

Some Thoughts on the Ogham Stones of Aghabullogue and a note on Berihert.

(1) Ogham Inscriptions

I take Donoughmore to have been the largest landowning monastery in Munster, its lands stretching from Kilsannig and Berralan in by the Blackwater River southwards to the banks of the Lee, west as far as Ballyvaughney and south of the Lee to Inchigeelagh, Aghlish and Desertmore. ^(its best lands + Bog) Beyond lay the large monastic estates/demesnes of other monasteries such as Kinnelagh to the south west ~~of~~ and at Bandon River. From southern discoveries in Munster there are at least →

(2)
23 inscriptions known. I have
not enquired about how many
other of the inscriptions are
known from non-southern
locations in Munster. Whatever
number the total might be i.e.
southern + non-southern
discovered inscriptions I wonder
if Donoughmore might have
the highest number known for
any monastic demesne landscape
in Munster. If so then why?
How much less are there for
monastic demesnes in the rest of
Cork or in Kerry or Waterford?
If Donoughmore was the
densest concentration originally -
and are there more as yet
undiscovered underground - then
what might this say about the origins
of the use of the Veipher? →

(3)

are there other similar levels of concentration around other South/West monastic demesne lands, lands of central precincts places plus outlier cells and cluains? If so what is represented? Within the Corpus of Ogham stones on record for each demesne what is the time range for the inscriptions early to late? If a time range exists then what is the range and does it represent a phase in the history of each demesne when such inscriptions were the norm as burial markers for cell and cluain founders (some such cells and cluains to eventually become Cillini places of burial for the unbaptised within Roman Christianity?)

Who were literate enough to create the cipher for use on burial/grave-marker slabs? Did they take an existing 'druidic' used script and use it for grave-marking? within an early Christian tradition?

(4)

If so, how might that reflect the syncretisation of druidic priests into early christian leaders thereby retaining their social position after the initial wave of christian proselytising? Druidic priest thereby become christian bishops (episcop) and 'prophets' to continue leading the people in these matters but also moving with the times and changing influences from post-Roman Europe and Britain?

How might the scholarship of those 50 scholars who came from Europe (Gaul, Biscay Bay?) have influenced the development of such a cipher into one of christian use for grave inscriptions as some went northwards from Iris Lunge on the Lee from Seran at Guiscara and founded their cells and churches? Some such as Olan and Lacteen?

A Note on Berihert: A non-southern and non-ogham stone using using monastic community, a cenobitic rather than a semi-cenobitic monastic community? But why a Berihert's cell at the Glen of Aherlow, why one at Aghabullogue, why one at Knockchapel? Why the southern presence at Drishane and Cullen in Duhallow? Why no ogham stones? The Corpus Iuris of Rome's Emperor Justinian and its ban on abbreviation and ciphers versus a 'Celtic' church beyond Tuatha Saxon which uses them?

Berihert note: ①

- Was it the same person i.e.
- Berihert of Tullylease and Tuatha Saxon
 - Berihert of Keelberihert in the Glen of Aherlow
 - Berihert of Kilberihert in Aghabullogue. Did he spend time there before or after Tullylease?
 - Berihert of the Anglo-Saxon invasion of Brega (Co. Wick) on behalf of Egfrith, the Northumbrian king in whose domain the whorby Synod took place (664 AD), a Synod which 'dealt a crushing blow' to 'Celtic' Christianity / Hibernian Christianity and led to the Revolt of the Culdees (Cille Dé, People of God)?

a revolt which had major ramifications across the island of Ireland, affecting its cells and Cluains, and pitting Hebronic against 'Roman' Christian communities i.e. those who supported the outcome of Whitby versus those who did not. A deeply dividing 'civil war' of a religious kind leading to ruined hermitages and early church places?
