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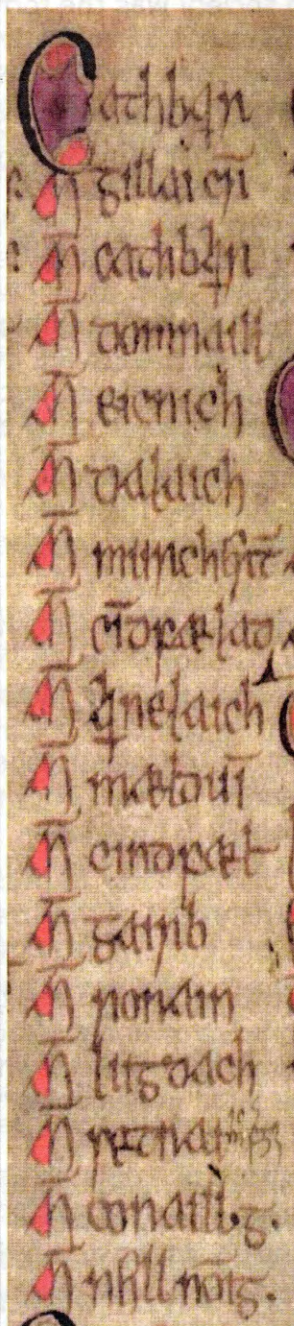
Backcover: A Patriot's History

The Mac Firbis Genealogies (O'Curry Transcript) p. 155 O'Dochartaigh Pedigree

<i>Diarmada</i>	Diarmot (Diarmada)
<i>Conchobhar</i>	Conor (Conchobhar)
<i>Domhnall finn</i>	Donal finn (Domhnall finn)
<i>Donogh donn</i>	Donogh donn
<i>Donchadh 'of Drom Fornocta'</i>	Donchadh 'of Drom Fornocta'
<i>Maongaile</i>	Maongaile
<i>Donogh (Donchadh)</i>	Donogh (Donchadh)
<i>Maongaile</i>	Maongaile
<i>Dochartaigh (from whom O Doherty)</i>	Dochartaigh (from whom O Doherty)
<i>Maongaile son of Fiamhan</i>	Maongaile son of Fiamhan
<i>Cinnfaelaidh</i>	Cinnfaelaidh
<i>son of Gairb i.e. Riogbaird</i>	son of Gairb i.e. Riogbaird
<i>Ronan</i>	Ronan
<i>Lughtach</i>	Lughtach ↔

O'Dochartaigh Pedigree Analysis on Pages 10-12

Rawlinson B.502 Genealogies O'Donnell Pedigree



GENELACH SÍL LUGDACH M. SÉTNAI fol. 78 verso

- Cathbarr
- m. Gillai Crist
- m. Cathbarr
- m. Domnaill
- m. Éicnich
- m. Dálaich
- m. Muirchertaich
- m. Cind Fáelad
- m. Airnelaich
- m. Máel Dúin
- m. Cind Fáelad
- m. Gairb
- m. Rónáin
- m. Lugdach
- m. Sétnai mic Fergus
- m. Conaill Gulban
- m. Néill Noigiallaig

Discovering Our O'Dochartaigh Heritage

Step #1: Our Pedigree

As the curtain opens on the stage of Irish history there had already been hundreds of years and thousands of lives lived behind that curtain. Behind this curtain was where the Irish society, laws and customs had been working themselves out. Even as the early Irish races and warrior groups fought for dominance, or for their own protection, they socialized, allied with each other, shared religious activities, fostered each other children, met in festivals and worshipped at the same religious sites. Sure, the more powerful tribes were to set the customs and laws, but any tribe could make an impact and drive changes with many doing just that.

The foundation to Irish society was the formation of the family clan, God's basic institution. Without some kind of institution how else could any tribe maintain justice, provide education, institute defenses, provide for the common good and secure a good future?

The family-clan system was at the root of the Irish people. Its development and formation must be understood to understand what it means to be an **O'Dochartaigh**. We need to know what it means to be Irish, as well as an **O'Dochartaigh**.

Fortunately, Ireland's history is pretty well preserved and well documented. After all, it was known as the "Land of Saints and Scholars."

The Irish have always held their past in high regard. Their ancient ancestors had a zeal for recording events, telling stories and preserving them. Genealogies of the principal families were most faithfully preserved in ancient Ireland. Each king and chief has a seanchaí or poet (historian) whose duty it was to keep a written record of all the ancestors and family branches.

It is within these ancient oral stories and writings that they used to entertain themselves, compliment themselves and chronicle their lives that their culture materialized right before our eyes. The oral traditions and written accounts happened so early in history that it both tells their story and reveals who they are.

Mary Kelleher (librarian of the Royal Dublin Society) writes, "Ireland's ancient books are key to Irish national identity...." In his book "The Ancient Books of Ireland", Michael Slavin has compiled some of Ireland's ancient manuscripts. His selection of writings were based on which were (are) most influential to making the Irish, well, "Irish". Michael, himself, writes that "their stories are beautifully intertwined with the history of Ireland....they tell in legend and fact what has happened on this island of ours from the earliest times. They provide a vital ingredient to our present consciousness of what it means to be Irish."

It is therefore the goal of this editor to present in our future newsletters these ancient books to learn more about the "Irishness" of the Irish and the ancient history of the O'Dochartaighs. Two very formidable topics, but both whose time has come.

The pedigree of many tribes, as with the **O'Dochartaigh**, come to us from various sources: genealogies, king lists, chronicles or annals, sagas or legends (usually written as prose or poetry in early times) and from contemporary writers who tried their skill at translation and interpretation. It is very common that the later genealogies from the medieval period are at odds with some of the more ancient writings.

Recent studies of the later twentieth century have revealed the extent of some of the fabricated genealogies, which survived from the eleventh to eighteenth centuries simply as transcripts of earlier erroneous pedigrees and sagas, ensuring the continuation of political propaganda.

This is exactly what we find in the **O'Dochartaigh** and O'Donnell genealogies, which has led us to the analysis that we present to you on page 10-12.

There is another surge of research and publication to be expected with the new use of DNA to deter-

Preservers of Our History

It is customary for us to refer to the keepers of Irish history as poets ("fili" in Gaelic), but strictly speaking they were not so much like our poets who provide us with creative literature. Irish poets had many responsibilities within their culture, one of which was to preserve ancient traditions and family honor (past and present). Survival was not easy and surviving people, families, tribes and dynasties had a lot of which to be proud. The story of their beginnings, or roots, and their genealogy kept by seanchaí reminded them of their proud and mighty ancestors who accomplished great deeds, received great accolades, obtained great treasures, achieved great honor, wielded great power and accomplished great exploits. These were powerful encouragements to each subsequent generation. So much so that each generation wanted to show their mettle, their family power and earn a high place in their power struggle with neighboring clans.

Even if they found themselves pushed to the bottom by more powerful clans, their family pride would always be smoldering inside of each one until events fueled the spark and brought about a flame. Out of nowhere, as if an ancestor were reborn, a hero would burst on the scene, or a great omen would bring hope of fortune or a disaster would strike oppressors. The clan becomes re-energized and becomes more powerful than the sum-of-the-parts. The clan will survive.

Then you know that the seanchaís have done their work well and they will soon have new stories of heroism to add to their old ones. Moreover, the clan is together again. The clan has a common vision and the clan has again become a formidable might with whom to deal. Which is extremely significant and genuinely worth fighting for. You see, in Ireland, a man enjoyed his status, rights and privileges by virtue of descent, and knowledge, of his genealogy. It was no mere matter of idle curiosity. It was everything. Not only that, but the knowledge of his genealogy needed to be impressive enough to transcend to the tribes around him or even further. So when a chieftain attended negotiations with other clans to take up legal matters or sit at the table of a festival, he is given his honor seat and proper respect among those clans.

From these seanchaí came a multitude of stories and poems and those that have survived (in part, or in whole) and those that were transposed from the verbal to the page, have given us a portal into ancient Ireland's pre- and post-Christian era. Contained in many of these stories was the genealogy of many major clan- certificates to stardom for many. (See pages 9-11 for the O'Dochartaigh Pedigree)

With the advent of Christianity came schools, came a written language and came the manpower to support the Irish culture by maintaining and preserving so many complicated genealogies. A canonical text was developed and taught, largely for the purpose of recording Christian teachings, genealogies and events of the larger clans, much like the seanchaí had done. Many of the seanchaí stories were chronicled, that is set down on paper. These activities dominated the work in which the schools employed themselves. All over Ireland, in one monastery after another, manuscripts were begun and maintained.

As you can imagine, the connection between the poet and the monk (the native seanchaí and the monastic scholar) began rather bumpy, but soon grew very close. Free from having to memorize so much material, the seanchaí began to write more colorful, delicately and fanciful. The monks, after years and years of recording purely monastic "bare" historical writings, began to receive both secular and ecclesiastical poems in the native Irish from the seanchaí. The result was that the annals began to be more sagas, filled-out genealogies containing both poetry and history.

It is within these seanchaí stories and these monastic manuscripts that we see our family's story begin.

These poets and monks left behind them some of Europe's best early writings from which we will use to reconstruct both our Irish history and our clan history. We will learn what it is to be Irish and what it is to be O'Dochartaigh. So the spark within us can be fueled and our great family can be re-united and proud.

The Irish Way of Talking

There are those who allege that an Irishman wouldn't know the truth if he were swimming in it. Because I am affronted by the compulsively logical and by all who spitefully make unprovable and outrageous allegations concerning the content of an Irishman's speech, I propose to elucidate the character and describe the unique qualities of the linguistic facility of the Irish.

I am fully qualified to do so in that all of my ancestors -- the Rileys, Magills, Browns, Dohertys, Larkins and McBrides -- drew their first breaths in the moist and moderate air of the Emerald Isle. (A very few tarried in Great Britain long enough to save passage to America. It diminished their Irishness not a whit.) So, on behalf of my illustrious ancestors and my splendid Irish-American relatives, I begin the elucidations.

To an Irishman, a story is like a canvas to a landscape artist. The artist sees a lovely scene that he'd like to record. With a trained eye he determines what he *will* paint. Does he include every leaf and stone? Does his scene end abruptly at the edge of the canvas? Is the coloration that of the "soft" day before him? Of course not, to all three questions. His landscape is a composition. In illustrating the beauty of it, he truncates a branch that obscures a blooming bush. He directs the eye beyond the narrow confines of the canvas. He captures the golden light of one hour of sunshine in a day of rain. The painter sees beyond the literal and the linear.

Likewise, in the telling of an ordinary event an Irishman employs skills akin to those of the visual artist. Does an Irishman eschew logic? Of course not! He simply takes logic a little further than others do. He realizes that there is more than one truth to be honored in a situation.

To illustrate: if one of two adversaries about to duel is discovered to be myopic, an Irishman would certainly let the short-sighted belligerent stand in closer. And if you complimented an Irishman on a shot that brought down a pheasant, he is likely to dismiss the praise by saying that "the fall would have killed the bird anyway."

If the event is lacking in the sunshine of humor, why he would add some of his own. Why would he open his mouth if he could not add dimension or pathos or wit or the benefit of a liberated logic to the scene before him?

One must admire the expansiveness and inclusiveness of Irish speech and reject the pedantic insistence that much of it is "blarney." I have kissed the Blarney Stone myself and bear witness that I have not felt the need to embroider the facts or evade a direct question in the days since 1991 any more than I did prior.

Moreover, as for the suggestion that an Irishman alters his story to harmonize with the conversation being pursued, I assert that it is his kind-heartedness which transforms a possibly discordant observation into one that leaves the hearer happier than before. After all, a conversation is a walk two people take together, not a syllogism, a tautology or a legal disputation. And it is confidence in his own conversational talent that frees him to delight in the whimsy and wit of others and, probably, add it to his repertoire on a day when his own imagination is sleeping late. On the tedious days that befall each of us, Irish whimsy and obliqueness and extension of the truth surely enrich the telling of commonplace matters.

Ireland is a nation whose capacity for talk is exceeded by none and equaled by few. For the less gifted it is a folk art; for the accomplished practitioner, talk is a fine art. Talking is the natural condition of an Irishman. It is what his lungs were created for. A well-used pipe gives the sweetest smoke. Similarly, the words that issue from an Irishman's lungs are the pipes, the pipes that are calling down through the years to raise a faltering spirit and restore the smile to Irish eyes.

By Patricia Doherty Hinnebusch

STONES, STONES AND STONES

We headed off to Dublin for St. Patrick's Day, first time ever for Pat, Brian, Doris and me. The trip was planned for a nice vacation, but soon started to develop more into an adventure.

Hardly a second after I set the dates for our trip, an email came in from Matthew McDavitt, a family historian galore, and one offering so much help and new information. Matthew sent information to me on where we hope the burial site of Cahir is at and about an old ancient inauguration stone used by the O'Dochartaigh chieftains.

Peter Manley's email came in (article on page 13) and brought more interest in "Dun Mhaonghaile" or Fort Dunwiley (also page 15).

The trip soon became more investigator-based for detectives than for four vacationers.

With the help of these two gentlemen, several Irish friends and new-found friends, we actually found all three "stones". The "rocks" of "Dun Mhaonghaile", the possible gravesite of Cahir and the inauguration stone of the O'Dochartaighs.

Further research will be done on all three areas and we anticipate good cooperation and many new discoveries in the months and years to come.

Matthew is also gathering lots of new research on pre-events of Cahir's freedom fight, new dynamics, previously unknown plans and new motives coming to light. This information is extremely welcome and appreciated. We have found a source that we need to rally all our resources behind in order to collect and document our true story.

O'Dochartaigh DNA

What does M-222 mean in the different subgroups on the Doherty Surname Group?

M-222 indicates that your haplotype (your unique set of Y-DNA markers) match up, within a specific genetic distance, with the marker values most common to the Northwest Irish (NWI) haplotype, which has been associated with Niall of the Nine Hostages by a Trinity College study.

The M-222 modal haplotype is derived from the haplotypes of participants in a Y-DNA sampling among the current inhabitants of Northwest Ireland (NWI). And approximately 21.5 percent of those tested have specific markers which are used to identify haplotype M-222. So that means that 78.5 percent of those NWI tested are not M-222.

Still, 21.5 percent is a significant segment of a population to share a haplotype. These dominant genes were identified among individuals claiming decent associated with the dominant clans of the Northwest of Ireland – all of which claim descent from Niall of the Nine Hostages.

This is something a lot of folks have been studying. However, it is important to remind ourselves that even though what we are learning from our DNA analysis is amazing, it is still an emerging field of science that is only around 10 years old. Thousands of individuals have been tested and the test sample results have been analyzed. But we also have to remember that not everyone has been tested. So the analysis to-date is based on available data that is constantly being updated as more and better data becomes available.

You may ultimately be classified as M-222 with further testing if your haplotype is on the R1 (Western European of the Human Genome Tree), and your test results indicate that your haplogroup designation is R1b1a2 which has a "Shorthand" code of M-269. You can see the entire genome tree at The International Society of Genetic Genealogy (ISOGG) website. ISOGG is dedicated to promoting the use of genetics for genealogy. To learn more, visit the ISOGG website at <http://www.isogg.org>

The M-222 (R1b1c7) modal represents one branch on the Y-DNA tree and it is one of many that stem from M-269 (R1b1a2). There is a whole website devoted to M-222 at <http://clanmaclochlainn.com/R1b1c7/> I would recommend you check it out.

When I was in Donegal for the 2005 O'Dochartaigh Reunion, Seoirse O'Dochartaigh gave a talk on the different "races" of the Doherty clann. At first I thought: 'what is he talking about?' Then I

noticed that it seemed like every other person I met on the Inishowen peninsula was a Doherty. That's when I decided to sign up for the Y-DNA testing.

When I analyzed the data, I noticed there was great genetic diversity among all the Doherty surname group participants. A healthy sign I assume. But there also appeared to be patterns that lent themselves to natural groupings. I asked the Doherty DNA project administrator if I could organize the participant data. The result is the current groupings now on the FTDNA Doherty Surname Public Website.

I used the M-222 modal from the M-222 website for an initial grouping of the data. A significant number of participants with a Doherty surname fell outside the initial M-222 grouping, and a number of participants without a Doherty surname fell within the initial M-222 grouping. Will these groupings lead us to insights about the different "Races of Dohertys" that Seoirse talked about? Who knows? Stay tuned.

The next World Wide O'Dochartaigh Clann Reunion in Donegal is scheduled for July 2015. As we have all experienced, it takes time for the DNA data to be processed. So it is not too early to start upgrading our personal test results and filling in information about our oldest known ancestors. We now have over 230 members of the Doherty Surname Group. It would be nice to have even more by the time the reunion rolls around. So encourage any Doherty (all spellings) to take advantage of the FTDNA tests.

Cheers, Bob "Earthquake" Doherty

(See related article on the M-222 - page 14)

Newsletter #60: Additional Note from Member

The latest newsletter from the clann was interesting and informative, as usual. I was drawn to the obituary of Marion Dougherty, a true genius casting director for most of the second half of the 20th century. Your obituary did not mention one of her most important films, "Slap Shot". Marion was featured in an interesting book on the film, "The Making of Slap Shot" by Jonathon Jackson. Maybe you could stick this note in your files, should an occasion to write again about Marion arise at some point. From James David Dougherty

Thanks James. I will certainly add this note. Your email is proof that the more we get organized and the more communications we share, the more knowledgeable and effective we will become with documenting the history of our people. From Cameron

The Walter Lafayette Daugherty Letter

This is a typed letter of Walter Lafayette Daugherty (born August 10th, 1867, Montgomery, Missouri, son of Samuel Marion Daugherty and Sarah Louisa Summers, grandson of Samuel Frame Daugherty (O'Dochartaigh FG#540).

After this letter was written by Walter, copies were made for the family. In its original form it was an eight page, double spaced document. This is an edited version pertaining to the Daugherty portions.

Walter L Daugherty was born August 10th 1868 and records indicate he passed in 1948 in Polk County, Lakeland, Florida. Therefore, it is our family's assumption that this letter was written somewhere between 1920 and 1948. This has been retyped by me, Jean Daugherty Ilderton. Walter was my great uncle and I was not born until a few years after he passed. I was given this letter by my first cousin Max Lundberg, who was the driving force behind our family genealogy research. Our grandfather was Samuel Owen Daugherty (born June 27th 1882, Lincoln Missouri), brother to Walter. We will begin the story with their great-grandfather, Billy.

Billy Daugherty, my great-grandfather, (undoubtedly Irish) if born in Europe or the Colonies, I do not know, but if born in America it was probably Pennsylvania or Maryland, more probably Maryland. (Note: Clan research shows he was born William Hand Daugherty about 1765 in Virginia). I know he was west of the Mississippi River before the beginning of the nineteenth century. I do know that he was at Warrenton, Missouri in the year 1800 because my grandfather was born there in that year. I know that he had two sons, but if there were any other heirs I do not know. In the late years of his life he moved seven miles north-west of Warrenton. He built a cabin in the virgin forest on Camp Branch. He died there between 1835 and 1837.

Samuel Frame Daugherty, my grandfather, was born at Warrenton, Missouri in 1800 when it was a French Territory. He married Rachel Morgan and they had three sons and four daughters. The older ones were born at Warrenton and the younger ones in Franklin County Missouri. My grandfather bought a farm seven or nine miles from Union Missouri where the last of his children were born. He died and was buried on this farm in 1845. His sons were James Milford, Hiram Morgan and Samuel Marion.

The daughters were Etta, Julia and Margaret. I do not know the fourth one's name. She married a man named Richardson and they started to the Oregon Territory in the early fifties. They were never heard from and were possible killed by the Indians.

I know that Uncle James Daugherty was the oldest and my father Samuel was the youngest. James must have been born early in 1830 for he went over land to the California gold fields in 1849. On his return he married a Miss Bowen at New Haven, Franklin County, Missouri and he never lived anywhere else. His oldest son was John. This son was known as General Daugherty. I know nothing of the title except that it was not of the American Army. John was a lawyer. He went to Alaska territory sometime in the late 1870s or the early 1880s. I do not know if he ever had a family or not. He spent his whole life representing a British company, mines, railroads and cattle. He died about 1913.

Uncle James' next two oldest were James and Katherine. I met him on several different occasions. He was a stone cutter, had some education and a world of wit and he looked just like my father. Katherine married and had a very large family. I do not remember anything about her. Milford Daugherty was next. He was also a lawyer. He once represented Franklin County in the Missouri legislature. He was also on the stage for a time. He was on the stage the first time I met him and he was not married when I saw him last. The youngest was Charles. He married and lived in eastern Oklahoma. He had several sons but I was never able to locate any of the family. Etta died unmarried in young womanhood.

Aunt Julie (daughter to Samuel) married Matthew Arnall and raised a family in Warren County, Missouri. Her sons were James, Felix and Thomas. The daughter was named Anna. My uncle Matt and Aunt Julia moved to Audrain Missouri when they were old and they died and are buried at Quiver Baptist Church in Audrain County. Her son James married a Miss Brown and lived many years near Wellsville Missouri in Montgomery County. They had one son and one daughter. I knew them when they were children, but have no further knowledge. Their son, my cousin James, died and was buried at Wellsville Missouri. Cousin Felix Arnall married a Miss Johnson at Mexico Missouri and moved to Mangum Oklahoma where he died and left quite a family, but I never saw any of them. My cousin Thomas Arnall died at Mangum Oklahoma unmarried. Cousin Anna married a man named Rogers.

(Continued on page 7)

(Continued from page 6)

They also went to Mangum where they died and left a family. I have talked to people from Mangum and I am told the names Arnall, Rogers and Harper were well known there. You will note these cousins of mine and also my father's cousins, the Harpers in the country.

My Aunt Margaret (daughter to Samuel) married John Goring about 1860. They had a son Urial S. and a daughter Hattie. I last saw Urial Goring in 1903. He had several children. But I have no knowledge of Hattie who died 60 years ago unmarried. My Uncle John Coring was a Captain in the Southern Confederacy and while transporting eight wagons loaded with corn for Price's army he was apprehended by Captain Teague of the Missouri militia and having but a small escort he surrendered. Captain Teague gave them one hour to live and he shot the whole command. I have seen the letter my uncle John wrote to my Aunt Margaret in that hour. She later married Peter Harmon and they had one daughter named Laura. Laura married a man named Haith. She died childless and is buried in Stourgen Missouri.

My Uncle Hiram Morgan Daugherty (son to Samuel) worked for Uncle Harper several years in the tobacco factory at Warrenton. About 1864 he and a man named Ligget formed a partnership and began the manufacture of tobacco at Alton Illinois. Shortly after the factory was started my uncle married an actress whose home was New Jersey. She became very dissatisfied after a few months and she deserted him and went back east. He sold his interest in the business to a German who was then working for my Uncle Harper. His name was George Meyer. When he came to Alton the Ligget and Meyer tobacco company was founded. It moved to St Louis Missouri about 1870 and for twenty years was housed in a small four story building at 13th and St Charles streets. I remember well the old tobacco factory. They did not move to the present site at Tower Grove station until 1896. It is now, and has been for many years, the largest tobacco factory in the world.

George Meyer died at St Louis some years ago worth several million dollars. My Uncle Hiram Daugherty, after starting the greatest tobacco plant in the world, went away and left no address. In 1880 Uncle Harper received a letter forwarded from Warrenton to Mexico Missouri asking him to notify my father that his brother Hiram had died at Potsborro Texas. It was his wife who wrote the letter and she said he had only asked her to write this letter a few days before his death. My mother cor-

responded with her for several years. Her name was Ruth. My sister was named after her. Uncle Hiram left two children, a boy and a girl. The boy's name was Billy and he died in 1882 at the age of eight. The girl's name was Bella. I wrote to her from the Indian Territory in 1894 saying I would like to pay her a visit. I had a letter on the letter head of Crowder Brothers Ginners and Cotton Factory, Potsborro Texas. It was very poorly written and showed much lack of education. She was very glad to have my letter and said she was eighteen and married to one of the Crowder Brothers. She said she would be looking for me with two brown eyes. Just at that time I became very sick and when I was able to travel I returned to St. Louis and the correspondence was never reopened.

My father, Samuel Marion Daugherty, was born in Franklin County, Missouri in 1842. He married Sarah Louisa Summers, **my mother**, in Montgomery County, Missouri in 1867. To this union were born six sons and three daughters: Walter LaFayette Daugherty, Marion Eberly Daugherty and Billy Varderman Daugherty (who died in infancy). These were born in Montgomery County, Missouri. Caleb Litton Daugherty was born in Carrol County, Missouri. Etta was born in Montgomery County, Missouri. Rachel, Ruth, Samuel Owen and James Hiram were all born in Lincoln County, Missouri. Walter who was born August 10, 1868 married Miss Gertrude Braska of Philadelphia Pennsylvania. One child died in its second year and the mother soon followed. They were buried at the beginning of this century at Memphis, Tennessee. Eberly left St Louis in 1915 and left no address. He was unmarried. C.L. Daugherty lived many years in Chicago and was married to Rose Swanson. In 1918 she died leaving no children. Litton now lives in Tucson, Arizona. All three of my sisters died unmarried after reaching womanhood. James married Mary Burgess and has two daughters living in Arizona. He also has two granddaughters. Samuel Owen Daugherty was born June 27, 1882. He went to Kansas while in his teens.

I find no famous men in any line. Most of the early ones were farmers, however, there have been lawyers, doctors, ministers, solders, office holders and many other callings, but none to become famous. I assure you that they were all honest, God fearing, law abiding people -- all made of the stuff that has made America.

Typist: Jean Daugherty Ilderton, jeanilderton@gmail.com

Lost Voices on the Missouri: John Dougherty & the Indian Frontier

By Mark William Kelly

The newly published book, derived from years of archival research and field reconnaissance, chronicles the lives of those extraordinary individuals - both red and white - in places on the Missouri River, between the return of Lewis and Clark and the advent of the War Between the States. The career of John Dougherty is particularly illuminated.

John Dougherty, late of Kentucky, was the quintessential mountain man, years before the like of William H. Ashley, Jim Bridger and Jedediah S. Smith. As an employee of the St. Louis Missouri Fur Company (1809-1818), he made his way to the Three Forks of the Missouri River in today's Montana, in company with the legendary John Colter and Andrew Henry. Bitterly opposed by the Blackfoot Indians, the St. Louis Fur Company sustained a significant number of deaths and casualties before the decision was made to abandon that post. Indeed, Dougherty was wounded - shot in the rib cage by a bullet - before making his escape across the continental divide to today's Idaho. That escape is chronicled on the reverse of an obscure map housed in the National Archives and is fully examined in the text of the new book.

In 1818-20, John Dougherty served as Indian interpreter and natural historian to the team of scientists and illustrators on the first federally-sponsored scientific expedition to the interior of the American continent. In the publication of the records of that expedition, John Dougherty was credited as the authority responsible for the ethnological data reported in the several chapters devoted to the tribes of the Missouri River as follows:

A great portion of the information contained in the following pages, respecting the Missouri Indians, and particularly the Omawhaws, was obtained from Mr. John Dougherty, deputy Indian agent for the Missouri, who had an excellent opportunity of making himself acquainted with the natives, by residing for a time in the Omawhaw village, and by visiting all the different nations of this river.

This gentleman with great patience, and in the most obliging manner, answered all the questions which I proposed to him, relating to such points in their manners, habits, opinions and history, as we had no opportunity of observing ourselves.

As the presidentially-appointed sub-Indian agent on the Missouri River, Dougherty facilitated the reach of the United States Army up the Missouri River to establish the remote outposts of Martin's Cantonment (1818-1820) and Fort Atkinson (1820-1826). He was appointed principal Indian agent for the tribes of the upper Missouri River in January 1827, serving in that capacity until his resignation in June 1839, the longest-termed Indian agent of his era. In company with Colonel Henry Leavenworth, Dougherty selected the site whereon Fort Leavenworth would be established. As Indian agent, he maintained his station principally at Fort Leavenworth under the direction of William Clark, Superintendent, Office of Indian Affairs at St. Louis.

John Dougherty responsibly conducted the duties of his office on behalf of the resident Indian tribes of his agency - the Pawnee, the Omaha, the Otoe-Missouria, the Iowa, the Kansa, and the Missouri Sac and Fox - during the rise of Jacksonian democracy, pleading all the while for the tools necessary to remedy the discord wrought by Indian removal - the placement of too many tribes within an area possessed of insufficient resources to accommodate the needs of the total. It should be noted that voluminous accounts exist portraying the agony of the tribes in being uprooted from their homelands within the United States and, as well, accounts depicting the misery experienced by the tribes in being finally settled on unwelcome lands in present-day Oklahoma (thirty-nine tribal offices located in Oklahoma today). The story of John Dougherty, however, chronicles the mid-section of the removal tragedy, if you will, the placement of immigrant tribes onto and adjoining the lands occupied by the tribes currently residing within the limits of Dougherty's agency. In an attempt to curtail the explosive animosity derived from such placement, Dougherty hosted the first treaty of peace amongst the resident and immigrant tribes.

To strengthen the tenuous peace within his agency, Dougherty demanded of his superiors the construction of a military road to parallel the western perimeter of the United States - particularly the north and western borders of the state of Missouri - patrolled by sufficient troops to counter the ubiquitous trade in illicit liquor and to protect the American citizenry from the ravages wrought by a diseased, starving, and desperate na-

tive people.

Although he personally eschewed religious revivalism, Dougherty ably assisted the outreach of Presbyterian missionaries John Dunbar and Samuel Allis to the Pawnee, yet roaming the vast plains under the shadow of the Rocky Mountains. As well, he facilitated the ministry of Baptist missionary Moses Merrill to the Otoe and Missouri Indians.

Following his federal career in the Indian office of the War Department, Dougherty was elected a Whig congressman from Clay County, Missouri to serve in the 1840 state legislature. As a state representative, Dougherty labored to curb the trade in illicit liquor, fund the construction of new roads connecting the disparate settlements of Missouri, and to oppose the Democratic Party-backed hard money banking policies that ostensibly served to restrict the rise of commercial endeavors following the Panic of 1837.

The advent of war with Mexico in 1846 signaled an unprecedented response to the call for volunteers to prosecute that war. Dougherty was elected Colonel of the Third Regiment of Missouri Volunteers mustered for service from the state of Missouri. Upon receipt of the presidential order countermanding the muster of that regiment, Dougherty supported the war effort by herding cattle overland from Fort Leavenworth to Santa Fe to support the troops under the command of Stephen Watts Kearny, being the first individual of record to successfully accomplish such an undertaking.

Following the promulgation of the Kansas-Nebraska Act of 1854, Dougherty, a slave owner, earnestly sought to best his Democratic Party opponents in the political arena amidst the rise of unrest over the expansion of slavery, particularly into neighboring Kansas - to no avail. Though denied the opportunity to again serve his prospective constituency in the state legislature, Dougherty did seek to suppress the harsh rhetoric in support of physical violence within his home county of Clay.

Perhaps of lasting import, John Dougherty crafted, arguably, the grandest Little Dixie plantation in the state of Missouri - known and acclaimed as Multnomah. Destroyed by fire in 1963, the archaeological endeavors led by the author have since served to reinforce the merit of that appraisal.

An excerpt of the book is presented herein for the reader to consider, particularly as to the summation of the life of John Dougherty:

"Now, it was done - his life's race all but over. He had left his childhood home on the Little Kentucky River over half a century ago. He had grown to manhood on the storied Missouri River, draining a wilderness wherein but few white men had ventured. He had been accepted and trusted by the headmen of those Native American tribes so proudly inhabiting that wilderness. In time, those same men would rely upon him to plead on their behalf for relief and sustenance in the face of disease, encroachment, and increasing warfare. He inevitably could but watch as those few who survived were uprooted and removed to the wayside in the face of irrepressible numbers of settlers bent on pushing the frontier further westward beyond the horizon."

"In his own society, his amiable nature had brought him many worthy friends. His stand on principle, of a certainty, had garnered him great enemies, though none of consequence now. Now he had but his family about him, so far as is known - his wife Mary and four children, one daughter and three sons - no one of them a stranger to him. Perhaps, with his last cognitive gaze, he looked upon them all and knew there was naught of consequence left for him to do. His children were educated, confident, capable and individually accountable for their deeds. He must certainly have been satisfied. His grey head would not go down to the grave in sorrow."

The last breath of John Dougherty escaped at eventide on Friday, three days past the Christmas holiday, his departure heralding the approach of an arctic storm. In the presence of those who loved him, he took his leave at the toll of six bells. He would be mourned. He would be missed. He would be remembered.

John Dougherty died on 28 December 1860. He did not live to see the aftermath of Lincoln's election and the decision of South Carolina to secede from the Union. That he must have been cognizant of the tumultuous actions likely to ensue, resulting there-from cannot be doubted, being a man agreeably inclined to acknowledge all incidents possessing the potential to affect the serenity of his home and, of course, his livelihood. He could not, however, have anticipated the calamity engendered by the War Between the States - particularly so as to his children, their allegiance to opposing flags.

Conflicting Pedigrees of the O'Dochartaigh Clan

There are two conflicting pedigrees for the O'Dochartaigh Clan. Unfortunately, the most recent and most widely published versions are the corrupted one. John O'Hart in his late 19th century work "Irish Pedigrees," which he copied from Roger O'Farrell's "Linea Antiqua," written about 1709 AD, has a lot of Dohertys and O'Donnells confused. However, a careful analysis can shed some good light on the matter and clear things up.

Even though the O'Dochartaigh pedigree is not contained in many annals or genealogies, we are fortunate that some versions do exist which appear in two Irish manuscripts, the O Clery Book of Genealogies and the MacFirbis pedigrees, both dating before the Linea Antiqua. There is also a Keating pedigree which contains one of the two variations.

Variation #1: From the below comparisons you can see that there are two points of discrepancies. The first being that Keating, O'Farrell and John O'Hart have an extra Fergus as a son of Sedna.

There is no other support for a Fergus being a son of Setna in any of the early genealogical manuscripts. Rawlinson B.502, the Book of Leinster, the Book of Ballymote and the Book of Lecan don't mention this Fergus, and these same manuscripts go so far as to list all the names for the sons and descendants of Setna. Some tracts say Setna had seven sons; others say he had only six. But in none of the tracts is a Fergus named as a son of Setna:

Laud 610: Seven sons of Setna son of Fergus, that is, Anmire, Lugaid, Cuingi, Corpre Liath, Colum Doi, Dare and Corpre beg (the little).

Rawlinson B.502: Six sons of Setna son of Fergusa: Ainmere, Lugaid, Cairpre Liath, Colum Doi, Dara, Cairpre Beg.

Book of Ballymote: Seven sons of Setna son of Fergus son of Conall, that is, Ainmire, Lugaid gunga, Cairpre liath, Colum,, Dai, Daire, Cairpre beg.

Plus, the O'Clery "Book of Genealogies" and the MacFirbis pedigrees both support these earlier tracts. The conclusion to be drawn here is that the "Keating" and "Linea Antiqua" pedigrees are corrupted.

"O Dochartaigh"					
Gilla Iosa Mor MacFhirbhisigh 1397-1418 AD "Book of Lecan"	O Clery ca. 1630 AD "Book of Genealogies"	Geoffrey Keating ca. 1634 AD "History of Ireland"	Dubhaltach MacFhirbhisigh 1649-1666 AD "The Great Book of Irish Genealogies"	Roger O'Farrell's 1709 AD "Linea Antiqua"	John O'Hart 1892 AD "Irish Pedigrees"
Conall gulban	Conaill gulban	Conall Gulban	Conall gulban	Conallus Golban	Conallus Golban
1 Fergusa ceannfoda	1 Fergus long-head	1 Fearghus Ceannfhada	1 Fergusa ceannfada	1 Fergus ceannfada	1 Fergus ceannfada
2 Setna	2 Seadna	2 Seadna Fearghus	2 Setna	2 Sedna Fergus	2 Sedna Fergus
3 Luighdech	3 Luighdeach	3 Lughaidh	3 Luighdech	3 Lugdach	3 Lugdach
4 Ronain	4 Ronan	4 Ronan	4 Ronan	4 Ronan	4 Ronan
5 Gairb	5 Gairb	5 Garbh	5 Gairb	5 Garue	5 Garue
6 Cind faolaigh	6 Cindfachlath	6 Ceannfaolaigh	6 Cinnfaolaigh d. 720	6 Ceanfad	6 Ceanfad
	7 Fiamhan	7 Fionan	7 Fiamhan d. 770	Muldun	Muldun
	8 Maehghaile		8 Maongaile	Arnel	Arnel
	9 Dochartach		9 Dochartaigh d 850	Ceannfaola	Ceannfaola
	10 Maenghaile		10 Maongaile	7 Fiaman	7 Fiamhan
	11 Donnchadh		11 Donogh d. 900	8 Maongal	8 Maongal
	12 Maenghaile		12 Maongaile	9 Dochartaigh	9 Dochartach
	13 Domhnall drom fornocta		13 Donchadh of Drom Fomocta d. 940	10 Maongal	10 Maongal
	14 Donchadh duinn (brown)		14 Donogh donn	11 Donogh	11 Donoch
	15 Domhnall finn (white)		15 Donal finn d. 1000	12 Maongal	12 Maongal
	16 Conor		16 Conchobhar	13 Donald of drom fornacta	13 Donal
				14 Donogh Donn	14 Donogh Dunn
				15 Donald Fionn	15 Donal Fionn
				16 Conor	16 Connor

From the Rawlinson B.502 (shown on the front cover), you can see a confusing notation on the line "Sétnai mic Fergus". This might be the root of the problem. It should be translated as "Conaill had a son Fergus who had a son Setnai who had a son Lugdach", not that a Fergus was son and father to Setnai.

The writings of O'Farrell just does not show the workmanship of the earlier versions. His Linea Antiqua does not show details, such as listing all the sons of Conall, Fergus or Sedna. He lists only some prominent ones, and even then, claims that three sons of Conall were sons of Fergus ceannfadda. His note on the second Fergus incorrectly claims that he was brother to the High King Aimirech (139th Monarch).

Also, by comparing the many O'Donnell pedigrees (page 11 & 12), one can see that Keating and O'Farrell are in the minority with regards to the extra or second Fergus.

However, before leaving the matter of the second Fergus, here are some findings that might explain how an error could easily been made with the insertion of a extra Fergus:

1- Conall Gulban had a brother named Fergus Fiachu.

2- Conall Gulban had a brother Conall Cremhthainne who also had a son named Fergus Cirrbel.

3- Conall's son Duach (Doi) had sons named Fergus and Nathi, as did Conall, so both Conall's son and grandson Fergus' had a brother named Nathi. Conall's son Bogaine also had a son Fergus.

4- Conall's son Bogaine had a son Fergus and Anmere. Are these the two brothers that O'Farrell erroneously mentioned in his note about the 139th Monarch?

Variation #2: The other variation with the O'Dochartaigh pedigree is strictly between one writer and all the rest. The lone writer O'Farrell (who John O'Hart based his work on) has a different person from where the O'Dochartaighs and O'Donnells branch off from each other. The O'Donnell pedigree has two Ceanfads showing up in the #6 and #9 positions below. O'Farrell has Fiamhan, our clan progenitor, as the son of the second Ceanfad where all the others have him as the son of the first.

Keating makes a note in his O'Donnell pedigree that Ceannfaolaidh (son of Garbh) (#7) had two sons. One son was named Maolduin, from whom come the O'Boyles, and the other son Fionan, from whom come the O'Dochartaighs. It is interesting that O'Farrell uses that same note, but has it with the second

"O'Donnell"				
Unknown (ca. 1000AD)	Monastic Scriptorium of Clonmacnoise (1120 AD)	Áed Húa Crimthaind & his pupils 1151 to 1224 AD	S. Ó Droma, R. Mac Sithigh, M. Ó Duibhgenain ca. 1390 AD	Unknown 1516 AD
Laud 610 Genealogies	"Rawlinson B.502" (estimated death except in Annals)	"Book of Leinster"	Book of Ballymote	Book of Fenagh/ Annals of St. Caillin
Conaill Gulpain	Conaill Gulban	Conaill	Conaill	Conaill Gulban
1 Fergus	1 Fergus Cennfota	1 Fergus	1 Fergus	1 Fergus
2 Sétna	2 Sétnai	2 Sétnai	2 Sedna	2 Setnai (<i>of the bridles</i>)
3 Lugaid	3 Lugdach d. 630	3 Lugdach	3 Luigdheach	3 Lugdach
4 Crónán	4 Rónáin d. 660	4 Rónáin	4 Ronain	4 Ronain (<i>the generous</i>)
	5 Gairb d. 690	5 Gairb	5 Gairbh	5 Gairb (<i>the valorious</i>)
	6 Cind Fáelad d. 720	6 Cind Fáelad	6 Cindfhaelad	6 Cind Faelad
	7 Máel Dúin d. 750	7 Máel Dúin	7 Máel Dúin	7 Mael Duiin
	8 Airmelaich d. 780	8 Airmelaich	8 Airmelaich	8 Airmelaich
	9 Cind Fáelad d. 810	9 Cind Fáelad	9 Cind Fáelad	9 Cind Faelad (<i>loving chief</i>)
	10 Muirchertaich d. 840	10 Muirchertaich	10 Muircertaigh	10 Muirchertaich (<i>rich & happy</i>)
	11 Dálaich d. 870 (Annals)	11 Dálaich	11 Dalaig	11 Dalaich (<i>eighth from Lugdach</i>)
	12 Éicnich d. 906 (Annals)	12 Éicnich	12 Eignechain	12 Eicnich
	13 Domnaill	13 Domnaill	13 Domnaill	13 Domnaill
	14 Cathbairr	14 Cathbarr	14 Cathbarr	14 Cathbairr
	15 Gillai Crist d. 1038 (Annals)	15 Gillicrist	15 Gillicrist	15 Gillai Crist
	16 Cathbarr d. 1106 (Annals)	16 Cathbharr	16 Cathbharr	16 Cathbarr

Ceanfada, giving his O'Dochartaigh pedigree three more names.

(Continued from page 11)

When we apply a generational testing to the names, you would expect about 100 years different between the same names from the Linea Antiqua to the other writers. Even though we only have death-dates (which are not as accurate as birth-dates) and some are estimated, there is not the 100 extra years between the same people of the different versions.

However, discrepancy cannot be easily rectified for certain. So one must fall back on the integrity of each researcher, authority of their sources consulted and accuracy in other parts of their work.

Having said this, and as we have already discovered in our analysis, there are very few (if any) Irish historians who would favor the authority of the Linea Antiqua over that of O'Clery and MacFirbis.

Many of you have already heard me speak often of our top member researcher, John McLaughlin (St. Louis) who compiled much of this data with me over months and years. I can think of no one who could summarize this matter of authority, authenticity and accuracy better than John. This is his following statement which I will let conclude this article:

In general, Keating is not a reliable source, nor is Roger O'Farrell (Linea Antiqua) or John Hart. Keating was a 17th century writer, as was O'Farrell. Both works contain some corruptions, probably from the sources they consulted. John O'Hart is probably the worst source of all. He relied very heavily on O'Farrell's Linea Antiqua. O'Hart was an enthusiastic amateur, who could not read Irish script and often misinterpreted what he read. The best source is probably Rawlinson B.502. It is the earliest known genealogical compilation in Ireland and the most authentic. O'Clery is probably the next best source, although this too is a 17th century manuscript. It follows Rawlinson B.502 very faithfully. MacFirbis (also a 17th century writer) is also a good source. Much of his work was based on the much earlier "Book of Lecan," which his family wrote in 1390s. If I had to rate the sources, it would be as such:

#1: Rawlinson B.502 (1120AD)

#2: Book of Leinster (1170AD) and O'Clery (1630AD)

#3: Book of Lecan (1390s) and MacFirbis (1660AD)

Congratulations O'Dochartaighs!

You now have an official pedigree that has been meticulously scrutinized and exhaustively evaluated.

"O Donnell (cont.)"				
Cu-Coigriche O'Clery	Geoffrey Keating	Genealogiae Regum et Sanctorum Hiberniae	Dubhaltach MacFhirbhisigh	Roger O'Farrell's
ca. 1630 AD	ca. 1634 AD	1632 to 1636 AD	1649-1666 AD	1709 AD
<i>"Book of Genealogies"</i>	<i>"History of Ireland"</i>	Míchél O Cléirigh "Annals of the Four Masters"	<i>"The Great Book of Irish Genealogies"</i>	<i>"Linea Antiqua"</i>
Conal gulban	Conall Gulban	Conaill gulban	Conal gulban	Conallus Golban
1 Fergus long-head	1 Fearghus Ceannfhada	1 Fearghosa cendfhoda	1 Fergus Ceannfota	1 Fergus ceannfada
2 Seadna	2 Seadna	2 Sedna	2 Setna	2 Sedna
	Fearghus			Fergus
3 Luighdeach	3 Lughaidh	3 Luighdeach	3 Luighdech	3 Lugdach
4 Ronan	4 Ronan	4 Rónáin	4 Ronan	4 Ronan
5 Gairb	5 Garbh	5 Gairbh	5 Gairb	5 Garue
6 Cindfacladh	6 Ceannfaolaidh	6 Cinnfaoladh	6 Cindfaeladh	6 Ceanfada
7 Maoilduin	7 Maolduin	7 Maoilediun	7 Mael diunn	7 Muldun
8 Airndealalagh	8 Airdealach	8 Airnealough	8 Airndelach	8 Arnel
9 Cindfaelagh	9 Ceannfaolaighd	9 Cinnfaoladh	9 Cinfaeladh	9 Ceannfada
10 Muircheartach	10 Muircheartach	10 Muirceartaigh	10 Muirchertaich	10 Muriartus
11 Dalach	11 Dalach	11 Dalaigh	11 Dalagh	11 Dalagh
12 Eigneachan	12 Eighneartach	12 Eccneachain	12 Egnechan	12 Egnechan
13 Domhnall mor	13 Comhnall	13	13 Donald	13 Donald
14 Cathbharr	14 Cathbharr	14	14 Cathbharr	14 Cathbharr
15 Giolla Crist	15 Giolla Christ	15	15 Gillchrist	15 Gillchrist
16 Cathbharr	16 Cathbarr	16	16 Cathbharr	16 Cathbharr

New Doherty Sept?

Website: http://freepages.genealogy.rootsweb.ancestry.com/~pmanley/manley/john_1837.htm

by Peter Manley, faculty member at San Diego State University

John Manley was born in County Mayo, Ireland. He would have been around 10 years old during the famine that struck Ireland in the latter half of the 1840s. The famine was particularly severe in Mayo. Deaths and emigration amounted to a 29 percent decline in the population of the county between the years 1841 and 1851.

John's last name is an anglicized version of the Monnelly/Munnelly surname in Mayo. The original Irish form of that surname was **Ó Maonghaile**. The name appears to have originated within the **Ó Dochartaigh (Doherty) Clan**, who were a dominant force on the Inishowen Peninsula of County Donegal. According to John O'Donovan in the Ordinance Survey Letters (1839), **Monaoile Ó Dochartaigh** of Inishowen moved his kinsmen to County Mayo sometime in the 16th century. Monaoile was apparently a nickname, but it's exact meaning in Irish is no longer certain.

The place in County Mayo where Manaoile Ó Dochartaigh resettled became known as "Baile Monaoile." Baile is the Irish word for home or settlement. The name was eventually anglicized and became "Ballymonnelly," a townland that still exists in Kiltane Parish. In Ireland, townlands are the smallest officially-defined geographical units of land, smaller than a parish. They are usually a grouping of farms that can vary greatly in size and always have a unique name.

Monaoile Ó Dochartaigh's descendants began using the name Ó Maonghaile ("O" meaning "from"). It is possible they were attempting to distance themselves from the Ó Dochartaigh Clan for political reasons. Ó Maonghaile was eventually anglicized to O' Monnelly or O' Munnelly and the O was eventually dropped. Throughout the 19th century, the name had several variant spellings in Mayo that were likely the result of however the parish priest decided to spell it. That was also the case when these individuals arrived in America and the name was anglicized even further to Manley or Munley.

Evidence suggests that all Manleys and Munleys with roots in County Mayo were originally Monnellys or Munnellys and can all be traced to this one Doherty clan. Even DNA evidence supports the theory that they all share a common ancestor who lived about 350-400 years ago. This group is unre-

lated to Manleys who originated in other places, such as County Cork and England. While not a common Irish surname, there were many of these families in County Mayo in the middle of the 19th century. Many of them emigrated to find work in the coal regions of northeastern Pennsylvania.

O'Dochartaigh Clann Comments on the Matter:

This account of Monaoile O'Dochartaigh moving to that part of Ireland is a very likely account. There were other O'Dochartaighs who did it, too. They could have moved to Mayo right after the O'Dochartaigh uprising, which was followed by severe persecution by the English who burnt crops and to starve the people and slaughtered cattle not to mention confiscation of land. The English also hunted down every able body man of the O'Dochartaighs and shipped them over to Sweden to fight for the Protestant King Gustav II.

The O'Dochartaigh uprising was in 1608AD, planned and led by our young chieftain, Cahir O'Dogherty. This date was very close to the time that was mentioned that Monaoile O'Dochartaigh moved to Mayo. John O'Dovovan calculated the date to be in the late 16th century, and that too was a rough time on the Northern Clann Confederacy as they waged the "Nine Year War" against English encroachment. If Monaoile lived in the Finn River/Laggan Valley area, he might have felt the ill affects of that war more than other O'Dochartaighs living in Inishowen. The war was raged by the O'Donnells and the O'Neills. The lagan Valley would have right in the middle of a lot of that fighting.

If Monaoile O'Dochartaigh did not leave at that time, the next most plausible time would have been after the defeat of the O'Dochartaighs in 1608. Either of these times would prove John O'Donovan correct.

Furthermore, there is foundational proof in the O'Dochartaigh fort call "Dun Mhaonghaile" (article on page 17) which is right in the Finn River Valley near Ballybofey/Stranorlar, where our clan lived before moving into Inishowen.

The connection between the Manley, Munley, Monnelly and Munnelly is a new development for our clann association. One that will unquestionable stir up a lot of interest and action, maybe on the Manley side, too. The credit should go to Peter Manley, first and foremost.

Our genealogy definitely shows that the name "Monaoile" by various spellings is associated with the O'Dochartaigh Clann:

MicFirbish	O Clery	Rawlinson
Fiamhan	Fiamahan	Fiamhain
Maongaile	Maehghaile	Maenghuille
Dochartaigh	Dochartach	Dochartaigh
Maongaile	Maenghaile	Moenghuille
Donogh	Donnchadh	Donnchadha
Maongaile	Maenghaile	Maenghaile

Another O'Dochartaigh DNA Connection

Source: Website by Alan Milliken

<http://regarde-bien.com/scottish-m222.htm>

In different areas Scotland there appear to be clusters of surnames that share the M222 Y chromosome (also in article on page 5). It is estimated that this particular Y-chromosome is carried by more than 6 per cent of all Scottish men today, by around 150,000 Scottish males. Some researchers claim that these Scottish men are direct descendants of **Niall, High King of the Irish**, who lived around 1500 years ago. To other researchers, there is growing evidence to suggest this SNP is older than the legendary Niall of the Nine of Hostage.

In February 2006, a team of researcher from Trinity College in Dublin (TCD) published a report on 'A Y-Chromosome Signature of Hegemony in Gaelic Ireland', confirming the presence of a distinctive cluster of values at DYS 390 and 392 in Ireland, which they called the Irish Modal Haplotype or IMH. They also went on to suggest this haplotype showed a significant association with surnames purported to have descended from the **Ui Neill dynasty**, and its eponymous and possibly mythological ancestor, **Niall of the Nine Hostages**, who lived in the fifth century. The TCD study covered 59 men possessing surnames with a purported common origin within the *Ui Neill* genealogies in Ireland. The sample included known families from NW Ireland, e.g. O'Gallagher, **O'Docharty**, O'Donnell and McLoughlin.

In their study 'A Dated Phylogenetic Tree of M222 SNP haplotypes' Bill Howard and John McLaughlin studied sixteen surname clusters known to be M222 (including a number from Scotland). In their study, they identified a major proliferation of the M222 in northwest Ireland around AD 850, where specific surnames can be linked to genealogies and the Irish Annals. Scotland has nowhere near the kind of genealogies found in Ireland, which makes the task of isolating creditable hard data for comparison more difficult.

Mr. Alan Milliken started out his search in Ireland when he discovered that it seemed most

probable that his native family was attached to the *Ui Neill* by people descending from Co. Donegal, possibly the **O'Dochartys**.

The earliest reliable reference to the **O'Docharty** surname is found in the Annuals of Ulster, which notes the *obit* of **Aindiles Ua Dochartaigh** who died in Derry of St. Columille in 1180. The chief line of **O'Docharty** has an ancestral territory known to have been located in the Finn Valley at Ardmiran near Ballybofey/Stranorlar (see page 13). The genealogy of the **O'Docherty** chiefs of 'Ard Miodhair' have been re-produced from the O'Clery Book of Genealogies (see page 10).

In relation to the **O'Docharty** haplotypes there seems to be two early branches in the **O'Docharty** lineage with their current descendants having a common ancestor to around 800 and 825, respectively, to around 1212 and 1187. This suggests the distinctive allele value of 22 at YCAIIB mutated sometime prior to this period. He also suggested a split occurred around AD 602 from the overall common lineage. The earliest traceable genealogical split that would give rise to many **O'Docharty** sub-branches goes back to **Aindiles Ua Dochartaigh**, chief of Ardmiran, who died in 1288 (AU). He was the father of Domnall, who died in 1339 (AU), and Tominlin. The chief line of **O'Docharty** is traced from Domnall, and in the 37 marker tree his descendant is no. 1 in the right sub-branch. Domnall is descended from another Domnall, probably a brother of **Echmarcach Ua Dochartaigh**, who first succeeded as overking of the Cenel Conall in 1197. Whilst Dr. Klyosov's time-spans are only estimates, they may well point to many **O'Dochartys** today, descending from a man who lived only a few generations after **Dochartaigh** son of **Meanguile**, progenitor of the **Ua Dochartaigh**. In the genealogies, **Dochartaigh** is delineated as a descendant of Niall of the Nine Hostages.

The TMRCA of both the **O'Docharty** and Amuligane families lived at the beginning of first millennia AD, and that he gave rise to both lin-

(Continued on page 15)

(Continued from page 14)

eages. In the case of **O'Docherty** it seems to extend the age.

Much of what has been said about the M222 Haplogroup relies heavily on predicated rates of mutation, at each genetic marker, in a given DNA sequence. The statistical analysis used to calculate estimates and/or genetic distance to a TMCRA, also relies on extensive theories and methods to minimize the random effects of mutations over time that include for example, slow to fast mutation rates, and multiple, pair wise and back step mutations. This is still an evolving field of science and estimates are only averages, and in some cases, predictions are made without any independent verification. If we are to believe the claim that many of the Scottish M222s are direct descendants of Niall, High King of the Irish, then arguably, the **Ua Dochartaigh** might provide an interesting timeline back to Niall, their legendary ancestor.

Traditional accounts name Conall Gulban, Eogain, Enda, Coripre, Loeguire, Maine, Conall Cremthainne and Fiachu sons of Niall and in the genealogies, the **Ua Dochartaigh** lineage is traced back to Conall Gulban. By the time the **Ua Dochartaighs** appear in the Irish annals, some 700 years had transpired after Niall's *floruit*. According to the genealogies and **Ua Dochartaigh** tradition (see page 10), the clan descends from Cenel Lugdach another branch of the Cenel Conaill. The Cenel Enda is first recorded in 1011, when the Annals of Ulster note the death of 'Aengus ua Lapain', king of Cenel Énda, who was slain by the Cenel Eógain of Inis [Eogain]. Ua Lapain is said to be one of the oldest hereditary surnames in Ireland. The name Lapain is found in the genealogy of the **Ua Dochartaigh**, in the name of 'Lapain son of Domnall' son of **Aindiles Ua Dochartaigh**, chief of Ardmiran, who died in 1288. The genealogy of the Ua Lapain does not appear to have survived, making any attempt to establish their lineage within the Cenel Conaill almost impossible.

The **O'Docharty** family only begins to emerge into history after the defeat of the Cenel Enda by Echmarcach Ua Cathain and Niall Ua

Gairmledhaigh (O'Gormley) in 1177. In the same year, Niall Ua Gairmledhaigh, called king of the men of Magh-Itha and of 'Cenel-Enda', was killed by Donnchadh Ua Cairellain and by the Clan-Diarmata, in the centre of Daire Colum Cille. The defeat of the Cenel Enda is described as a slaughter, but evidently, it survived in some form under the **O'Docharty** chief of Ardmiran, probably **Aindiles Ua Dochartaigh**, and consolidated further by **Echmarcach Ua Dochartaigh**, who was able to take the kingship of the Cenel Conaill in 1197. Echmarcach held it for only a fortnight before he and many others from the Cenel Conaill were killed by John de Courcy. There is no evidence to suggest the **O'Dochartys** ever held the kingship of Cenel Conaill before 1197; by all accounts, only after this date would they go on to become one of the most powerful clans in Co. Donegal.

According to the O'Clery Book of Genealogies, the **O'Dochartys** are traced from Fiamhain said to be one of the sons of Cenn Faelad (pronounced Cenn Falla) and brother of Mael Duin. In the **O'Docharty** genealogy, three lineage ancestors bore the name Maenghuile, Moenghuile or Maonghail in the ninth and tenth centuries, which in the genealogies of Cenel Lugdach is only found in the lineage of Fiamhain. Traditionally, the Gaelic poets refer to the **O'Dochartys** as the 'Clann Fiamhain' or 'Fiamhain's seed', suggesting this clan already existed prior to 1100. In the townland of Ardmiran, there is a raised ring fort at **Dunwiley**, which is thought to preserve the name of Fiamhain's son **Maonghuile** (see article on page 15).

The first Gaelic element in "Maenghuile", is *maoin*, meaning wealth or treasure. In the second element, 'ghuile', "gh" can be "dh" pronounced like 'y' or if it is located in the middle or end of a name, it is usually silent. 'Ghuile' is thought to equate to 'wiley' as in '**Dunwiley**', rendering it '**Dun Mhaonghuile**' or Fort of Maonghaile and if the case, it would seem the history of the **O'Dochartys** can be traced to this area in the ninth century.

"Little Girl Lost"

For My Children by Ruth Ann Dougherty Heatley

Mary Jane, our three year old baby sister, was lost.

The hot summer day on the Dougherty farm had started as usual. We were all busy with our chores for the day.

Mother was in the kitchen baking bread and canning tomatoes. Dad had taken the horses across the canyon to cultivate the field up on the hill. Grace was at the windmill washing tomatoes for mother to can. Helen was helping mother in the kitchen. Raymond was in the hen house painting the chicken roosts and Kelly was splitting kindling for mother's cook stove. Even little Pat was helping Jimmy haul wood to the house in the little wagon.

I was ten years old. Mother had me sitting under a tree in the backyard scraping and peeling carrots, onions and radishes for the noon meal.

Mother came out on the back step looking for Mary Jane. She said that she could not find her. Little Mary Jane usually stayed closed to mother. Mother immediately started calling Mary Jane but she did not answer.

An alarm was sounded. The rest of the children came running. It was soon determined that our baby sister was lost. Our family went into a frenzy.

Our dad had planted the four acres of hog pen to kaffir corn. It now stood about five feet high. Mother was afraid that Mary Jane might have gotten through the fence into the hog pen. We would not be able to see her in the field. Mother was afraid the hogs might get to her. It was a legitimate concern.

Raymond and Kelly were sent with long sticks into the hog pen waving the sticks in the field and calling her name. Our mother had quietly started directing the others to check the horse tank, the barn, down the road to the canyon bridge and over to Gramma Nowka's.

I heard mother say, "We have to get daddy." I said, "I will go get daddy." I was bare-

foot. Not thinking of putting on my shoes I took off running up across the pasture toward the south end of the canyon. There was a south canyon crossing there and it was close to where daddy was working.

Our pasture had a lot of sand burrs and I did not have any shoes on so I ran very fast so I would not feel them. As I ran I looked across the canyon I saw daddy stop the horses on the hill and come running towards me. He was waving his arms and yelling but I could not hear what he was saying. He was running so fast that he came up out of the canyon before I got to the crossing.

I was out of breath and crying that Mary Jane was lost and I had come to get him. He told me that right behind me in the pasture were two big bulls. He had been trying to tell me that they might come after me. I had not seen the bulls.

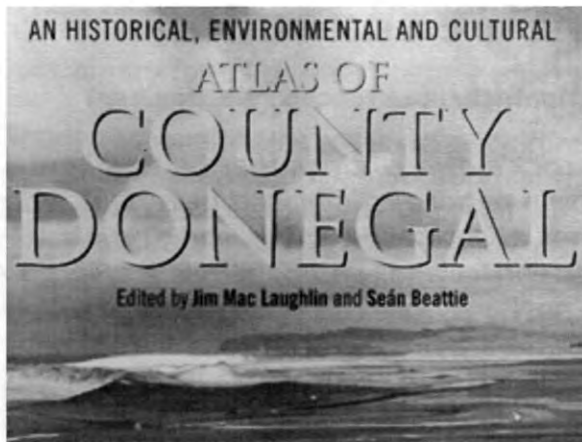
Daddy took me by the hand and told me that we would find Mary Jane and that the pigs would not eat her. We walked very fast. He carried a big stick in case the bulls charged. They did not. They just kept eating grass.

When we got back to the house the family was gathered in the front yard. Mother was sitting in a chair, crying and holding Mary Jane in her arms.

Mary Jane was smiling and very happy over all of the attention. Helen had found her at Gramma Nowka's table eating a cookie. Gramma was getting ready to call mother to tell her that Mary Jane was there.

Dad kissed mother and patted Mary Jane's hair. He said that he had to get back to the horses. He wanted to finish the field. He only had a few long rows left. Mother made him two fat back sandwiches to take with him.

The rest of us went back to our chores. Mother got her bread in the oven and finished up the tomatoes. Mary Jane curled up on the bed in the living room and went to sleep. She had had a busy morning.



Located in the northwestern corner of Ireland, Donegal is an ancient landscape that has been twisted and turned by centuries of harsh weather. For several centuries back, Donegal has been subjected to the gaze of the outsider, including English landlords, social reformers, travelers tourists, government officials, land speculators, and visiting artists.

Long before Donegal featured either in English or Irish-language novels and histories, its inhabitants, and habitats, were described in 'fabulous' written by colonial visitors in the seventeenth and eighteenth centuries. As recently as the nineteenth century, the county featured in the fantastic tales told by travelers who wrote about Donegal's 'wild landscapes'. Even today, outsiders have described them in terms that render them infinitely more magical, and attractive, than the county's real places and people could ever possibly be.

Donegal and its people have held such a fascination for visitors down through the centuries that the place became a virtual arcadia. The allure of its people, like 'the charm' of the county, were said to reside in the natural affability of the people and the beauty of the coast and the checkered countryside, both valuable qualities.

For the most part, the building blocks of Donegal's landscape lie hidden beneath the surface. However, they are dramatically exposed as coastal cliffs at Slieve League, Malin Head and Bloody Foreland. Robert Lloyd Praeger stressed that Donegal owed its topography to 'very ancient happenings'. He described the

'wild north-western region' that fronted the Atlantic Ocean as a place that was 'sown with mountains, gashed by deep rocky inlets of the sea, studded with lakes; where neither sea nor lake nor mountain holds possession, little fields struggle for mastery with rock and heather'.

Certainly Donegal in the past forty-odd years has been redefined, re-invented and re-imagined. Change has been so significant, and in many cases very welcome, that people born here before the 1960s have difficulty recognizing the place today. The restructuring of the county since then has meant that many close-knit farming communities, especially fishing communities, have lost out to richer farmlands and urban centers in the east and south of the county. This is especially noticeable in the level of urban change in larger towns such as Letterkenny, Ballybofey/Stranorlar and Buncrana.

For the new 'organizational men' and decision-makers who emerged in Donegal from the 1970s to the 1990s, the county was no longer a container of all those nebulous things that once summed up the essence of this rural county. Instead, it was a zone of intervention, a place where EU directives and central government decisions affected local places and communities in a whole variety of very direct ways.

This atlas consists of around ninety submissions from over sixty contributors covering a wide range of topics that are central to the cultural and natural heritage of Donegal. While the county has received a considerable degree of attention from historians and archaeologists in the past, there has been no one major work to bring together the great diversity of material written about the county's history, landscapes and people. After decades of neglect and indeed misrepresentation this atlas seeks to literally put Donegal on the map of contemporary Ireland. Contributors are drawn from a wide range of academic disciplines and interests. They include established authors and academics, as well as competent local scholars whose work merits publication.

St. Patrick's Celtic/French Connection

by Norman Mongan (<http://www.irishabroad.com/stpatrick/life/frenchconnection.asp>)

Editor's Note: There has been evidence from St. Patrick's own writings that he was born and raised in a Celtic Belgium/France area, but still certain nationalistic biased historians write that he was Scottish or English born. Finally, here comes a fact-based article showing his French connections that may put people to reading "Ancient Ireland" compilations by Martin A. O'Brennan and Keating's "History of Ireland" who both positively put the young life of St. Patrick in northern France, Belgium, Armorica or Breton (Brittany).

Article: Subsequent research into St Patrick's European dimension was spurred on by the recent publication by **Prof. Liam de Paor** (Four Courts Press, 1993) which delves into Patrick's life before he arrived to preach in Ireland, and the history of the early Christian church in Gaul. The author underlines that Patrick spent some ten years preaching in Gaul before returning to Ireland. The saint studied with St Honorat at his island monastery at Lerins, off Cannes (still visible today) and with Germanus at Auxerre, some 100 km south of Paris. Lerins and Auxerre were both strongly influenced by Oriental monastic practices, which allowed the marriage of priests, deacons and sub-deacons. So was St Patrick married during his ten year sojourn in Gaul? St Patrick, writing in his 'Confessio', states that his own father Calpornius was a deacon and his grandfather Potitius a priest. So the idea of married clergymen was already well-established in his own family. The evidence is intriguing.

Research shows that St Patrick is associated with several places in France. St Patrice-de-Claids is a small village near Coutances, south of Cherbourg in Normandy, not far from Utah Beach where the Allies landed in 1944. The parish of St Patrice du Teilleul is south of Avranches, near Mont St Michel, while St Patrice-du-Desert lies 70 km further inland near Alençon. A third village of the name is located near Langeais, just 12 km south of Tours, in the Bourguoill wine-producing region of the Loire valley. Two former Rhone valley vineyards were named after the saint: Clos St Patrice at Tain-l'Hermitage, near Tournon, and Saint Patrice at Chateaneuf-du-Pape, near Avignon, both now closed since the '50s. Maurice Healy, writing in 1940 in his Stay Me with Flagons noted that the Clos St Patrice was 'producing a red wine that would almost convert Hitler to Christianity, great, rich, glowing red wine, with a mouthful of bouquet at every sip ... I remembered the wonderful freshness and exuberance of that Hermitage, and I discerned a reason for the sudden and overpowering success of Saint Patrick in Ireland'. Local tradition says that the saint planted these vines in these regions on his way to convert Ireland.

In the ancient parish of St Patrice du Teilleul, south-east of Avranches, is a locality called Bourg de Saint Patrice with a small chapel dedicated to the saint, dating to the sixth or seventh century. Patrick was the grand-nephew of St Martin, whose disciples converted the region. They later dedicated the chapel to him.

When the Normans arrived at Le Teilleul circa 940, the possessors of the territory carried the name Patrick or de St Patrice. A Guillaume de St Patrice is cited in a charter of 1105 which is the first surviving mention of the name, while Guillaume Patric, Robert and Enguerand de Saint Patrice were among prisoners taken at Dol in 1173.

Robert de Saint Patrice was Lord of Saint Patrice, and he held the church by hereditary right; at his death the direct senior line became extinct. Jeanne, his daughter, married Eudes de Ferrieres, who became the next Lord of Saint Patrice by his wife. Other members of the de Saint Patrice family, no doubt descendants of Guillaume or Enguerand, appear to have contin-

ued the line in the region, as in 1272, a Guillaume de Saint Patrice made a donation to the Abbey of Savigny. The Lordship of Saint Patrice passed out of the Saint Patrice family through intermarriage with other aristocratic Norman families. In 1751 Julien de Vaufleury was still known as Seigneur de Saint Patrice. So these medieval Lords of Saint Patrice du Teilleul in Normandy would be the ancestors of this retired French headmaster.

At Saint Patrice-de-Claids, near Coutances, the ruins of a small church dedicated to the saint survive, with an early statue of him carrying a cross, preserved in an alcove. The old Roman road passed through the territory of Saint Patrice, which indicates the antiquity of the site. In 1690 Pierre-Hyacinthe-Henri Leforestier was Baron de Claids, Seigneur and patron of Saint-Patrice-de-Claids. Nearby at Hyenville, another late thirteenth century church dedicated to Saint Patrice, still stands.

Maritime links with Ireland run deep in the Cotentin region of northern Normandy around Cherbourg. The area was originally peopled by two Gaulish tribes from Ireland, the Unelli and the Coriovalenses. The Unelli, whose capital was Crociatonum, are now believed to have been a colony of the fourth century Irish maritime marauder, Niall of the Nine Hostages. Many oppida and castra were built along the coastline to defend the region.

'The origins of Christianity in the region can probably be traced to several influences. Mediterranean merchants, who followed the maritime route to Cornwall for its tin-mining, stopped off on the Norman coast. Roman legions posted along the coast were already being influenced by Christian teachings. The influence of Breton monks, like Fauste de Riez, who was Abbot of Lerins (433-434) was also important. Germanus of Auxerre, who studied at Lerins with Patrick, passed through the Cotentin on his way to Britain around 428-429 AD. Such was the background to St Patrick's life in Gaul at that time.

Research on the villages of St Patrice, near Langeois, south of Tours, revealed a legend that shows that St Patrick had actually preached in the Loire valley region one winter. One day, near Brehemont, while fishing for his dinner, the local tribesmen became hostile to this stranger fishing their waters. Patrick escaped across the river, becoming completely soaked in the process. On the opposite bank he spread his cape out to dry on a blackthorn bush, and then, exhausted he crawled into a small cave to sleep for a while. When he awoke there was snow on the ground; it was Christmas day. Yet when he removed his cape from the blackthorn bush, he discovered that it had flowered. A year later the blackthorn bush flowered again on Christmas day and for centuries the same phenomenon took place on many occasions.

To honor this horticultural miracle, a hamlet grew up at Patriciacus (Domaine de Patricius) some centuries later. The village is first mentioned in the earliest documents in a Charter of Charles the Simple in 920 AD, which suggests possible Gallo-Roman origin. The Church itself, first mentioned towards 1032, later formed part of the Bishopric of Tours. Archambault, the local lord, gave the Church of Saint Patrice to monks of the Abbey of Noyer in 1032, along with some land in order to establish a village at the site. They named it in memory of a Celtic holyman who preached there before setting out in 461 AD to evangelize an island out in the Atlantic mists called Hibernia.

About the Author

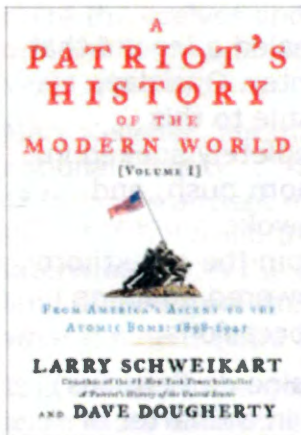
Norman Mongan is an Irish writer based in Paris whose book "The Menapia Quest" reveals the long lost Gaulish roots of the Irish, is due for publication this year.



Appalachian State University began in the summer of 1899 when a group of citizens of Watauga County, NC, under the leadership of **Dauphin D. Dougherty** and **Blanford B. Dougherty**, began a movement to establish a good school in Boone, NC. Land was donated by **D.B. Dougherty**, father of the leaders in the enterprise and by Mr. J.F. Hardin. On this site a wood frame building was erected by contributions from other citizens of Boone and Watauga County.

In the fall of 1899 Mr. Dauphin D. Dougherty and Blanford B. Dougherty, acting as co-principals, began the school which was named Watauga Academy. These co-principals operated for four years until the school was made a state institution.

Located in the Blue Ridge Mountains of northwestern North Carolina, Appalachian State University has the highest elevation of any university in the United States east of the Mississippi River, at an elevation of 3,333 feet above sea level. The university's main campus is in downtown Boone, a town that supports a population of 14,900, compared to a total ASU enrollment of 15,117 students (Fall 2006). The campus encompasses 1,320 acres, including a main campus of 250 acres with 19 residence halls, 4 dining facilities, 20 academic buildings, and 8 recreation/athletic facilities.



Dave Dougherty, A Patriot's History

www.patriotshistoryusa.com/author-bios/dave-dougherty-bio/

Dave Dougherty was born during the Great Depression and enjoyed an almost itinerant childhood across the United States.

He earned a Master of Engineering in Metallurgical Engineering at Colorado School of Mines, an MBA from Case Western University and became a double ABD from Case Western and the University of Maryland. Dave served in Army Intelligence from 1961 to 1966, and since that time has been mainly a college professor and entrepreneur, owning a number of businesses in engineering, computer systems, retailing, consulting and ranching.

He is a Registered Professional Engineer in the State of Texas, and has received a number of honors due to accomplishments in engineering and computing and has been listed in "Who's Who in the World" since 1987.

More recently, he teamed up with Larry Schweikart to produce *A Patriot's Reader: Essential Documents for Every American*, *A Patriot's History of the Modern World, Vol. I*, due out October 11, and was responsible for the scholarly proofing of *A Patriot's History of the United States, 2nd Ed.*

Throughout his life Dave's primary avocation has been history from pre-historic times to the present. His private library consists of over 8,000 books, almost all on history or religion, and he is a frequent speaker on the Constitution, history, preparedness and current events.