iarainn* (hill of iron) or a source of copper ore in the sandstones of the countryside? If so did this give rise to a settlement with a market demand in Ireland and overseas via the Womanagh and then via Pilmore Harbour? One which lasted for several generation leading to a 'cemetery' of burial mounds in the locality? If so, was the Knockane burial, and its high status goods, the burial of a person connected with wealth production and accumulation, a person of high status; that status being derived from the metalworking activity of this community? Was the Bronze Age sword from the banks of the Womanagh a product of that metalworking?

Who laid out these 'plains' initially and worked them as farm lands, as tillage and grazing lands? Who was fed by these lands? Where were the burial mounds of these people between Killeagh and Castlemartyr? What geographic relationship did their cemetery of mounds, their ancestry and heritage in it, have to their settlement? Where was their settlement and its focal point? Why did they settle there? What were their origins? What DNA constituted their gene pool and what mixes over time were added to it? How much of their landscape was wooded, how much was not? Where did they come from, these people of burial mounds? Where were their swords made? Where was the clay for their pottery sourced locally? What was their relationship to the sea a few miles to the south at Pilmore Harbour and to the shipping lanes of the Atlantic Sea Province? How great was the impact of the tsunami of the 830s AD which affected the course of the Blackwater river, and its tributary the Bride, between Youghal and Cappoquin? Did it affect them? Because of local sources of ore and consequently mining and metalworking, was this the cause of woodland clearances for agriculture and settlement coming in to being in this place? Were its tributaries and the Womanagh's connection to the sea a deciding factor?

What personal history belonged to the personhood, and its timeframe, of the body discovered at Knockane between Killeagh and Castlemartyr in the early 19th century? Who made the mitre-like 'crown' it wore? What metalworker and where made the gold plates of the cloak or breastplate (cuirass) it wore? Why were amber beads (from the Baltic?) in the necklace it wore? What tradition or circumstances led to its burial in a 'cave'?

Maighe Dhíle, *maighe* meaning a plain, *díle* referring in Fr. Dinneen's Dictionary, to a flood, a deluge, the sea or the ocean, or alternatively referring to property or horse stock or livestock in general. How might the meanings of these words relate to the plain of Mogeely (*Maighe Dhíle*)?

What early Irish manuscript speaks of three plains, three *maighe*, in the locality of Imokilly but connected to the *Muscraighe*? Were *Maighe Dhíle* and *Maighe Tíre* (*Caislean Má* (*maighe*) *Tíre* meaning the plain of the local countryside) two of such plains? What rivers, as tributaries of the Womanagh river drained them to the Womanagh and from there to the sea at Pilmore? Along the banks of the Womanagh to the sea at Pilmore Harbour what Bronze Age artefacts have been found? The Womanagh, or in Gaelic the *Uaimneach* meaning joining or welding or embroidering; perhaps of small rivers and streams in a plain coming together to make a larger river flowing to the sea?

What was the geography of daily movement of cattlemen, shepherds, crop growers and harvesters on these plains and their hills? Who laid out the *bóthars* and *bóthareens*? Bothar, *Bó* (a cow) *Thar* (to go across or over); cows moving across/over, a cow-track fed by little/smaller cowtracks, a network of daily movement across a farm or larger area of land, a way of linking dispersed farmland field systems to move people or cattle across a landscape area frequently. A way of dividing up and identifying areas of distinct ownership? The *bóthar* and its *bóthairíní*, the leafy laneways some still between certain fields of farmland, some still running beside abandoned farmhouses and cabins, some forgotten, some just raised remnants of the side of a field surface. What people, what cattle, what goods, what life-styles once of very long duration and standing brought life and sound, pedestrians to horseman, to cattle drover to cart-man brought life and sound and lore to these networks of rural communication and passage, as the seasons followed their annual course and generation led to generation?

In the landscape of *Maighe Tíre* and of *Maighe Dhíle* and of others perhaps contiguous with them, what did the eyes of the person buried at Knockane see? Was the person a he or a she? What status did the person's costume and adornments speak of? What origins? What point in time? Were they items with origins abroad or of local manufacture? Why amber beads, and were they Baltic in origin, and if so by what means and from whom were they acquired and where did this happen e.g. at a seacoast trading station, at an *aonach* (fair, festival) at a hill-fort or promontory fort? What status did the person hold among the population of the local landscape? Was the person of local high status or a visitor from abroad or another part of Ireland? Why a Bronze Age settlement and cemetery claimed for this locality between Killeagh and Castlemartyr? Why traditions of metalworking in bronze and iron across several centuries? Why a Bronze Age urn from Castle Redmond and a Bronze Age sword from the banks of the Womanagh (now at NMI)? Why two tributary rivers, one from Killeagh, one from Castlemartyr leading into the Womanagh River? There are several acres of slob-land at Pilmore, a harbour now sand-locked, where the Womanagh enters the sea. When a harbour what ships frequented it, before Norman barques first arrived there and the circular keep of Inchiquin Castle was built? How far back in time did ships from abroad first visit there; this 'hole' in the sea coast, this *Poll*, this *Puill*, this *Pwl*, this harbour? What archaeology lies buried in its mudlands? What vestiges of centuries of daily life? What else lies buried along the banks of the Womanagh? Who was the *Óda* of *Baile Mac Óda* (Ballymacoda)? Who was this natural or spiritual 'son' (*mac*) of his? Who founded a cell at Clonpriest (*Cluain Pruachais*, the hermitage meadow of the hut or shelter)? Who was the Donagh of Kilmacdonagh (*Cill* / cell of the son of Donagh) beside *Baile Mac Óda*? Ballymacoda townland forms one side of an arc of land fronting Pilmore, the other side of the arc being Ballymadog (*Baile Mhadóg*). What does or did *madóg* mean? Is it a corruption of the word *Bádóg* referring to a small boat... fishing boats at a hamlet of fishermen, many along the coastline at one time, with their local yawls and other small craft? Or does the word derive from maddock? Or is it two words i.e. *má* (*maighe*) and *dóg* (an abbreviation from *dóghadh* meaning scorched or burned as in burning the surface of soil in tillage according to Fr. Dinneen)? What would it have been in Old or Middle Irish? As was once at Ringaskiddy in Cork Harbour or Guileen or Aghada, was there a seaside fishing village with a small fleet of fishing boats attached to it? [for details of traditional Cork Harbour boats, see pp 351-355 of *MacCarthaigh, Criostóir* (2008) *Traditional Boats of Ireland. History, Folklore and Construction*. Collins Press, Cork].

If the *dóg* element of the townland name derived from *dóghadh* meaning scorched or burned, does something of that nature have a resonance in the townland of Ballyoughtera (meaning an upper land division) or was it once Ballyvoughterra (referring to burning or furnaces...see Downe Survey?). If Ballymadóg refers to a plain of burning, then what is burning? Furnaces? When, at what point in time, and why, might such a designation have once made sense to local awareness?

It is a harbour townland in the civil parish of Clonpriest i.e. the hermitage meadow (*cluain*) of the hut or shack or *bothán*... or was it a subterranean version of same? The Kiltha river connects to the Womanagh River which in turn connects to Pilmore Harbour and Ballymadóg.

Alternatively, does Ballymadog derive from *Baile* (homeplace) and *Madog/Madoc* a legendary Welsh sailor of the 12th century who went westwards, or a contemporary namesake, or in earlier times a namesake when close contacts and ties existed between the early Christianity of the Welsh coastline / Severn Estuary and that of the Hibernian church? If the name Pilmore (*Mór* meaning Big, *Pil* from *Puill* or *Poill* meaning a Hole i.e. in the coastline), as a descriptive place name derives from Welsh Gaelic i.e. *pwl*, rather than from Irish Gaelic i.e. *puill*, then does this imply a connection between this harbour and Wales at some point in time and if so is that the origin of the name of this coastal townland named Ballymadog within this harbour named *Pwl Mór*? What connections have existed since Roman times between the Welsh coastline and South Munster's coastline? Between Cork Harbour and Bristol Harbour? Is something of a more ancient maritime tradition between two coastlines indicative in the Welsh folksong *Yn Harbwr Corc* ?