

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Laws	Secular	Brehon Laws 7th to 12th centuries	Two cows [payment] for cellar-making.	<i>Uamaireacht</i> (cellars?).	166
Cóir Anmann	Secular	1050-1200	Because it was he who first dug the earth to make a 'cave' in it.	<i>Ploughing caves as being the work of a person named as Eochaid Airem.</i>	167
Annals of Ulster	Secular	862 A.D. [an entry]	The cave of Achadh-Aldai [Newgrange?] and of Cnodhba [ <b>Knowth Passage Grave, Boyne Valley, County Meath</b> ], and the cave of Fert-Boadan over Dubadh [ <b>Dowth Passage Grave, Boyne Valley, County Meath</b> ], and the cave of the smith's wife, were searched by the <b>Foreigners [Vikings]</b> which had not been done before.	Viking Raids. This activity was undertaken in the company of <b>Cathal, King of Meath.</b>	171

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Annals of Ireland : Three Fragments...</b>	<b>Secular</b>		The plundering of <b>Breagh</b> by the <b>Lochlanns [the Norse]</b> and they entered into many crypts, a thing not done before. [This is another version of the event recorded in the Annals of Ulster above].	Viking Raids.	171
<b>Annals of Inisfallen</b>	<b>Secular</b>	866 A.D. [an entry]	<b>Bárid with a great fleet</b> from <b>Áth Cliath</b> by sea westwards, and he plundered <b>Ciarraige Luachra</b> under ground i.e. the raiding of the caves.	Viking slave raids in North County Kerry.	171

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Coghadh Gaedhel re Gallaibh	Secular		[This is another version of <b>Bárid</b> raid in Kerry]. They left not a cave underground that they did not explore. [ But the word 'explore' ( <i>tochailt</i> ) may not be an accurate translation. To ' <b>dig into</b> ' may be a more accurate translation of the verb in this reference written in medieval Gaelic].	Viking Slave raids.	171

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>The Life of Saint Ruadhán in the Vitae Sanctorum Hiberniae.</b>			<i>[Synopsis of story: A murderer who was pursued by the High King of Tara in County Maeth sought sanctuary at the hermitage (monastery) of <b>Saint Ruadhán</b> situated in South Ossory (South part of County Kilkenny). The saint hid him underground. The High King arrived but could not find the murdered. The saint said to him if he (the murderer who was called Aed Guaire) is not beneath you I do not know where he is. The King left but then had second thoughts and returned and asked one of his retinue to dig the ground where the cave was. When he tried to do</i>	<ol style="list-style-type: none"> <li>1. Giving <b>sanctuary</b> to a refugee at a saint's <b>hermitage</b> by hiding him in a place assigned within the hermitage / monastery precincts to act as a hidden <b>dwelling place</b> for this refugee,</li> <li>2. a place created as a hole in the ground, one within or beneath or entered from, within the floor space of an <b>oratory</b> building,</li> <li>3. an underground space ( called Ruadhán Hole...<i>Poll Faoi Talaimh</i> ) created for use by the</li> </ol>	171-172

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Life of Saint Brigid according to Cogitosus.</b>	<b>7th century A.D.</b>		A miracle! A poor person came to Brigid and asked for some honey but she had none to give. But at that moment a hum of bees was heard beneath the floor of house. When this spot was dug up the requested amount of honey was found beneath the floor.	A beehive in a disused souterrain beneath the house of a saint?	173

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Dindshenchas i.e. the place lore of Ireland (Rennes version held in Brittany)</b>			Two women are pursued by Finn McCool legendary leader of the Fianna Iron Age warrior band. While in flight they find an underground cave ( <b><i>fofall talman</i></b> ) and hide there. After a while Finn's finds their retreat and his warriors 'dug into it'. In the <b>metrical version</b> of this story it says they set to 'digging up the earth' to expose the retreat.	Taking refuge in a souterrain, <b>but</b> it is one which already existed prior to its use as their refuge! ... the use of a pre-existing structure in circumstances where its nature / characteristics made it a suitable place of refuge. But for what purpose was the structure originally created?	174

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>The Life of Saint Magnenn.</b>			The saint had a ram as a friend and the ram carried the saint's 'book' (psalm book e.g. the <i>Faddan Mór</i> Psalter?). A thief stole the ram but the saint followed him to his house and confronted him and he denied the theft though some the meat of the ram was in his belly and the rest in a hole ( <i>poll talmhain</i> ) in the earth beneath the thief's house.	Souterrain as a place for storage of meat and also as a place where thieves store their booty.	175

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Airec Menman Uraird Maic Coisse			When a <b>Cathair (Cahir</b> i.e.a drystone built <b>ringfort</b> ) is attacked the defenders hide the valuable of the <b>cathair</b> in a cave.	The souterrain of a drystone built ringfort is used as a place to 'hide' valuables. What might such have been e.g. foods, beverages, weapons, religious objects...? But if souterrains in ringforts are a common thing why would the attacker, if successful, not expect to find the souterrain within given that interior ringfort spaces (the <b>lios</b> spaces) are not very large and thumping the ground would quickly reveal a hollow in it!	175



The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Cogadh Gaedhel re Gallaibh</b>			Summary: Brian Boru went into the market place of Dublin's Viking settlement and burnt it down and they left not a treasure under ground that they did not discover. This act was carried out as retribution for Dublin Viking raids of which this same source says 'Neither was there in concealment under ground in Erin [Ireland] ...anything that was not discovered by these foreign, wonderful Denmarkians'. Note that the word 'valuable' could also be interpreted at this time as referring to slaves taken from across the Irish landscape and brought to the great	Vikings concealing valuables underground in their settlements just as Gaelic society does. Vikings becoming Gaelicised in their practices. Vikings settling by monasteries and engaged in trade... mutual beneficial international travel and trade opportunities. But Brian Boru as High King decrees against such relationships and outlaws them Note this reference about the Dublin Viking settlement in the context of the associations between the Donoughmore monastery and Vikings on the River Lee and the vengeance Brian Boru took there	175

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Landnámabók (Icelandic register of Viking settlements / farms)</b>		9th century A.D.	An Icelandic settler named Leifr needed slaves so he sailed to Ireland to capture some. He found an underground 'cave' ( a jarðhús i.e earth house). As he entered the 'cave' he saw thr glinto f a sword blade so he killed the man holding it and took the swords and also gret riches from the 'cave'.	Viking raiding and thus the use of souterrains as refuge places in times of danger from such raids. It does not imply that the souterrains were built for this purpose, it is merely that they were convenient for such a use when circumstances arose which created the need for places of concealment, either for human valuables (persons to enslave to be sold at slave markets) or any other items considered to have worth.	176

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Coimpert Cormaic			Refers to the renovation and expansion of royal site of Tara in County Meath and among other types of buildings such as houses and ramparts to be constructed it mentions 'houses of the earth'.		

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Coimpert Mongán			'Go to the cave of the door in which we left the basket of ...and a sod from Ireland and another from Scotland'. The surface situated 'doors' at souterrain entrances may be evident in the archaeological /folklore records at Cush county limerick with pistholes at the entrances to souterrains and at Ballycateen perhaps and also in the reference to Burren townland near Timoleague...which says...		176

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Laws			If carried into concealment; if carried into a cave, if carried into a wilderness; if carried into a wood; if carried into a dark place; for these are the residences of thieves and outlaws'. [note Spencer's ref to thieves in a cave in the Faery Queen .....']	Thieves Den	176-177
Laws	Secular		In common currency in early literature the words uaim tadhat i.e. a thieves cave. But this could mean a cave in which a thief is committed; like a cave for stealing and robbing i.e. a penitential / penance place, a dungeon?	Thieves Den..but does this simply say that the thieves had a tigh faoi talamh in which they lived and stored their booty?	177

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Laws	Religious		A Church in which stolen property ( human or other) might be given sanctuary described as a 'cave of thieves'.	Thieves Den.	177
The Rule of Patrick	Religious		A church which lacks its proper furnishings 'is not a church, but its name according to Christ is a den of thieves and robbers'.	Meaning? Den of Thieves?	177
Cáin Adomnáin	Religious	9th century A.D.	For a woman deserves death for ...'digging under a church'.		178

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>The Voyage of Mael Dúin</b>			The cook of a monastery sold much of its food to make himself rich. He was found by Mael Dúin naked and doing penance on a flat rock in the sea. He said I 'used to dig under the houses of the church and carry many treasures [include tributes of foodstuffs?] out of them'.	Storage of church plate and wider community valuables? A well recognised crime?	178
<b>Metrical Dindshenchas</b>			A great famine came to Ireland so that all on whom i fell made themselves strong deep storerooms to save and hoard their victuals		179

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Ireland under the Commonwealth but what was his original source...check?		Year 1651 A.D.	English Parliamentary forces engaged in a conquest of Ireland have difficulty sourcing corn from local population to feed their troops. This is because the Irish resort to burn their corn or harvest it and take it into woods, bogs, island and bury it in wooden huts under ground..[NB we have evidence for wooden roofed souterrains and also a wooden souterrain from ...n Northern Ireland at ....excavated in ....].		



The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Annals</b>		934	Norse king Amhlaibh, destroyed the island of Loch Gabhar i.e. Lagore crannóg near Dunshaughlin County Meath, and in the same week plundered the cave of Cnoghbhai ...does this refer to stealing Anglo Saxon coins fom a souterrain at Knowth?	Raiding of the storage of valuables at a souterrain built into a pre-historic passage grave?	182
<b>Leabhar Oiris</b>		999 A.D.	For the Scandinavians did not leave unplundered a saint [i.e. his church] nor sanctuary or noble church or cave or island in Ireland'.		183

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Cogadh Gaedhel re Gallaibh</b>		853 A.D.	Muchdaighren son of Reachtabrat was suffocated in a cave.	Suffocation in a cave	184
<b>Chronicum Scotorum</b>		1066 A.D.	Muiredhach, a sage Bishop, brother's son of Ainmire Bocht was suffocated in a cave.	Suffocation in a cave	184
<b>Annals of Ulster</b>		1059 A.D.	Mael-Sechlainn Ua Bric was smothered in a cave.	Suffocation in a cave	184
<b>Annals of Lough Cé</b>		1153 A.D.	Echri Ua Taidhg, king of Feara-Lí, with his brother, and his wife , was smothered in a cave by Uí-Tuirtre.	Suffocation in a cave	184

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Airec Menman Uraid Maic Coisse.</b>			The lowest grade of men and women of this Milscothach' fort have occupied it, but even so you must beware of them, because they will be abased for fear of being separated [enslaved and segregated into group and sent to different markets?] and you are somewhat too bold in approaching the cave' (uaimh). This cave was in the charge of of a person designated as 'keeper of the cave' (uamchoimetaide) ....so is this the word for a monastic cellarer and if so then is this fort actually a very early form of Christian hermitage		185 and 187

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called Bealoideas 1971-3, .....pp.165 to 191 entitled Souterrains: The Literary Evidence by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Stair Nuadat Find Femin			The King of Lochlann's son was searching for some of his missing warriors and he came upon a little wooden hut in a palisaded place (ringfort?) with their bodies scattered around the hut and the heads of some of them on stakes ...he says the hut did not do this but there are trenches in the earth below it or great long caves [ one is reminded of some of the County Louth souterrains near Meath in Leinster) in which there is a host of warriors'.		185

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>The Táin Bó Cuilinge from the Book of Leinster</b>		Pre-historic. Legendary epic. Iron Age probably.	Cuchulainn sends his charioteer to summon physicians to treat the wounds of a comrade and threatens 'I swear that though they be hidden underground or in a locked house I shall inflict death on them before this hour tomorrow if they do not come'.		186

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Life of Saint Brendan . Vitae sanctorum Hiberniae.</b>			When Brendan was a little boy he accompanied the bishop and travelled on his chariot with him. One day a little girl tried to mount the chariot and Brendan beat her and as a result to punish him Erc ordered Brendan to spend the night in a cave as punishment.	Souterrain as place of punishment.	186
<b>Annals of Tigernach</b>		724 A.D.	Colmán Uamach (the cave dweller) professor of writing at Armagh died		187
<b>The Martyrology of Gorman</b>			Mo Conoc uais uamach		187

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>Annals of the Kingdom of Ireland by The Four Masters.</b>		898 A.D.	Caencomhrac of the caves [note plural use of word caves..why...caves with different functions e.g. penitential. storage, oratory, anchorite dwelling, tig faoi talamg for hermits...note old pamphlet re souterrains on western Scottis islans such as S. Kilda etc and how close woud these be to Ireland's Inishbofin Island?...note kingdom of the isles once upon a time...] of Inisbofin island died.		



The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
<b>The Tri-Partite Life of Saint Patrick</b>			Explaining why a chariot was given at certain times to a person called Fiacc who used to travel on Shrove Saturday till he was at the 'hill' of Droim Coblai. He had a cave there and five cakes he had , as the tradition is.		188

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Cáin Adomnáin			He was urged by his mother to improve the degraded position of women in society but was opposed by a number of kings so he cursed them by utering maledictions against them in a cave and striking his handbell which had a clapper ( described as Dapper Doelgas) and he says I will sing my psalms today in the 'stone cave' (i n-úaim clocha).		188

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.

Source	Reference type: Secular or Religious?	Date of Source or Source entry	The Reference	Activity / Function referenced by source	Lucas page ref.
Annals of Ulster			Patrick's Purgatory cave, Station Island, Lough Derg, Donegal. Destroyed 1497 on orders of Pope Alexander the Sixth. But may have only caused it to be rebuilt on neighbouring island. In 1411 Antonio Mannini a Forentine merchant visited. In 1430 Guillebert de Lannoy of Flanders came there from Scotland. In 1632 Bishop Spottiswoode demolished it. In 1666 Thomas Carve in his <i>Lyra Hibernica</i> wrote about the purgatory. This purgatory appears to have been a penitential space at an island hermitage (a Lyra) which became famous as a		

The scriptoriae and libraries of Irish monasteries from the 9th to the 15th centuries A.D. became the places of transmission as well as the repositories of legal, hagiographical, annalistic, legendary and other categories of hereditary literature, scholarship, learning and cultural knowledge within traditional Irish society. There was much scattering of the contents of these monasteries as the impact of the Reformation, and the Dissolution of Monasteries by King Henry VIII of England, impacted across the traditional religious landscape of Ireland. This occurred prior to the spread of print culture and its subsequent impact across Europe. Thanks to the efforts of bibliophiles and of manuscript collectors, a considerable body of material has survived to the present day as a legacy of Ireland's Golden Age of Scholarship and Learning. Within this body of literature, and the many recensions of some texts occurring within this time-line, there are several references to what are likely to have been souterrains. Below is an analysis of the souterrain references contained in a seminal article which was published in the Irish Folklore Society's journal, called *Bealoideas* 1971-3, .....pp.165 to 191 entitled *Souterrains: The Literary Evidence* by A.T. Lucas.