

(1)  
The Souterrain with the Bronze  
axe heads in it!  
Paddock, Aghadown, Cork.

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• This townland is in close  
proximity to an inlet at the  
head of Roaring Water Bay  
in West Cork. It is in the civil  
parish of Aghadown.

• A map of Aghadown's townlands  
with interpretations of their  
place names was published in a  
book:

From Glen to Roaring Water Bay.  
Reminiscences from the Parish of  
Aghadown. Aghadown Guild  
of the ICA, 2000.

• The inlet, in proximity to Paddock  
townland, where the souterrain was  
discovered, has three 'kil' named  
townlands which are Kilsarlaght,  
Kilcoe and Kilkillen. The townland

(2)  
name Faddock is a piece of land originally associated with Holly-hill townland. In Irish this place area is known as Cnoc an Quilinn (Hill of the ?? ... Cuile?) Does Cuilinn derive from Cuile and if so does the Italian word Cuile referring a hilly, shepherd's place, as well as Byzantine hermitage, have any bearing? The locality has a ringfort and Cillín (in modern folklore meaning a children's burial ground but why bury children and strangers there i.e. at a cillín place? Because it is a sacred space in local lore though connected to a pre-Whitby, pre-7th century hermitage?) How often did these small hermitages i.e. Cluains, Cills, Lyras and Cuiles use ringforts as their focal points in local landscapes?

(3)

• Just south of Kilkillean lies Fassaragh where a three chambered clay-cut souterrain was found. Was paddock similar? Fassaragh also has a cillín. Elsewhere in the parish is a Lyre townland. This locality in West Cork is known as Muinter Baire (Muinter Baire i.e. the People of Baire which some interpret as referring to a branch of the cult of Cork's Saint Finbar/ Finbarr, other to a clan named for Baire, a person.)

• Do the townland names in this locality originate from and describe a coastal monastic settlement(s) which was pre-Whitby Synod and thus pre-7th century AD in origin? If so, was this a locality of clustering small hermitages in the semi-cenobitic monastic model (Byzantine)? Are its →

(4)  
remnant cillini subsequently  
used by the suppressed Gaelic  
population holding onto, in their  
folk traditions, the older Christianity  
and its sacred spaces and using  
them as places of burial for  
those not baptised in the Romanised  
Christian tradition of post-Whitby  
times? If so, is this why  
souterrains are found in these  
townlands i.e. because they were  
a product of the life style / folk  
life of monasticism in the locality  
opening up and developing the  
agriculture of these localities  
through the establishment of small  
cells (cillini) / hermitages with the  
local economy being that of post  
fishing / post farming?

- If so, given the proximity and  
density of Bronze Age activity in the  
part of West Lothian, were the axeheads discovered  
by chance and deposited in the souterrain  
for safe-keeping... or returned to the underworld?

(5)

• Muinter vara but Muinter  
Bhairé [Modern Spelling] is a

civil parish focused on Derrus

beside the head of Dunmanus Bay;  
the Sheep's Head peninsula on the west side,  
the Mizzen peninsula on the east.

The eastern shoreline of the Mizzen  
Head is flanked by Rooking Water Bay  
and at the head of this the  
Aghadown (Aghadorn) civil parish  
(or meaning original medieval parish of the  
place).

Whether or not the medieval perimeter  
of the clan lands of Muinter Bhairé  
stretched as far as Aghadown parish  
lands I don't know, but it is curious to  
note that St. Finbarr's monastery at Gull Abbey  
Co. Cork had a claim to it (Bolster p. 80). If  
so was monastic settlement at Aghadown/Rooking  
Water contextualised by that at <sup>the</sup> Derrus/Dunmanus  
vicinity?













