

Barrahaaurin townland, Muskerry, County Cork. Booleying, Lioses and my Class A1 of Cork souterrain types? [Draft]

(See my classification of Cork Souterrain types online in my article Summary of a Study of County Cork Souterrain published 1983, corkhist.ie)

Dairy cellars / cool cellars (my Class A1?) and root / apple cellars (also class A1) and summer Booleying at the Barrahaaurin lisheens for the great Donoughmore monastery of Muskerry and later for delivery to collection stations along the Old Butter Road to Cork city's north side and its Butter Market for supplying the British fleet during the 18th century and the wealth that brought to the city's merchants. Also on its north side this was an area of much apple growing including for monastic cider making? and note the story of Mochuda and the magic apple which healed Princess Flanait of the Fir Maighe kingdom, she who later became a nun and founded Clondalane monastery by Coole Abbey on south side of Blackwater below its junction with the Funcheon River where once there were three monastic estates one of **Fionn Chú** by Mitchelstown, one of the Cell of the Presbyter (Kilcrumper) and one at **Cluain Dâ Lann** (Clondalane).

Barrahaaurin's highest elevations circa 370 metres and it is part of the mountain farming landscape of the Boggeragh Mountains. Note the land 'corridor' which runs between the Boggeraghs and the Nagle mountains from the Blackwater River to the River Lee.

How many other site complexes like Barrahaaurin were there in Medieval times connected to this or other monasteries in the region? How many on the Nagle mountains if any? Any connected to the Bride River running from the Nagle Mountains east to the Blackwater below Cappoquin?

Booleying meaning the practice of Transhumance farming (once a common European practice) as practiced in Ireland up to later medieval times. But misunderstood by 'improving' landowners in later centuries... See recent published history of Booleying in Ireland by Dr. Eugene Costello titled *Transhumance and the Making of Ireland's Uplands, 1550-1900*. Boydell and Brewer, 2020.

It was once a very common part of the farming year, and the seasonal round of work life / social life of such communities, the evening reward being a gathering for dancing, music, song, story and conversation at the local Booley House. Or such entertainment could be found through the custom of **bothántaíocht** i.e. going from thatched, mud-walled, cabin to cabin amongst scattered local farms within a certain radial distance, or gatherings at a village (**baile**) inn, or at a **seanbhaile** (a place with a heritage tradition of gatherings e.g. a place where courts of poetry once met) or at a **sráidbhaile** (a row of houses with a 'street' fronting it), or at a randomly angled **clachan** settlement; all gathering for an evening's entertainment hosted by a **fear** or **ban an tí**, a place of neighbours, extended family, and other associates - including journeymen craftsmen.

Gatherings associated with the practice of booleying at festival times could be Cattle were moved in early summer to upland pastures where land was rent free and families had hereditary places with an enclosure and a hut (circular to later rectangular) to live in... consider the network of **bóthars** and **bóthareens** associated with such movement of cattle and the historical information embedded in such heritage. In later Autumn cattle was again brought down to the lowlands for wintering after crops including hay had been harvested there.

Barrahaaurin with 8 or 9 souterrains [check Hartnett's thesis for exact number] and several associated Lisheens according to P.J. Hartnett's MA (Univ. Coll. Cork Archaeology mid-20th century... 1940s?? check... under O Riordáin or Power??) on the antiquities of East Muskerry barony. Barrahaaurin is a mountain region at the Boggeragh Mountain range a short distance to the north west of Donoughmore (Donaghmore) where the great monastery once stood. Its demesne / estate was very large and on its east side it included Mourne Abbey.

Beneath the corporate umbrella of a great monastic house, within its estate / demesne territory - one of lands accumulated through the centuries in several ways such as through donations from patrons, inheritances of landowning sons and daughters given over upon entering the community, and also lands acquired by other means. Within such territories were many many secular and sacred spaces. There were small hermitages, some perhaps in enclosed spaces, others not, some present long before the rise of these great houses, some of much older times originating as **civitates**, some abandoned but then repurposed from an Hiberno-Byzantine origin and a tale of Culdees, some of the Roman faction of those times, some probably farmland hermitages with some lay brothers / monks (**manaig**) with their families, some became perhaps the places of craftsmen, some the places of the hereditary professions such as scholars of brehon law, some the places of custodians of local religious treasures and other community property, while many other places may have been hermitage places where all occupants were celibates monks (**manach**), where the word **Díseart** or Laura/ Lyra/ Lyroe/ Lyre/ along with **Lárach** was used by a **Lios Mór**, by a **Rath Mór**, by a **Cill na Cluanna**, by a **Cahir na Catharach**, by a **Reilg**, by a **Carcair**...

[Might be of interest to track and map the remnants in townland / sub-denom / field names of Abbeymahon a demesne remnant running south west of Timoleague Abbey in West Cork in this regard].

The Martin river (named for St. Martin of Tours founder of Christianity in Gaul for whom Irish Christianity held much reverence...what hagiographies claim a local Irish saint's visit to Martin's hermitage/cell?) connects north to the Blackwater (e.g. Glen River..check) and south (Shournagh / Dripsey link?) to the River Lee. Barrahairin (**Bár an Abha Rann**...the upper-land territory of the river (?) e.g. the Shournagh (check) running south to the Lee and by the Old Butter Road?). Was it to Kilshannig that those 30 or so of the 40 'scholars' (religious) [see Bolster hist Diocese Cork] from abroad who sailed from Gaul to St. Sennan at **Inis Luinge abbey** on the Lee by Cronody (**Cró na hOidhe**...rock-cleft shelter of the scholars) townland and went from there north (and some south?) to found their hermitages of Christian communities later amalgamated to become the great monastery of Donoughmore?

Abutting Barrahairin townland are Kilcullen townland (lay monk called Cullen or Cuilín (small corner cell i.e. **cuilín**), Kilmartin townland (a cell / little hermitage dedicated to saint Martin of Tours favoured by Donoughmore monastery, the silver shrine of St. Lacteen's arm still surviving at the NMI?), Kilshannig (meaning the old cell or cells e.g. a Killeens site, one (semi-cenobitic) which might have come into being before the great cenobitic monastery of the Middle Ages at Donoughmore, a place where according to legend St. Gobnait rested on her journey to find Ballyvourney beside a tributary of the Lee beside a cluain where her 'brother' St. **Abbán** was buried by his well where ogham stones later placed, across from the Killeens north of the river there. Also abutting Barrahairin townland is Cahirveelane (Veelane as a phonetic pronunciation of villein?) townland (**cahir**, or drystone wall enclosed space, of a villein i.e. a peasant / tenant legally tied to the monastery? and so the **cahir** i.e. focal point enclosure of a villein or villeins or their small village / hermitage?). If one were to imagine a time prior to the creation of these townland divisions then how would these placenamed areas of land integrate into a functioning economic and social whole / space? If one removes notionally the administrative concepts associated with townland and civil parish then what was the topographic layout of this landscape when it was part of the medieval geography of Donoughmore's demesne? How different was the day to day nature of the social and economic activity on the land? How managed and designed? How tenanted and worked and how influenced at one times from abroad its (medieval to post-medieval) agricultural practices - and associated place and object naming?

In the corpus of Munster place-names the word **Boola** (or **Búile**) can occur as a prefix to the word **lisheen** (i.e a ringfort or **lios** either small in terms of interior space or meaning a univalate or just a drywall enclosed space...see recent categorisations of ringfort types online and a type which is designated as just a drystone wall enclosure). At a **Boola an Lisheen (Búile an lios beag?**... check spelling and Logainm.ie) one might expect to find the booley hut where peasants stayed with their cattle herd brought into the enclosure at night.,raiding, straying onto other booleys etc? The

enclosure as the daily milking place, the summer dairy and then the use of the milk to produce whitemeats such as cheese, butter. The milk and these products then collected at a designated place along a routeway either daily or on a designated day of the week (?) and brought to the monastery or lowland farms; which post-Dissolution and into the later 17th century - and then into the early 18th century, would have been brought along the Butter Road to the City as it became a provisioning port for travel to the colonies in the New World i.e. for Dutch and English vessels and their passengers (and Spanish?) from the early 1700s onwards and up to the early decades of the 19th century when demand faded after the American war of Independence and the subsequent loss of revenue from supplying the British fleet.