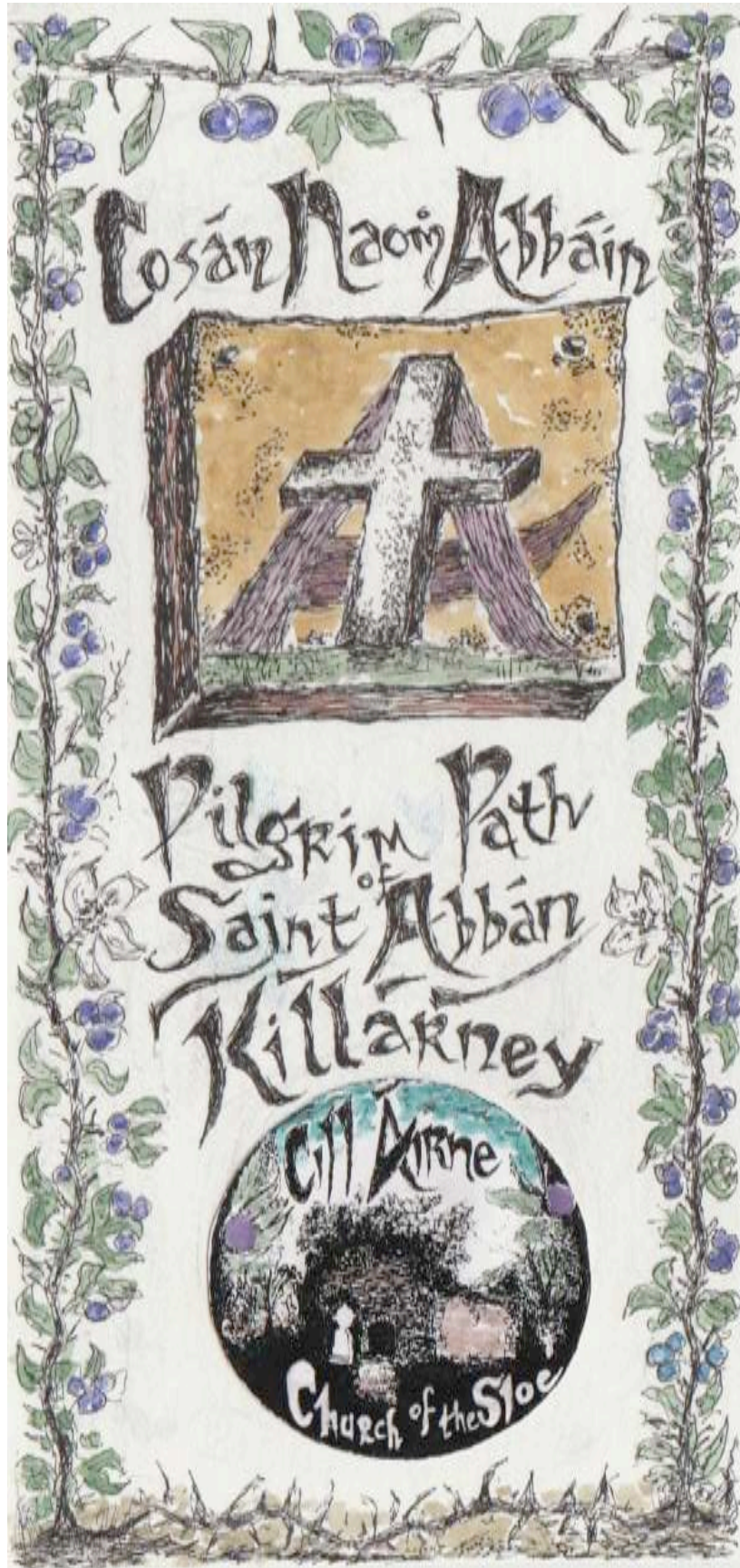
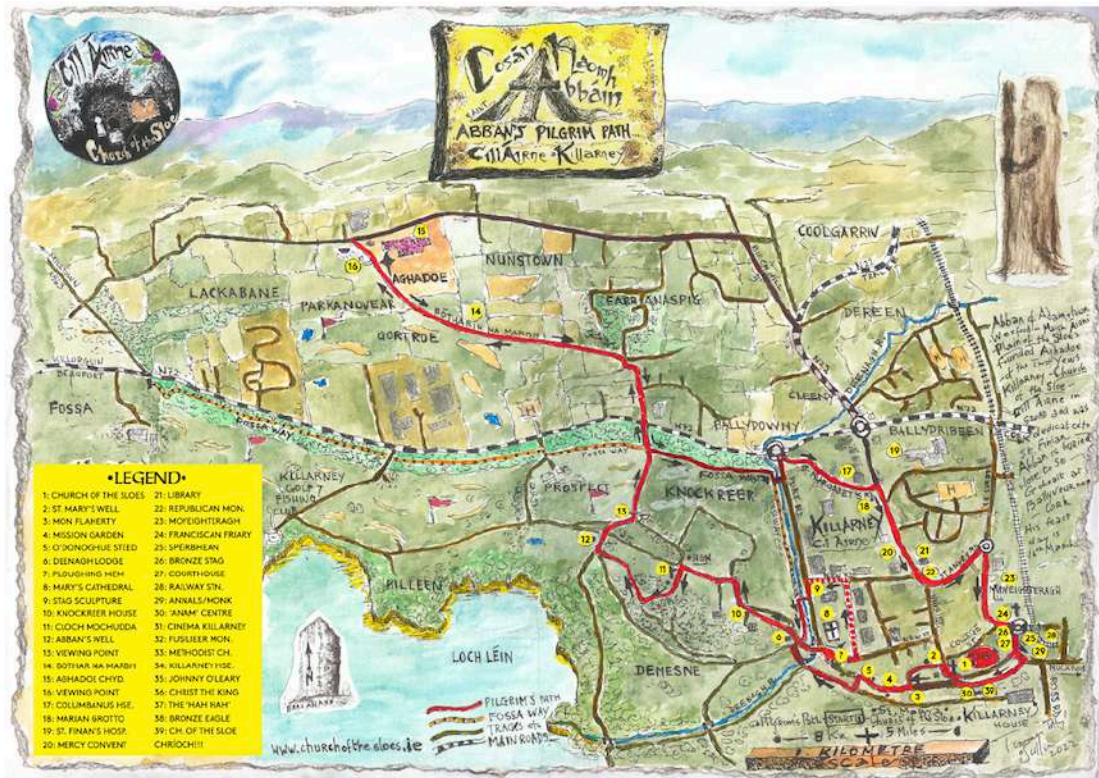


Pilgrim Path of St. Abban



Pilgrim Path of St. Abban
Aghadoe, Killarney.
 'Church of the Sloe' ... Fruit of the Blackthorn Tree.
 Killarney/*Cill Áirne*



This project explores a theory regarding Killarney's origination ... via St. Abban's founding of Aghadoe in 6th century ... including ... a watercolour map of the Pilgrim's Path with 40 locations around Killarney's and environs ... mythological/historical, street sculptures and the built environment. The project is quite comprehensive, offering a wide perspective of Killarney's history from its foundation ... Cill Áirne.

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Pilgrim Path of St. Abbán of Maigh Áirní & Cill Áirne ...
 5 Mile 'Moderate' Walk.

Bíonn an Siúltach, Scéaltach ... the walker tells the stories.

© 2024

Pilgrim Path of St. Abbáin

**** 40 Locations/Points of Interest ... in Killarney
(Self-Guided Walk)**

***** Start on Page 10 ... with Historical Commentary & Directions**

Map Section 1 ... Points 1-10 * ... START ... right hand corner of the map

- 1 ... **Church of the Sloe/Cill Áirne** ... St. Mary's, Church of Ireland, Code ... **V93 CD00**
** ... **cross road**, down Tuathail's Lane ... **Left** of Town Hall Building, to ...
- 2 ... **St. Mary's Holy Well/Lady's Well** ...
** ... **on to** Beech/Mission Road, near the gate to Killarney Gardens to ...
- 3 ... **Monsignor Hugh O'Flaherty (1898 – 1963)** ...
** ... **proceed** along Mission Road, 100 mtrs./yards ... to the **Right** ...
- 4 ... **Mission Road / Commemorative Garden** ...
** ... **onwards** to the **Left** to the gate entrance to Killarney National Park to ...
- 5 ... **White Steed of O'Donoghue of Ross Sculpture** ...
... **continue through to the Gateway onto the Demense, turn **Right** and **Right** again over the Deenagh River via King's Bridge on the to Deenagh Thatched Cottage ...
- 6 ... **Deenagh Thatched Cottage/ Killarney National Park** ...
** ... 'little diversion' ... **Right** past the Main Gate of the Demesne opposite St. Mary's Cathedral ... at that stage, turn sharp **Right** for 20 mtrs./yards to the ...
- 7 ... **World Ploughing Championships Memorial (1954), Killarney.**
... continue back to the 'crossing**' to St. Mary's Cathedral entrance ...
- 8 ... **St Mary's Cathedral** ... and the **Cathedral Complex a/b/c** ...
a ... **Presentation Convent.** / b ... **Presentation Monastery.**
c ... **Bishop's House & St. Brendan's College (Sem.)** ...
... continue 100 mtrs./yards along the **Port Road/New Road junction and view ...
- 9 ... **Red Stag Wooden Sculpture** ...
... turn **Left, to **Traffic Lights**, cross along over timber bridge to the Fossa Way then **Left** ... to **Deenagh Cottage** ... turn **Right**, up hill ... 100 m./yds and to **Left** ...
- 10 ... **Knockreer House** ...
** on **Left**, past Farm Buildings and continuing to Gate & Cattle-grid with sign ...
'Holy Well'/Cloch Mochudda ...
** bear sharp **Left** over grassy horse track, 250 mtrs./yards to gate/stile into wood and sharp **Right** for 30 mtrs./yards to ...

Map Section 2 ... Points 11-13

- 11 ... **Cloch Mochudda** ... this is the trickiest part! ...
... **continue along track downwards for 100 mtrs./yards ... fork on the path to horse track ... take a **Right turn in woods, along a 'horse path'**, for 150 mtrs./yards, to two open gates leading out to an open field. If you look northwards across the field you can see a **Gate** ... 300 yards away. This is the continuation of the horse path ... but keep **Right** upwards along this path for 5 mtrs./yards as the surface can be soft and boggy.
... **at the Gate turn sharp Right, up an incline for 30 mtrs./yards ... see a **Well** with cut stone and steps on the **Left** with circular metal fencing ...
- 12 ... **Prospect Well/Holy Well/Tobar Abbáin ?** ...
... **straight uphill from the Well, onto grassy slope, disregard the tarmac road (Circular) to the Right ... see the horse path upwards again but continue uphill, **Right** to the **Viewing Point** ... with wooden seat under a tree ...
- 13 ... This view is one of the finest views of **Killarney Lakes** ... **Loch Léin** etc.
... **behind Viewing Point, past small foot grid/gate, continue by the other side of **Knockreer Hill**. ... **cross** over the **Fossa Way** to horse-track which will take you to **Main Road N72** ... **Careful crossing !!!** ... **traffic from both sides !!!** ... *Cúramach!*
** ... past the **Riding Stables** on the right ... **straight** along to ...

Map Section 3 ... Points 14-16 ... to Aghadoe Churchyard

- 14 ... **Botharín na Marbh** ... **on approach** to the top of Botharín na Marbh lies ...

15 ... Aghadoe Churchyard ... Careful again as traffic on both sides !!! ...

Option ! ... Before approach to road there is a **Stile on Right** on Church wall to access Aghadoe Churchyard.

This is the climax of **Cosán Naomh Abbáin**... Abban's Pilgrim Path.

Ogham Stone ... Aghadoe Ogham ... **BRRUANANN /Brendan**.

N.B. ** ... one can access to **Aghadoe Viewing Point** via Parkavonear Castle pathway ... on to the field opposite **Aghadoe Heights Hotel** ...

16 ... **Viewing Point / Mapboard in Aghadoe** ...

****** ... From the Aghadoe Viewing Point ... from Aghadoe Churchyard ...

... **backtrack down** again to **Botharín na Marbh** ... continue past the **Riding Stables**, again ... now on your **Left**, on to the **Main Road N72**, again ... **Careful Crossing !!!** ... **traffic from both sides !!!** ... **Cúramach!** and onto the horse-track ... 100 mtrs./yards. At that point find the **Fossa Way**, turn **Left** for a kilometer until a ramp and a footbridge on **Left** ... over footbridge to the **Port Road** ... turn sharp **Left** to the **Ballydowney Roundabout**. Cross Road Intersection/Roundabout across on to **St. Margaret's Road** and continue past the **Community/District Hospital on Right**.

Map Section 4 ... 17-39 and Pilgrim Path Finish/St. Mary's/Church of the Sloe.

17 ... **St. Columbanus' Home & Famine Memorial Stone** ...

****** ... cross over St. Margaret's Road **continue** on to Marian Grotto on **Right** ...

18 **Marian Grotto** ... onto the **Left**

19 ... **St. Finan's Hospital** ...

****** ... **continue** onwards and on the **Right** see ...

20 ... **Old Mercy Convent** ...

****** opposite the John Paul II Pastoral Centre, Old Mercy National School on the **Left**.

21 ... **Killarney Library (Leabharlann Chiarraí)** ...

****** ... **continue Left** ... access via Crossing to Library footpath see

22 ... **Republican Memorial Monument** ...

******... on **Left** and continue up **St. Anne's Road**, to the crossing at the roundabout of **Lewis Road** ... keep on the **Right** Footpath down to College Street.

Note! ... halfway down Lewis Road you will find two Pillars on the **Left** reading ... see ...

23 ... **Moyeighteragh** ... *'lower plain'* ... old Killarney/oldest reference to Old Killarney.

****** ... **continue** past the Áras Phádraigh on **Left**, **toward** College Street Roundabout/Crossing, turn **Left** for fifty yards ... See Fair Hill/Friary.

24 ... **Killarney Franciscan Friary** ... **opposite** the Friary ...

25 ... **Spéirbhean Sculpture** ... near Outlet Centre ... **opposite** on the Courthouse side ... **Dawning of the Day Metal Sculpture**.

****** ... **opposite** the Railway Station ...

26 ... **Bronze Stag Sculpture** ...

27 ... **Killarney Courthouse & Poblacht na hÉireann** ...

****** ... **Right** of the Killarney Outlet Centre ...

28 ... **Killarney Railway Station & The Great Southern Hotel** ...

****** ... **from** the Hotel and Railway Station Junction see on **Left** ...

29 ... **Annals of Inisfallen** ... wooden sculpture.

****** ... next on the **Left** the ...

30 ... **Anam** ... **Killarney Arts and Culture Centre** ...

****** ... past the Killarney Park Hotel to the **Left** ...

31 ... **'Cinema Killarney'** ...

****** ... **round** the corner to the **Left** the ...

32 ... **Royal Munster Fusilier Memorial** ...

****** ... **continue** past Killarney Avenue Hotel ...

33 ... **Methodist Church** ...

****** ... **cross** road via the **'Golden Gates'**, entrance to ...

34 ... **Killarney House and Gardens** ...

****** ... **back** from Killarney House entrance, **Left** around corner ...

35 ... **Johnny O'Leary (1923-2004) Sculpture** ...

****** ... on the **opposite side** ...

36 ... **Statue of Christ the King** ...

37 ... **The Jarveys at The Hahah** ...

****** ... take a **diversion** to Main Street !!!

38 ... **White-Tailed Eagle** ... on Main Street ...

39 ****** ... **return** to **St. Mary's** ... **'Church of the Sloe'** ...

'Church of the Sloes' ... Killarney/*Cill Áirne*

Placename / Exploration ... Origin of Killarney

Pilgrim Path of St. Abban, Aghadoe, Killarney.

Introduction.

An exploration into of the origin of the name '*Cill Áirne*' ... translates as Church of the Sloe i.e Killarney ... one of the most famous tourism destinations in the world, not as yet yielding her history ... that of *Áirne* ... *the Sloe* ... *Fruit of the Blackthorn Tree*.

This story begins with being bundled into a Vauxhall Wyvern ZX 3639 in the early 60's where seven of us made the long trip to Wexford to visit my mother's family home and farmstead ... Tom Kelly's at Doonooney, Adamstown in County Wexford ... more like an expedition, constituting a full-day's driving. As dusk approached out of New Ross, a signpost for Adamstown loomed ahead with its cryptic Irish wording underneath, reading ... *Magh Áirní*/Arnaidhe/Moyarney . Having spent many years later earning pocket-money picking strawberries on my uncle Tom's farm at Doonooney, I found out that *Magh Áirní* translated as 'Plain of the Sloes' and the patron saint was a St. Abbán/Abban. There is a monolithic stone cross, up to thirty feet high in dedication to St. Abban in Adamstown graveyard. A nearby townland called Moyarney ... again, an anglicisation of *Magh Áirní*. Adamstown Parish Church, Community School and Parish Hall and Tobar Abbáin ... all named after their patron ... St. Abban.

St. Abban (Abán/Abbán), *little abbot*, a native of Adamstown, Wexford was a pre-Patrician saint who travelled abroad and all over the south of Ireland in the 6th century, founding many ecclesiastical foundations and sites on his way. While doing some research on a Killarney mythological project in 2013, '*Tale of the Blackthorn Woods*', I stumbled across a reference in Barrington's – 'Discovering Kerry' ... that St Abbán of Adamstown, Wexford founded Aghadoe, Killarney in the 6th century ... *Ceall Achaidh Conchinn*/Plain of Conchinn ... *Aghadoe* ? Achaidh Dá Eo ... *Plain of the Two Yews*.

He then prophesied that Aghadoe would be dedicated to St Fionan/Finan? in later times. With the *Sloe* theme of his native Adamstown, *Magh Áirní*, Plain of the Sloes, I wondered if it being possible that when he founded Aghadoe, Abbán continued the theme of his dedication to the Fruit of the Blackthorn ... the Sloe, this having a mystical significance with this 'gravely' mythological Irish native tree ... *stráif* ... calling it *Cill Áirne* ... Church of the Sloe (singular) ... Killarney.

A recent study was published at Maynooth University titled ... *The Cult of St. Abban* by Ellen Ganly ... all of 300 pages and also cited (on page 122) that Abban was founder of Aghadoe, Killarney, 6th Century.

There existed an earlier church in Moyeighteragh, 'lower plain' on the northern side of Killarney town and another theory is that the original Cill Áirne was sited at St. Mary's Church of Ireland.

St. Abbán was spiritual brother to St. Gobnait and both of them are buried in Ballyvourney/Boirneach where the local GAA club carries his name ... St Abban's. There is also a Gobnait connection to nearby, Kilgobnet in Beaufort where an ancient ruin exists and a tradition of the Biddy still in existence there. Abban's feast day interestingly enough is 16th March ... the day before St. Patrick's Day !!!

Abbán Mocu Cormaic of the tribe Laighin was a pre-patrician saint, a wandering missionary of the 6th century and was said to have founded a church whereupon ever he settled. When still a boy he showed miraculous powers, restoring a calf that was eaten by a wolf, lighting a lamp with his breath, restoring a Queen that had just died and he banished demons with his staff from the stormy waters of the sea.

Le gach dea-ghuí,

Cill Áirne/Killarney ... Church of the Sloe ... Fruit of the Blackthorn Tree

Pilgrim path of St. Abbán of Maigh Áirní & Cill Áirne ...

Note : ... re placenames and St. Abban of Adamstown ... *Magh Áirní* ... Plain of the Sloes and *Cill Áirne* ... Church of the Sloe. Aghadoe/*Achaidh Dá Eo* ... Plain of the Two Yews and its former older name ... *Magh Conchinn* ... Plain of Conchinn.

Cosán ... a penitential journey ... Camino ... deep seated in our Celtic & Coptic soul ... a need to seek a symbolic, mystical resonance toward a destination ... a path ... metaphor of life itself, transformational, rejuvenating, seeking sanctuary in life's hectic preoccupations. A stone, liken that of an amulet, carried on the path and deposited on the destination ... dispenses some of the dissonances in one's life ... balm for troubled times. In Kerry, traditional mountain pilgrimages that of ... Cnoc na dTóbar in Iveragh/Drung Hill near Mountain Stage, Mount Brandon in Dingle with the connection with the Celtic Lughnasa and St. James of Santiago in Northern Spain ... inclusive of the 'Galithian' Celt.

Cosán Naomh Abbáin ... an evocation of Killarney's cultural, historical, spiritual and mythological life ... psyche and soul infused with a 'sense of place'... anamáit ... forty points of interest relates a story of origins ... Killarney's name, Cill Áirne ... it's derivation may be lost to former times, but hangs on the fingertips of history ...

... Solvitor Ambulando ... St. Augustine

Note: ... See pages 48

'The Cult and Life of St. Abbán' ... Thesis/Extract

By ... Ellen Ganly, Maynooth.

**Thomas O' Sullivan,
Lewis Road,
Killarney,
Kerry**

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**Abban's Cross at Churchyard
Adamstown ... Magh Áirní
Wexford**

Cill Áirne/Killarney

Three Killarney Motifs

Eagle ... Stag ... Salmon

Iolar/Fia Boc/Bradán



SONG OF LÉN

Sure-footed mountain Stag
Bounding from the heather high,
Drinking of clear waters
On the shore of Loch Lén;
Silver-speckled Salmon-Wise,
Hiding under hazel-pools,
Eagles ride the updrafts,
Spreading wings they soar.

Ripples rise on Bár na Snáth,
Old Weir where the Waters Meet,
Guarding flows at Brickeen Bridge,
The Secrets of the Tribe.
Shehy, Torc and Tomies
Shedding tears of the sun,
Axe on flint, on stone reflect,
Fire *im-ag-in-a-tion*.

Rings of Copper, Lead and Tin,
Lore of the Smithy Lén,
Water, Earth and Air as one,
Forged Fire from the Sun;
Fowler, Fisher, Hunter
Of Eagle, Salmon, Stag;
Nature's wild abundance
Cill Áirne ... *in-can-ta-tion*.

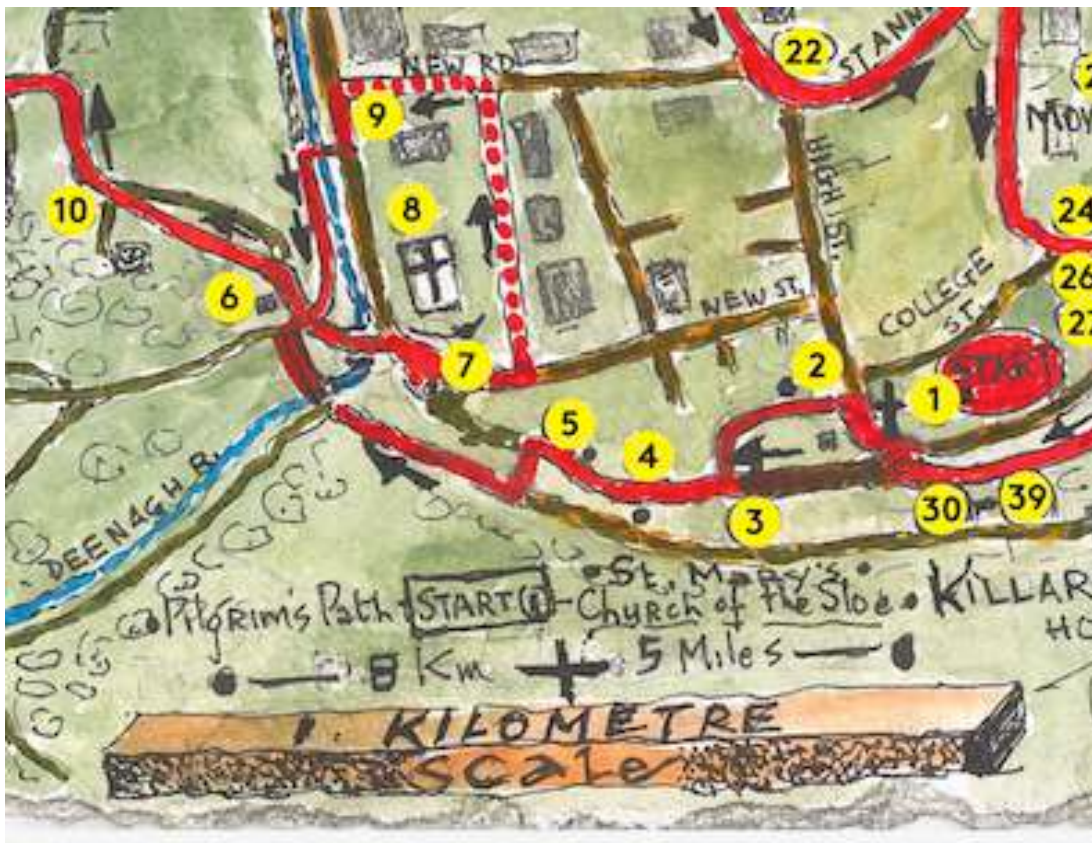
Thomas O'Sullivan 2015.

Loch Lén in Killarney has many interpretations and one is inspired by Lén, the Smithy God of the Bronze Age, 3500 BC ... the Stag, Salmon and Eagle are the Killarney Totems symbolized with Earth, Water and Air Energies ... Fire, the fourth are the Fires of Human Imagination.



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Map Section 1 ... Points 1-10 * ...
START ... right hand corner of the map



1 ... Church of the Sloe/Cill Áirne ... St. Mary's, Church of Ireland, Code ... V93 CD00

St. Mary's, Church of Ireland, Kenmare Place ... starting point/meditation/exhibits. It is believed that the Church of the Sloes was the site of an earlier ancient church as the ground/site is quite elevated ... *Abban's Church* ?. It was demolished in 1797 and rebuilt in 1812. That church was in turn replaced in 1870, suffered fire damage and restored in 1888 by J.F. Fuller. The stained glass window was a reproduction of

Holman Hunt's picture 'Light of the World' (1854). The history of St. Mary's with regard to the pre-Reformation history is still being explored ... See No. 23 re Moyeighteragh.

... a neat but irregular structure, with a tower, surmounted by a slated spire...

**** ... cross road**, down Tuathail's Lane ... **Left** of Town Hall Building, to ...

2 ... St. Mary's Holy Well/Lady's Well ...

Place of Pilgrimage, Baptisms, Cures and Healing since 1302. The Holy Well, a traditional feature of Irish life and had a 'Pattern Day' and in this case 15th August, called Lady's Day, commemorating 'The Assumption (Dormition) of BVM. 'Pattern' was a corruption of the word 'Patron', in association with Holy Wells.

... St. Brigid came to Killarney ... her cloak was torn and she needed a pin to mend it. She asked a woman at Martyr's Hill and some others but didn't receive any assistance from them. She came to High Street and asked a visiting blacksmith to the town who helped her willingly. She then bestowed a blessing on all visitors to Killarney ... that they would flourish thereafter.

St. Bridgid's Killarney Blessing

**** ... on to Beech/Mission Road**, near the gate to Killarney Gardens to ...

3 ... Monsignor Hugh O'Flaherty (1898 – 1963) ...

World War II Humanitarian Hero ... born in Killarney, began his seminary training after leaving school, was posted to Rome in 1922 the year that Mussolini came to power. He earned a degree in theology while studying at the Urban College of the Propagation of the Faith and was ordained in 1925 with a doctorate in divinity, canon law and philosophy. He was a skilled diplomat, serving the Vatican in Egypt, Haiti, Czechoslovakia ... was appointed to Holy Office and a Monsignor in 1934. He was amateur golfing champion of Italy, playing with Mussolini's son-in-law and ex-king Alfonso of Spain and this social standing had him in good stead during the Nazi occupation of Rome. In 1942 the Germans began to crack down on prominent Jews who had been associates of the Monsignor ... hiding them and providing safe havens in local monasteries and convents. In 1943, his operation widened to include escaped British prisoners-of-war. By the end of the War, he had helped over 4,000 people ... earning the nickname – 'Scarlet Pimpernel of the Vatican' ... receiving many decorations including ... Commander of the British Empire. By the end of the war 'The Rome Escape Line' had helped 6,500 Allied POW escapees and Jews avoid capture

and almost certain death at the hands of the Gestapo that was portrayed in a featured film starring Gregory Peck ... 'The Scarlet and the Black'. He befriended his primary wartime adversary col. Herbert Kappler and helped his family getting out of Rome safely. Following that Kappler was sentenced to life and the Monsignor was instrumental in converting the Colonel to Catholicism. Mon. Hugh O'Flaherty died in Cahirsiveen in 1963 and an Italian grove of trees was planted in Killarney National Park in 1994. A memorial was unveiled in October 2013 on the 50th Anniversary of the Monsignor's death. Sculptor, Alan Ryan Hall. A one-man theatre piece by Donie Courtney, Gaiety Theatre, was performed locally and abroad some years ago to great acclaim entitled ... 'God has no Country' ... a recent publication by novelist, Joseph O' Connor entitled *My Father's House*, is inspired by the life of Monsignor Hugh O'Flaherty.

**** ... proceed** along Mission Road, 100 mtrs./yards ... to the **Right** ...

4 ... Mission Road / Commemorative Garden ...

A place of remembrance and reflection ... the Killarney Fern Garden houses a magnificent slate sculpture of circular design to represent the world while the steps and stones represent the journeys undertaken by the local Christian Missionaries from all over the world including Fr. Donal O'Sullivan who died in the Battle of the Somme, World War 1. The names of all those who have been paid tribute to are also present in the garden. Sculptor, John Crowley.

*Tá an fomhar fairsing,
Níl ann ach meitheal.*

**** ... onwards** to the **Left** to the gate entrance to Killarney National Park to ...

5 ... White Steed of O'Donoghue of Ross Sculpture ...

Dónal O'Donoghue, Chieftain of the Gaelic clan, had a stronghold at Ross Castle and had a spectacular palace at the bottom of Lough Léin. Every May Day at sunrise the Chieftain of Ross visits his ancient Domain and you can get a glimpse as he gallops across the lake on his white steed before he disappears into the mist. A limestone island on Lough Léin depicts his magical horse. Sculptor, Leticia Mangan.

****... continue** through to the Gateway onto the Demense, turn **Right** and **Right** again over the Deenagh River via King's Bridge on the to Deenagh Thatched Cottage ...

6 ... Deenagh Thatched Cottage/ Killarney National Park ...

The gate lodge to the Kenmare/Knockreer Estate. The traditional thatched cottage of Georgian style is dated 1834. Killarney National Park is the Ireland's oldest, was formed in 1932 when Arthur Vincent entrusted it into the care of the Irish State. The extent of the park's range and rugged landscape is 26,000 acres encompassing the Magillicuddy Reeks, Torc, Mangerton Mountains, Tomies Woodlands with endless walks and loops and Killarney's Upper *Bár na Snáth*, Muckcross and Lough Léin. The spectacular cottage has a tearoom and cafe throughout the summer months and is sponsored by Down Syndrome Ireland.

**** ... 'little diversion' ... Right** past the Main Gate of the Demesne opposite St. Mary's Cathedral ... at that stage, turn sharp **Right** for 20 mtrs./yards to the ...

7 ... World Ploughing Championships Memorial (1954)

Cairn of Peace ... *Pax Arva Colet'* (Let Peace Cultivate the Fields) ... Commemorating the 2nd World Ploughing Contest, 8th/9th October 1954 at Gortroe, Fossa, Killarney. Memorial unveiled in 2019 by the National Ploughing Association. Sculptor, Ben Sullivan.

*The soil is the farmer's treasury,
The plough is the key that unlocks.*

.....

*Two White Horses draw the plough
From where I stand I hear no sound
The hours of this creeping day
In polished harness led away
... Ploughman's feet in furrows
Walking, walking, walking ...
Sonny Condell*

****... continue** back to the **'crossing'** to St. Mary's Cathedral entrance.

8 ... St Mary's Cathedral ... and the Cathedral Complex a/b/c ...

Designed by Augustus Welby Pugin. It is considered to be one of the most important Gothic Revival churches of the 19th Century in Ireland and was architecturally influenced by Ardfert Cathedral. J.J. McCarthy was responsible for the interior decorations. With local donations and funding across America, construction began in 1842 but was ceased due to the Great Famine 1848 ... and resumed in 1853. During the Famine the partially built cathedral was used as a hospital and shelter for the sick and dying. The cathedral was consecrated in 1855, the organ installed in 1869, extensions and the spire added in 1907 and completed in 1907. A giant Redwood at the western doorway was planted to commemorate a children's mass grave called *Cillín* in Famine times. Latest renovations were completed in 1973. The original cathedral site was called Falvey's Inch.

a ... Presentation Convent.

Presentation Congregation was founded by Nano Nagle, Cork in 1774. On October 2nd, 1793 two Presentation Sisters came to Killarney ... *'this is the first branch transplanted from the parent tree'*. The initial school and convent consisted of three houses in New Street and Killarney was the first community of Presentation Sisters outside the founding community in Cork. In 1800 a primary school was established and by 1826 over 350 pupils were enrolled and in 1875, the current Presentation Convent was built. An industrial school was completed in 1803 where girls were taught needlework, crochet, knitting, lace making ... the Killarney Lace School became famous. The Presentation Sisters opened a Secondary School in 1948 and the foundation stone of St. Brigid's School was laid in 1950. The three-storey building includes a six-bay double height Gothic Revival style chapel, of significant historical importance and is a listed building.

b ... Presentation Monastery.

In 1837, the bishop of Kerry, Dr Egan, invited the Presentation Brothers in Cork to take charge of the boy's school in Killarney. Under Brother Paul Townsend, the superior, an architect by trade the brothers began work in Killarney in 1838. In 1839, the school became connected with the National Board and received a grant of £40 per annum at the prompting of Reverend Mother Teresa Kelly, superior of the Presentation Convent, Killarney. The Brothers lived at the residence on the south side of College Street known as the Lodge, Arbutus Hotel and taught at an existing school at Fair Hill. A new school was built at Falvey's Inch through the generosity of the

Morrrough Bernard family. The Earl of Kenmare also sponsored the enterprise. The new school was officially opened by the Bishop Dr Moriarty on 7th January 1861. The brothers left the very successful 'Old Mon' in 1958, moving to a site in New Road. The 1861 building has since become a day-care centre under the auspices of Kerry Parents and Friends.

c ... Bishop's House & St. Brendan's College, The Sem ...

Of Gothic-Ecclesiastical Puginesque Style. St. Brendan's Diocesan Seminary was founded in 1860, seventy pupils entered and most were born just before or during the Great Famine. The school was founded as a boarding and day school for boys and day-pupils were called Externs. The school functioned for well over a century as a junior seminary with mainly priest teachers that prepared aspirants to the priesthood. Teaching began in the autumn of 1860 in College House, a large private house in Lower New Street. The land for the college was leased from the Kenmare Estate at a 'peppercorn' rent. Gradually new classrooms and dormitories were built and the Tower wing was added to Bishop's House in 1870.

Sport has played an important part in the history of St. Brendan's and its great contribution to the development of the GAA is widely recognized ... a wide variety of sports and recreational activities are supported and encouraged with the assistance of volunteers from staff, parents, past-pupils and local clubs. First mention of a St. Brendan's team was in a newspaper report of the college cricket-team's victory over a Killarney XI in 1874. An 1890 newspaper report records a football match between a Seminary team and a Dr. Crokes 2nd. XXI. Account books record the repair of a cricket ball in 1865 and the purchase of a football from a shoemaker named Brosnan in 1867. By the 1970's the designation 'seminary' had ceased to be used and the school's official title became St. Brendan's College. However the college is still known locally as The Sem.

See ... **Ogham Stone** on front lawn at Bishop's House and was taken from a churchyard on the Dingle Peninsula ... and reads ...

MAQ .. LIAG MAQI ERCA

St. Patrick sent Bishop Erc to complete the conversion of Kerry ... died 513 A.D. and he was associated with Ita at the Convent of Killeedy, Limerick.

****... continue 100 mtrs./yards along the Port Road/New Road junction and view ...**

9 ... Red Stag Wooden Sculpture ...

Leaping into the air on the Port Road by tree-sculptor Will Fogarty created from an old Spanish Chestnut tree. The red deer is Ireland's largest land mammal and is the only species of deer that is considered native to Ireland. They earned their 'native' or indigenous status, as they are believed to have survived the Ice Age ... the post-glacial native Irish Red deer and the only herd that to be indigenous to Killarney. In the 1960's the Red deer in Killarney were brought back from the brink of extinction by the efforts and work of the Irish Deer Society. A small herd of the Killarney Red deer was trans-located to Inisvickillane off the Kerry coast, to preserve and conserve their genetic pureness.

Adult males are known as stags, weigh up to 220Kg, Females as hinds, weighing up to 110Kg. Red deer are primarily grazers including heather, (playing an important food source to uphill animals during the winter), dwarf shrubs and rough grasses such as Molina, found on the uplands.

The rut occurs during the month of October and may last up to 6 weeks. The two sexes are segregated throughout the year apart from the rut. The males congregate to form bachelor groups and begin to become intolerant of each other from August onwards, due to the now increasing levels of the male hormone testosterone. The hinds begin to congregate in their traditional rutting areas. Sexually mature stags (5-11yrs) take possession of hind harems, which they will defend from other stags. Up to 20% of a mature stag's body weight may be lost during this rutting period, as they tend not to consume much. Many Stags can be sufficiently weakened from the rut. Calves (singles) are born during the period of late May until early-mid June after a gestation of 229 days. Antlers are cast between Mid-March and April and re-grown every year, so they are in their prime for the rut. They can cause considerable damage in young broadleaf woodland, eating the leaders and side shoots and also agricultural crops.

****... turn Left, to Traffic Lights, cross along over timber bridge, Left via the Wooden Animal Sculptures and to the Fossa Way then Left ... to Deenagh Cottage ... turn Right, up hill ... 100 m./yds and see Left ...**

See ... Actor Jessie Buckley street portrait ...

10 ... Knockreer House ...

National Park Education Centre, the original Killarney House is located on the site of the original Killarney House which was destroyed by fire 1913 and some of the original walls and steps can still be seen. Known as the Mansion, it was home to the Browne Family, Earls of Kenmare and in 1969

Charles De Gaulle holidayed there. Knockreer, from the Irish ... *cnoc rír* ... translated as the 'place of assembly or the green-topped hill?' ...

****** back and to **Left**, past Farm Buildings and continue to Cattle-grid with sign ... **'Holy Well'/Cloch Mochudda ... No. 11**

BLACKTHORN

Straif

Draighean ... mother of the wood,
blossoms of virginal finery
flowers 'ere the leaf;
quandary of nature ...
la mère du bois,
tree of fairyland standing firm,
... dark crone of the woodlands.

fashions a *shillelagh* from a
tree-stump ... *an bata draighean,*
companion to gentlemen or tinker's weapon
at the august rants at Puck ...
'bellicum' of the black rod.

scarbh na gcnuach ushers the shiver of May
when the east wind blows;
the blackthorn winter
sheds the bitter sloe,
sweetened with first frost;
sharp needle of the hedgerow,
... rostrum of the wren.

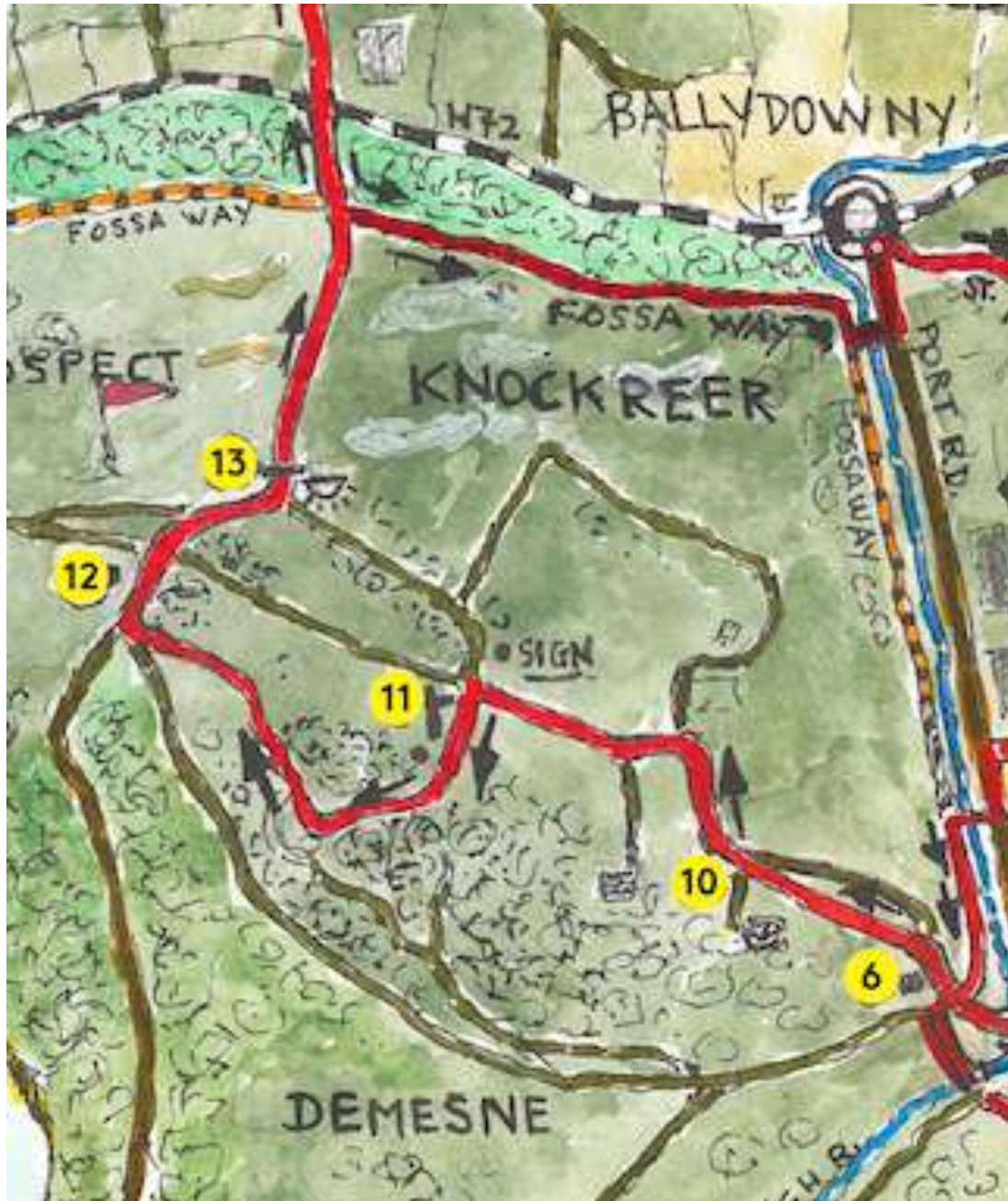
Thomas O'Sullivan ... 2019

See below ...

Map Section 2 ... Points 11-13 *
... through the National Park to Knockreer

****** bear sharp **Left** over grassy horse track, 250 mtrs./yards to gate/stile into wood and sharp **Right** for 30 mtrs./yards to ...

Map Section 2 ... Points 11-13 *
... through the National Park to Knockreer



** bear sharp **Left** over grassy horse track, 250 mtrs./yards to gate/stile into wood and sharp **Right** for 30 mtrs./yards to ...

11 ... Cloch Mochudda ...

The story of Cudda is a delightful one in the true tradition of Irish storytelling. He left the monastery on Innisfallen and on his way he heard a bird singing exquisitely so he knelt to listen and to give thanks to God. Eventually the bird stopped and Cudda made his way back to Innisfallen because he realised it was late. The doorkeeper said they had nobody belonging to his monastery called Cudda ... it was then remembered that it was two-hundred years earlier a brother had ventured out of Innisfallen. Cudda had been in repute listening to the bird and praying for two centuries. Ponder the timeframe ... see the two rounded shapes on the stone and the Cross painted white on the tree trunk.

Another story goes ...

... the way to Cloch Mochudda was closed by a Grand Jury order but a pilgrim gained access, arriving at dawn bringing with her water in a vessel, fragments of bread and three rags that were left on the tree near the Cloch. It was said that a Robin frequented the place and some say that if you see the bird on your visit ... your wish will be granted.

The word 'Mochudda' denotes a term of endearment and the name is popular around Kerry ... for example ... Cartage/Cartach Mochudda/Cuthbert of Kiltallagh, Castlemaine, who founded Rahan, Offaly and Lismore in Co. Waterford.

... this is the trickiest part ! ... will have a waymarker ?

****... continue** along track **downwards** for 100 mtrs./yards ... fork on the path to horse track ... take a **Right turn in woods, along a 'horse path'**, for 150 mtrs./yards, to two open gates leading out to an open field. If you look northwards across the field you can see a **Gate** ... 300 yards away. This is the continuation of the horse path ... but keep **Right** upwards along this path for 5 mtrs./yards as the surface can be soft and boggy.

****... at the Gate turn sharp Right**, up an incline for 30 mtrs./yards ... see a **Well** with cut stone and steps on the **Left** with circular metal fencing ...

12 ... Prospect Well/Holy Well/Tobar Abbáin/Cremin's? ...

Prospect House nearby, residence of Mr. Supple ? with lines of lime and yew trees from the east side and a private Well. May we have an 'ecclesiastical licence' to name it St. Abban's Well / Tobar Abbáin ?

****... straight** uphill from the Well, onto grassy slope, disregard the tarmac road (Circular) to the Right ... see the horse path upwards again but continue uphill, **Right** to the **Viewing Point** ... with wooden seat under a tree ...

13 ... This view is one of the finest views of **Killarney Lakes ... Loch Léin etc.**

This view is one of the finest views of **Killarney Lakes ... of Loch Léin** and panoramic view from the Paps Mountains, Crohane, Horse's Glen, Mangarton, Shehy, Tomies and Strickeen to the Magillicuddy Reeks. *Lig bhúr scíth !!!* Also you can access a higher Viewing Point and Map Board on the Right up the incline on top of Knockreer.

****... behind** Viewing Point, past small foot grid/gate, continue downwards by the other side of **Knockreer Hill**. ... **cross** over the **Fossa Way** to horse-track which will take you to **Main Road N72 ... Careful crossing !!! ... traffic from both sides !!! ... Cúramach!**

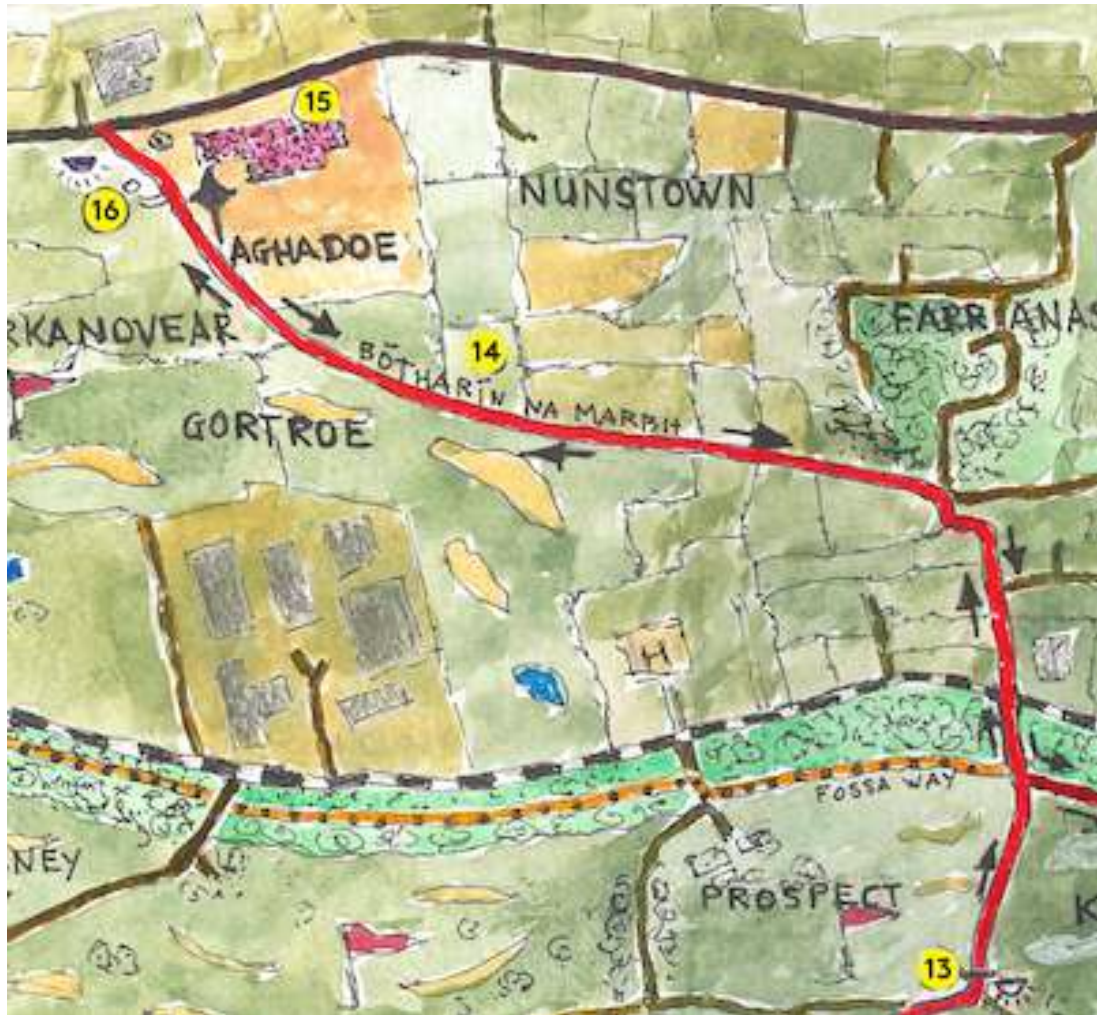
**** ...** past the **Riding Stables** on the right ... **straight** along to ... **Botharín na Marbh ...**

*Do réitios léim, stór, thugas laimh di 'gus póg,
Is dúirt go rabhas sasta is mé a d'ardú fén gceo;
Choiche is go deo ar Léin-Loch an cheoil,
Mar a bhfuil 'Dónal na nGeimleach ar bhinnse is ar bord.*

Sí-Bhean Locha Léin ...
Seamus na n-Amhrán

See below ... Map Section 3 ... Points 14-16 ... to Aghadoc Churchyard

Map Section 3 ... Points 14-16* ... to Aghadoe Churchyard ... and return.



14 ... Botharín na Marbh ... on approach ... to the top of Botharín na Marbh lies ...

... *little road of the dead*, traditionally used to the burial ground of Aghadoe. Great vistas all round through ecclesiastical townland names of Nunstown and Farranaspic ... *bishop's land*.

15 ... Aghadoe Churchyard ... Careful again as traffic on both sides !!! ...

‘Achaidh Dá Eo’ ... *‘field of the two yens’* to Aghadoe Churchyard via an old stile in wall to gain entry to the back of the Old Churchyard. Otherwise you can approach the road opposite Aghadoe Heights Hotel ... **Careful again re approaching traffic on both sides !!!**

This is the climax of **Cosán Naomh Abbáin... Abban’s Pilgrim Path** commanding a panoramic view of Lough Léin, Innisfallen and the Killarney mountain complex and the Magillicuddy Reeks.

According to Barrington ... Quote ... Discovering Kerry. *‘Abbán, a Pre-Patrician missionary came from Wexford and founded Cell Achaidh (or Aithfe) Conchinn in the 6th century which, he prophesied that it would come to be called after St. Fionan/Finan. This may refer to Aghadoe.’*

It is believed that Aghadoe, may have originated as a pagan religious site. The area has also been linked with 6th century missionaries like Abbán. According to the Annals of Inisfallen, St. Finian the Leper founded another monastery at Aghadoe in the 7th century but it was first mentioned in the Annals in 939 ... known as the *Old Abbey*.

Also present in the vicinity is the 13th century Parkavonear Castle, built by the Normans in 1169 post the Anglo-Norman Invasion. The Round Tower began construction in 1027 and the Eóganacht Locha Léin constructed a new church in Romanesque style called the ‘Great Church’, Aghadoe in the 12th Century. The church was finally completed with the addition of a chancel and this was later segregated from the rest of the church by a wall.

Two Ogham Stones ... **BRRUANANN**, a connection with Brendan the Navigator were discovered on site and one of the stones remains cemented into the south wall of the chancel. A Ballaun can be found outside on the north-west corner of the church, was used to gather holy water and was also believed to have brought great healing powers.

... **Ogham Stone** ... the Ogham Alphabet is Ireland’s earliest form of writing ... dating from the 4th Century A.D. It is said that Ogham was invented by Ogma, the Sun-Faced God as he studied the flight of cranes in the Western Sky and deduced from their formation, the letters of the Ogham Alphabet thus ... thirteen in total, with five vowels. Another theory suggests that the Ogham Stones denote a tribal boundary mark eg, *Degos & Toicaki* of Dunloe. An older spelling was for Ogham is ... Ogam.

Aghadoe Ogham ... **BRRUANANN** ...

N.B. ... one can access to **Aghadoe Viewing Point** via Parkavonear Castle pathway ... on to the field opposite Aghadoe Heights Hotel ...

Option ! ... Before approach to road there is a **Stile on Right** on Church wall to access Aghadoe Churchyard.

This is the climax of **Cosán Naomh Abbáin...** Abban's Pilgrim Path.

N.B. ** ... one can access to **Aghadoe Viewing Point** via Parkavonear Castle pathway ... on to the field opposite **Aghadoe Heights Hotel ...**

16 ... Viewing Point / Mapboard in Aghadoe ...

A panorama of the Killarney mountains and the Magillicuddy Reeks ... east to Paps of Anú of the Tuatha De Danann/Mangerton/Torc/Ross Castle/Inisfallen Island /Ross Island Copper Mines/Tomies Mountain /Purple /Gap of Dunloe/ Magillicuddy Reeks & Corrán Tuathail/Seefin to Drung Hill and Cnoc na dTóbar of the Lughnasa Mountain assemblies to Valentia, Iveragh, jutting into the Great Ocean, Dingle Bay ... *Loch na Trí Caol* ... which was an ancient term ... the three Sand-spits ... Cromane, Rossbeigh and Inch.

****** ... From the Aghadoe Viewing Point and Aghadoe Churchyard ...

... **backtrack down** again to **Botharín na Marbh** ... continue past the **Riding Stables**, again ... now on your **Left**, on to the **Main Road N72**, again ... **Careful Crossing !!!** ... **traffic from both sides !!!** ... *Cúramach!* and onto the horse-track ... 100 mtrs./yards.

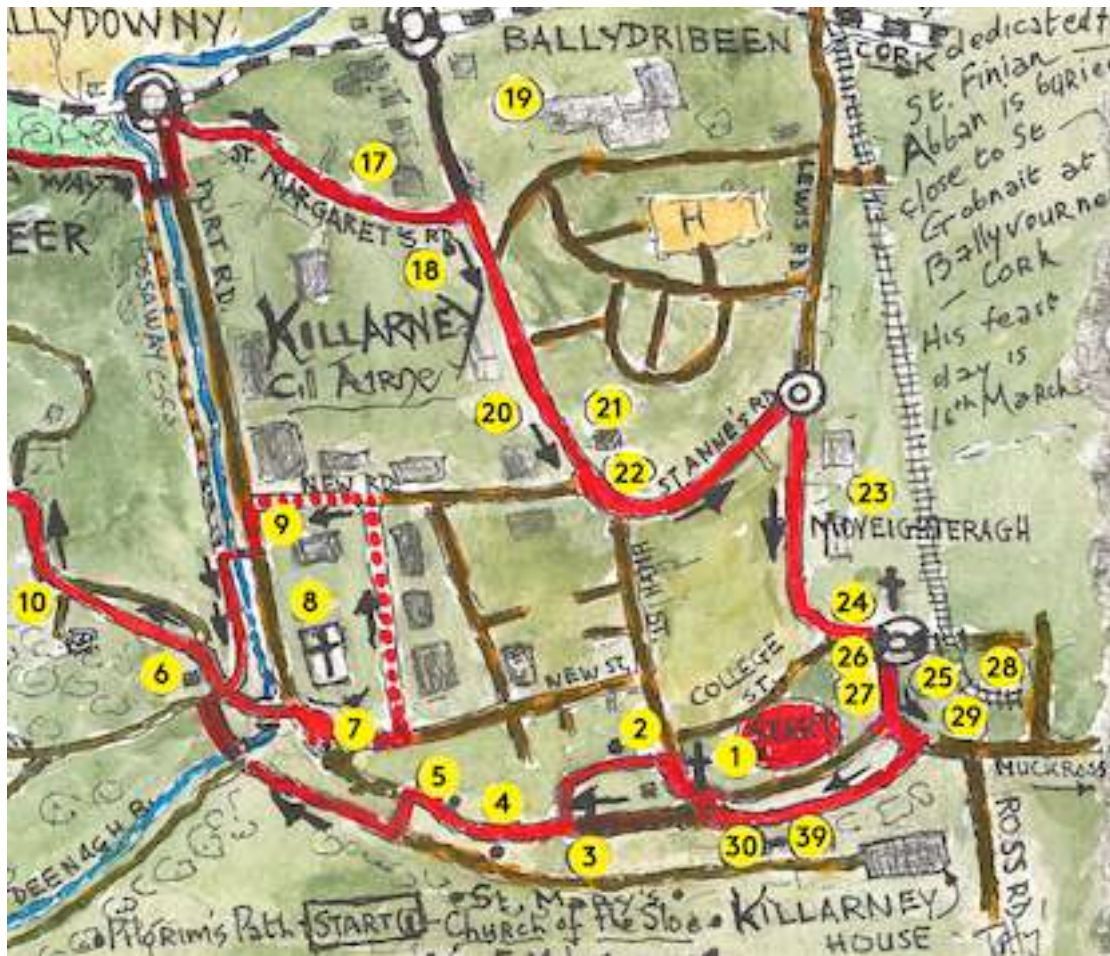
At that point find the **Fossa Way**, turn **Left** for a kilometer until a ramp and a footbridge on **Left** ... over footbridge to the **Port Road** ... turn sharp **Left** to the **Ballydowney Roundabout**. Cross Road Intersection to Roundabout ... across on to **St. Margaret's Road** and continue past the **Community/District Hospital on Right**.

****** ... See **St. Columbanus' Home on Left** ...

See below to ...

Map Section 4 ... 17-39 and Pilgrim Path Finish
St. Mary's/Church of the Sloe.

Map Section 4 ... 17-39 and Pilgrim Path Finish/St. Mary's/Church of the Sloe.



17 ... St. Columbanus' Home & Famine Memorial Stone ...

Townland Ardnamweely. Killarney Poor Law Union was formally declared on the 18th September 1840 and covered an area of 395 square miles throughout Kerry. The operation was overseen by the elected Board of Guardians and the Killarney Union Workhouse opened in 1845 to accommodate 800 inmates. Certain classes of destitute people were given relief outside the workhouse. The new Killarney Union workhouse was erected on an eight-acre site half a mile to the north of Killarney and was designed by the Poor Law Commissioners architect George Wilkinson, based on one of his standard plans. At the rear, a range of single-storey utility rooms, a bake-house and wash-house connected through to the infirmary and wards via a central spine containing the chapel and dining-hall. Old sheds were used as a fever hospital, a disused brewery and in 1848

at the height of the Famine, it accommodated 1,800 inmates. A Poor Law inspector visited the workhouse in 1848 and said ... 'it is certainly the best in Ireland'. The former workhouse site is now the St Columbanus Home, the main geriatric care home for County of Kerry.

****** An inscribed stone now stands at the entrance to the site commemorating those who died and were buried in unmarked graves during the famine of 1846-50 ... It was unveiled on National Famine Commemoration Day.

Erected in memory of those who died in the Great Famine 1846-50 and are buried in unmarked burial sites in Killarney ... Pray for and remember.

****** ... from St. Margaret's Road **continue** on to Marian Grotto on **Right** ... and on **Left** see ...

18 ... Marian Grotto ...

Sheltered under fine Scot's Pines, the Grotto on Rock Road built in conjunction with the Marian Year ... 1954 ... dedicated to the Blessed Virgin which were constructed in most parishes in Ireland at that time. First Pilgrimage to Our Lady of Lourdes Grotto in Killarney where 400 of the Children of Mary Sodality of St Mary's of the Isle, Cork, were accompanied by their spiritual director Fr W J Hegarty St Finbarr's West, Cork. Other priests were Fr. D Moynihan Killarney; Fr. Raphael O.F.M; Rev P O'Sullivan, C.C. and Rev J Slattery.

****** ... opposite the Grotto see Gates and Walkway to ...

19 ... St. Finan's Hospital ...

... sometimes mistakenly named, St. Finian's.

In 1849, the building of St Finan's Hospital began in an elevated area in the northeast of Killarney town called Ballydribbeen. The hospital is in a glorious position, overlooking the mountains and forests of the Killarney National Park. It was initially built to house 250 patients and was designed by Woodward and Deane as a Gothic Revival style institution using a complex asymmetrical plan and local stone and limestone. It was regarded as one of the most architecturally distinguished asylums of the 19th century. It was of Gothic style and it being sited on a hill and south-facing to conform to English recommendations for therapeutic reasons. This was inspired by Pugin, a corridor plan with administration located centrally with male and female wings at either side.

St Finan's Hospital has had numerous titles in its history. Killarney District Lunatic Asylum was its original title and it opened to the public on the 30th of December 1852. It initially housed 135 patients but in the latter half of

the 19th century, the Killarney asylum continued to expand both in numbers and premises, predominantly due to chronic overcrowding. This expansion continued up to the mid twentieth century when over 1,100 patients resided in the institute. Gradually, mental health policies changed, reducing the number of residents, until in 2012, St Finan's Hospital finally closed its doors. Over its 160 years of operation, St Finan's Hospital became closely interlinked within the framework of local social life and to employment.

Fitzgerald Stadium ... And those that flock to the magnificent stadium will get to enjoy both games in the majestic setting in what is surely the most spectacular GAA playing field in the country. The fabulous facility they will experience can be attributed to years of toil and hard labour by a dedicated group of men that laid the foundations for the park to be built. The site was purchased in the early 1930s from the Courtney family for the princely sum of £750 and the stadium was developed with the assistance of patients from the adjacent St Finan's Hospital with the Killarney Mental Hospital Committee deciding it would be great occupational therapy and of immense therapeutic value. The stadium named after the legendary footballer Dick Fitzgerald – was officially opened on the last day of May in 1936 with Bishop of Kerry, Dr Michael O'Brien and the Archbishop of Cashel and then patron of the GAA, Dr John Mary Harty presiding.

The history books will show the official attendance was 43,000 but an estimated 50,000 turned out in the stadium for the 1950 Munster hurling final, involving Cork and Tipperary, and it resulted in numerous supporters encroaching on to the pitch when the terraces became too crowded. The O'Sullivan Stand – named in memory of the late Kerry team trainer Dr. Eamon O'Sullivan – was constructed in 1970. In addition to GAA and International Rules games, Fitzgerald Stadium has also hosted several headline concerts with acts including Elton John, Tom Jones, Pink, Westlife, Rod Stewart, Bryan Adams and Pussycat Dolls.

Plans are currently in the pipeline for a major refurbishment upwards of €72 million for Fitzgerald Stadium, which no doubt, will again set the standard for all other stadia to follow and attempt to emulate.

**** ... backtrack** onto St. Anne's Road ... **continue** onwards and on the **Right** see ...

20 ... The Old Mercy Convent ...

The Mercy Sisters were invited to Killarney by Bishop Egan in 1844, called St. Bridget's, they had a house and school in High Street called St. David's and moved to Rock Road in 1854. When in High Street they nursed the sick during the Famine, they went to work in a lying-in hospital in 1848, the

Fever Hospital in 1853 and the Workhouse in 1867 visiting the fever-stricken in the crowded lanes, to be placed on straw along Henn Street (Plunkett St.) until space in the auxiliary hospital was available in Brewery Lane. When fever raged and people were afraid to enter the houses of the sick and left food or milk on the windowsill outside the Nuns entered fearlessly, attended the sick and dying or coffined the dead. One of them Sr. Stanislaus was looked-on as an Angel of Mercy so assiduous was she in her ministrations to the sick and suffering. The price that the devoted Sisters paid subsequently was high. In the thirteen years following the Famine, thirteen members of the community died in the little cemetery at the rear of St. Bridget's. Their remains were removed to the cemetery of Holy Cross on the grounds of the New Convent of Mercy, opened in 1857. In 1861 an Orphanage for girls was opened and in 1868 to provide employment for girls they started Irish Point Lace Industry being a great success. In 1872 an Infants School was opened which later became the Boys' Orphanage and in 1888 Holy Cross Convent School was opened.

**** ... continue** to the Old Mercy National School and John Paul II Pastoral Centre ... and on **Left** see ...

21 ... Killarney Library (Leabharlann Chiarraí) ...

An extensive range of Local Studies material is available at Killarney Library including local newspapers, the 1901 Census of Population and the Griffith's Valuation of Tenements. Limited study spaces are currently available in Killarney Library during opening hours. Limited access to public computers is available in Killarney Library during opening hours. Printing, scanning and photocopying services are available from Killarney Library, including remote printing from your own mobile device.

Monday- Saturday ... 10.00 am – 5.00 pm

Opposite the Library see the Garda Station and Ofigí an Rialtais/Government Buildings

**** ... continue Left ...** access via Crossing to Library footpath see ...

22 ... Republican Memorial Monument ...

The inscription on the Memorial reads ... *'This monument will not be unveiled until this country will be free'*. This area at the top of High Street had an ancient name called ... moinmór ... *the big bog?*

****... on Left** and continue up **St. Anne's Road**, to the crossing at the roundabout of **Lewis Road ...** keep on the **Right** Footpath down to College Street.

Note! ... halfway down Lewis Road you will find two Pillars on the **Left** reading ... see ...

23 ... Moyeighteragh ... 'lower plain' ... old Killarney/oldest reference to Old Killarney.

'lower plain' ... the only vestige of the place/name of the old burial place and... a very early Church site. Another theory being that this is the original Church of the Sloe. At the end of that road turn left to College Street junction ... turn Left at Fair Hill to the Friary.

**** ... continue** past the Áras Phádraigh on Left, **toward** College Street Roundabout/Crossing, turn **Left** for fifty yards ... See Fair Hill/Friary.

24 ... Killarney Franciscan Friary ... opposite the Friary ...

The first Franciscans came to Ireland in 1226 landing near Youghal, Co. Cork. Soon there were many Franciscan foundations but were suppressed during the Reformation. The present Franciscan foundation at Killarney dates from 1860. The building of the Church commenced in 1864 and was completed in 1867, as a stone over the Church door bears witness. The Friary proper was built in various stages between 1865 and 1878. The Church is dedicated to the Most Holy Trinity. At present, the Friary is the novitiate house of the Irish Franciscan Province.

The title of the present Church links the Friary with Muckross Abbey, more correctly called Irrelagh (Oir-bhealach, Eastern Way). It was founded in 1448 with the help of the McCarthy Mór family and was the residence of the Friars until 1698, with some interruptions due to their expulsion under Elizabeth I in 1589 and Cromwell in 1652. The final dispersal took place as a result of the Penal Laws that came into effect on 1st May 1698. Under these laws all bishops and religious were to leave the country under pain of imprisonment or transportation.

Prior to this final trial, Muckross had been sanctified not only by the lives of those who lived there daily, but also by the martyrdom of Fr Donagh O'Muirthile and his companions, who after the flight of the community hid the sacred vessels and other church valuables on one of the islands of Lough Léin. The Abbey had also been home to the valiant Fr Francis O'Sullivan and was put to death in 1653 on Scarriff Island off Derrynane.

For the next 80 years or so, their places of refuge were small cottages in isolated places known as Friar's Glen, between the mountains of Mangerton and Torc. From there they continued their pastoral ministry among the people. There was an invitation from the Bishop of Kerry, Dr David Moriarty toward the Belgian Friars to erect a friary in Killarney, completed in 1860. The Belgian friars left Gorey and made their way to Killarney, arriving on the 12th July, 1860. Their first lodgings were beside the Church of Ireland at Kenmare Place ... We have the happiness of getting a foundation here for real Franciscans and build a monastery, a facsimile of Muckross Abbey. When the new Friary was built, it was to bear some physical similarity to the old Friary of Muckross. Even today, many visitors looking at it from the outside think it is an old medieval building refurbished in the last century. By 1860, the friars had left Kenmare Place and moved into an old house and school owned by the Presentation Brothers in College Street, where the Arbutus Hotel now stands. This school was converted into a small chapel and it is from here that the friars ministered for the next several years until a permanent home was finally acquired. At last, a suitable site was found for their Friary and Cnocán na gCaorach/Martyr's Hill or Fair Hill. In October 1863 Fr. Patrick purchased the site from Richard Murphy for £400 stg., on a lease of 999 years and was designed by Augustus Welby Pugin.

Cnocán na gCaorach/Martyr's Hill ... site of the Friary ... known as Gallow's Hill ... Cnocán na hÉagóra where Fr. Thaddaeus Moriarty was hanged on 15th October, 1653 ... his brother in law, poet Piaras Feiritéar and Fr. Conor Mc Carthy were hanged at a later date.

*Créad na caoinfínn saoi na féile,
Piaras Feiritéar ba mhór tréithe,
Conchubhar, Tadgh is t-Easbog Baothalach
Do crocadh gcoir Chnocán na gCaorach.*

Seán Ó Conaill from "Tuireamh na hÉireann".

Síol chur brónach, fomhar aoibhinn

25 ... Spéirbhean Sculpture ... near Outlet Centre ... opposite on the Courthouse side see ... **Dawning of the Day Metal Sculpture.**

Following the defeat at the Battle of Kinsale in 1601, O'Neill and O'Donnell led the Flight of the Earls from Lough Swilly in 1607. Many of the Gaelic Chieftains were to follow, the Penal Laws were enacted and the Bardic Schools and Courts of Poetry were suppressed. The Gaelic tongue

was languishing but there was to be one poetical flourish exemplified by the ... **Four Kerry Poets** ... Sculptor, Seamus Murphy ... *Spéirbhean*

Piaras Feiritéir ... a folk hero in the Dingle peninsula, constructed his poetry in classical bardic metrical forms with great wit and was a soldier in the siege of Tralee.

*Dar leat féin go maol é do ghlúin, / dar leat fós gé húr do ghlac,
Do leat gach aon – tuig a chiall -/ ni fearra dhuit scian nó ga.*

You may think your knee's not sharp/and think your palm is soft;
To wound a man, believe me,/you need no knife nor spear.

He was hanged in on 1653 on the hill facing the *Spéirbhean* ... Cnoc na gCaorach or Martyr's Hill/Cnoc na Mairtíreach ...

Seafraid Ó Donnchadha/Geoffrey O'Donoghue ... of the Glen, chieftain of the clan, born in 1620 at Killaha Castle, Glenflesk. He laid siege to Tralee Castle with Pierce Ferriter but was somewhat pardoned by Ludlow and Nelson. He died in 1677 and was buried in Muckross Abbey. A poem relates, when Geoffrey's pet spaniel Druimín was toying with chasing the mice around a rick of corn ... and one of them fleeing from the cat ran right into his mouth while he was barking and killed him on the spot. The lament is called ... *Is brónach mo thosc* ... excerpt.

*Is brónach mo thosc,
Go tóirseach dom shlad,
Is crólag mo chorp,
'sisdeorach mo dbearc.*

*Curfá ...
Iom bó agus iom bó ...*

How sad is my state,
How frequent my sigh,
My body effete,
And tearful my eye

Féinnidh, file, flaith is fáidh/warrior, poet, prince and prophet.

*Ó Donnchadha Loch Lén/Ó Donnchadha an Fhleisg lántréan,
Ar Chloinn tsealbhaigh sin mar soin/fir 's a meanmain ar Mumbain.*

O'Donoghue of Loch Lene,/powerful O'Donoghue of the Flesk,
They are heads of the Clann tSealbhadh,/men with their minds on Munster.

Aogán Ó Raithille ... was born on 1670 at Scrahanaveel and honed his craft in one of the last Bardic Schools. After being evicted he took to the road, travelling around Kerry and Cork. He was a skilled in the Aisling form, his famous being ... ‘Gile na Gile’ ... looking to *Spéirbbean*, the skywoman ... to a future where the noble order of the Gael would again reign supreme. He died a broken man and on his deathbed in 1728 ... he wrote his final poem ... ‘No Help I’ll Call’ ... for McCarthy of Pallas.

*Stadfadsa feasta – is gardom éag gan mboill
ó treascradh dragain Leamban, Léin is Laoi;
rachad ‘na bhfasc le searc na laoch don chill,
na flatha fá raibh mo shean roimh éag do Chríost.*

I will cease now, my death is drawing near,
And the warriors of the Laune, Lough Leane and the Lee are destroyed,
In the grave with this cherished chief I’ll join those kings
My people served before the death of Christ.

*Aoibhinn Leambain maidin cheoidh,
Aoibhinn teora Locha Léin,
Aoibhinn faichí Dúna Ló,
Aoibhinn Achadh Deo le gréin.*

Eoghan Rua Ó’ Suilleabháin ... ‘an Bhéil Bhinn’, was born in Meentogues, took to the roads as a Spailpín, joined the British navy and sailed the world and wrote a famous poem called Rodney’s Glory. Another poem he penned was dedicated to Seamus the Blacksmith requesting to put a handle on his spade ...

*Mar is fear tú do chéas an seana-thart lá,
Racham araon faoi scléip go tabhairne an stáid;
Is rabairneach ghlaofam ale is dramanna ar clár,
Is taisce go héag ní dhéanfadh d’aon leathphingin dem phá.*

For you’re like myself, tormented by thirst in your time,
In the pub by the road let us look for excitement together
Ale ! I will lavishly order and drinks to the counter,
And I’ll save not a halfpenny pay till the day I die.

Having not received remuneration for a poem he wrote in praise of Capt. Cronin, he wrote a vicious satire in return and was struck over the head by Cronin’s charges. He spent some days recuperating in a fever hut and died a few days after in 1784. His last couplet was uttered in the hut ...

*Sin é an file go fann,
Nuair thuiteann an peann as a láimb.*

Weak is the poet
When the pen falls from his hand.

*Aogán, Geoffrey, Pierce and Owen,
Songbirds sweet who with silver tone,
Charmed our forbears long ago,
And cheered them all in time of woe.*
Fr. Patrick Dinneen (1940)

... close to the metal **Stag Sculpture** on the Courthouse side is ... *fáinne geal an lae* metal plaque ... *Dawning of the Day* ... example of the *aisling* poetic-style inspired by Spéirbhean ... the personification of the Goddess of Ireland ... Sculptor Seamus Murphy, Cork ... *Stone Mad*.

*Maidin mboch do ghabhas amach,
Ar bhruacha Locha Léin;
An samhradh 'teacht
's and chraobh len ais,
'Gus lonradh te ó'n ngréin.*

Dr.Crócaigh C.L.G., Cill Áirne ...

Dr. Crokes, GAA, Killarney ... founded here on November 2nd, 1886.
Bunaitheoirí ... Jack and Paddy Crowe, Con and Denny Courtney, Lames Galvin, Mike Gleeson, Con and Dan Guerin, Jim and Martin Kissane, John Langford, Mike Looney, Jim Mc Guinness, Michael Moriarty, Maurice Moynihan, Jim O'Leary, Michael O'Sullivan, Bob Roberts.

Ar scáth a chéile a mhaireann na Crócaigh.

**** ... opposite the Railway Station ...**

See ... Actor Michael Fassbender street portrait.

26 ... Bronze Stag Sculpture ...

Commissioned by the Red Deer Society in 2013, depicting two stags with antlers locked in battle. Sculptor Don Cronin. See No. 9 re Killarney Deer.

27 ... Killarney Courthouse & Poblacht na hÉireann ...

Was built to a standard design by George Richard Payne around 1826. The others are in Bantry, Clonakilty, Kanturk, Mallow, Middleton and Skibbereen. The most common court type in Ireland by the end of the 1700's was the petty sessions, and it was the provision of accommodation for sittings of the petty sessions that laid the foundations for the court-house network across

the country. Above the petty sessions was a hierarchical court structure rising through quarter sessions and county assizes to the supreme courts of the land, each of which required accommodation befitting and reflective of its status.

Poblacht na hÉireann ...

Proclamation of Ireland ... plaque placed at the front of the Courthouse ... Memorial of the Centenary of the Rising ... heralding the establishment of an Irish Republic and read by Pádraig Pearse from the steps of the GPO in Dublin at 12 noon on Easter Monday 1916. This was undoubtedly one of the most significant documents ever written in Ireland. In 1915, a Military Council of the Irish Republican Brotherhood comprising Thomas J. Clarke, Pádraig Pearse, Seán Mac Diarmada, Joseph Plunkett and Éamonn Ceannt) was set up to plan the Rising. In January 1916, Thomas MacDonagh and James Connolly became members. These seven were to become the signatories of the Proclamation.

**** ... Right of the Killarney Outlet Centre ...**

28 ... Killarney Railway Station & The Great Southern Hotel.

Killarney, has been a focal point of this lively and bustling tourist town since 1854. That year saw the grand opening of the first railway line to Killarney from Dublin. The Great Southern and Western Railway Company decided to build a 'Grand Hotel' outside of Dublin, and after considering many locations, they chose Killarney. They would require 40 acres of land at the railhead for a station and hotel. The land in question was part of a giant estate owned by Lord Kenmare, including thousands of acres stretching from Killarney back to Kenmare. The project was given the go-ahead and the Great Southern and Western Railway Company could build their new hotel under two conditions: That the Brownes, Lord Kenmare's family would have free rail travel. Should they be delayed in getting to the station, the train in question would hold departure until the Brownes had boarded safely. Once these conditions were met, the Killarney Railway Junction Company ran a design competition in order to choose an architect for the hotel. The architect, Mr Frederick Darley, was the official architect to Trinity College, and had also designed Merchant's Hall in Dublin, the Kings Inn Library, and a Magnetic Observatory at Trinity.

**** ... from the Hotel and Railway Station Junction see on Left ...**

29 ... Annals of Inisfallen ... Wooden Sculpture.

A wooden sculpture on East Avenue Road depicting a monk with crozier, quill and book ... the Inisfallen Annals ... an important part of Killarney's Christian heritage. Sculptor Tommy Craggs carved from a fallen oak in the National Park.

The monastery of Inisfallen (Inis Faithleann), located on the largest island in Lough Leane, founded by Faithleann, (d. 631) and dedicated to St. Fionan. The monks grew grains, vegetables and fruit. It became a great centre of influence and great learning, they built a house and hospital for Lepers, called a Noscomium. Among its scholars were Mael Suthain O'Cearbhaill ... called the 'principal sage of the western world' and died in Aghadoe 1010. Inisfallen had accumulated great wealth that attracted the attentions of the Vikings on two occasions in the 8th Century. The Annals of Inisfallen, the main record of Munster medieval history, and one of the oldest extant native annals are kept at the Bodleian Library, Oxford. The annals were largely compiled on the monastic island of Inisfallen on Lough Leane, over a 300 year period. The annals chronicle a wealth of events, including Viking raids on Skellig Michael off the Kerry coast and the carrying off of the Abbot in 823; the arrival of a group believed to be Ireland's first Jews in 1079; a great snow 'from the feast of Bridgid to the feast of Patrick' in 1047; ascensions and deaths of abbots in Ireland's major monasteries; the reign of bishops and kings, building of churches and the life spans of poets. There are several accounts of battles between chieftains, and between the Gaels and the Normans. Written in Irish and Latin, the mostly brief entries give details from the earliest times to 1362. The Annals came into private ownership after the dissolution of the monasteries.

****** ... next on the **Left** the ...

30 ... Anam ... Killarney Arts and Culture Centre ...

Ionad Cultúrtha agus Ealaíon ... Chill Áirne, refurbished in 2019 on East Avenue Road ... a development of a flexible and contemporary space both internal and external which can host arts and cultural performances.

****** ... past the Killarney Park Hotel to the **Left** ...

31 ... 'Cinema Killarney' ...

A key film of the 1930s was entrepreneur Thomas Cooper's *The Dawn* (1936), made in Killarney. Cooper, quite an enterprising man, built the

camera himself and shot the film with the help of friends and family on a shoe-string budget. This effective amateur film, made in Hollywood style was also a tale of the War of Independence. Inspiration for Cooper's *Dawn* may well be the existence of the Kalem Film Company (1910-1915) in Beaufort ...

... **Kalem Films** ... *we are tucked in an isolated corner of the world with only peasants and mountains for company. But oh! dear Lord, how beautiful it is ! And over it all, the stillness, the brooding melancholy, the sad hearted-touching loveliness that belongs only to Ireland ...*

This was how Gene Gauntier described the village of Beaufort for the first time in the summer of 1911. The Kalem Film company secured a base for themselves in the O'Sullivan family hotel, 'quaint and full of atmosphere'. The Beaufort Bar was established in 1841 with proprietor, Patrick O'Sullivan whose daughter Annie tended the filmmakers and also featured in some of the films with a 'meitheal' of local people. . They were affectionately called the O'Kalems as they listened intently to the stories of emigration, fairy forts, folk legends and rebel dramas with the scent of turf-fires pervading the Beaufort air.

The Kalems arrived in Cork in 1900 with director Sidney Olcott and actress Gene Gauntier, with the film, *The Lad from Old Ireland*. Prominent landmarks around Beaufort constituted the *Kalem Film Trail*. 'Beaufort Bridge' in the *Vagabonds*. 'Beaufort Bar' featured in *For Ireland's Sake*. 'Churchtown Graveyard' was the set for *Colleen Bawn*. An incident relates, that a local priest condemned the 'tramp photographers' and urging the congregation the drive them out of town with sticks. The Bishop of the day intervened and it was lights, camera and action again for the O'Kalems. The 'River Laune' was the setting for *Bold Robert Emmet, Ireland's Martyr*. The iconic 'Gap of Dunloe' ... 'with emerald mountains towering above us' ... was part of the story of *Rory O'More*. Killarney's stunning scenery at the 'Colleen Bawn Rock' at Muckross Lake, 'Muckross Abbey' featured in *Peggy's Escape, Arrah-na-Pogue*, as well as natural backdrops at 'Dinis Cottage' and 'Torc Waterfall'.

Stand-in actors for the film scenes were paid five shillings a day at a time where a farm labourer would receive twelve pounds per annum. One can understand why the attraction to Beaufort Bar was far more than only having a pint. They produced thirty full-length motion pictures and Olcott remarked that the Irish were easy to direct as they were natural born actors.

Hollywood comes to Beaufort ... a brave statement ! ... but because of the outbreak of WW1 and Easter Rising 1916, events could have taken a different turn. *Hollywood* and the cutting edge of world cinema could have been established 4,000 miles east of New York in Beaufort than west to California. The Kalem Films are preserved at IFT Irish Film Archive (1910-1915) and acclaimed documentary *Blazing the Trail : The O'Kalems in Ireland*.

**** ... round the corner to the Left the ...**

32 ... Royal Munster Fusilier Memorial ...

From the counties Kerry, Limerick, Cork and Clare ... those who died in active service in Burma, West Africa and South Africa in 1881-1902. A memorial to the Royal Munster Fusiliers in the form of a beautifully decorated High Cross is located to the left of the Killarney Avenue Hotel. The regiment was established in 1881 through the amalgamation of several Irish units in the British Army, such as the East India Company, the Royal Bengal Fusiliers and the Kerry Militia. The regiment served in India, Burma, Jerusalem, Palestine and South Africa during the Boer War and in WWI. The regiment's emblem contains a Bengal Tiger, a grenade flame and the flag of the southern Irish province of Munster. The memorial was unveiled with full British military pomp and ceremony in 1906. Its design is based on the Irish High cross that represents the golden age of the Early Irish Church. In the same location, a memorial to the 308 men from Killarney who fought in the World War I was unveiled by the President of Ireland, Mary McAleese in 2009. 192 men died in the war and those who returned were badly injured and mentally scarred. Of the young men who died, most were killed at Gallipoli, and some at the Battle of the Somme. A book of remembrance is kept in Killarney Library which records their details. Also nearby ... a public space dedicated to Cllr. Michael Courtney.

**** ... continue past Killarney Avenue Hotel ...**

33 ... Methodist Church ...

Originally sited on *'back-lands'* at the eastern side of High Street. It was replaced in 1910 by a Gothic-Revival, single-cell church and spire opposite the Golden Gates at the entrance Killarney House/Kenmare Estate. Architect ... G.F. Beckett.

**** ... cross road via the 'Golden Gates', entrance to ...**

34 ... Killarney House and Gardens ...

Via White Golden Gates on Muckross Road ... Kenmare House was originally built in 1726 and demolished by Sir Valentine Browne, 4th Earl of Kenmare, in 1872. In that same year Valentine and his wife Gertrude began construction of the new magnificent Killarney House, a manor built on higher grounds than the previous Kenmare House Estate, affording stunning views of Lough Leane and the Magillicuddy Reeks. The new design by George Devey cost over £100,000 for the house and demesne

developments. In 1879, Killarney House was burnt just shortly after its completion and again in September 1916 the house was destroyed by fire caused by an overheated flue at the top of the building. The house was never rebuilt. Instead of rebuilding, Valentine Browne, 5th Earl of Kenmare renovated the original 18th Century Courtyard from what was the Kenmare Estate. Here is where their family resided naming it 'Kenmare House'.

The Killarney House estate was a remarkable venue for attracting and entertaining guests, most notably, Queen Victoria who holidayed in Killarney in 1861 and chose the Killarney House estate as her base. In 1957 Mrs Beatrice Grosvenor, niece of Gerald Ralph Desmond Browne, 7th Earl of Kenmare, sold the Killarney House Estate to an American syndicate. However one member of the syndicate by the name of John McShain bought out all the other members and the estate came into his full possession in 1959. On the death of McShain's wife Mary, in 1998, the estate was transferred into the Ownership and care of the State.

Using original plans of the estate, the National Parks & Wildlife Services have been working tirelessly to restore the gardens and achieve the former magnificence with an exhibition space ... open to the public.

**** ... back from Killarney House entrance, Left around corner ...**

35 ... Johnny O'Leary (1923-2004) Sculpture ...

Was born in Maulykeavane *Mholl uí Chíobháin*, known locally as 'Jib', a few short miles through the fields from Gneeveguillia, in the very heart of Sliabh Luachra. He started picking out tunes on the melodeon at the age of five and by his early teens he was regularly playing for local dances. He played the Paolo Soprani box in C#/D tuning, using the "press and draw" style. He had much of his early tutelage from his uncle Dan O'Leary, and had his first accordion lessons from John Clifford, but later he was a student of Pádraig O'Keeffe and Tom Billy Murphy.

While a teenager he struck up a friendship with Denis 'Weaver' Murphy that lasted 37 years. Together they were part of a fixture at Dan O'Connell's Pub in Knocknagree. Breandán Breathnach visited Sliabh Luachra for many years and collected music from O'Leary, and after Breathnach's death in 1985, Terry Moylan took up the work and published his collection of O'Leary's music in 1994. Through this book and his commercial recordings, Johnny earned rightful honor as the foremost Sliabh Luachra box player of his generation, and his influence continues to this day. Polkas and Slides were synonymous with Sliabh Luachra and Johnny dedicated his life to preserve this local style of music for posterity. The Polka/Slide structure of music sometimes is 'pentatonic' in nature ... being played in five-note or gapped scale ... very rhythmical and suited to that style of dancing.

**** ... on the opposite side ...**

36 ... Statue of Christ the King ...

The people of Killarney erected this monument in devotion to our King our Lord Jesus Christ in 1935.

Ní bhaineann mo righeacht-sa

Leis an saoghal seo

EoinXVIII 36

37 ... The Jarveys at The Hahah ...

This corner of Killarney overseen by Christ the King ... blessing the Jarveys in their journeyings and dealings with tourists and visitors from far-flung parts. The word *Hahah* is an archaic French word to mean *an abrupt path* and in Killarney it is used to feed, water and cool down their horses ... The Jarveys ... are part and parcel of Killarney tourism since the early 1800's on that iconic trek through the Gap of Dunloe, skirting the Black Valley, to the Upper Lake, *Bar na Snáth* and by boats down through the lakes to Ross Castle. These silver-tongued ponymen and 'giles' spinning yarns, legends of histories and mythologies to be taken with a grain of salt ... coaxing the money from your pocket, just telling you enough to match the tempo of the ride and the facts are away wide of the truth from these companionable leg-pullers. They were the masters of the calculation of distance over time and to mathematical precision on the bone-breaking traps (Hall 1865). The word *Jarvey* is derived from St. Gervaise ... *Art of the Whip*.

... An Irish mile is a mile an' a bit, and a bit is longer than a mile !

Blackberries ... Mikey was driving a Yank out by Ross Castle one day ... The Yank asks ... *Hey Mikey , I say what are them berries growing by the ditch? ... Them are blackberries Sir ... But the Yank presses ... Well, why are they red then? ... Yerra ! them are the colour they do be when they do be green Sir !.*

... An' over there, says the jarvey with a flourish of his whip is Carrantual, the highest mountin' in Ireland ...t'ree t'ousand, four hundred an' t'irteen feet, eleven an' t'ree quarter inches ... they had to take off a quarter of an inch to let the moon get by ...

... GPS in the National Park !!! ... A visitor looking for directions for Killarney town was treated with the answer ...

Well, Sir! ... Go up here ... back above ... down behind and over below !!!

The 'Orrse ... Paddy was driving an English lady out by the Muckcross Road one day. Everything was going fine when the grand old lady asked ... *I say Pat, how old is your 'orrse?* ... When Paddy digested this line of questioning, he got quite embarrassed thinking ... what kind of a question is

that to ask a 'daycent' man ?, he then tried to deflect away from the conversation ... *Yerra, shure 'tis a fine day maam, surely it is !* ... The lady pressed again ... *I Say Pat, are you deaf or what ... how old is your 'orrse?* ... getting more impatient, *Yerra we might get a drop of rain this evening, maam!* ... She got quite exasperated and shouted ... *for crying out loud, how old is your 'orrse?* ... In desperation Paddy answered ... *I'd say, I suppose 'tid be the same age as my face maam !.*

**** ... take a diversion to Main Street !!!**

38 ... White-Tailed Eagle ... on Main Street ...

Allow a detour on Main Street ... on a lofty perch there, a White-Tailed Eagle surveying the townscape at Main Street on 2007 by sculptor Joe Neeson. This item of street art commemorates the successful reintroduction of the bird to Killarney. The Eagle, Stag and the Salmon are the animal motifs/totems associated with Killarney and environs. Salmon sculpture can be seen at Cork Road on Gillian O'Sullivan Roundabout. Sculptor Teigh O'Donoghue, Glenflesk.

39 ** ... return to St. Mary's ... 'Church of the Sloe' Pilgrim Path Complete ... le gach dea-ghuí ...

**Thomas O' Sullivan,
Lewis Road,
Killarney,
Kerry
087 9807122
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Abban's Pilgrim Path and Celtic Spirituality

Ven. Simon Lumby

Church of the Sloes, Killarney

Although this Church of the Sloe is dedicated to St. Mary, Mother of Christ, it is possible that the earliest stone built church was erected here in thanksgiving for and in memory of St Abbán. This points to an early tradition of marking places for their spiritual associations.

You can see Inisfallen sitting out from the shore, majestic in its spiritual legacy. It looks quite unassuming. This would have been an important place for early Christians as water and lake-islands were their alternative to desert places of the fifth century in Egypt, Arabia and Syria. There's mounting evidence that Christianity came to Ireland from Egypt in the century before St. Patrick and there are numerous remains showing links with early Orthodox Christianity and the earliest known church ruin is only fifty kilometers from here on the Ring of Kerry. But, there had to be tangible reasons written into the fabric of this place in the spiritual memory of the people for a very important monastery to have been founded on Inisfallen. What was it about this place that was so spiritually vital, that they established a place of great learning. Look around at the vista and imagine it back then with great Oak forest and swaths of Blackthorn. Can you sense it, perhaps you have the spiritual instinct they had? The King Brian Boru was educated here. The Annals of Inisfallen, a great litany of nationally significant events was compiled here. Look at it, it's only a tiny place, but it yielded such greatness.

Did you know there are some four hundred Irish Saints and not one of them a martyr. What did Christianity take so well here? The pre-Christian religious culture understood their deities as being in 'three', so they took to the Trinity naturally. They focused heavily in their religion and founding myths on the previous occupants, a spiritual race as having gone through the water portals into the other world and could be invited to offer healing through prayers and donations at Holy Wells. So the idea of baptism as a life saving event and a resurrection was easily absorbed. They had a deep sense of the presence of the divine all around them in the landscape and its agency, so they took to the holistic engagement with nature of the early Christians of the eastern tradition. I would dare to claim that the modern Irish have that same holistic instinct just below the surface and it is apparent in many other early cultures that still exist today, to give you a chance to find that same sense of awe and wonder, of reverence, of deep peace that nature offers our spirit. When we feel love and joy and peace and tenderness, these are motivations of the spirit writ across our hearts. These are Divine communications that have no words or thoughts. They are our intrinsic ability to commune with the One who made existence possible. Let your visit to Killarney activate in you that inner sense, that ability to

exchange wordless words of deep feeling with the One who is. Killarney is what is called a *'thin place'*, a place where heaven and earth are but a gossamer thickness apart. The *'Spirit of Place'* here is so acute, so refined, so tangible. Even though people regard themselves as having not a single spiritual cell in their body, they still are moved, refreshed, enlivened, enriched, rested, inspired, and empowered by having been in this place. Let the spirit of God touch your heart and soul, like it did those who responded to St Abbán's words of wonder. When you get back into our Church of the Sloe at the end of your tour, why not take some time to reflect on all you have thought and seen. Maybe give thanks to the God who has accompanied you in your feelings and thoughts, unnoticed. Maybe offer up a prayer of gratitude for the beauty of this place. Maybe begin to realize that love and peace are hallmarks of the Divine Creator and that you share them too. God bless.

Abbán's Church of the Sloe (357A.D.) ... a story

... when Abbán decided to build his stone hermitage in Aghadoe, and as he was the only Christian at that time, he deployed the wild animals in the vicinity. The site was a part of a thick oak forest and the first job of work was the felling of trees and hauling of logs. A wild Boar, he named 'Torc' was deemed the first member of the fledgeling Christian community and with his great strength, he set to work in clearing the site. They were soon joined willingly by a Wolf, a Badger and a Fox as well as a Deer and her young Fawn. They worked together like Trojans for some time but the native character and instinct of the Fox, wearying of the strict rule of Abbán and his vegetarian lifestyle, stole his slippers called little *brógíns*, made of hide, in the middle of the night and fled into the woods to chew on them in secret. Abbán arose in the morning to find his slippers missing. But he had his suspicions and sent his faithful Badger to retrieve both the slippers and the errant Fox. The Badger brought the unwilling Fox back with the slippers surprisingly intact but for a few toothmarks near the heel. Abbán admonished the Fox and ordered him to fast and do penance for his transgression and he eventually settled down to the discipline of monastic life. The church of native limestone and sandstone was completed and Abbán surrounded it with a sturdy copse of blackthorn trees to name it *Cill Áirne* ... 'church of the sloe' reminding him of his native Maigh Áirní, Adamstown, Loch Garman in Wexford.

Aoibhinn Leamhain maidin cheoidh,
aoibhinn teora Locha Léin,
aoibhinn faichí Dúna Ló
aoibhinn Achadh Deo le gréin ...
Aodhghán Ó' Raithille

The Splendour Falls

Alfred Lord Tennyson

The splendour falls on castle walls
And snowy summits old in story:
The long light shakes across the lakes,
And the wild cataract leaps in glory.
Blow, bugle, blow, set the wild echoes flying,
Blow, bugle; answer, echoes, dying, dying, dying.

O hark, O hear! how thin and clear,
And thinner, clearer, farther going!
O sweet and far from cliff and scar
The horns of Elfland faintly blowing!
Blow, let us hear the purple glens replying:
Blow, bugle; answer, echoes, dying, dying, dying.

O love, they die in yon rich sky,
They faint on hill or field or river:
Our echoes roll from soul to soul,
And grow for ever and for ever.
Blow, bugle, blow, set the wild echoes flying,
And answer, echoes, answer, dying, dying, dying.

'Splendour Falls' ... inspired by Ross Castle and Lough Léin, written by the Alfred Lord Tennyson on the occasion of his honeymoon in Killarney in 1848. He married Emily Sellwood. Tennyson accepted the position of poet laureate following the death of Wordsworth ... or 'old Wordie', as Tennyson liked to call him in 1850. He also a confidante of Queen Victoria and it is likely that the Queen only agreed to visit Killarney in 1861 following a consultation with Tennyson. He accepted a peerage in 1884 and was introduced to the House of Lords by Valentine Browne, Earl of Kenmare. Other settings of the poem include ... Delius, Vaughan Williams and Britten.

Thomas O'Sullivan, Killarney / kerryonwalking@gmail.com / [0879807122](tel:0879807122)

'The Splendour Falls'

Alfred Lord Tennyson (1848)
 Music by Thomas O'Sullivan (2024)

G Bm/F# C Am

The splen - dour falls on cas - tle walls And_
 O hark, O hear! how thin and clear, And_
 O love, they die in yon rich sky, They

5 G G/B C D

sno wy sum - mits old in sto - ry: The
 thin - ner, clea - rer, far ther go - ing! O
 faint on hill or field or ri - ver: Our

9 G Bm/F# C Am

long light shakes a cross the lakes, And the
 sweet and far from cliff and scar The_
 ech - oes roll from soul to soul, And_

13 G/B G/D 3 C D G

wi - ld cat - ar - act leaps in glo - ry.
 horns of Elf land faint ly blo - wing!
 grow for ev - er and for ev er.

Chorus

17 D D/F# G D/F#

Blow, bu - gle, blow, set the wild ech - oes fly ing,
 Blow, let us hear the pur - ple glens re - ply ing:
 Blow, bu - gle, blow, set the wild ech - oes fly ing,

21 G G/B C D

1.2.

Blow, bu - gle; an - swer, ech - oes, dy - ing, dy - ing, dy ing.
 Blow, bu - gle; an - swer, ech - oes, dy - ing, dy - ing, dy ing.

Last Verse

25 G G/B C D

3.

And an - swer, ech - oes, an - swer, dy - ing, dy - ing, dy ing.

Tales of Blackthorn Woods Project

Sloe-Gin Sculpture Presentation



This is a Sculpture entitled ...

Tales of Blackthorn Woods, Cill Áirne. The presentation includes a bottle of Sloe Gin (2014) ... distilled from the Blackthorn trees around Loch Léin ... Cill Áirne ... the Church of the Sloe ! ... from where Killarney gets its name.

In the middle ... a miniture book with original stories, mythology and poems associated with Killarney ... suggesting the Annals of Inisfallen (9th Century) ... Tales of Blackthorn Woods.

On the right is a depiction of an Ogham Stone ... the earliest form of writing in Gaelic (300 A.D.)

Can be written in Ogham as your surname name or company's name.

TALES OF BLACKTHORN WOODS

... tone poem ...

Cill Airne ... Killarney

... in timeless temples of the Tuatha De Danann, Earth Spirit dreams ... breathes life-force into the Blackthorn Woods, *Cill Airne* ... Templum of Sloe on the Plains of Moyeighteragh. Anú, daughter of Lyr of the Sea, Goddess of the Dagda, dwells in the Paps, Dá Chich Anú and weaves the Golden Cloth ... to create the land. Nuada of the Silver Arm, bears the *seedstone* of Danann Dreamtime ... Aisleacht, *dreamstone* ... the triple-spiral magic, sculpting the mountains, rivers, lakes ... and the tribe Toicacas, onto the Plains of Moyeighteragh. Morigana, lays out her hair in knots and strands across the land to become the Blackthorn Woods. Morigana, the crow-raven with attendant goddesses ... Éire, Banba and Fódhla, stokes the fires to fashion the energies of the Aisleacht to protect it from Crom Dubh. Spéirbhean, Crobh Dearg ... of the Crimson Claw from her Skydome fertilized Aisleacht diving landwards, radiating her feathers, glistening on the Prism of the Dagda and with the Seven Shrieks of the Universal Octave thus inscribing the Triple Spiral on the face of Aisleacht. Seven Bandia of Chiarraí ... Mis, Fas, Scéine, Scál, Scotia, Cessair and Bláthnaid residing at Lios 'a Bheagáin by the Piper Stones, calling forth Earth Spirit transmutation into the elements Earth, Air, Water and Fire ... morphing Totems ... Stag, Salmon, Eagle and Toicacas, custodians of the lands of the Blackthorn Woods until the end of the aeon. Amergín, Milesian shaman poet uttered the incantation ...

Stag ... *I am the Stag of seven tines* ... Stag of Glena ... sure-footed lord of the heather on Shehy Mountain.

Salmon ... *I am the Salmon in the pool* ... Salmon of Knowledge ... *bradáin feasa* ... dwells in Mochudda's Well under the overhanging hazel trees.

Eagle ... *I am the Hawk on the cliff* ... Iolar ... banking on the updrafts over Derrycunnahy Woods.

Tocacias ... *I am a God who sets the head afire with smoke* ...

... Lén, supreme artificer who fetched fire from the heart of the sun.

... MacCeacht triple-forged the mountains of Mangerton, Torc and Tomies, ...

MacCool forged the lakes of Bár na Snáth, Muckcross and Loch Léin,

... MacGréine forged the rivers of Flesk, Gearahameen and Laune.

Lén Fiachlach of the White Teeth ... magical Smithy of the Dagda inscribed a new utterance on the edge of the stone of Ogma, who formed the letters as he watched the flight of the Cranes to the westward ... Tocacias ...

the Hunters of the Wild Boar on Tomies ... Fisher of the Trout in the River Loe and Fowler of the Osprey over Augur Lake ... bountiful Nature, giving

sustenance to the Firemakers with flint on stone to create the fire of regeneration

... Christian Monks with the Learning, inscribed Annals on Inisfallen and

Eogánacht at Loch Léin ... gazing in wonderment unto the place called the Blackthorn Woods ... *Cill Airne of the Sloe* ...

Note ... *Blackthorn Woods* from Cill Airne, trans. Church of the Sloes ... fruit of the Blackthorn / *Tocacias* ... earliest of Killarney Tribes / *Aisleacht*, from Aisling, trans. Aisling ... Dream and Leacht, trans. Stone ... *Dreamstone*. *Stag, Salmon & Eagle* ... Killarney symbols and totem animals.

Tales of Blackthorn Woods' (2014)... abridged version of a larger work.

Placename Exploration ... Loch Léin

Loch Lén in Killarney has many interpretations and one is inspired by Lén, the Smithy God of the Bronze Age, 3500 BC ... the Stag, Salmon and Eagle are the Killarney Totems/Motifs symbolized and integrating the elements ... Earth, Water and Air Energies ... Metals/Fire, the fourth are the Fires of Human Imagination.

Song of Lén has a few levels ... animal motifs/totems rep. Eagle/Salmon and Stag and their functions on Loch Léin ... four elements ... earth/air/water and fire/metals ... placenames of landscape and human functions of ... fowler, fisher and hunter.

The music/air is of Latvian obscure origin ... don't know source ? ... very strong three part piece ... suggesting uilleann pipes, strings and choral harmony/string quartet arrangement ?

Loch Léin is Killarney's largest lake in the series of what is called ... Pater-Noster series of glacial lakes from the Ice Age 10,000 years ago. The popular interpretation and translation of Loch Léin is that of ... 'Lake of Learning' with the assumption of the scholarly Monastic Innisfallen ... but another theory is that of the mythical Lén, Smithy God that ties-in to the ancient Mining at Ross Island, 3,500 B.C. The popular meaning/translation of Loch Léin is that of 'learning' ... see below re etymology note that ... learning is léann ... double 'n' and genitive of Lén is that of Léinn !!! ???

Etymology of the word ... *léann*

From Old Irish léigenn[†] (*neut.*) ("act of studying, reading; reading aloud; learning, doctrine; written law; text, reading; instruction, education, study") (verbal noun of *léigaid*, from Latin *legendum*[†])

léann (*masc.*) (*genitive singular léinn, nominative plural -*)

1. *Alternative form of léigheann* ("(act of) reading, studying")

2. *learning; education, study*

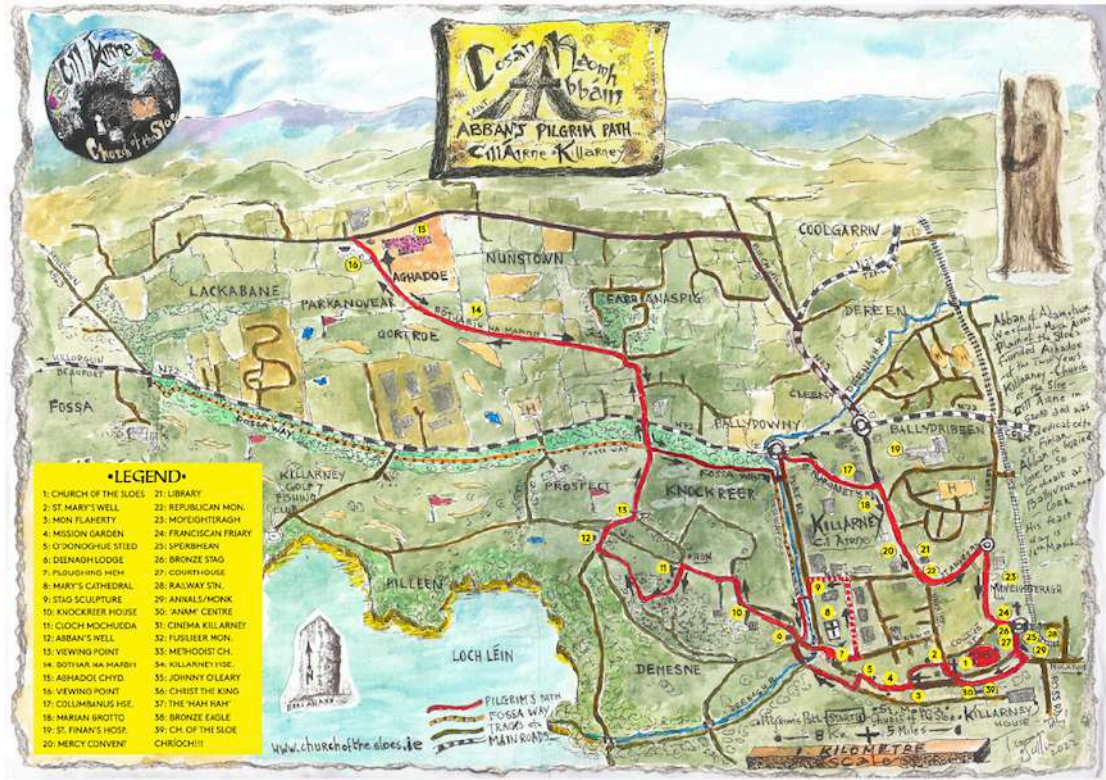
Ní hualach do dhuine an **léann**.[†]

Learning is no encumbrance.[†]—Proverb

Tuigeann fear léinn leathfbocal. ("A word to the wise is sufficient.", *literally* "A man of education understands a hint.") —Proverb

3. form of learning

- *aos léinn, lucht léinn* ("learned people, students, scholars")
- *léann liteartha* ("belles-lettres")
- *léann cogaidh* ("training in the art of warfare")
- *léann farraige* ("training in the art of seamanship")
- *léannta* ("learned, erudite, scholarly")
- *mac léinn* (*masc.*) ("student", *literally* "son of learning")
- *léanntacht* (*fem.*) ("learnedness, erudition")
- **léann** ... *Inflection of léigh* (*present analytic*)



EXTRACT FROM ...
Pages 120-124 ...

The Life and Cult of St. Abban: A Dossier Study

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PhD Degree

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Episode 5- St. Abban's Founding of Monasteries- SS. Finan, Gbnait and the Abbess Segnith (§§22, 28 & 32 of *VSA(D)* & §11 and Part 28 of §13 of *BA*)

In the remaining episodes of this chapter however, we will find that this role is often reversed. After returning from Rome, Abban begins his monastic career in Ireland. § 22 of *VSA(D)* names the numerous monasteries he founds, mainly in Munster. During this time, we are also brought into contact with some saints; and this time, Abban is the individual elevating the status of other saints; the first of which is a saint named Finan:¹⁶²

§22 of *VSA(D)* and §11 of *BA*

‘In a region called Corco Duibhne, which is in the west of Munster, Abban built a monastery called Cell Achaid Conchinn. In this monastery, he prophesied of an abbot St. Finan before he was born, which later came true’.

While the bracketed detail from *BA* may, at first glance, imply it is referring to a different foundation, a translation of its placename would imply it is essentially a slightly varied topographical description of the same location: ‘Cill Aithfe ar Magh Coincinn’ (The Church of Aithche on the Plain of Conchenn).¹⁶³ From *VSA(D)* its meaning would be ‘The Church on the Field of Conchenn’. Hence, with the indication that St. Conchenn is the primary saint of this foundation, it may be striking, that there is no mention of this individual saint in *VSA* or *BA*.¹⁶⁴ It may be more striking also, that a foundation containing the name of another saint (Conchenn) would be assigned to Finan, according to *BA*.¹⁶⁵ *VSA(D)* however, makes no such claim.

¹⁶² *VSH(D)*, Vol. 1, p. 17; *BnE*, Vol. 1, p. 8; Vol. 2, p. 7.

¹⁶³ See: *BnE*, Vol. 1, p. 8, fn. 4, which explains that the bracketed detail comes from the Stowe manuscript; Cf. my review of the manuscripts in which *BA* is preserved on pp. 12-15 of this thesis. Moreover, the implication that there was a church dedicated to a saint by the name ‘Aitche’ which stood on this plain, is lessened by Pdraig ORiain’s suggestion of Aitche being ‘a bogus saint’; see: O Riain, *A Dictionary*, p. 62. O Riain explains that the Franciscan scribe Micheal O Cleirigh ‘had misread the phrase *agus a itche*, ‘and his prayer’, in a gloss to his exemplar at 15 January’, fn. 1. Though O Riain is known for saying that most saints are fictional figures who bore no historical existence, the lack of any earlier martyrological reference to a St. Aitche or any attestation of the name in the genealogical record would suggest that he is probably correct in this case. Moreover, given that O Cleirigh had also compiled the MS 2324-2340 version of *BA* would explain the implication of Aithche being depicted as a saint from §11 of *BA*. For examples where ORiain has alluded towards the idea of saints never being real human figures; see: ORiain, *Irish Saints’ Genealogies*, pp. 24-25; O Riain, *Some Bogus Irish Saints*, pp. 1-8.

¹⁶⁴ While ORiain has identified Conchenn as a male saint (ORiain, *A Dictionary*, pp. 179-180), another version of the name ‘Conchenna’ has suggested to some that this is a female saint; See for example, Archdall, *Monasticon Hibernicum*, p.73, under the geographical headings ‘Killeigh’ and p. 303 under the heading ‘Killachad-Conchean’. Under both headings, Concheann is referred to as a ‘holy virgin’; Cf. *Monastic Matrix (A Scholarly Resource for the Study of Women’s Religious Communities from 400-1600 CE-* <https://monasticmatrix.osu.edu/monasticon/cell-achid-conchinn> (Last Accessed 17th July 2020).

¹⁶⁵ In a footnote from *BnE*, Charles Plummer noted that the Abban’s prophesy of Finan is reversed; see: Vol. 1, p. 7, fn. 1. In this episode, we will also come across another foundation founded by Abban, where the etymology would appear to be connected to the cult of another saint. Cf. Graves, *On the Proper Names occurring in the*

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Only that Abban prophesied of Finan whilst founding ‘Cell Achaid Conchinn’.¹⁶⁶ What merits most consideration nevertheless, is the

depiction of Abban taking precedence in saintly status. As for the saint whom Abban prophesised, he has a relatively common name; with several other saints bearing this name.¹⁶⁷ **The St. Finan individual mentioned in Abban’s hagiographical account was the patron saint of two key foundations: Kinnity, in the ‘barony of Ballybrit, Co. Offaly’ and Aghadoe, in ‘the barony of Magunihy, Co. Kerry’.**¹⁶⁸

Abban evidently embodies his south Munster foundation; but more generally, Finan’s patronage of two foundations draws a point of correlation to Abban, whose also has two primary foundations: Mag Arnaide and Cell Abbain. Some points of comparison can also be discerned from similarity in the structure of their cults; most notably, Finan’s depiction as one of the three ‘chief protectors’ of Corco Duibhne; with the other saints being Laichtin and Senan, according to the *Miscellaneous Items of genealogies*.¹⁶⁹ As observed from Episode 1 of this chapter, Abban receives the same type of association with Laigin, which was ultimately ascribed eminence from Patrick’s prophecy. Though Abban’s prophecy of the birth of Finan is told in a separate source to that of Finan’s depiction as a chief saint of Corco Duibhne, Abban’s role could still be perceived as supplementary evidence for Finan’s connection with Corco Duibhne, where the foundation of Cell Achaid Conchinn lies, according to *VSA(D)*. However, the fact that Abban receives no mention in Finan’s hagiographical account, would imply that the attempt to connect both saints only derives from the interests and concerns of Abban’s hagiographer.¹⁷⁰

Ogham inscriptions found in the Cave of Dunloe, p. 891, for a read of Cell Achaid Conchinn’s reference from Abban’s hagiographical account. Cf. pp. 669-672 for his discussion on the probability of the name ‘Conchinn’ being inscribed on a pillar stone in the centre of the cave, which bears an orthographically similar version of the saint’s name: ‘Cunacena’. The fact that Graves alludes towards the possibility of Conchinn being a female saint, suggests that most scholarship is in favour over Conchinn being a female saint as opposed to a male.

¹⁶⁶ This is the head word spelling according to the *Monasticon Hibernicum* website; see: *Monasticon Hibernicum*- <https://monasticon.celt.dias.ie/showrecord.php?id=833> (Last Accessed 24th September 2020). For the various foundations founded or ascribed to Abban in his hagiographical record, the spelling will largely coincide with that from *Monasticon Hibernicum* in this chapter, but also in chapter three of this thesis, where Abban’s foundations will be more of a focal point.

¹⁶⁷ The name ‘Finan’ appears thirty times in the attested Irish source-material; see: O’Brien, *Old Irish Personal Names*, p. 232. For the individual saints named ‘Fi na n’, see: O’ Riain, *A Dictionary*, pp. 325-330.

¹⁶⁸ O’ Riain, *A Dictionary*, p. 327.

¹⁶⁹ *CGSH*, p. 110, see entry number 665.7. Another noteworthy point of comparison is the attestation of two feast-days of Finan in the martyrological record: 16 March and 7

April; see for example: MT, pp. 24 & 30; Cf. O' Riain, *A Dictionary*, p. 329, which notes how both calendar dates each associate Finan with one of his foundations: 16 March associates him with his Kerry foundation, whilst the April feast-day alludes towards his Offaly foundation. The Irish martyrologies also record two feast-days for Abban, both of which appear to have separately originated from the cults of Mag Arnaide and Cell Abbain.

¹⁷⁰ Finan has a *Vita* (*Vita Sancti Finani abbatis Cenn Etigh*) which survives in the same two manuscript collections as Abban's *Vita*: The fifteenth century *Dublinsiensis* collection and the fourteenth century *Salmanticensis* collection; for a read on these manuscript collections; see: Sharpe, *Medieval Irish Saints Lives*, pp. 93-119, 228-

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Moreover, it is unlikely that this hagiographical scene fell under the authorship of Bishop Ailbe of Ferns, particularly since his contemporary affairs lay mainly within the boundaries of Laigin.¹⁷¹ The fact that §22 of *VSA* and §11 of *BA* offer relatively detailed accounts on Abban's monastic career in Munster, augments this claim too. Indeed, the number of contemporaneous relationships continue after Finan and (perhaps to a lesser extent), Conchinn. Though there is no mention of the individual St. Conchinn in *VSA* or *BA*, the fact that the saint's name can be discerned from the placename of the monastery (Cell Achaid Conchinn) built by Abban, implies that he subsequently surrendered the monastery to Conchinn. The possibility of Abban enacting this role with Conchinn is further supported by Abban's hagiographical account claiming that he built another monastery in the barony of Muskerry, and subsequently surrendered it to a female saint named Gobnait.¹⁷² This monastery became what is now the parish of Ballyvourney, in Co. Cork.¹⁷³ The extent to which her relationship with Abban was invented by the hagiographer or represents some underlying truth is difficult to determine: one the one hand, because there is no annalistic records of her obit; but more obviously, because of her meagre textual profile.¹⁷⁴

As Thomas Charles-Edwards observed, there are four typical characteristics of saints, whose cults are 'important', but also minor in the sense that the cult is only known on a local scale. These characteristics can be applied to the cult of St. Gobnait:¹⁷⁵

246 & 347-367. For a discussion on Finan's *Vita*; see: Ingrid Sperber, *The Life of St. Finan of Kinnity*, pp. 115- 126. Cf. Sharpe, *Medieval Irish Saints Lives*, pp. 297-339; Herbert, *Latin and Vernacular Hagiography*, p. 336, which suggest that the *Salmanticensis* version of Finan's Life, alongside a group of other Lives from this manuscript collection, date back to the eighth-ninth century. This would imply that Finan's depiction as the object of prophecy does not date this far back, owing to the fact that *VSA(S)* has not been dated to the same period; we await to discern Anthony Harvey's and Charles Doherty's implications of Abban's Life

originating to periods earlier than the one suggested by ORiain, St. Abban, pp. 159-170.

¹⁷¹ Charles Doherty also identifies this matter as a reason for why Bishop Ailbe was not the author of *VSA*; see: Doherty, 'Analysis of the "life" of Abban', p. 4 of pp. 1-10.

¹⁷² *VSH(D)*, Vol. 1, p. 17, §22; *BnE*, Vol. 1, p. 8, §11, part 24; Vol. 2, p. 7, § 11, part 24. In *BA*, the sequence of events is reversed: Abban surrenders his monastery to Gobnait in the barony of Muskerry before prophesying of Finan; see: *BnE*, Vol. 1, p. 8, §11, part 24; Vol. 2, p. 7, §11. For a brief review of the significance of Gobnait's minor, but important cult; see: Thacker, *Loca Sanctorum: The Significance of Place in the Study of Saints*, pp. 34-35. For a list of some late nineteenth century and early twentieth century scholarship and references to St. Gobnait and Ballyvourney; see: Kelly, *Saint Gobnata and her Hive of Bees*, Vol. 3, p. 102; Berry, *The Parish of Kilshannig and Manor of Newberry, Co. Cork*, p. 53 & Concannon, *The Holy Women of the Gael*, p. 92.

¹⁷³ While this modern-day place-name can be discerned from its Irish spelling in *BA*: *Bairnech*, *VSA* seems to have cited a corrupted version of the Ballyvourney: *Huisneach*. Interestingly, *VSA(S)* contains the more logical spelling: 'Burnech'; see: *VSH(S)*, p. 264. Cf. *VSH(D)*, Vol. 1, p. 17, fn. 6. Normally, *VSA(S)* contains the corrupted or complex forms of place-names.

¹⁷⁴ While no annalistic evidence, as far as I am aware, for the death date of Finan exists, the fact that he has a fuller textual record than Gobnait would show that his cult was more extensive than that of Gobnait's. In this regard, the major point of contrast is the fact that Gobnait has no individual hagiographical account of her own. ¹⁷⁵ Charles-Edwards, *Early Irish Saints' Cults*, p. 81.

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1. The saint has no hagiographical record: No *Vita* or *Betha* account on Gobnait is known; at least not from the three famous manuscript collections of *VSH* nor those which contain *BnE*.

2. The saint only has one main church: For Gobnait, it is the monastery which Abban built for her in Muskerry according to *VSA* and *BA*.

3. 'The connections claimed for them by the genealogists of the saints are regional or provincial': The genealogies trace Gobnait's ancestry to two dynastic Munster lineages: Ui Eachach Mhumhan and Muscraige Midine.¹⁷⁶

4. 'The onomastic and physical evidence indicates how effective the impact of the cult was within its home district, which was likely to become a parish in the late-medieval period': There exists a parish named 'Bri Gobhan' (Brigown) in the neighbouring barony of Condons and Clangibbon; a statue of the saint stands in Ballyvourney; Ballyvourney is now a parish.¹⁷⁷

Indeed, the cult and textual profile of Abban ticks some of these boxes too.¹⁷⁸ While it would initially imply that there is thus, little to say about Abban assigning Ballyvourney to Gobnait; it bears one potentially discernible advantage. Abban bears contemporary relationships with saints known on a national scale, like Patrick. However, because Patrick is a contemporary of saints from other saints' Lives, would insinuate that his

relationship with Abban in *VSA* and *BA* is a literary invention and that Patrick's depiction was merely used as a commodity for elevating the status of Abban.

¹⁷⁹ The lack of any hagiographical records for Gobnait and the confinement of her cult to Cork means that she was unlikely to have fallen victim to these typical hagiographical fabrications, which were part of a universal attempt to assert the pre-

¹⁷⁶ Charles-Edwards, *Early Irish Saints' Cults*, p. 81; O'Riain, *A Dictionary*, p. 368, fn. 3.

¹⁷⁷ Bri Gobhan, meaning 'The Hill of the Smith' would imply that the saint's identity was attached to the patronage of iron-working according to some earlier scholarship; see: O'Riain, *A Dictionary*, p. 368, fn. 4. Later in this chapter, we will explore an episode concerning a craftsman named Gobhán. For the geographical detail on the location of Brigown; see: *Monasticon Hibernicum*-<https://monasticon.celt.dias.ie/showrecord.php?id=673> (Last Accessed 24th September 2020).

¹⁷⁸ The most notable example would be the third box, as Abban's genealogical record traces his cult mainly within the parameters of north Laigin. As for the fourth box, we need take note of his north Laigin foundation: Cell Abbain, which is now identified as a parish; see: *Monasticon Hibernicum*- <https://monasticon.celt.dias.ie/showrecord.php?id=827> (Last Accessed 24th September 2020).

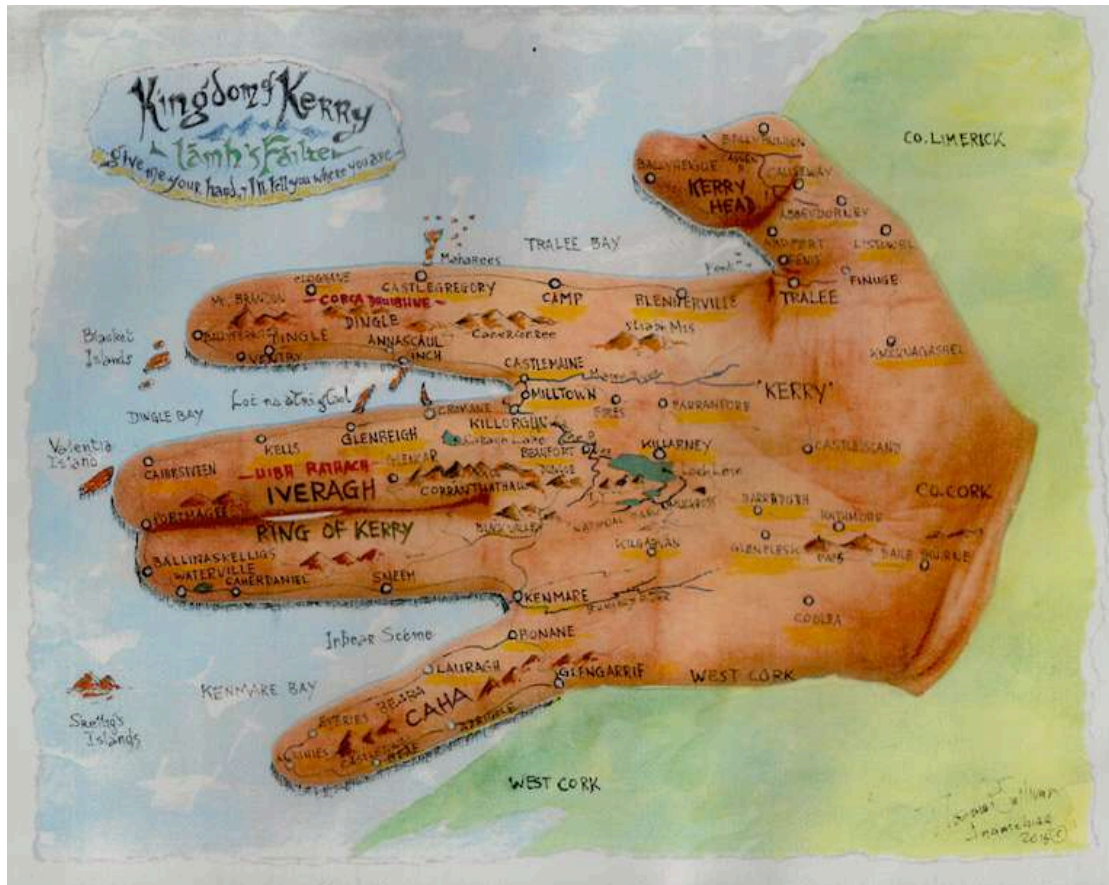
¹⁷⁹ In other cases, however, there are saints, such as Kevin, who are not as famous as the three national saints, but certainly come close in line, whose contemporary relationship with Abban may bear some specific importance for Abban's cult. While Kevin's depiction as Abban's maternal uncle in the genealogies is not supported by Kevin's individual genealogical record, the fact that Kevin's record can be traced back to the Dal Messin Corb dynasty is noteworthy. Abban's father also assumes the headship of this dynasty in *VSA(D)*, which also depicts Kevin, alongside Abban and Moling as chief Laigin saints, whose primary foundations (one of Abban's: Cell Abbain) are located in the north of Laigin; these factors imply that Kevin's association with Abban serves a role in promoting Abban's north Laigin cult.

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eminence of a saint and to fulfil the writer's contemporary interests or concerns.¹⁸⁰ In that regard, there may be room to speculate that Abban's and Gobnait's contemporary relationship may bear some authenticity. The ample number of south Munster locations where Abban founded and built monasteries would have required the saint to select particular groups of individuals to manage these monasteries. In actuality, the possibility of this being a matter of consideration for Abban is also recognisable from a later section of *VSA(D)*, where Abban founds monasteries in the province of Mide, and continues to assign people monasteries:¹⁸¹



THE KINGDOM AT HAND



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Photo taken on Railway Bridge, Killorglin ... including
'My Last Train Ticket' ... January 30th 1960 ...
Farranfore - Cahirsiveen Line.

