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Settlement History  
Monastic Devotion History  
Alphabet + Domesday

Early Christian works  
and

then a Viking settlement?

Chronology and Narrative.

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## Chronology & Narrative Sequence (?)

What were the antiquarians finding & recording when they found the stones, my first suggestion in this locality? How do all the pieces of the history of this area of landscape around the Drapery to Delekinigh River come together and what ecclesiastical settlements and history do they speak of?

1. arrival of St. Olan (the Egyptian?) and the foundation of a 'parish' cell. (Kellia?) His agreement with St. Lactean who would create a 'parish' cell on the north east side of Olan's cell parish.

Did both arrive as part of a contingent of 50 scholars from Europe which landed at Inis Luinge (Ship Island) hermitage where Cro-na hOide (Comedy 41) is, at the invitation of St. Senan of Iniscarra? Of those who stayed with Senan did they occupy the Cro while those who moved northwards were Lactean and Olan among them?

2. As these 'parish cells' evolve as settlements and their parishes focused on the domestic cells their precincts for social worship and

private 'cell' <sup>(43)</sup> cubicles of the worship complex  
types and of the residential cave types  
are also created i.e. the 'posterior'  
Caves. The faoi talauh + sell faoi talauh.  
The Cenobium (Big House) at Droya Timore i.e.  
Ridge of the Big House.

3. These are times when <sup>Early Christian</sup> settlements  
are under threat from various sources, so  
defensive enclosures are built to provide  
protection but also to define the land area  
owned and worked by the cell settlement  
and its 'crowd' of people who are  
devoted to their saint and founder. It has  
gathered its followers, men, women + children from local wars and  
slavery.

4. This monastic and secular followers -  
establishment practices, according to its  
ideals and origins, a semi-cenobitic  
form of monasticism i.e. there is a  
sanctuary area and a cenobium house  
but also, for those yet to enough for the  
higher spiritual journey there are also  
private cells in the immediate  
surrounding landscape. This results in  
undefined cells in the peripheral lands

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of the early monasteries/heritages; such  
cells can be tunnelled where the subsoil  
allows for this or else masonry constructed  
in trenches or a combination of both  
methods. But then in the 7th century AD  
5. Rise and migration of the Celtic Christian tales  
place after Whitley and Anglo-Saxon come to the lands.

By the 9th century Viking settlements  
has appeared in the lower marshlands of  
the River Lee; a Danish and a Norwegian  
settlement one on either side of the marshland  
which would become <sup>Widgongul</sup> Cork city. The north side  
settlement follows the tributary of the Lee  
known as the Killy River and settled by the  
'Groves of De Pool' i.e. Blackpool by the  
brewery and one time tannery. They raid  
both the South Munster coastland as well as follow  
6. its river inland in search of plunder.

But then they begin to settle. In the  
wake of the defeat of the Great Army by  
Alfred of Wessex, they settle as they had  
already done for several decades before.  
As time progresses they intermingle with monasteries  
→

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of the Monastic/heritage communities. They  
to become Christian, at least nominally. This  
is the great age of the Vikings and  
of their trade networks across Europe  
and beyond. This trade is attracted to  
the monastic families/nobility of Irish  
ecclesiastical society. They allow 'towns'  
to develop in the vicinity of the  
monastic precincts i.e. burghs.

But some Viking leaders and communities,  
ships always at the ready and shall  
drafted closely, still engage in raiding  
and slave taking. New colonies in  
Iceland and Greenland call for slaves to  
develop their communities. By the end of  
the 10th century and into the early  
years of the 11th century raiding  
activity and plundering of persons taking  
refuge in underground prayer cells and

...inguis underground is on the rise particularly to feed the slave markets at Dublin and other Viking ports along the Irish coastline. Some native Irish i.e. Gaelic leaders are angry and distressed by all this. There are reports of villagers <sup>smothered</sup> to death unable to escape underground spaces.

7. At Aghabulloge, or in its vicinity, a close relationship has developed between the ruling clan (O'Mahony) and Viking settlers who also act as clan mercenaries. They have occupied a land area which is beside a pool of water connecting the River Lee to the Dripsey River, a pool known as Blackpool; similar to the pool overlooked by Shandon (seen dun of the McCathys) beside the Dun Jarvain marshland (North Main Street).

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8. King Máthor of the Dal Cais  
visits the Aghabulloge / Donaghmore  
(Donnraic Mór i.e. Big Sunday place,  
Kyrakem) ecclesiastical area and  
is murdered by the O'Mahonys and  
their Vikings.

This event occurs some time circa  
\_\_\_\_\_ and as a consequence  
his brother Brian Boru comes to  
power and seeks revenge. Brian  
attacks with his army which may  
have had Viking mercenaries also and  
he defeats his enemies at a battle  
by a stone flagged road by Malroom  
nearby.

It is either at this time or as a  
consequence of earlier Viking and/or  
native conflicts that the early  
Celtic monastic settlement of Aghabulloge  
becomes a landscape which came  
to be known as Cluain Maol  
signifying that this hermitage had  
been burnt out, balded, destroyed,













