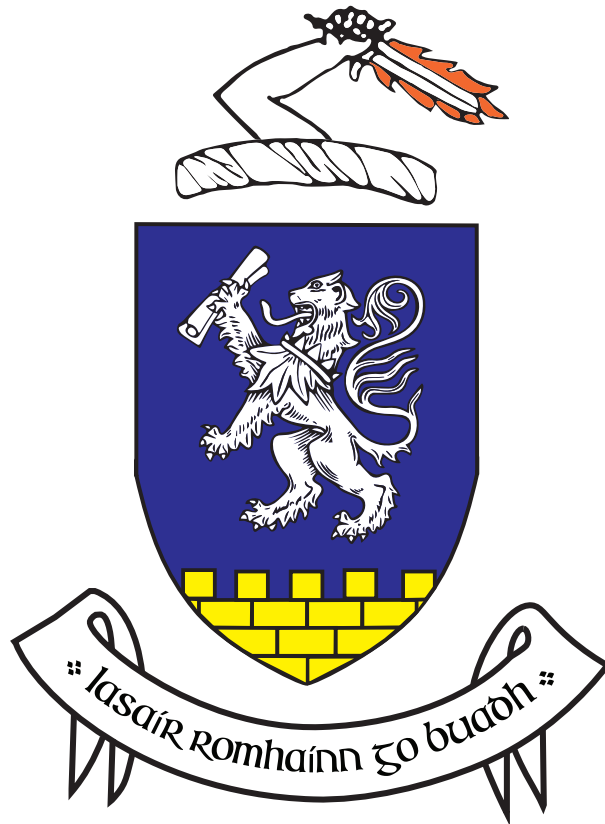


IRIS MHUINTIR MHATHÚNA



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MUINTIR MHATHÚNA

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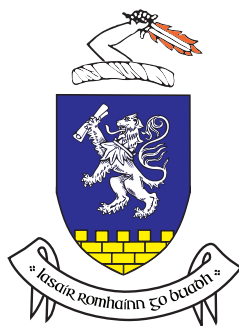
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EDITORIAL

FÁILTE CHUIG IRISLEABHAR MUINTIR MHATHÚNA 2024!

(Welcome to the 2024 O Mahony Society Journal!)

An old Irish proverb tells us “ar scáth a chéile a mhaireann na daoine” (people live in each other's shadows). The O Mahony Society lives in the shadow of our founder, Eoin O'Mahony. He inspires us to lasair romhainn go buadh (carry the flame before us in victory) as we look toward almost seven decades of our Society in promoting Irish culture, history, and fellowship through our organization's efforts.

Yes - our worldwide membership will soon celebrate comóradh 70 bliain (our 70 year anniversary). We look back with pride and forward with vision as the O Mahony Society Council and Journal Advisory Board proudly carry the flame of history forward through this 2024 O Mahony Journal.

This edition reacquaints us with our founder by taking a look at his life and work. We delve deeper through a reexamination of our O Mahony DNA. We consider our society's history through the eyes of past leadership and explore the joys and challenges of digging through our roots. With pride and sadness, we say “see ya down the road” to John W. Mahoney. John was a devoted O Mahony Council member, co-Administrator of the O Mahony Genetic Genealogy Project, and a member of the O Mahony Journal Editorial Advisory Board. He made significant contributions to our organization everywhere!

I present this journal and every O Mahony Society publication with a sense of ownership, pride, and purpose. It is my heritage! It is our SHARED heritage as we carry the flame forward into our seventh decade.

The name is spelled hundreds of different ways: MHATHÚNA is its spelling in the Irish language. The English version takes on hundreds of spellings. These include O Mahony, O Mahoney, O'Mahoney, Mahony, Mahoney, Mahooney, Mahana, Mahanaey, Mahanan, Mahanas, Mahanahen, Mahanay, and dozens if not hundreds of other spellings. In the end, we are all one family and one Irish Clan.

We all have our own O Mahony spelling and O Mahony story. My family inherited the spelling “O'Mahoney.” This was passed down from my maternal grandmother, Bridget Theresa O'Mahoney Gifford, about whom I have written in Society Newsletters, and through whose Irish birth my brother and I have been able to obtain our Irish Citizenship by birth or descent. As I write this, two of our Gifford cousins (Kenny and Kevin) are in the process of obtaining the same Irish Citizenship by birth or descent process!

Think about your own Irish journey as you read through this journal and march into the 70th Anniversary of the O Mahony Society. No matter how you spell the name, we are all one family!

One of the proudest days of my life occurred when I was visiting Ireland as an Irish Citizen in 2017. “Bill, yer one of us now,” declared one of my Irish cousins.

Yes, I am proudly Irish and proudly an O'Mahoney! “Yer one of Us” sounds like a great Irish book title...more to come as we journey down our respective Irish roads!

Go raibh maith agat (thank you) to our volunteer authors and contributors for this and all previous (and future) publications! The Journal is a completely volunteer publication, and we deeply appreciate the commitment of the O Mahony Council, the Editorial Advisory Board, and the volunteer authors. Special thanks to our volunteer graphic designer and layout specialist, Joel Kotchevar, and Larry Baker, our webmaster.



Gach rath! (All the best!)

William F. Badzmierowski, M.ED.,CSW (Also known as “Bill O’Badz”)

Eagarthóir foilseachán (Publications Editor)

Just Who Was the Man?

A Retrospective on Eoin O'Mahony

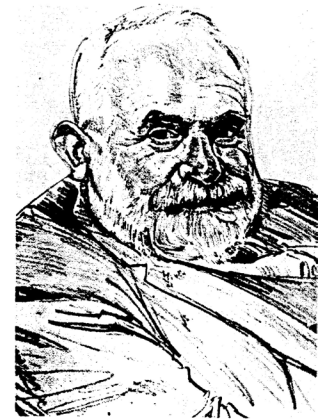
by Linda McConnell Baker – Leland, North Carolina, USA



As we prepare for the 70th Anniversary of The O Mahony Society and its first Gathering in 1955, it seems appropriate to look at the man who started it all, largely through the lens of our own O Mahony Journal (*Iris Mhuintir Mhathúna*). Eoin O'Mahony was a bit of an enigma, as we will discover.

To begin, let us recognize that what we now call the Society's first Journal was published in 1971, the year following Eoin O'Mahony's sudden death from a heart attack. By contemporary standards, the publication was short and filled with tributes to a man whose death a few weeks short of his 66th birthday was certainly a loss for lovers of Irish history, culture, genealogy, and the telling of a good tale. Even Wikipedia (which I do not source) used the adjective "raconteur" in describing the man.

Eoin's cousin Peter, who edited our Journal for several years, wrote, "[Eoin] was moulded in the true tradition of the bard [sic] as the custodian of our ancient history." In an address to the attendees of the 18th annual rally of the clan at Dunmanus Castle in 1971 and unveiling a plaque in Eoin's honor, his good friend and frequent Gathering rally speaker The Very Reverend T. J. (Jack) Walsh said, "Eoin O'Mahony was an antique singing man in the sense that he gave form and meaning to the heritage of his clan," and, "here was Eoin O'Mahony, a maker of epics, an interpreter of history, who freely and joyously traversed the Fonn Iartharach or Western Land, the home of his ancestors. The pedestrian courses of history attracted him but little...[in expressing O'Mahony history, he] gave us an insight into his own pride of ancestry and his own patriotism of the purest quality."



Father Walsh's address further described his longtime friend as "an incurable romantic, the avowed champion of lost causes, an impenitent Jacobite, a defender of all held in prison for conscience sake, and a sterling protagonist of the social values of rural Ireland whose mission in life was one of preservation."

The priest was not the only person to highlight Eoin's remarkable understanding of history, his incredible knowledge of Irish genealogy, or seemingly super-human recall. From an address at the 23rd O Mahony Rally at Castlemore, Crookstown, in 1976, William O Connell, Literary Editor at the Cork Journal, said, "I turn to one of the most beloved O Mahonys it has been my greatness, to know – Eoin O'Mahony, popularly known throughout this land and in other parts of the world as the 'Pope' O Mahony...he had charisma, greatness and learning. He was a chivalrous man, erudite to a very high degree, possessing a remarkable knowledge of Irish genealogy."

So, just who was this man and what do we know? Only a scant handful of Society members who knew him are still with us, and even 50-plus years after Eoin O'Mahony's death, their memories of this most memorable man have probably not faded. We know he was born Eoin Seosamh to Julia Mary (née O Keefe) and Daniel John O'Mahony in March 1904. The family grew by two daughters, Mary Baptiste and Julia Mary, and that their mother, who taught the children the basics of reading, writing, and family and local history, found a formal school for young Eoin because "he asked too many questions."



In the 1980 O Mahony Society Journal, P. T. O'Mahony wrote a considerable biography of his cousin and his family genealogy. It is here that I found some fascinating information on the influences of his youth and the first contradiction to the long-standing lore regarding the origins of Eoin's nickname.

While the story commonly heard is that Eoin told a schoolmate he wanted to be the Pope when he grew up, this Journal article sheds a different light:

"At 11 years old, Eoin suffered with bronchial trouble and became a patient of an eminent physician, Dr. George Sigerson, who had been a roommate of the O'Keefe grandfather at Queen's in the 1850s. Sigerson, a scientist and man of letters, made his home at 3 Clare Street, Dublin, a meeting-place for devotees of Irish literature and music. He was founder member of the Feis Ceoil and one of the first members of the Irish Free State Senate until his death in 1925.

Eoin was placed in his care, and was brought to Dublin for periods of three months during 1915-1916. The doctor had a profound influence on the boy and undoubtedly sparked a real and abiding interest in the study of family history. Years later Eoin said of Sigerson: 'At 13 he made me read Mrs. Morgan John O'Connell's Last Colonel of the Irish Brigade, the memoir and papers of Count O'Connell, uncle of the Liberator. That book had a profound affect on me; I have never ceased being influenced by it during the past 55 years.'

O'Mahonys, Unite!

My Dear Kinsmen,
I beg to invite you to a Gathering of the O'Mahony family at the Cradle of our Race Rath Raithleam, Gurranes, Templemartin, Co. Cork, on Sunday next, 25th September (St. Finbar's Day), at Noon. Bring your own picnic lunch.

Take the Southern Cork/Macroom Road to Farnanes and there turn due South to Cloughduv Church and on to Gurranes

As this our first Gathering coincides with the Feast Day of our Patron, St. Finbar, you may wish us to adjourn at 2 p.m. so that we could drive as ordinary pilgrims to the Saint's Shrine at Gougane Barra.

Subject to your approval on Sunday next, I think that our next gathering should take place early next Summer at Rosbrin, on Roaring Water Bay, between Ballydehob and Schull, a Castle which is forever associated with the beloved Scholar-Prince, Finghin O'Mahony.

Your devoted kinsman,
Eoin O'Mahony, K.M.

A cutting from the Sunday Review, September 18, 1955, announcing the first O'Mahony Rally.

His first secondary schooling was at Christians in Cork. In 1918 he entered Clongowes Wood College and there, an aspiring 14-year-old orator, he spoke in debate for the first time. A distaste for practical things like mathematics marred his efforts to secure a first-class exhibition in English and modern languages. He got a prize in the middle grade, but not in the senior grade.

At Clongowes he became known as the 'Pope' O'Mahony. During a desultory game of tennis, he had been asked by his opponent what he wanted to be in life. Eoin muttered back 'a priest, possibly a bishop but unlikely a pope.' The word 'pope' got back across the net and remained a life-long soubriquet."

In his university studies, Eoin initially followed in the family tradition of medicine. Within a couple of years, he changed his focus to law and arts at Trinity College, where he excelled in his studies and further developed his considerable skills as an orator, winning triple gold medals in oratory and history.

Eoin was a man of many talents and interests, as evidenced by his many accomplishments. As a young man, he served as the auditor of several organizations, even inviting Eamon de Valera to address the College Gaelic Society, the first time the Fianna Fail leader "publicly set foot inside Trinity." Before being called to the bar in November 1930, he co-founded and edited a short-lived magazine, College Pen.

As a barrister, he practiced on the Munster Circuit, and was appointed State counsel for Cork City and County before being appointed State prosecutor from 1936-1947. He was made a Knight of the Sovereign Military Order of Malta in 1934, two years after his father was conferred with the same honor. In the early years of the 30s, he entered the political arena, serving as a Fianna Fail member in multiple positions in Cork City and County, but broke with the party over the internment of Irish republicans at the outbreak of World War II in 1939.

Twice seeking a seat in the Dail, he narrowly lost election to the legislature. Per Charles Lysaght's excerpted article originally published in History Ireland (2004), Eoin made an unsuccessful bid to be nominated as a candidate for the Presidency of Ireland in 1966. (In the 1980 Journal, P. T. O'Mahony refers to two unsuccessful runs for the Presidency of Ireland, but without specificity.)

As his cousin wrote, Eoin's experience in the political scene was disenchanting. It was written that Eoin was "a colourful bachelor with an itinerant lifestyle, who harnessed an encyclopaedic knowledge of people and their ancestry...[he] devoted much of his energy to the commemoration of those from different Irish traditions who did not deserve to be forgotten."

What is clear from multiple sources is that before he was fifty Eoin had grown a full white beard, as Lysaght writes, making him seem more "venerable." Although unable to secure a position in a (proposed) genealogy commission, his overwhelming interests in genealogy and commemoration ultimately led him to another facet in his career: broadcasting.

Please Sign & Pass on

D. J. O'G.

18th September, 1955.

My Dear Kinsman,

O'Mahony Gathering, *St. Finbar's Day*

I beg to invite you to a Gathering of the O'Mahony family at the Cradle of our Race Rath Raithleam, Gurranes, Templemartin, Co. Cork on Sunday next 25th September (Saint Finbar's Day) at Noon. Bring your own picnic lunch.

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Your devoted kinsman,
Eoin O'Mahony

Invitation to the Inaugural Rally, 1955

On the popular Radio Eireann program, "Meet the Clans," Eoin made the most of his mellifluous voice, Cork accent, loquaciousness, and encyclopedic knowledge of history and genealogy to attract a large following. The Pope had found a niche. Several of our contemporary Society members have fond memories of hearing Eoin's radio programs each week.

He also wrote a weekly column in Ireland's first tabloid newspaper, the Sunday Review. Weekly papers were powerful and persuasive shapers of public opinion, and Eoin had a voice. Published by the house of the Irish Times, the paper ran from 1957 to 1963. Long defunct, sadly the newspaper records of Eoin's columns are not readily available.



Leamcon 1965 - From Eoin to Peter
Included in this group are Mrs. Maureen Cotter and her daughter Julia.

In addition to his international travel and visiting professorship in the United States, a part of this well-traveled man's experiences were captured by O Mahony Society founding member Nora Ní Shúilliobháin, who in her article "Bordeaux Awaits Research" related the experience of an excursion with the "Pope" to the European continent and the southwest France city of Gironde, tracing the late 17th Century "Wild Geese" who fled Ireland and found sanctuary there. This is an article worth revisiting and can be found on the O Mahony Society website

(omahonysociety.com, Publications tab, Journals, 1973). The article is artfully written, and full of literary sights, sounds, and virtual gustatory delights. It would have been amazing to have been there.

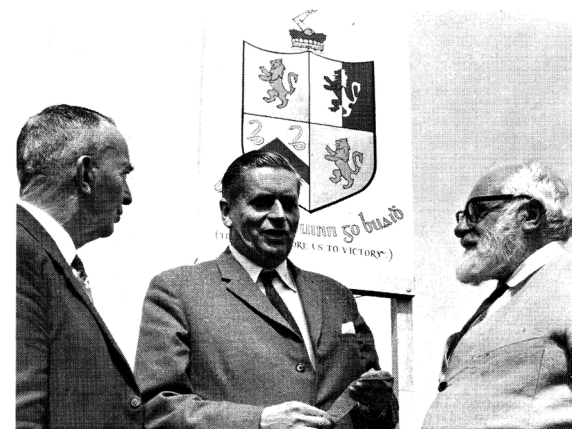
Clearly, one of Eoin's historical passions was the era of the Flight of the Wild Geese, one can only imagine his delight in reading in the municipal archives, L'Evocation de Bordeaux, "Of all the peoples who came to make up our city those who came in the greatest concentration were the Irish and many of them were of noble blood." How wonderful it is that Nora captured this quote in her 1973 article. It would appear that Eoin "could move about Europe with ease in spite of his by then modest means. Of course, he seldom had to stay in a hotel. Great houses, colleges and monasteries everywhere were open to him. A true perigrinus."

It would be easy to wax poetic on the years of seemingly tireless energy Eoin put into organizing and orchestrating our annual Gatherings. To have been at one of those Gatherings from 1955 to his untimely and sudden death from a heart attack in February 1970 must have been something special. From all the articles and newspaper clippings available, he was known for his somewhat floppy black hat, usually worn backwards, and often tipped to whoever greeted him. What a character he must have been, and how we, in the succession of the society he founded, would have benefitted from knowing him better.

Eoin O'Mahony is buried in St. Joseph's Cemetery in Cork City, and some will remember that several years back (and with the permission of the family), The O Mahony Society had his headstone cleaned.

It is a pity that there is scant photo documentation of the early years of O Mahony Gatherings, and no published writings remain regarding the rallies; his cousin P. T. O'Mahony said as much in our very first Journal in 1971; he then set the standard of capturing our events that has continued ever since.

Following Eoin's death, the Eoin O'Mahony Bursary was established and funded by hundreds of supporters to provide a scholarship enabling research on Irish history. Initially an annual distribution, it became a bi-annual event, and in later years, an intermittent award. Managed by the Royal Irish Academy, the Bursary was terminated (with some internal O Mahony Society controversy) in 2017. Any remaining funds were disbursed.



We know that Eoin's funeral Mass and multiple anniversary Masses were attended by up to hundreds. Even more than a decade after his death, Eoin had admirers who faithfully attended his anniversary Masses.



After that, our Journal lost capturing said anniversaries, the reason for which may be lost to history. All I know is that I may never let the 15th of February escape my recognition as a day of significance ever again.

Charles Lysaght wrote that Eoin was a lovable eccentric. Does that change who he was or what he accomplished? What we do know is that Eoin's dedication to welcome all "related by blood or affection" to our Gatherings (and now Get-Togethers in the diaspora) has not changed. He truly was our Lasair, and I can only hope that he is proud of the legacy he started. Did he ever envisage a world-wide society? I can think it was something he held in his dreams, and I trust (per the Clans of Ireland) that he'd be proud that our long history of successive annual Gatherings is unmatched by any other sister Clan.

Lasair romhainn go buadh! (The flame before us in victory!)



The photos shared herein have been recovered with the best that current technology allows. The quality of photos in the Journal has improved significantly over the years, for which we can be grateful.

This is a list of related Journal articles, with my scant research notes, you may want to read in their entirety. All are available on The O Mahony Society website (omahonysociety.com/publications).

(OMSJ = O Mahony Society Journal; EOM = Eoin O'Mahony; RIA = Royal Irish Academy; PTOM = P. T. O'Mahony)

OMSJ #2 June 1972	p 1 Forward by PTOM; gen. background re EOM
	p 2 PTOM tribute to Eoin's detective work
	p 5 Fr. Jack Walsh comments to the 18th Clan Rally
	p 14 A truly ecumenical Irishman
OMSJ #3 1973	p 2 PTOM on the start of the bursary appeal
	p 13 Bordeaux awaits Research – EOM travels and research
OMSJ # 7/8 1978	p 16 Etching of EOM
	p 18 EOM Anniversary Mass
OMSJ #9 1979	p 4 RIA award of EOM Bursary
	p 6 Broadcaster's Tribute at Anniversary Mass
OMSJ #10 1980	pp 28-35 PTOM on EOM
	p 32 Photo: EOM as K.M.
OMSJ #11 1981	p 4 EOM Bursary award
OMSJ #24 2001	p 44 Photo: EOM with Julia Cotter (Leamcom 1965)
OMSJ #27 2004	pp 44-47 Diarmuid O Mathuna: Rallies of half Century (<i>good retrospective on EOM</i>)
OMSJ #28 2005	p 55 Charles Lysaght on EOM

¹ The O Mahony Journal, Vol. 2, June 1972, P. T. O'Mahony, p 2

² Ibid, p5

³ Ibid, p 5

⁴ The O Mahony Journal, Vols. 7 and 8, Summer 1978, uncredited, p 16

⁵ In The O Mahony Society Journal, No 28, 2005, p 55, Charles Lysaght's excerpted article on Eoin O Mahony puts his year of birth as 1905.

⁶ In The O Mahony Society Journal, Vol. 10, Summer 1980, p 28, P. T. O'Mahony corroborated the 1904 DOB by stating, "He died on February 15, 1970, 44 days short of his 66th birthday."

⁷ The O Mahony Society Journal, Vol. 10, Summer 1980, P. T. O'Mahony, p 29

⁸ Ibid, p 31

⁹ Ibid, p 31

¹⁰ Ibid, p 32

¹¹ The O Mahony Society Journal, Vol. 28, 2005, Charles Lysaght, p56

¹² The O Mahony Society Journal, Vol. 41, 2018, Uncredited, p 2

¹³ The O Mahony Society Journal, Vol. 3, 1973, pp 13-14

¹⁴ The O Mahony Society Journal, Vol. 2, 1972, p 14

Reexamining the O Mahony DNA

by Cai Stuart-Maver, currently in Eugene, OR, USA

If the ancient history could be taken at face value, the O Mahony DNA Project would be a simple one: having descended from Mathghamhain, we would all be members of the same paternal haplogroup, and subclades of that group would match up nicely with the septs of our clan founded by his various descendants. The reality is a lot more complicated.

In 2016 I first began to analyze the genetic data in the O Mahony DNA Project to see if there were any groups of participants who might match up well with the history of the O Mahony clan as described in Rev. Canon O'Mahony's *A History of the O'Mahony Septs of Kinelmeky and Ivagha*. This research was taking place amidst a sea change in the types of DNA testing used for genetic genealogy, and I hoped that the analysis would provide our project's participants with some insight into their own family history while also encouraging members to upgrade to the newer types of DNA tests. This research culminated in my 2017 paper *The O'Mahonys: A multi-disciplinary approach to a genetic surname study*.

Earlier this year, John and Mary Ann Mahoney reached out to me about updating previous analysis to include the many new members and upgraded results that are now in the DNA project. In 2017, there were 124 members of the project with Y chromosome data, but today there are 229; that the project has grown so much is a testament to the hard work of the project coordinators who've done the outreach and communication to get us here. Additionally, 23 participants have upgraded their DNA tests such that they now have a more accurate haplogroup assignment; this is immensely helpful in narrowing down where they fit into the family tree while also helping the entire project to better understand the origin of predicted groupings.

ANALYZING THE DNA

It's necessary to provide a little background about how I've analyzed the genetic data for this article; I'll try to keep it light here, but feel free to skip ahead to the results in the next section. Conversely, if you want all the gritty details, there's a more in-depth description of the methods on my website (www.caimaver.com/mahoney/dna-paper/).

Prior to 2014, Y-chromosome DNA testing was dominated by short tandem repeat (STR) tests. These look at specific regions on the chromosome that have repeating patterns and provide a count of those repeats. Unfortunately, these repeats can increase or decrease from one generation to the next in an unpredictable way, so the best you can hope for is an estimate for the degree of relatedness between any two participants. The more of these markers that you compare, the better your estimate, but it's still just a statistical guess.

The gold standard for genetic genealogy is a single nucleotide polymorphism (SNP); this is when a single location on a DNA strand mutates from its ancestral value. A Y-chromosome SNP will occur in a single man who will then pass that mutation along to all his sons, who will in turn pass it along to their male descendants such that all men who share that SNP can know for certain that their ancestor is that first man who carried that mutation; all the men who share that SNP are said to be part of a haplogroup.

SNPs are an incredibly powerful tool for genetic genealogy, but testing to find these on the Y-chromosome, especially undiscovered ones, was extremely difficult until Family Tree DNA offered the Big Y test in late 2013. By 2015, enough people had received their Big Y results that it became possible to start matching up clusters that had been hinted at through STR testing with confirmed SNPs discovered through Big Y results, and there was an explosion in the growth of the Y-chromosomal haplogroup tree.

This shift in the methods of Y chromosome testing has created a gap in our understanding of the results. While all participants in the project have some level of STR results, only 48 members have undertaken a Big Y test which would provide the SNP results needed to discover haplogroups that are unique to the O Mahony clan. An additional 48 members have done an earlier version of SNP testing offered by Family Tree DNA; while these older tests can help confirm a haplogroup prediction, they do not allow for the SNP discovery that's needed to find the more recent haplogroups. The goal of my analysis is to help close this gap by using a model to cluster our participants STR results, and then match each cluster to a SNP haplogroup using the members who have those more advanced results.

Using the current O Mahony DNA Project data, I've used these criteria to define the data set:

- Only participants in haplogroup R were included
- Participants with data marked as private were excluded
- Names, including surnames and paternal ancestor names, have been removed; this carries the assumption that every member of the O Mahony DNA Project claims or suspects descent from a Mahony along their direct paternal ancestry
- Only participants with at least 67 STR markers were included

Since the O Mahony history tells that the most recent common ancestor of the O Mahonys is Donogh na Himerce Tiomcuil O'Mahony, who lived about 1135 to 1212, we should narrow our search for haplogroups belonging to the O Mahonys to branches that formed in the last thousand years or so. There are just three groups among our participants who have branches with more than one member who reach that time period with the formation of their defining SNP.

Haplogroup	Members with confirmed SNP	Members including clustered STR results
R-CTS4466 > R-S1121	25	56*
FGC5494 > R-BY155978 3	25	
R-L266	10	15

*: clustering was not well defined for this group as described in the results

RESULTS

It is no surprise that the DNA results reveal several distinct branches of the O Mahonys with different lines of descent. Even Rev. Canon O'Mahony knew this to be true in 1913, long before the structure of DNA had even been discovered:

It would be unreasonable to suppose that the numerous families of the tribe, distinct from Mahon's, that lived in 1035, had no descendants living in the seventeenth century. And, accordingly, it would seem then that the hereditary surname does not imply that each one who bears it descends from the son of Cian, which can be established only by proving descent from a chief or chief's relatives at the time of the disruption of the sept.

Our modern genetic tools give us the unprecedented opportunity to discover which modern Mahonys descend from which septs of the name. The results in this article are but one step along the path to our understanding, and I'll describe briefly here what new information this present research adds to the foundation that was described in the 2017 paper.

R-CTS4466 > R-S1121: THE EÓGANACHTA BRANCHES

The R-CTS4466 haplogroup has long been associated with the Eóganachta clans of Munster, and the R-S1121 subgroup is the largest one found among the Mahonys. That said, the genetic age of this haplogroup predates the formation of the Eóganachta and has a distribution that extends beyond Ireland.

In 2021, Nigel McCarthy published Phylogenetic Alignments with Genealogies of Descent from Ailill Ólom, which attempts to reconcile the historic genealogies of the Eóganachta descendants with the haplogroups under R-CTS4466. That paper proposes that S-1121 > Z18170 represents the O Mahony descendants of Áed Ualgarbh and S-1121 > A9005 represents the descendants of Laoghaire who would become our Eóganachta cousins the O'Donoghues. He further proposes that the O'Reilly members of the FGC11140 child group might represent the descendants of Rahallagh, a paternal uncle of Mathghamhain. However, for that explanation to hold up, we'd expect the FGC11140 SNP to have formed around 1000CE, but its current estimated age is 400CE. Nigel acknowledged that there was a lack of DNA evidence for this group at the time he did his research.

Unfortunately, I've reached the same conclusion in the present analysis. The research in 2017 predicted that there were at least two groups of O Mahonys and that much has been supported by the more recent

SNP results that we have today: there is a separate branch, R-A9005, which is a sibling branch to S1121, and there are also two sibling branches to Z18170 below S1121. The cluster analysis using 67-marker STR data was unable to accurately predict which haplogroup an individual kit might belong to though; we've reached the limit of predictive STR analysis, at least when only examining Mahony results. To better understand this group, we will need more members of this group to pursue advanced SNP testing such as with Family Tree DNA's Big Y test.

The R-CTS4466 groups in the O Mahony DNA Project have the strongest claim to match the historic claim that the chief line of the O Mahonys descends from the Eóganachta. It is clear that this group represents an ancient branch of the Mahonys. The six distinct SNP branches below FCC11140, all having Mahony descendants, attests to the fact that this group must have descended from a single person bearing the Mahony name or at least claiming that descent. A few of the subgroups of this branch do have confirmed SNP results which were formed more recently for which we might be able to make a connection to a known ancestor. Perhaps further testing will reveal that the estimated formation for S1121 and its sibling SNPs is more recent than the current estimates.

R-BY155978 AND THE R-FGC5494 GROUPS

The existence of the R-FGC5494 haplogroup in the O Mahony Project was discovered through the research leading up to the 2017 paper, and at that time there were not any Big Y results within this group. There are now three participants in this group who have Big Y data and that has uncovered an interesting pattern: the most recent common SNP shared by these three participants occurred around 1350CE, but there is a gap of 1,700 years between that SNP and its parent haplogroup. There are almost certainly more SNPs and branches to be discovered in this group as more of its members pursue advanced SNP testing.

The child branches, R-BY55763 and R-FTD33361, have estimated formation dates of 1600CE and 1400CE, respectively. These are tantalizingly recent haplogroups, nearly to the point where we might hope to find specific SNPs that we can associate with a specific ancestor in the historic record. However, the breadth of SNP testing for this group is lower than others in the O Mahony DNA Project. With just three Big Y results out of the predicted 25 members of this cluster (versus), it's difficult to draw any firm conclusions. Additionally, both the 2017 paper and the present research shows a distinct subgroup in the cluster for FGC5494, but there are no SNP results within that subgroup to determine if it may belong to a separate haplogroup from the three members who have confirmed SNP results.

R-L226: THE DALCASSIAN MAHONYS

Gwynneth O'Mahony Bennet described this group in depth in her 2023 article, "O'Mahony by Name: Dalcassian by Descent." This group does indeed descend from the same R-L226 haplogroup that is shared by the Dalcassians, and there has been a lot of research into this larger haplogroup.

The branch for the R-L226 O Mahonys is likely younger than it appears in the haplogroup diagram, though. Many of the members of this group had actually done some advanced SNP tests before the Big Y test became available, so those members are sort of stuck at the most recent SNP that had been discovered for this branch at that time.

The cluster analysis for this group shows a distinct split into two subgroups: one group of three participants is centered on kit 97012 with a terminal haplogroup of R-DC26 and a separate group of eleven includes the four participants who share the DC198 haplogroup. This aligns quite well with the SNP branches for this group. The most recent SNP shared by all these participants with Big Y results is R-Z17669 which has an estimated formation date of 400CE, so there may in fact be two distinct Mahony branches here.

CONCLUSIONS AND NEXT STEPS

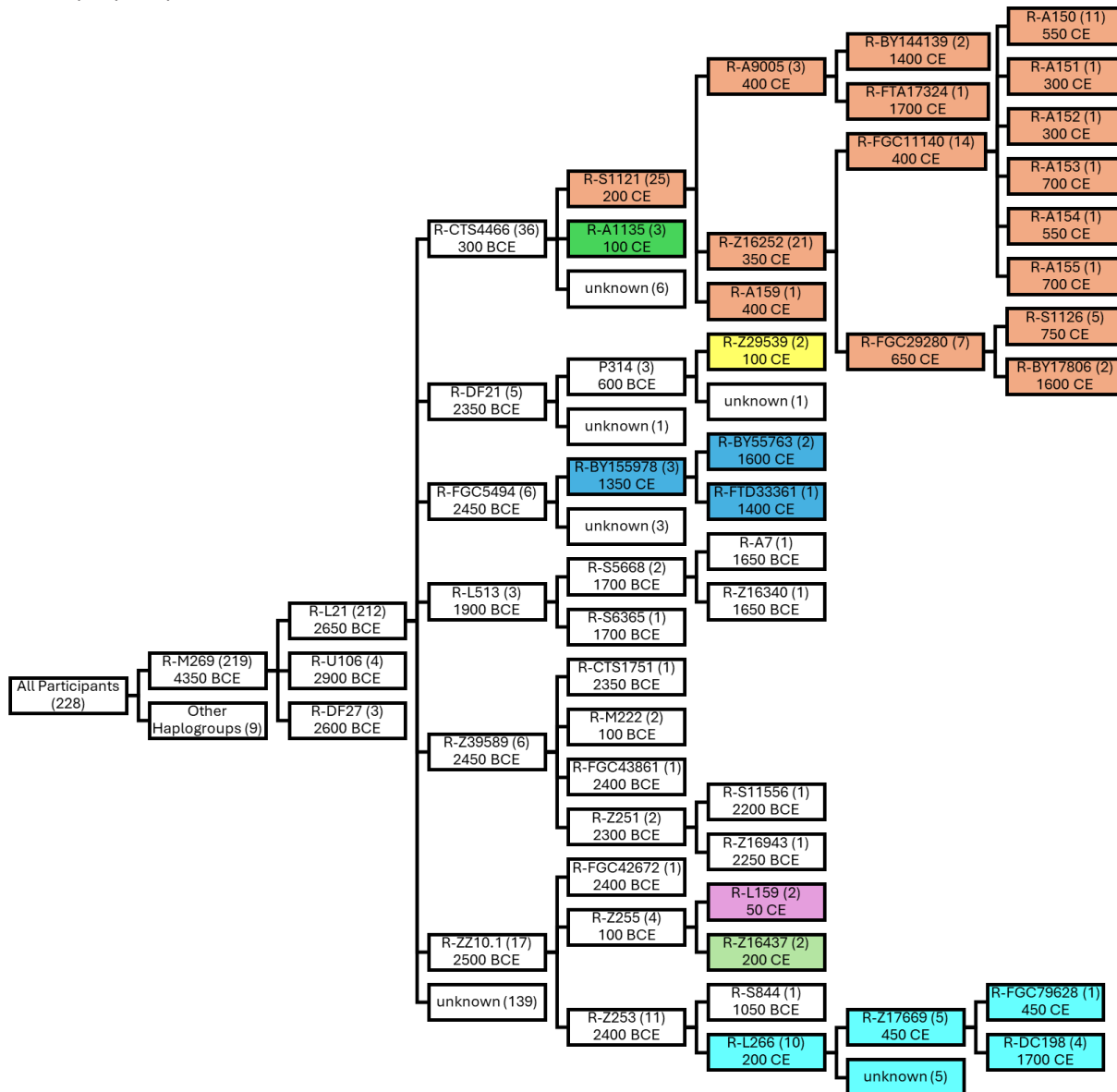
As with the earlier paper, I began this research by looking for patterns in the STR results for the participants of the O Mahony DNA Project in an attempt to discover the SNP-based haplogroup for each member. In this research, I found that cluster analysis of STR results at the 67-marker level was not sufficient to determine a participant's placement in subclades of CTS4466, and that will likely become the reality as we begin looking for these more recent haplogroups that connect us to the time period when surnames formed in Ireland. That sort of guesswork is not needed for participants who have SNP results with a test like the Big Y from Family

Tree DNA. In fact much of this analysis would not be possible if it weren't for those members of the project who've already done this testing. A common refrain throughout this paper is that we need better data and I'd encourage all participants to upgrade their DNA testing if they haven't already done so.

In the previous paper, I was able to use the geographic location of participants' earliest known paternal ancestor to associate each haplogroup with a region to better understand how each branch of the family might fit into Mahony history. When examining the data for the participants who have joined the project since 2017, only 8 of the 104 provided a location for their paternal ancestor that was precise enough to map to the civil parish level, so there wasn't much new data to add to the previous analysis. I know many of our members don't have that information (that's probably why many of them joined the project!), but for those that do, adding that information would help in future research.

I look forward to the day when we can say with confidence that, if your family has a certain SNP, then you will know without a doubt that you descend from one ancient Mahony or another. I don't think we are too far off from that.

Special thanks to John Mahoney, late administrator of the O Mahoney DNA Project, and his wife Mary Ann who made this paper possible.



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FIFTEENTH-CENTURY UÍBH EACHACH THIAR:

PROSPERITY AND CULTURE

Diarmuid Ó Mathúna

SITES AND STRUCTURES

Writing in an early issue of this *Journal*, the late Canon T.J. Walsh (for many years P.P. of Muintir Bháire and later of Blackrock in Cork City) reminds us, that of the castles in County Cork built by Gaelic chiefs, one quarter—fourteen out of Windele's estimated total of fifty-six—were built by one or other branch of Muintir Mhathúna. Of these fourteen, twelve are counted in Uíbh Eachach Thiar, which in the late medieval period included the parishes of Cill Mua, Scoil, DubhRos, and Muintir Bháire.

Six are mentioned in the records of which no trace remains—Lisagriffin, Ballydevlin, Castlemehigan, Dunkelly, Crookhaven, and Cnoicíní. Archaeologist Pádraig Ó Laoghaire has made a determined effort to locate the sites of the first three—without success. Little is known of Dunkelly except that it is mentioned by Lewis, in his *Topographical Dictionary*, as being “on the shore of the lake”. There is some question about the site at Crookhaven—partly due to some confusion with neighbouring Lisagriffin. However, it is mentioned in the Dive Downes Visitation of 1699, and Notter² places the site near the centre of the village. It appears to be of a rather late date and may have been intermediate to a manor-house type of structure. As for Cnoicíní, there is considerable doubt as to whether a building was ever erected on the site; it may have been the contemplated location for the castle that was ultimately built at Dunmanus. We should also include the “demi-tasse” tower structure on MeánInis, which gave the latter its anglicized name of Castle Island, although its size hardly qualifies it as a castle; however, as we shall see, it may have served its useful purpose.

While the standing wall at Dún Beacháin clearly identifies the site, it is a mere fragment of what was once an imposing tower house built around 1450. The remaining five tower-structures are in shape, good enough to be interesting.

1. The triple tower-structure at Dún Locha gave the anglicized name of Three Castle Head to the promontory. It is almost certainly the earliest of the surviving towers. Built on the site of an ancient dún, it is in sound condition, but the date of construction has not been agreed—at the latest, 13th century and possibly much earlier. Its spectacular lakeside location and peculiar plan gives Dún Locha a special interest and one wishes one knew more about it.
2. Ard an tSaighnáin (Ardintennane) dating from the 13th century appears to have been the main site for the Chief and is in sound condition. The word “saighneán” meant a flashing light, which implies that from here were sent the signals to his followers on land and sea.
3. Ros Broin, named for a venerated ancestor and built around 1300 is particularly worthy of our attention and in extremely precarious condition.
4. Dúnmanus, and
5. Léim Con, both built 1430 – 1460 are in sound condition.

The latter pair, together with Ardintennane, the ruined Dún Beacháin, the precarious Ros Broin, and the obliterated Ballydevlin (built 1495) together constitute the background for an interesting slice of the economic and cultural life of fifteenth-century Ireland.

POLITICAL BACKGROUND

In 1379, Edmund Mortimer, Earl of March and Ulster, kinsman of King Richard II, and on (Norman) paper, heir to half the land of Ireland, was appointed Lord Lieutenant. Setting about his task with vigor he first campaigned in Ulster, but by 1381 he was concentrating on Munster. In his winter campaign, he swam across the river Blackwater, an ordeal that sapped his powerful youthful constitution. The day after Christmas, not yet 30 years old, he died in Cork City—a major setback to the Anglo-Norman cause but possibly a relief to many of the Gaelicized Norman lords. His heir would be an ancestor of the later Yorkist line of kings. His mission and the visits of Richard II himself in the following decade reflect the renewed attention to Ireland on the part of the English crown.

In the last quarter of the fourteenth century the chief of Uíbh Eachach Thiar was Dónall mac Fínghin Ó Mathúna. In 1381 he was, as had been many of his predecessors, under pressure from McCarthy Riachach, who on this occasion had the assistance of Diarmuid, Tánaiste to the Lordship of McCarthy Mór. The conflict led to the death of the latter. The ensuing settlement involved the payment of an annual tribute of £30 to McCarthy Ríabhach by the Chief of the Western Land—the first recording of such a settlement after what must have been many attempts at such an exaction, since the noted violent encroachment a century and half earlier. This tribute coincides with, and may have been related to, the agreement by McCarthy Ríabhach to pay the Earl of Desmond, Gearóid Iarla, an annual tribute of 100 beeves (somewhat more than the £30 above²). Such settlements seem to indicate a desire on all sides to avoid further territorial conflict and get on with the main activity which was seaborne trade.

Also in 1381, not far away occurred an incident which may have been a skirmish related to the Hundred Years' War. A combination of French and Spanish ships which had been making trouble off the South Coast of England were now directing their attention to Kinsale. They were overcome by an English-led retaliatory force from Cork, who then forwarded to the government a report of their achievement. This led the colonial administration to appoint admirals to the ports of Cork "to fight with God's assistance the nations of O Driscoll, Irish enemies, who constantly remain upon the Western Ocean".

Clearly, there was a concentration of attention and the concentration on all sides was on the sea.

ECONOMIC BACKGROUND

In his conclusion to his well-documented book on trade in late medieval Ireland, O'Neill emphasises that in contrast to 1300, when the prosperity of Ireland was based on agricultural production for the home market in the growing towns, by 1500, the economy had adapted to the constantly shifting political situation and was now thriving on a foreign trade based on fish, timber, and agricultural products. But there was no doubt that the dominant export was fish; moreover, in the fish trade, the dominant item was herring. The fifteenth-century records for Chester and Bristol show that the main import from Ireland was herring, and significantly Chester's main export to Ireland was salt. In this context, it is not surprising to find that a tax on herring boats becomes an increasingly important source of revenue in coastal communities.

It is difficult to overstate the importance of the herring in the European economy of the fourteenth and fifteenth centuries. It would not be too much of an exaggeration to say that both the rise and fall of the Hanseatic League were determined by the capricious herring. So, while the southwest thrived on fishing throughout the fourteenth century, the lush times still lay ahead. For reasons that the species did not divulge, progressively over the fifteenth century the herring deserted the Baltic, and the main beneficiaries were the southwest and west coasts—and later in the century also the northwest coast—of Ireland. This movement of the herring is designated by O'Neill as the single most

important event over the two centuries 1300-1500. And here we have the basis for the resurgence of Gaelic Ireland in the fifteenth century, most evident along the western seaboard. And it is here also we have the explanation for what appears to be a glut of tower-houses. Certainly, they do not appear particularly attractive as dwellings, although they were used as such, as conditions demanded. We know from Stanihurst that in the vicinity of Irish castles there were associated residences designed for comfort but of less durable material. In the coastal context, we should think of the tower-house less as a dwelling-house but rather as a secure structure containing the administrative offices and warehouse for the management of the harbour and its facilities and the related fish-processing business.

FISHING ACTIVITIES

It is likely that the French had already rediscovered the fishing grounds off the southwest coast of Ireland by the mid-fourteenth century when seeking an area of relative security away from the danger and destruction of the Hundred Years' War. By the last quarter of the century, the pattern was established with both French and Iberian boats arriving annually. They paid their dues to the local chiefs for the right to fish the waters and paid rent to establish onshore bases to process the catch—drying in the case of cod, hake, and haddock, and salting in the case of herring.

For these dues, they had the protection of the chief's fleet to do their work in safety—the main threat being English freebooters. For trade and fishing, British boats were as welcome as the rest, but they risked being charged with trading with “the king's Irish enemies”. British boats that attempted to interfere with the Continental fishermen were treated harshly. Hence the persistent scream of piracy with no corroboration. The most telling factor on the charge of piracy is the fact that the continental fishermen returned year after year; clearly, they had no problem. Moreover, the onshore activity of processing the fish must have given considerable local employment.

The thriving business is attested to by the alarm, increasing over the course of the century, in the English administration. In 1430, fifty years after the appointment of the admirals, the king complained he was losing 300-400 marks a year because of illegal exports of fish; the king's licence was not in heavy demand in the southwest. In 1450 Parliament again attempted to prevent fishing off Baltimore because of the wealth it brought to O Driscoll, that enactment seems to have been directed at fishermen out of the southern ports—it is recorded that Kinsale fishermen were glad to pay “a smart rent” for the facilities of Cape Clear. In 1465 comes yet another decree, this time clearly directed against “foreign fishermen without a licence fishing among the king's Irish enemies.”

SPECIFIC REVENUES

In these circumstances, it is not surprising that there is little documentary evidence for these activities for fifteenth-century Uíbh Eachach. However, for the following (sixteenth) century there is very specific information from the Inquisition of 1609. While the information is on the parallel activities of O Driscoll to the south and O Sullivan to the north, it is nonetheless valuable for that. It is outlined in the book by Butler. For the O Driscoll levies, Butler records that “for the right to fish”, each boat paid [19/-] together with a barrel each of salt, flour, and beer, as well as a percentage of the catch; there is also noted four pence for anchorage dues apart from the rental of the onshore facilities; there are other levies filling a page of the Inquisition in small print. Butler considers the levies exorbitant. But he then records that those for O Sullivan are much the same. Thus, a very conservative estimate would be a total of £2 for each boat. Now we note that, in exile, Dónall Cam O Sullivan Bere informed the King of Spain that five hundred foreign vessels visited his ports each year, from each of which he was paid “a substantial sum of money”. Thus on the basis of the above it would appear that from foreign vessels alone, Dónall Cam's income would be £1,000 per annum (the estimate of £500 in Pacata

Hibernia seems to be based on the cash income for the fishing licence along—excluding the other levies). There would be additional revenues from Irish users. At the same time, we should remember the chief had to man and maintain a protecting fleet.

Allowing for inflation over the sixteenth century one could, on the basis of the sixteenth-century figures, reasonably and conservatively put the annual revenue in the fifteenth century at £600; in fact, since the business may have peaked in the fifteenth century this is possibly very conservative. This is borne out by one record from the early sixteenth century quoted by O'Neill⁶ which refers to the Spaniards paying Mac Fínghin Dubh O Sullivan £300 per annum for liberty to fish in Kenmare Bay; again, this is exclusive of other levies, and other nationals. With this conservative estimate of £600 annual revenue, what would be the modern equivalent? In the sixteenth century rental agreements, £1 was considered equivalent to three cows. So, we can think of 1,500 – 2,000 cows. Even with a pre-CAP value on a cow, this annual turnover would be of the order of £1,000,000 in modern terms. Clearly it was a good business.

ESTIMATES FOR UÍBH EACHACH

O Sullivan to the north had a much longer coastline than that of Uíbh Eachach; and O Driscoll to the south with the off-shore islands controlled a much greater sea-area. But there is a sixteenth century remark of Camden on Uíbh Eachach “qui copiosa halecum captura notissimus est sinus”: and the MS Lansdowne 242 in the British Library records “none of the fisheries of Munster are so well known as is the promontory of Evaugh (Uíbh Eachach) whereunto every year a great fleet of Spaniards and Portuguese used to resort even in the midst of ye winter to fish also for the cod”. That Uíbh Eachach was not lagging is borne out by another factor; namely, what struck Butler as “this clan seems to have had a perfect mania for castle building”. Hardly an appropriate comment if one reflects that such building would only be necessary for an expanding business and possible only with expanding resources. So, either their fishing grounds were richer, or they gave their clients a better deal. An indicator from the sixteenth century would tend to support the hypothesis of a greater market share than the neighbouring peninsulas; namely Carew’s estimate of the cavalry resources of the Western chiefs: O Mahon (Ros Broin) 46; O Mahon (Ardintennane) 26; O Sullivan Bere 10; O Driscoll 6. The cavalry of Uíbh Eachach had a total of 71—over four times the combined resources of O Sullivan and O Driscoll. For perspective, the total English cavalry for Munster (again Carew’s information) was 500. It would appear that they managed the business well.

A direct consequence of this was the prevalence of Spanish and Portuguese money in Gaelic Ireland. There is a record where the merchants of Cork City called on the government to force the Irish chiefs to accept English money. But the Irish chiefs know how the English currency had been debased by the Hundred Years War. Even in the mid-twentieth century in the Gaelic-speaking areas of the southwest, it is noticeable how natural it was to speak in terms of the “réal” and the “tistiún” rather than other units.

THE FIFTEENTH-CENTURY CHIEFS, 1397-1478

Dónall mac Fínghin, the chief referred to earlier in the settlement of 1382, died in 1397. He was succeeded by his son Diarmuid Rúntach sometimes referred to as Diarmuid Mor III. He in turn was followed in the Chieftainship by three of his sons successively. Together their tenure (father and three sons) spans the fifteenth century.

No chief, since his renowned ancestor Cian mac Maoil Mhuadh of Clontarf fame, has received such favourable press at the hands of the scribes as did this Diarmuid. The sobriquet Rúntach—the Reliable—was already in use in his lifetime. He served for thirty years and on his death, the Annals of the Four Masters has the entry:

1427 A.D. *Diarmuid ó Mathghamhna, king of the Western Land, a truly noble and wise man, who never refused anything to anyone, died after the benefit of penance.*

Of his family, we know he left four sons.

In the chieftainship and in the Castle of Ardintennane he was succeeded by his eldest son Concobar Cabaicc—whose sobriquet is believed to mean “of the exactions”. His wife was an O Dowd of Connacht whose family in like activity counted twenty-four castles in their territory. Perhaps from her, he learned how to be exact in the collection of the levies which earned him his sobriquet. He too had four sons. He built the castle at Léim Con in which he installed his second son Fíngin Caol, from whom are the Ó Mathúna Caol—still with us. We may note that the Down Survey states that “near Leamcon is a fair stone house with an orchard” consistent with the general observation of Stanihurst mentioned earlier. Concobar served a long tenure—over forty-five years. His death is recorded in the Annals of Loch Cé as follows:

1473 A.D.: *ó Mathghamhna OF THE Western Land, i.e. Concobar (son of Diarmuid son of Dónall son of Fíngin son of Diarmuid Mór) died after penance in his own Castle at Ardintennane*

A tolerable entry but, compared with that of Diarmuid Rúntach—rather lean.

He was succeeded by his Tánaiste, his next-in-age brother, Donncha Mór, known in local tradition as Conncha Rua. He had served forty-five years as Tánaiste before he succeeded to the Chieftainship in which he was to serve but five years. However, he had not been idle, and to him is due the construction of Dúnmanus Castle sometime before mid-century; it is, without doubt, the most attractive and most well-constructed of the castles of Uíbh Eachach of the fifteenth century and has weathered extremely well. A stone carving on the western wall was reputed in local tradition to represent Donncha Rua. It survived in clear outline for over five centuries. In the early 1970s, it was removed by a Continental visitor who openly boasted of his achievement in the village of Schull, and apparently got safely away with it. We can only hope that it survives intact somewhere.

During Donncha's term of office, he had as Tánaiste his next-in-age brother Fíngin. The fourth brother Dónall was never to serve in the highest office in Uíbh Eachach but to him is due the construction about mid-century of the castle of Dún Beacháin, where he lived for most of his life. The erection of three castles—Léim Con, Dunmanus, and Dún Beacháin—in a time span of twenty years gives an indication of the expanding resources in this period. The trend continued as a fourth castle was to be built at Ballydevlin toward the end of the century.

ROS BROIN AND FÍNGHIN (CHIEF 1478-1496)

On his death in 1478, Donncha Rua was succeeded by his Tánaiste, Fíngin, who is forever identified with Ros Broin, where he lived most of his life, and though he is not credited with having built anything, he has made the most durable mark of that remarkable family. Both in the records and in tradition, he shines down through the centuries as the cheerful, intelligent, Scholar-Prince of Ros Broin.

Throughout the medieval period and certainly through the greater part of the fifteenth century, Ardintennane is consistently referred to as the location and centre of the Taoiseach. But equally persistent is the central position of Ros Broin and in certain respects not secondary to Ardintennane—as in the figures for the cavalry mentioned earlier. Whatever may have



been its other functions, all indicators point to Ros Broin as the cultural center of the Western Land in the fifteenth century, and under Fínghin it appears to have been a mecca for scholars and scribes.

The historiography of medieval Munster suffers from the paucity of Annalistic and other records comparable with material available for the other provinces. (For the obituary notice of Concobar Cabaicc we have had to quote from the Annals of Lock Cé.) However, there is abundant evidence that such records did exist but unfortunately have disappeared—either lost, destroyed, or not yet rediscovered. And of these lost records, whose existence is corroborated, at least two are directly associated with Ros Broin.

1. Saltair Ros Broin (The Psalter of Ros Broin)

Compiled by a scholar attached to Ros Broin castle, it survived in some form into the eighteenth century but there is no explicit record of its having been seen in the last two centuries. When Smith was writing his History of Cork in the mid-eighteenth century, there was a copy accessible to him. But he states that “an Irish scholar” had assured him that “it contained little else than a genealogy of the family of O Mahonys”. That would hardly explain its being called a Psalter. There are some who are all too aware of the opportunistic Irishman, who, sensing another’s deficiency in knowledge of the Irish language promptly proclaims himself an expert—



and eliminates any evidence that might put his claim in question—all too familiar in the present century. It appears the type had already emerged in the eighteenth century and there was one ready to take advantage of the diligent Smith. One needs only to read the derivation Smith gives to explain the placename “Kinelmeky” to get the measure of the type of “Irish scholar” Smith was stuck with.

Windele writing in 1829 bemoans the loss of the Psalter and further condemns the churlishness of Otway the flippant author of Sketches in Ireland who, gloating over the loss of the book, rhetorically declaims, “Where is now the Psalter of Ros Brine [sic], the rhyming record of all the pious practices and crimson achievements of those sealords?” Did it escape Windele—and most others since—that the openly hostile and flippant Otway may have unwittingly been telling us far more about the content of the Psalter than could Smith’s presumptive “Irish scholar”? In fact, Otway may have thrown us a crucial piece of information, otherwise irretrievable.

As of now, no date can be assigned for the compilation of the Psalter or what hand, if any, Fínghin may have had in it.

2. Annals of Ireland

This was a compilation due to the South Munster scholar, Dónall Ó Fíthcheallaigh (O Fehilly) whose family origins must have been among the Corca Laoidhe. In his youth, he had gone to study at Oxford and sometime later returned to the Western Land. He gets notice in the Athenae Oxonienses of Anthony Wood who records that O Fehilly was held in high regard by his countrymen in matters of history and antiquity. His Annals, compiled at Ros Broin, were dedicated to his patron Fínghin who at the time of dedication was already Chief of Uíbh Eachach Thiar. Moreover, it is likely that Fínghin was the sponsor of O Fehilly in his Oxford days.

Unfortunately, the Annals have not survived—the last recorded sighting is by Ware in the seventeenth century. In his *Hiberniae Scriptorum* Ware says that he had seen the work (original or copy?) in the possession of Florence MacCarthy in London in 1626. In that year Florence MacCarthy would have been a house guest in the Tower of London. Could he have bartered it in one of his many phases of financial difficulty? The deficiency in our knowledge of the South Munster families is directly attributable to the loss of this work—the only comprehensive Munster Annals comparable to those of Ulster and Connaught. (For further comment see Addendum.)

Can we continue to hope for the retrieval of these works—or even of one of them?

Fínghin married the daughter of Ó Donnahadha Mór of Loch Léin (Killarney); they had a son named Dónall and a daughter, who married an O Driscoll.

INTELLECTUAL INTEREST OF FÍNGHIN

The intellectual interests of Fínghin were reflected in the manuscript work he commissioned. One of the manuscripts constituting the compilation known as the Yellow Book of Lecan was transcribed by Donnchadh Ó Duinnín at Ros Broin in 1465. A Medical tract was copied in 1478 by Cairbre Ó Ceannabháin—also working at Ros Broin, under the patronage of Fínghin.

While Fínghin was remembered over the centuries as Prince and Patron, the memory of Fínghin as scholar and man of letters was slowly being eroded by the absence of concrete scriptural evidence—the only force against the passage of time.

In 1724, Christophe-Paul de Robien, (1698-1756, Archaeologist, Chevalier, Baron de Kaen, Vicomte de Plaintel) was appointed President à Mortier au Parlement de Bretagne. A tireless collector of books (both print and manuscript), he was later to found the Public Library in his native city of Rennes, to which he ultimately donated his entire collection of 4,300 printed and 62 manuscript books. In 1753, the Benedictines of the Congregation of St. Maur issues *Nouveau Traité de Diplomatie* which included a listing of an Irish manuscript sent to them by M. De Robien—apparently for the purpose of having it listed. It would appear that, on completing their inspection, the monks dutifully returned the MS to M. De Robien.

In 1848, Dr. J.H. Todd reported to the Royal Irish Academy on a description, published in the fourth volume of *Palaeographie Universelle* of an Irish MS, then in the *Bibliothèque Impériale* in Paris; and how the writer M. Champolion was clearly convinced that the Paris MSD was one and the same as that sent to the Benedictines by M. De Robien a century earlier. On the basis of the evidence available to him, Dr. Todd was equally sure that this was an invalid judgment so that a second comparably sized MS must exist elsewhere in France. Over the subsequent years, Todd became convinced that the quest should begin in Rennes.

Twenty years later in 1869, while on holiday in Brittany, he took a day off to visit the Public Library in Rennes—a visit that put an end to that holiday. His judgment on the existence of the second MS was confirmed, but nothing could have prepared him for what he found—that a substantial part of the MS was taken up by a Gaelic translation of the *Travels of Sir John Maunderville*. He spent several days transcribing the opening pages and returned to Dublin to consult with his friend W.M. Hennessy. In his report to the Academy, the full story is told of the discovery of this copy of a translation of *Maunderville* executed by Fínghin Ó Mathghamhna at Ros Broin castle in 1475. This is the Cinderella story behind the work discussed in detail by Meidhbhín Ní Úrdail in her scholarly work in this issue of this Journal [Vol 17, 1994]. Here we merely quote from Dr. Todd's original report to the Academy:

I have decyphered and translated from my rough notes the foregoing very curious document, by the able assistance of my friend Mr. W.M. Hennessy. We learn from it that this book was transcribed at Rossbroin, "in the country of Hy nEchach Mumhan," now Ivaugh, the territory of O'Mahony, in the county of Cork. Rossbroin, now Rossbrin, was a castle

of the O'Mahony, in the parish of Schull, Barony of West Carbery. "The person," that is to say, the author of the original work of which this MS contains an Irish translation, was Sir John Mandeville, "a Knight of the people of the King of the Saxons," whose well-known travels in the Holy Land were so popular in England, and indeed in Europe, in the 14th and following centuries. It has not, I believe been hitherto known that there was an Irish version of this remarkable book, made at the close of the 15th century, by an eminent Irish chieftain, Fíngin O'Mathgamhna, or O'Mahony.....

...The importance of this translation into Irish of the famous travels of Sir John Mandeville can scarcely be exaggerated. If it were transcribed and printed, it would probably add considerably to our Irish vocabulary; and it would also establish the state of the text of Sir John's work at the close of the 15th century, which is suspected of having been corrupted by many interpolations of the monks, with a view to promote pilgrimages to the Holy Land.

As the work was done in 1475, Fíngin was already advanced in years. The professionalism of the work makes it impossible to think of it as his only work. But so far nothing further had been identified.

Fíngin died full of years and wisdom in 1496, a fitting close to what must have been a most pleasant century of peace, prosperity, and cultivation of learning in the Western Land. His obituary notices could be the envy of any Taoiseach:

Annals of Ulster, 1496: Fíngin Ua Mathgamhna died this year, between the two Nativities, or Christmas week; an intelligent, accomplished erudite man and learned in the history of the word, both east and west.

Annals of Connacht, 1496: Ó Mathgamhna of the Western Land, namely Fíngin, the generally acclaimed custodian of liberality and valor of West Munster and the most accomplished man of his time in both Latin and English, died this year.

Annals of Four Masters, 1496: ó Mathgamhna of the Western Land (Fíngin) the acclaimed custodian of human decency and liberality of West Munster, a wise sage in Latin and English, died.

His contemporaries throughout Ireland were clearly aware of his pre-eminence as a scholar, but without the shrewdness and persistence of Dr. Todd, we would still be guessing as to the basis of this reputation.

The close of the century coincides with the Kildare supremacy. The transition from Mortimer to Gearóid Mór puts in focus the parallel story of the Gaelicisation of the Normans, even into the Pale, throughout the century.

THE FATE OF ROS BROIN AND MODERN TIMES

Ros Broin remained with the descendants of Fíngin until the disasters of the Elizabethan Wars. After more than three hundred years of service, it was abandoned in the seventeenth century. For another three hundred years it survived as a venerable ruin. In 1905 when struck by lightning, part of the West Wall collapsed. In the early '60s disaster struck in another storm when the arched roof fell in. In 1974, the arched ceiling in the second floor broke apart taking with it part of the upper east wall. Salvage work at any stage could have saved the structure. It is now in a very precarious condition and can be viewed only at a safe distance.

Is it possible that in an Ireland, so self-consciously setting about rebuilding its historic links with the European community, that Ros Broin, with its well-recorded and somewhat special links with continental Europe, will be obliterated? A massive reconstruction would now be necessary, but here is the obvious site to celebrate the cultural heritage of the Western Land.

I will finish by recalling a heartwarming incident from 1985. Returning for a moment to the 1870 Report of Dr. Todd, he finishes by noting:

It is unfortunately impossible, as I have been informed, consistently with the rules of Rennes Library, to obtain a loan of this, to us, singularly interesting volume; but if any competent Irish scholar, who could spend some weeks at Rennes, would transcribe the Irish version of Sir John Mandeville's Travels, and the Life of St. Colman mac Luachain, we could confer a most important benefit on Irish literature.

The benefits were conferred by the diligent work of John Abercrombie and Whitley Stokes who edited the work (cf article by Meidbhín Ni Úrdail). But in 1985, when Cork City was celebrating its "800", its twin city, Rennes, in an act of warm magnanimous generosity, lent its treasured manuscript to its sister city. It was on exhibition in the Cork Museum for four months where those of us who were lucky enough to avail of the opportunity, were permitted to see what a magnificent manuscript it is.

ADDENDUM

Some comment is necessary regarding the so-called "McCarthy Cook," namely, Fragment I in the Miscellaneous Irish Annals edited by Seamus Ó hInnse in 1947. In his introduction, Ó hInnse remarks, "Fragment I may be identical with a Collection of Annals compiled for Fíngin ó Mathghamhna." The factors supporting such a hypothesis would be twofold:

1. There is evidence that Fragment I was once in the possession of Florence McCarthy in London in 1633.
2. The (several) scribal hands appear to belong to the fifteenth century.

The most that could be concluded, therefore, would be that Fragment I may be some way connected with the Annals compiled by Ó Fehilly. In particular, Fragment I has its first entry in AD 1114—hardly fitting the description of the Comprehensive Annals but could have been judiciously chosen for the imminent appearance of the Clann Charthaigh as a power on the Munster scene.

After some discussion of the entries, Ó hInnse finally decides "The conclusion seems to be that the compiler of Fragment I had as his source The Annals of Innisfallen and another Munster Annals or a Munster Annalistic compilation which had as one of its sources The Annals of Innisfallen.

Moreover, regarding the so-called Dublin Annals of Innisfallen (written in the eighteenth century in France for Dr. John O'Brien by Sean Ó Conaire) O'Donovan had concluded that Ó Conaire "had some Munster Annals that we have not." It was the conclusion of Ó hInnse that this unknown source is not Fragment I. So, the comprehensive Munster Annals remain to be discovered.

Fragment I and its comparison with the Dublin Annals were discussed in a subsequent paper by Rev. Tomás Ó Fiaich. A full discussion of the issues involving these Annals would take us too far away from the focus of this paper and so will not be pursued here. This latter reference was brought to my attention by Professor Pádraig de Brún, School of Celtic Studies, Dublin Institute for Advanced Studies; for this and the many fruitful discussion I have had with him, I wish to record my sincere thanks. Also, I wish to acknowledge how I have benefitted from the insights of both Dr. Micheline Kerney Walsh and Professor Seán Ó Coileáin, whose responses to my requests for help have always been readily and generously forthcoming.

THE VITAL FIRST IMMIGRANT: GUIDELINES FOR U.S. RESEARCH

Eileen Mahoney McConnell

[Ed. note: former *O Mahony Society* Taoiseach, now deceased]

HOW ONE BEGINS the task of family tracing depends on where you are. In Ireland an O Mahony knows inherently that he is descended from an ancient and honourable line, yet an O Mahony descendant elsewhere in the world may know nothing of his ancestral background. The native-born Irishman can readily cite his own immediate family for at least three generations simply from oral tradition. Always there is an older person in the locality who can possibly cast back a generation or two earlier. Even in today's more mobile Irish society, he may, with very little effort but with the greatest certainty, walk the land his ancestors occupied and cultivated a thousand years ago. The townland names are as familiar as the names of brothers and sisters. His surname is a source of pride that gives him a deep sense of security in "belonging" to a Gaelic family. For those with a serious interest in ancestry there are published family histories and genealogies documented in the Genealogical Office in Dublin.

The O Mahony/Mahony/Mahoney in the United States is born into an entirely different environment. Whether he lives in an urban or rural area, his surname is just another Irish name in a polyglot of European names all marching toward anglicisation. He attends school in a fast-moving, non-traditional society which lays stress on the present and the future rather than the past. Aside from the razzle-dazzle surrounding St. Patrick's Day festivities, he may remain totally unaware of his heritage and ancestral placing in Irish history. As a second or third generation American, he probably knows the name of his immigrant grandfather; rarely will it be spelled with the O prefix. It is likely also that his family retains some knowledge as to that part of Ireland from which the immigrant ancestor came.

Yet there are Americans named Mahony who have no idea that it is an Irish name! The pressure on emigrants in the 18th and 19th centuries to conform, to "melt," was so great in some parts of the United

States that families forsook their European roots. It is only recently, with the growth of genealogy as American's second most popular hobby, that it has become fashionable to proclaim one's ethnic identity and not be looked upon as "foreign."

Most people who left Ireland to cross the Atlantic in the last [Ed. Note: 19th] century felt they would never again see their homeland. It was not that the Irish emigrant forgot his homeland. Circumstances forced him to seek economic opportunity in a foreign country; surviving in the new land consumed all his energies. When he was asked to state his name and birthplace on a record, he gave information relevant to and recognisable by the American inquirer. This was usually an anglicised spelling of his surname, and for his birthplace, "Ireland." Occasionally the county was given. If he told his immediate family the details of his origins, his American children thought the placenames quaint and forgettable. And they, in turn, could not pass on to succeeding generations what they had failed to absorb. Unless the information was written into a family bible or other family record, it is virtually impossible to recapture.

The modern O Mahony/Mahony/Mahoney in the United States begins family tracing by starting with what he knows about himself and his parents. Using a pedigree chart, he is the first entry, no. 1, and his father and mother are no. 2 and no. 3 respectively, his paternal grandparents no. 4 and no. 5, and so on. Thus, the inquiry proceeds from the first entry, the known, to the previous generations, the unknown. Information gathered about one generation provides clues to the previous ones.

He looks for names, dates, places, and relationships on each of his ancestors, supporting his family history with primary record sources, those made by a witness to an event who recorded it at a time closest to its occurrence.

Thus documenting carefully as he works back, he will arrive at his immigrant ancestor. Then, before seeking to extend his research to Ireland, he must establish the immigrant's date and place of birth, parents' names, and the date of leaving Ireland.

All genealogical investigation starts in the home – a truism for any nationality anywhere in the world. Most modern American families will have among their inherited possessions a family bible; letter; birth and death certificates; marriage records; government papers such as a naturalization certificate or military discharge; deeds; photographs; newspaper clippings, or other memorabilia that will yield invaluable information, tracing perhaps several generations of a family.

Not all Irish immigrant families had a bible. Some instead kept a "Lives of the Saints" which served for recording important family events. Such a book, whether bible or 'Lives' is the source most likely to provide details of the birthplace and parentage of the immigrant ancestor. Correspondence, especially letters from Ireland, is another rich source. The townland name generally appeared in the address at the top of the first page, along with the date, thus identifying the exact location of the ancestral home in Ireland. Some 19th century emigrants carried a photograph of a family member with them to their new country. If the photographer's name is legible, he may be found in an Irish directory of the period, and some idea of the whereabouts of the family may be inferred.

However, the circumstances of the lives of hundreds of thousands of Irish immigrants did not allow them the luxury of keeping records and preserving family mementoes. With the high mortality rate for infants and women of child-bearing age, it was an achievement for a family to survive. For many an [Ed. Note: the remainder of this sentence was deleted in the original publication and is lost to history.]

One must remember, too that many of the Irish settlers carried with them to their new country an indifference – indeed, an aversion – to governmental records because of the family experience under English rule and landlordism in

Ireland. They had learned not to trust government, and felt that the less the authorities knew about them, the better. The priest has remained the one trusted authoritative [sic] figure in the lives of the Irish, no matter where in the world they settled. So the immigrant retained his devotion to the sacraments and trusted the parish priest to keep the records.

Therefore, the next best source of genealogical information is the parish church attended by the family. Clergy made baptism and marriage records, and burial records if there was a parish cemetery. Diocesan cemeteries were established in the heavy population centres of the United States in the 19th century. There was also consecrated ground for Catholics in public cemeteries.

Record-searching in a diocesan or public cemetery for post-famine immigrants can be most rewarding. There is usually a cemetery office where records of interments are kept. Indexing of the record and fees for searching may vary, but in the absence of both the family bible and government registration of births and deaths, the list of interments in the family plot may reconstruct a family group and provide clues for searching other records.

Transcriptions of tombstones from all over the United States in published or manuscript form are located in many libraries. Only the more prosperous Irish, and often these were of the second generation of the family, could afford a headstone or an obituary in the local newspaper. Where a tombstone does give data on birth and birthplace in Ireland, it is apt to have mistakes or garbled spelling of Irish placenames, since the information was supplied second-hand and long years after the birth, or even death, of the deceased.

Official records, i.e., public records made by the government concerning its citizens, are the next category for genealogical research. All levels of government in the United States – county, state, and federal – have records of genealogical value. In tracing a family, therefore, a distinction must be made between the kinds of records that are kept at each level.

Each state in the United States is "sovereign," with its own unique historical development, own

laws and courts, and moreover, each has its own budget for archives and libraries. So record-keeping practices vary considerably from state to state.

The historical development of counties should be mentioned, for it can be a stumbling block to search of county records. Not alone have the number of states grown in number since the foundation of the nation under the 1789 Constitution, but within the states, counties have been formed and reformed: new counties formed out of old, boundary lines changed, and new county seats set up. The general rule is that records remain where they are created. So, the searcher may find that his ancestor's local courthouse was in one place after 1870, and in another county (from which the later one was carved) prior to 1870.

Naturalisation, or citizenship, records present the most confusing picture to the researcher, due to the evolution of the laws concerning the subject. From 1790 until 1906, an alien could apply for citizenship in any "court of record." This could range from a federal court down to the local police court. At an estimate, there are at least 5,000 sources in which naturalisation records from this period may be found.

In spite of the potential difficulty in finding them, naturalisation records remain one of the best possibilities for containing data on when, and from exactly where in Ireland, an immigrant ancestor came.

Most local courthouses in the nation have opened their records to the inquirer and in friendly fashion lend assistance needed in their specific record-keeping system. State archives often have special programmes and departments to aid in research in the state, issuing maps, brochures, etc. The National Archives in Washington, D.D. [sic] gives part of its budget to helping all researchers; its records open to the family historian are the most well known.

The municipal or county library has in its reference files, published indexes or abstracts of deeds, probate records, and the like, which may speed research at the courthouse. The library has also newspapers of the locality – and perhaps

indexes to the obituaries and marriages published therein. Many cities and towns, and even counties, had business and other directories and these are usually found at the municipal or county library. The library may provide old maps, local histories, school records, genealogies, biographies, bibliographies for research in the area, periodicals of the local genealogical and historical societies, as well as general reference works and research aids. If the budget allows, they may buy microfilm from archival repositories; for example, the federal census records can be purchased from the National Archives. [Ed. Note: US Census records up to 1950 are available online for free from the National Archives: archives.gov/research]

The Library of Congress in Washington has, as the recipient of all copyrighted publications, one of the finest collections in the United States, and its local history and genealogy division is outstanding.

There are libraries in various parts of the United States with strong Irish collections. And any library participating in the inter-library loan programme will, upon proper application by the local librarian, send books or microfilm to the local library.

The Church of Jesus Christ of Latter-day Saints (Mormons) has the greatest genealogical collection in the world in its main library at Salt Lake City, Utah. They trace their families for religious reasons, but their library, funded solely by their church, is open to all people. They also have a network of branch libraries all over the country to which they send copies of microfilm from the main Salt Lake facility. Anyone can use the branch library and order microfilm from Salt Lake.

While there are tremendous aids to genealogical research in American archives and libraries, it is clear from this brief analysis of source material that there may be complexities in trying to trace back to the immigrant ancestor. The researcher must have the names, dates, and placenames connected with the ancestor's Irish origins in order to pursue meaningful tracing to Ireland. This article is offered in the sincere hope that it will contribute to an understanding of the range of inquiry the Irish-American may have to undertake to capture the earlier history of his people.

HOW TO TRACE YOUR ANCESTORS IN COUNTY CORK

Nora M. Hickey

[Ed. Note: former *O Mahony Society* Taoiseach, now deceased]

One major problem with tracing roots is that it is not an exact science. Yes, one can compile a check list of sources to be researched, such as parish registers, Griffith's Valuation, etc., but how one actually begins depends very much on where one starts. Here I offer a few rules for your guidance so that you may track down that oh-so-elusive Irish ancestor from county Cork.

Rule 1: Always Begin Your Search [sic] In The Country of Emigration/Residence.

Eileen Mahoney McConnell's article (*The O Mahony Journal*, vol 12, Summer 1982, pp. 53-56) is an excellent account of the various areas of research that should be undertaken in the USA. I cannot endorse enough the message that all genealogical investigation begins at home. Look at all family papers, wills, death certificates, photographs and all possible documentation. At the same time, talk to all members of previous generations. Ask them about the information in the documents you have collected, particularly if some of this information is contradictory. Remember that even people in the same family will not know the same information about previous generations. A gap of a few years in age can make quite a difference in [sic] memory. Perhaps only the older members will have first hand memories of their grandparents. Perhaps the daughter[s] were the only recipients of family oral tradition from their mothers. It is surprising what will emerge from the collective memories of the older generation, especially if prompted by photographs. Once you have assembled all possible family information from your relatives, it is time to begin work in the various archives to fill in the gaps.

A checklist of these might be:

Emigration/Shipping Lists	Church Registers
Census Records	[Baptisms & Marriages]
Army/Naval Archives	Legal: Births Marriages & Deaths
Conveyances	Headstone Inscriptions
Wills	Newspapers: obituaries, funerals
Naturalisation Papers	Directories

Some of these records may be useful; some may be most unhelpful but all should be investigated for that key item which will unlock the answers. One family search was successful with the only clue a County Cork townland name on a family headstone.

Rule 2: Keep An Open Mind About Your Data

If you have found a large amount of family information, it is likely that you will have some contradictory and confusing data. Following a family through all the census forms from 1850 to 1900 will show what I mean by discrepancies. It seems that, for example, ages were given to suit

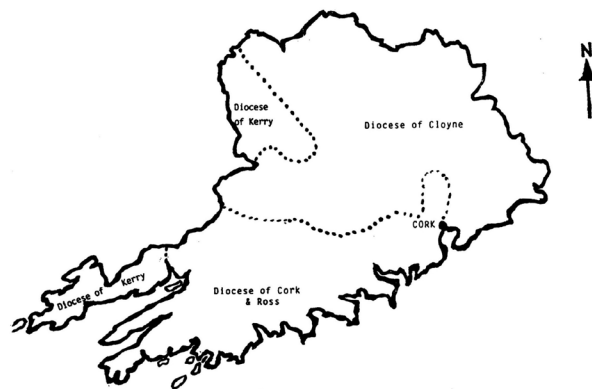


Fig 2: The Dioceses in County Cork

the needs of the time. A youth might declare an older age on arrival, because he would consider this would improve his chances of employment. However, as he approached the 60s he would be likely to list himself as younger, so that he would not lose his job. Frequently a woman would register as younger than she was because of both job and marriage opportunities. And, of course, people can very easily forget these details. There is an Irish saying, as time to claim the Old Age Pension approached: "I must get my age from the priest." Therefore a message on a death certificate or a headstone, saying '69 years 3 mths' cannot be taken as giving an exact birth/baptism date – and very rarely, in my experience, leads to an exact match in a baptism register. I take a plus/minus five year period – but the largest discrepancy I have found is fourteen years. So, beware!

Rule 3: Search for All Forms of Spelling and Variations.

The article by Pádraig O Mathúna on The Forms of The Name in this journal is a good indication of the variations to be found. This is true of several county Cork names. One example of this is (O) Driscoll; included in this are Whooley, Hooley and Cadogan. The Rosscarbery RC registers contain several forms of (O) Donovan – a system of distinguishing the different Donovan families – such as Roe, Rossa, Mountain, and this practice is very common throughout County Cork.

Having done all this homework in the country of emigration, where do you go? It is impossible to deal with all permutations in a short article, so what follows is some guidelines for County Cork research. Hopefully you will find [sic] a specific clue to location/parish within the county. If a townland name has been found, this should lead to the name of the civil parish. This is nearly always the Church of Ireland parish, but not necessarily that of the Roman Catholic parish. Cork County Council published an excellent handbook, *Directory of Townlands and District Electoral Divisions*, 1985 and this includes information about all the different boundaries, except for the Roman Catholic parish. The Townland is the smallest unit of land, and all the civil records are based on this. The District Electoral District (DED or Poor Law Electoral Division) consists of group [sic] of townlands within a county. A group of DEDs form the Dispensary or Registrar's District. The Poor Law Union of Superintendents Registrar's District comprises several Dispensary Districts.

Legal Records: In County Cork the legal records are based on these territorial divisions and there are three locations [Fig 1]. The BMD records for each area, west, south, and north, are available

only in the specific area. Please telephone in advance of your arrival as these are 'working' offices, but the staff are very helpful to the family researcher. The legal system began in January 1864, and the registration of all births, marriages and deaths was compulsory. However, there is evidence to indicate that as many as 20% births were not registered and therefore cannot be found. There is also evidence that births were often registered several weeks after baptism. Why? One reason – because of compulsory vaccination, mothers would not

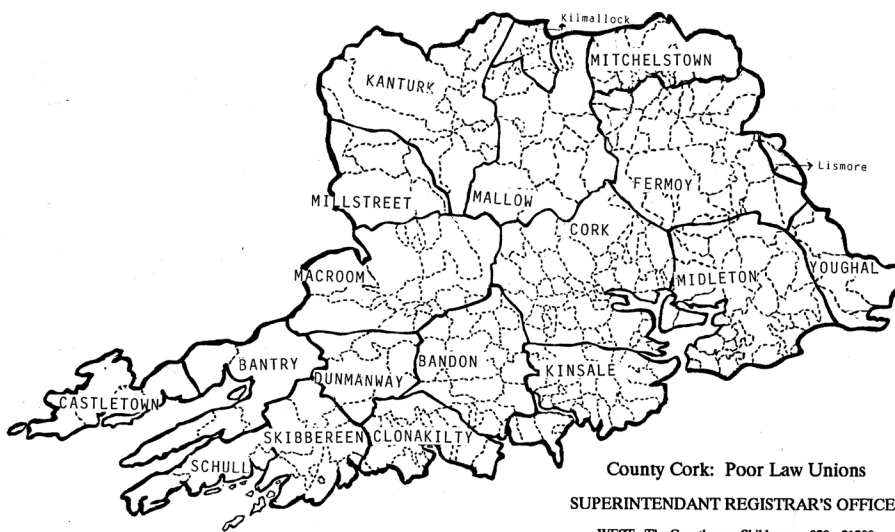


Fig 1: Registrars' Districts, Co. Cork.

register at the correct time so that the child would be stronger for the medication.

Protestant marriages were legally registered from 1845, and if researching at the county registration officers [sic], remember that in any one area, there will be separate marriage books for each denomination – because marriages usually take place within a religious building, and the minister is the registrar. Births and deaths are recorded in the one volume for the Dispensary/Registrar's District. An alternative to searching in the county registers is to consult the annual indexes in the General Registrar's Office (G.R.O.), Joyce House, Lombard, St., Dublin, 2. (1) This office provides a research area, charges a small fee to consult the indexes and is open Monday – Friday, 9:30 am [sic] – 4:30 pm with a closed lunch-hour. The advantage of working here is that one volume contains an alphabetical list by year and that a photocopy of the actual entry is available @ £1.50.

Church Registers: Having located the area, and the parish, the best place to search pre-1864 are [sic] the church registers. County Cork has three major dioceses, Cork, Cloyne and Ross. Fig 2 shows the Roman Catholic boundaries. These dioceses are united in the Church of Ireland.

Church of Ireland Parishes: The civil parish is usually the same as the church [sic] of Ireland parish, but there has been much amalgamation of parishes into Unions. For example, the Bandon Union is comprised of the parishes of Kilbrittain, Rathclaren, Ballymodan, Kilbrogan, Innshannon [sic], Brinny, Knockavilla, Leigmoney – and once included Killowen. The choice for research is to consult the local rector – or two Dublin-based archives. The Representative Church Body [RBC] Library, Braemar Park, Dublin, 14 (2) and the Public Record Office at the Four Courts, Dublin (3). The latter National Archive will be located at Bishop Street, Dublin by the end of 1991.

Roman Catholic Registers: All RC baptisms and marriage registers, up to 1880, are on microfilm in the National Library, Kildare Street, Dublin, 2. However, only those of the Cork diocese may be consulted without written permission from the relevant parish priest. Therefore write to the local clergy for this permission in advance of your research. There is a general belief that church registers were destroyed in the Four Courts fire of 1922. This is not true of Roman Catholic registers, which are always in the custody of the parish priest. Those that were burnt were Church of Ireland registers, but many of these were not lodged in the Four Courts and therefore not damaged.

Many church registers in county Cork are being indexed and computerised. At present, the diocese of Cloyne area is covered by a few centres, such as the Mallow Heritage Centre, 27/28 Bank Place, Mallow, Co. Cork (4) and the Duhallow Heritage Group, James O Keeffe Memorial Centre, Newmarket, Co. Cork. There are already 400,000 Cork and Ross BMD entries indexed by the centre at Bandon, but there will be two centres, one Cork city-based, established in the near future to complete this computerisation. County Cork has over 100 Roman Catholic parishes, and it is likely that there will be over 6M BMD records to computerise.

Once you have located your parish register, there is a limit to the information you will find. One limit is that of the dating. Cork city parishes, St. Mary's Cathedral (North Parish), St. Peter & Paul's (Middle Parish) and St. Finbar's (South Parish) have registers which began in the mid eighteenth century. The registers of other areas begin much later and two, Castlehaven and Timoleague/Clogagh, do not commence until 1842. County Cork Church of Ireland registers are also variable in dating – and so is the information. On one page there may be listed six or seven sponsors for a child; another baptismal entry might read 'A soldier's child.' Unfortunately addresses are rarely written in the registers.

If you have not yet identified the parish/townland of your ancestor, it is likely that you will need to research among the various land records. The Griffiths Valuation [sic] of c. 1850 is the easiest source to use. By working out the surname distribution, a 'pecking-order' of possible parishes can be listed – and indicating which parish registers one should search. However, the Irish World Organisation, Dungannon, Co. Tyrone, has now completed the computerisation of Griffith's Valuation for the entire country, including County Cork, and welcomes enquiries. This survey of lands and houses was superimposed on the 1830s Ordnance Survey maps and copies may be obtained from the Valuation Office, Ely Place, Dublin, 2., quoting the map references. Another alternative to this parish-by-parish search is to [sic] wait until the computerisation of the county is ended!

Finally – Rule 4: Perseverance & Patience

Other articles in The O Mahony Journal with further information about County Cork genealogical sources are: [1] Pádraig Ó Maidín, Family Tracings & Public Records, vol. 11, 1981, pp 53-57, and [2] Ann Barry – Public Records & Archival Sources for Genealogical Research in Cork, vol 12, 1982, pp 38-42, the Eoin O Mahony Memorial Lecture, 1982. Another very valuable source of County Cork genealogical data is the monumental collection organized by Dr. Albert Casey and published in Alabama, USA – O Kief, Coshe Mang, Slieve Lougher & Upper Blackwater. Each of the fifteen volumes (vol. 16 is the Index) contains a huge collection of genealogical material and each has a person index. The contents include parish registers, civil registration records and marriage licence [sic] bonds, wills and gravestone inscriptions.

1 General Registrar's Office:

<https://www.gov.ie/en/organisation-information/55ccb-general-register-office-gro-research-facility/>

2 Representative Church Body:

<https://www.ireland.anglican.org/about/rcb-library>

3 Public Record Office:

<https://www.nationalarchives.ie/>

4 Mallow Heritage Centre:

<https://www.rootsireland.ie/cork-genealogy/>

St. Finbar and Gougane Barra

Excerpted from The O Mahony Society Journal, Vol. 2, 1972



The Association of Gougane Barra with Saint Finbar, founder and patron of Cork, has long been a subject of controversy in antiquarian circles. Historians and scholars have followed one another in the quest to uncover from the sparse evidence available to them the identity of place-names with the small lough in West Cork has led to contradictory views over accepting the connection. The probability remains, however, that Finbar did establish a sanctuary or hermitage on the lake island before he went east along the Lee to make his famous foundation near the marsh of Cork.

Certainly the name Gougane Barra (the basin-shaped hill of Barr) is associated with his memory. One important pointer is a description in a 12th-century text of the "Litany of the Saints" which refers to a Loch Eirce as in "I cocrigh muscraí hUí Eachach cruada." This suggests an O'Mahony locality in Muskerry. Moreover, the only lakes now known in that direction are at Inchigeela and Gougane.

Traditionally Finbar was born in about 570 at Rath Raithleann, at the time of Tighearnach, king of the Cineal Aodha, from whom the O'Mahonys are derived.

Finbar's father, Amergin, who came from Connaught, was *príomh gabha* (metalsmith) to the king of Raithleann. Amergin's wife is variously described as being a slave woman of Tighearnach and, more colourfully, a princess of the Cineal Aodha.

Their son, baptised Luan, later became known as Fionn Barr, the fair-haired. He was ordained and, according to the Irish "Lives," traveled to Leinster and founded many churches.

At Loch Eirce—presumably Gougane Barra—he established a school and religious community before eventually founding his monastery at Corce Luighe—the Lee marsh—from which foundation flourished the city of Cork. He died in 630 A.D.

The Church of Ireland Cathedral, its majestic design dominating the skyline of the modern city, stands on the reputed site of Finbar's monastery.

Gougane Barra is the feast-place of Saint Finbar and his memory is commemorated on September 25th; the annual pilgrimage to the island oratory takes place on the Sunday following the feast-day.

Gougane Barra

By Jeremiah Joseph Callanan

There is a green island in lone Gougane Barra,
Where Allua of songs rushes forth as an arrow;
In deep-valley'd Desmond - a thousand wild fountains
Come down to that lake from their homes in the mountains.
There grows the wild ash, and a time stricken willow
Looks chidingly down on the mirth of the billow;
As, like some gay child, that sad monitor scorning,
It lightly laughs back to the laugh of the morning.

And its zone of dark hills - oh! to see them all bright'ning,
When the tempest flings out its red banner of lightning;
An the waters rush down, 'mid the thunder's deep rattle,
like clans from their hills at the voice of the battle.
And brightly the fire-crested billows are gleaming,
And wildly from Mullagh the eagles are screaming,
Oh! where is the dwelling in valley, or highland,
So meet for a bard as this lone little island!

How oft when the summer sun rested on Clara,
And lit the dark heath on the hills of Ivera,
Have I sought thee, sweet spot, from my house by the ocean,
And trod all thy wilds with a Minstrel's devotion,
And thought of thy bards, when assembling together
In the cleft of thy rocks, or the depth of thy heather,
They fled from the Saxon's dark bondage and slaughter,
And waked their last song by the rush of thy water.

High sons of the lyre, oh! how proud was the feeling,
To think while alone through that solitude stealing,
Though loftier Minstrel's green Erin can number,
I only awoke your wild harp from its slumber,
And mingled once more with the voice of those fountains,
The songs even echo forgot on her mountains,
And gleaned each grey legend, that darkly was sleeping,
Where the mist and the rain o'er their beauty was creeping.

Least bard of the hills ? were it mine to inherit
The fire of thy harp, and the wing of thy spirit,
With the wrongs which like thee to our country has bound me
Did your mantle of song fling its radiance around me,
Still, still in those wilds may young liberty rally,
And send her strong shout over mountain and valley,
The star of the west may rise in its glory,
And the land that was darkest, be brightest in story.

I too shall be gone; but my name shall be spoken
When Erin awakes and her fetters are broken;
Some Minstrel shall come, in the summer eve's gleaming,
When freedom's young light on his spirit is beaming,
And bend o'er my grave with a tear of emotion,
Where cal Avon Buee seeks the kisses of ocean,
Or plant a wild wreath, from the banks of that river,
O'er the heart, and the harp, that are sleeping for ever

A FAREWELL ALL TOO SOON: John W. Mahoney, 1946 - 2024

Respectfully and affectionately submitted by Linda McConnell Baker



To the O Mahony Society, John was a devoted Council member, the co-Administrator of the Genetic Genealogy Project, and a member of the Journal Editorial Board, making significant contributions everywhere.

That was on paper. To those of us fortunate enough to have met him or spent any time with him (and his darling bride, Mary Ann), he was a friend whose desire and capacity for learning was endless.

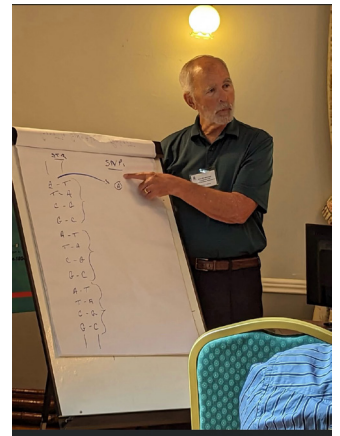
We first met John and Mary Ann in 2016, when they had been taking a continuing education course in genealogy at UCC. It was there that they learned that The O Mahony Society was having its annual Gathering, and on a lovely Friday evening in June they drove up to Coolcower House in Macroom and asked if they were in the right place.

Were they ever. To say it was love at first sight sounds trite but suffice to say that when our Friday social evening was concluding and John and Mary Ann exchanged contact information with several of us, saying they'd come back the following year (next time planning time for our full three days of Gathering activities), those of us left in the room knew we had just met some very special people.

John had a gift for speaking with people; it was never to people, but truly with people. He was also blessed with an amazing sense of humor: truly witty, topical in the moment (demonstrating his listening skills), but never unkind or acerbic.

His generosity of spirit and commitment to contribute translated into an invitation to be on the Council, which was unanimously agreed upon by the membership at an AGM two years later.

When the late Finbar O Mahony proactively sought a person or persons to assume the administration of the O Mahony Surname yDNA Project (now the Genetic Genealogy Project), John was quick to volunteer. He and fellow Council member Pat O Mahony successfully co-managed the program for approximately five years, providing written updates for our publications as well as lectures at our Gatherings.



Many of us attending John's last genetic genealogy lecture in June 2023, when we had no idea the extent of his heart disease, had a true "AHA!" moment when John used a flip chart and a marker to make invisible concepts visible. It was genius.

That was the John the Society and Council knew. What his family have generously shared (generosity seems to be a family trait) about John has connected many dots, much like the flip chart.

John's battle with heart disease was prolonged, and this beloved husband, father, and friend peacefully passed from this life on 19 February 2024. Even from his hospital bed, John was working on genetic genealogy article submissions for this year's Journal. Respecting his privacy, which I believe was really his inherent humility, a select few of the Council knew he was hospitalized but I think we all thought he'd pull through. At that time, none of us knew of, or the duration of, his diagnosed heart disease. We have a few healthcare professionals in our group, and no antennae had been raised in June, as

he was objectively asymptomatic. How typical of John to minimize his own health burdens while focusing on a joyous Gathering.

We knew John was a native Californian, a patent attorney, and a sailor on San Francisco Bay. It was the family who gave us additional details.

Born in 1946, he attended Bellarmine College Preparatory, an all-boys, Jesuit, private secondary school in San Jose, California. In this oldest secondary school in California (and the second-oldest west of the Mississippi), he was instilled in the Jesuit principle that faith and social justice are interconnected, which was a principle that guided him throughout his life.



As a young man, John enlisted in the U.S. Navy. On leave in the Philippines, he fell in love with sailing, an avocation he later continued with family and friends on the San Francisco Bay. I have fond memories of talking about sailing with John, but I was a weanie sailor on the Chesapeake Bay.

Following the Navy, John pursued an education in the biological sciences and the law. John had a long and satisfying career as a patent attorney. Who could have foreseen that his biology education would also serve him in his retirement?

John's family shared that he was an enthusiastic admirer of the arts, especially music and photography. He filled the house (and the computer) with photographs from his world travels. He also compiled an extensive collection of music from classical to Celtic to jazz that he loved listening to early in the morning.

Like his father before him, John was a great conversationalist. As I knew John, he was conversationally engaging without being overly loquacious. He knew the math of listening: two ears and one mouth. He enjoyed meeting and speaking with friends, old and new. John treasured the friendships that he made through the O'Mahony Society. He especially looked forward to the annual Gathering in Ireland where he could see his friends in person.

The O'Mahony Society also gave John the opportunity to pursue his interest in genetic genealogy. John was drawn to genetics and genealogy for a number of reasons. He loved the challenge and the mystery, but above all, the story to share.



To honor John's Irish heritage, O'Carolan's Farewell by the Irish composer Turlough O'Carolan was performed on the cello during John's funeral Mass. It is a very haunting piece and the notes just hung in the air in the old church. John would have loved it.

John is survived by his loving (and lovely) wife, Mary Ann, their son Jack, their daughter Laura, and his brother, Mark (Ellen), as well as his nephews Steven (Jennifer), Michael (Xueyan), and many wonderful friends.

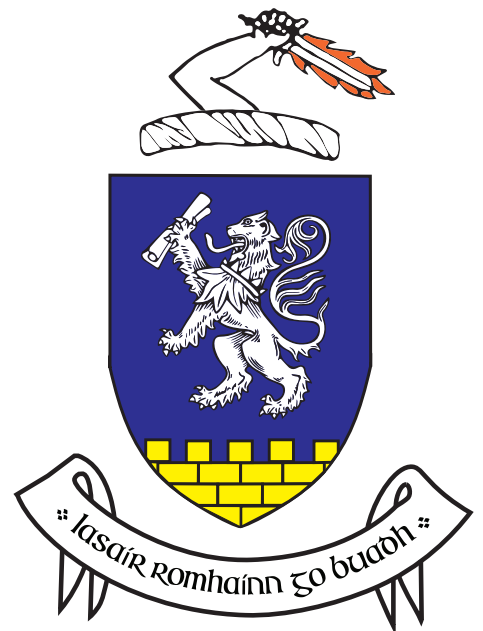
John was a joy to love and to know and he will be sorely missed. John, we hardly knew you but will miss you always. Our sincere condolences and deepest sympathies go to his entire family.

*Unable are the loved to die;
For love is immortality. - Emily Dickinson*

O Mahony Society NORTH AMERICAN GET-TOGETHERS

*Members of The O Mahony Society located
in North America have kindly organized
the Get-Togethers listed below.
Open to all and always well-received,
many thanks are offered to the organizers.*

- | | |
|-------------|---------------------------|
| 1993 | Melbourne, Florida |
| 1994 | Boston, Massachusetts |
| 1995 | Chicago, Illinois |
| 1996 | Las Vegas, Nevada |
| 1997 | Washington, DC |
| 1998 | Melbourne, Florida |
| 1999 | San Francisco, California |
| 2000 | Ottawa, Ontario |
| 2001 | Plymouth, Massachusetts |
| 2002 | Baltimore, Maryland |
| 2003 | Savannah, Georgia |
| 2005 | New York, New York |
| 2018 | Manassas, Virginia |
| 2022 | Albany, New York |



O Mahony Clan Gatherings

The O Mahony Clan Gathering was inaugurated in 1955 by Eoin O Mahony. Gatherings have taken place annually since that date, including virtually during the COVID-19 Pandemic. In 1957 and 1959, second gatherings were held in honour of visits by members of the O Mahony of France. This list includes the venue and the name of each Cathoirleach/Taoiseach since inception.

1955	Garranes, Templemartin Dr. Denis O Mahony, Crookstown	1971	Dunmanus, East Dunmanus Donal O Mahony, Clonakilty
1956	Rosbrin, Schull Dr. Denis O Mahony, Crookstown	1972	Gougane Barra, Garrynapeaka Donal O Mahony, Clonakilty
1957	Dunloe & Dromore Edward T. Mahony, Carrigrohane	1973	Rosbrin, Schull Professor Daithi O Mathghamhna, Cork
1958	Dun Locha, Mizen Head Edward T. Mahony, Carrigrohane	1974	Kinneigh Round Tower, Enniskean Professor Daithi O Mathghamhna, Cork
1959	Kilbehenny & Dromore John O Mahony, Lissarda	1975	Leamcon, Schull Peter Tynan O Mahony, Dublin
1960	Gougane Barra, Garrynapeaka John O Mahony, Lissarda	1976	Castlemore, Crookstown Peter Tynan O Mahony, Dublin
1961	Ardintenant, Schull Timothy O Mahony, Cork	1977	Kilbehenny, Mitchelstown Sean O Mathghamhna
1962	Castlemore, Crookstown Vicomte Yves O Mahony, Orleans	1978	Dromore, Kenmare Sean O Mathghamhna
1963	Dunmanus, East Dunmanus Vicomte Yves O Mahony, Orleans	1979	Garranes, Templemartin Dr. Diarmuid O Mathuna, Boston
1964	Castle Mahon/Castle Bernard, Bandon Cian O Mahony, Skibbereen	1980	Ardintenant, Schull Dr. Diarmuid O Mathuna, Boston
1965	Leamcon, Schull Cian O Mahony, Skibbereen	1981	Dunloe, Killarney Colman O Mathuna, Monkstown
1966	Gougane Barra, Garrynapeaka J.H.V. Mahony, Monkstown	1982	Castle Mahon/Castle Bernard, Bandon Colman O Mathuna, Monkstown
1967	Dunbeacon, Durrus Patrick O Mahony, Skibbereen	1983	Cashel, Lackaroe Padraig O Mathuna, Cashel
1968	Rosbrin, Schull Patrick O Mahony, Skibbereen	1984	Dunmanus, East Dunmanus Seamus C. O Mahony, Limerick
1969	Rossmore, Durrus John O Mahony, Kilcrohane	1985	University College, Cork Seamus C. O Mahony, Limerick
1970	Castle Mahon/Castle Bernard, Bandon John O Mahony, Kilcrohane	1986	Dromore, Kenmare Seamus C. O Mahony, Limerick

- 1987** Dun Locha, Mizen Head
Seamus C. O Mahony, Limerick
- 1988** Mitchelstown
Anne O Mahony Ryan, Cork
- 1989** Timoleague
Anne O Mahony Ryan, Cork
- 1990** Castlelack, Bandon
Louis Emmet Mahoney, California
- 1991** James Fort, Kinsale
Louis Emmet Mahoney, California
- 1992** Rossmore, Durrus
Louis Emmet Mahoney, California
- 1993** Castle Mahon/Castle Bernard, Bandon
Dermot O Mahoney, Cork
- 1994** Ardintenant, Schull
Dermot O Mahoney, Cork
- 1995** Dromore, Kenmare
Dermot O Mahoney, Cork
- 1996** Dun Locha, Mizen Head
Jim Mahoney, Florida
- 1997** Cork Heritage Park
Jim Mahoney, Florida
- 1998** Kinneigh Round Tower, Enniskean
Jim Mahoney, Florida
- 1999** Dunmanus, East Dunmanus
John F. O Mahony, Bandon
- 2000** Castle Mahon/Castle Bernard, Bandon
John F. O Mahony, Bandon
- 2001** Cooladereen, Rosscarbery
Donald E. Mahoney, Massachusetts
- 2002** Dun Locha, Mizen Head
Donald E. Mahoney, Massachusetts
- 2003** Ardintenant, Schull
Tony O Mahony, Manchester
- 2004** Garranes, Templemartin
Tony O Mahony, Manchester
- 2005** Castle Mahon/Castle Bernard, Bandon
Tony O Mahony, Manchester
- 2006** Dunloe, Co. Kerry
Tony O Mahony, Manchester
- 2007** Dunmanus, East Dunmanus
Eileen Mahony McConnell, Maryland
- 2008** Ardintenant, Schull
Peter O Mahony, Scotland
- 2009** Ardintenant, Schull
Peter O Mahony, Scotland
- 2010** Ardintenant, Schull
Peter O Mahony, Scotland
- 2011** Rossmore, Durrus
Jean McConnell Dinwiddie, Maryland
- 2012** Rossmore, Durrus
Jean McConnell Dinwiddie, Maryland
- 2013** Gougane Barra, Garrynapeaka
Jean McConnell Dinwiddie, Maryland
- 2014** Garranes, Templemartin
Nora M. Hickey, Kinsale
- 2015** Castle Mahon/Castle Bernard, Bandon
Nora M. Hickey, Kinsale
- 2016** Kinneigh Round Tower, Enniskean
Nora M. Hickey, Kinsale
- 2017** Timoleague House, Timoleague
Greg Mahony, Brisbane
- 2018** Garranes, Templemartin
Greg Mahony, Brisbane
- 2019** Coolcower House, Macroom
Finbar O Mahony, Dublin
- 2020** Zoom Virtual Gathering 19 June
Finbar O Mahony, Dublin
- 2021** Zoom Virtual Gathering 20 June
Finbar O Mahony, Dublin
- 2022** Zoom Virtual Gathering 19 June
Jean McConnell Dinwiddie, Maryland
- 2023** Garranes, Templemartin
Jean McConnell Dinwiddie, Maryland
- 2024** Gougane Barra
Mary McConnell Haislip, Connecticut

