



Án nDúthchas

The O'Dochartaigh Clann Association is Proud to Bring to You Our Newsletter #42—March 2004



The Shield of St. Patrick

Attributed to St. Patrick

(Paraphrased by Cecil Frances Alexander)

I bind unto myself today the strong name of the trinity, by invocation of the same, the Three in One, the One in Three.

I bind this day to me forever by power of faith Christ's incarnation, his baptism in the Jordan River, his death on the cross for my salvation; his bursting from the spiced tomb, his riding up the heavenly way, his coming at the day of doom I bind unto myself today. I bind unto myself today the power of God to hold and lead,

his eye to watch, his might to stay, his ear to harken to my need, the wisdom of my God to teach, his hand to guide, his shield to ward, the Word of God to give me speech, his heavenly host to be my guard. Christ be with me, Christ within me, Christ behind me, Christ before me, Christ beside me, Christ to win me; Christ to comfort and restore me; Christ beneath me, Christ above me, Christ in quiet, Christ in danger, Christ in hearts of all that love me, Christ in mouth of friend and stranger. I bind unto myself the name, the strong name of the Trinity, by invocation of the same, the Three in One, and One in Three, of whom all nature hath creation, eternal Father, Spirit, Word; praise to the God of my salvation, salvation is of Christ the Lord!

This issue is dedicated to Ireland's patron saint, St. Patrick whom many celebrate on his feast day in ignorance. Let that not be said of us. After all, it was our ancestor who brought him to Ireland.



Depicting St. Patrick casting the snakes out of Ireland

Ireland

St Patrick's Day is a very special day around the world, but nowhere in the world is it more special than in Ireland, where it all started.

St Patrick, Ireland's patron saint, brought Christianity to the pagan Celts almost 1500 years ago.

Whether you are Irish, or just wish that you were, his feast day on March 17th is THE time to celebrate, and Ireland is THE place to be.

To our members:

Our Association's 2003 Financial Statements can be found on our website at www.odochartaigh.org



St. Patrick's Day as celebrated in Ireland. View video highlights from last year's festival.

<http://www.servecast.com/tourismireland/170304/test225k.html>

O'Dochartaigh Grand Reunion 2005

As this newsletter goes to print our Grand Reunion Committee is meeting to finalize many of the events to be held during the gathering of our clan in July 2005.

You may follow all of the latest updates and critical announcements by logging into our website at www.odochartaigh.org.

The committee will be offering our members a chance to register early and purchase tickets on-line. They recommend that you check for announcements often .

The committee would like to receive comments and suggestions from our members for

additional events. If you would like to contribute to the success of this reunion, please enter your suggestions on our website in the "Clan Gathering 2005" section.

"We have two goals for the upcoming reunion. The first is to help clan members become more familiar with their great homeland, and the second, equally important, is to create opportunities for all of us to get to know one another better. If anyone has specific questions, please e-mail me at reunion2005@comcast.net," says Eva.

Make plans now to join us in Ireland in July 2005.

The Irish have had an enormous impact on the United States - their adopted home - and continue to do so to this day. There are over 44 million Americans who claim Irish ancestry. Here are some interesting facts on the subject:

Patriots & Presidents

Among those who signed the Declaration of Independence, four were Irish born and nine of Irish ancestry.

The White House was designed by Irishman, James Hoban. The design is loosely modeled on Leinster House in Dublin, which is now the Irish parliament building.

George Washington's right hand man, Major General Sullivan,

was Irish — as were a large number of troops who fought in the War of Independence.

Sixteen of the U.S. Presidents have Irish roots. In this century, they are Woodrow Wilson, John F. Kennedy, Richard Nixon, Gerald Ford, Ronald Reagan, Bill Clinton and possibly George Bush.

Andrew Jackson, 7th president of the U.S., was born in South Carolina just two years after his parents left Carrickfergus, County Antrim.

Woodrow Wilson's family comes from Strabane in County Tyrone.

John F. Kennedy's grandfather came from Dunganstown, County Wexford.

Richard Nixon has roots in Timahoe, County Kildare. Gerald Ford's ancestry hails from County Longford. Ronald Reagan's family ties have been traced back to the 10th Century Irish King, Brian Boru. The Reagan homestead is in Ballyporeen, a tiny village in County Tipperary.

Did the Irish Discover America First?

Before Christopher Columbus, an Irish Saint named Brendan discovered America in the 6th Century and returned to Ireland to tell of his adventures. To prove this legend, the explorer Tim Severin sailed from County Kerry to Boston in 1976 in a replica of

St. Brendan's leather boat.

A further proof was the recent discovery of Celtic cave paintings in North Carolina. The paintings represent an Irish language that has not been used for over 1000 years.

Christopher Columbus had an Irishman, Rice de Culvy, among his crew when he (re)discovered the New World. In fact, they stopped in Galway and attended Mass at St. Nicholas Cathedral before heading west for America. Some historians claim that he also studied notes and legends of previous sailors.

The Remarkable Michael Dougherty

Two hundred and fifty-eight Irish and Irish Americans have been awarded the United States highest military award for valor, the Medal Of Honor. Ours is the largest ethnic group to accomplish this.

County Cork leads the honor list with 19 medallists, followed by Dublin and Tipperary with 11 each. Limerick has 10; Kerry eight; Galway seven; Antrim and Tyrone tied with six; Kilkenny and Sligo each have five. The remainder of Irish immigrants did not list their townland or county.

Five of the 19 fighting men who won a second Medal of Honor were born

in Ireland. They are Henry Hogan from County Clare; John Laverty from Tyrone; Dublin's John Cooper, whose name at birth was John Laver Mather; John King; and Patrick Mullen. Three double winners of the Medal were Irish-Americans: the indomitable Marine, Daniel Daly; the U.S. Navy's John McCloy; and the fighting Marine from Chicago, John Joseph Kelly.

Colonel James Quinlan, a native of Clonmel, County Tipperary, was awarded the Medal for gallantry "against overwhelming numbers" while leading the Irish 88th New York Brigade in the battle of Savage Station, Virginia, during the Ameri-

can Civil War.

The "remarkable" Michael Dougherty, from Falcarragh, County Donegal, was a private in the 13th Pennsylvania Cavalry in the Union Army. His Medal was awarded for leading a group of comrades against a hidden Confederate detachment at Jefferson, Virginia, ultimately routing it. The official report noted that Dougherty's action prevented the Confederates from flanking the Union forces and saved 2,500 lives. Later, Dougherty and 126 members of his regiment were captured and spent 23 months in various Southern prisons, finally arriving in Georgia at the notorious Andersonville death-camp. Of the 127, Dougherty alone survived the ordeal, "a mere skeleton," barely able to walk.

Did You Know?

Pennsylvania is named after an Irishman, William Penn, from County Cork.

American history is flagged with names of those with Irish roots. To name a few, there is Davy Crockett (King of the wild frontier), Sam Houston (Avenger of the Alamo) and Neil Armstrong (First man on the moon).

The first daily newspaper in America, called the Pennsylvania Packet, was founded by Irishman John Dunlap. Dunlap also printed the Declaration of Independ-

ence.

As early as 1682, Irish people settled in America in colonies such as "New Ireland" which was established in the 17th Century in present day Maryland.

The Great Seal of the U.S. was designed by an Irishman, Charles Thomson, Secretary of Congress. The Declaration of Independence bears his signature.

The U.S. Navy was founded by Commodore John Barry from County Wexford.

Labor Day was the idea of Irishman Peter McGuire, the founder of the Brotherhood

of Carpenters and Joiners.

James McCreery, who came from Ireland in 1845 made his fortune in Irish Lace. The foundation of the Metropolitan Museum of Art was largely due to his philanthropy.

While the Irish may be better known for corned beef and cabbage, two Irish American brothers, Frank and Dan Carney, opened a Pizza parlor in Wichita KS in 1958. It was in a building which had seen better days, so they named the business "Pizza Hut." They have opened a few more stores since then.

Who was St. Patrick?

The man largely responsible for converting Ireland to Christianity in just under 30 years (by 461 AD or thereabouts), even if the work had been started by other missionaries before him.

He was real then?

Most definitely, even if the facts about his life have been freely mingled over the centuries with legend and myth. A written document, his Confession, is tangible evidence of his authenticity.

Where did he come from?

An important thing to remember about Patrick is that he was not Irish. In fact, he may have been from what we now call England, although he was of Roman parentage.

Where in ancient Britain did he originate?

To be honest, nobody knows. Patrick himself refers in his writings to his father owning property near the village of Bannavem Taberniae, but there is no such name on any map of Roman Britain. The date of his birth is commonly given as circa 389 AD.

Irish chieftains were given to raiding the western coast of Britain in those days. Hence, it has traditionally been assumed that Patrick originally came from South Wales, probably along the Severn Valley. Modern scholars, however, now think of Strathclyde as being more likely.

How did he first arrive in Ireland?

As a 16 year-old named Succat, he was

captured in a raid by the Irish King Niall of the Nine Hostages and sold into slavery, working as a herdsman for six years on the Ulster mountain of Slemish.

How was the slave turned into a Christian missionary?

After six years, Patrick managed to escape from his master Milchu after being led to a ship he was told about in a dream and then made his way back to Britain. According to himself, he had another dream of monumental importance. In it, The Voice of Ireland called him to return to that country as a Christian missionary. As a result, he went to France, studied to become a priest and a missionary at the monastery of Auxerre, near Paris, and later was ordained a priest. In 432 AD, now a bishop named Patricius, he was sent by Pope Celestine to Ireland to take up where a previous missionary bishop, Palladius, had left off.

How successful was he?

Phenomenally so. By some accounts, he failed to convert King Laoghaire, by a odd coincidence the son of Niall of the Nine Hostages. Other accounts say that he succeeded. Crucially, however, he succeeded in winning the king's permission to continue his work in Ireland. Over the next two to three decades, he and his disciples traveled to just about every corner of Ireland. And his legacy lived on. By the end of the 5th century, Ireland was a Christian nation.

When did he die?

There is more than some doubt about this, too. Some accounts say that he lived to be 120 years old. Most, however, point to him

dying on March 17 about the year 461 AD at Saul, County Down, at a church built on land given to him by Dichu, a local chieftain, who was one of his first converts. By the end of the seventh century, he had already become a legendary figure.

Why do we celebrate St. Patrick's day on March 17th?

One reason is because St. Patrick is supposed to have died (many say there is little doubt about it) on March 17, around about the year 461 AD. However, because nobody is absolutely sure in what year he died, it seems unlikely that anybody truly knows the day on which he died.

Another possibility is a little more complex. According to folk legend, March 17 was the day that St. Patrick took the "cold stone" out of the water - in other words, the day on which winter could be said to be truly over and the sowing of crops could begin.

In ancient times, important dates in the agricultural season (more often than not celebrated as pagan feasts) were routinely taken into the Christian calendar. The identification of March 17 with St. Patrick plausibly could be claimed to fit in that pattern.

St. Patrick's Day did not become a public holiday in Ireland until 1903 when a bill was passed by the Westminster parliament, after it had been instigated in the House of Lords by the Earl of Dunraven. It was one of the many pieces of British legislation which survived after the Republic of Ireland became independent in 1922.

The Shamrock

Despite impressions to the contrary, the shamrock is not actually the official symbol of Ireland - that privilege rests with the Irish harp. However, the shamrock and the color green are, nonetheless, popularly identified with Ireland. That custom owes its origins to St. Patrick.

What is a shamrock?

Shamrocks are commonly thought to only grow in Ireland and hence to be unique. Suggestions to the contrary have been known to provoke out-

rage. In the early days of Irish television, all hell broke loose when a man purporting to be a Rhodesian farmer claimed in an interview that he had acres of it growing on his land and was actually exporting it to Ireland! In their defense, the program's producers said that viewers had failed to understand it as a practical joke and spot the interviewer's wink into the camera at the end.

The reality?

The reality is that shamrock is a form of clover - *Trifolium repens*, *Trifolium pratense* or more likely *Trifolium dubium*, to give its botanical pedi-

gree - and only looks different from what one might expect because it is picked so early in spring. It is not unique to Ireland. *Trofolium dubium* is found from Scandinavia to the Caucasus and even in America.

What's the connection with St.

Patrick? Legend has it that in attempting to explain the three-in-one principle of the Holy Trinity to the pagan King Laoghaire (pronounced Leary), St. Patrick found the three-leafed shamrock a convenient teaching aid. Four-leafed shamrocks obviously are discounted. They cause severe theological problems!

Legends Surrounding St. Patrick

Separating fact from fiction in the story of St. Patrick can sometimes be tricky. But the legends more often than not speak for themselves.

St. Patrick is supposed to have driven the snakes from Ireland. Certainly, there are no snakes in Ireland. But neither are there any in New Zealand and there is no record of St. Patrick ever having visited there! Moreover, the Graeco-Roman writer Solinus recorded the fact that Ireland was snake-free a good two hundred years before St. Patrick was born!

One legend has it that Patrick, when he escaped from his youthful slavery in Ireland, went straight to France. Deciding to visit his uncle in Tours, he had to cross the River Loire. He had no obvious means of doing so, but he

found that his cape made an admirable raft. On reaching the other side, he hung his cape out to dry upon a hawthorn bush. Despite it being the middle of winter, the bush immediately burst into bloom.

Fact: to this day, the hawthorn blooms in winter in the Loire Valley and St. Patrick has two feast-days there. One is on March 17 and the other on Christmas Day.

It seems that Patrick, despite his saintliness, was not averse to bouts of temper. After a greedy man once denied him the use of a field to rest and graze his oxen, Patrick is said to have cursed the field, prophesying that nothing would grow on it from then on. Sure enough, that very day,

"The great enemy of truth is very often not the lie, but the myth."
John F. Kennedy

the field was overrun by the sea and remained sandy and barren forevermore.

On the day that Patrick died, night never fell in Ulster nor did it for a further twelve days.

A blind man once came to Patrick seeking a cure. As he approached, he stumbled several times and fell over and was duly laughed at by one of Patrick's companions. The blind man was cured. Patrick's companion, however, was blinded.

Before he died, an angel told Patrick that he should have two untamed oxen yoked to his funeral cart and that they should be left to decide where he should be buried. The oxen chose Downpatrick.

When Will You Visit Ireland?

Every year Ireland, with a population of 3.5 million, attracts more than 6 million visitors, more than half coming from Britain. The country's scenery is, in a word, stunning. Its beauty imbued with history and the stuff of legend. Every corner has its myth, every mountain its fantastic story. Even a short journey in Ireland allows you to follow the course of history - from ancient Neolithic dolmens to early Celtic crosses, from medieval monasteries to grand stately homes

with manicured gardens. History, myth and legend are interwoven to produce a unique cultural tapestry that is at once Ireland's past and its present.

You, too, can see it all first hand, during our 2005 Worldwide O'Dochartaigh Clann Association's Grand Reunion being held July 1 - 10, 2005.

(Note: You can find details about the reunion on our website www.odochartaigh.org)

Ice Hockey in Ireland?

Did the Irish invent Ice Hockey? Ice-bound Irish Fishermen supposedly alleviated the boredom by rolling up a pair of socks and knocking it around on the ice with their hurley sticks! The word "Puck" even has Gaelic origins. Ireland's first ice hockey team The Belfast Giants was established in recent years and is now renowned as the 2001-02 Super League Champions.

Jeannie Doherty Bonner Remembered

Jeannie was the eighth of ten children born to Patrick and Mary Ann Doherty. Patrick's parents were Patrick and Rose Doherty, the original Pat "Mor".

Jeannie's father Patrick and my great-grandfather Daniel (Dougherty) were brothers. Jeannie was born on August 14, 1908, married Bernard Bonner on November 30, 1926, and lived her whole life in Malin Head, County Donegal, Ireland.

She and her sister, Lizzie Ward, were my main points of contact in completing my family history. I met them in 1986 when I made

my first trip to Ireland to meet my second cousin, Mary Doherty McLaughlin. Jeannie had a very clear mind and knew all the families in the area and was able to help several people who were tracing their roots in Malin Head.

In 2000, fortunately I videotaped Jeannie talking and reminiscing about the area. She will be remembered for her quick mind and witty sense of humor. I have no doubt that she is united with all her brothers and sisters and all the ancestors.

God bless and keep her.

(Submitted by Kathleen Gannon)



Jeannie Doherty Bonner of Malin Head, Inishowen died at the age 96.

Irish Hospitality

There is a "Social Mixer" being planned for the 2005 Reunion and open to interested reunion attendees. It will be hosted by Kathleen S. Gannon of Delaware & Pennsylvania Doughertys and Mary Doherty McLaughlin of Malin Head, Co. Donegal, Ireland. The date, time, and specific location is yet to be worked out, but it will be most definitely in the Malin Head area.

This social is being planned to have you meet with several of the Doherty elders in the Malin Head area to discuss their family genealogy.

Kathi and Mary has asked that you PLEASE BRING OLD FAMILY PHOTOGRAPHS (preferably copies) and your FAMILY GROUP SHEETS to see if these elders

recognize your ancestors or if any in your family bear a resemblance to known Dohertys from the area.

"This will be a great chance to socialize, one-on-one, with some of the Main Head residences," adds Kathi Gannon. "If anyone has an interest in attending this kind of event, please email me at gannonks@aol.com (subject line of your email: social mixer 2005). I would like to get an idea of who would attend in order to schedule where and when to hold this event. Mary and I want this to be very informal with light refreshments being served and lots of craic (Irish for "talking"). Due to the advanced age of some of the people who we have asked to participate, we will probably schedule it for an afternoon and one that is free of any official events."

This exciting email just received:

"Please put me on your mailing list. I am so very pleased to see aspects of my heritage. I love it and feel that I am beginning a new journey to find out about my past. This is fantastic! I will be joining as a paying member just as soon as I can. Thank you!" Penny L Dougherty-Reeves

You, too, can contact us:

"Send us your comments, questions and ideas by mail to the 'return-address' on the back of this newsletter, or by posting them on our website www.odochartaigh.org, or by sending an email to me (Cameron Dougherty) at odochartaigh@sbcglobal.net. They are very helpful and very appreciated."

Jeannie Doherty Bonner

The death of Jeannie Bonner of Northtown, Malin Head has took place on Saturday, 8th February. Jeannie was aged ninety-six years, and was the oldest woman in the area. She was the last of the older generation Doherty (Paddy Mor) family from Middletown, Malin Head.

She was pre-deceased by her husband, Barney, twenty-eight years ago. Jeannie had moved down to the Coastguard Station some years ago, where she was cared for by her nephew Jimmy Ward and his wife, Annie Jo. Requiem Mass was celebrated by Fr. Peter Deeney in the Star of the Sea Church, Malin Head.

Interment took place at Lagg Cemetery. Deepest sympathy is extended to her nieces and nephews:

Jimmy and Annie Jo Ward, Coastguard Station; Paddy and Margaret Doherty, Middletown; James and Breege Doherty, Middletown; Madge and Philip Doherty, Slieveban; Nellie Stevens, Slieveban; Mary and Mickey McLaughlin, Ballyheaney; and nieces and nephews in Ballyliffin, Urris, Bunrana, England and America.

"The Irish Times"

John Doherty

John Doherty was born in Inishowen, County Donegal in 1798. He received very little formal education and at the age of ten went to work at the Buncrana cotton mill. Later he moved to Larne near Belfast where he found work as a cotton spinner. At the age of eighteen Doherty left Ireland to seek better pay and conditions in England.

In 1816 Doherty found work in a textile factory in Manchester. Doherty joined the Manchester Spinners' Union and in 1818 took part in a strike for higher wages. During the strike Doherty was arrested while picketing and charged with assault. He was found guilty and sentenced to two years' hard labor. Doherty, who was completely innocent of the charge, was radicalized by this experience. After he was released from Lancaster Castle in 1821 he became involved in a wide variety of different political campaigns. This included attempts to repeal the Combination Acts and the Corn Laws. Doherty also became friendly with Henry Hunt and the two men often spoke at several meetings demanding universal suffrage.

John Doherty, who married Laura, a milliner, in 1821, continued to work in the textile industry in Manchester. In 1828 he stood for the post as leader of the Manchester Spinners' Union. Doherty's radical political views and his Irish Catholicism meant that he was unpopular with some of the workers but he still managed to win the election. Doherty was a passionate opponent of child labor and persuaded his union to campaign for factory reform. In 1828 Doherty was the main figure behind the formation of the Society for the Protection of Children Employed in Cotton Factories. Doherty's organization attempted to secure enforcement of existing legislation and the enactment of new factory laws. The organization continued until 1831 when it changed its name to the Manchester Short Time Committee.

In April 1829 textile factory owners began imposing wage reductions on their workers. In an attempt to persuade the employers to change their minds, members of the Manchester Spinners's Union went on strike. The strike lasted for six months but in October the spinners, facing starvation, were forced to accept the lower wages being offered by the factory owners.

John Doherty realized that it was very difficult for local unions to win industrial disputes so he organized a meeting of spinners from all over Britain. The result of the meeting was the formation of the Grand General Union of Operative Spinners of the United Kingdom. A few weeks later, Doherty called a meeting of Manchester trade unionists and it was decided to form a General Union of Trades. The purpose of the organization was to give support to fellow trade unionists involved in industrial disputes. In March, 1830, the organization started publication of the *United Trades' Co-operative Journal*. Doherty, who was editor, attempted to use the journal as a means of communicating information to fellow trade unionists. The government was worried about this new development and in October, 1830 forced Doherty to stop publishing the journal.

Doherty's next venture was the formation of the National Association for the Protection of Labor. Within a few months twenty different trades joined Doherty's organization. At first it mainly involved workers from Lancashire, but by the end of 1830 it spread to the Midlands and Staffordshire and had a membership of over 100,000 people.

In March 1832 Doherty opened a small print shop and bookstore in Manchester. The following year he expanded the business by including a coffee-house, where ninety-six newspapers, including Doherty's own *Voice of the People*, could be read. Rev. Gilpin, a local clergyman objected to some of the articles included in the newspaper and as a result Doherty was sent to prison again in 1832.

After Doherty was released from prison he joined Richard Oastler and Michael Sadler in their campaign for the Ten Hours Bill. Doherty helped form the Manchester Short Time Committee and began publishing a new journal, *The Poor Man's Advocate*. In 1832 Doherty published a book on the factory experiences of Robert Blincoe.

Disappointed by the 1833 Factory Act, Doherty joined Robert Owen and John Fielden to form the Society for Promoting National Regeneration. The main objective of the organization was an eight-hour day for all workers. In 1839 John Doherty met Frances Trollope and provided her with a considerable amount of information that later appeared in her novel "Michael Armstrong: Factory Boy." John Doherty continued to work for social and political reform until his death on the 14th of April, 1854.

John Doherty, speech in Jan. 1831:

"Fellow Workers. The fearful change, which the workings of the last few years have produced in the condition of every class of laborer, summons you to a serious investigation of the cause. Your power as regards the operations of society is omnipotent. You are the great lever by which everything is effected. Let British operatives become firm and united and their unanimous voice of complaint will command respect."

"What I Remember" by Thomas Adolphus Trollope :

"Nearly all of them, men a little raised above the position of the factory hands, to the righting of whose wrongs they devoted their lives. They had been at some period of their lives, in almost every case, factory workers themselves, but had by various circumstances, native talent, industry and energy managed to raise themselves out of the slough of despond in which their fellows were overwhelmed. John Doherty came to dine but his excitement in talking was so great and continuous that he could eat next to nothing."

Do You Know Your Irish?

Boycott

In the 19th Century, the Irish peasantry rented their land from English landlords. The estates were normally run by an agent/overseer. One of the most cruel was a man called Captain Boycott who was responsible for evicting many people. He became so notorious that the entire population refused to have any dealings with him or his family. He was totally ostracized. So the word 'boycott' was born.

By Hook or By Crook

Have you ever done something "by hook or by crook" (meaning by any way possible)? Well, when Oliver Cromwell landed in Ireland in 1649 to suppress a rebellion, his target was Waterford. On the east shore of the Waterford estuary is Hook Head and the western shore is Crook, a small village, and he vowed to take Waterford "by hook or by crook."

Hooligans

An Irish family called "Houlihan" lived

in London in the 1800's and had a reputation for noisy trouble-making. The English, not realizing that in the Irish, a "g" followed by an "h" is silent, dubbed the ruffians "Hooligans," and the name stuck.

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The Historical Section

Ancient Territories of Ireland

The following ancient territories, which were in existence from the earliest times, are mentioned frequently in the consideration of particular surnames.

Anaghaile (Annaly): This comprised Longford. This was the territory of the ó Fearghail and the ó Cuinn.

Breifne (Breffny): This comprised Cavan and western Leitrim. This was the territory of the ó Raghallaigh.

Corcu Lóighdhe: This comprised south west Cork. This was the territory of the ó Ceallaigh and the ó Ceallacháin.

Dál Riada: This comprised north Antrim. The ó Loingsigh were driven from here after the Cambro Norman invasion.

Déise (Decies): This comprised west Waterford.

Deas Mhumhan (Desmond): This comprised part of Cork and Kerry. The ó Súilleabháin established themselves in the west of Desmond. The Mac Carthaigh were Kings of Desmond.

Iar Connacht: This comprised mainly Connemara.

Muscraidhe (Muskerry): This comprised central and north west Cork.

Orghialla (Oriel): This comprised Armagh, Monaghan and parts of south Down, Louth and Fermanagh.

Ur Mhumhan (Ormond): This comprised part of Kilkenny and north Tipperary. The ó Cinnéide became Lords of Ormond after being driven out of Clare.

Tir Chonaill: This comprised west Donegal. This was the territory of the ó Dochartaigh, ó Domhnaill, ó Baoighill, and ó Gallchobhair. As the Mac Lochlainn declined in power the ó Dochartaigh, a leading sept of the Cineál Chonaill, became rulers of Inishowen.

Tir Eoghain: This comprised Tyrone and the barony of Loughshinlon in Derry. This was the territory of the ó Néill and Mac Lochlainn. The original territory was Inis Eoghain. The chief sept of which was the Mac Lochlainn.

Thuas Mhumhan (Thomand): This comprised Clare and Limerick. This was the territory of the Dál gCais septs such as ó Briain.

Uí Mhaine: This comprised parts of Galway, Mayo and Roscommon. This had been the territory ó Muireadhaigh.

Helpful Glossary

Barony: A territorial division imposed on Ireland by the Normans. Sometimes co-extensive with, or composed of a number of the ancient Gaelic Tuath. There are 273 baronies and from the sixteenth century they were used as an administrative unit.

Brian Bóirmhe: High-king of Ireland lived from 926 to 1014. He reigned from 1002 until his death after the Battle of Clontarf. He was chief of the Dál gCais of Thuas Mhumhan (Thomond).

Cambro-Normans: Those Normans who having settled in Wales accepted the invitation of Diarmuid MacMurchadha to come to Ireland. In the course of time, it was stated that their descendants became more Irish than the Irish themselves (Hiberniores Hibernicis ipsis).

Clann: A large tribal association or league in Gaelic society which bore the name of a common ancestor. The septs later emerged out of the clans.

County: Ireland began to be shired by

the English government from the thirteenth century, and the process ended with Wicklow in 1606. These became the principal and largest administrative units of local government.

Diocese: These are administrative divisions of the Church, presided over by a Bishop. Many of these boundaries date from the twelfth century, and reflect secular boundaries of that time.

Erenagh (aircinnech): The head of a church or abbey, who was a lay lord and whose family held such office for generations.

Galloglass: Mercenary soldiers, usually from Scotland.

Niall Naoi-Ghiallach: The historical high king of Tara who may have died around 454. It was said that he held hostages from each of the five provinces, as well as from the Scots, the Saxons, the Britons, and the Franks (hence he is known as "Niall of the Nine Hostages"). **The O'Dochartaighs are descendants of Niall through his son Chonaill (Conall),** as were the O'Donnells, and originated from Tir Chonaill (land of Conall). The

McLaughlins and the O'Neills were descendants of his son Eoghan (Owen) and originated from Inishowen (island of Owen). His descendants were the most powerful clans for 600 years.

The Pale: The area around Dublin under control of the English government. It varied in extent through time.

Parish: An area over which a local church exercised jurisdiction. Churches may have been administered by particular families. There are 2,445 civil parishes in total.

Plantation: Beginning in the sixteenth century parts of Ireland were settled with English and later Scots settlers.

Sept: The extended family unit in Gaelic society, which adopted and bore a hereditary surname based upon the personal name of a common ancestor, and who occupied the same territory. Strictly speaking, we are a sept, not a clann.

Townland: The smallest administrative division which relate to ancient Gaelic divisions. There are approximately 62,000 townlands.

Whitecastle Quest

By Gillian Hakli

Many readers visited Whitecastle House on the East Inishowen Historical Tour during the 2000 Reunion, and I have heard how much you enjoyed visiting the House and meeting the Doherty cousins - Albert and Billy, and Billy's sister Joy. Billy owns Whitecastle House but lives in a spacious modern bungalow on the other side of the road. Joy lives in Whitecastle and keeps it in tip top condition for its visitors. Albert runs a farm, Primrose Villa, a bit further up the road to Moville.

I was unable to visit Whitecastle during the 2000 reunion, but what follows is the story of how I fortuitously stayed at Whitecastle House on three other occasions.

By way of background I should say that although born in Egypt and now living in Finland, I am the daughter of a very British army officer with the very Irish name of Terence O'Cahir Doherty. Until I exchanged my surname Doherty for my Finnish surname of Hakli, I had never given the name too much thought other than to bemoan the difficulty of ever getting it spelled or pronounced correctly. Our father never spoke of Ireland, nor of any possible contacts or relatives there. Oddly enough, he even took us all to live in Ireland (mainly in County Wexford) for three years after the war, but he never went near Donegal. His father, Rev. Edward John Doherty, died long before I was born and I barely knew my grandmother, who was English anyhow. There was no family 'folklore,' other than a vague reference to a castle somewhere in Ireland, and a small hand-drawn map of Inishowen hanging on the wall of our sitting room at home. The only thing I knew for sure was that my grandfather was a Church of England clergyman, whereas we were Catholics. Terence had converted some time in the late 1920s.

Over the years, my curiosity about how much of me might actually be Irish grew steadily. And so it was that, in June 1997, my brother Patrick, his wife Brenda, my husband Aulis and I decided to have a holiday in Ireland and, in the course of it, see if we could find out something about our Irish heritage. We knew that Donegal is Doherty country and, remembering the map of Inishowen now in Patrick's possession, we headed that way. We rented a cottage in Moville for a week and, while there, visited the Doherty Genealogical Centre on Inch Island, as that seemed a likely place to start. We received the warmest of welcomes from Paddy O'Dougherty, clan herald and head of the Centre, and scoured his records to no avail. This came as no surprise as we didn't even know where or when our grandfather was born, and

his name, Edward John Doherty, was quite common. We had few clues to give Paddy as to which of the many bearers of that name might be our grandparent.

We left Ireland, none the wiser, but all the more determined. On returning to Finland, where I have been living since 1961, I gave priority to uncovering where and when grandfather Edward was born. Never having done any genealogical research, I hadn't the least idea how to go about it, so I started writing letters. My first letter was to the Vicar at Felsted, a picturesque village in the county of Essex, the only place where I knew for sure that Rev. Edward had once been vicar. Terence had taken me there once and showed me the house where he'd lived as a boy. Unfortunately, the reason he was visiting was to attend the Old Boys' Reunion at Felsted School, where he'd been a pupil - not to tell me about his father.

As it turned out, the current Vicar had no information other than the dates of Edward's incumbency at Felsted, but he suggested that I get in touch with the Church of England Record Centre, which I did. This was an excellent suggestion, as a very helpful reply included an excerpt from Venn's Alumni Cantabrigiensis (1944) - a record of students at Cambridge University, England, over the years. From that I discovered that Edward was born at Longfield, Kent, on Sept. 3, 1854, and that he was the son of a farmer and a graduate of St John's College, Cambridge. Now I knew that my grandfather had been born in England, not Ireland. The excerpt also gave the date of his ordination and listed the parishes where he had served. As recommended by my helpful contact at the Church of England Record Centre, I next wrote to The Centre for Kentish Studies asking about the Doherty family in Kent, and to The Cheshire Record Office asking for copies of Edward's ordination papers.

In the meantime, I found St John's College, Cambridge, on the Internet and e-mailed the archivist, who sent me a small slip of paper of far greater interest than anything I'd dared to hope. It told me that Edward's father, John Doherty, was born in "Whitecastle, Londonderry" and that his mother's first name was Elizabeth. Now I knew my great-grandfather's name, and that it was he who had come from Ireland. Interesting enough, Whitecastle was a place we had gone through several times while staying in Moville in 1997. Little had we known then that we were travelling over "hallowed ground."

Soon after, The Centre for Kentish Studies advised (incorrectly as it turned out) that Edward was one of seven children. They also sent the 1851 census for Longfield, which gave the ages of John and Elizabeth at the time of the census; the names and ages of the four children

born by that time; the name and size of their farm; and the names, ages and occupations of their servants and labourers.

My next breakthrough came when the Cheshire Record Office sent me what they modestly referred to as "a bundle of testimonials and certificates" linked to Edward's ordination. In the bundle was his birth certificate, which gave his date and place of birth, and the maiden name of his mother, Blunden. Yet another paper showed that he was baptised at the Wesleyan Chapel, Gravesend, Kent. That was quite a surprise - a Methodist who became a Church of England clergyman.

All this time I'd been in regular e-mail contact with Paddy of Inch, passing on items of interest as I acquired them, but there were simply too many Edward and John Dohertys for him to pin us down. The name Blunden, though, changed everything. That enabled him to pick out our John Doherty from all the others. Accordingly, he allocated us to the Whitecastle Doherty sept, telling us that Edward was in fact the seventh of John's 11 children. The time had come to go back to Inch Island to look at Paddy's records with a fresh eye and also to see from where great-grandfather John hailed. Paddy contacted Albert and Billy Doherty, two second-cousins (my 3rd cousins-once removed) still living at Whitecastle, to arrange a meeting. Our common ancestor is John's father, Charles, who was the cousins' great-great-great-grandfather and my great-great-grandfather. Both Albert and Billy are farmers and, like the majority of Whitecastle Dohertys, are Methodists. It would seem that Charles's parents converted from Catholicism in the early or mid-1800s.

I arrived at Inch in January 1998, almost six months to a day since I'd written to the Vicar at Felsted. I immediately fell under the spell of the venerable old house where I was to spend the next week or so. The very next day, Paddy drove me over to Whitecastle through pouring rain and howling wind to meet the first of my new relatives, Albert Doherty, of Primrose Villa - a sturdy farmhouse far from the cute image conjured up by the name. We were welcomed by Albert's wife, Joan, and three of their four grown-up children - Mervyn, Marilda and Sandra; the fourth, George, was working in England. Albert wasn't home because his sheep were lambing, and he was up in the hills (in that weather!) acting as midwife. But Albert arrived eventually together with Allison, his youngest brother who helps on the farm, and we all sat down to the delicious dinner cooked by Joan to celebrate the occasion. When dinner was over, we gathered round a blazing turf fire to look at photos and exchange stories.

(To be continued in our next newsletter.)

Irish Emigration before THE FAMINE

The great flood of emigration, which was permanently to alter the character of Ireland, began in the early decades of the nineteenth century. Although many other factors contributed to it, the fundamental cause was population growth. At the start of the eighteenth century, the most reliable estimates put the total population of Ireland at around two million. By 1754, this had risen to only 2.3 million (a tiny rate of growth by contemporary standards) due to poverty, disease and Ulster emigration. By 1800, the number was between 4.5 and 5.0 million; in the 1821 census it was recorded as 6.8 million; by 1841 it was 8.1 million. This increase was largely concentrated in the period from about 1780 to 1830, and overwhelmingly affected the poorest laboring classes.

What caused such rapid growth is still a matter of controversy, but at least some of the reasons are clear: traditionally, the marriage age was relatively low, which led to very large families; and the subdivision of holdings, enforced by the Penal Laws, permitted increasing numbers to marry and stay on the land, albeit at the cost of increasingly poorer standards of living.

It seems clear as well that the relative prosperity brought about by rising prices during the period of the Napoleonic wars, from 1790 to 1814, encouraged early marriage, lowered infant mortality and made it possible for more people to exist on smaller holdings. At any rate, the stark fact is that over seventy or so years, the population of the country almost quadrupled. Since the vast majority was already living in the most abject poverty even before this increase, a disaster was clearly in the making.

In the aftermath of the Napoleonic wars, from 1814, there was an immediate and dramatic economic slump. Prices fell dramatically; major industries collapsed; investment and growth stagnate; and unemployment and destitution became widespread. This depression lasted for almost two decades, and was accompanied by a series of natural catastrophes. In 1816-1818 bad weather destroyed grain and potato crops, and smallpox and typhus killed over 50,000 people.

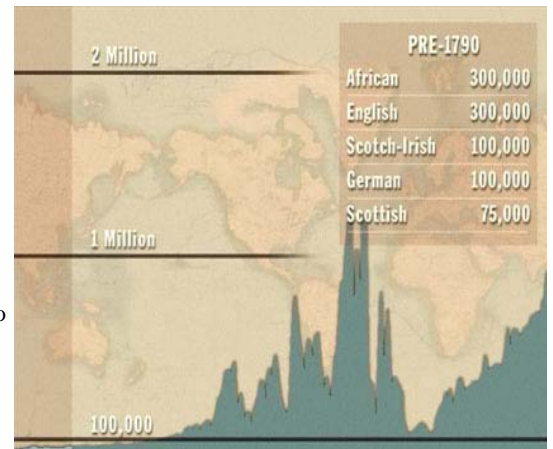
The potato failed again in Munster in 1821, and people starved to death in counties Cork and Clare. After further crop failures in 1825-30, famine was averted only by the import of large amounts of

Indian meal from America, but in 1832 "stark famine" struck Munster and South Leinster. Throughout the early 1830s, cholera repeatedly ravaged the poorest classes and, in the decade as a whole, the potato crop failed on a local level in eight out of the ten years. 1838 saw a savage winter, and "on the night of the big wind," snow buried the cottages and cattle froze to death in the fields. Finally, in 1840-1844, the potato crops partly failed three more times. No wonder that the Irish felt God had abandoned them. "There is a Destruction Approaching to Ireland," wrote one emigrant, "their time is nearly at an end".

From 1814, the shipping lanes to North America, which had been closed by the war, were re-opened and mass emigration re-started. In 1815-16 alone, over 20,000 Irish crossed from Ireland to North America. At first, the pattern was very similar to the earlier migrations. About two-thirds of those leaving in the years 1815-1819 were from Ulster and many were people in the class above the very poorest - artisans, shopkeepers, "strong" farmers, professionals, more often than not traveling in family groups.

Because British legislation discriminated against United States shipping, it kept the cost of passage prohibitively high for families. For the same reason, most of these emigrants went to British North America rather than the U.S. by traveling in returning Canadian timber ships. The vast majority pushed south from Canada to the United States, where they had family or community links, although increasing numbers now began to stay in the rapidly expanding Canada, often encouraged by government grants of land.

Over the course of the next two decades, as economic depression and natural disasters took their toll, the character of emigration began to change. Despite the continuing high fares, more and more of those leaving were from the laboring classes, the poorest; somehow they managed prices for the passage ranging from £4 to £10 per person. Similarly, the religious make-up of those leaving Ireland was changing. More and more Catholics now were leaving. Some were assisted by such schemes as the one briefly implemented by the British government in 1823-25, which provided free passage and land grants to over 2,500 Catholic smallholders, primarily from the Mallow and Fermoy districts of North Cork. The biggest single spur to such emigration, however, came in 1827, when the government repealed all restrictions on emigration.



(continued on page 10)

Irish Emigration before THE FAMINE (continued)

Between 1828 and 1837 almost 400,000 Irish people left for North America.

Up to 1832, about half of the emigrants still came from Ulster, but after that date the three southern provinces contributed the majority of emigrants. From then on, although a steady stream of Northern Protestants continued to emigrate, encouraged by the established Scots-Irish community, their proportion of total emigration was in continuous decline.

Up to the 1830s, the favored route for the emigrants was still to Canada, and from there to the United States. The majority of departures were from Irish ports, with **Belfast, Derry and Dublin** being the most important. However, over the 1830s, as trade increased between Liverpool and the U.S., the cost of the direct journey dropped, and increasing numbers crossed to Liverpool and from there made their way to New York, Boston and Philadelphia.

For the very poorest, Britain became the final destination; those who could not afford even the lowest fares across the Atlantic paid the few pence for deck passage across the Irish Sea. Conditions on such crossings were appalling. Deck passengers had a lower priority than baggage or livestock, and up to 2000 people could be crowded onto an open deck in all weather, clinging to each other to avoid being

washed overboard.

In 1830-35, 200,000 Irish people made such crossings and by 1841, over 400,000 lived permanently in Britain, mostly in the largest cities, Glasgow, London, Manchester and Liverpool.

Between 1838 and 1844, the patterns were set which would make possible the massive Famine and post-Famine departures. Large numbers of Southern Catholic Irish left from all areas of the country, establishing both an example for the future and a community of sorts which could absorb new arrivals. The Liverpool-New York route had become routine and relatively cheap. Although Ulster emigration continued, more emigrants now took ship at Cork than at Belfast, and large numbers also left from such ports as Limerick and Sligo.

Many of those disembarking at Canadian and American ports are described as desperately poor, but in fact, even at this stage, the majority of those leaving did not come from the very poorest classes. Even in the 1840s, officials and landlords continued to complain that those who were going were the "better sort." As one Protestant clergyman put it, "the young, the enterprising and the industrious leave us, while the old, the idle and indolent portions, the dregs, stay with us."

The old attitudes to emigration changed slowly

in the years leading up to the Famine. At first, the old, negative view persisted. In the years after the end of the Napoleonic wars, according to a Dublin newspaper, "the native Irish" still held "a vehement and, in many instances, an absurd attachment to the soil on which they were born." This traditional hostility to emigration was strongest in those areas of the country where the old Gaelic traditions survived, on the Western coast and in remote mountainous regions, that were densely populated and suffering the greatest poverty.

For these people, emigration was still banishment, still the greatest evil next to death. Even here, however, as the deprivations of the 1820s and 1830s deepened, some emigration occurred, although the great exodus from these areas did not come until the 1880s. In other, more Anglicized districts of the country, emigrants' letters often painted an unrealistically bright picture of the life which awaited their friends and relatives across the Atlantic and, as more and more people left, the prospect of uprooting and moving became less unknown and threatening. Even for those who thought of emigration as escape from economic and social oppression, however, there were severe cultural, social and even psychological problems; the rupture with the still powerfully influential traditions of extended community and family remained extremely painful for all who left.

www.monklands.co.uk/genealogy/index.htm

Donegal County

Donegal County is in the Province of Ulster and is the home to the O'Dochartaighs.

The Name Donegal originates from the Irish Dun na nGall which translates into 'The Fort of Foreigners' (Norman/English). The original name was Tir Chonaill, but Queen Elizabeth favored the more English sounding Donegal and had it changed.

Total Population: 130,000
Growth Rate: 1.5% since 1991
County Capital: Lifford

Largest Town: Letterkenny
Main Towns: Carndonagh, Buncrana, Merville, Letterkenny, Ballybofey, Ballyshannon, Buncrana, Lifford, Dungloe, Donegal Town.

Highest Point: Mount Errigal (752 m)
Main Rivers: Swilly and Finn
Location: Maritime location on the North West Sea Board of the Country.

County Size: 1,876 sq. Miles (4th Largest County In Ireland)

Main Lakes: Lough Eske, Lough Derg, Lough

Foyle, Lough Swilly.

Main Bays: White Strand, Trawbreaga, Mulroy, Gweedore, Inishfree, Rosses, Gweebarra, Loughros More, McSwyne's, Inver, Donegal.

Main Islands: Rathlin O'Birne, Inishfree Upper, Aran, Owey, Gola, Inishbofin, Inishdooy, Inishbeg, Tory, Aughnish, Cruit, Island Roy.

Prehistory: Donegal has numerous historical sites including dolmens, souterrains and 40 Bronze Age cairns. The most famous of these sites is the Griannan of Aileach, an ancient fortress and sun temple.

Early Christian: Donegal's early christian history centres around St. Colum Cille who gave his name to Glencolumcille and founded Derry.

Medieval: Donegal played an active role in the history of Ulster up until 1921. The O'Donnells and the O'Dohertys ruled the area during medieval times with the inaccessibility of Donegal's highlands helping to preserve its

Gaelic culture and language. It was the last county to be taken over by the English. **Cahir O'Doherty was the last chieftan in Ireland** to be defeated in 1608, shortly after most of Donegal's chieftans fled to Europe in 1607.

Areas of Historical Interest: 1) The High Cross at Carndonagh, believed to be the oldest in Ireland. 2) O'Doherty Castle built in Buncrana in 1718. 3) The Flight of the Earls Center in Rathmullan. 4) The Griannan Of Aileach dating back to the 5th century. 5) Dunree Fort built to counter the threat of a French invasion in the 1790's.

The oldest rock in Ireland (1,700 million years) is found in Donegal on the island of Inishtrahull.

Donegal's coastline includes the highest sea cliffs in Europe at Slieve League. Donegal also holds more than a quarter of the entire sandy coast of all of the Irish counties. The coastal system is home to many unique natural habitats and ecological systems. Ireland's most northerly point, Malin Head is located in Donegal.

Adventures in Ireland (conclusion)

By Donna Hart

(continued from newsletters #40 and #41)

After we left Newgrange, we saw signs for the Hill of Tara and headed in that direction. When you see the Tara site from above, you can tell that it involves two main mounds, each encircled by two ditches, with one much larger circular ditch surrounding the whole site. In addition, there is a whole complex of perhaps a dozen mounds. When you are actually walking over the site, however, you are just impressed by having to walk up and down, and up and down, and up and down a whole series of steep inclines and declines. Our walking was somewhat precarious, given all the rain that day. The focal point of the site is the phallic-looking "Stone of Destiny," brought there, according to the myths, by the Tuatha Dé Danann. It was said to roar when touched by the rightful king of Tara. All of my young women felt compelled to touch it—for whatever reason—but it didn't roar.

Next morning, Sunday, we walked across the street to the sung eucharist at Christ Church Cathedral. What a holy time! The present 12th century building first housed an Augustinian group of monks, but an even earlier 11th century edifice had been built there by the Danes. The church has, since the Reformation, been an Anglican place of worship, but much of the liturgy sounded just as Catholic as the masses I attend with my husband. We could not help looking up and up at the vaulted ceilings, stained glass windows, and huge stone columns during the course of the service. The Cathedral Girls' Choir and the organ seemed to echo and answer each other throughout, beginning with the processional: "*Dona, nobis pacem.*" The Old Testament and Epistle readings: "Fill me, radiance divine" "Scatter all my unbelief." The Gospel reading and offertory: "Just as I am, without one plea." The communion: "Examine me O Lord and prove me." The post-communion: "My soul, bear thou thy part", "Triumph in God above", "With a well-tuned heart", "Sing thou the songs of love!" As my students and I filed forward, hands cupped before us to receive communion, we passed between the two facing halves of the choir ("Thy loving-kindness is ever before mine eyes") and our spirits soared. A good sermon (preached, ironically, by an American woman) and a cordial visit with church people over tea and cookies down in the "crypt" completed our Sunday morning worship.

Before stopping to eat, we also visited Dublinia, a museum attached to the cathedral that traces the history of the city, particularly the Viking role in establishing Dubh Linn. The Danish part of Dublin's history is especially

important, because within the area of the Cathedral and several blocks down to the Temple Bar area, a quarter-century excavation project rescued thousands of Viking artifacts (which are now in the National Museum) before new construction could cover them over forever.

Our very busy Sunday also included trips to St. Patrick's Cathedral, 3-4 blocks down the street and Dublin Castle, a long block the other way from the hotel. My students thought the most interesting thing at St. Pat's was the "Door of Reconciliation," in which Gerald Fitzgerald, 8th Earl of Kildare, cut a hole in order to "chance his arm" and settle a feud with Black James Butler. The truce ended actual fighting and killing inside the cathedral. At Dublin Castle, the kids liked best the Unity Chandelier, which combined the shamrock of Ireland, the thistle of Scotland, and the rose of England. They were also impressed with the gorgeous and delicate white plaster workings on walls and ceilings, in some cases depicting birds seeming

It has been our privilege to carry this story and to be able to learn along with these American students on their "Adventures in Ireland"

to fly right out of the wall and into the room. Most intriguing to me was the octagonal wooden table (I counted at least 6 different woods) crafted for Queen Victoria by one of the inmates of Kilmainham Gaol. The story goes that, when she saw the images of strange small men inset around the edges of the table, she refused to accept the gift, thinking that

Irish curses had been placed on it. That night, to celebrate the birthday of one of our group, we made reservations at the popular and very crowded Arlington Hotel, where we enjoyed moderately good food, folksy Irish singing and exuberant step dancing (I think by members of the Riverdance troupe in the city). It had been a long day, and we were glad to take a taxi back to the hotel. The last activity of the day for some of us, however, was to stop in the internet café around the corner from our hotel. It was good to touch base with home after so long a time—and for only €1.60 for 15 minutes.

Our last day in Dublin was a "free day" for everyone. Some took bus tours of the city. Our married couple took the DART to see a relative down south, near James Joyce's Martello tower at Sandymount. Some of us toured the Guinness Brewery (very interesting!), the National Gallery, and Kilmainham Gaol. The National Gallery had been expanded by at least 4 times since I had seen it 6 years ago. Truthfully, though, the only part I was interested in was the Milltown Wing, where all the Irish paintings were hung. The Gaol was very cold, very bleak, and very gray, but it was an interesting follow-up to our having read the Declaration of the Irish Republic ("We declare the right of the people of Ireland to the ownership

of Ireland") and other poems, biographies, documents, and movies relating to the various Irish revolutions. We saw the yard in which so many of the 1916, and later, the 1922 rebels were shot or hung. By the time we all got back together in the evening, we were exhausted and turned in early.

Leaving Dublin on Monday morning wasn't quite as difficult as it had been driving in on Thursday night, but traffic was still heavy. It took us about an hour to get out of the heavy traffic. We were trying to make a bee-line back to Shannon, so most of our day was spent just driving. We did stop, however, at Clonmacnois(e), a 6th century monastery complex near Athlone established by St. Ciaran. Two high crosses were our main interest, each one depicting some story from the Bible. And a most interesting wooden sculpture of a praying monk, carved out of a single tree trunk, greeted us at the entrance.

But our main goal was to return to Knappogue Castle, just a few miles from the Shannon Airport. We had rented the entire castle for the night, at a cost of €865. By the time we divided that cost among the group, it wasn't all that expensive. Plus, the wonderful and warm team of people who took care of us gave us tea and scones upon our arrival, gave us a tour of the entire castle, set up Monopoly for us to play in the evening, and showed us the movie *Braveheart* before we went to bed. This 15th century castle, with its 18th century addition, was remodeled by an American couple a few decades ago. So we were really staying in the lap of luxury.

Even though we loved the castle, we'd been gone from home for 11 days, so we were more than ready to load up and get to the airport. We felt like we were returning home, in a way, when we pulled back into the Budget Car Rental office—and were proud of ourselves that, after about 2000 miles of driving around the country, we'd done no damage to either of the vans. We checked our luggage, went through security again, and settled in to wait for our flight. Perhaps the most ironic thing that happened during our wait was that a couple hundred American soldiers came into the airport on their way to Kuwait while we were there. Seeing them made us long to be home even more.

The 6-hour flight home was uneventful, but when we stepped outside the airport at Boston Logan, we were assailed by freezing temperatures and blustery winds. We'd just come from a week of 40-50 degree temperatures, so we momentarily thought about just getting on the plane and going back to Ireland! St. Louis was cold but not so brutal when we finally got back. Thanks goodness, we were home! The trip was a wonderful experience, in which so many things COULD have gone wrong, but in which nearly everything went right. That being said, I'm ready to go back. How about for the O'Dochartaigh Reunion in 2005?

O'Dochartaigh Clann Association
4078 Bruce Ct. SW
Grandville, MI 49418



We Now Have an "Award Winner" Website!

"Born and bread Irish. Love the site. Love the name." Barry F. O'Doherty

"Thank you for the connections and the efforts of the family to those who have paved the way to bring us closer." Douglas Allen Dougherty

"I am glad that I found this site. It is interesting to read the history of O Dochartaighs. I am trying to find out more history of my name. This site put me one step closer to my goal. Anything would help, I want to start a website of my family tree. Thank You." Michael Leigh Doherty

"Great site! I've been looking for months now for family history. I hope to find some here! Thanks." Mary Dougherty Renfroe

"Glad to have found you!!! I will be joining the clann membership soon. Thank you for providing a place where I might be able to locate some of my kindred." Daniel L. Daugherty, Jr.

"Looking forward to getting to know as many of the clan as possible." Charles Chip Dockery

"This is a wonderful site and I will be joining ASAP. Looking forward to the reunion in 2005." Amy Dougherty Thoren

"Really great site and as soon as I get the time I plan to join the O'Dochartaigh Clann so that I may use the data & talk to other family members. " Bernie

Daugherty

"Great to see this site...found it browsing rootsweb. I am hoping as I am sure most are to find my Daugherty connections and where they all came from." Paula

"Hello, I have just become a member of the Clan, and I am really happy. Thank you, Cameron, for contacting me and telling my about this organization!" Christie Dougherty Mann

"I'm glad to see this site active and am looking forward to following the progress in planning the 2005 reunion. I'm looking forward to finally being able to attend and hoping to bring along my brother and sister." Maureen Dougherty Pimley

"This is a great service and a very good contact information site. A great big "THANKS" to everyone and I am looking forward to the reunion in 2005 in Ireland. Let me know if I may be of service. God Bless you all." Martin Darity

"So happy to have found this site. Our family in the O'Dochartaigh clann, were the O'Doughertys from around Burt Castle. Our name changed after immigration to Canada and then the US. Found the correct original spelling only after checking our line through Pat Dougherty a few years back." Ellen Daugherty Beale

"Boy, this website has really grown in three months.

Job well done. Will be looking at all the new things in future.
Job well done."

Kathleen (Kathi) Gannon

"Thank you Thomas, Brian, Doc, Dan and Cameron for a wonderful and useful website." Donna Hart

"Wow! This is something." Gail (Dougherty) Levo

"Outstanding site!!! Congratulations to everyone involved with getting this site up and running.." Harold L Doherty

"I like this place.... Hi, Cousins...Clann members.." Dennis Patrick Doherty

"Thank you for establishing this site. It is impressive. I look forward to meeting more of you and offer what I can from my branch of the family.." Fran Dougherty

"Congratulations to all those who have participated in the building of this impressive site. It looks like many hours of interesting browsing. I'm sure it will greatly improve communication between Clann members. It will get a link on my Website. Slainte." Hugh Doherty (Family Group #54)

