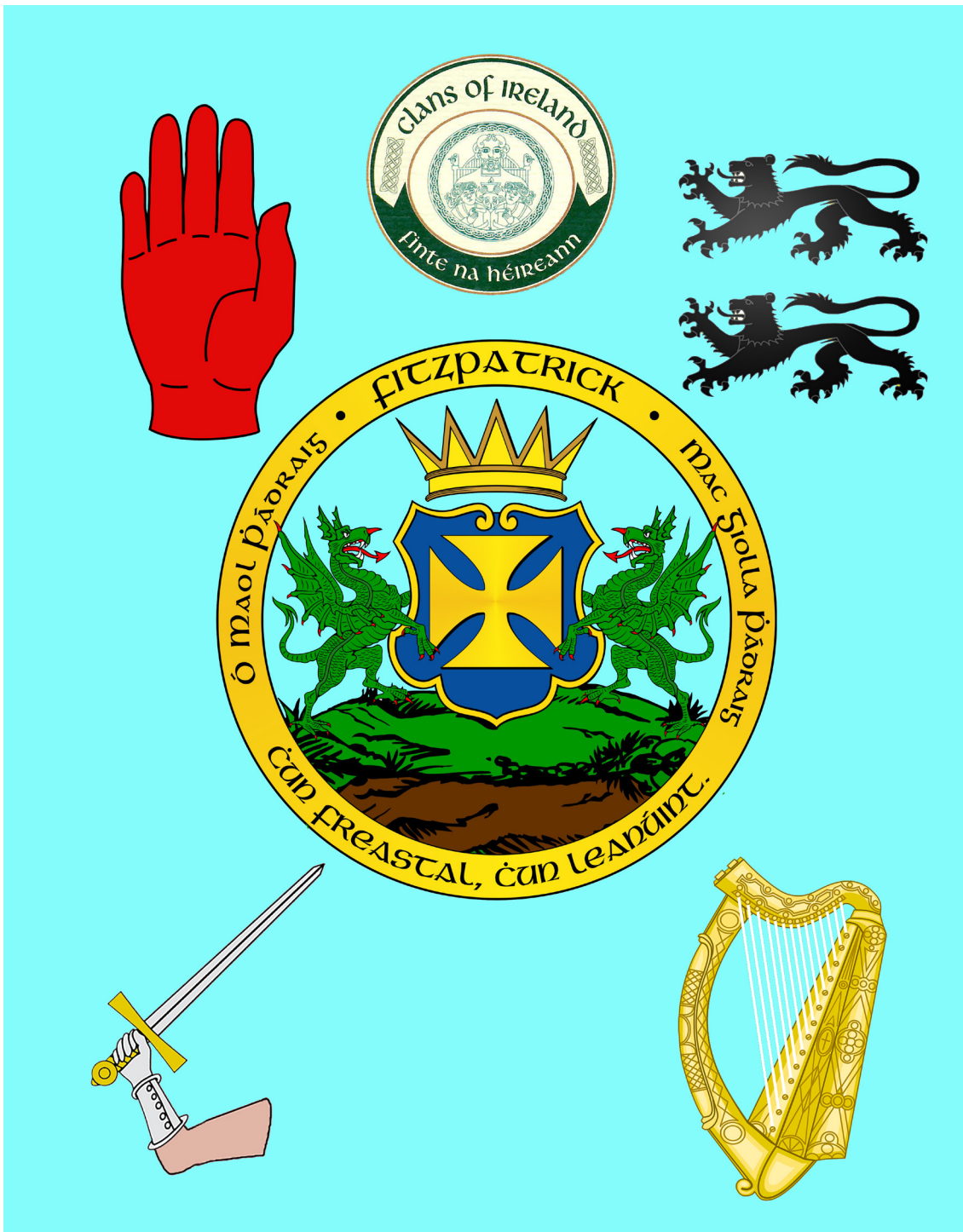


CLAN QUARTERLY

May
2022

Fitzpatrick Clan Society Newsletter Fourth Anniversary Edition



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

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Finte na hÉireann - Clans of Ireland

Registered clans:

Mac Giolla Phádraig Dál gCais

Fitzpatrick of the tribe of Cas

Mac Giolla Phádraig Laighin

Fitzpatrick of Leinster

Mac Giolla Phádraig Ulaidh

Fitzpatrick of Ulster

Ó Maol Phádraig Breifne

O'Mulpatrick of Breifne

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Clan Quarterly May 2022

<https://www.fitzpatrickclan.org>

COMÓRADH SÁSTA

Happy | Anniversary

Some of you will have been wondering when, exactly, the April 2022 Clan Quarterly was going to arrive. Well, here it is in early June: I have been waiting for some research findings that I had hoped to squeeze into our April edition (which has morphed into a May 2022 edition); and still I wait, and now you will be kept wondering for a few months more.

But putting all mystery aside, this Clan Quarterly celebrates the fourth anniversary of the Fitzpatrick Clan Society, and what better way to reflect on our progress than to consider that in just four years we have facilitated the registration of four Fitzpatrick clans with the Clans of Ireland; hence the cover image.

Mac Giolla Phádraig Ulaidh (Fitzpatrick of Ulster) and Ó Maol Phádraig Breifne (Mulpatrick of Breifne) have been joined by Mac Giolla Phádraig Laighean (Fitzpatrick of Leinster) and Mac Giolla Phádraig Dál gCais (Fitzpatrick of the tribe of Cas). While the origins and extent of the Fitzpatrick of Leinster have been understood for some time, it's not often the Fitzpatrick Clan Society gets to announce the discovery of a new Mac Giolla Phádraig clan.

Once upon a time, not so long ago, the messages to Fitzpatricks, who we now know as Dalcassians, were they were 'outliers' on the Fitzpatrick DNA project: 'probably illegitimate', 'perhaps adopted', and 'maybe the sons of shipwrecked Spaniards'.

But now we know their true identity. Descendants of ancient Irish nobility and an ancient Mac Giolla Phádraig clan – bearers of their surname for more than one thousand years, and the descendants of a man who left the mountains of Laois for Thomond. Congratulations Karen Fitzpatrick Hall, Dr Dan Fitzpatrick, and the rest of the clan; we discuss your origins in more detail later in this newsletter.

Mike Fitzpatrick
Editor

FITZPATRICKS OF LOUGH GOWNA

Part I | Joe Pierce

The descendants and ancestors of Daniel L Fitzpatrick (1822-1891) and Catherine Fagan (1822-1880), dedicated to:



Helen Marie (Fitzpatrick) Pierce



Rosa Alice (Silverstrim) Sayman



Elsie May (Fitzpatrick) Hart

Prologue

I first started working on genealogy as a teenager with the help of my mother, Helen (Fitzpatrick) Pierce. She had inherited records and notes on the history of her family from her aunts, Rosa Alice (Silverstrim) Sayman and Elsie May (Fitzpatrick) Hart. Aunt Rosa had acted as a family historian, keeping detailed notes on the far-flung branches of both the Fitzpatrick and Emig families in a spiral notebook (gathered with the help of Aunt Elsie and her brother, Charles Fitzpatrick), and her remembrances had formed the basis of an oral history of the Olsson/Silverstrim family, which my mother transcribed. My mom had also lived with Aunt Elsie when she was young, working as a school art teacher. They maintained an interest in preserving the history of their family, and in her later years, Aunt Elsie wrote down everything she knew about the origins of the Fitzpatricks, and their early years in the US.

I particularly remember sitting in the genealogical division of the Seattle Public Library, scrolling through microfilm, feeling a little out of place as the only person under 60 there. It took me decades to get back to the questions my mom and I were trying to address, after I retired and finally had the time. By that point the world of genealogy had completely transformed, driven both by DNA analysis and massive online collections of public records and family trees. When I went to build a family tree for the Fitzpatricks on Ancestry, I started by pulling out Aunt Rosa's spiral notebook to encode the relationships she had so carefully collected over the years. This history is dedicated to my mom, Aunt Rosa, and Aunt Elsie, who set the groundwork for everything that followed.

Origins

What we know of the earliest origins of our Fitzpatrick family comes from the fact that my first cousin, Richard Fitzpatrick, took a Y-DNA test. The Y chromosome passes directly from father to son, down the paternal line, as surnames do, without much alteration (except for random mutations). Thus it provides the best evidence relating to one's distant paternal ancestry. Rick's results place us in the A1497 group among tested Fitzpatricks, indicating that we branched away from the other groups about 1560, likely descending from one of the sons of Brian Fitzpatrick, the first Baron of Upper Ossory.

Brian Fitzpatrick (1478-1575, in Gaelic, Brian Mac Giolla Phádraig, also known as Barnaby) is an infamous figure in Irish history. He was the last person to have an ancestral claim to the kingship of Ossory, which he forfeited in favor of becoming the first Baron of Upper Ossory. Both the title and regional designation were created on June 11, 1541 through King Henry VIII's policy of 'surrender and regrant' (Brian first surrendered the land to the English crown, and then was regranted it). He was subsequently knighted on July 1, 1543. Through this manoeuvre he was able to stabilize his position within the local power structure of rival clans and families. Ironically, scholars such as David Edwards have proposed this also had the effect of preserving Gaelic culture in Upper Ossory long into the future, since the Crown no longer dealt harshly with the territory. Upper Ossory was mostly bounded within modern day south and west County Laois, which contained the highest number of land owners in Ireland with the Fitzpatrick surname in the Griffith's Valuation (1847- 64).

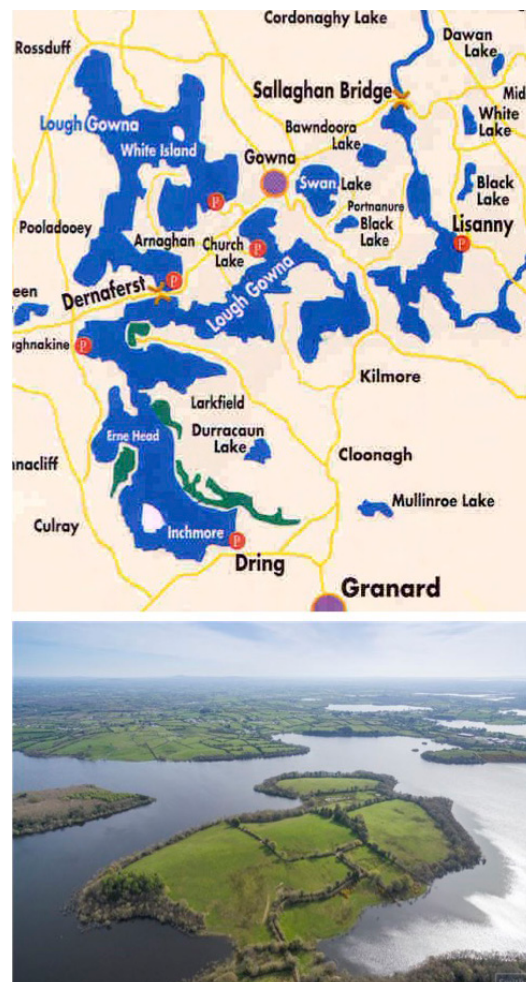
Brian had at least five wives, some de facto and some legitimate, and fathered a large number of children. His first three wives were all first cousins, a fact that, by the third marriage, had caused enough local discord that he sought and received the absolution of the Pope for the union. Barnaby Fitzpatrick (1533-1581), a son by his fourth wife, became the most famous, studying in London with the boy-king Edward VI, to whom he became quite close, and eventually succeeded his father as the second Baron of Upper Ossory.

Lough Gowna

Circumstantial evidence indicates that sometime in the 1600s or 1700s, the earliest known progenitors of our branch of the Fitzpatrick's (descendants of Daniel Fitzpatrick and Catherine Fagan) probably migrated about sixty miles north to the Lough Gowna area, which straddles the border between County Cavan and County Longford. Daniel and Catherine's youngest daughter, Mary Ann Thall, has Cavan listed as the origin of both of her parents on her death certificate. Additionally, Daniel and Catherine's associations with other Fitzpatrick's in the United States suggest that they were part of a larger Fitzpatrick family that emigrated in successive waves from the Lough Gowna area.

Interestingly, County Cavan was second only to County Laois in terms of the number of Fitzpatrick landowners in the Griffith's Valuation. However, they are generally genetically distinct clan groups. And Cavan Fitzpatrick's have several different origins: they may descend from an ancient clan of MacGilpatrick's of south Ulster, the O'Mulpatrick's of Breifne (an ancient kingdom in the area), a Fitzpatrick clan of Derryvony, or a Maguire-Fitzpatrick clan, while Laois Fitzpatrick's likely descend from Brian Fitzpatrick of Ossory, as just described, or a Fitzpatrick clerical lineage.

The Lough Gowna area is characterized by its large number of glacially carved lakes, separated by low lying hills and hollows, bogs, forests and grasslands . Situated in the upper middle portion of Ireland, it remained a relatively inaccessible region, even after the Highways Act of Parliament was passed in 1615 to build a network of roads to facilitate military movement and defence; they fully bypassed Lough Gowna. Thickly forested at the time, it did become a focus of British lumbering to supply the timber for a growing navy. The native Catholic population was viewed suspiciously by Tudor England, which decided to grant land rights for a series of ‘Plantations’ (here, and in other parts of Ireland), managed by English Protestant landlords to help maintain stability. The labour demands of the Plantations helped support a large influx of migrants in the mid-1600s. Most came from north Ulster, often associated with civil unrest there, such as the Ulster Rising of 1641 (Columb, 2002). But some presumably also migrated from the south.



By the late 1700s, the population in the Lough Gowna area had grown dramatically, leading to social unrest. Dissatisfied with the Protestant Plantation system, about 6,000 rebels took control of a hospital in Granard on 6 September, 1798. A local garrison of Scottish Highlanders was summoned, and after occupying high ground, they slaughtered 1,000 of the rebels (not a single Highlander was lost). Rebels were hunted down, tried, and executed (Columb, 2002). Many fled to America. Although there is no record of Fitzpatricks being involved, Kiernans were, and Kiernans from the area married Fitzpatricks in what appears to be our extended family, in Pennsylvania.

Following the 1798 uprising, there was an increase in both crime and poverty in the region. Famines occurred in 1817-19, and 1822. In 1823, the Tithe Composition Act was passed, requiring Catholics to provide the Protestant Church with a tenth part of their annual land produce. By the 1820s the Lough Gowna area was characterised by 'small, overcrowded mud hovels, dry clay fields, and prevalence of migrant beggars' (Columb, 2002).

Immigration and Life in New York City

Relatively little is known about how Daniel L Fitzpatrick and Catherine Fagan immigrated to New York City. The trip at the time took on average forty days, and one had to supply one's own food and bedding. Family legend (from Elsie Hart) said that they both came over with relatives, separately. Daniel was also thought to have an uncle in New York City. They probably came over in the early 1840s. I have been unable to identify them with certainty in passenger logs. There is a D. Fitzpatrick who arrived on the *Splendid* in July 1841, but there is no apparent relative listed. Catherine could have arrived on the *Frankfort* in 1840, the *Southerner* in 1842, or the *Fairfield* in March 1844. From their entry in the 1850 census, they would have both been about 20 years old (born about 1822).

The first official record of them in the United States is the entry for their marriage, in the parish log of the Church of the Nativity, in Ward 17 of lower Manhattan (Catholic Heritage Archive, Find-MyPast). They were married on October 18, 1844, and the witnesses were John Fitzpatrick and Mary Flaherty. Ward 17 was at the centre of the Irish and German immigrant communities. If they had come over separately, it would have been easy for them to meet. Virtually every Irish county maintained a social club in the city to help provide support to newcomers (Tagle, 2008).

18th Daniel Fitzpatrick to
Catherine Fagan
Witnesses { John Fitzpatrick
Mary Flaherty

This is the document that definitively identifies Catherine's maiden name as Fagan. It is mistakenly identified as Fegan on her son John's death certificate, and as Finney on her daughter Mary's death certificate. Where she came from is a matter of conjecture. One of the highest concentrations of the Fagan surname in Ireland is County Meath, which directly borders County Cavan, and is about seventeen miles from the Lough Gowna area.

It should also be noted that they thus immigrated to the United States before the great potato famine, which occurred from 1845 to 1847. This was particularly helpful in tracing Daniel through the yearly New York City (Manhattan) directories. In the 1840s, there were only 25-30 Fitzpatricks listed in the directories. By the 1850s there were hundreds.

Their first child, Elizabeth F. 'Libbie' 'Lizzie' Fitzpatrick was born in New York City on October 8, 1845, and was baptized at the Church of the Nativity on October 19, 1845 (Catholic Heritage Archive, FindMyPast) (her death certificate, and her tombstone (FindA-Grave) incorrectly list her birthdate as October 8, 1847).

The first time Daniel shows up in the city directories is in the 1846/47 directory, where he is listed as a marble cutter, staying at 82 Sheriff Street, an address that is also listed for Charles Fitzpatrick, a physician. This is a key connection. Charles will show up later living in one of the houses in Mount Pleasant, Wayne County, Pennsylvania, in which Daniel and Catherine had lived in the 1850s before they moved further north. In the 1847/48 directory, Daniel is listed as a carpenter, staying at 55 Oliver Street (55 Oliver Street (C) is about 25 blocks SW of 82 Sheriff Street (B), which is about 15 blocks SE of the Church of the Nativity (A); Ward numbers are shown in black.) In the 1845/46a directory, John Fitzpatrick (perhaps the marriage witness), a labourer, is listed at 44 Oliver Street. In the 1845/46b directory, James Fitzpatrick is listed at 55 Oliver Street.



Wayne County, Pennsylvania and the Irish Rock Lake Settlement

Sometime between 1847 and 1849 (when their son James is born), Daniel, Catherine and Elizabeth move to Mount Pleasant Township, Wayne County, in the far northeast corner of Pennsylvania. When Wayne County was founded in 1798, it was primarily composed of old-growth forest. Early settlers had to clear their land and contend with timber wolves, bear, and wildcats. The construction and maintenance of the nearby Delaware and Hudson Canal system in the early 1800s, which brought Pennsylvania coal to New York City, led to a rapid increase in the population of the area. Immigrants were drawn by inexpensive land and employment opportunities on the canal, and in local sawmills and tanneries. In particular, there was a large influx of Irish immigrants starting about 1835. By 1880 one third of the population of Wayne County was Irish (Tagle, 2008).

A distinct Irish community developed in a portion of Mount Pleasant Township, which became known as the Rock Lake Irish Settlement. Starting with seven immigrants in 1821, there were 330 Irish listed in the 1850 census for Mount Pleasant Township. In 1830 St. Juliana's Catholic parish was founded in Rock Lake, with a "mission church," meaning that a pastor would visit once a month to perform services. When the first resident pastor was appointed in 1857, the Bishop made the mistake of appointing an Italian pastor, from the northern Italian gentry. Over the next seven years, he managed to completely alienate the Irish community, leading to his replacement in 1865, when a permanent church was finally built (which still stands). Among the 330 Irish listed in the 1850 census are Daniel, Catherine, Elizabeth and James. Family oral history (Aunt Elsie) indicates that they both worked on the canals and ran lumber camps, with the men lumbering and the women cooking and cleaning.

The Extended Fitzpatrick Family

What was particularly striking, however, when I first saw their listing in the 1850 census (in Dwelling #247) was the fact that, adjacent to them were two other houses of Fitzpatricks (in Dwellings #248 and #249). In #248 there is Eliza Fitzpatrick, 60, and Ellen Fitzpatrick, 35, both born in Ireland. In #249 there is Matthew Fitzpatrick, 46, and Margaret Fitzpatrick, 22, also both born in Ireland. Matthew is listed as a farmer, and is the only one who owns property (\$400 worth). Daniel is also listed as a farmer. Who were these people?

It seemed the only reasonable thing to do was to try to trace the history of this community of Rock Lake Fitzpatricks through successive census listings. This led to an understanding that between 1840 and 1880, successive waves of Fitzpatrick families moved through these houses, apparently indicating a planned pattern of serial migration, where earlier immigrant families helped the later ones move on.

		Judith "	30 f				"
247	266	Daniel Fitzpatrick	28 m			"	"
		Catherine "	28 f				"
		Elizabeth "	4 f				N.Y.
		James "	1 m				Ir.
248	265	Eliza "	60 f				Ireland
		Ellen "	35 f				"
249	268	Matthew Fitzpatrick	46 m		Farmer	400	Ireland
		Margaret "	22 f				"
250	269	John W. Laughlin	51 m		"	500	"

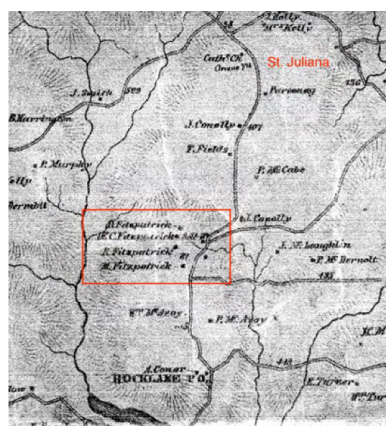
Born about 1804, Matthew is the first Fitzpatrick to appear at Rock Lake. He is listed in the 1840 census, along with a wife, where he presumably purchased land. He was also apparently one of the earliest to migrate to the US. He is listed with his wife, Margaret (here only differing in age by five years) on the passenger list of the Eli Whitney, which arrived in New York City on May 29, 1835. He then appears in all the censuses for that location, as a farmer, until 1880, when he is part of the last Fitzpatrick family there.

As shown above, in 1850 he and his wife are living alone. In 1860, he is living alone with Charles Fitzpatrick (the physician last seen with Daniel in New York City), Charles' wife and children. In 1870, Matthew is living with his six children, Mary Ann (18, b. 1852), William (15, b. 1855), Jane (13, b. 1857), Margaret (11, b. 1859), Charles (9, b. 1861) and Agnes (7, b. 1863). All were born in Pennsylvania. By 1880, he is listed as a widower, living with his youngest child, Agnes (17), who is keeping house, and his sister Helen (50, b. 1830), who is listed as a boarder. This is the last record of Matthew.

Born about 1820, John Fitzpatrick is apparently a much later immigrant. He first appears in the 1870 census with his children, living in Charles' house, adjacent to Matthew. He has eight children, all born in Ireland: Ellen (24, b. 1846), Francis (22, b. 1848), Charles (20, b. 1850), Ann (18, b. 1852), Patrick (16, b. 1854), Mathew (14, 1856) and John (10, b. 1860). John, with five of his children (Charles, Matthew, Patrick, John, and Thomas (?)) appears in the 1880 census at a different Mount Pleasant Township location.

Finally, there is a second Daniel Fitzpatrick (70, b. 1790) who only shows up in the 1860 census at the Rock Lake location, with Bridget (22, b. 1838), John (18, b. 1842) and Daniel (17, b. 1843). I haven't been able to locate them anywhere else. One can actually see the locations of the houses in two maps of Mount Pleasant Township that were generated in 1860 and 1872.

The 1860 map is much less distinct. There appear to be four houses, the top one labelled 'D. Fitzpatrick', under that 'Dr. C. Fitzpatrick,' under that 'K. (or R.) Fitzpatrick,' and finally 'M. Fitzpatrick.' About a third of a mile up the road is St. Juliana's, and Rock Lake is at the bottom of the image. In the 1870 map one can see the houses of 'M. Fitzpatrick' and 'Doctor C. Fitzpatrick.'



Doctor Charles Fitzpatrick

Charles Fitzpatrick, as a physician, seemed to be the member of this extended family that could most easily be traced. The primary question was, where did he get his medical training? In Ireland at the time, there were only two institutions that were granting medical degrees, both in Dublin. I contacted them both, and neither had record of him. In the New York City area there were also only two. Luckily, the archive of the College of Physicians and Surgeons at Columbia University had a record of him. He had applied in 1833 (about 20 years after the school had been founded) and received his degree in 1838.

They also had an Irish apprenticeship contract that he had submitted as part of his application. The document indicated that in 1822, at the age of 22, Charles had bound himself to serve under Terence Lynch, a surgeon /apothecary in Castlepollard, Westmeath (about 16 miles from Lough Gowna), for seven years, to learn the trade. In exchange, he promised Terence that he would not “commit fornication, contract matrimony ... play at cards, dice, tables ... and haunt or use taverns or ale-houses” for the seven year term.

A handwritten introduction on the contract stated that “Charles Fitzpatrick son of William Fitzpatrick of Aghavains (Aghaveans today) in the County of Cavan, Farmer by and with the Consent of his Parents and Friends”. Aghaveans is a roughly one square mile townland adjacent to the town of Gowna. Knowing this, I was able to find his father William (b. about 1775) in the 1824 Tithe Applotment books for Aghaveans holding four acres of 3rd quality (the lowest) land.

Following his service, Charles must have almost immediately immigrated to New York City. There is a Charles Fitzpatrick on the ship Nile that sailed from Belfast, and arrived in New York City on August 18, 1829, although he is described as a labourer, from County Antrim, heading towards Baltimore. He first shows up in the New York City 1829/30 directory, listed as C. Fitzpatrick, a physician, at 78 Norfolk Street. In the 1830 directory, C. Fitzpatrick, physician, is at the corner of Hester and Allen streets. In 1832 there is a Charles Fitzpatrick, working as a porter, at 191 Hester Street. Perhaps he discovered that his apprenticeship was not sufficient for operating a medical practice?



WITNESSETH THAT

Charles Fitzpatrick, son of William Fitzpatrick of Cavan in the County of Cavan, Ireland, by and with the consent of his Parents & Friends

doth put himself Apprentice to [Name] to Learn [Art] and with [Name] (after the manner of an Apprentice] to dwell and serve from the [Date] until the full end and term of [Term]

Years, from thence next following, to be fully Compleat and ended. During which term the said Apprentice [Name] shall faithfully serve, his lawful Commandments every where gladly do, he shall do no damage to his said Master nor see it done of others, but that he to his power shall let, or forthwith give warning to his said Master of the same, he shall not waste the goods of his said Master nor give nor lend them unlawfully to any, he shall not commit Fornication, nor contract Matrimony within the said Term. Hurt to his said Master he shall not do; nor cause or procure to be done of others, he shall not play at Cards, Dice, Tables, or any other unlawful games, whereby he said Master may have loss, with his own or other Goods during the said Term. Without Licence of his said Master he shall neither Buy nor Sell, he shall not haunt or use Taverns, Ale-houses, or Play-houses, nor absent himself from his said Master's service Day nor Night unlawfully, but in all things as an honest and faithful Apprentice, he shall behave himself towards his said Master and all his during the said Term. And the said Master shall his said Apprentice in the same Art which he useth, by the best ways and means that he can shall Teach and Instruct, or cause to be Taught and Instructed, with due correction, finding unto his said Apprentice, Meat, Drink, Washing, Lodging, and all other necessities befitting such an Apprentice during the said Term, according to the Custom of the County

And for the true performance of all and every of said Covenants and Agreements, either of the said parties bindeth to the other by these Presents.

IN WITNESS whereof the parties above named to these INDENTURES interchangeably have put their Hands and Seals the [Date] Day [Month] in the

Year of our LORD GOD One Thousand Eight Hundred and [Year]
And in the [Year] year of the reign of our Sovereign
George the fourth of the United Kingdom of Great Britain and Ireland,
Defender of the Faith and so forth.

Signed, Sealed, and Delivered
in the Presence of

[Signature]

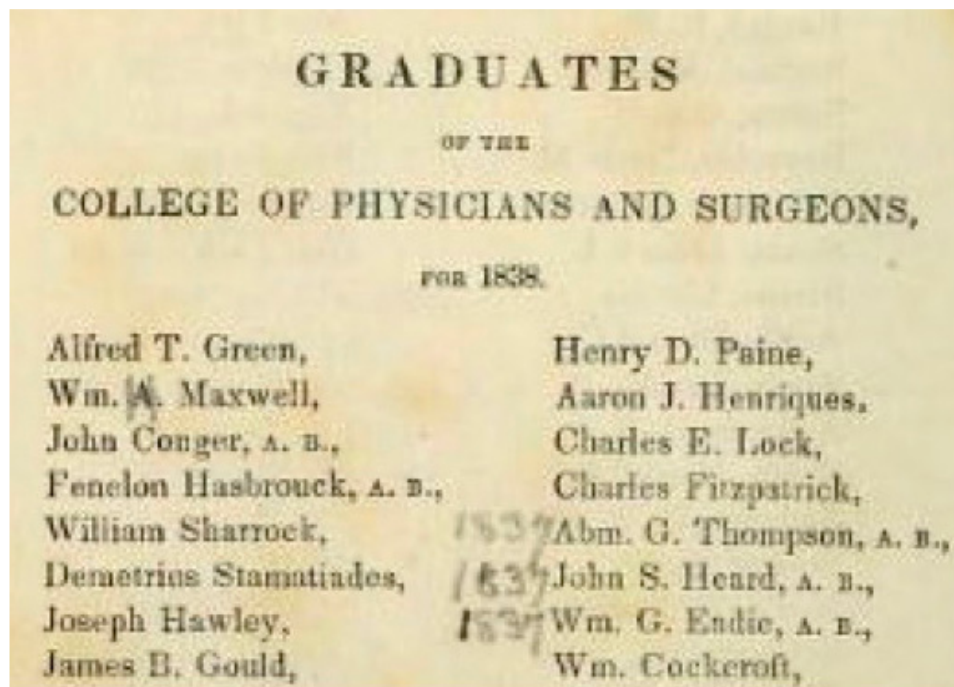
[Signature]

[Signature]
[Signature]

In 1833 he was accepted at Columbia, and on August 21, 1834 he married Margaret McBarron (b. 1817) at the Church of the Transfiguration (25 Mott and Mosco Streets)(Catholic Heritage Archive, FindMyPast).

After graduating in 1838, he is listed for two years (1839 and 1841) at 44 Roosevelt, without an occupation. But by 1841, he apparently had a medical practice at 82 Sheriff St., where he would practice medicine until his last listing in 1852. Sheriff Street was in the heart of the German and Irish immigrant communities, so he would have been providing medical care to fellow immigrants.

Petitions to the government for funds were printed in newspapers at that time. From an October 19, 1841 article in the New-York Tribune: "Petitions presented - of Dr. Charles Fitzpatrick, for medical attendance on Richard Dunlary, who was scalded at the fire in the Distillery in Sheriff St."



In 1846 Daniel L Fitzpatrick had joined him there. The 1850 census lists both Charles and Margaret at 82 Sheriff St., his property valued at \$2,300, his occupation noted as “Medical and Other Health Services, Except Hospitals.”

But the character of the street and neighbourhood appears to have begun to change in the 1850s. Newspaper articles and government reports focused on the development of a rag picking community in adjacent properties (#84 to 96 Sheriff St). Flimsy wooden buildings built in the back courtyards became a focus of refuse sorting (there was no garbage collection at the time), rag-picking, and overcrowding.

Perhaps for this reason, sometime between 1852 and 1860 Charles and Margaret moved to the Rock Lake community. The 1860 census lists them (actually twice, in adjacent pages, with some corrections) with Matthew and four children: Mary (17, b. 1843), Bridget (15, b. 1845), Betsy (12, b. 1848) and John (10, b. 1850). In the 1870 census they have their own house, and are hosting John and his children. That is the last record of them.

Charles Fitzpatrick was the key to tracing the extended Fitzpatrick family to the Lough Gowna area. In particular, knowing where to search, I was then able to find parish marriage records for John (on Feb. 7, 1837 he married Eleanor McNerney (b. about 1817) in Colmcille Parish, County Longford) and parish birth records for all of his eight children in the area). I presume that Eleanor either died in Ireland (a reason to emigrate?), or in transit, since she is not present in Pennsylvania.

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Editorial Comment

The Fitzpatrick DNA project has identified a large cohort under haplotype R-FGC5494 ... A1488, among whom are some who claim descent from the Barons of Upper Ossory. However, other claimants are haplotype J-M172.

The Fitzpatrick Clan Society did not contribute to Joe’s article and considers the claims of both groups worthy of serious consideration.

THE JOURNAL

Finding | the Forgotten |and other ramblings

In the January Clan Quarterly I mentioned the upcoming article schedule was:

Pátraic surnames in the Fiants and Patent Rolls of Ireland
Part II: Mac Séartha of Osraí;
Pátraic surnames in the Fiants and Patent Rolls of Ireland
Part III: Ó Maol Phádraig of Uí Mhic Coille;
Mac Giolla Phádraig Clerics 1394-1534 AD Part II;
Mac Giolla Phádraig Osraí Part III;
Mac Giolla Phádraig Dál gCais;
The Mensa Tomb at Feartach: A Case of Mistaken Identity?

We are writing on all these topics concurrently, but the focus change quite a bit as research material comes to hand. And it turned out we had reason to get pretty excited about the Dál gCais article, so we bumped it to the top.

I hope you find the time to read Mac Giolla Phádraig Dál gCais: an ancient clan rediscovered. Dan, Ian, and I spent many hours researching and writing the article, which runs to more than 20,000 words with 125 references. So it's a bit of a tough read, yes we know. The article spans more than 600 years of Mac Giolla Phádraig history recounted via old records, such as the Patents and Linea Antiqua, and all the various names and placenames can be difficult to keep track of.

But if you stick with it, and read it over several sittings (and over again!) you will come to understand that from Conor, the son of Scanlan Mac Giolla Phádraig, came a Mac Giolla Phádraig clan, later called Fitzpatrick, who by the sixteenth-century were predominantly of West Clare. Yet by the mid-seventeenth century their land-holdings and influence were greatly diminished, and there came a diaspora; to Aran, to Galway, to Mayo, and to Roscommon, and, later, elsewhere around the globe – although many remain in Clare today. Connections between Fitzpatricks who trace their origins to those four counties were discovered via the Y-DNA project.

The article is big news on several fronts for Fitzpatricks since we consider we have found a clan described by the Irish genealogists and annalists of old, and this further underscores what we have been saying for several years about the histories of those who claim descent from the Barons of Upper Ossory.

We consider it would be a mistake to think there is only one Mac Giolla Phádraig clan captured in ancient records – such assumptions have long confused and hindered Fitzpatrick origins research – but the evidence that pedigrees of the Barons of Upper Ossory were falsified continues to stack up.

This once may have seemed an incredible claim to make, but we find that it's only as difficult questions are asked that deeper analyses result. At this juncture, if I can recommend one book, it is 'Early Irish history and Mythology', by Professor Thomas O'Rahilly.

Like many I talk to, when I first started researching Fitzpatricks some 30 years ago, I was caught up in the tale that we all descended from the Mac Giolla Phádraig of Ossory, who were a Lagen (Leinster) clan that traced back to one of the sons of Milesius, the Spanish progenitor of Irish Gaels. Modern Irish historians consider the Milesian origin is pure myth – and its impossibility becomes apparent even with a cursory peek into Irish genetics.

And mythology reaches into much more recent eras of Irish history, as you will discover if you read O'Rahilly. The Lagenian descent from Milesius via Cathaer Már, O'Rahilly writes, 'is a fiction', and the 'affiliating of the Osraige to the Lagen is no less artificial'.

O'Rahilly considers that it was 'possibly not until the eleventh century ... that Osraige was finally regarded as forming part of the province of the Lagen', having previously 'reckoned as part of Munster', this coinciding with the rise of Donnchad Mac Giolla Phádraig, King of Ossory, to the kingship of Leinster in 1033 AD. Hence, pedigrees were re-written, and the petty kings of Ossory took on a much more noble lineage.

The mythological origins of the Barons of Upper Ossory are perhaps, then, simply a continuation of tradition not uncommon amongst Irish clans, who at times sought to make themselves out to be something more than they were, perhaps for power and prestige.

We explore this further in Mac Giolla Phádraig Osraí Part III, which will hopefully be published this year. Again, findings from the Y-DNA project will come to the fore. Those who have the strongest claims on paper to descend from the First Baron of Upper Ossory have either a Levantine haplotype or a Celto-Norman haplotype; clearly, both can't be correct.

Among the other articles scheduled, the one relating to Pátraic surnames in the Fiant and Patent Rolls, will change focus from the Mac Séartha to the Mac Costigan, which probably makes no sense at all to anyone – but sometimes when we write it's a matter of running with where the research leads, and I'm certain the genealogists among you will understand exactly what I mean. But I'm sure you'll find the Mac Costigan article an interesting read since it ties into our previous Osraí publications.

It's very likely the Ó Maol Phádraig of Uí Mhic Coille and Part II of the Clerics series will come in 2023. Ian is also working on his Colonial Fitzpatricks Part II article, and that will also probably appear in 2023.

**Mac Giolla Phádraig Dál gCais: an ancient clan rediscovered
Journal of the Fitzpatrick Clan Society 2022, 3, 1-45**

Abstract

Y-DNA analysis of Fitzpatricks has turned traditional historical narratives of how the surname was taken on its head. The attachment of the surname Fitzpatrick to the Barons of Upper Ossory, who were supposedly the descendants of Mac Giolla Phádraig Osraí and, in turn, of an ancient Laighin (Leinster) lineage, is no longer sustainable.

DNA insights and critical assessment of historical records have demonstrated that those who claim to descend from the barons have a Y-haplotype consistent with them emerging from a line of clerics out of a Norman-Irish origin ca. 1200 AD. Questions arise, therefore, regarding the origins of other large Fitzpatrick groups who, based on Y-DNA, can be shown to descend from ancient Irish. Could any of these lines descend from the Mac Giolla Phádraig Osraí of old, those of Annalistic fame?

For the first time, this article introduces the Mac Giolla Phádraig Dál gCais in a scholarly narrative. Mac Giolla Phádraig Dál gCais are, unquestionably, an ancient Pátraic surname clan. But are they also a Mac Giolla Phádraig lineage that arose in Osraí in ancient times? Such a question radically disrupts traditional narratives, yet the answer is 'maybe' – sound historical, genealogical, and name occurrence evidence supports the view that there is no need to adhere to a singular patrimony for the Mac Giolla Phádraig Osraí and that a Dál gCais line was well positioned to have territory in Osraí and adopt Mac Giolla Phádraig as a surname.

With certainty, the Mac Giolla Phádraig who are the subject of this article are Dál gCais on a genetic basis since, via their paternal haplotype, they share common ancestry with Brian Bóruma, High King of Ireland. The descendants of those Mac Giolla Phádraig Dál gCais feature through ancient records for An Clár (Clare) are still found in the County, yet many derive from lines that were dispersed from their ancient An Clár homelands in the seventeenth-century. From An Clár to Oileáin Árann (Arann Islands), and Gaillimh (Galway), and – one way or another – on to Maigh Eo (Mayo), and Ros Comáin (Roscommon), they are a great and ancient Mac Giolla Phádraig Clan, who at times held much wealth, power, and influence. And some were smugglers!

The Journal of the Fitzpatrick Clan Society

Mac Giolla Phádraig Dál gCais

Volume 3 | 2022



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ISSN 2703-4623

CLANS OF IRELAND

Finte na hÉireann | News



The Clans of Ireland annual summit and AGM took place in April, and for the first time since 2019 the clans met in person and the usual venue, St Stephen's Green, Dublin. The Fitzpatrick Clan Society was represented by Shaun and Brona Fitzpatrick of the Fitzpatrick of Leinster clan. Also in attendance in his daily attire was the Fitzpatrick Clan cultural and historical advisor, Proinsias Mag Fhionnghaile, CIOM. A recording of the Cultural Summit can be found at the Clans of Ireland YouTube Channel.

Our relationship with Clans of Ireland continues to strengthen as we work together with them to understand the origins of our various Fitzpatrick clans. The Clans of Ireland Cathaoirleach, Gearóid Ó Ceallaigh, has personally thanked us for our 'leadership with the breaking down the Fitzpatricks into their constituent kindred groups, which is really supportive of what we are trying to motivate others to do'.

Clans of Ireland is also undertaking some exciting new publication initiatives. 2021 saw the publication of 'Gaelic Ireland (ca. 600 – ca 1700): Lordship saints and learning. Essays for the Irish Chief's and Clans' Prize in History', edited by Luke McNerney and Katherine Simms. Termed 'The Anthology' the book launch was hosted by the Clans of Ireland and can be viewed at the same YouTube link.

Next up is the re-publication of the great medieval Gaelic genealogical tract, *Linea Antiqua*, which Gearóid tells me 'is undoubtedly the most noteworthy publication that Clans of Ireland has undertaken to date'. And we are pleased to say that the four Fitzpatrick clans registered with the Clans of Ireland (i.e., Fitzpatrick of Dál gCais, Fitzpatrick of Leinster, Fitzpatrick of Ulster, and Mulpatrik of Breifne) are subscribers to the publication, which is due in 2023.

In other news, the Mulpatrik of Breifne received notification of their benefactor status with Clans of Ireland, 'in recognition of support for our aims, particularly Gaelic customs, traditions, and ideals. Congratulations to Matt Fitzpatrick and the clan for joining the Fitzpatrick of Ulster as benefactors.



Shaun (above) and Proinsias (below) pictured with Clans of Ireland Cathaoirleach, Gearóid Ó Ceallaigh, holding the ceremonial sword.





Mac Gilpatrick of Ulster
Mac Giolla Phádraig Ulaidh

has been received as a Benefactor of Clans of Ireland
in recognition of support for our aims,
particularly Gaelic customs, traditions and ideals
of the Gaelic order of Ireland.

Glacadh leis an duine thuas luaite mar
Bhronntóir le Finte na hÉireann mar
gheall ar an tacaíocht a tugadh d'ár n-aidhmeanna,
go háirithe nósanna Gaelacha,
traidisiúin agus idéil d'ord Ghaelach na hÉireann.

In testimony whereof we have hereunto
subscribed our names and affixed our seal.

I bhfianaise ar seo síníodh ár n-ainmneacha
agus cuireadh ár séala leis seo.

Dáta/Date 4TH June 2021



O'Carroll Orul

Ó Ruanigh
RÚNAÍ

Finte na hÉireann
Clans of Ireland



O'Mulpatrick of Breifne
O'Maol Phadraig Breifne

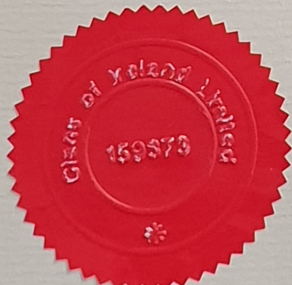
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traidisiúin agus idéil d'ord Ghaelach na hÉireann.

In testimony whereof we have hereunto
subscribed our names and affixed our seal.

I bhfianaise ar seo síníodh ár n-ainmneacha
agus cuireadh ár séala leis seo.

Dáta/Date 21st April 2022



[Signature]
O'Carroll Oriel

Finte na hÉireann
Clans of Ireland

From now on, I will reproduce all significant correspondence from Clans of Ireland, so we are entirely transparent about the organisation we draw much from that recognises and esteems our Society and our associated Fitzpatrick clans. The most recent (lengthy) email follows:

A chara,

Integral to the mandate of Clans of Ireland is the opportunity to foster, amongst the wider population, a defined and dependable organisational identity within the Irish cultural landscape. I hope that you will be involved as much as you can in the continuing development of our culturally important organisation. The following clarifications are designed, not to in any way alienate or reduce the status within Clans of Ireland of any member, but to provide trust and more defined purpose for all of our members, based on reliable historical evidence.

I will begin by iterating that the authority of our organisation comes from within, from the members who have agreed to be bound by the Constitution of Clans of Ireland. I also wish to clarify that under the Clans of Ireland structure, it is the member organisations that are, of themselves, members of Clans of Ireland and not the individuals who represent those member organisations. Those individuals are the designated representatives of our Clans and historic families.

You are possibly aware that a Committee has been working for many months on the development of protocols that will act as guidance to members and clarity as to the integrity of members for the general public. This Committee was charged with the development of the following:

1. An appreciation of contemporary understanding of medieval and late medieval Irish kindred group structures;
2. A basis of membership integrity, particularly in relation to assertions regarding the use of titles of nobility, honours, orders, or decorations other than those derived in Ireland and conferred by a legitimate authority, including the holder of heraldic jurisdiction, recognised by legislative, judicial, and administrative agencies in Ireland throughout history.

The Membership Ethos Committee made the following proposals to the Board of Directors:

1. The same surname may apply to different historical clans.
2. To avoid any confusion and be historically accurate clan names are to be associated with their historical designated territory or geography.

3. As a requirement registration of clans and historical families will include their designated ancestral territory and will rely on scholarly evidence of an existence of synonymy between the geographic or ancestral origin of the kindred group and the surname.

4. Existing Member organisations that have not already provided such evidence are being asked to do so and should they not do so by 31st December 2022, it will be assumed that they wish to remain as Surname Groups without change of status as a member. They will be designated as Members that are Surname Groups, until they have provided such evidence of geographic or ancestral origin.

5. The Clans of Ireland Registrar may assist Member organisations in their search for evidence and provide requested support.

The Board duly adopted these proposals.

The Membership Ethos Committee made the following proposals to the Board of Directors.

1. It is recognised by Clans of Ireland that each member organisation is independent, with the power to govern itself residing within itself.

2. Inherent in the ethos of Clans of Ireland is the principle that while member organisations adhere to the ethos of Clans of Ireland, they each have a discretionary choice, as to whether each makes application to register as either (i) a surname group or (ii) a clan or historical family.

3. That one named representative of each Member of Clans of Ireland, holding the designation of ‘clan or historical family’ due to the existence of scholarly evidence of synonymy between the geographic or ancestral origin of the kindred group and the surname, may, if desired by that ‘clan or historical family’, use an appropriate honorary title, without a legal basis, but with historical validity, such as Ceann Fine or Taoiseach.

4. That one named representative of each Member of Clans of Ireland, holding the designation of ‘surname group’, due to a choice by that organisation to encompass people of that surname, irrespective of ancestry, specific geographic association, or a lack of scholarly evidence of synonymy between the geographic or ancestral origin of the kindred group and the surname, may, if desired, by that ‘surname group’, use an appropriate honorary title, without legal basis, such as Uachtarán or Cathaoirleach.

5. That titles of nobility, honours orders, or decorations, other than those derived in Ireland, may only be used by Members or named representatives of Members of Clans of Ireland on documentation, real or virtual, connected to Clans of Ireland, on production of verifiable evidence that such titles of nobility, rank or honour have been granted, by a legitimate fons honorum authority, recognised by legislative, judicial, and administrative agencies in Ireland throughout history, to that person or, in perpetuity, to the direct or patrilineal ancestor of that person.

6. That existing Member organisations, whose members or named representatives use titles of nobility, rank or honour on documentation, real or virtual, connected to Clans of Ireland, have not provided evidence that such titles of nobility, rank or honour have been granted by a legitimate fons honorum authority, recognised by legislative, judicial, and administrative agencies in Ireland throughout history, to that person or, in perpetuity, to the direct or patrilineal ancestor of that person are to be asked to do so.

The Board duly adopted these proposals.

The following may be a guide to recognised Irish titles of nobility, honours, orders, or decorations.

Clans of Ireland is a non-political non-sectarian organisation, under the patronage of Uachtarán na Éireann, embracing various clan-based traditions, from throughout the island of Ireland, that have become integrated into Irish history. It recognises the special cultural responsibility that attaches to the representative of each organisation that is a member of Clans of Ireland, generally described as the Ceann Fine or Taoiseach of that historical family or clan.

The title Ceann Fine or Taoiseach attaches to the dignity of the office and may be awarded by member organisations of Clans of Ireland, generally in a manner respecting either early brehon tradition or in a manner respecting more recent hereditary tradition. Such titles or offices are not granted or created by Clans of Ireland but their usage by Members, although without legal basis, is recognised by Clans of Ireland during the period which the holders of such offices remain in office.

Courtesy recognition, without legal basis, an honorary distinction based on genealogical fact, is accorded by Clans of Ireland to Chiefs of the Name, who are recognised by the Standing Council of Irish Chiefs and Chieftains (Buanchomhairle Thaoisigh Éireann).

Courtesy recognition, without legal basis, may also be accorded on acceptance by Clans of Ireland of irrefutable authoritative recorded genealogical evidence (i) that the person is the most senior known male descendant of the last inaugurated, or otherwise de facto, chief to have been afforded authentic recognition by their kindred as chief of the people of that particular name, at the end of the Gaelic era around the beginning of the seventeenth century. The authority for and legitimacy of such recognition rests solely within Clans of Ireland.

Noble titles are personal property. Clans of Ireland wishes to clarify its position as an Irish cultural organisation that supports clan legacy, while reflecting the attitude of the majority of the people of contemporary Ireland. In doing so, it offers, without legal basis, courtesy recognition to representatives of our member organisations who use titles of nobility, rank or honour, granted by a legitimate fons honorum authority, on documentation that is connected to Clans of Ireland.

Usage of titles or styles of address that is unconnected to Clans of Ireland is inconsequential to Clans of Ireland, unless it affects or threatens to affect the reputation of Clans of Ireland. Therefore, it is in the interests of Clans of Ireland that any such titles or styles of address, used in any way that can be connected to Clans of Ireland, have legitimacy. In relation to the Republic of Ireland, Article 40, section 2 of the Constitution of the Irish Republic states in full:

Titles of nobility shall not be conferred by the State.

No title of nobility or of honour may be accepted by any citizen except with the prior approval of the Government.

The Ulster King of Arms continued to issue grants of arms across all Ireland until 1943, when the functions of the office were taken over by the Chief Herald of Ireland which is part of the Genealogical Office. This is the only legitimate authority that continues to grant arms to individuals and corporate entities in the Republic of Ireland. Until 2003 the office also recognised the Chiefs of the Name as the senior known patrilineal descendants of clan chiefs.

In relation to Northern Ireland, the Ulster King of Arms continued to issue grants of arms across all Ireland until 1943, when the functions of the office were combined into what became the Norroy and Ulster King of Arms and restricted to Northern Ireland (and incidentally the north of England). This is the only legitimate authority that continues to grant arms to individuals and corporate entities in Northern Ireland.

Since its foundation, Clans of Ireland has continued to develop greater emphasis on historic integrity and in the future we intend to advance this further. Over the years, there has been an increasing realisation that while associations of people of the same name have considerable social merit, they have little inheritable purity or historical basis. The result has been the development of small historical kindred groups that more faithfully represent medieval Ireland.

Surnames, developed around the tenth and eleventh centuries as a consequence of population expansion, were the result of individuals within clans or tribal groups, creating their own power base using their own family group or derbfhine. A further consequence of this was more concentration of power, even as the population increased. This was largely true of the men who gave their name, as progenitors to the kindred groups that took their names as surnames. Eventually, as the clan system broke down, in the late medieval period, the surnames remained and the clan names all but disappeared from general usage.

Currently, some of the clan name organisations are breaking down into their constituent geographic entities. I would encourage you to do this and expect that it will be highly rewarding for you.

I hope that this has provided you with an appreciation of medieval and late medieval Irish kindred group structures in addition to addressing membership integrity, particularly to do with claims concerning the use of titles of nobility, honours, orders, or decorations other than those derived in Ireland and conferred by a legitimate authority, recognised in Ireland.

Please, do not hesitate to contact me should you have any questions or should you wish to make a comment at the Member's Forum on Saturday next, 11th at 7.30 (Irish Standard Time – GMT+1).

Le gach dea-ghuidhe,

Gearóid Ó Ceallaigh
Cathaoirleach

Finte na hÉireann

FACEBOOK MUSINGS

Matt ‘The Stat’| Fitzpatrick

Matt ‘The Stat’, also known as Matt ‘The Astronaut’, has provided some interesting insights into our four-year-long Facebook journey and what our current activity looks like. Matt tells me the Fitzpatrick Clan Society Facebook group stands at around 1350 members, and he says this:

“Thank you to all of you who post, comment, and react to postings on the Fitzpatrick Clan Society Facebook page.

The data chart indicates what a successful page it is for uploading family history, making enquiries about genealogy, DNA, etc., learning about Fitzpatricks past and present and the impact they have made and are making, be it in the arts, music, sport, politics, research etc. And there is always something on Fitzpatrick-related historical events from Ireland and around the world, as well as catching up on news from the Clans of Ireland, the Fitzpatrick DNA and GEDMatch project, our Clan Society newsletters, and published articles, and Zoom meetings.

The data summary below is for 2021 and places us, by some distance, as the most active Fitzpatrick Clan Facebook page”.

No. of Posts = 616
No. of Comments = 2,257
No. of Reactions = 7,698
No. of Posters = 95
No. of days posted = 337

Thanks right back at you, Matt. And this from Kelly Fitzpatrick Jason Keirstead on 16 March 2022: “Hello Family hope everyone is doing well! I would like to say THANK YOU to our admin. Matthew Fitzpatrick for all his help, for all your time and effort to find the information for me. It is Greatly Appreciated”.

And if you missed them, give a shout-out to those Fitzpatricks in the news recently.

Matt Fitzpatrick (Golf)

Paul Fitzpatrick (Music)

Colette Fitzpatrick (TV news)

Tommy Fitzpatrick (Boxing)

Jim Fitzpatrick (TV news)



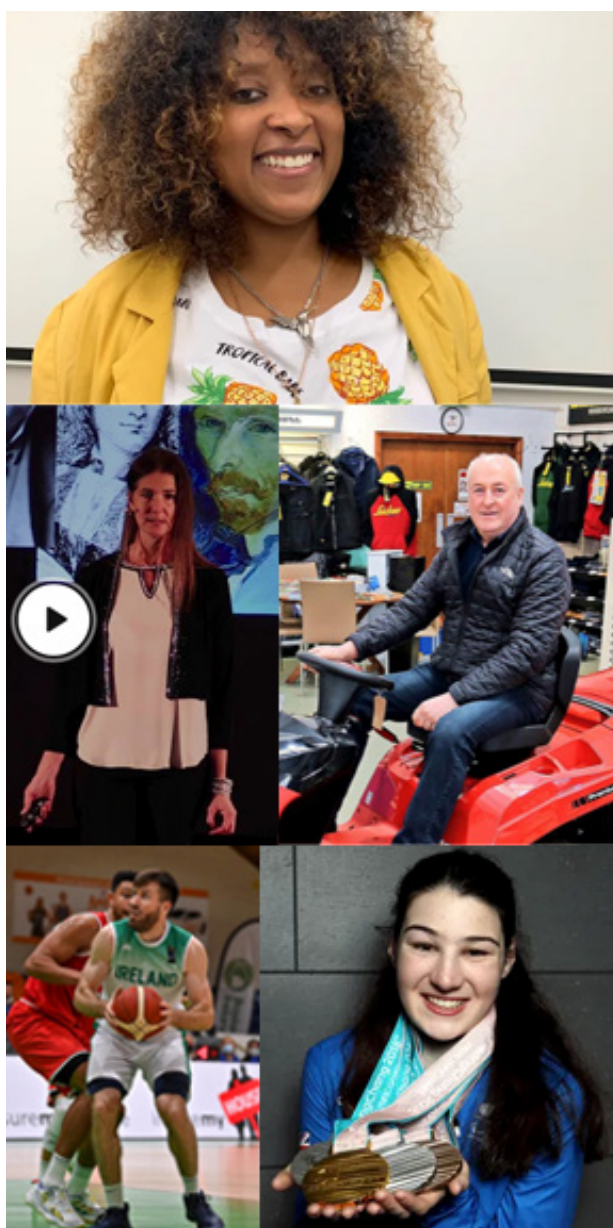
April Fitzpatrick (Arts)

Jessica Fitzpatrick (Arts)

Padraig Fitzpatrick (Business)

Brian Fitzpatrick (Basketball)

Menna Fitzpatrick (Alpine Skiing)



RESEARCH

Resource | Updates

With thanks to [IGRS](#) for the notification on most of these updates.

Newspapers added to [BritishNewspaperArchive](#):

Cork Weekly News: 1883–1923
Dublin Weekly News: 1860–1888
County Tipperary Independent & Tipperary Free Press: 1882–1907
Western People: 1889–1912
Kerry People: 1902–1922
Irish Weekly and Ulster Examiner: 1891–1965
Ulster Echo: 1874–1908
Lurgan Times: 1879–81
The Witness: 1874–1941
Dromore Weekly Times and West Down Herald: 1905–1914
The Bray (and South Dublin) Herald: 1876–1915
The Irish Emerald: 1891–1912
The Limerick Gazette & Advertiser: planned, 1804 and 1808–1820
Leitrim Journal & Carrick-on-Shannon Advertiser: planned, 1850–1872
Dungannon News & County Tyrone Advertiser: planned, 1893–1915
Ireland's Saturday Night: planned, 1874–2008
Frontier Down/Armagh/Louth Advertiser: planned, 1904–1960
Evening News (Waterford): planned, 1899 to 1914.

[RootsIreland](#) has added:

6,121 Roman Catholic baptismal records to its Co. Kerry database
Co. Derry and Co. Monaghan 6000+ records
13,500 RC records from Co. Tipperary
4,500 East Galway census substitutes
Monaghan census substitutes
3,600 records for Westmeath

[CavanTownlands](#) has published 22 detailed town guides

USA: [MA, Catholic Cemetery Association Records](#), 1833–1940 digitisation completed

[MyHeritage](#) has added an index to Jewish births in Ireland

[IrishGenealogy](#) updated with rolling year of civil BMDs :

Birth register records: 1921

Marriage register records: 1946

Death register records: 1971

5,300+ Irish-born in newly online [Scottish gaol registers](#)

Free [NYC vital/bmd records](#) released online:

The database holds 9,318,625 indexed and imaged vital records dating from 1855 to 1949. The images are copies of birth certificates, marriage certificates, marriage licences and death certificates. For those researchers descended from the vast number of Irish-born immigrants who arrived in New York City in the 19th and early 20th centuries, this collection is a pot of Irish gold!

[Ancestry](#) has added to its FindAGrave index:

More than 450,000 entries uploaded. The records cover all historical counties of Ireland, with 957,818 records for the Republic and 584,351 for Northern Ireland.

On YouTube:

[Clans of Ireland Annual Cultural Summit 2022](#)

[Gaelic Ireland Anthology book launch Part 1](#)

[Gaelic Ireland Anthology book launch Part II](#)

Dr Diarmuid Wheeler

‘[English colonialism and the Leix-Offaly Plantation](#)’ has some interesting discussion on Fitzpatricks.