

CLAN QUARTERLY February 2021

Fitzpatrick Clan Society Newsletter



tá go leor againn

táimid éagsúil

táimid ar cheann

chun freastal

chun leanúint



we are many

we are diverse

we are one

to serve

to follow

Cover Image by Stevie
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Clan Quarterly February 2021
<https://www.fitzpatrickclan.org>

ATHBHLIAIN FAOI MHAISE DUIT

Welcome | 2021

Welcome to the first clan quarterly for 2021, and you will (hopefully) notice a significant change in design and content. It's something we've wanted to do for a while, and when I saw a very nice example of a family newsletter, produced by Suzanne St John, it gave me some ideas.

To date the focus of the newsletter has been reporting on the Fitzpatrick DNA project with a few historical snippets thrown in. We will continue to report on things genetic and make reference to, and summarise, our historical research published in the Journal of the Fitzpatrick Clan Society.

And we will now include coverage of more contemporary Fitzpatrick happenings, along similar lines of Matt Fitzpatrick's posts on our Facebook page, as well as letters to the editor and member's requests for genealogical assistance.

Sure, many conversations can be quickly had on Facebook and questions answered quickly, but the newsletter format provides more permanence – and if you're anything like me, scrolling back through thousands of Facebook posts to find 'that one' is something that I lose patience with.

So please join us, and share your narratives, images, questions, whatevers, etc. Guidelines for submitting pieces in the newsletter and articles to the Journal are provided on page 19.

Mike Fitzpatrick
Editor

BROTHER JEROME

Old Limerick Journal | 1992

I recently came across this interesting piece on [Jerome Fitzpatrick](#), a Christian Brother, who at a young age produced *Graiméar na Gaedhilge*, Irish Grammar. The article is reproduced here with great thanks to the Old Limerick Journal.

I'm fortunate to have been exposed to several classical languages; alas, Gaelic is not one of them, although I am working on a better understanding. Reading a language is one thing, but even with a few years of study under me, even if I was to grasp Gaelige a little better, I think I would still have some way to go before coming to grips with some of its spoken irregularities. The following guidance is found in *Graiméar na Gaedhilge*, page 7:

'In derived words of two or more syllables, the accented syllable varies in the different provinces. In Munster, the accent falls on the termination or second syllable; in Connaught, it falls on the first syllable or root; in Ulster, the accent falls on the first syllable, as in Connaught, but the termination is unduly shortened. For instance, the word *casán*, a path, is pronounced *kos-aún* in Munster, *kós-aun* in Connaught, and *kós-ān* in Ulster'.

I'm reminded of my most recent trip to Ireland in April 2019; I flew into Dublin from Auckland via Dubai. On the Dubai-Dublin leg, I was joined by several Irish politicians who'd been very hard at work conferencing in warmer climes. I sat right near Senator Tim Lombard – in my ignorance, knowing very little about Irish politicians, I asked where he was from. "County Cark," he announced with glee. "Cark?" I replied. Now, where would that be, exactly?

AN EXTRAORDINARY PIONEER OF THE IRISH LANGUAGE MOVEMENT

BROTHER JEROME FITZPATRICK 1878 - 1910

BY BARRY COLDREY

In 1910, an unusually gifted young Christian Brother died in Dublin of tuberculosis. In the previous thirteen years he had produced no fewer than eleven textbooks, on his own initiative or in collaboration with others, the first of them when he was nineteen years of age. Yet he was not proclaimed within the order for his achievements, and even the Gaelic League accorded him but a slight remembrance.⁽¹⁾

There were reasons why Br. Jerome Fitzpatrick was largely ignored within the Congregation at his death in 1910. In the preliminaries for the general chapter of that same year he was considered among the radicals of the order – both in his politics and towards contemporary questions of religious life. He was not elected to the chapter. In the event, that general chapter was deeply divided on some issues and Brother Jerome was associated with the minority group. In a post-chapter atmosphere of divisiveness and bitterness a number of Brothers left the order – and Brother Jerome died. His necrology “Life” was written by a member of the general council. It was short and bland, a mere four pages, quite inadequate to do justice to its subject. When the necrology was printed, in a number of communities, Br. Jerome’s “Life” was torn from the book by his friends; better he remain little known than that he be damned with faint praise. Unaware of these proceedings, but aware of his son’s commitment, Brother Jerome’s father had remarked: “My son was a great fighter for lost causes”.⁽²⁾

Man in religious life remains a political animal and the brokenness of the human condition permeates the cloister on occasions. However, enough of long-forgotten unpleasantness. It is time to pay tribute to a great pioneer of the Language Movement, whose work in collaboration with leading members of the Gaelic League did more than anything else to cement the image of the Christian Brothers as the driving educational force within the movement to revive the Irish language.

Jerome Fitzpatrick was born in Cork and educated at the North Monastery



Br. Jerome Fitzpatrick.

where he scored impressive results in the Intermediate Examinations between 1892 and 1894.⁵⁹ In the latter year, he joined the Christian Brothers and by the following year, when he was 19 years old he was receiving advice and assistance from Eoin McNeill on his *First Irish Grammar*, as he wrote: "Thank you for your kindness in correcting the Irish exercises ... I am continuing the Second Book."⁶⁰

By 1898, Fitzpatrick was teaching the Middle Grade Intermediate class at CBS Syngé Street, Dublin, and was achieving exceptional results with his students. There was a dearth of resource material for teachers and students of Irish: few grammar books, dictionaries, essay books and short stories were available. In his spare time Fitzpatrick began work on an *Irish Grammar* which was to establish his reputation in Irish-Ireland circles.

In December, 1900, Fitzpatrick wrote to McNeill "once again" for assistance with his new book "in aid of a noble cause". He had rewritten the first draft, paying attention to all McNeill's suggestions, and now requested an endorsement of his work to assist in having it published. It is also plain that McNeill was in the process of writing or revising the chapter on the irregular verbs for the proposed textbook.⁶¹ It is not possible to specify exactly to what extent Eoin McNeill was involved in the preparation of the text but collaboration appears to have been close, rather than casual. Br. Jerome had also sought and received help from Mr. W. Shortall, a lay teacher at CBS Syngé Street. Shortall did proof-reading and gave secretarial assistance to him when he was away from Dublin on summer holidays in the Dingle peninsula. Shortall also wrote the chapter on "Irish Phonetics" for the text.⁶²

A month after his previous letter, Fitzpatrick thanked McNeill for "your beautiful notes on the Irish verb" and added:

I am delighted with your arrangement of the tenses and voices. I can assure you that I have used your manuscript very freely. I sometimes say to myself that by the time the book is published I shall have very little claim to it, as my contribution will form a very small fraction indeed. Notwithstanding all you have already done for me, I am going to intrude on your generosity again. There are a few minor points.⁶³

In May, 1901, McNeill was invited to correct the proof-sheets of the text as they came from the printer "seeing that up to the present I have made so many slips in the grammar".⁶⁴ Apparently there were no further problems with the work



The title page of "Irish Grammar", 1901.

and it was soon released. Immediately there was an encouraging response from reviewers. One noted that the Christian Brothers had been "very emphatic" in thanking Mr. John McNeill for his invaluable and generous assistance with the preparation of the book. The reviewer noted that since McNeill had worked on the book its excellence was guaranteed, and because it emanated from the Christian Brothers it was assured wide and immediate acceptance.⁶⁵

McNeill himself, was one of the reviewers and his comments in the *Irish Ecclesiastical Record* were less fulsome and more technical. More enthusiastic than most was the anonymous reviewer in the *Irish People* who outlined at length the previous services of the Christian Brothers to the people of Ireland: they had fought the Satanic denationalizing tendencies of the Commissioners of National Education for generations; their textbooks for decades had taught Irish children the history and geography of their own country; and they had pioneered the revival of the native language by introducing the study of Irish into many of their schools. After all this achievement for the nation, their new *Irish Grammar* would be welcomed joyfully by every teacher and student of the language. The book was described as "splendidly cloth-bound, comprehensive, with an artistically designed cover and issued at a moderate price".⁶⁶ It marked

an epoch in the history of the Irish revival.

In May, 1902, Fitzpatrick sent a copy of his new book to Douglas Hyde with the following dedication: "As a small token of gratitude for your assistance to me on several occasions".⁶⁷ Meanwhile, Brother Jerome had begun work on his *Annotated Irish Texts* before the final release of the *Irish Grammar*. This new work necessitated some negotiation with Douglas Hyde in May, 1902, when Fitzpatrick wrote Hyde a long and emotional letter, obviously the work of a man under some strain. They had met at a function at the Rotunda some time before, when Fitzpatrick had been unaware that Hyde himself had prepared an edition of the same short stories. Understandably, Hyde did not want another similar book placed on the market.

Fitzpatrick told Hyde that he had prepared a complete vocabulary for students using the *Annotated Irish Texts* and now he offered this vocabulary in return for Hyde's permission to publish an expurgated edition of the proposed book. As he said: "There are several schools which will not take up Irish as long as our prescribed authors contain anything which is objectionable".

Since there is a good deal of robust sexuality in the stories of the Tain, an expurgated edition was necessary for teachers dealing with young and innocent children.

Fitzpatrick concluded his appeal by recounting his extraordinary efforts on behalf of the language revival: sleepless nights, sacrificed vacations and holidays "through a purely disinterested zeal for the re-establishment of our dear old tongue".⁶⁸ He concluded by stressing that a bowdlerized version of Hyde's work would permit more schools to take up the study of the language.

Hyde gave the required permission, and in his letter of acknowledgement Fitzpatrick mentioned that since the first edition of the *Irish Grammar* was almost sold out, he was revising the material.

He invited Hyde's suggestions.⁶⁹ In view of this success with Brother Jerome's work, the Publications Committee of the Gaelic League turned down suggestions that any other grammar book be prepared, since: "The Committee are of the opinion that the *Simple Lessons* and the Christian Brothers' *Grammar* meet our present requirements".⁷⁰

Almost immediately afterwards, Fitzpatrick began work on a book which would be a suitable guide for composition practice, that is to say, compositions translated from Irish to English and from English to Irish. None was available in the Irish language. After

many enquiries, he obtained a French composition text (i.e. one intended for French students learning English) from Padraig Pearse and was able to use this as a model for his own work. In this proposed *Aids to Irish Composition* Fitzpatrick collaborated with Brother V. Casey, who was teaching in Mount Sion, Waterford, and again sought assistance from Eoin McNeill. In a letter of December, 1905, to McNeill he outlined the position:

*In conjunction with one of our Brothers at present in Waterford, I have written a book for use in our schools, according to the principles of the "Direct Method" or rather should I say, the Brother in Waterford has written the book and I have done merely the drudgery portion in preparing it for the printer, making out the vocabularies, etc.*¹³

Fitzpatrick's main request was that McNeill look over the manuscript and give a written opinion whether the material was worth publishing. The *Aids to Irish Composition* was released and so it is reasonable to presume that McNeill's opinion was affirmative. A letter of September, 1907, has Fitzpatrick apologising to McNeill for his neglect to send McNeill a copy. In fact, the production had taken longer than the texts done previously because the co-authors were living widely apart, and in addition because Brother Fitzpatrick was posted to CBS Sexton Street, Limerick, for the years 1904-6 and heavily involved in teaching senior secondary classes.

By 1907, Fitzpatrick had been re-assigned to CBS Syngé Street, Dublin, and commenced work on Irish-language resource material for primary school pupils. He developed a series of charts with illustrations of everyday objects and situations. The Irish text was attached. The use of charts was not a new idea in itself in language teaching, but was a novelty for instruction in Irish at primary level. A manual was provided with the charts to assist teachers who had been trained in more conventional methods.¹⁴ The charts were tested at the primary school at CBS Syngé Street before being made more generally available.

Soon after the *Aids to Irish Composition* was finalised and published, Fitzpatrick moved on to writing a small inexpensive grammar for beginners. Understandably, the 351-page *Irish Grammar* which had been available after 1901 was worth buying only for students in secondary classes. The aim was now to produce a much shorter and considerably cheaper book for primary classes. This was published in 1908 and sold extremely well. In these last three years of his life, Brother Jerome, in collaboration with his confrere in Waterford, prepared a booklet of eighty-nine pages: *Aids to the Pronunciation of Irish*, and also a 246-page *Sequel to Aids in Irish Composition*.

All this work was not well known to the Irish public, even that section of the

Irish people associated with the language movement. Fitzpatrick's name was not on any of his works. This was the Christian Brothers custom at the time. The publishing programme in Irish language resource material appeared under the generic title: "The Christian Brothers" and this highlighted the work of the Institute as a whole for the language revival to a very wide audience, though it minimised Brother Fitzpatrick's role – and also that of Brother Casey in Waterford and Mr. Shortall in Syngé Street, CBS.

Brother Fitzpatrick was a reserved, intense personality and reputed a revolutionary by other teachers at the schools in which he taught.¹⁵ One is reminded of the almost inevitably close relationship between language revival and advanced nationalism. As the *Ulster Echo* expressed it: "Scratch a Gaelic Leaguer and you will find a Fenian no matter what he may call himself".¹⁶ He did his best to encourage the Brothers to teach Irish, supported the GAA, the Irish industrial movement and instructed past students in Irish history in adult education classes. A past pupil commented after his death:

*Often as I listened to him on such occasions I felt my heart beat faster and the blood course more quickly in my veins as I heard him tell so graphically, yet so simply, of Sarsfield's ride or Emmet's death.*¹⁷

However, all this work, the requirements of religious life, the pressure of senior examination classes, the production of eleven books in thirteen years with pre-computer age technology – all took their toll. Brother Jerome succumbed to T.B. in his thirty-third year.

Immediately there were generous tributes accorded him in the Irish-Ireland press. One journal referred to the death of a "young soldier of Erin"; another proclaimed him "a martyr" to Irish-Ireland causes; and a third referred to him in glowing terms as "an extremist". *An Claidheamh Soluis*, as a tribute to Fitzpatrick's work, sponsored a fund, the "Brother Fitzpatrick Memorial Scholarship Fund", to enable some young men, students of the Christian Brothers' Dublin schools, to attend free-of-charge summer schools in Gaelic-speaking areas of the country. However, the fund was not well-subscribed and it was six years before it was finalised in a modified form. In 1916, monies were made available to permit two students of the CBS to attend summer schools in Gaeltacht areas.

Thus Brother Fitzpatrick's name faded from memory, though his books under the Congregation's badge remained in common use until the 1960s. It is reasonable that his sustained endeavour be remembered eighty-two years after his death.

FOOTNOTES & REFERENCES

1. This is the personal opinion of this

foreigner who was working on his dissertation "The Contribution of the Christian Brothers to the Development of Irish Nationalism, 1802 - 1921" (Melbourne University, 1985) in Ireland during the 1980s.

2. Folklore memories from a number of unrelated sources and gleaned during research for my dissertation.
3. O'Buachalla, S. *The Letters of P.H. Pearse*. (Gerrards Cross, 1990) p. 446; Hennessy, P.J. "Life of Brother Jerome Fitzpatrick", *CBER (Necrology)* (Dublin, 1911); p. 226; Caomhanach, A.P. "The Extraordinary Br. Jerome Fitzpatrick", *An Reiltin*, Vol. 9, No. 2, February, 1955, p. 1. This journal, *The Little Star*, was an Irish cultural magazine produced by the Christian Brothers between 1946 and 1965 to foster Irish-Ireland causes within the Brothers' schools. It was written entirely in Irish and I have always been indebted to Brother A.P. Caomhanach for making available to me the only full set of *An Reiltin* which appears to exist. Translations from the Irish language are by Rory Leahy, Esq. Beechpark, Lucan, Co. Dublin.
4. Fitzpatrick to McNeill, 24 November, 1895. McNeill Papers Ms. 10905 Box 23. "Christian Brothers Grammar File". National Library of Ireland.
5. Caomhanach, A.P. *op. cit.*, p.2.
6. Fitzpatrick to Shortall, 17 April, 1901. S/Section 4/4 O'Connell School Library, North Richmond Street, Dublin.
7. Fitzpatrick to McNeill, 28 January, 1901. McNeill Papers. *op. cit.*
8. Fitzpatrick to McNeill, 8 May, 1901. McNeill Papers. *op. cit.*
9. Anon. "Christian Brothers' Irish Grammar – a Review", *Irish Monthly*, Vol. XXII. No. 12. December, 1901.
10. J.M. "Review *Irish Grammar* by the Christian Brothers", *Irish Ecclesiastical Record*, Vol. XI, Fourth Series, January to June, 1902. (Dublin, 1902), p. 381. *Irish People*, 23 November, 1901. p.5.
11. This copy of the *Irish Grammar* is in the Library of the O'Connell Schools.
12. Fitzpatrick to Hyde, 3 May, 1902. S/Section 4/4 O'Connell School Library.
13. Fitzpatrick to Hyde, 12 June, 1902.
14. Minutes of the Publications Committee, Gaelic League, 9 April, 1903. Ms. 9806. National Library of Ireland.
15. Fitzpatrick to McNeill, 10 December, 1905. McNeill Papers. Ms. 10905. Box 23, Christian Brothers Irish Grammar. National Library of Ireland.
16. Caomhanach, A.P. *op. cit.* p.3.
17. *The Irish Nation and Peasant*, 15 October, 1910, p.1. In this obituary Fitzpatrick is called "an extremist". The term was intended as a high compliment.
18. *Eire-Ireland*, 21 November, 1914, p.2.

WEB EVENTS

2021

Countdown | 27 February

We are excited about hosting Web Events in 2021. We polled members for their thoughts on (a) topics, (b) days and times, and (c) event duration. The interest in the topics we had suggested was ranked DNA > Fitzpatrick sept histories > Fitzpatrick Clan Society structure > individual genealogies. Many thanks to those who responded. By far the most popular days and times were Saturday and Sunday afternoons; the preferred duration was almost unanimously selected as one hour – something of an industry-standard these days.

We have scheduled the first of our web events for 2021 to separately accommodate both our Ireland/UK and North American-based members – the days and times fit pretty well for our Australian and New Zealand members as well. Members can attend any of the sessions regardless of where they live.

The first of our presentations is entitled ‘DNA for Genealogy and the Fitzpatrick DNA project’ and will run across two one-hour sessions. Starting with an introduction to DNA and genetic genealogy, pitched to accommodate ‘beginners’, we will also provide an introduction to and overview of the Fitzpatrick Y-DNA project. Subsequent presentations will cover some of the larger Y-DNA groups’ findings, aligning them with what we understand from historical records.

The times and dates of the presentations are:

Sat/Sun 27/28 February 2021, 5 pm GMT; and,
Sat/Sun 6/7 March 2021, 3 pm EST.

Email admin@fitzpatrickclan.org to confirm your attendance because to enter the presentation you will require a unique login and password. You’ll also need to have [ZOOM](#) installed on whatever device you use.

zoom 

THE BEST FROM MATT

Facebook | Guru

Many of you will be aware that Matt Fitzpatrick puts a lot of effort into the Fitzpatrick Clan Society [Facebook group page](#). Here are some of my favourites amongst Matt's recent art and music-themed posts – thanks, Matt!



Perhaps not so well-known is that Matt has recently uprooted with his family and moved from London to Co. Derry. Our Fitzpatrick dragons will consider it Ireland's gain – let London's weep.





Fitzpatrick Clan Society

Private group · 994 members



222 Comments

Calif., on Monday, Nov. 16 after a brief illness. He was eight days shy of his 97th birthday".



I.YTIMG.COM
i.ytimg.com

Matthew Fitzpatrick shared a link.
Admin · January 24 at 7:41 AM ·

Track of the month No 3 :

Everybody's Talkin' Tom Fitzpatrick and his Swing Trio

(12) 'Everybody's Talkin' Tom Fitzpatrick and his Swing Trio - YouTube



OPEN Studios Tour Roanoke

November 22, 2020 ·

From artist Eric Fitzpatrick - [Eric Fitzpatrick Artwork](#)

Matthew Fitzpatrick shared a link.
Admin · November 26, 2020 ·

Track of the month : A song from Brian Fitzpatrick and The Band of Brothers - "Always Be Your Man" -

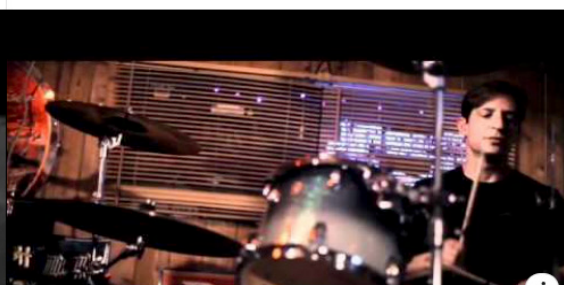
<https://www.youtube.com/watch?v=k4USuoey8zA>



YOUTUBE.COM

'Everybody's Talkin' Tom Fitzpatrick and his Swing Trio

Here is a Live recording of me and the fantastic Swing trio perfor...



YOUTUBE.COM

Brian Fitzpatrick and the Band of Brothers - Always Be Your Man

THE BUTLER SOCIETY

Kilkenny Castle | Ireland



The Butler Society was formed in 1967 and coincided with Kilkenny castle being handed over to the people of Kilkenny and their restoration committee, that it might be turned into a cultural centre for the city and county. Apart from the 6th Marquess of Ormond, Arthur Butler, the castle's hand-over party was attended by various celebrities, including Mick Jagger, Marianne Faithfull, Charles Haughey, and Mariga Guinness; Jagger reportedly quipped, "We just came to loon about."

The following year the Society began production of the Butler Society Journal under the editorial guidance of Hubert Butler, one of the founders of the Butler Society and its first Chairperson. Since then, the Journal has continued with a tradition of excellence, both in content and production quality. Eleanor Burgess' tenure went from 1991 to 2006. Since then, Dr David J Butler, a lecturer at University College Cork and Academic Director of the Irish Ancestry Research Centre (IARC), has edited the Journal.

Our friendship with the Butler Society is very natural because of our shared interests in Irish history and narratives in common with some of our Fitzpatrick septs, including more than a few notable familial associations. The piece 'The Butler-Fitzpatrick Relationship: things just got complex' appeared in the Butler Society's December 2020 newsletter and is reproduced here. Many thanks go to John Kirwan, Honorary Secretary, for helping facilitate the friendship between the Butler Society and the Fitzpatrick Clan Society.

THE BUTLER-FITZPATRICK RELATIONSHIP: THINGS JUST GOT COMPLEX

For the past few years the administrators of the Fitzpatrick DNA project have been trying to make sense of the genetically diverse origins of Fitzpatricks. Long gone are the days when it was considered all Fitzpatricks enjoyed direct paternal descent from the Mac Giolla Phádraig chieftains of Osraí – we now understand there are more than 60 discreet Fitzpatrick paternal lines who do not share a common male ancestor in the past 2500 or so years. Such ‘shocks’ to individual Fitzpatricks, who learn by y-DNA that they are not of the ‘chiefly lineage’, have also resulted in a shaking of traditional Fitzpatrick clans histories.

Of long interest to scholars are the relationships between Butlers and Mac Giolla Phádraig Osraí in the fifteenth and sixteenth centuries, which have recently been

highlighted in two articles in the *Journal of the Fitzpatrick Clan Society*. The articles discuss the previously little understood Finghin Mór Mac Giolla Phádraig and his wife, ‘the daughter of Edmund Butler’, as well as John ‘the Blind’ Butler and his wife, Morena ny Giolla Phádraig.

In addition, the articles detail the complexities of Mac Giolla Phádraig Osraí relationships with Norman-Irish families, which are also evidenced in the y-DNA profiles of Fitzpatricks who claim descent from Barnaby Fitzpatrick, first Baron of Upper Ossory. These Fitzpatricks share a common mutation known as A1488, which arose ca. 1400-1480 AD, but the name Fitzpatrick does not feature in the pedigree of A1488 before that time. Rather, the pedigree immediately before A1488 appears to have a Norman y-DNA signature and is dominated by the names Dalton, Branham/Brannan, and FitzGerald. Further, at the genetic tree juncture ca. 900-1160 AD there descends one person with the surname Butler.

The absence of any Fitzpatrick surname ancestors of A1488 speaks to the very obvious, i.e., their origin is at A1488 ca. 1400-1480 AD, which was a period in time when the Mac Giolla Phádraig Osraí cleric lineages



arose. Those lineages were highly complex: they held incredible wealth and power; were intimately politically connected with Norman-Irish families; and, illegitimacy and incest were seemingly the norm. For example, before the first Baron of Upper Ossory married Margaret Butler, ca. 1532, he had ‘married’ his half-sister and they had children; it took the authority of Rome to legitimise the marriage and the offspring. And it is quite plausible the first Baron’s father, Seán, who was of the clerical line, wasn’t a Mac Giolla Phádraig via his paternal line, but was fostered to Mac GiollaPhádraigs.

From there all bets are off with respect to the patrilineage of the first Baron of Upper Ossory. Although the articles take a conservative position, that the clerical line probably came out of Finghin Mór, it is clear the paternity of Ossory clerics could be elsewhere among any number of notable Norman families, including the various Butlers, FitzGerald, Purcells, Shortalls, and Archdekins.

The Butler Society





GENEALOGY RESOURCES UPDATES

With thanks to the [Irish Genealogy Research Society](#) (IRGS) for the heads up on these updates for November 2020 to January 2021:

RootsIreland has been updated with more than 91,500 additional records from counties Clare, Kilkenny, and Tipperary, with a further 11,000 records added by Limerick Genealogy.

Also, check out County Clare Library's Local Studies Centre additions to their online genealogy holdings.

FindMyPast recently uploaded further Irish burial register records for Derry City (1853-1961) and Dublin City (1805-2006).

The latest update to the Registry of Deeds Index Project has seen the number of volunteer-contributed transcriptions in the main database rise to 395,002 index entries created from 42,053 memorials of deeds.



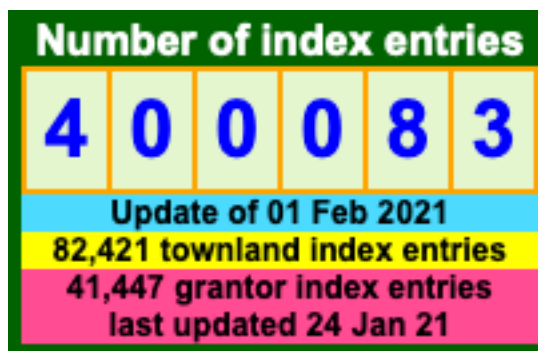
FINTE NAH ÉIREANN NEWS

The upcoming [Finte nah Éireann](#) (the Clans of Ireland) 2021 Cultural Summit and AGM has, once again, been Covid-affected and will be an online affair in 2021.

The Fitzpatrick Clan Society will be represented by our two Clans of Ireland registered septs. Ó Maol Phádraig Bréifne and Mac Giolla Phádraig Ulaidh delegates will Zoom in to participate, the latter in the small hours of the morning, and are greatly looking forward to renewing acquaintances as well as hearing the guest lectures.

On 17 April, Luke McNerney will speak on the Medieval Learned families of the West of Ireland, and Michael O'Crowley, of the Ó Cruadhlaoidh Corcaigh, will give a presentation entitled. 'Irish Heraldry; Laws of Arms'.

The AGM will follow on 24 April. We will be sure to inform you of any noteworthy news.



IRISH MANUSCRIPTS COMMISSION

The [Irish Manuscripts Commission](#) (IMC) was established in 1928 by the Irish Government with a vision to provide primary source materials relating to the history, heritage, and culture of Ireland.

To that end, the Commission has published material of an outstanding highest academic standard, including Calendars and other primary materials. Through its publication programme and commitment to digitising its out-of-print publications, the Commission has brought many valuable sources to the broadest possible readership within Ireland and worldwide.

While the IMC once made many of its out-of-print books available via its 'read online flipbooks', that service has now been superseded, and IMC Digital Editions are now available as downloadable PDFs..

IMC has recently added several new additions, including the entire Calendar of Ormond Deeds, Petty's (1655-1659) Topographical Index, and Tadhg Ó Donnchadha's Leabhar Muimhneach.

REGISTRY OF IRISH DEEDS

The [Registry of Irish Deeds](#) is a repository of wills, land transactions in Ireland, and other deeds from 1709.

The Deeds are a rich source of genealogical information. Marriage and other settlements are particularly informative about family relationships.

There are three sets of indexes produced by the project:

(1) The main index is building a name index for the memorial transcription books held at the Registry of Deeds;

(2) The grantor's index consists of transcriptions of the Registry of Deeds' grantor's indexes;

(3) The townland index consists of transcriptions of the Registry of Deeds' townland indexes.

As of 1 February 2021, there were 400,083 index entries.

THE JOURNAL

2021

Forthcoming | to a brain near you

I'm probably the worst in the world, at least among people I know, at not being able to wait for Christmas day to give gifts. If I buy a gift for someone, I just can't see the point in hanging around – I want them to enjoy it immediately.

It's a similar thing with the Fitzpatrick research I'm doing. Since I set out in earnest almost three years ago to understand not only the pre-1600 AD origins of my own MacGilpatrick/Fitzpatrick line, but of all the major Fitzpatrick lineages that the Y-DNA project had uncovered, it's been an enthralling experience.

But while I'd love to spill the beans on what we are learning about Mulpatriks, MacGilpatrick's, and Fitzpatrick's, who have been hidden in plain sight, particularly in numerous 16th and 17th-century Irish records, I am restrained. Articles have to be written to a high standard, peer-reviewed, and published; this takes hundreds of hours, and not just of my time.

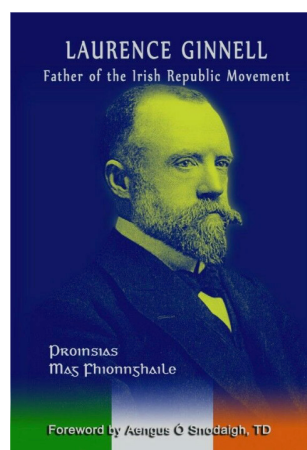
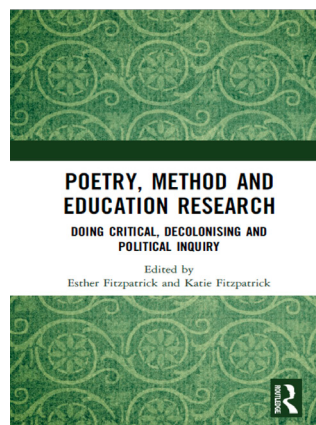
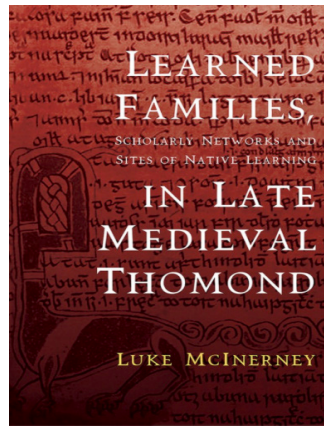
However, I can give you a taste of what topics you should expect to gain [journal](#) coverage in 2021:

Clerical Lineages of Mac Giolla Phádraig Osraí

Colonial American Fitzpatrick Settlers, Part II

Fitz/Mul/MacGilpatrick's in the Patent Rolls

I also hope to see articles from authors Luke McNerney, Dr Esther Fitzpatrick, and Proinsias Mag Fhionnghaile CIOM. And if you are interested in submitting an article, please refer to the guidelines at the end of the newsletter.



FITZPATRICK DNA PROJECT UPDATE

Numbers | Figures

Feeling gobbledygooked by the technobabble and confuddled by the geekspeak? Well, you are not alone. Some scientists just love to do that, but Ian Fitzpatrick and I are on a mission to make DNA-things more understandable for our members. Take home message? Attend the Zoom presentations and become a more genetically fluent Fitzpatrick.

It reminds me of a tale I heard just the other day. Understand this, and you are well on your way with Y-DNA.

An Irishman walked into a bar right on closing (funny thing that) and ordered a pint of the black stuff. He sat himself down next to a fella similarly arranged and uttered something very deep and profound, “How yer doin’ today, Paddy?” “Not bad”, the fella replied. “I had me DNA done, and I’m Z39589; imagine that now, me bein’ descended from Celtic royalty an’ all!”

“You’ll be kiddin’ me”, the first fella said. The wife’s brother’s Z39589 as well. Z39589>DF41>S775, to be precise; not that I’m braggin’ now.” “Oh, that’s right grand”, the second fella said, “my brother-in Law’s Z253>Z2534>FGC5618>FGC5626>L226; makes sense don’t it, you know, with me marryin’ into like an’ all”.

“Not bad”, the first fella retorted. “My father-in-Law’s U106, from down Wexford way. Not so sure how that all works but it don’t matter, does it, with quality like that?” “What are the chances of

that!?” the second fella replied, “Me uncle George, me aunty’s husband you know, he’s U106 ... Z381 ... Z9 ... Z2 ... Z8 ... S18951. Big massive fella he is too, ‘Georgie the Giant’ we call him, but I reckon it’s from his mam’s old man’s side; I-M223 he is with hands as big as Hymac buckets. Viking or Irish don’t matter much does it when yer stuck in a sticky spot?”



And on the pair rabbitied all the while ignoring the calls to drink up until, her being frustrated, they were rebuked by the husky-throated, long-lashed, glamorous barmaid. “Fellas please”, she exhorted, “get yer arses out the door. No arguin’ now, I’m a DF13>DF21>Z3000 from Tyrone; I need me beauty sleep and I’m in no mood!”

All joking aside, Family Tree DNA’s flagship Y-DNA project is the BigY, and it is called that for a reason. It delivers a big amount of incredibly useful data. It allows us to uncover big mysteries, and it results in big controversies and big debates. It also costs a big amount of \$\$\$, but not as big as it used to be. And ... sigh ... it takes a big amount of time for results to be delivered, several months at the moment – the product is a victim of its own big popularity. Right now, the Fitzpatrick DNA project administrators are waiting on no less than 18 BigYs to be returned.

The upshot of all this is I will provide a more in-depth update of the DNA project in the May 2021 newsletter.

Y-HAPLO BRIEFS

Z253 ... L226 ... DC194

This is a fairly new and emerging group, which serves to further demonstrate you can't take the old Fitzpatrick surname origin narratives as set in stone. Ian has estimated the ancestor of this group emerged sometime after 1060 AD; so they are an old group. The association with the descendants of Brian Boru, who are L226, is fascinating because historical records do have accounts of Boru's dealings with Mac Giolla Phádraig.

FGC5494 ... A1487

We are waiting on some key BigYs in this group, particularly a Purcell near the A1488 juncture and a Burke whose shared ancestry with Fitzpatricks looks like it's right at the time of the Norman invasion. We will probably see another Costigan fall under A1488, which now surely looks to have formed in the 15th Century, the time when Mac Giolla Phádraig Osraí clerical lineages emerged. The marked genetic branching and surname diversity under A1488 are completely consistent with the lifestyle of the Mac Giolla Phádraig Osraí clerics who, forbidden by Rome to marry, raised families regardless. Fosterage was not uncommon, and nor was the use of aliases. One cleric, known initially as John MacCostigan, became known as John Mac Giolla Phádraig in later life.

FGC11134 ... CTS4466

And great news: we have had an uptake of BigY testers in this large SE Irish group. Now we wait...

PUBLICATION GUIDELINES

Contribute | 2021

Please consider contributing material to our various publications. Journal articles should present novel research in a scholarly manner; it might sound intimidating, but the Editorial Board is here to help.

Material for the Newsletter or Website can be pretty much anything that relates to Fitzpatricks or that interests us. Family stories are just perfect topics that we never get tired of hearing. But it doesn't need to be written work; it could be artworks, newspaper clippings, or photos, etc.