

The Fitz-Patricks Mythology



“In the beginning”, is a standard first statement in any mythological preface. I wouldn’t want to begin there because I have no idea as to what was the beginning. I can only surmise that there must have been a great upheaval in our universe millions of years ago and that this beautiful blue-green planet we call Earth looked very well from a distance.

In our own time line, we seem to have drawn references to a period of time around the 5,000 BC era to highlight cultures associated with the beginnings of the tribe, MacGiolla Padraigh.

We have the Windmill Hill Culture in Britain (3,000-5,000 BC), the earliest date in the Jewish calendar (3760 BC) and the earliest date in the Egyptian calendar (4236 BC). And now it is suggested that a great ancient city in South Central Asia, the Pyramids of Egypt, and the ancient city in the Andes of South America may all have come about during the same time between 5,000 and 10,000 BC.

Many of the creation myths from aboriginal peoples around the globe contain references to travelers from the stars coming to mingle, settle, mix, or visit, and all, promising to return. To add to that, later myths amongst the earliest tribes talk of visitors from outside their cultures as if they were expecting them as previously forecasted. Others assume we are a continuous evolution of the species that started out in Africa and spread across the planet from there and we find evidence of our universal similarities through our DNA mapping.

It may be assumed that much of our physical differences may be due to environmental and geographical location of our ancestors rather than any basic biological gene although exposure to ones environment over a millennium could affect ones genes. Thousands of years of exposure to a hot, sunny climate would most likely have a definite effect on a tribes physical presents as opposed to a tribe who had spent the same about of time in a cold, winter climate with less exposure to the sun. If you lived in a land of mostly desert as a opposed to a forested jungle one might assume this would have a definite effect on a tribes over all cultural, physical, and spiritual development. What would be the effect on a tribe who lived in a place where water was scarce, animal life was scarce, weather was dry, hot, and windy as compared to a tribe who lived in a land where fruits, nuts, and animal life abound, weather was warm and humid, water readily available, shelter, for the most part, from the elements, unneeded?

How would each tribe, with like DNA patterns, develop? How about a tribe who wandered far to the northern hemisphere where summers were short and winters were long, where food had to be gathered and stored in a short amount of time and shelter was mandatory? How would they relate, physically, culturally, and spiritually to their ancients from the fertile crescent of Africa? And what if, as was mentioned in many prophecies, that visitors did come down from the sky to mix and mingle with the children of earthly man or to set up their own communities amongst the aboriginal population that could have resulted in either an assimilation of species or the annihilation of one species by the other?

IN THE BEGINNING

Nomadic tribes of the Old Testament

- | | | |
|----|---|---|
| 1. | Adam - Lilith
No Children | Adam - Eve
Cain
Abel
Azura
Seth |
| 2. | Seth – Azura
Enosh
Noam | |
| 3. | Enosh – Noam
Mualeleth
Barakiel
Cainan | |
| 4. | Cainan – Mualeleth
Rashujal
Mahalaleel | |
| 5. | Mahalaleel – Dinah
Daniel
Jared | |
| 6. | Jared – Baraka
Azrial
Enoch | |
| 7. | Enoch – Edna
Barakiil & Methuselah | |



God and his creation, Adam



Image portraying Lilith, first wife of Adam

From The Old Testament

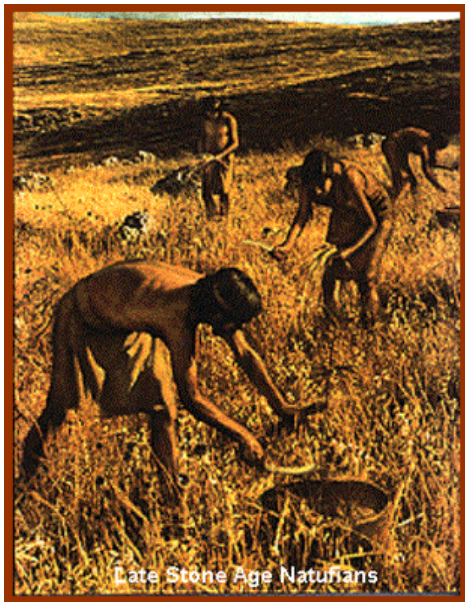
The Old Testament delivers to us in genealogical form, our most ancient of ancient ancestors. Arguably it could have been Adam, a young nomad, or tribal elder and his family. Mythologically he comes to light, on Earth, with his wife, Lilith. Were they an evolved people from the original tribes of Africa or were they placed here by travelers from another universe as if pilgrims from another place and time much like the first explorers who stepped on the green island we now call Ireland? I'm sure that when our ancient Gaels ventured across the Atlantic towards an island of mystical and mythical dimensions in search of a promised land and encouraged by their gods and attendants to their gods; they must have felt that they were traveling beyond the known world to a place that they may never return from.

And so we have Adam and his wife, Lilith, the two of them locked in confrontation as to the equality of the species. Both of them, in their debate, mention other earthly tribes in their conversations. Both seem to be confiding in a power, or source, outside their realm. They speak of a responsibility not only to each other, but also to their family, and their tribe. One of the earliest legends of Lilith comes to us from the Alphabet of Ben Sira (Written between 10th to 8th centuries BC).

Ben Sira refers to the statement that after God created Adam; God said that it is not good for man to be alone. He then created a woman for Adam, from the earth, as he had created Adam and he called her Lilith. However, almost immediately, Adam and Lilith began to quarrel. She said that she would not lie below him and he said that he would not lie below her, but only on top of her. Whereas, Lilith replied that they were equal to each other inasmuch as they were both created from the same earth. There arose no agreement between them and Lilith went her own way.

In The Beginning

Let us go back to a time before Adam, Lilith, and Eve. The tribe had wandered for years across Mesopotamia to the edges of what we know as the Red Sea and even, at times, into the lands of Egypt. Their time was, perhaps 5,000 to 6,000 years before modern times. This came after the times of the Natufians who settled the area around 10,000 BC, yet before the time of the powerful Akkadian Empire, 2400 BC. They were nomads living off the land and the weakness of other tribes that they encountered. Although a matriarchal society, both women and men shared in the work even though the men were mostly responsible for war and the protection of the women.



Natufians



Land of the Natufian

They worshiped Mother Earth, the Sun, and the mysterious powers of the universe. For as long as anyone could remember they had inherited this land and told the tales from the beginning of time. There had been a time before time when large ferocious animals and the hairy people had ruled the land. But then came the tribe, the people who knew more and were observant. They had the knowledge of planting, organizing and caring for each other, taming the wild dogs, reading the objects of the sky at night. It was said that they had come from out of the darkness of the sky and brought with them the knowledge of many mysteries.

Our first noted ancestor was born amongst his people in a time of earthly transitions. A warming of the planet was upon them. The tribe had wandered across a vast expanse of land from what we know as the Nile River east to the highest mountains on Earth. The advance of cooler temperatures had driven them south and then with the warming of the planet, they had moved back north, and west. A people without a permanent homeland; they must have dreamed of a land and a place of their own. Perhaps a land promised to be given to those who faithfully placed their sole being in the hands of a great power, a fatherly figure that spoke to them from beyond the darkness, beyond the stars. It was not a new idea. It would have seemed likely that our ancestors would have been introduced to these thoughts from peoples of other lands. Perhaps through invasion or being invaded. Even within their own culture the Sun God was the most powerful of all the gods.

Our ancestors found themselves wandering the land situated between two agricultural societies. To the east was the land of the Mudigak. To the west were the lands of Mesopotamia. These two large, prosperous settlements often traded with one another and as such, they dealt with our nomadic ancestors along their trade routes.

As our tribe learned to master the new bronze weapons they acquired from raids and from trade with the Mesopotamians, Mudigak, and others; it gave them new strength as warriors and allowed them to master those within their influence becoming a formidable force to be recognized. As word of this spread, it brought concern from the existing city-states that our ancient tribe may attack them. At times our people found themselves up against armies sent out in search of them from the peoples of Mesopotamia or from the settlements around Mudigak. These threats would keep the tribe on the move, still looking for their own “promised” homeland.

It could be mere coincidence, mythology, or even historical fact; but my research has led me to consider the possibility that our ancients may have melted in with the ancestors of Biblical Moses. Or further more, they may have been one in the same. It would seem that they might have been amongst an early people known as the Canaanites. These people developed a strong city-state system that flourished through the Bronze age and eventually decomposed and were blended into what would become the Philistines, the Phoenicians, and, more probably, the Israelites. It is to this tribe called the Israelites that I tend to gravitate to.

After Moses led the tribes out of Egypt, a rift in theological beliefs brought about a separation of some tribes, such as the Dan. Later encounters with Assyria wreaked havoc amongst the tribes of the Israelites with some being deported, others simply moving on. The remaining “true believers” were reformed as the Tribe of Judah.

Even at early times, these people preferred the highlands to the lowlands and during the Second Iron Age they flourished. It was a time of climatic conditions that favored an increase in settlements throughout the region as a result of an explosion in population. Israel became a concern, militarily, not only to the Egyptians but to the Assyrians as well. It was a time of much sadness amongst the Israelites as the powers to be fought for control of their homeland of Galilee and the Jezreel Valley. The Israelites were often captured, sold into slavery, or transported elsewhere in mass only to be replaced in their homelands by “forced” immigrants from beyond their homelands.

When you jump ahead a thousand years you will find, as I will show later in this work, references to the Tribes of Israel in the organization of our tribe in Ireland. When you look back at the genealogy leading up to the Tribes of Israel; you find yourself pondering the myths behind the Biblical Adam and his new wife, Eve. So let us go back again in time and taking a page from this mythology, you may assume that the time would come when Adam would bring his people together for his final act as their leader. It would have been a time when Adam believed it was now time to pass responsibility for leadership to one of his sons.



Adam & Eve and the Temptation

1. Adam and Eve – The First Generation

After the breakup of Adam and Lilith, Adam begged the powers to be to bring him companionship. This time it was decreed that Adam should be given a wife closer to his own beliefs (i.e....from Adam's rib). Eve was brought forth and they married and had children.

Upon this day we find the tribe settled down in a time of wealth in game, water, and crops. It is on the day of the Gathering that Adam felt compelled to speak on behalf of himself and a few other warrior friends within the tribe. He argued that the men carried the burden of hunting and protection of the tribe including war on other tribes when need be. He argued that it was Man who took the biggest risks on behalf of the tribe and therefore it was Man who deserved to make the rules.

He added that he had had a dream, a vision of a land given to those who faithfully placed their sole beings in the hands of a great power and of a fatherly figure that spoke to him from beyond the darkness, beyond the stars.

But, first, the people who have to give up all other gods and worship only him. It was not a new idea. Many warriors had come across these thoughts from peoples of other lands they had invaded, used up, and left. Even within their own culture, the Sun God was the most powerful of all the gods. Word had come from the land of Egypt that a great leader their had embraced monotheism.

When he completed his speech a silence descended upon the people. Adam's wife was taken back by her husband's presentation. The Elder of the tribe, a woman who had led the tribe for many years, stood and accepted Adam's presentation on behalf of all the people and promised that the tribal counsel, including a group of warrior statesmen and the high priestesses of the tribe, would consider his ideas.

After the Gathering Of the Council, it was decided that more respect was due to the brave warriors of the tribe and all honor would be bestowed upon them for every brave feat they had accomplished, but..... the order of things must remain. Man's interest always tends towards conquer, pillage, destroy, and move on whereas Woman's interest always tend towards peace, settlement, family, propagation, solidity of life style.

Upon receiving this news, Adam was defiant. He vowed to leave the tribe forever and find a new way based on his beliefs of a strong Patriarchal society. Any man who cared to go with him was welcomed. Adam had no problem in rounding up some disgruntled warriors to join him on his quest.

They set out across the desert, well equipped for their journey and driven by their convictions. They first headed west towards the mountains of Afghanistan where they came upon a tribe who, like themselves, were nomads who, with the exception of worshipping many gods, survived off their war like skills. A stand off ensued but the reality of the situation proved that the two groups would be stronger as one than to fight to the death over the hardscrabble ground they had inherited. The two tribes became as one and Adam, the most skilled of warriors, became their leader.

Years passed and the tribe grew and prospered yet each time it was forced to move to better hunting and gathering locations to support its people. Sometimes they would totally wipe out another tribe and take over its lands or it would assimilate the vanquished and make them their own. It was after such an assimilation that Adam, now long in the tooth, sat on a large out cropping of rock in front of a huge bonfire with the people gathered all around him. For the benefit of the new members assimilated, he began, as he had many times before, to tell the story of the creation of his people.

In the beginning there was a vast nothingness. Our great deity brought together all the scattered parts of sky and created this place we live on. He created a great source of light and heat and sent it circling about the land. The land was beautiful, but without caretakers. Out of disparity he gave vision to Adam. Adam set out in search of a land and a mate that would give him comfort, family, and a lively hood. After 6 consecutive elements of time, Adam saw the land that had been created and he knew that the great deity had brought Adam to the Promised Land. The great deity then gave to him a wife called Eve. On the seventh they rested and feasted, around a huge bonfire such as this, in honor of all their good fortune and gave thanks to the one most powerful deity.

Adam then introduced his family to the assimilated in a time-honored tradition that would survive long into the future and handed down from Chief to Tanist from the lands of Canaan to valleys of Ireland. Adam spoke that he was the Father, adopted son of the great deity.

2. SETH



This ancient drawing depicts Adam, Seth (his third son), Seth's descendants; Enosh, Cainan, Mahalaleel, Jared, Enoch, and Methuselah

Adam confirmed that he was not only the Father of his people, but the adopted son of the great deity. He confirmed this was the place promise to his people. And if the writings of Aerial hold any truth, he would have acknowledged what he had learned from Travelers that had visited amongst his people. Although unknown to Adam and his people, the origins of these Travelers were thought to have been beyond the heavens. Adam, and his people, must have marveled at their great knowledge of the things of earth and the sky and Adam would have used this knowledge in his decision to settle his family where he did.

Adam then spoke of his genealogy and stated that out of his union with Eve came four children Cain, Abel, Azura and Seth. Adam announced that Seth, the youngest would carry on as leader. This was a break from convention where the oldest son automatically took over after the father passed on. This did not settle easily with Cain, the eldest. On the other hand, Abel and Azura hailed the decision as divine inspiration. Abel publicly condemned Cain for not showing more favor towards their father's decision.

Adam gave to Seth all the wisdoms that he had learned from the travelers. Seth would put that wisdom to good use. When he became Chief of the tribe, his followers believed he was closest to their god and believed, as did Seth's mother, that he had been purposely sent to the family and

was born in the image of their god. Seth, on the other hand, strongly believed that their god was beyond recognition and is a transcendental being omnipresent throughout the universe.

Seth was born in Olaha-Shinehah. Seth married his sister, Azura and had two children Enosh and Noam. Shortly after Adam passed away; Seth took over the reins of the tribe. Cain, still smarting from the public condemnation of his disfavor with the selection of Seth, argued with and then slew his brother Abel and was banished from the tribe.

It is said that Seth was the most benevolent of leaders and was much honored throughout the land after his death in Cainan, Shinehah.

3. Enosh

Being the first born of Seth, it was his responsibility to embalm his father's body and bury him. He performed the rites according to tribal custom.

Enosh married Noam, his sister and had the following children, Mualeleth, Barakiel, and Cainan. Arabian tradition tells us that Enosh prohibited intermarriages with the descendants of his uncle, Cain. Cain had been banished from the tribe for his discretion against his brother. Enosh kept his father's commandments and made sure his people worshiped and prayed on a daily basis.

It was during the rein of Enosh, that Tubalcain - The Blind Man of the tribe of Cain, accidentally shot Cain, in a forest near Nodh. Unfortunately, when the son of Lamech told his father of Cain's death and that he had directed the accidental shot, Lamech had his own son killed in retaliation.

4. Cainan

Cainan, son of Enosh, married his sister Mualeleth and had Rashujal and Mahalaleel. According to the Book of Jubilees, Cainan, who had been taught the art of writing by his father, found an inscription carved into rocks that preserved the science of astrology as taught by the mystical rebel angels, the Watchers, who had descended from heaven in the days of Jared and had led mankind away from the god of Adam. Cainan became the possessor of great astrological wisdom and passed it on to his son.

The fourth antediluvian patriarch, the eldest son of Enosh, Cainan was 70 years old at the birth of his eldest son Mahalaleel. He lived to be in his 90's and passed his knowledge and the leadership of the tribe on to Mahalaleel.

5. Mahalaleel

Mahalaleel married Dinah, the daughter of his uncle Barakiel and had two children, Daniel and Jared. He carried out the devotions to god instilled in him by his father and his father's father. As done before him, he implored his people not to associate with any of the descendants or family of Cain, the murderer of Abel.

6. Jared

Jared (Yared) followed in his father's footsteps and kept the faith of Abel as laid down to him over the ages. Jared married Baraka, the daughter of his uncle, Rashujal, and had Azrial and Enoch. However, his people and the children of his descendants broke the sacred oath of Seth and they began to mix with the descendants of Cain and so, according to ancient biblical myth, began the fall from grace with the tribe of Seth. It was said that the tribe of Cain had designed instruments of music and that their women were loose and took many men.

When the children of Seth attempted to return to their holy mountain homeland, a great earthquake and giant rockslide blocked their return. This is the first of many curses that befall our ancient Fitz-Patrick lineage over time. All, it seems, due to the fact that our great ancestors drifted from the idea of one god and chose to believe that there was godliness in every thing be it animal, vegetable, mineral, or the powers of mother nature.

7. Enoch (The Seventh Patriarch)

Enoch married Edna, the daughter of Daniel, and had two children, Barakiil and Methuselah. He was considered, according to Bar Hebraeus of the Jews, as the first inventor of writing, books, arts, and sciences.

He tracked the progress of the planets. In the Book of Enoch (the Learned One) he talks of 200 travelers (Angels) who came to Earth (or, fell to earth). He states that these travelers began to mate with every woman they met on Earth while marooned at this place where they worked on the repairs of their conveyance, a ship of sorts that they had traveled on. However, as in the myths during Cainan's time, the travelers were under strict orders not to mingle with the women of earth. But, of course, it was too much of a temptation.

Eventually the travelers became concerned, due to their disobedience that they may not be able to return to their homes out amongst the stars.



The Watchers arrive

Enoch volunteered himself to be somewhat of a “go-between” for the travelers and his own people. He learned everything he could from the travelers who seemed so much more advanced than either himself or any of his people. He meticulously wrote down everything that was told to him and hid his secret (Apocrypha) under pillars of stone built by Seth.

Those in charge of the traveler’s expedition regained favor with their own leaders due to the fact that they had befriended Enoch and his tribe and had shared their knowledge with them. They were allowed to return to their home in the sky, but promised to return whenever they were needed.

THE GREAT FLOOD

Rebirth, Trial, and Banishment

8. Methuselah

9. Lamech

10. Noah - The Flood

11. Japhet

The Tribes Of Moses

12. Gog and the land of Magog

13. Baath (Baath)

The Tower Of Babel

8. Methuselah

Methuselah married Edna, the daughter of Azrial and had Rakeel, Eliakim, and Lamech (named in honor of the blind man who slew Cain, the murderer). It was at this time that the time scales on calendars seemed to be changing. Depending on what source you are looking at, Methuselah is depicted as having lived anywhere from only one year to hundreds depending on interpretation. It would seem that he might have lived as long as to the age of 100.

9. Lamech



Lamech is the second of such name in ancient biblical history. Lamech marries Betenos, the daughter of Barakiil and they have seven children including Noah, his eldest.

10. Noah – Son of Lamech



The Ark

Noah comes at a time when our histories become more readily authenticated. He had moved his tribe near the present day Black Sea when it was but a river flowing into an inlet. Great changes began to come about to environmental Earth whereas there was a warming of the planet and the seas began to rise and move inland causing great flooding to coastal areas. Rains poured from the sky in endless cycles of storms that ravaged, at times, for days on end.

There had been a great city beneath, what is now known as the Black Sea, and it was the home of our ancestors. When the waters rose, this land was flooded and many had to escape to higher ground or set sail for lands unknown and a great flood ravaged inland valleys and put all under water.

Noah, son of Lamech, had married Emzara, the daughter of Rakeel. As the result of the death and destruction from the floods, the sons of Noah (Shem, Japhet, and Ham) became the fathers from whom the peoples of that part of world did descend. Noah, a tiller of the land as well of a tender of animals, saw the changes in the weather patterns as a sign of impending doom.

As mentioned, rains were insistent and the rivers, which flowed into the lowlands and the lake near where his family lived, seemed unbridled in their rise. He did not panic, but decided to build a large boat of wood from the surrounding forest. If his valley did become flooded, as Noah presumed, then he would put all his animals and his family aboard and they would ride out the deluge. As it turned out, Noah spent a good deal of his spare time as an adult preparing for this inevitability. He had always been close to the land and close to the nature of things. And it was Nature that was warning him through slow but telling changes in weather patterns that his home in the valley could be in peril. Already a number of rainy events had proven fatal as the river rose rapidly and flooding had taken many of his tribe out to sea. When rains subsided, the valley was rich and plentiful. When it flooded it was a horrific experience for all. Noah feared, and rightly so, that one day he may not be able to escape to higher ground with his people. That day did arrive. The rains came and seemed to never let up, but Noah was prepared. He filled his large boat with his family and all their earthly belongs and waited for the waters to rise and carry them above land for what may have seemed an eternity, the waters eventually subsided and their floating farm settled on higher ground away from the valley. After the flood, Noah returned to tilling the Earth. His pride and joy was his vineyard. He became overly fond of his wine, which, at times, left him in a drunken stupor. As a result of a falling out with his sons, especially Ham, he put a curse on Ham and prophesized that he would remain a servant and so his offspring would be servants and sent him away.



Lemech grew tired of Noah and in a fit of anger he slew Noah.

Shem became a prophet and studied all things metaphysical while Japhet was destined to move northward into Europe and become a warrior and nomad. His prodigy would mingle amongst the peoples of Europe, Asia, and Africa.

11. Japhet



Shem, Ham, and Japhet on the ladder.

Japhet (Yefet) has been considered not only the Father of the Greeks but of the Turks as well. The word, “yafeh” denotes beauty. In the Book of Leinster, with regard to Japhet (Iafeth), “of him it is they who settled in Europe and of him is the northern side of Asia –namely Asia Minor, Armenia, Media, and the People of Scythia and all the inhabitants of Europe”. Other sources pinpoint his descendants coming from the lands of Lydia. Japhet was said to have lived nearly a 100 years. The peoples connected with Japhet occupied the northern part of the world, and include the Madai (Medes) and Javan (Ionians, *i.e.* Greeks). Japheth is commonly believed to be the father of the Europeans. Hence the term 'Japhetic' was formerly used to refer to European peoples. In the Bible, Japheth is had seven sons: Gomer, Gog of Magog, Tiras, Javan, Meshech, Tubal, and Madai. Other sources say Japheth had 15 sons who he divided Europe amongst. Additionally it is said, that sons of Japheth also inherited parts of Asia as well.

After the flood, the tribes settled back into propagation and proliferation. Through travels and wars they found themselves at the mercy of the Pharaohs of Egypt who kept them in slavery. There arose amongst them a man named Moses who was destined to become one of their most revered and talented leaders. Moses led his slaves in rebellion forcing the hand of the Pharaoh, which allowed Moses to bargain for their freedom. At the head of 600,000 men, besides women and children, and heavily laden with the spoils of their success against the Egyptians, he leads them through the desert, indicated by an advancing pillar of alternating cloud and fire, and gains the peninsula of Sinai by crossing the Red Sea. His knowledge of the desert proved valuable, as he was able to time his crossing of the Red Sea through a drier passage point during a period of prolonged drought. Mother Nature, in turn, provided the perfect foil as she unleashed monsoon rains (normally not uncommon) that quickly filled dry river beds and unleashed a torrent of flooding waters down into the low lying areas of the sea bed which afterwards proved a fatal trap for an army of Egyptian pursuers, organized by the Pharaoh, and possibly under his leadership,

in hot pursuit of Moses and his people. The Pharaoh's decision to go back on his word to Moses, to let him and his people go free, would prove most fatal to the Egyptians. This event furnishes us with the great triumph of Moses. For upwards of two months the long procession, slowed down by the flocks, the herds, and the difficulties of desert travel, made its way across the desert towards Sinai.

After their successful escape out of Egypt, the tribes stopped to rest and recover and to give thanks to their god. However, one tribe, high on their successes, began a festival of music and merriment and gave thanks to all the old gods as well as the god of Moses. They carved idols in the shapes of their ancient deities and gave sacrifices to all their most important gods making sure that none of them would not be honored on this glorious occasion. When Moses heard of this he came down hard on this tribe and banned them forever from the chosen land of Israel.

When all were rested and the journey was to begin again, one tribe turned north away from the search for the promise land of Moses and went on their way... alone. This tribe of non-believers of the god of Moses became the cornerstone for the great invasion of Ireland from the Iberian Peninsula nearly seventeen hundred years later.

It must be noted, for further reference that Moses, during these times, had set up identifying standards for each of the tribes. These standards were to go with them through all their travels and eventually would play a part in ancient Ireland.

The Tribes Of Moses

Ruben, a mandrake on its standard as an emblem.

Simeon, a javelin on its standard as an emblem.

Levi, the Ark on its standard as an emblem.

Juda, a lion on its standard as an emblem.

Isacar, an ass on its standard as an emblem.

Zabulon, a ship on its standard as an emblem.

Nephtalem, the figure of a wild ox on its standard as an emblem.

Gad, the figure of a lioness on its standard as an emblem.

Joseph, a bull on its standard as an emblem.

Benjamin, a wolf on its standard as an emblem.

Dan, a serpent on its standard as an emblem.

Aser, an olive branch on its standard as an emblem.

12. Gog, son of Japhet, of the land of Magog

After expulsion from the rest of the tribes by Moses in his anger for their wanton worship of the old gods and refusal to worship only one god, this “lost tribe” became nomads around the eastern shores of the Mediterranean and inland. Their new leader became Gog and they became known as the Magog (Tribe of Gog). Through conquest and assimilation, he became the head of a confederation of tribes located in the area of present day Turkey and thus the first descendants from Japhet (Yaafith), son of Noah, Father of all of Europe. Gog and his followers had become very warlike out of self-preservation.

Everywhere they went they were feared. Whether on land or sea, war chariot or battle boat, these nomads adapted quickly to their environment and although they would always willingly barter for their keep; they would just as likely pillage at will. A king, Iskandar, of the Dhoo'l Qarnayn was traveling over his kingdom when he came upon the Magog coming out of a pass between two mountains. The Magog were on the move and new to these lands of Dhoo'l Qarnayn. The Magog, having been isolated, by their own design, did not understand these people that they had encountered yet marveled at their attire and visible wealth. They immediately attacked the Dhoo'l Qarnayn without provocation driving them back out of the mountain pass whilst they met and began pursuit. Iskandar asked for help from his gods to build a barrier between them and the tribes of Gog, the first of many attempts throughout history by people encountering this tribe, to hold them at bay.



Iskandar at the iron wall built to hold of the tribes of Gog from the land of Magog.

According to Islamic legend, the peoples of Gog from Magog might one day overrun the barrier, rush out in all directions, and spread corruption, uproot plants, and kill people. They prayed to Allah to send a curse down upon these people to stop them. In the Catholic encyclopedia, Gog and Magog are both mentioned as king and kingdom as well as kings. From Ezechiel we read

that God says that man should set his face against Gog the Land of Magog. Gog and his people never forgot the legends of their being sent away from their people, the Israelites, by Moses. They harbored deep resentment and oft turned back towards the land of Israel to search out and attack their own. On one such excursion, the Persians, Ethiopians, and Libyans joined Gog and his Magog in their invasion of the land of Israel. They became known, to the Israelites as the Raiders From The North. As time moved on, the names Gog and Magog became synonymous with the term “enemy of Israel”. Scholars differ on the identity of Gog of Magog. Some see him as a Lydian king called Gyges by the Greeks and Gu-gu by the Assyrians.

Biblically Josephus and others identify the land of Magog with an area that was much later named Scythia. It is most likely that the Magog conquered these lands, but moved on only to return at a much later date and time in history. In Milesian ancestral traditions, Gog from Magog is the father of Baoth (Baath), Jobhath and Fathochta. From his son Baoth come the Gaedil, a people who later returned to, and settled in, Scythia.



The Tower Of Babel

13. Baoth (Baath)

Son of Gog of the land of Magog who inherits the throne and the lands of Scythia, north of the Caspian Sea, from his father. The language these people spoke was a pre-Gaelic dialect. The preservation of this ancient language was made possible, mythologically speaking, due to the fact that his people were not involved with the building of the Tower of Babel, their tongues never twisted, minds idled by the gods, thus preserving their language.

Amongst the ancient Irish, it was told that Boath helped build the tower for the Pharaoh of Egypt and took the best of all language and created the Gaelic hence.

THE KINGDOM OF SCYTHIA

Masters of Science and Language

14. Phenius Pharsa (Phoenuisa Farsaidh)

The Land of Scythia

15. Niul

Scota, Wife Of Niul

16. Gaodhal Glas (Gaedel Glas)

17. Asruth

18. Sruth

19. Eimhier Scot (Heber Scott)

20. Beouman (Boamain)

21. Oghaman

22. Tait

23. Agnan (Agnomain)

14. Phenius Pharsa (Phoenuisa Farsaidh) "the Antiquary",

Phenius Pharsa inherited the Kingship of Scythia. Phoeniusa Farsaidh (or Fenius Farsa) was King of **Scythia**, at the time when Ninus ruled the Assyrian Empire. Phenius was one of the seventy-two chieftains who went to build Nemrod's Tower (Tower Of Babel) from whence all languages were dispersed. He later developed a great school in Scythia, which became the learning center for the multiplicity of languages. Phenius had two sons, Nenual and Nel (Niul of Egypt). Some erroneously claim that Phenius married Scota, daughter of the Pharaoh when in fact it was his son, Niul, who married Scota.

Legend has it that Phenius actually married one of the Pharaoh's sisters. There are those who would believe that Phenius and his descendants were called Phoenicians. Phoenicia came into known existence about 1200 years before Phenius' time. It is very possible that he and his people would have settled in the area and later became absorbed into the Phoenician lifestyle. The Egyptians invaded and took control around Phenius' time.

The Land of Scythia

Scythia was known as an area on the northern side of the Black Sea. Mount Caucasus was within its boundaries. Some say the early invaders from Egypt met up with a violent tribe who referred to themselves as the Skoloti, but the Greeks referred to them a Scythians. This tribe of nomads had destroyed much before them and had swept the Cimmerians, the ancients of the Black Sea, out of the area.

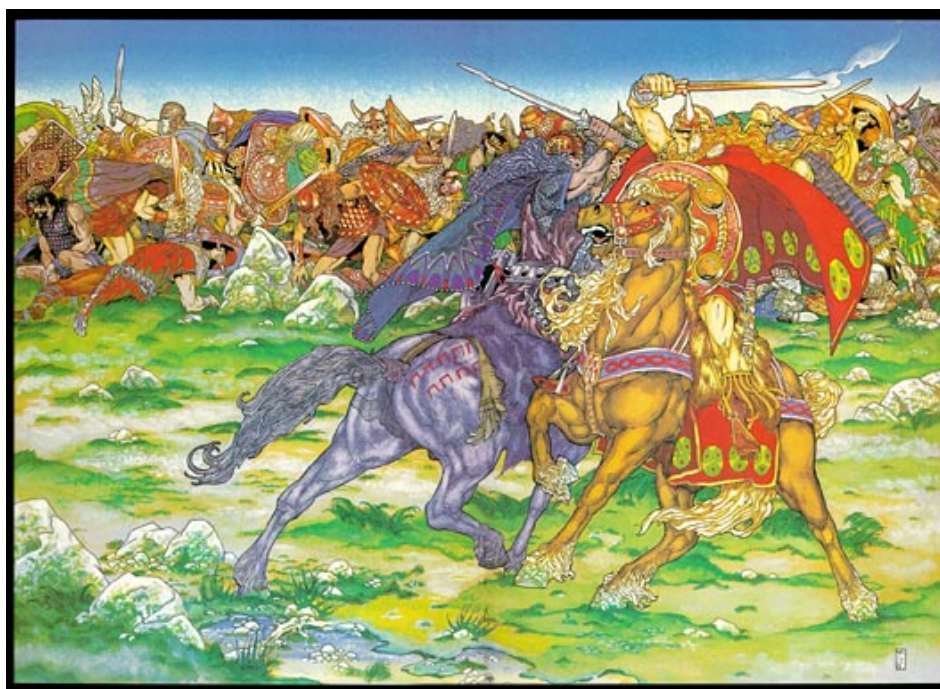


It is said that the original Scythians were made up of many marauding tribes who had gathered together in a loose confederation for self-preservation and protection. The royal leaders of the Skoloti claimed that their founding father, Targitaus, was the son of Zeus. Others within the confederation claimed that they were the descendants of Heracles of the Greeks.

Our family line, and association to the Scythians, draws from Phenius Pharsa and his tribe who escaped, with Moses, out of Egypt along side of the Israelites. They first joined the nomadic confederation as part of the land of Magog and settled as the Scythians.

Although the Scythians became synonymous with the word “Barbarians”; nonetheless, they were credited with taming the wild land around them and they became great horseman as well. Their feats of domestication of the horse led them to be amongst the first, if not the first, of all the peoples of that part of the country to become great mounted warriors. They never used saddles and, similar to the tribes of North America after the Spanish invasion, became great horsemen in battle using their grip and balance. This tradition of training, riding and the love of horses was handed down to the Irish through the ages.

Legend also has it that it was a wandering tribe from Scythia, the Nemedians, who had attempted to colonize Ireland in earliest of times only to be harassed constantly by a sea faring peoples known as the Fomorians. The Nemedians finally gave up their settlements and left Ireland for good. However, with them, they took the memories of the beautiful isle they had left behind and spread the word wherever they went.



The Nemedians battle for Ireland

Some two to three hundreds years later their descendants, the Firblogs, returned to Ireland only to be put under siege by another tribe of their descendants known as the Tuatha De Danann. It would be our ancestors, the Melesians; under the leadership of Gadeliu (from whence the name Gaedhil comes from) who would finally lay claim to Ireland. We will look closer at these descendants in a later chapter.



Scythian Warrior

15. Niul of Egypt (Prince of Scythia and Egypt) Niul (Nel) Nemnach Favorite of Pharaoh (Cinqueris or Ankhkheperure)

Niul (Nel) was born near Nemrod's Tower. He became a master of all the languages. After his father, Phenius, returned to Scythia, Niul stayed on at Aeothania teaching science and languages. Eventually he was invited to the capital of Egypt by the Pharaoh to teach all the languages. Niul and his son, Gaodhal, talked with Aaron when Moses led the Israelites out of Egypt and camped outside of **Capacirunt**.

The Pharaoh gave Niul the land of Campuss Eyrunt (**Capacirunt**) near the Red Sea and also his daughter, Scots of Egypt. Niul employed Gaodhal (Gael), son of Eighor, a learned and skillful man to refine and improve the language called Bearla Tobbai which was common to the posterity of Niulus and the language became known as Gahodhlig. Niul named his eldest son "Gaodhal" in honor of his trusted friend. It is also said that the people of Niul became mercenaries for the Pharaoh. Niul's brother, Nenua, was given the Kingship of Scythia upon the death of Phenius. Some say the river Nile was named after Niul. It is more plausible that the name came from Greek Mythology. The Greeks had a god named NEILOS The River-God of Aigyptos (Egypt). It has also been mentioned that Scots, Princess of Egypt, rescued Moses from the bulrushes along the Nile. It is more likely that the daughter of Pharaoh Tutmoses I, not Pharaoh Cinqueris, rescued Moses. She was known as Princess Nefure, who later became Queen Hatshepsut, a Pharaoh in her own right.

Note: Scotia, Wife Of Niul

When Gaodhal, son of Scotia and Niul, was thrown out of Egypt after the Exodus of Israelites, he took his mother with him. Scotia, in our mythology, is the one we Gaels trace our ancestry back through via mtDNA. The Romans referred to Irish raiders of the time as the people of Scotia or, more plainly, Scoti. Later on, when the Irish began settling the northern isles and the lands of Argyll and Caledonia, those early sons and daughters of the great matriarch, Scoti, called their land Scotland in her honor. Other royal daughters were subsequently named Scotia in honor of their great matriarch. It is also said that the name "Scotia" was also used to describe the wife of a King, Chief, or great leader of the Gaels. Still others contend that the name "Scotia" was frequently used as a name for the first daughter of the Egyptian Pharaohs and that a Scotia, daughter of Pharaoh Neferhotep I was the wife of Milesius of Spain. In our Fitz-Patrick Mythology we tend to follow the thinking that Niul married, Scotia, the daughter of Pharaoh Cinqueris and that Milesius, a descendant of their son Gaodhal, married Scotia Tephi, the daughter of Pharaoh Nectonibus (Nectanebus).

16. Gaodhal Glas (Gaedel Glas) of Egypt

The son of Niul and Scotia, Gaodhal Glas; it is said, that from him the Gaels or Gaelic race takes their name. Gaodhal had a green scar on the back of his neck. Thus the name Glas (Irish green) was added to his name. This, a result when as a child, he was said to have been cured of a deadly serpent bite by Moses. Gaodhal also married an Egyptian princess and some historians have mixed his mother's name, Scoti, with his wife's name giving some confusion as to who exactly was Scoti. Chances are, when Gaodhal was expelled out of Egypt, he took his mother, Scoti, with him and that may have caused some of the confusion as to the name of the woman in his life. This family was in Egypt at the time of the Exodus of the Israelites. They found themselves separated from the Israelites due to their propensity for worshipping more than one god. Some have referred to them as a lost tribe of Israel. Others contend that they were never really a part of the Israelite family and that they were another group of minorities seeking to rid themselves of Egyptian rule and went along for the ride with the Israelites.

17. Asruth (Sru, Easruth) of Egypt

He is the son of Gaodhal and was one of the chieftains of the Gaels who went out Egypt after the Pharaoh was drowned in the Red Sea while in pursuit of Moses and his people. He migrated through Crete and back into Scythia. His son Sruth was also a chieftain on that expedition. Asruth died after reaching Scythia.

18. Sruth of Egypt

The Egyptians had it out for Asruth and his tribe due to their complicity with the Israelites. His tribe fought hit and run battles with Egyptian forces but to no avail. Eventually they headed for refuge on the isle of Crete where he died.

19. Eimhier Scot (Heber Scott or Beer Scot) son of Sruth - King of Scythia

Eimhier, born in Egypt, accompanied his father, Sruth, out of Egypt. He left a small tribe behind on Crete and took the bulk of his tribe back to their roots in Scythia. Once he set foot in Scythia, his cousins, the descendants of Phenius, didn't look kindly on the interlopers and the tribes began to battle for title to the lands. Eimhier and his people, hardened by many battle against the Egyptians, eventually took (by force) the kingship of Scythia from the progeny of Nenual, but eventually fell at the hands of Noemius, the son of Nenual.

20. Beouman (Boamain) King of Scythia

Beouman, son of Eimheir, continued the fight with Noemius for the Kingship of Scythia and was eventually slain.

21. Oghaman (Ogamain, Ogaman, Agnamon) King of Scythia

Oghaman, in vengeance for his father, slew Noemius. He held the Kingship until he was slain by his own son, Tait.

22. Tait (Tat)

Tait later fell at the hands of Refloir.

23. Agnan (Agnoman) King of Scythia

Agnan slew Refloir and became King of Scythia. Because of this continued rivalry and killings, the tribe of Gaedil, led by Agnan and his son Lamhfionn were forced out of Scythia and went to sea and traveled for seven years. They sailed towards the Macotic Marshes along the Black Sea and remained there for many generations.

THE CHIEFDOM OF GOTHIA

Out of the Marshes and on to Iberia

- 24. Lamhfionn of The Macotic Marshes
- 25. Heber Glunfionn
- 26. Agnan Fionn
- 27. Febric Glas
- 28. Nenuall
- 29. Nuadhad
- 30. Alladh
- 31. Areadh
- 32. Deagh
- 33. Agnan (Agnomain)

NOTES: A Modern Day Proposal for Migration Of Gaels
A Very Brief Celtic History

CHART: A Mythical History Of Ireland

24. Lamhfionn of The Macotic Marshes

They had three ships that were coupled together when they arrived upon the Caspian Sea. There were three chieftains after the death of Agnan. They were Lamhfionn, Allot, and Caicher the Druid. The story of their encounters with the Siren is much like the story of Odysseus of Greek Mythology.

The Druid, Caicher, saved the day by putting melted wax in their ears so not to be lured to their death by the melody of the Siren. They were driven by a great wind until after a week they reached the great promontory, which is northward from the Rhipaen Mountains.

The Druid foretold of a place (Ireland) that they must travel to and they must not waste time feasting. We must begin our journey now and even though we shall not reach it, our children's children will reach it 300 years from now.

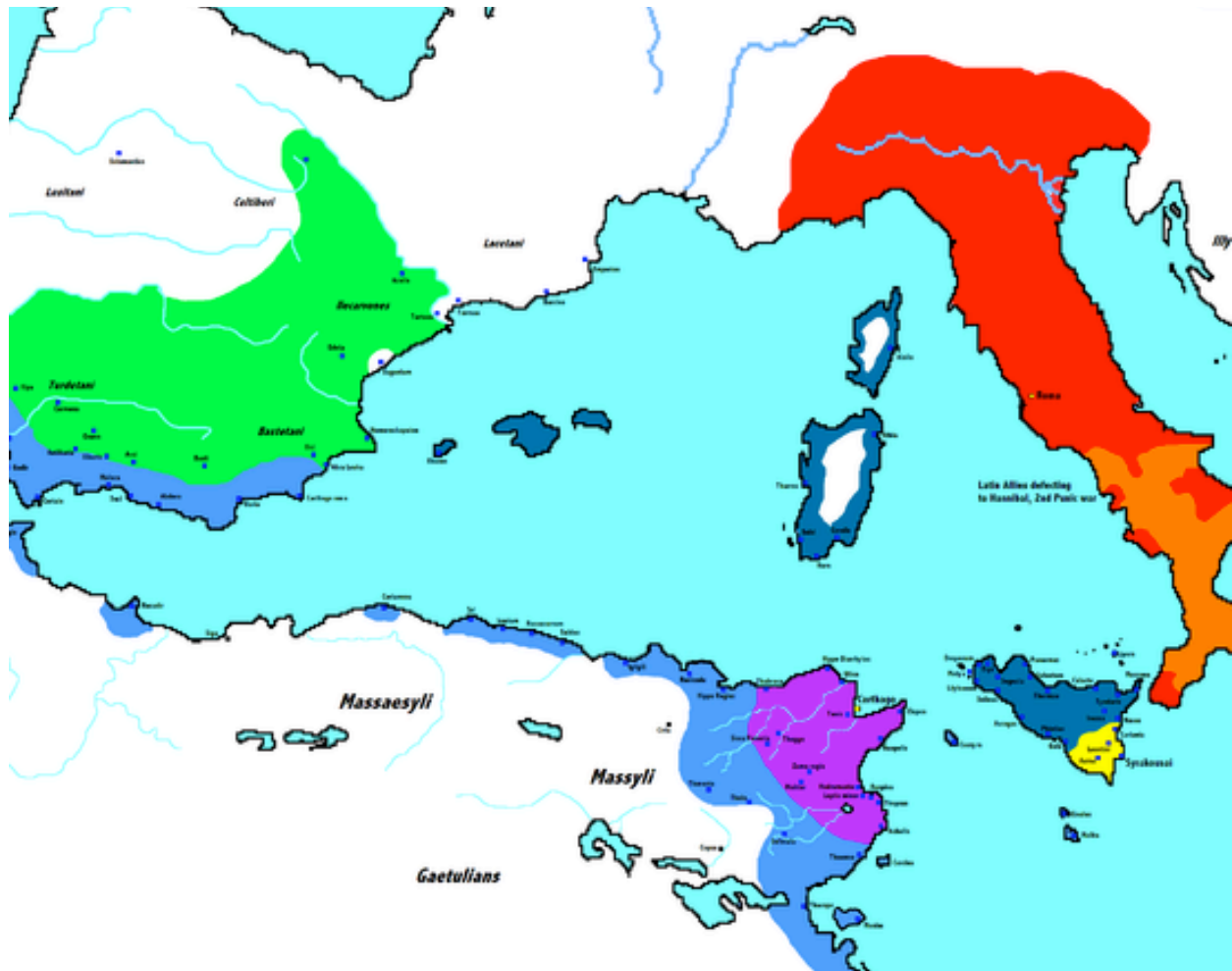
They settled near the Macotic Marshes.

This location is still a matter of much speculation. What may really be meant here is an area around the Maeotic Sea, the ancient name for the Sea of Azov. The Maeitian Lake was a body of water which connected to the northwestern corner of the Black Sea also called the Maeitian Lake or Lake Maeotis by the ancient Greeks adjacent to what was once Scythia)



The Sea of Azov on the Northeast part of the Black Sea

It has been said that after his father died, Lamhfionn took his tribe to the northern coast of Africa, near Getulia, where they founded a city near where Carthage was eventually built.



Getulia was the Roman name for a region in Northern Africa covering what is now most of the coastal territories of Tunisia and Algeria, between the Atlas Mountains and the Mediterranean Sea. The area in **PURPLE** is what is believed to have been the home base of the Tribe of Gothia, also called Lythia, near what is now known as the Lake of Tunis.

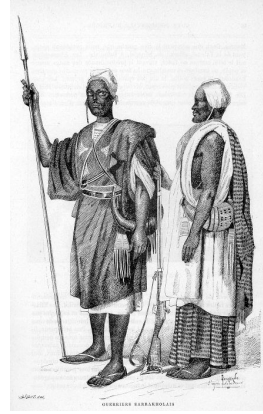
Later Lamhfionn returned to Scythia and died.

25. Heber Glunfionn - Chief of the Gothia

One of the sons born to Lamhfionn was named Heber Glunfionn (Eber Glunfhind). Heber was born near Getulia and lived out his life there. His family and tribe lived in the area for nearly 300 years. He was known as a wise man and well loved in his time by all the people. They got along well with the original inhabitants, the Berbers, as well as the Bafours who were the ancestors of the Imraguen and the Soninke people of western North Africa who also inhabited the area.



A Berber family



Soninke Warriors

26. Agnan Fionn- Chief of the Gothi

Agnan was born in Getulia, Northern Africa. As mentioned earlier in this genealogy, it was during this time that a descendant of Agnoman, Nemed, who had remained near the Caspian Sea, gathered up his tribe, his wife, and sons and the Nemedians were said to have set out to fulfill the prophecy and invade Ireland according to Irish mythology, the Book of Invasions and the Annals of the Four Masters.

27. Febric Glas - Chief of the Gothia

Febric, and the next 6 generations were all Kings of Gothia/Getulia

28. Nenuall - Chief of the Gothia

29. Nuadhad - Chief of the Gothi

30. Alladh, - Chief of the Gothia

31. Areadh, - Chief of the Gothia

32. Deagh of Scythia, formerly - Chief of the Gothia

Deagh removed his people from Northern Africa due to pressure from the warring Meshwesh who were wrestling with the Egyptians for power over Northern Africa.

NOTE: A Modern Day Proposal For Migration of Gaels

Haplogroup H is a predominantly European haplogroup that participated in a population expansion beginning approximately 20,000 years ago. Today, about 30% of all mitochondrial lineages in Europe are classified as haplogroup H. It is rather uniformly distributed throughout Europe suggesting a major role in the peopling of Europe, and descendant lineages of the original haplogroup H appear in the Near East as a result of migration.

The researchers make a bigger deal out of the differences in MtDNA haplogroup H than I think are actually warranted, with prehistoric groups displaying between 37-44% and modern day Basque displaying 48%. It still looks to me that the Basque groups still had a very high frequency of haplogroup H – only slightly lower than present day populations. I do believe we have direct relations to the Basque as this study has shown. Gaelic (Irish) and Basque are the two most original languages in Europe.



Migrational Route For Descendants of Mac Giolla Padraigh

Based mitochondrial DNA, Mac Giolla Padraigh belong to haplogroup H, which is also the most common one in Europe. Our main difference is the fact that our group also split off and went west from M89 into northern Africa across from the Straits of Gibraltar. This also shows our Scythian roots as well.



A Very Brief Celtic History



No one knows just for sure exactly where the Celts came from. However, it is believed by most scholars that the Celts migrated from a region in the east via Scythia, and are possibly from the same ancestral roots as modern day inhabitants of India.

The pre-history of the Celtic people is a mystery, but historical linguists can demonstrate that the first speaker of the Celtic language has his ultimate origin in the Indo-European Homeland.

What is known is that there was a culture over much of Europe called the Urnfield culture (c. 1300 BC – 750 BC) by historians. The Urnfield culture consisted of what was probably the native population of Europe at the time. The Urnfield way of life was to be replaced by the Celtic Halstatt culture.

Here we see a Stone Age people giving way, one way or another, to Bronze Age technology. The Halstatt culture was basically the Bronze Age in Europe. This is obviously where the Celts made their entrance into Europe. Whether they were let in and gradually absorbed the native population or whether or not they conquered Europe is up for grabs.

But knowing the nature of the Celts and Celtic mythology I think that there is definite evidence that the Celts may have forcibly entered Europe. It would stand to reason that once our own Gaels conquered the lands now known as Spain, they would have come in contact with the Celts and joined forces for mutual gain against Roman legions and invading Visigoths.

Let us not dismiss the Tuatha de Danann, a people who had occupied Ireland prior to the Gaels from Spain. They were a skilled people attributed to having magical gifts. It is said they were a fair-haired race graced with the knowledge of Bronze Age culture. They too, followed a similar track across Europe, out of the mid-east, as did the Gaels. They arrived in Ireland and defeated the Fomorians and pushed them off to Connaught. Although thought to be a much superior race to many, they were eventually defeated by our Gaels from Spain (the Milesians).

Inter-breeding would have naturally occurred; however, it has been noted through DNA research that with the true line of MacGiolla Padraig down through the kings, chiefs, and Lords of Ossory, one finds very little traces of Celtic bloodlines. What early Celtic blood we have flowing through our veins may have resulted with the intermingling of our Gaels with Celts who, while escaping from Roman legions, wandered into Iberia.

More mixing of Gael and Celt would have taken place once our ancestors set up in the fertile valley of the lands of Ossory. Our tribe would have come in contact with the invading Viking Celts who settled along the coast of Ireland as well as the later Viking descendants, the Normans, who were brought to Ireland to raise havoc amongst the natives.

Another theory about the settling of Ireland gives credence to the notion that the ancients came in four distinct waves. The first, it is believed, were the Cruthin who came from Britain, followed by the Erainn, who followed on the heels of the Cruthin (both from Britain), next came the Laigin from Gaul who were closely followed by our own Goidil (Gaels) who we now consider

our ancestors and the dominant people of our history.

It should be noted here that some historians favor the Erainn, from Britain, as our direct lineage since they were to have settled in Osraige as well. They go further to state that the Ossorians were long Christianized prior to the arrival of Patrick and they tend to quote the historian, O’Rahilly:

“ Irish Christianity owes its origins to Britain. Already, before 431, no small part of the population of the southeast and south of Ireland must have been converted by British missionaries..... First maybe mentioned Ciaran of Saiger, for whom it was claimed that he was the earliest of the Saints of Ireland.

MYTHICAL HISTORY of IRELAND

DYNASTY	Date of Accession	Duration of Reign
The Ancients	5198 B.C.	2241 years
Ceasoir & company	2957 B.C.	40 days
The Deluge, uninhabited	2957 B.C.	278 years
Parthaloin dynasty	2679 B.C.	300 years
Uninhabited	2379 B.C.	30 years
Nemedian dynasty	2349 B.C.	216 years
Uninhabited	2132 B.C.	200 years
Firvolgian dynasty (9 kings)	1932 B.C.	36 years
Tuatha-de-Danans dynasty (9 kings)	1896 B.C.	197 years
Milesian dynasty (183 kings)	1698 B.C.	2885 years
Direct English rule	1186 A.D.	733 years

Thanks to Jane Allen's fabulous pedigree, Feb. 1,2010

THE MILESIAN KINGS

A Dream Of A Homeland of Their Own

- 33. Brath Of Iberia
- 34. Breoghan Brigus
- 35. Bille (Billius)
- 36. Gallambh Milesius (Míl Espáine)
- 37. Eireambhon (Hermon)
- 38. Irial Faidh
- 39. Eithrail
- 40. Follach
- 41. Tighearnmhas

The Worship of Crom – The Solar Deity

- 42. Eanbhoath

The Division Of Ireland and Segregation by Color

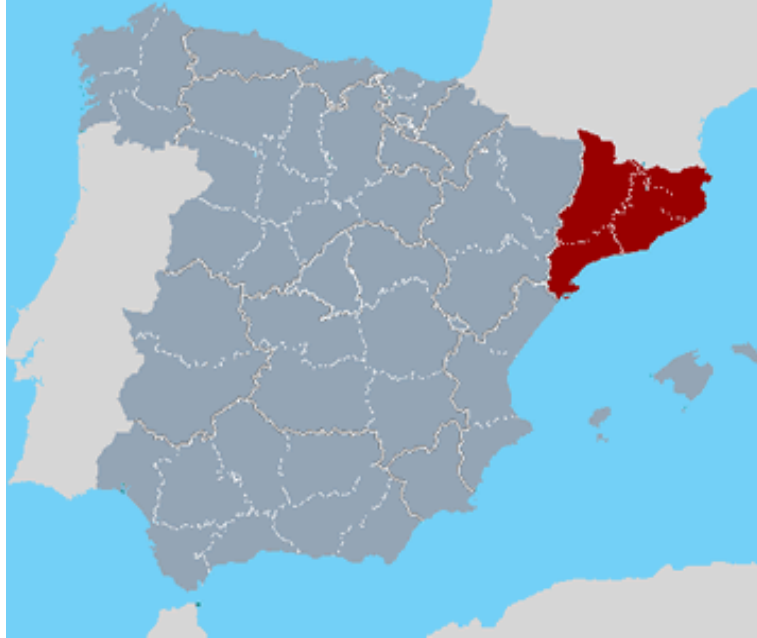
33. Brath of Iberia – son of Deagh

Brath, born in Gothia, was son of Deagh. A Druid had predicted a land for his people. His tribe had grown and prospered and there was need to expand. It was Deagh and his son Brath who came out of the Marshes along the Torrian Sea (Bosporus Strait), into the Mediterranean Sea, seeking out the country they were destined to settle, a place that had been prophesized by Cachear, through Crete and to Sicily on their way to Spain.



Bosporus Strait away from the Black Sea.

Four ships' companies strong, the Gaels took Iberia by force settling first in Catalonia.



Catalonia in RED

They fought over fifty battles including three major battles, one battle against the Tuscans, one against the Langobardi, and a battle against the Barchu before being beset by the plague. Brath had a son named Breoghan Brigus.

34. Breoghan Brigus (Breogan) of Iberia

Breoghan moved his people from the east coast of Iberia to the west. There he built a Tower in the city where the Gaels settled in Iberia.



Braganza-located in the far northwest, marked with an “o”

The city was named after Breoghan and his tower, Braganza. From this tower, it was said, that Breoghan first spotted the northern isles of what is now Great Britain and Ireland. It was said that Breoghan ruled of Glacia, Andalusia, Castile, Murcia, and Portugal (The Lands Of Iberia). Legend has it that he also sent an army and colonist north to Great Britain and settled the areas around Lancaster, Durham, York, Westmoreland, and Cumberland. These colonists became known as the Brigantes. Continuing the legend goes, "Breoghan broke a great number of fights and battles against the many colored host of Spain." Through his victories he built Brigantia. Breoghan had two sons, Bile and Ithe.

35. Bile (Billius) of Iberia

Succeeded his father as King of Iberia (Galicia, Andalusia, Murcia, Castile, and Portugal.) He had also made sorties to the islands north (today's British Isles) and secured his father's claim to areas now known as York, Lancaster, Durham, and Westmoreland.

He also made a number of sorties to the emerald isle (today's Ireland). There was much fighting between the Tuatha De Danann (of Celtic origin), who claimed all of Ireland, and our own invaders from Spain. Ithe, brother of Bile, made a pilgrimage to Ireland to attempt to make peace. After a speech to the chieftains and nobles of Ireland in Ailech Neid, the inhabitants became jealous of Ithe's words of praise for the land and plotted to kill him, which they tried. Ithe reached his ship wounded and bleeding and was saved through the valor of his people. He died in route back home to Spain.

36. Gallamh Milesius (Mil Espáine), Soldier of Hispania that is Iberia Son of Bile

In "A Guide to Irish Roots", pg. II-40; "An Historical Account of The Clanna Rory", pg. 10; "The World Book of Generations" by Lyman D. Platt, PhD;

"Milesius...having secured and extended by many victories the conquests of his predecessors, he made peace with his enemies...He left part of the colony to guard his new kingdom, and embarked with the remainder for Scythia, where he was honorably received by Riffloir, then king...Milesius became by his courtly manners so great a favorite with the king that he appointed him his first minister, and general and chief over his troops...he gave him his daughter Seaug in marriage...the death of his wife, added to some differences he had with the king, caused him to leave Scythia. He embarked with his two children and a little troop of faithful Gadelians for Egypt. There the king Pharaoh-Nectonebus gave him the command of his army in a war in which he was engaged with the Ethiopians. Milesius acquitted himself of that commission as usual, with honor, and Scota the King's daughter was given him in marriage." He remained in Egypt for about 8 years before returning to Galicia.

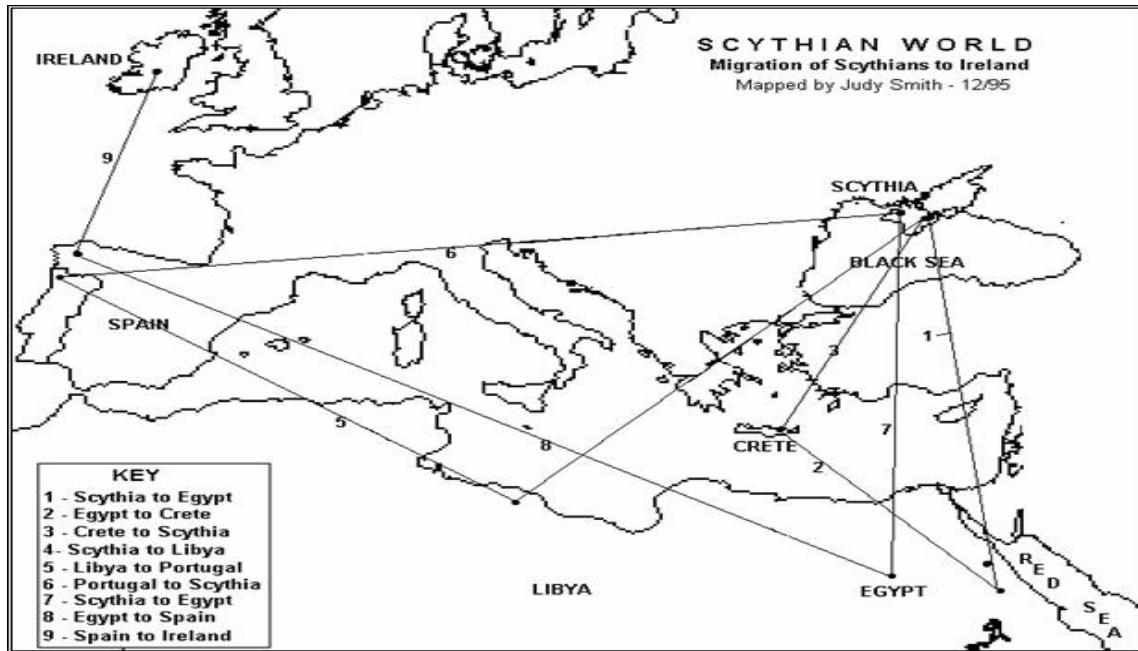
All the sons of Milesius (Mil), his wife Scota and the populous in general thought it fitting for them to avenge the death of Ithe. Milesius was furious and he sent his eight sons and Íth's nine brothers to invade Ireland. Upon their arrival they gave the Tuatha De Danann an options, fealty or death. Hermon sailed with thirty ships from Breoghan's Tower (Brigantia) in Galicia, keeping Ireland on his left as he headed for landing at Inber Colptha (Inis-Fail). His brother Eber Finn stayed in the south. The two brothers made haste to reach Sliab-Mis where they fought the Tuatha De Danann and won the day. The battle was not without much witchcraft and sorcery on

behalf of the Druids of the Tuatha De Danann. They used all of their powers to conjure up demons, ragged oceans, and storms near the Isle of Hogs, which dispersed the great armada whereas five more brothers were lost. Eber Finn (Heber), Eremon (Heremon), and Amergin were the lone surviving brothers along with Eber Donn the son of Ir. They eventually landed safely and fought the Danann in three pitched battles near Slieve-Mis and fought a final battle nearby at Tailten. Scots died that day and her place is known as Scots's Grave. At this final battle three Kings and their Queens of the Danann were slain along with their respective armies. The great Clan of Milesius had not only revenged the death of Ithe but gained complete control over the lands foretold to them by the mystic Cachear many years before. The sons of Milesius then claimed the Kingships of Ireland. Their kingdom in Ireland became known as the Land of Scots in honor of their mother Scots. The descendants of those who had won the day became the Fathers of Ireland and Scotland in a time nearly 1700 years before the birth of Christ.

37. Eireamhon (Hermon, Eermon) First of the Milesian Kings of Ireland (circa 1698 BC)

Heremon is known as the first of the Milesian Kings of Ireland. He married Tea Tephi the daughter of Zedekiah who was the last King of Judah and a direct descendant of King David of Israel. It has been claimed that when Princess Tea Tephi came to Ireland, along with her came priceless relics of Hebrew origin that declared the royal descent of her people. Among the relics was the "Jodham Morain" or priest breast plate, the harp of King David, the "Sweet Singer of Israel"; and the Coronation Stone which became the famous Stone on which all Kings of Ireland, Scotland, and England have been crowned. Supposedly this stone was where Jacob rested his head at Bethel and was later carried to Egypt by his sons and became sacred to all his descendants. It was known as the Stone Of Fate (Fortune) and is spoken of in the ancient records as the "oldest respected monument in the world".

What followed was much bickering between Eremon (Heremon) and Eber Finn as to the division of spoils. Their brother, Amergin the Druid (White Knee) was brought in to mediate. Accordingly, Ireland was divided in two. The northern half to Hermon from the Sruh Brain to the Boyne and the southern half to Eber from the Boyne to Tonn Clidna. There were five chieftains to divide amongst the holdings. Hermon married Tamar of Judah and they had five sons. Muimhne became the 3rd King of Ireland. Luighine was the 4th King of Ireland. Laighean, the 5th King of Ireland followed by Irial Fiadh who became the 10th King of Ireland. Nonetheless, Heremon wanted it all and egged on by the ambitions of his wife, pitted against the ambitions of Heber's wife, the two brothers fought it out near Tullamore in King's County where Heremon slew his brother and followed that by slaying his brother Amergin. At this point Heremon was now the Lord Of The Land. He next set about to divide the country between his friends and comrades at arms. Still, his heart had a place for his nephews and he divided the land now referred to as Munster, to the sons of Heber. The land known as Ulster, he gave to Heber Donn. Leinster went to one of his commanders; Connaught to another commander; and a small portion of Munster to Lughaidh who was the son of Ithe who first discovered Ireland for the Milesians. From these seeds grew forth all the Milesian stock of Ireland and Scotland to which the MacGiolla Padraig are proud descendants.



Out of Scythia to Ireland

38. Irial Faidh the Prophet, King of Ireland

He was considered a most learned king with fortune telling capabilities. His reign began in 1680 BC and lasted a short ten years. He built seven royal places and caused much of the country to be cleared of ancient forests. He fought many battles to maintain his supremacy.

39. Eithrail (Ardriugh or Eitreol) son of Irial

He succeeded his father in 1670 BC and was king for 20 years. He continued at war with the Heberian Sept till he lost his life at the hands of Conmaol, the son of Heber Fionn, his Hibernian successor, at the battle of Soirrean in Leinster in 1650 BC. He was the 11th Monarch of Ireland and was renowned for his great learning. He wrote the history and travels of the Badelians (The Gaels). He had one son, Foll-Aich.

40. Follach (Foll-Aich), Prince of Ireland

Foll-Aich was denied the kingship of Ireland by Conmaol, the slayer of his father. Conmaol, the youngest son of Heber, was, at the time, the 12th King of Ireland and served the people for thirty years. He met his match at the hands of Tigernmas in 1620 BC at the battle of Aenach Macha.

41. Tighearnmhas (Tigernmas), King of Ireland

Tigernmas, son of Follach, regained the monarchy of Ireland (1620 BC) and fought the Hibernian Sept and their followers in 27 battles and eventually fell after 77 years (Some ancient historians claim 50 years) as King of Ireland. He introduced into Ireland the worship of Crom (Crom Cruach the solar deity) on the plains of Adoration. There he builds a great gold idol.

Mythology would have us believe that the Irish would sacrifice children to this golden idol as they prayed for good harvests and fertility. Legend has it that when Tigernmas died, two thirds of the people of Ireland died or were slain by demons at Magh Bleaght (The Field Of Adoration) in Co. Leitrim on November Eve due to the fact that were, supposedly, adoring their false gods. Tigernmas founded the first gold mine in Ireland. He established seven sets of colors in the wearing apparel of his subjects to distinguish their degrees, i.e....trade, occupation, or calling from Prince to Pauper. It is said that he established or invented the Scot plaid. He is also credited for bringing about the worship of images. He died in 1543 BC. Mythology has it, as I have mentioned, that the religious beliefs of the King and his people brought about their demise. Could it have been a plague? Most likely.

42. Eanbhoath (Eiobiothad), Prince of Ireland

At this time (1536 BC) Ireland was divided in two parts by a line drawn from Drogheda to Limerick. Our lineage remained relevant, but out of the line of Kings.

Eochaid Eadghadhach, Son of Daire, ruled Ireland. He continued the use of a color scheme in clothing to segregate his people as to their station within their community, country, etc. This ranked a person as to his status amongst his peers. He refined the method as follows: one solid color of cloth for clothes was worn by the lowest on the ladder such as slaves, two colors of cloth to be worn by soldiers, three colors of cloth to be worn by the distinguished, exceptional good, and heroes. Presumably a slave, if he excelled or distinguished himself, could move up to the tri-color scheme. Many of the young lords of the land wore the tri-color scheme. Four to five color schemes were set-aside for the artisans and smiths and higher nobles. Six color schemes were worn by the Ollamhean (Ollavs or men of science, learning, or doctors). The Kings and Queens wore the clothes containing seven colors.

THE CHAOS RULES

Blood flows on the Throne of Ireland

- 43. Smiormghall
- 44. Fiachaidh Labhrainne
- 45. Aongus Olmucach
- 46. Main (Maen or Moan)
- 47. Rogheacharch
- 48. Dein
- 49. Dian

The Ossorian Tribe

- 50. Dian, Son of Dian
- 51. Siorna Saoghlach (The Long Lived)
- 52. Olliol Aolcheoin
- 53. Gialchadh
- 54. Nuadhas Fionnfail

43. Smiormghall (Smirngal) son of Eanbhoath - Prince of Ireland

It was during his lifetime that the Picts in Scotland were forced to abide by their pledge to pay homage to the Irish Monarchs. Payment was the cutting down of seven major forests in Scotland for import to Ireland.

Smiormghall witnessed the first Kings of the race of Ir. It was at this time (1532BC) that two kings ruled Ireland. Both kings were the sons of Ebric, son of Heber, son of Ir, son of Milesius. Sobhairce ruled Northern Ireland from his center of influence at Dun Sobhairce and his brother, Cearmna Finn, ruled over southern Ireland from his fortress at Dun Cearmna.

These kings were followed by the 20-year rule of Eochaidh Faebhar Ghlas (1492BC), the son of Conmael.

44. Fiachaidh Labhrainne (Fiacha), King of Ireland

Fiacha brought the kingship back to our lineage. He was the son of Smirgoll, son of Eanbhoath, son of Tigernmas, and was, according to medieval Irish legend and historical tradition, the 18th Monarch in 1472 BC and reigned for 24 years. He came to power by killing the previous incumbent, Eochaid Faebhar Glas, in the battle of Carman, in vengeance for his father, who had been killed by Eochaid in the battle of Druimm Liatháin. He was named after the river Labrainn, which burst from the ground during his reign. He fought a sea battle against the descendants of Éber Finn, and fought a battle against the Érainn at Mag Genainn in County Fermanagh, which resulted in Loch Erne bursting from the ground. In another battle he killed Eochaid's son Mofebis. Mofebis's son Eochu Mumu killed him in vengeance in the battle of Sliab Belgatain. Geoffrey Keating adds that during his reign, his son Aengus Olmucada conquered Scotland. The Lebor Gabála Éirenn synchronizes his reign with those of Piritiades and Ofratalus in Assyria. The chronology of Keating's Foras Feasa ar Éirinn dates his reign to 1095-1071 BC, but the Annals of the Four Masters dates it from 1473-1449 BC. Following Fiacha death, Eochaidh Mumho, son of Mofebis became King of Ireland in the year 1448BC and ruled for 21 years.

45. Aongus Olmucach (Aonaghush Olmucaidh), King of Ireland

This son of Fiacha Labhrainn became the 20th Monarch of Ireland at the age of 18 in the year 1427 BC. His last name means “great swine” because he raised the largest swine at the time. The Picts of Albion (Scotland) were in rebellion over the tribute imposed upon them by Heremon some 250 years before. Aongus was a valiant and war-like prince and fought in many battles. He went to Scotland and against the Picts, eventually overcoming them and forced them to continue to pay the required tribute. In the end, Aongus was slain by his Heberian successor, Eunius Airgtheach, at the Battle of Carman in 1409.

46. Main (Maen, Moan) Prince of Ireland

Enna Airgtheach son of Eachaidh, of the Heber Fionn's, kept Main out of the monarchy. He took the reign of power in 1409BC. In his time, silver shields were given as rewards for bravery to soldiers of the Irish militia.

47. Rogheacharch (Rothachtaigh), King of Ireland

Main's son, Rogheacharch, became the 22nd Monarch of Ireland. During his reign he continued the use of silver shields by the militia as well as 4 horse chariots. He reigned for 25 years before being slain in 1357 BC by Sedne (Seadhna) of the line of Ir at Rath Cuchain.

48. Dein (Dian), Prince of Ireland

During these times, gentlemen and nobles wore gold chains about their necks and golden helmets were given to the bravest soldiers. Our ancestor, Dein, was kept out of the monarchy by his father's slayer, Sedna. Sedna took the throne in 1357BC. It was during this time that the pirates of the Black Fleet came and plundered the palace of Cruachan in Roscommon. Sedna was slain by his own son, supposedly because he mistook his father for a pirate chief after his father, according to legend, had slain the pirate chief and put on the pirates gold helmet.

49. Dian, son of Dein, Prince of Ireland

Dian, still but a young boy, remained on the sidelines as Fiach Fionn Scothach, the son of Sedna, who became King of Ireland in 1352BC. It was during this time that the plains of Ireland exploded with white flowers during the Spring season. Fiach Fionn was born at the palace of Rath Cruachan in 1402BC and was eventually slain after serving as king for twenty years by Munmoin of the Hebers in 1332BC.

Muineamhon of the line of Nuadha and Eochaidh Faebhar Glas, took up the throne in 1332BC, but ended up dying of the plague (1327BC) that swept over Ireland during his reign. The son of Muineamhon, Faildeargdoid, took the throne in 1327 and it was during this time that members of the nobility took to wearing gold rings on their fingers.

Faildeargdoid reigned for ten years and was replaced by Eochaidh Ollamh Fodhla the son of Fíacha Fínscothach in 1317BC. Under his leadership the Parliament of Tara was instituted and met on the first of November (Samhain) to make laws, carry out justice, re-write histories, and genealogies in an attempt to purge them of corruption and falsehoods and to chronicle the times. The Triennial Convention was to be the first Parliament ever held and was a continuing institution up until 1258AD. He built a fortress at Teamhir, appointed chieftains to rule over every townland the first being at Ulster. Finnachta took over in 1277BC and was followed by Slanoll in 1257, followed by Gedhe Ollghothach in 1240BC, Fiach Finnailches in 1230BC, Bernghal in 1208 BC, and Oilioll in 1196 BC. Our ancient relative, Dian, the son of Dein, who was in his eighties, became the chief over tribes that would eventually be known as the MacGiolla Padraigh in the lands of Ossory. His sons and their sons would remain on the sidelines until the advent of Sirna – the Long Lived.

50. Siorna Saoghlach (Sirna – the Long Lived), descendant of Dian, Prince of Ireland and the chiefs of his tribe.

Sirna took the throne in 1180BC and held the sovereignty of Ireland twenty-one years. Longevity ran in the family and he was called Siorna Saoghlach, from the length of life granted to him above his contemporaries. He fell by the sword of Roitheachtaigh son of Roan, in Aillinn, as says the poem beginning, "Noble Eire, island of kings ":

Siorna passed in government
The length of thrice seven noble years;
The cutting off of Siorna with slaughter
Was in Aillinn by Roitheachtaigh. (History Of Ireland)

Most of his sons were defeated and slain in a great battle around 1030 BC at Aillin by the armies of Rotheachta, again of the line of Heber Fionn.

The son of Roan Roitheachtaigh, descendant of Cas Ceadchaingneach the son of King Faildeargdoid, took the throne in 1030BC and his son followed him to the throne in 1023.

51. Olliol Aolcheoin (Oilill Olchaoín), Prince of Ireland

He, being a young offspring of the Siorna tribe, waited patiently for his time at the top. Although he never regained the throne for the Tribe Siora, his son, Giallachadh, eventually wrestled the throne away from the Tribe of Heber Fionn.

52. Giallachadh (Giallachadh), King of Ireland

Eilim son of Roitheachtaigh held the sovereignty of Ireland one year. He fell by the hand of Giallachadh son of Oilill Olchaoín son of Siora Saolghalach. Giallachadh became the 37th Monarch of Ireland in 1022 BC only to be killed after a 9-year reign, again, by a member of the line of Heber Fionn, Art Imleach. This came down at Moghe Muadh in 1013 BC. The throne went to the son of Elim, Art Imleach in 1013BC.

53. Nuadhas Fionnfail (Nuadha Fionn Fail or Nuadhat Finn Fail)

Nuadhas, son of Giallachadh, was 39th King of Ireland (1001BC). He regained the throne of his father and ruled for 21 years. He was slain by the son of Art Imleach who had also slain his father.

BEFORE “THE GREAT”

Leading Up To Our Great Ancestor

- 54. Aedan Glas
- 55. Simeon Breac0
- 56. Muredach Bolgach
- 57. Duach Teamhrach
- 58. Congall Coscrach
- 59. Eochaidh Fiadhmuine
- 60. Conaing Begeaglach
- 61. Riacha Feachus Tograch
- 62. Duach Ladhrach
- 63. Eachaidh Buadhach
- 64. Ughaine Mor (Ugaine Magnus “The Great”)

NOTE: From the History of Ireland

54. Aedan Glas (Aodhan Glas or Aedah Glas) Prince of Ireland

Aedan had the unfortunate fate of having to bear up against an influx of pirates and plague over Ireland. He was the chief of his townland and a well-respected warrior of his time.

Breas, the son of Art Imleach who had slain his father, Nuadhas, ruled Ireland as her king in 961BC. Eochaidh Aphthach, a descendant of the great Irish king Ollm Fodla, in the year 952BC, followed Breas to the throne. Sedna Innarraigh, son of Breas, acquired the throne in 929BC and was noted for enlisting his soldiers for pay and demanding good discipline in return. Prior to his rule, it was common for soldiers to fight for plunder from their enemies.

55. Simeon Breac (Simon Breach), King of Ireland

Simeon Breac came to power in 909 BC. Son of our ancestor and great warrior and chief, Aedan Glas. Simeon, in a great battle, overcame and took prisoner the Heberian Monarch, Sedneus the Second. He supposedly had him drawn and quartered by wild horses. After a reign of 6 years he was treated to the same fate by the son of Sedneus (Duach Fionn) in 903 BC. He had been the 44th Monarch.

56. Muredach Bolgach (Muireadhach Bolgrach or Murchad Bolgrach), King of Ireland

The son of Simeon became the 46th Monarch in 893 BC. He reigns for 4 years before being killed by Eadhna Dearg who was the son of Duach Fionn in 889 BC. Muredach had 2 sons, Duach Teamhrach and Fiacha Tolgrach. Eadhna Dearg, it is said, died suddenly during his reign along with all members of his tribe. It is said they were smitten because they adored the false gods at Sliabh Mis. More likely they died of the plague.

He was followed by his son Lughaidh Iardonn in 880BC, then by Sirlamh (871BC), the son of former king, Finn. The son of Lughaidh Iardonn, Eochaidh Uaircheas (855BC) replaced Sirlamh as King of Ireland.

57. Duach Teamhrach, Prince of Ireland

Duach, whose father had been king but slain, has a son, Congall Cosrach.

58. Congall Cosrach, Prince Of Ireland

Congall Cosrach, son of Duach, also had two sons, Eochaidh Framhuine and Conang Beag-eaglach. They eventually became the 51st and 53rd, respectably, Monarchs of Ireland.

At this time in history Ireland again was split in half by the sons of Congall Cosrach, grandsons of former king Muireadhach Bolgrach. Son Eochaidh Fiadhmuine ruled the South and son Conaing Beaglach ruled the North. Their joint rule began in 843BC.

59. Eochaidh Fiadhmuine, King of Ireland – South

60. Conaing Begeaglach, King of Ireland – North

After the joint rule of the sons of Congall Cosrach, Lughaidh Laimhdhearg, son of Eochaidh Uaircheas, became King of Ireland in 838BC. Conaing retook the throne in 831BC. Art, son of Lughaidh Laimhdhearg regained the throne on behalf of his father and tribe in 811BC.

61. Riacha Feachus Tolgrach (Reacho Tograch or Fiachaidh Tolgrach), King of Ireland.

In 777BC, the throne of Ireland returned to the line of the great king Ollamh Fodhla and Airgeatmhar became king and reigned for thirty years before being slain by the son of Fiacha Tolgrach (Riacha Feachus Tograch).

The second son of Muredach, 46th Monarch, Fiachaidh became the 55th Monarch of Ireland in 805 BC and ruled for 7 years. Again, in the name of Heber Fionn, the sword of Oilioll Fionn ended his life in 795 BC. Oilioll Fionn took back the throne in 795. He passed it down to his son, Eochaidh, in 784BC.

62. Duach Ladhrach (Duach Ladhgrach), King of Ireland

Fiacha's son became the 59th Monarch of Ireland in 747 BC and lasted in that position for 10 years. His name means "speed or suddenness" or sometimes referred to as "swift retribution". He would give respite to no one who had committed injustice, but exacted retribution from such on the spot, and hence, due to the fact that he was so strict and hasty in the execution of justice, he was called by the name of Duach Laghrach. Lughaidh Laighe, the son of Oilioll Fionn in 737 BC, killed him and regained the throne in 737BC .

63. Eachaidh Buadhach (Eochaidh or Eochy Buadach) Prince of Ireland

The same man whom had slain Eachaidh's father kept him from becoming King of Ireland. Again, during this time, two plagues swept over Ireland. He married Tamar, another descendant of the Kings of Judah. Although never king of Ireland, he remained a strong chieftain amongst his people. He was a great warrior and his wife bore him a son that would rewrite the Irish history books.

NOTE: A Queen Of Ireland

There followed, through the kingdom of Ireland, three kings, all sons of three brothers. They made a pact to each reign for seven years and then turn it over to the next. First came Aedh Ruadh son of Badharn followed by Dithorba the son of Deman who then turned the throne over to Cimbaeth. They each rotated the throne every seven years for three terms.

The daughter of King Aedh Ruadh followed these three kings. In the last of seven years of a term for her father she claimed to serve it in his name as Queen of Ireland. She fought a victorious battle for the right to be Queen of Ireland. She exiled Dithorba and his sons to Connaught and took Cimbaeth as her husband.

In 653BC the son of Lughaidh Laighdhe, Reachtaidh Righearg became King of Ireland. Having slain Queen Macha he became known as Rígh-dearg (the red king) for having blood on his hands for the slaying of the only woman to ever hold the Monarchy of Ireland. He was warlike and impetuous. Nonetheless he was successful in his undertakings. On one foray he took a large army into the land of the Pictish nation (now Scotland) and made them pay dearly for reneging on their yearly tribute to the Monarchs of Ireland. After twenty years of heavy-handed management of the Irish people, he was slain in battle by the Heremonian, Ughaine Mor.

64. Ughaine Mor (Ugaine Magnus “the Great”)

Much is written about this great ancestor of ours. He was the 66th Monarch of Ireland ascending to the throne in 633 BC and ruling for 40 years. He was sovereign of all the Islands of Western Europe. He was contemporary with Alexander The Great; and is stated to have sailed a fleet into the Mediterranean, landed forces in Africa, attacked Sicily, and proceeded to Gaul where he married Caesair, the daughter to the King of the Franks, and had 22 sons and 3 daughters by her. In Ireland, by virtue of their position and each of the children having many followers, the grown children became very oppressive to the peoples of their land and would pillage at will. In order to keep his children from pillaging and encroaching on each other, he divided his kingdom into 25 portions, one for each child. By means of this division the future Kings of Ireland collected the taxes of each portion over the next 300 years.

All sons died off except two; Laeghaire Lorc the ancestor to all the Leinster Heremonians and Caobthach Coel Broeg from whom the Heremonians of Leath Cuinn, West Meath, Ulster, and Connacht derive their lineage.

Through all of this, the land witnessed the most brutal vengeance and inhuman violence between these two powerful sons, after 40 years, Ugaine was murdered by his own brother Badhbhchadh (593BC) who became King for about 3 hours before he was killed by his nephew Laeghaire who became known as “the murderer – Lorc”.

AFTER “THE GREAT”

At Time For Greatness, Treachery, and the Celts

65. Laoghaire Lorc

NOTE: From the History Of Ireland

66. Oilill Bracan Aine

NOTE: More On The Celts

67. Labhraidh Loingseach (Maon)

68. Olioll Bracan

69. Aeneas Oilamh

70. Breasal Breoghamhain

71. Fergus Fortamhail

72. Felim Fortuin

73. Fearadhach Fionn

65. Laoghaire Lorc, King of Ireland

Our next, and most significant, ancient ancestor, Laoghaire, eldest son of Ugaine Mor and Tamar Tephi, became not only the 68th Monarch over Ireland in 593 BC, but also the bloodline for the House Of David via King Jehoiahaz ha-David of Judah, father of Tamar his mother. Lorc took the throne after murdering Badhbhchadh (the son of Eachaidh Buadhaig), who had attempted to secure the Irish throne when he murdered his brother (Lorc's father) Ugaine Mor.

It is from this Irish King that our Fitz-Patrick lineage and all the Leinster Heremonians take their path. He had a son named Oilill Aine who had a son named Maon.

NOTE: From the History Of Ireland

According to Muirchu's Vita Patricii (7th Century) Laeghaire was St. Patrick's contemporary. He was a great king, fierce and pagan, and emperor of all non-Romans who dwelt at Tara. He reigned for two years. He was kind and indulgent to his brother Cobhthach Caolmbreag (Coel Broeg) and had him well kept.

It happened that Cobhthach Caol mBreagh had been pining through envy of Laoghaire Lorc on account of his holding the sovereignty of Ireland; and when Laoghaire heard that he was sick, he came with an armed force to visit him. When Cobhthach saw him, he said it was sad that his brother always had a suspicion of him and would not come into his presence without an escort. "Not so," said Laoghaire, "I will come peacefully into thy presence the next time unattended by an armed escort." Thereupon, Laoghaire bade farewell to Cobhthach. Now Cobhthach took the advice of a druid who was with him as to how he could lay hold on his kinsman to kill him. "What thou hast to do," said the druid, "is to feign death, and go into a bier as a corpse, and to send word of this to Laoghaire; and he will come to thee with only a small escort; and when he will come into thy presence, he will lie on thy body lamenting thee, and do thou stab him in the abdomen with a dirk, and thus kill him." When Cobhthach had in this manner finished the killing of Laoghaire, he slew also Oilill Aine son of Laoghaire; and he recovered his health after he had done these deeds. He also commanded a young lad whose name was Maon, the son of Oilill Aine, to be brought into his presence, and made him eat a portion of his father's and grandfather's hearts, and to swallow a mouse with her young. But the child lost his speech from the disgust he felt, and when he became speechless Cobhthach let him go. The child proceeded to Corca Dhuibhne, where he resided for a time with Scoiriath, who was king of that country, and thence went to France with a party of nine, though some seanchas say that it was to the country of Armenia he went. It was believed by the King of the Gauls (France) that he was the true heir to the throne of Ireland and he was treated with great honor. The King of France made him the leader of the house guards. Maon became so successful that his fame spread back to Ireland and many Irish followed him to France. Meanwhile, Cobhthach was ending his 30 year reign and suffering from a terrible debilitating skin disease and lay near death at Magh Breagh which hence, after him, became known as Caol mBreagh.

Back in Ireland, Moiriath, daughter of the king of West Meath, was becoming more and more enamored with Maon due to his name and fame. She sent a harper named Craiftine with a message of love and to show her passion for Maon. He was so delighted that he asked the King

of France for the assistance of an auxiliary force to go to Ireland and reclaim the monarchy for himself. With a fleet of ships and 2,200 men, Maon landed in Ireland and on the eve of Christmas attacked the fortress of Dionn Riogh, killing all his enemies. A Druid inside the fortress called out as to whom had won the day. The reply came back... "an Loingseach" (a mariner). The Druid then asked... "does he speak?" The answer came back... "yea Labhraidh" (yes, he speaks). And hence the name Labhraidh Loingseach was given to Maon and he took the throne in 541 BC. The resultant invasion by Maon and his army of Gauls gave name to that province and that name Leinster was derived. Maon was the first to use, made in Ireland, spears with broad greenish blue heads (laighne). And from this time on the name Laighin was given to the people of Leinster.

Now when Labhraidh Loingseach had slain Cobhthach Caol mBreagh, and had taken possession of Ireland, he went along with Craiftine to visit Moiriath daughter of Scoiriath, king of the territory of Feara Morc, the ladylove who sent Craiftine to France to visit him. Labhraidh married her, and she was his queen during life.

At this point in the lineage, the O'Nuallain Clans sprang from Cobhtach Caol mBreagh and the Leinstermen of the race of Heremon continue through Labhradh Loingseach. Labhradh was king for 18 years before he was slain around 522BC by the hand of Meilge the son of Cobhthach Caol mBreagh. This opened the door for Melige Molbthach the son of the man Labhraidh had slain to be come King (522BC) and he held that sovereignty of Ireland for seven years.

66. Oilill Bracan Aine, Prince of Ireland

He inherited his father's kingdom, but was murdered by the same man who killed his father with the help of Druid magic. Cobhthach of Bregia then became King Of Ireland.

NOTE: More on the Celts during th Rule of Moan

By 550 BCE Celts had a loose empire stretching from Ireland to Turkey. A new culture developed from the new manufacturing technologies and cultural ideas that followed and spawned a new era called La Tene. This was The Iron Age for Celtic Europe. This was the greatest cultural development of the Celts and, sadly, it was their last. This is the time where most of our myths come from and our perception of Celtic art and customs in practice at the time.

67. Labhraidh Loingseach (Maon), King of Ireland

Over the next 30 years a warm climate begins to descend over the country, which eventually leads to a time of dryness towards 535BC and the temperatures as well as rainfall, begin to drop. It is a time of Pythagoras and his famous school of thought.

As was mentioned earlier, Moan, when very young, was brought into the presence of Cobhthach and was compelled to swallow a portion of his slaughtered father and grandfather's hearts, etc.

68. Olioll Bracan (Oilill Bracain), Prince of Ireland

Olioll was the son of Labhraidh and was a Prince Of Ireland during his father's reign. He stayed out of the turmoil after his father was slain. However, his son Aonghus (Aeneas) would take back the throne. After serving a seven-year term as king, Modhcorb, son of Cobhtach Caol, was slain by Aonghus Ollamh, son of Olioll Bracan.

69. Aeneas Oilamh (Aonghus Ollamhdha), King of Ireland

Now begins one of the strongest warm-wet weather patterns in a hundred year cycle since 600BC and it remains warm for the next 200 years. Temperatures and rainfall peak together around 480BC and then rainfall drops back to normal as temperatures continue to peak out around 470BC before descending back to normal 5 years later. At this time the trees of Ireland grow faster than ever previously recorded and the seas around her shores began to rise. Across the ocean near the Mediterranean the Nile River frequently floods and an oasis in the Sahara grew larger allowing more people to live out amongst the dunes where, in past, it was foreboding. At times rains were so heavy across Ireland that the rivers overflowed their banks and farms were flooded.

It was during this time that one of the greatest Golden Ages came about in all of history. Great city-states sprang up across Greece with Athens being the finest example. At the same time Persia was flexing her muscles and becoming a powerful foe of the Greeks. In concert, the Romans began to spread out from their homelands. There was an awakening in China and India. In Ireland tribes began to solidify into strong warring tribes and in Scotland, a warrior nation was coming into its own. From mother Egypt came an economic blossoming accompanied by an awakening of cultural identity. When the climate turned cold around 460BC, there came about tensions between those who "had" and those who "had not". Monarchs, in turn, tightened their control over lands and people to keep the status quo.

Aeneas Oilamh, brother to Olioll, became the 73rd Monarch of Ireland from 498 BC to 480 BC. He was known as Oilamh, of the Seven Grades of Poet. He was the highest grade and the highest dignitary amongst bards. It took him nearly twelve years to memorize the two hundred and fifty prime stories and one hundred secondary stories necessary to claim the title. In these times, a monarch would solidify his position by reciting these stories of his lineage back to the beginnings. He was slain by the sword of Iaran Gleofathach who was the son of Melige Molbhtach. Irereo (Iaran) Gleofathach became king in 480BC. In 473BC, the son of Modhcorb, Fearcorb, became King of Ireland.

70. Breasal Breoghamhain, Prince of Ireland

For the first 25 years temperatures and moisture, with the exception of a brief period around 435BC, stayed way above normal. It wasn't until after 425BC the a cooler than normal period descended across Ireland and then only for brief period of time before heading back into warm and wet times until around 400BC. During the period between 425BC and 415BC it became much more dryer than normal over the farmlands, but no droughts were in the forecast.

States and Empires continued to be formed across the continents of Europe, Asia, and Africa.

The same could be said of Ireland. Breasal built Barc Bresail in Leinster. It was a formidable fortress, which was eventually destroyed by the High King Tuathal Teachtmhaire during his war on Eachaidh of Leinster. Legend has it, as laid out in Peter Berresford's "Irish Mythology", that Breassal lived in a country known as Hy-Brasil which as a legendary Atlantic island is only visible every seven years. The place of Hy-Brasil appears on maps as a real place and around 1325AD a Genoese cartographer named Dalorto set the island in the latitudes just south of Ireland. Irish Mythology would have us believe that the country in South America called Brazil got its name from the original explorers who came to South America and thought they had found Hy-Brasil.

In the Mediterranean, the Greeks and Persians were in a standoff as well as the city-states of Athens and Sparta. Throughout these lands many public works were undertaken such as the rebuilding of temples, fortresses, highways, and works of art.

In Ireland, Connla Caemh, son of Irereo, became king in 462BC followed by his son, Oilioll Caisfhiachlach in 442BC. In Greece, a Democracy at the time, a backlash was forming against the philosophers of the time that ended in the forced poisoning of the great philosopher, Socrates.

Around 400 BCE the Celts of Northern Italy invaded their Roman neighbors to the south. The Romans, not much more than a fledgling civilization of farmers and fishermen, were sacked in 390 BC by the Celts. The Romans paid a gold bounty to make them go away. The Celtic empire was at their best during these times. The Romans, on the other hand, were just starting out, but they would never forget what the Celts had done to them.

There came another period of moist, warm weather to our Isle of Green with no evidences of drought on the horizon. Although temperatures did return to normal between 370BC and 360BC, for the most part, it was a time of warmth over Ireland.

Although the Greek culture was in decline, the peoples of Ireland continued their cultural and political growth. In Macedonia a great king, Phillip, was beginning his own conquest and would be followed by his son, Alexander, who would become one of the greatest conquerors of his time.

In 417BC, Adamair, son of Fearcorb became King of Ireland followed by Eochaidh Ailtleathan, son of Oilioll Caisfhiachlach in 413BC.

71. Fergus Fortamhail, King of Ireland

The youngest son of Breassal Breac ascended the throne in 395 BC. He was known by this name because he had great body strength and was very brave. He reigned 12 years and was slain in 384 BC during a battle with Aongus Tuirmeach. Aenghus Tuirimbheach Teamhrach assumed the throne in 384BC.

72. Felim Fortuin (Feidhlimidh Foirtriun), Prince of Ireland

Felim Fortuin was the son of Fergus. In his time there was a noticeable cooler trend in the weather. There appears throughout the lands a drought that lasted nearly 15 years and then in 310BC it got cold and even drier. During these times Alexander the Great began his conquest of the world, but his world immediate turned into chaos after his untimely death as his generals fought amongst themselves for control of the disintegrating empire.

In 325BC, Conal Coilamhrach became King of Ireland followed by Nia Sedhamain, son of Adhamair, in 319BC,

73. Fearadhach Fionn, Prince of Ireland Son of Felim and brother to Crimthan Cosgrach.

In 312BC, Enna Aighneach, son of Aenghus Tuirmeach, became King of Ireland. He was loved by his people and was known for his generosity. He lost his life by the hands of Crimthan Cosgrach.

After 280BC the weather and moisture began to rise and there was a relative warm and moist period for the next 15 years. As civilizations around the world seemed to be in tumultuous change, so it was in Ireland that one of her greatest leaders would emerge on the scene.

KING, PRINCE, KING

Born Of Bravery, Treachery, and Victory

74. Crimthan Cosgrach, King Of Ireland

75. Mogh-Art

76. Art

77. Allod

78. Nuada Falaide

79. Fearadhach Foghlach

80. Olioll Glass

81. Riachaidh Foirbhreac

82. Breasal Brecc, Prince and sub-King

74. Crimthan Cosgrach (Criomhthann Coscrach), King of Ireland

Crimthan, one of our more famous ancestors, was the 85th Monarch of Ireland and served as such from 292 BC to 285 BC. He was known for his bravery and leading his army into battle. He ascended the throne by killing the bountiful and munificent King Enna Aigneach. He was victorious in every battle he fought but was later slain by Rogerus, the son of Sithrig.

He had three children; Benia who married Fionn, Prince of Ireland, a son named Mug Art (Mogt Art) Prince of Ireland, and a son Breasal – Prince of Ireland. Ruadhraighe, father of Clan-na-Rory, succeeded Crimthan as King of Ireland in 288BC.

In Egypt, Ptolemy, who reigned from 285BC to 259BC, fostered a period of learning, prosperity, and good government. The same could be said in Ireland during the time of Cosgrach and Ruadhraighe. In the Seleucid Empire on the Tigris a great Syrian nation was coming into power and was to become greatest nation amongst the remnants of Alexander's kingdoms. During this time Rome was beginning to expand her borders as well. In 264 BC, Rome began her conquests around the Mediterranean and the First Punic War saw her defeating Carthage.

Although there was a philosophy amongst some people of the north of preaching "Eat, drink, and be merry for tomorrow you may die", the Irish were more stoic in their approach and believed that one should face the world as it is, bear up to pain, and do your good deeds for their practical merits.

In 225 BCE the Celts were defeated by the Romans at the Battle of Telamon in Italy. About 25,000 Celts were killed and about 8,000 captured. This is where the Roman invention and refinement of extreme military discipline and strategic battle formations proved superior over the Celtic warrior's mad and berserk behavior with each man for himself in the field of battle. Basically it was all down hill from there for the Celts.

NOTE: More on the Celts

In 218 BCE the Celts allied with the Carthaginians in the Second Punic War. Bad mistake, but going the other way wouldn't have helped them much either. Celtic warriors marched with Hannibal's army and invaded Roman Italy. They were defeated and Carthage was sacked, burned, and salt was poured on the ground to prevent anything from ever growing there again.

75. Mogh-Art (Mogh Airt), Prince of Ireland Son of Crimthann Cosgrach

This next 100-year cycle is the coldest since 600BC. Temperatures consistently dip below normal as well as do the moisture, which leads to drought conditions in 235BC. At this point we see a lack of nation building within the confines of the Irish isle and leaders are slain one after another without much more than 9 or 10 years on the throne.

Innatmar, son of Nia Sehamain, became King of Ireland in 218BC followed by Breasal Boidhiobhadh, son of Ruadhraighe, in 209BC. Lughaidh Luaighne, son Innatmar, in 198BC and Congal Claroineach, son of Rudhraighe, in 183BC, followed him to the throne. Duach Dallta Deadhadh the son of Cairbre Lusc and grandson of Lughaidh Luaighne followed this king.

With the exception of Crimthann, Duach was to be one of the last monarchs descending from the tribe of Heber.

In that time; Vesuvius erupted in Italy, Roman soldiers ran rampant in Epirus, Syrtians plundered Palestine, Sparta corrupted, and the whole of the world experienced a type of cultural, spiritual, and political Dark Age. There came a time where leaders in Ireland were more interested in looking after their closest allies and friends than the populace that paid their way.

Fachtna Fathach, son of Rossa and grandson of Ruadhraighe, became King of Ireland in 158BC and was followed by Eochaidh Feidhieach in 142BC. Under his tutorship, the former divisions of the kingdom as set up by Ugaine Mor into twenty-five parts, was disbanded. The kingdoms of Ireland returned to the system set up under the ancient Firvolgian and Eochaidh distributed the parts to his favorite courtiers and family. Much descent and mayhem occurred over the following years as a result.

76. Art, Prince of Ireland

Our ancestors remained off the throne and the kingship remained with the Feidhieach. Art, son of Mogh-Art, also known as Eochaidh Aireamh, the brother of Eochaidh Feidhieach, gained the throne in 130BC and continued to push the Irish people into a time of darkness.

People were beginning to resent the monarchy and class struggle was on the rise. In Rome we see a struggle between Caesar and Pompey, Octavius and Antony. In Ireland, the chiefs of tribes and the kings of confederations were slain with complacency.

The Third Punic war (151-146BC) saw the end of Carthage. It was razed and its people sold into slavery. Back in Rome, the Celts were on the attack again. In 125 BC Rome ransacked southern Gaul, followed by 20 years with the Tuetones and Cimbrii tribes defeating General Arausio and his Roman legions near Orange. The tables were turned near Capi Raurii when the Romans nearly annihilated the two tribes and 120,000 Celts died and another 60,000 were captured and led off to an uncertain future. Rome now had consumed Greece as well.

77. Allod, Prince of Ireland Son of Art. Also known as Olioll Allod

In Italy, Vesuvius erupts and destroys Pompeii in 79BC. Nine years later, in Ireland, Ederscel, son of Eoghan, took to the throne in but only lasted until 64 BC. He was followed by Nuada Necht who was king a mere year before being replaced by Conaire Mor who reigned a consecutive 30 years hence.

Thirty five volcanoes erupted in the final phases of this weather period bringing an end to the cold and dry era and transitioning back to a warm moist period starting around 75BC and continuing, with a short severe dip around 63BC and 53BC, on through to 50BC. Rains were near torrential across Ireland at times and it was reported a number of bad storms raged across Ireland at the time. During this time prosperity began to return around the globe.

As for Rome, her empire was in decline and in continual civil war.

78. Nuada Falaid (Nuadha Follon), Prince of Ireland Son of Allod

79. Fearadhach Foghlas, Prince of Ireland Son of Nuadh.

In 58 BCE Julius Caesar began his ruthless, savage, and effective campaign in Gaul. At this time he attacked the migrating Helvetii tribe. These were Swiss Celts, about 368,000 of them that were leaving their homelands after being forced out by the Germanic tribes. They were cold, weary, and starving when Caesar took them by surprise and massacred all but a third of their population including women, children, and the elderly at Toulon-sur-Arroux.

Meanwhile, in Britain, in 59 CE, the king of the Icenii tribe dies. The sexist Romans refused to let his wife, Queen Boadicea, claim the throne. When she insisted the Romans let her know what some Mediterranean cultures of the time (and some now) thought of women by beating her half to death and raping her and her daughters. This obviously upset the Celts, who believed that their leaders were karmically linked to the land and whatever happened to them, happened to their home, not to mention the outrageous act within itself. There was a tremendous rebellion that ensued. The Britons completely decimated the entire Roman populations of any cities they found and defeated legion after Roman legion. It got so bad that Roman Paulinus was forced to abandon his seek-and-murder campaign against the Druids and stage a battle with Boadicea's forces. He utterly defeats them. Paulinus then punishes Britain by total savage acts by his army. After that the spirit of Celtic freedom in southern Britain dies.

Temperatures around Ireland were steady to normal as well as the rainfall. There were times of low temperatures and rainfall around 35BC and times of above normal rainfall and temperatures around 15BC, but for the most part things stayed fairly normal.

Lugaid Riab nDerg takes the throne of Ireland in 33 BC and manages to stay there for twenty years and is followed by Conchobar Abradruad who only managed one year before being de-throned and replaced by Crimthann Nia Nair.

80. Olioll Glas (Oilill), Prince of Ireland Son of Fearach

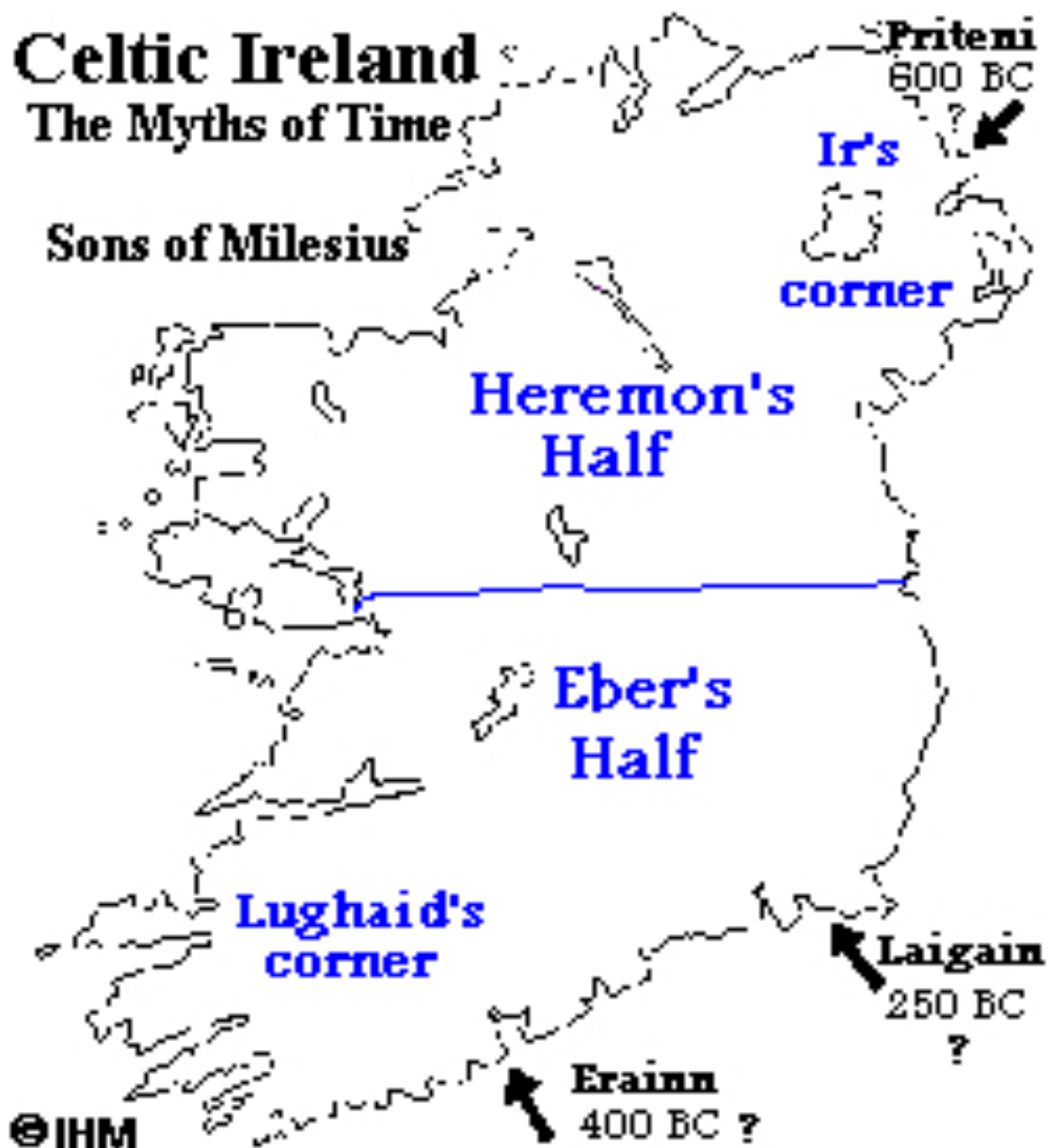
Our ancestors continue to remain on the royal sidelines for two more generations. Around 15 CE the Catuvellaunii tribe of southern Britain begins getting really militant and starts beating up other neighboring tribes. The Celtic Atrebates tribe invites the Romans to come defend them. The Romans arrive under Aulus Plautius and defeat the Catuvellaunii at the Battle of River Midway. The Romans then decide they will "help" their new Celtic friends by staying with them permanently. In, or around, 4BC there came the birth of the Jewish religious radical and reformer later known to the western world as Jesus Christ.

Crimthann Nia Nair had his reign over Ireland ended by the ascent of Feradach Finnfechtach in 5AD. Feradach ruled Ireland for 20 years.

81. Fiachaidh Foirbhreac (Fiacha Fobrug), Prince of Ireland Son of Olioll Glas

82. Breassal Brecc MacFiachach, Prince of Ireland and sub-King

Breassal had two sons. Lughaidh the eldest, who was the ancestor of the Kings, nobility, and gentry of Leinster; he gave all the territories on the north side of Bearbha (Barrow) river from Wicklow to Drogheda. To his younger son, Connla, the ancestor of the Chiefs, Kings, nobility, and gentry of Ossory, he gave the south part of his lands from the Bearbha (Barrow) River to the sea.



THE CHIEFDOM OF OSSORY

The Ancestor Of All Fitz-Patricks

83. Connla

84. Nuadha MacCondlai

85. Carthach MacNuadat

86. Labhraidh MacCarthaich

87. Lughaidh MacLabrada

88. Oilill

NOTE: Ossorian Genealogy

89. Sedna

90. Iarr

90. Iarr

91. Sedna

91. Criomhthann Mor (Crimthann “The Great”)

83. Connla, Chief of Ossory

Known as the Ossoriorum Sator, he was the younger brother of Lughaidh. He is the 27th descendant from Princess Tea Tephi, daughter of Zedekiah, the last King of Judah and King David of Israel. In Keatings History of Ireland, Connla is noted as the ancestor of all the Fitz-Patricks and lists their pedigree as the Lineal Genealogie of the Ancient and Princely Family of the Fitz-Patricks. Our ancestors have now been reduced to a status of tribal chiefs and they reside in a valley in the south-central portion of Ireland that will one day be known as Ossory.

84. Nuadha MacCondlai, Tanist of Ossory Son of Connla

85. Carthach MacNuadat Son of Nuadhat,

86. Labhraidh MacCarthaich Son of Carthach

87. Lughaidh MacLabrada Son of Labhraidh

88. Oilil Son of Lughaidh

When Fearghus was in banishment in Connaught, it happened that he was with Oilill and Meadhbh in Magh Ai, where they had a dwelling-fortress. One day, when they went out to the shore of a lake that was near the river, Oilill asked Fearghus to go and swim in the lake, and Fearghus did so. Now, while Fearghus was swimming, Meadhbh was seized by a desire of swimming with him; and when she had gone into the lake with Fearghus, Oilill grew jealous; and he ordered a kinsman of his called Lughaidh Dalleigheas who was with him to cast a spear at Fearghus which pierced him through the breast; and Fearghus came ashore on account of the wound caused by that cast. He extracted the spear from his body, and cast it in the direction of Oilill; and it pierced a greyhound that was near his chariot, and thereupon Fearghus fell and died, and was buried on the shore of the same lake. Oilill was slain by Conall Cearnach

NOTE: Ossorian Genealogy has Iarr coming before Sedna.

89. Sedna Son of Oilill

90. Iarr (Erc, Iar) Son of Sedna

91. Criomhthann Mor (Crimthann Mor)

Son of Sedna, married Cingit, daughter of Daire, King of Munster of the Clanna Degaidh of Munster. Daire was married to Moran of Mann who was the daughter of Irr mac Munsidhe and the sister of Eochaidh Eachbeol of Albha

THE FOUNDING OF A KINGDOM

92. Aengus Osrithe, Founder

NOTE: Kingdom of Osraige

93. Laoghaire Birnbhuadhach

94. Aingeadh

95. Eachaidh Lamhdhoid

96. Gebhuan

NOTE: From the “Annala Rioghachta Eireann”

97. Cairpre Nia

98. Cairpre dam Aircaidh

99. Conall

100. Rumann Duach

NOTE: Out Of Hibernia Came The Scotie Race

101. Faolan

102. Laighniadh Failidh

103. Eochaid Bicne Caech MacLaignech

92. Aengus Osrithe (Osraidhe), Founder and King of the Kingdom of Ossory

Died, circa 125 AD. Buried near Coolcullen in Ossory, Laoi Na Leacht. He was our first “King of Ossory”. He married the daughter of Dealbaoith The Druid. They had a child named Laeghaire Birn Buadach. It was Aonghus Osruighe and his followers that ruled over Magh Feimhean, which is called Deise Thuaisceirt. The tribe of Fiachaidh Suighdhe expelled Aonghus Osruighe and his followers from Magh Feimhean. The defeat they inflicted on Aonghus and our ancestors is known as Baile Orluidhe. Orluidhe means “long hair” for the long haired warriors and Baile for “the land”. Many of our people were driven from our land and took refuge in Leinster against their will.

NOTE: A Tradition

The Kings of Osraige have a tradition, which goes back to the 2nd century. Their first king was Aengus Osrithe. In the 5th century, the neighboring tribe of the Deisi (from modern Co. Waterford/Tipperary), aided by the Corca Laighde (from modern Co. Cork), conquered south Ossory and the Corca Laighde chiefs ruled in place of the Ossorians. Then, in the 7th century, the ancient chiefs recovered much of their lost land and the foreigners were kicked out and the descendants of Aengus once again ruled over Ossory.

Ossory, in the Province of Leinster, Ireland, is bounded on the south by the Suir, on the east by the Barrow, on the west by Tipperary and King's County, and on the north by Queen's County. It has an area of 600,000 acres, and corresponds geographically with the ancient Kingdom of Ossory, whose first king, Aengus Osrithe, flourished in the second century of the Christian era. His successors extended their boundaries to include part of Tipperary.

Ossory, also spelled OSRAIGHE, was an ancient kingdom of Ireland that won for itself a semi-independent position as a state within the kingdom of Leinster, probably in the 1st century A.D. In the 9th century it was ruled by an able king, Cerball, who allied himself with the Norse invaders and figured in later centuries as an ancestor of some important families of Iceland. When surnames were introduced, our ancestors who descended from him in Ireland were known as MacGilla'Padraig, a name transformed under Norman influence into Fitz-Patrick. In the 11th century they contended for the kingship of Leinster but were soon overwhelmed by the south Leinster family of MacMurrough. In feudal times the Anglo-Norman Butlers became the most powerful lords in that area.

NOTE:**Kingdom of Osraige**
(from Wikipedia)

The Kingdom of Osraighe, Anglicized as Ossory, was an ancient kingdom of Ireland. It formed the easternmost part of the kingdom and province of Munster until the middle of the 9th century, after which it attached itself to Leinster. Ossory was allied to the powerful Corcu Loígde or Dáirine of Munster for several centuries before the rise of the Eóganachta in the 7th century, and is said to have provided a number of prehistoric kings of Munster under the alliance. The new political configuration, probably the result of an Uí Néill-Eóganachta alliance against the Corcu Loígde, caused a reduction in Ossory's relative status, and its kings to thus seek their fortunes in Leinster.

The Osraige—their name means people of the Deer—inhabited much of modern County Kilkenny and parts of neighboring County Laois. To the west and south Osraige was bound by the River Suir; to the east the watershed of the River Barrow marked the boundary with Leinster; and to the north it extended into, and beyond, the Slieve Bloom Mountains. The medieval Diocese of Ossory covered much the same region. Its most significant neighbours were the Loígsi, Uí Cheinnselaig, and Uí Bairrche of Leinster to the north and east; and the Déisi Muman, Eóganacht Chaisil and Éile of Munster to the south and west.

In the earliest times, the church at Domnach Mór Roigni (now Donaghmore, County Laois) may have been the chief church in Osraige, but in historic times it had been eclipsed by Aghaboe (County Laois), chief church of Saint Cainnech, since replaced by Kilkenny, and Seir Kieran (County Offaly), chief church of Saint Ciarán of Saighir. The record of the Irish annals also points to Freshford (County Kilkenny) being of some importance, while archaeological evidence suggests that Kilkieran, Killamery and Kilree (all County Kilkenny) were significant ecclesiastical sites.

In historic times the territory was ruled by the Mac Giolla Phádraig or Fitz-Patrick dynasty until their submission to Henry VIII of England in 1537. In 1541 The Mac Giolla Phádraig was ennobled as Baron Upper Ossory, and other members of the family were subsequently created Earl of Upper Ossory and Baron Castletown.

A celebrated king of Osraige was Cerball, ancestor of the medieval and modern Fitz-Patricks. He was also so close to the Norse, that he is featured in many medieval Icelandic pedigrees through his daughters. This gives the Fitz-Patricks a unique and celebrated genealogical position in Northern Europe.

Gofraid mac Arailt, King of Mann and the Isles, through his daughter Mael Muire, appears to have been the maternal grandfather of Donnchad mac Gilla Pátraic, the Osraige King of Leinster. The Fitz-Patricks are probably descendants of the Uí Ímair. Cerball was, in fact, an ally of their founder Ivar Ragnarsson. It is also possible that Donnchad's father, Gilla Pátraic mac Donnchada, was somehow a relation of Ivar of Waterford, who had a son named Gilla Pátraic.

93. Laoghaire Birnbhuadhach (Laeghaire Birn Buadach), The Victorious

Known as the Dal Birn of Ossory. He is buried in Tulac Birn, now Tullabyrne, Co. Kilkenny. He had two sons, Eochaidh and Moghcorb who was still living around 177AD.

94. Aingeadh (Eochaidh Lamdoit, Amalgaidh, Aingidh, Leithren Buan, Nia Buan) King Of Ossory

The son of Laeghaire Birn Buadach, he had four sons, Cairpre Nia, Cailte Bolc, Ullecan, and Dothair.

95. Eachaidh Lamhdhoid, King Of Ossory

96. Gebhuan, King Of Ossory - The Ireland of the Fionn (Fianna)

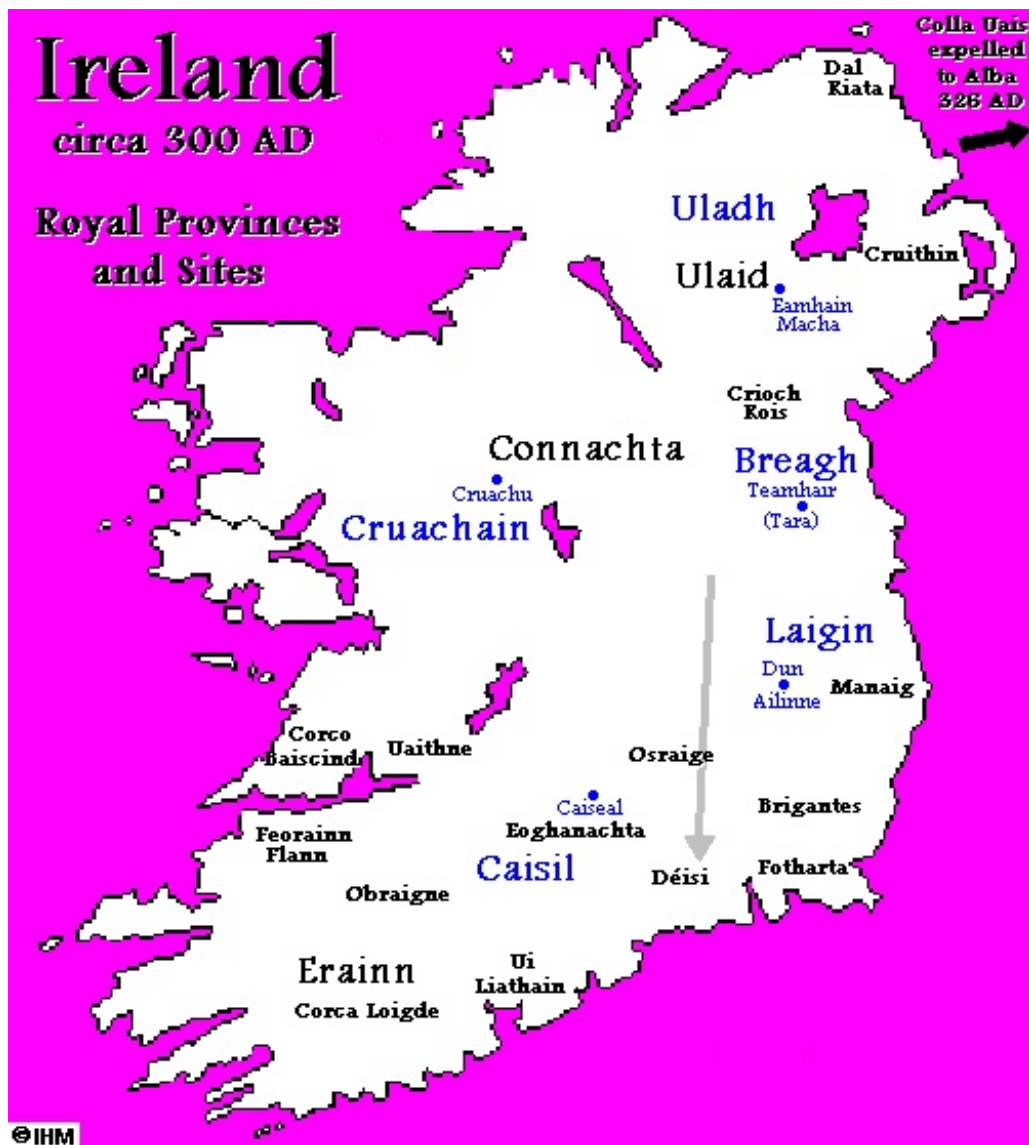
NOTE: The Fionn

In Ireland, and parts of Scotland, people still speak of the hero Fionn mac Fumhail. Tales of how he and his band of followers, the Fianna, built a kingdom. He married a Wicca Faery Woman who became known as the “wife of Fionn” or Fionna mac Fionn. They had a son, Oisín mac Fionn, and two grandsons. One was also named Oisín and the other the great warrior Cúchulainn mac Fionn.

Fionn, son of Cumhail, was born around 224AD and died at the Battle of Gaibhra Aichill. The Fianna were a band of warriors made up of men of many of the local tribes including our own ancestors, the Mac Giolla Padraigh (Fitz-Patrick). Fionn was the commander of the Leinstermen and Meath Clan Bascdana with more than 20,000 fighting men and their families. The Fianna, led by their chief, Fionn, and his wife, Fionna, were the finest fighters in Ireland and Scotland and were never defeated until their overthrow at the battle of Gaibhra Aichill. Oisín, a grandson, became one of the first to convert to Christianity by St. Patrick and therefore became one of the first Mac Giolla Padraigh, or Sons of St. Patrick. He went on to write a poem about the battle of Gaibhra Aichill from remembrances told to him by his elders.

97. Cairpre Nia (Niacorb), King of Ossory.

Slain in battle with the Fianna at Gaibhra Aichill in 284 (283) AD. He had five sons, Cairpre dam Aircaidh, Rearnac, Calb, Setna, and Bairrche.



**The Kingdom Of Ossory (Osraige)
The Ancestral Home Of The Fitz-Patricks in Ireland**

98. Cairpre dam Aircaidh (Cairpre Caem), King of Ossory Son of Cairpre Nia.

He had two sons, Conall and Daimine.

99. Conall, King Of Ossory Son of Cairpre dam Aircaidh.

100. Rumann Duach, King of Ossory, once King of Ireland

Rumann, the son of Conall, married Snedghussa, Prince of Uladh and descendant of King Deman. The O'Brenans supplanted him in the 4th century. Giving up the kingship of Ireland, he retired to the lands of his tribe, Ossory, and turned over the reigns of the tribe to his son, Faolan.

NOTE: OUT OF HIBERNIA CAME THE SCOTIC RACE

Many authors testify that Scotia was the name of Ireland, and that it was the Irish who were called the Scotie race. Thus does Jonas The Abbot, in the second chapter, treating of Columcille, speak: "Colman," he says, "who is called Colum, was born in Hibernia, which is inhabited by the Scotie race." Beda also, in the first chapter of the first book of the History of Sacsa, says that Ireland was the native land of the Scots. He speaks thus: "Hibernia is the true Fatherland of the Scots." The same author, writing about the saints, makes a remark, which agrees with this. He states: "It was from Hibernia, the island of the Scots, that St. Kilian and his two companions came." From this it is to be inferred that the Irish were called the Scotie race in the time of Beda, who lived 700 years after Christ. Orosius also, who lived within 400 years after Christ, agrees with the same statement. In the second chapter of his first book: "It is the Scotie races that inhabit Ireland." And it is plain that the country, which is called Ireland, used to be called by authors Scotia. Serarius, writing of St. Kilian, speaks thus: "Holy Kilian of the Scotie race, etc."; and immediately after he uses these words, "Scotia, which is also called Hibernia." From this it may be inferred that Scotia was a name for Ireland in constant use like Hibernia. The truth of this matter will be seen from the words of Capgrave, writing of St. Colum, where he states: "Scotia was an ancient name of Ireland, whence came the Scotie race, who inhabit that part of Alba which lies nearest to greater Britain; and that Alba is now for this reason called Scotia from Ireland, from which they derive their origin, and whence they immediately came." Marianus Scotus, a Scotie author, writing of St. Kilian, agrees with this. He speaks thus: "Although that part of Britain which adjoins Sacsa on the north is now properly called Scotia, nevertheless Beda shows that Ireland was formerly known by that name; for when he states that the Pictish race came from Scythia to Ireland, he adds that it was the Scotie race they found there before them." And since it was from the Scotie race the country was named, Scotia was its name at that time.

It is to be inferred also from the words of Caesarius, who lived within 500 years after Christ, that Scotia was the name of Ireland. He thus speaks in the twelfth book of the Dialogues, Chapter 38: "Whoever doubts the existence of Purgatory, let him go to Scotia, and go into the Purgatory of St. Patrick, and he will no longer doubt of the pains of Purgatory." From the words of this author it is to be inferred that Scotia was a common name for Ireland at that time, as there is no place in Alba called Patrick's Purgatory; and it is plain that the place so called is in Ireland; and hence that it was Ireland Caesarius called Scotia. Serarius, writing on St. Bonifacius, is in accord with this: "Scotia was also a name for Ireland. However, since there came from the same land of Ireland a certain race to the east of Britain, where the Picti were dwelling, and there they settled down along with them, and at first were called Dalrheudini (that is, Dal Riada), from their own leader Rheuda (that is, Cairbre Rioghfhada), as Beda affirms. But after this they routed the Picti themselves; and they occupied the entire northern portion of that country; and they gave it the old name of their race, so that there is but one Scotie race. There are, however, two Scotias: one of them, the elder and proper Scotia, is Ireland, and the other, which is recent, is the northern part of Britain."

I note three things from the words of the author. The first of these is that the Irish are truly the Scots; the second is that it was the Dal Riada that were first called Scots in Alba, since it was

they who first conquered the Picti in Alba. The third is that he says that Ireland was the older Scotia, and Alba the new Scotia, and that it was the Scotie race that first called it Scotia. Buchanan, a Scotch author, in the second book of the "History of Scotland," makes a statement, which bears out the author quoted above. He notes: "The inhabitants of Ireland were called Scots, as Orosius points out, and as our own annals record; it was not once only the Scots migrated from Ireland to Alba." From this it is to be inferred that it was not the Dal Riada alone who went from Ireland to settle in Alba, but numerous other tribes as well from time to time.

It may similarly be stated of every other tribe of Gaels in Alba that it was from the Gaels of Ireland their nobles sprang. The inhabitants from the south of Scotland were not Gaels, but Saxons driven into the lowlands by William the Conqueror. The tribes of the Highlands were known as the Irish Scots and the ones from the lowlands were known as the Albanian Scots.

In the year of the Lord 395, Pelagius, a Briton, first began to sow heresy; and at this time the Scotie race and the Picti were wasting and destroying Great Britain; and the Britons sent envoys to the emperor Honorius asking assistance of him; and he only wrote to them requesting them to do all they could for themselves; and hence it came to pass that the Britons were a long time afterwards under the oppression of the Scots and the Picti. And again the Britons sent envoys to Rome; and they made a pitiful complaint of the cruelty towards them of the Scots and the Picts. The Romans sent an armed legion to relieve them; and when these reached Britain, they had several engagements with the Scots and the Picti; and the Roman host, growing weary, told the Britons to build a wall or fence between themselves and their bad neighbours, and that they themselves could not avoid returning to Rome.

NOTE: The end of the Celtic Church in Britain

The beginning of the end for the religion of the Celts began when the Druids are converted to Christianity forming one of the few good Christian churches ever to exist called Culdee or the Celtic Church. However, in the end the Romans yet again invaded Britain and this time with their own church. The Celts had to give way to superior organization and wealth and so the Celtic Church disappeared and was replaced by the Roman one. There is an old saying about the Celtic Church. "The Celtic Church gave love; the Roman Church gave law." Once the last remnant of their religion was gone, their culture began to fade after the Romanized priests absorbed and distorted anything pagan, and persecuted that which could not be lied about or converted.

And since the coming of Patrick, it was the bishops and the nobles and the chroniclers who elected the kings and lords until the Norman Invasion; and the titles that are in use now, as baron, viscount, earl, marques, or duke, were not in vogue in Ireland, but triath (chief), tighearna (lord), flaith (prince) or ri (king), and they were surnamed from the districts they possessed. Some say that after Patrick put the Faith of Christianity upon the Irish, they worshiped the God of Christ and put their lives into the hands of the Pope of Rome never to bow to any other King again. From all we have said it is plain that it is not true to say that there was neither king nor chief ruler over Ireland until the Norman Invasion.

Now, the reason why one person is made king over tribes and over districts is in order that each one in his own principality should be obedient to him, and that none of them should have power

to resist or oppose him during his sovereignty, and to have it understood that it was by God who is Lord and ruler over all that he has been appointed king over the peoples to govern them, and hence that they are bound to obey him and to bear in mind that it is the same only God who is Lord of heaven and of earth and of hell that gave him that authority, and that it was from Him he obtained sovereignty; and frequently it was the cleverest and most learned people in Ireland who were chosen to reign, to repress evil, to adjust tribute, to make treaties of peace, such as Slainghe, son of Deala, son of Loch, who was chief judge in Ireland in his time, Ollamh Fodla, who was learned, and Tighearnmhus, his son, who was likewise well-informed, and Cormac, son of Art, who was learned in the Breitheamhnas Tuaithe and who wrote the Instruction for Kings; and thus in the beginning of the ages it was the learned and those who were most zealous for the aggrandizement of the public weal that the men of Ireland elected to rule the districts until Patrick came with the power of the Church.

NOTE: Patrick of Briton

"Patrick," it says, "a Briton, born in the town called Nemptor (circa 389AD), in the Plain of the Tabernacles, of pious and religious parents." an Irish fleet went to the place where Patrick dwelt to pillage the country, and, as was the custom with the Irish, they brought a large number of captives with them, together with St. Patrick, then aged sixteen years, and his two sisters, namely Lupida and Darerca; and St. Patrick was brought as a captive to Ireland in the ninth year of the reign of Niall, king of Ireland, who held strenuously the sovereignty of Ireland twenty-seven years, and who pillaged Wales and Anglia to the sea that lies between Anglia and France." In 432 CE St. Patrick begins his holy crusade for souls in Ireland.

101. Faolan, Prince of Ossory Son of Rumann Duach.

He married Urchada of Mumhan and had four sons, Laighniadh Failidh, Lughneadh, Fincadh, and Conall.

102. Laighniadh Failidh, the Hospitable, Prince of Ossory

Son of Faolan, it was said that his descendants were to be cursed by St. Naille. He had two sons, Bione Caoic and Shencan.

103. Eochaid Bicne Caech MacLaignech, Prince of Ossory

Son of Laighnaidh Failidh, Bione Caoic married Fearcorbda, Princess of Alba.

KINGS ONCE MORE

The Power Of Ossory Grows

104. Colman Mor, King Of Ossory

105. Scanlan Mor

106. Ronan Rightfaith

107. Cruindmael Erbuilg

108. Faelan I

109. Cu Cucerca

110. Amalgaidh

111. Fergal MacAnmchadha

NOTE: The King Of Norway Plunders Ireland

NOTE: The King Of The Danes Lay Siege

NOTE: Slaves In Their Own Country

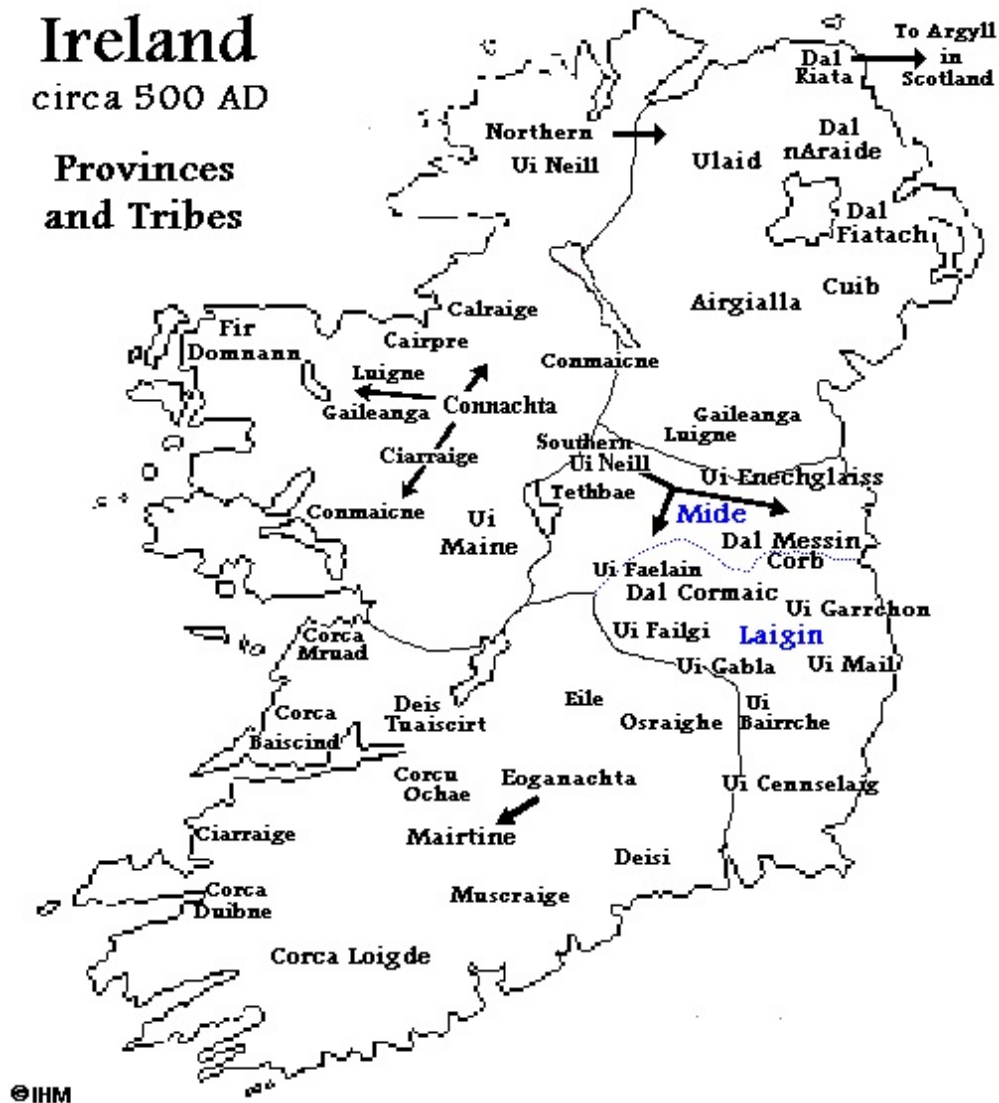
112. Dungaile (Donnghal)

113. Diarmaid

Ireland

circa 500 AD

Provinces and Tribes



Now begins a Golden Age for Ireland. Ireland becomes a place known for its scholars and the workings of her missionaries. Ireland becomes the “well spring” of the rest of the western world while most of Europe languished in a darkened age. With the founding of monastic schools, Ireland blossomed into a place of learning. Irish monks traveled the western world establishing centers of faith and learning that etched a lasting effect felt into the 21st Century.

Durrow heir to throne was Pope for just two days

BY DENIS J. CROKE

BY the time you read this the Cardinals' Conclave in Rome may have elected a new Pope. The odds are steeped against the new head of the Catholic Church being Irish, and if he was it would be a first – or would it?

Legend has it that back in the 6th century there was a Pope, albeit for two days, who was one of our own, born in Durrow, would you believe.

St Benedict, one of the most notable of the early Irish saints was born in Durrow around the year 460, on the site of Castle Durrow.

St Benedict was the son of Lugneas, King of Ossory and heir to the throne. But he turned his back on all this and while still a young man left home to study under St Fintan at Clonenagh, outside Mount-rath. While at Clonenagh a friendship grew between Benedict and St Enda and St Columba.

Some years later the

three left Clonenagh and set up a monastery on Inis Mór on the Aran Islands. When St Columba departed for Iona, St Enda became Abbot and St Benedict his assistant.

The years past by and in 522 St Enda and St Benedict went on a pilgrimage to Rome. As chance would have it the pair were in the Eternal City when the then Pope, St Hormisdus died in 523.

Legend has it that the Church authorities struck by St Benedict's piety and sincerity appointed him Pope and he took the name Pupeus.

But he was shattered when his friend, St Enda, came to him the following day to say that he was returning back to Aran. The news was all too much for the new Pontiff. He immediately summoned the Church Elders to tell them that he was resigning and ordered them to elect a new Pope. On this occasion the Elders elected Pope John I who served as Pope until 526.

Benedict and Enda returned to Aran and on Enda's death Benedict succeeded him as Abbot. On his death he was buried along side his old friend in the Cathedral of Aran, now in ruins. Both their feast days are on March 21.

The *Book of Cashel*, which traces the genealogy on the 14 Saints of the Royal House of Ossory refers to St Benedict a 'Ipse est Papa Pupeus' – 'He is the Pope Pupeus'.

It should be noted that Durrow is in the Diocese of Ossory. Ossory was the land of the FitzPatricks, or Mac Giolla Pádraigs.

The O'Moore lands were in the Diocese of Leighlin which had not amalgamated with Kildare at that time.

There is also another legend that the mother of St Gregory the Great was a Mac Giolla Pádraig and that she was the daughter of the King of Ossory. St Gregory reigned from 590-604 and it was he who sent St Augustine, the first Archbishop of Canterbury, to England in 596.

105. Colman Mor, King of Ossory Son of Bione Caoic.

He declares Ossory as an independent nation of his tribes and sets himself up as undisputed King of Ossory. He had four sons, Scanlan Mor, Seancan (slain in 590AD), Mailaithgen, and Bren. He died c. 574AD

106. Scanlan Mor, King of Ossory

Scanlan, son of Coman, ruled Ossory circa 574AD. During his time the kingship of Ireland constantly vasilated between representatives of the north of Ireland and those of the south of Ireland. He had three sons, Ronan Righfaith, Illann, and Maelodhar. He was taken hostage by Aedh mac Ainire, the King of Ireland and put in chains. He was liberated by St. Columba at the Synod of Drumceat.

At the time, Aodh, son of Ainmire, son of Seadna, son of Fearghus Ceannfhoda, son of Conall Gulban, son of Niall Naoighiallach, of the race of Eireamhon, held the sovereignty of Ireland twenty-seven years. It was Aodh, son of Ainmire, who convened the great assembly of Drom Ceat, where there was a convention of the nobles and of the clergy of Ireland. Aodh had three chief reasons for calling together that assembly. 1. Banish the filés (or poets) from Ireland, because of their being so great a burden and because it was so difficult to rule them. 2. Impose a tribute on the Dal Riada of Alba, as he had no tribute from them up to that time except that they were bound to raise an army by land and sea and pay tribute to the king of Ireland. 3. Oust Scannlan Mor, son of Ceannfaolaidh, from the kingdom of Osruighe, because of his not having paid tribute to Aodh, and to install his son, Iollann son of Scannlan, in his place as king over the Ossorians on account of his being obedient to Aodh as regards tribute. When Columcille heard in Alba of the summoning of this convention he proceeded to Ireland with a company of holy clerics

Columcille asked Aodh to set Scannlan Mor, king of Osruighe, free, and let him go to his own country. This the king refused. "I shall not press it further," said Colum, "if it be God's will may Scannlan untie my thongs or take off my shoes to-night when I am at matins."

When Columcille had taken his leave of the assembly he proceeded to Duibheaglais, in Inis Eoghan, and on the next night, after nightfall, a brilliant flame of fire came upon the guards at the convention, who kept the cell in which Aodh had Scannlan Mor confined, bound by twelve iron chains, so that the guards put their faces to the ground because of the greatness of the blaze which they saw. And a bright dazzling flame came to Scannlan in the place where he was, and a voice in the flame said to him, "Arise, O Scannlan, and quit thy chains and thy cell, and come forth and follow me, and place thy hand in mine." After this Scannlan came forth with the angel in front of him. His guards observed him, and asked who was there. "Scannlan," said the angel. "If it were he, he would not tell," said they. Thereafter the angel and Scannlan went after Columcille; and when Colum was at matins, as he was passing through the sanctuary railing it was Scannlan who was taking off his shoes; and Columcille asked who was there, and he replied that he was Scannlan. When Columcille asked news of him, he answered "a drink," so great was his thirst, for it was salted meat they gave him in the cell, with no drink after. From the frequency with which he gave that answer to Columcille, the latter left an impediment in speech on every

king of his progeny who should rule in Osruighe. Now Columcille directed Baoithin to give three drinks to Scannlan, and then Scannlan told his story to Colum, as we have said above. Columcille directed Scannlan to proceed to Osruighe. "I cannot," said Scannlan, "through fear of Aodh." "Thou needest have no fear," said Colum; "take my staff with thee as a protection, and leave it with my community at Durmhagh, in Osruighe." Upon this, Scannlan proceeded to Osruighe and ruled over his own country during his life. Fear of Columcille prevented Aodh from troubling him thereafter.

In return for his liberation in this manner, Scannlan imposed a yearly tax of a screaball, or threepence, on every household in his country from Bladhma to the sea, to be paid to the community of Columcille at Durmhagh.

Columcille, moreover, gave his blessing to all the Ossorians on condition that they and their king should be obedient to himself and to his community at Durmhagh in succeeding times as regards the payment of the tax, which Scannlan imposed on themselves and on their posterity

NOTE: During this time the people of Osraighe were united with the Eile. However, they were defeated at the battle of Tola by the Ulaid of northeast Ireland. Tola was the center of Osraighe at the time.

Around 582 the Kingdom of Osraighe was ruled by Feradhach mac Duach who ended up being slain by his own people, which was a sign of the internal struggle amongst the ruling dynasties at the time. His son Colman reigned in his place after the death of his father, Feradhach, in 601.

NOTE: Internal struggles notwithstanding, during this period they began a long standing rivalry between Osraighe and the Laigin (Leinstermen). At this time Osraighe was considered part of Mumu (Munster) to the west of Laigin.

Ireland
circa 600 AD
The Golden Age
Tribes & Territories



106. Ronan Rightfaith, King of Ossory

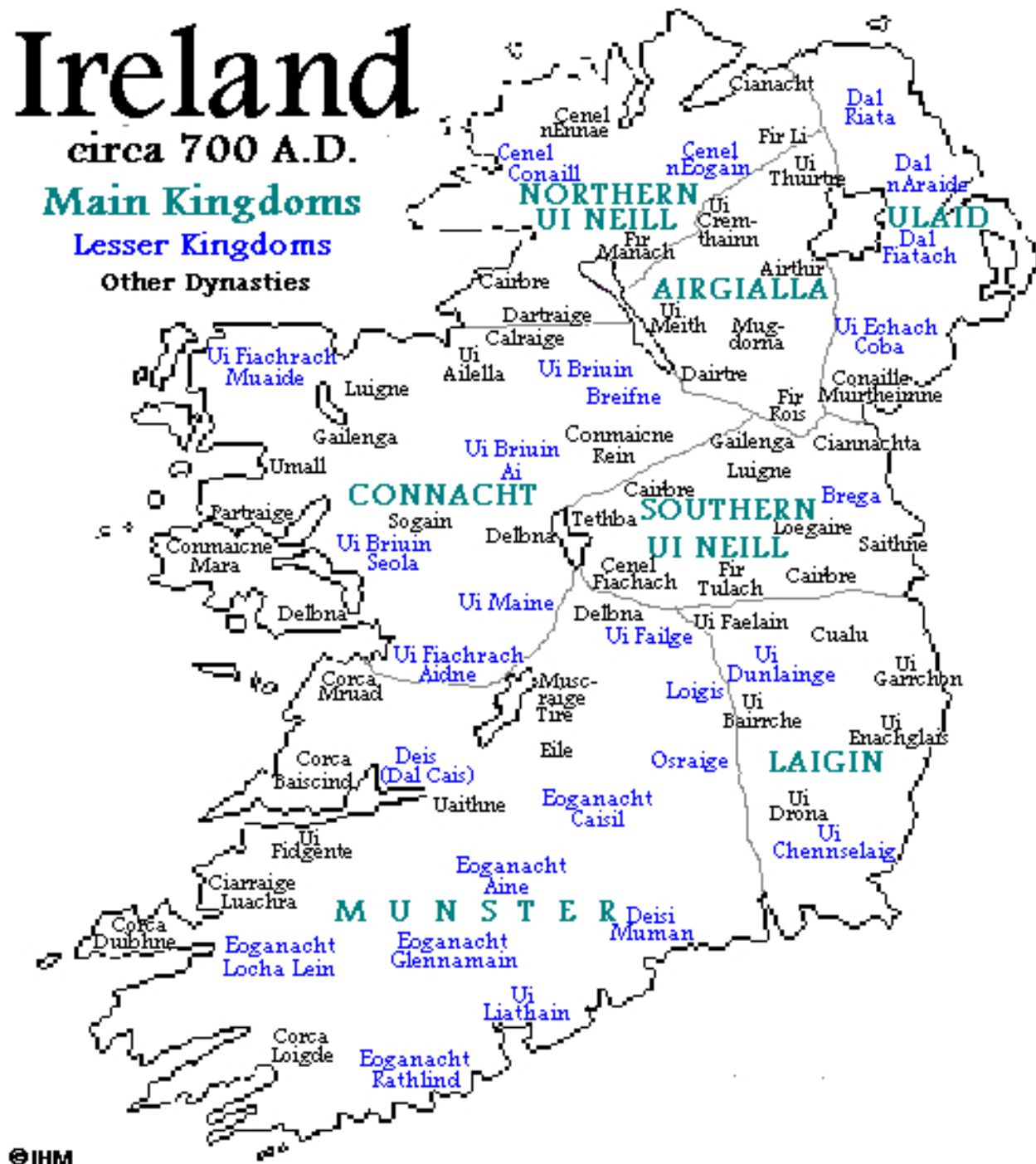
Ronan was King of Ossory up until his death abt 632 AD. He led battles against the Laigin.

107. Cruindmael Erbuilg (Crunnmhael), King of Ossory

This son of Ronan ruled over Ossory from 632 AD until his death about 656AD. He continued with the struggles against the Laigin.

108. Faelan I (Phelan), King of Ossory

Faelan, son of Cruindmael had three sons, Cucerca, Oilill, and Scanlan. Both Cucerca and Oilill served as Kings of Ossory. Faelan was slain by the Laigin (Leinstermen) in 658 AD.



109. Cu Cucerca King of Ossory Son of Faelan and brother to Oilill.

He became King of Ossory after Faelan's death in 658 AD. Although he survived the Yellow Plague that swept over Ireland, he was slain by the Laigin around 713AD. During the last century, this century, and as we shall see, the next century; the tribes of Ireland were constantly at odds with one another. Although most of it petty by nature, a strict code of tribute, debt, and revenge was being meted out at every opportunity to gain status, lands, and wealth. Most all kings and their kindred were subject to war and assassination.

110. Amalgaidh King of Ossory

Anmcadh, son of Cu Cucerca, fought at the battle in Inisnag in 745 AD. On 749 the Osraighe attacked Fotharta Fea to their east and also, at the battle of Baelach Eile, defeated the Leinstermen at Gowran in 754 AD. He died somewhere between 756 AD and 760 AD. During this time the sons of Ossory continued to feud with the Laigin and around 737 they raided and pillaged two areas to the north of Ossory in the southern portion of present day County Meath. Following the reign of Anmcadh, the Osraighe returned to battling amongst themselves and remained disunited until the time of Ferghall.

111. Fergal MacAnmchadha, Lord of Ossory

Son of Anmcadh served as king between 760 AD and 802 AD.



Irish Warriors

NOTE: The King of Norway, Turgesius, plunders Ireland

Though there were many battles and skirmishes fought between the Gaels and Turgesius with his Lochlonnaigh, still by reason of the numerous fleets and the many hosts that came to his aid from Norway and from other countries in the north of Europe, Turgesius conquered the Gaels and reduced them to subjection and to slavery to himself and to his foreigners.

NOTE: The King of the Danes lays siege to Ireland

The Danes began to invade England and Ireland around 800AD and were followed by Danish settlers who gradually assimilated with the local population and adopted Christianity. While the Fionnlochlonnaigh were harassing Ireland in this manner a large fleetful of Dubhlochlonnaigh came from Dania or Denmark to Ath Cliath, and they plundered the coast of the country and slew many people; and thereupon the Fionnlochlonnaigh assembled to meet them, and a battle was fought between them at Linn Duachuill where the Fionnlochlonnaigh were defeated and a thousand of them were slain; and the Dubhlochlonnaigh in consequence obtained great sway in Ireland. And soon after this Amhlaoibh, son of the king of Lochlonn came to Ireland to become chief ruler of the Danes or Dubhlochlonnaigh, and he imposed a rent-tax on a great number of the men of Ireland.

NOTE: The Norwegians conquer Ireland and turn them into slaves.

When the nobles of Ireland saw that Turgesius was upsetting the country, and that he had it in his power, and that he was enslaving and tyrannizing over it, these nobles assumed a magnanimous courage and a valorous steadfast spirit, and they underwent great hardship and distress in their conflict with these tyrants. Here follow some of the defeats which the Gaels inflicted on them, namely, their defeat by the Cineal Conaill at Eas Ruadh where many of them were slain; and their defeat by the Dal gCais at Ard Breacain; and when Saxolbh, an earl of the Lochlonnaigh with his party was slain by the Ui Colgan; and when Olchobhar, son of Cionaoth, king of Munster, and Lorcan, son of Ceallach, king of Leinster, won the Battle of Sciath Neachtain over them, wherein they slew Earl Tomar, Tanist to the king of Lochlonn, together with twelve hundred of the nobles of the Lochlonnaigh. Moreover, the same Olchobhar and the Eoghanacht of Cashel overthrew them near Cashel, where five hundred of them fell at Dun Mhaoile Tuile. Three hundred and sixty of them fell by the Ui Fidhghinnte, and two hundred by the Ciannachta, and twelve hundred at Drom da Chon by Tighearnach, king of Loch Gabhair; and also Maoilseachlainn, son of Maolruanuidh, king of Meath, overthrew them in the Battle of Glaslinn in which seventeen hundred Lochlonnaigh were slain.

Here is a short account of the slavery of the Gaels under the Lochlonnaigh, and of the rent and tribute imposed on them, to wit, a Lochlonnach king over every cantred in Ireland, and a chief over every district and an abbot over every church, a steward over every townland, and a mercenary or hired soldier over every house, while the householder had not the disposal of as much as a hen of his own property; and were there but one stripper in the house neither the babe one night old nor the sick person would get her milk, but it was kept for the soldier, and if he were not satisfied he took the householder with him to the assembly in pledge for his maintenance.

The Lochlonnaigh exacted an ounce of gold each year from every man in Ireland or else the nose from his head. And neither lord nor lady wore a mantle or dress but the cast-off clothes and mantles of the Lochlonnaigh; they were not permitted to give instruction or frequent church -- but the Lochlonnaigh were in their churches and in their duns -- with no professors or clergy, without books or jewels in the abbey-churches and monasteries through fear of them; without a filé, without a philosopher, without a musician according to the laws of the country; without the daughter of a king or lord or chief wearing silk or embroidery; without the son of a king or a chief learning feats of agility or casting; with no feast or banquet held among friends, but what remained after the foreigners had been sated there from.

The severity of the servitude to which the Lochlonnaigh had brought the Gaels was the cause of great trouble to all the men of Ireland; and the remnant of their clergy that survived, and that

were wont to hide themselves in woods and in secret places leading pious lives in wretchedness, earnestly prayed God to release them from the tyranny of Turgesius. They fasted also against him, and directed each of the faithful laity who were subject to them to do the same. And God heard their prayer, and put Turgesius in the power of the Gaels.

After the death of Turgesius there came from the regions of Norway seeking for peace and on the pretext of trading; three brothers, Amhlaoibh, Sitric and Iomhar to this island with their followers and by the consent of the Irish who were fond of ease they set in order or built three seaports for their own residence, namely, Port Lairge, Ath Cliath and Luimneach. And after that, as the companies who came with them increased, they often made sudden attacks on the natives.

112. Dungaile (Donnghal, Dunnal), King of Ossory

Son of Ferghall, born abt 760, died abt. 841 AD. He had two sons, Diarmaid and Duncadh who died in 867 AD. He also had a possible child named Cerbhall.

NOTE: This is another one of those lineage sections where references don't seem to agree. The Keating Genealogies seem to go from Dungail to Cearbhal to Ceallach to Donnchadh to Domnhal to Gilla Patraic I. I will stick with the Ossorian Genealogy as follows.

112. Diarmaid, King of Ossory, King of Ireland

Diarmaid, son of Dungaile, had a daughter Flann, who was the mother of Gethin (King of Leix). After his death the throne passed to his brother Cearbhal.

KING OF ALL SURVEYED

A Time Of War and Alliance

114. Cearbhal, King of Ossory and Ireland

115. Ceallach II

NOTE: Battle Of Bealach Mughna

116. Muirchertach

NOTE: The Gaels Reprise The Practice of Emblems

117. Doncadh

118. Gilla Patraic

NOTE: The Battle Of Ossory

119. Duncadh Mac Giolla Patraic II

NOTE: The Battle Of Cluain Tarbh

120. Gilla Patraic II

121. Domhnal mac Gilla Patraic II

114. Cearbhal, King of Ossory, King of Ireland, and King of the Danes in Dublin.

This ancestor of ours turned war into an art form. Still, the Norsemen continued to dominate the lands of Osraighe around 823, the Norsemen fought the Osraighe along the river Barrow at Tech Moling. In 845, Cearbhal beat back the Norse invaders down from Dublin at Carn Brammit. In the following year, the Laigin teamed up with the Norsemen of Dublin and laid siege to Osraighe. The Osraighe pulled back, turned around and took out their revenge on the Deisi, their neighbors to the southwest. Later, Cearbhall returned to the land of the Laigin and slew Eachtighern who was presently the lord over south Laigin.

During this time a great assembly was held at Rath Aodha mic Bric under Maoilseachlainn, king of Teamhair, and Etgna, Comhorba of Patrick, to make peace between the men of Ireland, and it was there Cearbhall, King of Osraighe, made submission to the Comhorba of Patrick. Around 856 he turned the tide by joining up with his former enemies, the Norsemen, and marched across Cinel Fiachach to the north of Osraighe before turning back east and plundering Laigin and taking many hostages. The following year his armies, along with the Norsemen, raid Meath, which brought him into allegiance with the High-King of Ireland, Mael Sechnaill.

Without missing a beat, Cearbhal continues his warring ways. In 858 his army and navy win a victory over the fleet of Port Larige (Waterford) followed the next year by assisting his once enemy, now comrade, Mael Sechnaill of the southern UiNeill against the northern UiNeill. Nonetheless, the northern UiNeill claim the High Kingship of Ireland while Cearbhall goes back to punishing the Laigin, which he continues into the year 868. Meanwhile the northern UiNeill king keeps up his plundering of Northern Ireland. The Laigin, obviously have had enough of the warring Osraighe, mounted a counter-attack on the fort of Cearbhall, but ended up on the run back to Laigin in defeat.

Cearbhall settled back for a year, garnered his strength, and then set out to raid the surrounding countryside once again beginning with the Deisi in 872. The Deisi, in defeat, swore allegiance to Cearbhall and joined with his armies to defeat the men of Mumu (Munster) and the Ui Cheinnselaig of south Laigin. Cearbhall's mastery of war, politics, skill in manipulating rivals including the Vikings, and inter-marriage to a the family of the Kings of Ireland set him up to be the most powerful of the tribal kings in Ireland. The presence of the Viking led to a whole new dimension of power and the usage of the waterways, Nore and Barrow rivers, which flowed though Osraighe and Cearbhall made use of his dominion over the area.

From his marriage to Maelfebhal, the daughter of Malachy I, also a King of Ireland who past away in 886 AD, Cearbhal had many children, five sons, Cealach III, Cannanan (slain by Ceinide mac Gaethin in 867 AD) Diarmaid (Prince of Ossory, then expelled from Ossory in 900 AD; made King of Ossory by Flann who had succeeded Aedh as the King of Ireland, 907 AD. He died in 927 AD), Dungal (later slain by the men of Leix around 897 AD), Braenan (slain by the Desies in 887 AD), five daughters, Jugen (wife of Duibhgilla, King of Idrone), Mor (Queen of South Leinster who died in 916 AD), Kormlod, Raverta (married a Swede and settled in the Hebrides), and Frigenda. Since Cearbhall's son, and heir apparent, Cuilen had been killed by the Norsemen and his other son Braenen, had been killed in battle against the Deisi, after Cearbhall's death around 888AD there was a void in power which was eventually filled by his youngest son, Ceallach.

115. Ceallach II, King of Ossory

Ceallach, son of Cearbhal, maintained his father's alliance with the Deisi as well as the Norsemen of Waterford. He joined up with the lords of Laigin in the defeat of the Eoghanacts of Mumu at Grain in Mag n' Airb in 891 AD. This mixed army of Ossorymen, Leinstermen, Vikings, and the Deisi help keep Ceallach in power as he overthrows his brother Diarmaid for full kingship of Osraighe and then goes on to re-conquer the Eili and the Muscraighi of Mumu (Munster). He married Sadb and had five sons, Muirchertach (who was slain along side his father), Cuillin (King of Ossory, died in 931 AD), Flann, Fergal, Raudr or Ruadh (married Hidarend in Iceland), and a daughter Dubhdara who became the wife (after 940 AD) of Muirchertach mac Niall Glundubh who was King of Ireland. He was slain at Ballach Moon on Tuesday, August 17th, 907 AD.

Battle of Bealach Mughna

Three years later, after his defeat of the Mumu, fighting on the side of the Eoghanachta at the very beginning of the great battle of Beal Mughna, Ceallach, son of Cearbhall, king of Osraighe, and his son were slain. After this Flann Sionna, king of Ireland, came with a large royal host of cavalry to place Diarmaid, son of Cearbhall, on the throne of Osraighe in the room of his brother Ceallach, son of Cearbhall, who reigned in Osraighe before him and who fell in this battle as he was helping Cormac of the Eoghanachta.



Ireland circa 900AD

116. Muirchertach, King of the tribes of Ossory and Prince of Ireland

Muirchertach was slain, along with his father, at Ballachmoon abt 907AD.

NOTE: The Gaels of Ireland, Domhnall their King, reprise the practice of Emblems into the Battle Of Magh Rath

As I mentioned in the beginning of this genealogy, I believe that our ancients were amongst the tribes led out of Egypt by Moses. It is a long time since the Gaels began the practice of having emblems, in imitation of the children of Israel, who employed them in Egypt, in the lifetime of

Gaedheal, when the children of Israel passed through the Red Sea, with Moses as their chief leader. Now there were twelve tribes of them, and each tribe had a separate division of an army and a separate emblem.

Here follows the seancha's account of the emblems of the children of Israel, as we read in the old Book of Leacain, in Urmhumha, and in many other old books, in the poem below:

“I know each great ensign that the proud children of Jacob had; few are the people thereafter who know their names.

The tribe of Ruben, prosperity helped them, their ensign was a mandrake; the spirited tribe lasted a long time, a good host followed its ensign.

The tribe of Simeon asked no ensign, but a stern avenging javelin; Simon, the guileful wise one, who was vindictive in the affair of Dionna.

The tribe of Levi, the people of the Ark, Numerous their flocks and great herds; It was a guarantee of their welfare to see the Ark with them.

The ensign of the noble tribe of Juda, the figure of a powerful lion; the tribe of Juda, in the hour of wrath proud hosts following a good ensign

The tribe of Isacar, of the pure gold, had an ensign like an ask; Often a host with ruddy face, Followed the great beautiful ensign.

The tribe of Zabulon, of the bright girdles, the figure of their ensign was a laden ship; it was usual on the shallow waves for all to be in their laden ships.

The figure of a wild ox, short-flanked, swift, had the tribe of Nephtalem, the venomous; Of the tribe that practiced the fury of wrath the warriors round their ready ensign were not few.

The ensign of the tribe of Gad, in conflict, was not as the figure of a lioness; nor have we deemed timorous in the time of wrathful fury each warrior following the great ensign.

An ensign like a bull with constant strength, in the east had the tribe of renowned Joseph; it is well known that vultures sought the bold, glorious race.

The tribe of Benjamin, of swift vigor its ensign was above ensigns; an ensign like the ravening wolf, Ruddiness in the glorious feast.

The tribe of Dan, stubborn the race, A venomous family of a sinister house, Powerful to strike back, as it implies, Like a great serpent, its ensign.

The tribe of Aser, not stinted in herds, an ensign they clung to like a garment; Its choice was identical with a beautiful fair olive branch.

I have enumerated their tribes above, I have enumerated their ensigns; The enumeration of the abodes of the spirited tribes, How many men are ignorant of this? I do not know.”

Ossory. In 972 the men of Osraighe had the Leinstermen on the run only to have the tide turned against them near the Liffey River where a great slaughter was wreaked upon the men of Osraighe. Finally Donnachad Mac Cellaig of Ossory turned back the Leinstermen once and for all. Doncadh died in 974 AD. His son, Gilla Pateraic would become king.

NOTE: From The History Of Ireland

“Accordingly the men of Meath came to Donnchadh's mound beside Saighir to the west, and they set themselves to build the fence round the church day by day; and at this time the body of Donnchadh, son of Ceallach, king of Osraighe, was brought to Saighir to be buried; and after it was buried, when the darkness of night had set in, nine hairy jet-black crosans came upon the grave and set to choir-chanting as crosans are wont to do ever since, and their eyes and their teeth were whiter than snow, and all their other limbs blacker than blacksmith's coal. They had come, it seems, bringing with them a lay for the king of Osraighe. And all who saw them grew sick a day and a night at the sight.”

118. Gilla Patraic (Gillaphadraig) I, King of Ossory

Gilla Patraic, or Giolla Phadraig (servant/devotee of St. Patrick), was the beginning of a long line of kings that would bring some order to the Ossorians. He assumed the kingship of Ossory upon his father's death. He married Aelmuire, daughter of Amlaebh who was the son of Sitric, King of the Danes. As one can see, this is another mixing of the blood of the Gaels with that of the Celts.

He and Aelmuire had six sons, Ducadh mac Giolla Patraic II, Dungal (was slain by Malach II, King of Ireland, while he was plundering Ossory), Domhnal (King of Ossory), Muirchertach (claimed to be King of the upper half of Ossory, but was slain in 1036 by the Ui Cael-laighe of Ossory), Muiredach, and Taidg mac Giolla Patraic who also became King of Ossory but ended up being blinded by his brother Doncadh.

Gilla Patraic had no sooner assumed the throne of Ossory than Brian Boru began his conquest of all of Ireland and moved into the southern portion around 981AD. Gilla Patraic was overtaken by Brain, King of Ireland in 982 AD. He ended up being slain by Donovan, son of Ivar the Norsemen, King of Waterford in 996 AD in a battle that pitted the Ossorymen against the Norsemen and the former allies of his father, the Deisi.



Battle of Ossory (courtesy of Joe Fitzpatrick)

Brian Boru, King of Ireland, and his Dal g-Cais tribe (Dalcassians) allied with forces from Connacht, Meath and Munster fought against Danes from Dublin, Wexford and various foreign enclaves allied with Maelmorda, King of Leinster. Brian's son, Murchadh, led his forces. The battle was fought at Cluain Tarbh (Cloon Tarve), a few miles north of Dublin, but is popularly known as the Battle of Clontarf. Opposing forces consisted of about 20,000 each. Brian's forces prevailed with loss of about 4000 while the opposing forces, mostly Danes, lost 7000. The apparent cause of the battle was the earlier shaming of the Leinster King by Brian's wife (who also was the Leinster King's sister) while he was their guest. The battle was key in that it warded off Danish dominance in Ireland.



Murchadh captures a Viking at Contarf

Donncadh, King of Ossory, son of Giolla Phadraig (who died in 995), had kept his forces out of the above battle. He had much hatred for Brian and the Dalcassians (now led by Brian's son, also named Donncadh) because of Brian's plundering of Leinster in 982 when he captured Giolla Phadraig and kept him in chains for 2 years. Donncadh intercepted the Dalcassians on the plains of Clann Kellaigh (south of Dublin in present County Wicklow) following the Battle of Clontarf. Having superior numbers, the Ossory King demanded hostages and ransom. The Dalcassians refused and prepared for battle, including using many of their wounded who, being so insensed against the Ossorians, demanded that they be allowed to go into battle along side their more abler comrades. The Ossorians, seeing their fierce determination, decided that head-to-head battle would be too costly and instead engaged them in continual skirmishes, slaying 150 of them as they withdrew their forces to their home territory of Thomond, which was centered at Limerick.



Brian Boru

119. Duncadh Mac Giolla Patraic II, King of Ossory and the greater part of Leinster

For a short time after the death of Gilla Patraic, his brother's son ruled as the lord of Osraighe. Around 1003, this "cousin" was slain by Duncadh who then took the title for himself. This was to cause great grief amongst the once close family and it split the tribe in two factions from this time on.

Duncadh adopted the usage of MacGiolla Padraig, literally the son of Giolla Patraic, and this nomenclature was to stay with the tribes of Ossory until our own present day, Fitz-Patrick, son of Patrick. From this point, the tribe Giolla Padraig, long a subordinate amongst the Irish tribes, made progress towards gaining a level of supremacy in their surrounding territories. Duncadh (Donnchadh) first attempted to force Munster under his domination but failed. He next turned his forces against Leinster and was, for a time, successful.

He married Inghen Ni Braenan the daughter of the Chief of Ui Duach. They had three sons, Gilla Patraic II, Diarmaid (Prince or Tanist of Leinster) and Dombnal. In 1033 he held the fair of Carmen and at that time removed the Donchada of Mag Mail to the North or Upper Ossory where his brother Muirchertach I claimed to rule. For a time, Duncadh became very powerful and, at once, claimed not only Osraighe and the lands of Leinster, but laid claim to all of southeast Ireland. He died around 1039. He reined with an iron fist and was considered the most powerful of the Ossorian rulers since the ancient times of Cearbhall.

120. Gilla Patraic II, King of Ossory

He had two sons, Domhnall mac Gilla Patraic II, Gilla Patraic Ruadh III, and a daughter Dubhcobhlaigh (the Lady of Ossory). He slew Doncadh mac Aedh, King of Hy Bairrche in 1042 AD and ended up dying of grief in 1055 AD.

It was during these times that the division amongst the Gilla Patriacs allowed other tribes to step in and lay claim to parts of Osraighe and the surrounding territories. The O'Kealys of Magh Lacha slew Muirchertach Mac Gilla Patraic. They then held rule over Upper Ossory as well as their own territories. Gilla Patraic Ruadh held the kingship of Ossory for a short time before his death in 1103AD at the hands of invaders that also slaughtered his whole royal family. During this time the Kingship of Ossory moved on to a cousin named Domhnall Ruadh Mac Gilla Patraic, III who was accidentally slain at the games of 1110. His son Doncadh MacGilla Patraic V became King Of Ossory. As turn off events sometimes happen, he ended up blinding Enna, Tanist of Leinster, son of Diarmaid Mac Murrough. The Leinstermen took up arms and threatened to level Ossory. Doncadh gave him hostages and in doing so, saved Ossory from being spoiled. Later, Diarmaid, King Of Leinster banish Doncadh's son Domhnall from Ossory forever.



Welsh-Normans descend upon Ossory

Dermot MacMurrough, warlord of Leinster, with the help of the Welsh Norman Knights, descended on Ossory 1169

One branch of the Mac Giolla Phadraigs held on to the southern-most part of Osraighe while the main branch of the family were able to hold on to a good portion of the mid-section of Osraighe around Kilkenny.

121. Domhnal mac Gilla Patraic II, King of Ossory

He had two sons, Gilla Patraic mac Gilla Patraic and Doncadh mac Gilla Patraic IV. He died, after a long illness in 1087 AD. He was the founder of Jerpoint Abbey. Jerpoint abbey was built around 1160 for the Benedictine monks, but in 1180 it was taken over by Cistercian monks from Baltinglass Abbey. In 1228 there were 36 monks and 50 brothers in the abbey. The abbey was dissolved in 1540 at which time there were only five monks remaining. At the time of the dissolution, the abbey was granted on lease to James, the Earl of Ormond by Henry VIII of England.



circa 1100 A.D.
Pre-Norman

Territories

Lesser Dynastic Surnames



KINGDOM IN PERIL

Paying Homage To England

NOTE: Anglo-Norman Invasion

122. Gilla Patraic mac Gilla Patraic

123. Scanlan Mac Gilla Patraic

NOTE: Ossorian Genealogy No. II

124. Domhnall Clannach Mac Gilla Patraic

NOTE: Ceann Fine - Head of Clan

NOTE: The King Of Osraighe Pays Homage To The King Of
England 1172

125. Domhnall Mac Gilla Patraic

NOTE: In Servitude to the Anglo-Normans

126. Seaffraidh Mac Gilla Patraic

127. Seaffraidh Bacagh Mac Gilla Patraic

NOTE: Anglo-Norman Invasion

From the History and Antiquities of the Diocese of Ossory by the Reverend William Carrigan we learn, in a Preface by the then (1905) Bishop of Ossory, Abraham Brownrigg, “that when the Anglo-Norman invaders came over to Ireland, the fortunes of the Mac Gillapatrics, the native kings of Ossory, fared badly. They lost a considerable portion of their kingdom – that represented by the County Kilkenny – and were obliged to confine themselves henceforward to the northern corner of their kingdom in the Queen’s County (Laois), where they maintained a sort of wild independence until the middle of the sixteenth century, when their chiefs made submission to the crown of England, and became known from that time forward only as the Lords, Barons, or Earls of Upper Ossory.”

The Bishop goes on, in the book’s preface, to heap praise on the Normans almost to suppose they were the saviors of Ireland, a thing that the Mac Giolla Phadraig would argue, indeed.

The Norman invaders of Britannia were successful. There is no denying that. Why? Historians are still speculating on those details. But it seems to boil down to the fact that they were an organized force from top to bottom. And let us not forget the fact that they were descendants of the fierce Viking Celts.

When the invaders hit the shores of Ireland and met the Gaels, they found little kingdoms ruled by jealous Chieftains who had offended their neighbors, trusted no one, and had to continuously survive assassination attempts and coups from family members. The person at the top of the heap was the one who performed the dirtiest tricks. It was a continual mish-mash of political alliances and betrayals. We must remember, in the beginning, the reason the Normans came in the first place was by invitation from an Irish Chieftain who wanted their help in taking back his little kingdom that he felt was taken from him by one of his. The Normans landed, set tribe against tribe, family members against family members (pretty much the norm anyway), then finished off the weak and gained fealty from the survivors. From this you could see how you would end up with the “supposed royal line” of Fitz-Patricks (Protestant) versus the mass of Fitzpatrickes who remained mostly Catholic.

122. Gilla Patraic mac Gilla Patraic, King of Ossory

Gilla Patraic married Orla, the daughter of Murcadh mac Flan O’Melachlin. They had two sons, Scanlan Mac Gilla Patraic and Domhnall Mac Gilla Patraic IV (Domhnall was first noted as the King of Ossory and then later noted as the Lord of Ossory. He was slain by the O’Moorees in 1165 AD). Gilla Patraic was slain at Kilkenny by the sons of Congalach Ua Braenan, Chief of Ui Duaich in 1146 AD.

123. Scanlan Mac Gilla Patraic

His brother Domhnall was King and then later reduced to the title of Lord of Ossory as a result of English domination at the time. Domhnall had blinded the only remaining son of Dermot, who had allied with the invading Normans. Dermot, and the Normans, invaded Ossory in 1169AD to get the Ossorians to submit to him. During this time the Normans began to quarrel amongst themselves thus giving Domhnall the opportunity to widen his influence; however, it backfired on him and Dermot, again, was able to force his way into Ossory.

Although both William the Conqueror and Henry I had always had designs on Ireland; it was Henry II who actually thought of bringing Ireland under his dominance. Nevertheless, it was left, somewhat by chance, that a group of Flemish and Welshe-Norman nobles would begin the trek for the eventual domination of Ireland bringing all under one King.

When Ruaidhre O'Connor became King of all Ireland, Diarmuid MacMurchadha, jealous and in loss of power, found himself alone amongst the royals of Ireland. Humiliated and thrown from castle and country; Diarmuid flew away to France to put his grievances before the court of Henry II. Before he returned to Ireland, he had sold his sole and the heart of his country to foreigners. Henry II took Dairmuid as his subordinate and offered military assistance to gain back his holdings in Ireland. Dairmuid had linked up with a Norman by the name Fitz-Harding. It was this Fitz-Harding, lusting for power and land for himself, that sat about recruiting Norman nobles to join him in his task of taking Ireland under the guise of assisting Dairmuid. One such noble was Richard, the son of Gilbert de Clare of Pembroke, who was to become known as Strongbow. Strongbow arrived on the scene, 1170, with hundreds of horse-mounted-knights a thousand, personally picked foot soldiers and began his raids into Ossory. Although vastly outnumbered by the Irish, his smaller army was a fine tuned force to be reckoned with. His knights wore armour. They fought with lances from horseback. And, he had archers with long bows and cross bows who could decimate the Irish from afar. They were professionals in every sense of war. They were superior in every way. It could even be argued that the Normans, for their time, were superior even at statesmanship preferring a strong central government over loose confederations. However, as stated by John Ryan in his "History Of Ireland", the Irish, "in all things else – in religion, literature, art, code of honour, standards of public and private morality, personal couragewere at best equal to the invaders".

Strongbow built a fortress, Odagh, and invited the Mac Gilla Padraic to parlay. It was Strongbow's intention to slay the Ossorian, but was held back by de Prendergast, a Norman who had assisted the Ossorian King against Dermot. Nonetheless, Domhnall did submit to Strongbow as his feudal lord. King Henry arrived in 1171 to check up on Strongbow and on his visit he passed through Ossory where he enforced the submissions of the chiefs in that area including the Mac Giolla Padraigh. There will be more on this subject later on.



NOTE: Ossorian Genealogy usage of the name Fitz-Patrick

Reference here to the Ossorian Genealogy – No. II: It is noted that in the baronies of Tullyhunco and Loughtee, Co. Cavan, there are numerous families of Fitz-Patricks supposedly to be descended of the Mac Gilla Patraics, who were driven out of Ossory. In 1156 or 57 AD, Muirchertach O'Lochlain invaded Ossory and many of the people of Upper Ossory fled through fear into Connaught. From these fugitives are derived the Fitz-Patricks of Leitrim and Cavan. This could also explain the dispersion of our own ancestors at this time as is referenced to Domhnal Clannach who is now listed as from Magh Lacca (the Plains of Lacca) and his son who is listed as coming from the same location, but in his time called Magh Laoighsi or the plain of Leix.

124. Domhnall Clannach Mac Gilla Patraic of Magh Lacca

Domhnall Clannach, living in 1219, is no longer, apparently, associated with Ossory. It may be noted that during this time, many prominent Patraics were stressed to leave their beloved Ossory. A distant cousin to Domhnall Clannach, Domhnall Mac Gilla, was banished from Ossory by the King of Ireland in 1171. That same cousin's sister's husband, Donal Mor, King of Thormond, sacked Kilkenny in 1173. On top of that, the sister's brother, Duncadh, was slain in revenge by the English and their Norman allies in 1249 after he joined the King of Connaught against the English at Galway.

His Uncle, Domhnall Mac Giolla Patraic IV was King of Ossory, had his title changed, by Norman directive, to Lord Of Ossory. He was slain by the O'Moores in 1165.

A descendant of Dermot built a Norman castle at Kilkenny. The Mac Gilla Patraic were isolated to the northern portion of their former homeland near, what is today, County Laois. This area became known as Upper Ossory and its leader the Chief/Lord of Upper Ossory.

Ceann Fine - Head of Clan

The Chief of a tribe in early Gaelic times was appointed through a system known as tanistry which allowed a successor or Tanist (Tánaiste) to be chosen from within a close circle of men related to an existing Chief. After the Norman invasion into Ireland in the 12th century the situation became somewhat complex with some Gaelic Chiefs accepting additional titles from the monarch of England.

These new titles were passed through the senior male line as was customary in England and France. By the mid 1530's when King Henry VIII of England attempted to extend his powers in Ireland. The custom of tanistry had almost been eradicated among some tribes while others continued to follow the Gaelic system.

A "parliament" of Chiefs called in Dublin by Henry VIII's agent on June 12 1541 was a catalyst for a decisive change in terms of the succession of titles as many of the Chiefs who attended the gathering reluctantly voted to accept Henry VIII as King of Ireland surrendering their ancient Gaelic designations while accepting new English titles from the Crown. O'Brien was created Earl of Thomond; Ulick M'William was created Earl of Clanrickard and Baron Dunkellin; Hugh O'Donnell was made Earl of Tyrconnell; O'Neill was made Earl of Tyrone; Kavanagh was made Baron of Ballyann; and Fitz-Patrick was made Baron of Ossory.

However, many of these Chiefs' clansmen were outraged by their actions and immediately invoked the Brehon Laws to replace their disgraced leaders with a new Chief elected from among the derbhfine or senior family of the clan. Since that time the succession of the heads of Gaelic families has remained controversial, however, international law and practice would seem to recognize the right of each noble house to establish it's own regulations for succession.

[illegible]

NOTE: The King of Osraige pays homage to the King of England 1172

The King of England placed a garrison of his own in Corcach and in Luimneach. After this the Munster nobles came to him and did him homage and paid him respect in like manner. The king returned to Port Lairge, and the king of Osraige came to him there and did him homage and paid him respect as the other kings had already done. The king proceeded to the town of Ath Cliath, and the Gaels of Leinster came to him there to do him homage and pay him respect.

It is plain that the Catholic faith was alive in Ireland just before the Normans came. In regards to the bad morals of the Gaels before the Normans came amongst them, it is certain that there came with the Norman Invasion five leaders who did more evil deeds than all the Gaels that lived when it came to the plundering of churches and clerics, bloody deeds of treachery and violent tyranny. Those five were the Earl of Stranguell, Robert Fitz Stephen, Hugo de Lacy, John de Courcy and William Fitz Aldelmel. Between battling the Leinstermen, invasions by Muirchertach O'Lochlain, and the Normans, the Ossorians found themselves hard pressed to hang on to lands and titles.

125. Domhnall Mac Gilla Patraic of Magh Lacca (Magh-Laeighse)

This son of Domhnall Clannach returned to take back all the lands of Ossory but ended up being removed to Upper Ossory circa 1230 AD as a result of continuing conflicts with the Norman invaders.

NOTE: In Servitude to the Anglo-Normans

During the previous 80 years of fighting both amongst themselves and against the invaders, the Irish found themselves in servitude to their new masters, the Anglo-Normans who were in control of nearly two-thirds of their beautiful island. Those Irish still in control of their own destiny were the O'Donnell, O'Neill, Mc Carthy, O'Brien, O'Ruairc, O'Moores, O'Carrolls, and the Mac Giolla Padraig holding strong in Upper Ossory.

126. Seaffraidh Mac Gilla Patraic, King of Sliabh Bladhma (Slieve Bloom)

This son of Domhnall Mac Gilla had three sons, Seaffraidh Bacagh Mac Gilla Patraic, Oistegan Mac Gilla Patraic, and William Clannach. He died in 1269 AD.

127. Seaffraidh Bacagh Mac Gilla Patraic

Known as "the Lame" he married Inghen, daughter of O'Meachair, King of Ui Cairn Ikern in Tipperary. They had four sons, Seaffraidh Fin Mac Gilla Patraic, Cellach, Diarmaid Caoic, and Doncadh (Donatus) known as the Chief of Upper Ossory. Seaffraidh "the Lame" died in 1289.

The Mac Giolla Patraic were amongst the Irish tribes who joined the Scotians and fought against the English and helped William Wallace, and Scotland, attempt to claim their freedom in the early part of the 14th century.

A KINGDOM REDUCED

The Advent Of The Lords Of Upper Ossory

- 128. Seaffraidh Fin Mac Gilla Patraic
- 129. Domhnal Dubh Mac Gilla Patraic
- 130. Domhnall Mac Gilla Patraic
- 131. Fingbin (Florence) Mac Gilla Patraic
- 132. Finghbin Na Culcoile Mac Gilla Patraic
- 133. Sean (John) Mac Gilla Patraic

NOTE: Statutes of Kilkenny

- 134. Brian Na Luirech Mac Gilla Patraic
- 135. Brian Oge (Barnaby) Mac Gilla Patraic

NOTE: First Baron Of Castletown

IRELAND circa 1300 A.D. Medieval

* Irish Names
* Anglo Names



128. Seaffraidh Fin Mac Gilla Patraic, Lord of Upper Ossory

Seaffraidh married the daughter of Richard Mor Tobin and had three sons, Domhnal Dubh Mac Gilla Patraic, Melachlin (slain by the English in 1367), and Cearbhall Mac Gilla Patraic (slain by the English on December 27th, 1345 AD after he had slain Robert LeGros the Baron of Courtstown in 1345), and a daughter named Ragual (Rynai) who was slain by the Rochforts in 1340 AD. Seaffraidh Fin died circa 1314 AD

129. Domhnal Dubh Mac Gilla Patraic, Lord of Upper Ossory

Domhnal Dubh married Inghen Ni Braenan daughter of the Chief of Ui Duach and had a son Domhnall. Domhnal Dubh ended up being slain by his own subjects on August 17th, 1325 AD. He was a warrior without peers. During this time James Butler became Earl of Ormond in 1328. This descendant of Thormond Fitz-Walter, in addition to his holdings in and around Ossory, had huge estates in ten English counties and remained steadfastly loyal to the English Crown. From this point on, there began a gradual assimilation of the Normans into the Irish way of life. This, we shall see, would bring future king Richard II into Ireland in an attempt to bring Ireland back in line and re-install the English ideals.

130. Domhnall Mac Gilla Patraic

Domhnall Mac married an O'Ferral and had two sons, Fingbin (Florence) Mac Gilla Patraic and Sean (John) Mac Gilla Patraic. In this time, William d' Bermingam attacked Castle Comer. In 1329, the year after, the O'Brennans attacked and burned Drumaghadohir near the site of the stone castle, Castle Comer. Shortly thereafter, Domhnall Mac Gilla Patraic exacted his revenge on the Barony of Crannagh, in the northern part of Kilkenny, by attacking and destroying Moyarfe.

131. Fingbin (Florence) Mac Gilla Patraic, Lord of Upper Ossory

Fingbin had two wives. With his first wife, Ingen Ni Cearbhall, daughter of the King of Ele, he had four sons, Fingbin Na Culcoile Mac Gilla Patraic, Diarmaid, Domhnal (Tanist or Prince of Ossory), and Melachilia Ruadh who was slain in a fight with Mac Richard Butler in 1443 (Originally the Butlers were Norman invaders who's name was Fitz-Walter but it was changed to Butler when the King of England made Theobald Fitzwalter Chief Butler of Ireland in 1185). Fingbin's second wife was Sadbh (Sabine) daughter of Mac Murrough, King of Leinster. She died in 1411 AD

132. Fingbin Na Culcoile Mac Gilla Patraic, Lord of Upper Ossory.

Fingbin Na Culcoile married Margaret Butler (Fitz-Walter), daughter of Edmond Butler (Fitz-Walter). They had six sons, Sean (John), Fingbin Ruadh (who slew Edmond Butler in the doorway of St. Canice's church in Kilkenny out of revenge for his father's death), Seaffraidh (Geoffrey, who became Lord of Ossory after Sean's death), William, Edmond, and Doncadh. Fingbin Na Culcoile was beaten to death in Kilkenny in 1443 AD at the instigation of Edmund Mac Richard Butler (Fitz-Walter).

134. Brian Na Luirech Mac Gilla Patraic, Lord of Upper Ossory

Brian married Inghen Ni Mordha, daughter of O'Moore of Leix. They had two sons, Brian Oge, Diarmaid, and one daughter, Catharine.

Brian was known as a member of the "Shirts of Mail". He died circa 1537.

135. Brian Oge (Barnaby) Mac Gilla Patraic, First Baron of Castletown, Lord of Upper Ossory

Brian married Margaret Butler, the daughter of Pierce Butler the eighth Earl of Ormonde. They had seven sons, Brian (Barnaby who became the Second Baron and was know as "the companion and bedfellow" of Edward VI), Domhnal (Donal), Geoffrey of Ballyamlaebh, Taidg (who was sent to Dublin by his father and hanged there for his crimes in 1546 AD), Fingbin (Florence, who became the third Baron), Turlogh, Callogh, and a daughter Graine (Grace or Grizel FitzPatrick who married Edmond Butler the second Viscount Montgarret.)

Brian became the First Baron of Castletown, a position he created and submitted to King Henry VIII on November 8th, 1537.

In June of 1541, at the Parliament held in Dublin, King Henry VIII claimed himself and all his descendants as absolute rulers of Ireland forever. Brian died circa 1551.

NOTE: The First Baron Of Castletown

In 1462, Geoffrey Harold and his sons, Thomas and Edmund, resided in a place then described as of Kilmashogue. In 1518 John Harold ("captain of his nation") built a water mill on the Kilmashogue lands. In 1567 Redmond Harold was residing on these lands. His son Edmund who gave his name to the adjoining lands of Edmondstown on which he was residing in 1582 followed him.

After the dissolution of St. Mary's Abbey, the lands then known as Harold's Grange, on which there were a small castle and a water mill, were granted by Henry VIII to Barnaby Fitzpatrick, Baron of Upper Ossory, as a reward for his support of the English cause in Ireland. Lord Barnaby's residence was far from Dublin, and it was, we are told, "for the relief of his horses on his journeys to Dublin from the country" that the possession of Harold's Grange was desired by him.

Ther is also one M^e Gillapatrike, who is lorde of a faire contrey called Upper Osserie, that, at my firste being here Your Highnes Commissioner, becam Your Highnes subjecte, and to take his lande of Your Highnes, to him and his heyers, and to be made lorde of your Parliamente; and ever sythe his said submission hath contynued your trew and faythfull subjecte, as far as I can here. Howbeit, he hath not yet your gratius letters patentes for the same. He hath moste instantly desyred me to move eftsones Your Majestie therin, so that he moughte be at your nexte Parliamente here. His sonne hath bene, this yere and more, in your Inglishe paale, and is well brought up, and speketh good Inglishe. If it may please Your Majestie also to geve parliamente robes to the said M^e Gillapatricke, I thinke Your Highnes shall well bestowe them. Thus I alwaise move Your Majestie to geve. I moste humbly beseche yow of pardon, for I verely truste that Your Highnes shall winne more obedience with these small giftes, then perchance hath bene wonne before this tyme with 10 thowsande £ spent. Moste humbly rendering myne obediente thanks to Your Majestie for the aparell Your Majestie sente me for my selfe, and for my lyverie cote of your Chamber, whiche was more welcome to me, than so miche golde.

21 February 1541

A FAMILY DIVIDED

The Struggle For Power, Influence, and Land

136. Finghbin (Florence) Mac Gilla Patraic

NOTE: A Division Amongst Fitz-Patricks

137. John Mac Gilla Patraic

Note: Life of a Gentleman in 18th Century Ireland

138. James Fitz-Patrick

139. Nicholas Fitz-Patrick

140. George Fitz-Patrick

141. John Fitz-Patrick

142. Joseph Fitz-Patrick

143. Joseph Fitz-Patrick

144. Frederick Thomas Edwin Fitz-Patrick

145. Rev. Frederick Fitz-Patrick

NOTE: A 21st Century Visit to Ruthin Castle.

136. Finghbin (Florence) Mac Gilla Patraic, Third Baron of Castletown, Lord of Upper Ossory

Finghbin married Catharine, daughter of Gilla Patrick O'Moore of Leix. They had five sons, Taidg (Thady the Fourth Baron), John Mac Gilla Patraic, Geoffrey of Ballyraghan, Brian (Barnaby) of Watercastle near Abbeyleix, Edmond of Castle Flemyng, and a daughter Catharine.

Florence (Finghbin), Baron of Upper Ossory, endeavored to deprive his eldest son Teige, of his birthright, and to constitute his second son, John, the heir of all his possessions. The dispute between the brothers was settled, after the Baron's death, by a partition of his castles and estates – the share allotted to Taidg was erected into a manor to be known as the Manor of Cowlchill, and that assigned to John having been constituted the Manor of Castletown-Offerland.

It was during this time that the Irish nobility formed a union, in reaction to Queen Elizabeth's conversion to Protestantism, to send the Archbishop of Cashel to Spain in hopes of offering the Kingship of Ireland to anyone who would restore the country and unify it under the Holy Roman Catholic Church. A document was drawn up and signed by four archbishops, eight bishops of Ireland, and over two-dozen Earls and Chiefs including MacGiolla Padraig. This was the first time that the Anglo and Irish of Ireland joined together in hopes of ridding Ireland of English rule once and for all. In the end it was all for naught. Florence (Fingbin) slew Rory O'Moore in 1578, was M.P. in 1583 and was still living in 1612.



Irish Soldiers 1521

Later, Seventh Baron Brian's brother John had a son, also named Brian, who claimed to be the Eighth Baron but was disallowed on December 2nd, 1697. After which John Wilson FitzPatrick recreated the Castletown baronage by making himself the First Baron Castletown, Upper Ossory on December 10th, 1869. His son Bernard Edward FitzPatrick called himself a Tanist of Ossory. Nonetheless, there apparently are no direct male descendants to take the Baron of Upper Ossory crown from Brian Barnaby FitzPatrick, the Seventh Baron of Upper Ossory. Our own ancestor, Frederick Fitz-Patrick, wanting to marry into the Taylour family and the daughter of the Marquis d' Headfort, when pressed by Queen Victoria and her entourage and seeing that no heir survived the line of Barnaby Fitz-Patrick, took it upon himself to declare his Coat of Arms representative of the line of the Lords of Upper Ossory and so it was settled by royal decree at the middle of the 19th century. They were married in 1853.

NOTE: The Battle of Yellow Ford

Hugh O'Neill, the destined Irish King of Ireland, set forth to reclaim Ireland and began his siege with 4,500 foot soldiers and 600 horse soldiers against the Earl Of Ormond at Portmore on Blackwater. It was thought that the heavily armoured English would easily expel the Irish, but the generalmanship of O'Neill took the day. The Giolla Padriags aided Hugh O'Neil at the battle of Yellow Ford against the English army in 1598. In the end, as was the situation in the past, jealousy amongst the tribes, the overwhelming power of the English army, the reluctance of Spain to commit wholly to the Irish cause, left Ireland, again, under the dominion of England. Next came the flight of the Earls.



Irish Warriors of the native army of Hugh O'Neil upon the battle of Yellow Ford - 1598

NOTE: A Division Amongst Fitz-Patricks

This is where our lineage, specifically, may lose claim to the Barons and Lords of Ossory and Upper Ossory. Taidg (Thady) FitzPatrick, elder brother to John Mac Gilla Patraic (our ancestral lineage), became the Fourth Baron. His eldest son Barnaby FitzPatrick became the Fifth Baron (died circa 1640). Barnaby's son Brian FitzPatrick was next in line as the Sixth, followed by his son Brian (Barnaby) as the Seventh Baron and a captain in Earl Clancarty's Regiment. Brian, Seventh Baron, married Margaret Butler and had three sons; the first was a Brian who died childless in 1687, next was Keran who died young, and finally John who had daughters. This, technically, is the end of the line of Barons, Lords of Upper Ossory.

Fitz-Patrick Coat Of Arms

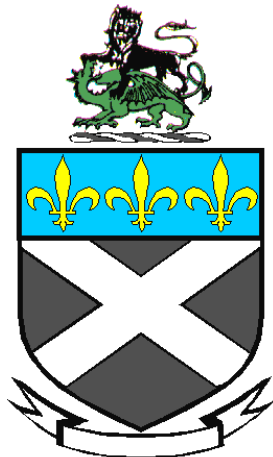
After the arrival of the Normans, there was a great schism within the Fitz-Patrick Tribe. Our family maintained a love hate relationship with the invaders. We eventually ended up marrying into the FitzWalters (Butlers) and the FitzGerald. Then when Cromwell claimed ultimate leader of England, he basically offered the Fitz-Patricks two choices, become Protestant or die. Many of our tribe ended up dead, exiled, or shipped into slavery. My branch of the family maintained close ties with the Church of England/Ireland and continued to aligned themselves with the FitzWalters, FitzGerald, and the like. Later on they became intimately (to say the least) involved with Queen Victoria and her family as well as her German/Polish/Russian relatives.

The other part of Fitz-Patrick family, most of whom flowed down the Barnaby line, stayed Catholic, or those that turned Protestant sympathized with the Catholics or married Catholics, consequently, at times, they fell out of favor with the powers that be. During that time the two most powerful monarchs in the world were either in the English court or the French court. My great aunt, the Contessa Helena, once told me that a branch of the Fitz-Patrick family aligned themselves, sometimes publicly and sometimes privately, with the French court. She contended that this family flowed down along the Barnaby to John Wilson Fitzpatrick side of the family and one member was actually penalized for marrying a Catholic and disgraced. The Loca Patriciana bears this out as well. She stated that this branch of the Fitz-Patrick family had their own crest and it contained the fleur d' lis in it's design out of respect for the French/Catholic influence.



French Fleur d'lis

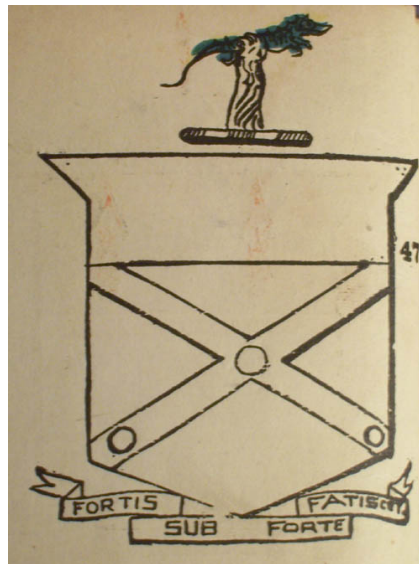
The pretender's Coat of Arms ended up looking something



like this.....**MAC GIOLLA PÁDRAIG** ... and then this.....



Our side of the family, the inheritors of the House Of Ossory, stayed with the original coat of arms that, according to Ronan Fitzpatrick our resident authority on such things, started out looking something like this:



and eventually grew into something more along the lines of this:



Our tribe maintains this coat of arms to this day.

I have done some background research into this through my mother's cousin, the Lady Mary of Rastenburg Castle in Austria, Loca Patriciana, records at Ruthin Castle, copies of documents sent to me from the university in Dublin, and documents stored with my Uncle Edward, and, of course, through communiqués with my great aunt in Brazil. I also ran across references to the continued French influence upon that branch of the Fitz-Patricks during my research on the Barnaby/Edward relationship. My great aunt goes on to add that since those were very dangerous times for all in Ireland, much of what went on was "hush hush" and even to this day she is uncomfortable talking about our family's part in the Irish Revolt, German connection during WWI, and having to prove that she and her sisters were not Jews even though they were close with the Rothschilds during the times of WWII.

137. John Mac Gilla Patraic of Castletown

In 1601 and 1612, John is mentioned as of Garron; but soon after the latter date he removed to Castletown, where he continued to reside until his death, on the 25th July 1626. John married Mable St John, the daughter of Christian Nugent, Baron of Delvin and widow of Murrough O'Brien, Baron of Inchiquinn. They had three sons.

Their first son, Florence MacShawn FitzPatrick was born in Castletown Castle, Queen's County in April 1604. He succeeded to the family estates in 1626 on the death of his father. He married Bridget D'Arcy, daughter of Patrick D'Arcy, of Plattan. In 1641, he joined the Confederation of Kilkenny and was elected member for Queen's County in the Confederate House of Assembly. The following year he was declared an outlaw for his "anti-English" sentiments by the Dublin House of Parliament and a price of 400 hundred pounds was placed upon his head.

In 1641 he captured Knockmay Castle, the home of Lieutenant Henry Gilbert, M.P. for Maryborough (1644-1649) and son of Sir William Gilbert M.P. for Maryborough. He took part in the first Siege of Borris-in-Ossory Castle and was badly wounded in Easter 1642. He again laid siege to the Castle in August 1642, when he had recovered from his wounds and on the 30th November the Castle surrendered to him.

Florence was eventually captured and in the Cromwellian Act of Settlement his lands were confiscated and he was exempted from pardon. His youngest son John betrayed him and joined the Cromwellians and was granted his father's estates. Florence Fitz-Patrick, reeling from grief and shame because of the treachery of his son Col. John FitzPatrick in 1652, died while trying to escape from Cromwellian soldiers. His wife Brigid was captured by the notorious Cromwellian Daniel Axtell (M.P. for Queen's County) and was executed by him when she refused to turn Protestant. She is named as one of the Irish Martyrs of the Catholic faith. Both of their causes are before Rome for canonization.

The lands were confiscated from son John by King James II but restored by King William III. Son John died in London in 1694, without issue and left his estates to his cousin Col. Edward Fitzpatrick, a Williamite. Edward was lost at Sutton, Co. Dublin in the William packetship, Nov. 10, 1696; and is buried in St. Patrick's. He died without issue. His brother, Captain Richard Fitz-Patrick, got Granstown in 1696 and was created first Baron of Gowran on March 1714. He died on June 9, 1727. His son, John, by wife Anne Robinson, became the Second Baron of Gowran and assumed the title of Earl of Upper Ossory in 1751. He died in September of 1758. His two sons, John and Richard, both died without male heirs. Shortly thereafter, John Wilson Fitz-Patrick declared himself as the First Baron Castletown, Upper Ossory on December 10, 1869. His brother Richard Wilson Fitz-Patrick never married and John Wilson Fitz-Patrick died after 1877 having passed his honors on to his son Bernard Edward Fitz-Patrick who was, at the time, known as a Tanist of Ossory.

Their second son, John Mac Gilla Patraic had two other sons, John Fitz-Patrick of Borwell, and James Fitz-Patrick of Grantstown. Their third son, John of Borwell, living in 1666, died without issue and is the last in M'Firbis' genealogy.

Note: Life of a Gentleman in 18th Century Ireland- John MacGiolla Patraic



In attempting to set the stage for a day in the life of John Mac Giolla Patraic of Castletown, I have gleaned from numerous sources as to life amongst the nobles of his time. I have also added a touch of what has been brought down to me from grandmother to mother, from letters of great aunts, from correspondence found at Trinity College in Ireland, and from the histories mentioned in my “Acknowledgements” at the front of this book. It has been said, and I’ve seen it with my own grandmother, great uncle, and mother, that the Giolla Patraic (Fitz-Patricks) were not an idle lot and enjoyed rising with the sun and staying up way past sundown. At this time in John’s life he had approximately 1000 acres surrounding his own estate at the family’s Grantstown Castle and, more than likely, had rental land beyond that. I would also believe that he engaged with farmers in the area to produce milk, poultry, beef, pork, and grains for his estate in exchange for assisting them in their taxes and/or rents. All this to his advantage, I’m sure. He was also an agent for Lord Castletown, the Earl of Upper Ossory whose principal seat was Grantstown Castle, about 2 miles away. He would have those, a Mr. Palmers come to mind, who would tend to his business dealings and a bevy of servants, drawn from the surrounding area, to tend to the domestic needs of his family.

Let us not forget the social aspects of being the Lord Earl of Upper Ossory. There were local families who would respond to invitations for the occasional ball put on at Grantstown Castle. Acceptances to a ball, or gathering, would include the likes of; Lord Ashbrook at Castle Durrow, Lord de Vesci at Abbeyleix, Sir Charles Coote at Ballyfin and Sir John Staples at Dunmore. I’m sure, out of courtesy, he and his family would have tended to their social obligations to the Butlers as well. Even in the 20th Century, the Fitz-Patricks of County Ventura in California were well acquainted with the Butlers who lived across the river from their own Home Ranch in Aliso Canyon.

At this time in our history, our branch of the Giolla Patraic had been relegated to a minor roll in the over all social and political standings of the family. The line extending through Barnaby (Brian) Fitz-Patrick were much more aggressive in their determination to climb the social and political ladder of Ireland and were more than willing to succumb to any wish of the King Of England and their local minions, the Butlers. They even went so far as to “re-invent” themselves as the direct ancient and royal lineage of the Mac Giolla Patraic and created a Baronage and, as I previously mentioned, a Coat of Arms to ply their trade. In the 18th century, political and social standing was tied in to family and arranged marriages insured a family’s success amongst neighbors, friends, and perceived enemies. Our branch of the family eventually aligned themselves with the Taylours who were privileged to attend to Queen Victoria.

Our branch of the family also chose “the cloth” to further their political gains and you will see a steady flow of Fitz-Patricks appointed by the Church Of Ireland to serve, not only God, but the wishes of His and Her Majesty as members of the clergy.

Domestic life amongst John’s family would have been tended by his servants with a breakfast of eggs, sliced pork or beef, fruit or vegetables (in season), bread with either honey or preserves, coffee or tea and a sweet cake or short bread and preserves served before 10AM, but never before 8AM. Chances are that John would have had a snack with his stable master in the kitchen on his way out in the morning.

The Lady of the house would be tended by her maids, dressed, and would arrive shortly after her husband. The children, who were in constant companionship of their own servant, would be ushered in after their parents were seated.

During the day, John would tend to his duties as Lord of his estate while his wife would retire to the sitting room to keep up her correspondence to family members (very necessary to keep the peace), plan for the next ball or gathering, see to it that domestic duties were carried out, and continue her own studies in the arts, music, and languages. In the house of John Mac Giolla Patraic, the Lady was expected to be not only elegant, submissive, and supportive of her husband; but to also command her place in society as a Lady with good taste, grooming, and the utmost discretion in all issues brought to her in the strictest of confidence.

The children would have been shuttled off to the library to spend an hour or two prior to the mid-day meal with a tutor. They would have been expected to remain quiet, attentive, and engaged during their lessons. The lessons, for the young men, would involve learning the ancient languages of Latin and, perhaps, Greek. They would learn mathematics, science, and were encouraged to read the Bible as well. Music was available, not mandatory, and they were groomed in etiquette amongst gentlemen and their responsibilities to their future position in life as Tanist of Ossory. The young ladies would be encouraged to study the basic duties of running the household such as accounting and home management along with music, art, and French (the language of the courts of Europe).

It was well known, amongst my family, that many of the young ladies were groomed to be married off to Princes, Barons, and Counts of the European continent.

There would be a break for a mid-day meal which could consist of cold cuts, fruits, vegetables, perhaps a pie, beer for the men, wine for the ladies, and to be followed with coffee or tea and a sweet bread with preserves. There would be an afternoon tea for the ladies; the men would normally retire to a club to smoke, drink, and talk politics. Or, if they had guest, they would retire to their own sitting room for similar activity.

The evening was for formal dining. The family dressed accordingly in formal attire. The domestic help dressed up as well. Family gathered in a sitting room to listen to the children, or John’s wife, play the piano and sing. Sometimes the children would perform skits or read poetry. They would then be notified that dinner was served and they would all go into the dining room together. First John and then the children ushered by their mother. The servants would

seat the children; John would seat his wife and then seat himself. There was an unspoken tradition that one of John's trusted servants would be called upon to sample his meal prior to it being served. Dinner would normally be four courses for weekdays and up to twelve courses for Saturday evening, then one or two courses on the Sabbath evening meal. Dinner would consist of all the finest that could be provided including an appetizer, salad, soup, a main dish of poultry, beef, lamb, or pork with side dishes of potatoes, onions, cabbage, vegetables, bread with butter and honey, followed by deserts consisting of pastries, pies, short bread, preserve, and cake washed down with beer, wine or champagne. It must be noted that the servants ate well on the leftovers. After dinner, the children would retire, with their servants, to their bedrooms. John and his wife would remove themselves to the sitting room for an after dinner drink of cognac, a liqueur, or a whiskey. His wife would sometimes settle with a glass of champagne. The wife would arise, after a while, state her satisfaction with the evening, feign being tired, ask to be excused, and retire to her private sitting room or bedroom. John would remain with his whiskey and, perhaps, a cigar or pipe of tobacco.

John and his wife normally slept in separate bedrooms. John may stay up late reading, writing in his diary, or working on business. He would eventually retire around 10PM to midnight. And another day passes at Grantstown Manor. A life passed on to his son James.

138. James Fitz-Patrick of Grantstown



Coat Of Arms – Fitz-Patricks of Grantstown

This branch of the FitzPatricks was a family from Grantstown, county Laois. They were related to the Fitz-Patricks who bore the titles Barons and Earls of Upper Ossory and Barons Castletown.

The original Lord Of Ossory gave Grantstown Manor to James. Why he lost control of it, no one knows for sure. He and the rest of his family moved to Dublin and for generations thereafter all graduated from the University and joined the Protestant clergy.

James Fitz-Patrick was the youngest of the three sons of John Mac Gilla Patraic of Castletown. James, along with his two brothers John and Florence, had also joined the Movement of 1641. “On the 23rd January, 1641-2,” took part in an attack on Knockinoy, the house of Lieutenant Henry Gilbert and his father Sir William, and chattels, at Clonin, Carrigeen, Knockanaties and other places. James remained at Grantstown for some time and latter came to Dublin and was instrumental in drawing up one of the original plate maps of Dublin. He later got involved with the city of Clontarf.

During this time the government demanded complete submission in religious and many civil matters. The people believed that they had no alternative but to fight back. One Eoin O Conghaile turned against the leaders of the rebellion, which led to the failure of the Rising in 1641 in Dublin. Clontarf pushed on with the rebellion, as Fingal, along with Raheny, and Killbarrack. To put an end to this uprising, Sir Charles Coote, the Puritan general, burned the village of Clontarf. The area was given over by Oliver Cromwell to his friend John Blackwell who reassigned it to the quartermaster general of Cromwell's army in Ireland. From then on only the privileged few were buoyed by the victory at Boyne in 1690 and rose to prominence while the majority were left to eke out an existence off the streets.

It was not long after that James started a Pub in Clonturk (Clontarf) called the Cat and Cage, which exists today.



The Cat and the Cage – Clontarf

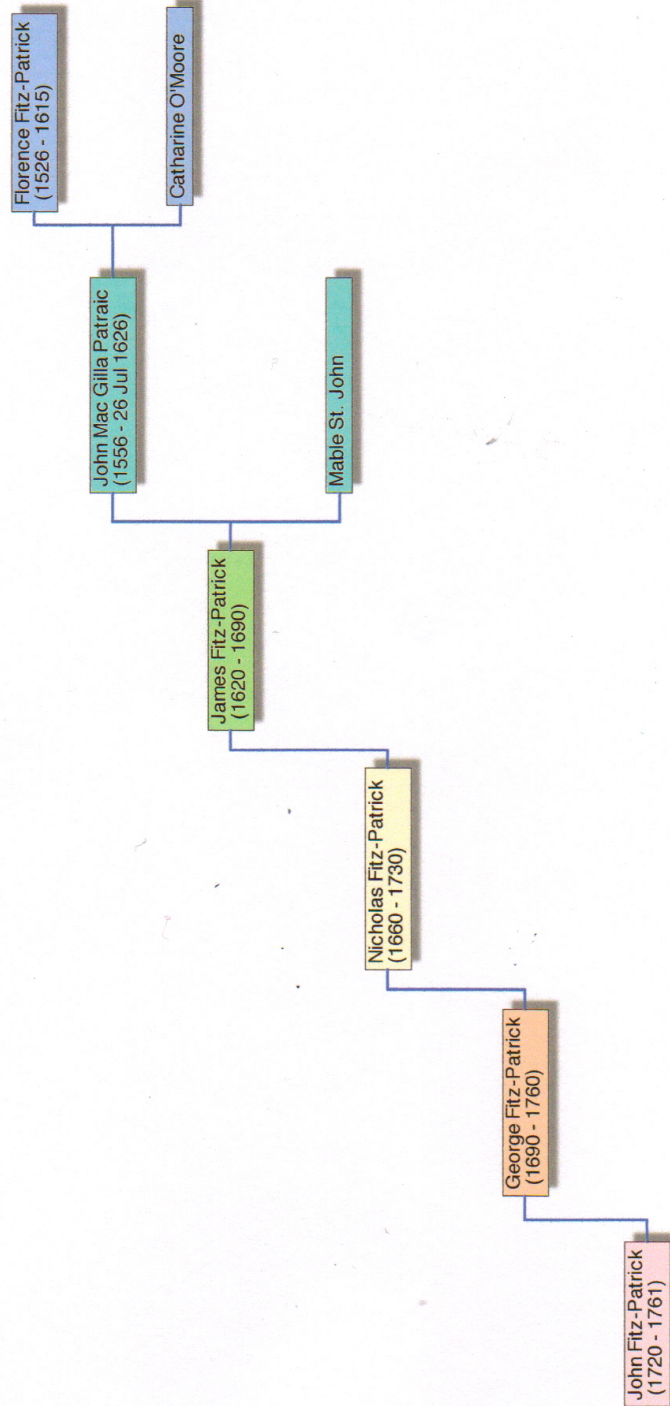
139. Nicholas Fitz-Patrick – Son of James

140. George Fitz-Patrick – Son of Nicholas

George was still alive in 1690.

141. John Fitz-Patrick of Clonturk (Clontarf) John died in 1761.

John Fitz-Patrick



142. Joseph Fitz-Patrick of Drumcondra – Son of John

143. Joseph Fitz-Patrick (1761 – 1831)

Joseph married Mary Persse. Joseph was still living in 1818. The Persse family and the Fitz-Patrick families had dealings in Drumcondra. They had two sons, Patrick Persse and Frederick Thomas Edwin. Patrick Persse, the oldest son, married and had a son Joseph Heremon Fitzpatrick, late of the 5th D.G. Later on, Mabel O'Flaherty, sister of Anthony O'Flaherty of Knockbane, Moycullen, county Galway, married Joseph Heremon Fitzpatrick of Grantstown and their representatives owned 1,522 acres in county Galway in the 1870s. The Fitzpatrick estate was vested in the Congested Districts' Board on 31 July 1902.

144. Rev. Frederick Thomas Edwin Fitz-Patrick (1790 – 1871)

Rev. Frederick Thomas, the youngest son of Joseph Fitz-Patrick of Drumcondra, was a well-educated man of the times. He received a Bachelors of Arts degree at Eaton in 1813 and a Masters of Arts degree from Trinity College in 1832. He was the Magistrate for Co. Cavan and Rector of Lugan, Co. Cavan. Before going to Lugan, he was the Rector of Shercock, Baillieborough, and Virginia in Co. Cavan. He married Edwina Stone, the daughter of Thomas Stone, Esq. Their children were Frederick Thomas Edwin, Joseph John, and Ana Marie Fitz-Patrick.

Frederick Thomas Edwin Fitz-Patrick

John Fitz-Patrick
(1720 - 1761)

Joseph Fitz-Patrick of Drumcondra

Joseph Fitz-Patrick
(1750 - 1 Jun 1822)

Patrick Persse, Esq.

Mary Persse

Frederick Thomas Edwin Fitz-Patrick
(1790 - 23 Jul 1870)

145. Rev. Frederick Fitz-Patrick (1821 –1898)

The Rev. Fitz-Patrick was born in Bryn Edwyn and was educated, in Holy Orders, with a Masters of Arts at Trinity College. He was Rector of Cloone, Co. Leitrim, at Virginia, Co. Cavan, and a Magistrate for Co. Cavan.



The remains of the Church of Ireland near Cloone Grange

All but the tower was destroyed during the Irish struggle for Independence (1919 –1922).

While at the Rectory in Virginia, Co. Cavan, the Rev. was considered dashing, well educated and the owner of fine horses. He met with one of his parishioners, the Lady Olivia Taylour (Lady Olivia Taylour born. 8 Feb 1824, died. 4 Sep 1916). Lady Olivia was the daughter of Lord and Lady Thomas Taylour, 2nd Marquess of Headfort. The Rev. and the Lady Olivia were married August 10, 1853.



2nd Marquess of Headfort and Wife



Headfort Estate – Taylour Family Home

The Rev. Frederick Fitz-Patrick was not inclined to the life of a country parson; or, perhaps, the more English minded congregation viewed him with stern disapproval. The Rev. gentleman was very fond of the chase and would take a morning service with a surplice thrown over his riding kit and hurry through it as fast as he could and then ride off with the hounds. Sometimes he would forget the evening service; then remember suddenly, throw on a surplice and stole without changing from his hunting outfit.



Glebe House, Cloone Grange. Home of the Reverend

The Rev. retired from Cloone Grange, Co. Leitrim to Warren Hall near Chester, England. At the time he owned 524 acres. Brother, John, John Fitzpatrick, address Mohil, Co. Leitrim, owned 70 acres. The Reverend and Lady Olivia later resided at Plas Draw, Llangyntal in the Valley of Clyde, Wales. Their place of rest may be seen at Llanbedr Church yard beneath a magnificently carried Celtic cross.



Llambedr Church, Wales



Warren Hall



Lady Olivia and members of her family at Warren Hall



Lady Olivia with Robert Fitz-Patrick at Warren Hall.



The grand Lady Olivia Taylour Fitz-Patrick

There are but 5 children born to Frederick Thomas Edwin Fitz-Patrick and wife Olivia. They were Edwina, Mary, Herman, Hugo, and Oliver.

Edwina Virginia Joanna Fitz-Patrick – First born 1854

The first-born was Edwina Virginia Joanna Fitz-Patrick, born October 28, 1854 and died October 4, 1919. She married, firstly, John Monck Brooke, son of Francis Richard Brooke and Hon. Henrietta Monck, on 23 July 1878. They had two children, Brigadier Walter Headfort Brooke and Mary Olivia Henrietta Brook.

She married, secondly, Lt.-Col. Guy Percy Wyndham, son of Hon. Percy Scawen Wyndham and Madeline Caroline Frances Eden Campbell, on 14 May 1892.



Lt. Col. Guy Percy Wyndham – Edwina's Second Husband

They had three children. Lt. George Heremon Wyndham (died in action WWI), Major Guy Richard Charles Wyndham, and Olivia Madeline Grace Mary Wyndham.



Major Guy Richard Charles Wyndham

Edwina died on 4 October 1919.

Mary Adelaide Virginia Eupatoria Fitzpatrick - Second born 1856
Second born was Mary Fitz-Patrick born 1856 and nicknamed “Patsy”.



Lady Olivia and her daughter, Patsy

At a young age, Patsy married George Cornwallis-West. Although married, she became the mistress of Albert, Prince of Wales and a celebrated beauty of the court of Queen Victoria.



George Cornwallis-West

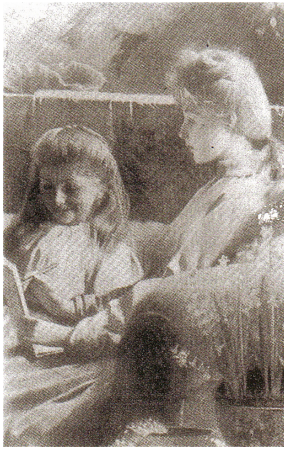


Albert, Prince of Wales



Patsy

George and Patsy had three children, Mary “Daisy” Theresa (b. June 28, 1873), George Frederick Myddleton (b. November 14, 1874), and Constance “Shelagh” Edwina (b. 1878).



Shelagh and Daisy



George Frederick Myddleton

Much has been written of Patsy and her life. Unfortunately, most of what has been written has been poorly researched and full of hearsay. Out of respect for her, and my family, I will not attempt to right perceived wrongs, nor give credence, one way or the other, to those who have put to writing much of which they know nothing of.

Let it be said that she was a very beautiful woman who loved her children and maintained her dignity to the end.

Mary (Patsy) was considered the most beautiful woman in Europe. There are many portraits of her including one that still adorns the hall of Ruthin Castle. After she married Col. Lord George Cornwallis-West, she took up residence with him at Ruthin Castle and became the Lady Cornwallis-West.



Ruthin Castle, Wales

NOTE: A 21st Century Visit by Lady Tansy Isabel Fitz-Patrick Constable Smith to Ruthin Castle.

At the advent of the 21st Century, the Lady Mary "Tansy" Isabel Constable Fitz-Patrick Smith and her family had the opportunity to spend the weekend at Ruthin Castle in Wales. They all signed in as tourist from sunny California. That evening the guests of Hotel Ruthin were given a great Renaissance Feast in the large dining hall.

Part of the extravaganza was a skit by the staff, which tended to poke much fun at one of the Castle's most famous residents, Mary "Patsy" Fitz-Patrick Cornwallis-West, and her "lover" the Prince of Wales. The staff seemed to enjoy taking liberties with the subject and much was made about Patsy being a wild Irish girl with loose morals. At the end of the night's entertainment, the troupe selected a Queen and a King to reside over the festivities and these anointed guest were to be responsible for the final toast of the evening. Without realizing it, they inadvertently selected Mary "Tansy" and her husband, John Kneale Smith. Oh, if they had only known. John and Tansy graciously accept the honor and Mr. Smith, an excellent speaker, gets up and gives a toast to the Smith Family in attendance and thanks the owners of the Hotel and the entertainers for the honor and a wonderful evening along with thanking the Chef for a great meal. Everyone applauded loudly.

Next, the Lady Mary "Tansy" stands up, waits a beat, raises her cup, and begins her toast with...

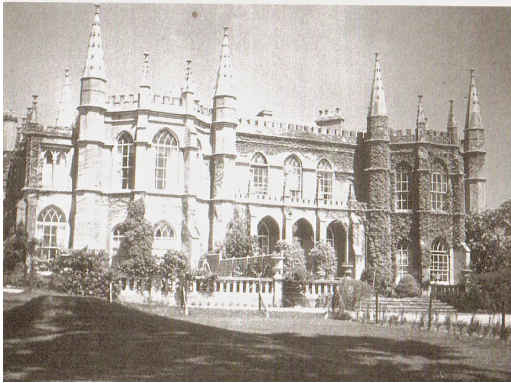
"I would like to make a toast in honor of my great-aunt, whose portrait hangs so proudly in these halls, and to my proud Irish heritage descending the Chiefs and Lords of Ossory", and she pauses....

There were gasps and gulps from the troupe of entertainers and the other guest as all eyes were on Mrs. Smith as she continued...

"I salute Mary Fitz-Patrick Cornwallis-West, who, at the tender age of 16, was considered one of Great Britain's, and Europe's, most beautiful women. To my great-aunt.....Aunt Patsy!!!"

You could have heard a pin drop.

Patsy did become the mistress of the future King of England. Some say her marriage to Cornwallis-West was arranged to make her relationship with Albert more palatable. Others say her trysts with the then Prince of Wales came after her marriage. Nonetheless, Patsy and the Prince remained life long friends and she remained, as was her custom, discreet to the end. He allowed her to live and renovate, to her own taste, Newlands Manor in the south of England.



Newlands Manor

The Prince, at a later date, became enamored with the famous English actress, Lily Langtree. Lily and Patsy were friends and it is said that Patsy encouraged Lily's relationship with the Prince because he had become too demanding for her. Rumor had it that Lily bore him a child out of wedlock. But there are those who insist that she had fallen in love with Prince Louis of Battenburg, a nephew of the Prince, and it was his child. Later, the Royal House asked Lady Mary (Patsy) Fitz-Patrick Cornwallis-West to instruct the young child, Jean-Marie in the ways of the Court. Much is also made of a scandal surrounding her and a young military man. She retired, in seclusion for a time, to a small mansion known locally in Fermoy, Ireland as Castle Lyons.



Castle Lyons



Patsy's photo sitting for famous artist, John Sargent.



Patsy's portrait by Sargent.]
The portrait hangs above the grand piano in the Main House at the Smith Ranch in California

Mrs Cornwallis-West died in July 1920, shortly after returning from Monaco, in Arnewood House, a family property a few miles North of Newlands.

She was buried at All Saints Church, Milford on the Sea.



All Saints Church



Patsy's simple grave marker

Mary “Daisy” Theresa Cornwallis-West

Daisy was the first born to Patsy on June 28, 1873 at Ruthin Castle in Wales. She too was as beautiful as her mother.

It is said that, perhaps, from the beginning she was destined to follow in her mother’s footsteps and be prepared to wed a European member of royalty. As it turned out, that was precisely what was in store for her. It is also said that Prince Albert asked and as was given young Daisy to be her first in bed. Be it as it were, Daisy was married, with great pomp and circumstance, to Hans Heinrich XV, Prince of Pless on December 12, 1922 at Berlin, Germany.



Daisy

Major George Frederick Myddleton Cornwallis-West



George

The second child of Patsy’s, born November 14, 1874, and died on April 1, 1951, was George. He was an officer with the Scots Guards. He is remembered for his marriages to Jennie Jerome, mother of Winston Churchill, and to the famous actress Mrs. Patrick Campbell.

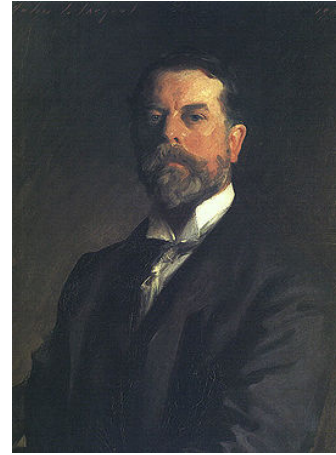
NOTE: Both Mary (Patsy) and her daughter Mary (Daisy) posed for the famous painter, John Sergeant.



Daisy as Queen of Sheba 1897



Daisy's portrait by Sargent



John Singer Sargent

Daisy, Patsy's daughter, married Hans Heinrich XI, Prince of Pless



The Prince of Pless



Daisy and her family

Constance Edwina Cornwallis-West

Constance was the last child. She married the Duke of Westminster, Bend Orr Grosvenor who founded the National Geographical Society.



Constance “Shelagh”

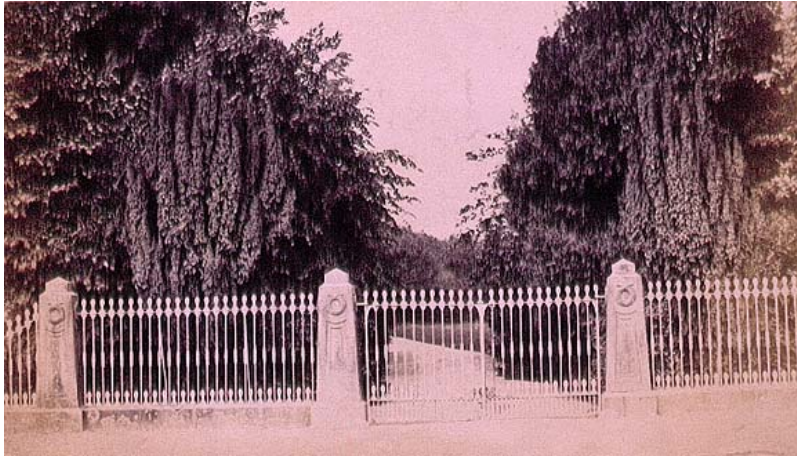


Bend Orr



**Herman Lindsey Fitz-Patrick and Hugo Fitz-Patrick
Third and Fourth born to Frederick and Oliva**

Herman John Francis Headfort Lindsey Fitz-Patrick Third Born 1860 (Uncle Pat)



Hollymont 1920

A very early 18th century house built by Archbishop John Vesey of Tuam, altered in the 19th century. The home of the Herman Lindsey Fitz-Patrick until 1922 and of Mr. J. Loftus in the 1940s. It is now a ruin.



Hollymont Church



remnants of Hollymont Mansion

and

Hugo George Herbert Fitz-Patrick Fourth born 1861



Mary “Tansy” & Hugo at Castle Lyons

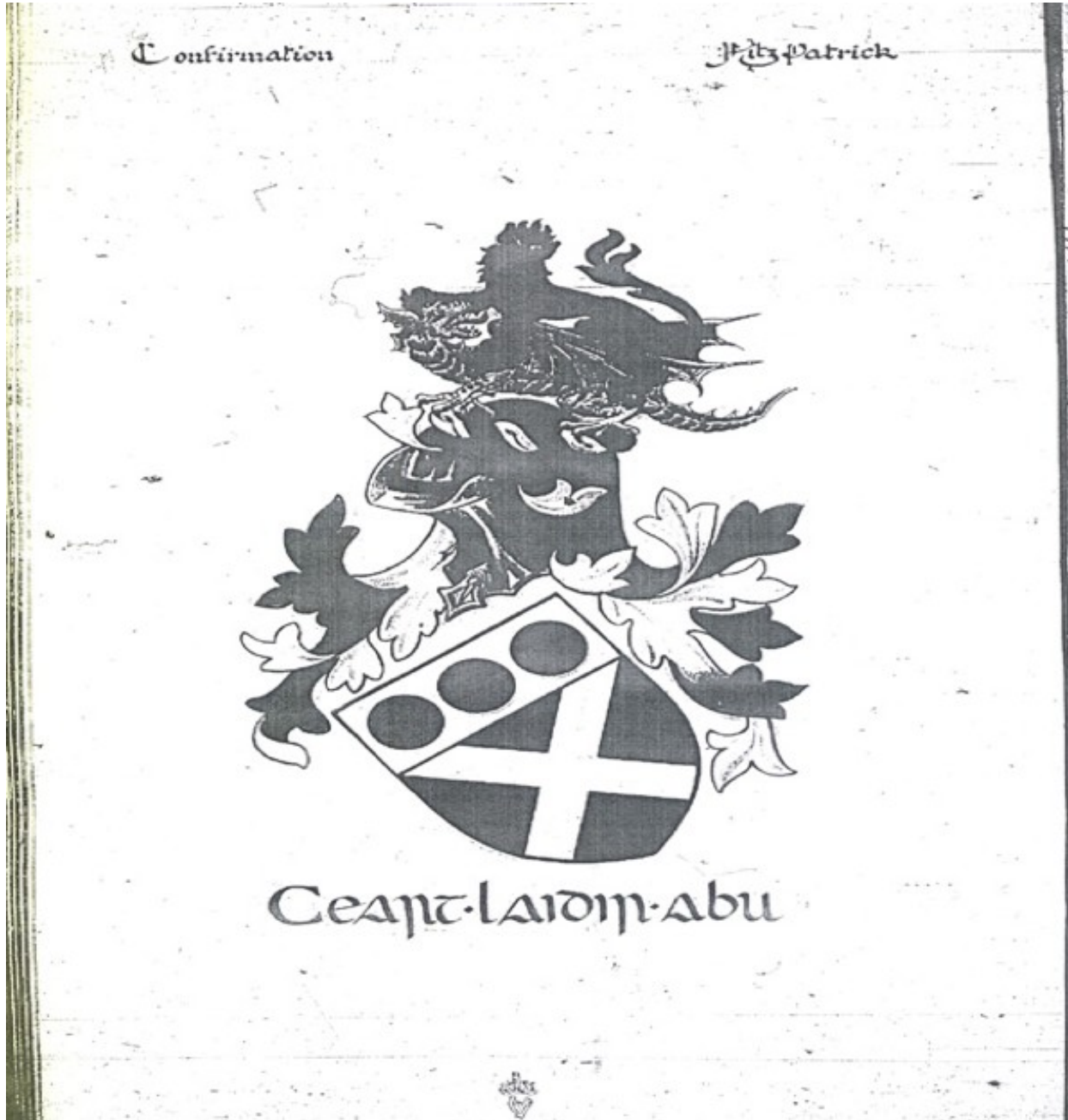


Mary “Tansy” and Hugo’s Family at Castle Lyons

THE FITZ-PATRICK LINEAGE

Descendants of the Lords Of The House Of Ossory

Confirmation of Fitz-Patrick Coat Of Arms



To all and singular as

well Noblemen as Gentlemen and others to whom these Presents shall come, I, Captain Nevile Rodwell Wilkinson C.V.O. J.P. J.A.R.E. Ulster King of Arms and Principal Herald of All Ireland Registrar of the Most Illustrious Order of Saint Patrick send due Salutations and Greeting. Whereas application hath been made unto me on behalf of Frederick Thomas Edwin Fitzpatrick of Newtown Manor in the County of Sligo, Esquire, a Resident Magistrate of Ireland, setting forth that he is the eldest son of the Reverend Frederick Fitzpatrick Clerk in Holy Orders, Rector of Cloone in the Diocese of Ardagh, and County of Leitrim, son of the Reverend Frederick Fitzpatrick Clerk in Holy Orders, son of the Reverend Joseph Fitzpatrick, Clerk in Holy Orders, of Drumcondra in the County of Dublin, son of John Fitzpatrick of Clontarf, in the County of Dublin, son of John Fitzpatrick of Clontarf aforesaid, descended from the ancient Sept of Mac GillePatrick otherwise Fitzpatrick formerly Kings of Ossory in Ireland and from whom the noble house of the Barons and Earls of Upper Ossory also descended, that certain Armorial Ensigns have been used and borne by the said ancient and noble family as appears from the records of my Office, and being desirous that such Armorial Ensigns as he and his descendants may for ever hereafter bear and advance without injury or prejudice to any other may be duly confirmed by lawful authority and registered and recorded in the Office of Ulster King of Arms in Ireland to the end that the Officers of Arms there and all others upon occasion may take full notice and have knowledge thereof, I have been therefore prayed to ratify and confirm unto him and his descendants and the other descendants of his great and grandfather such Armorial Ensigns as he and they may lawfully use and bear, Know Ye therefore that I the said Ulster King of Arms having taken the request of the said applicant into consideration and having examined into the circumstances am pleased to comply therewith and by virtue of the power unto me given by His Majesty's Letters Patent under the Great Seal of that part of the United Kingdom of Great Britain and Ireland called Ireland and by the authority of the same have ratified and confirmed and by these Presents do exemplify ratify and confirm, unto the said Frederick Thomas Edwin Fitzpatrick, Esquire, and his descendants and to the other descendants of his great grandfather the said Reverend Joseph Fitzpatrick the ARMS following, that is to say: A pale, a saltier argent, on a chief of the last, a pellet between two

COMING TO AMERICA

- 146. Oliver Thomas Edward Fitz-Patrick (Fifth Born 1863)
- 147. Mary “Mateet” Isabel Fitz-Patrick
- 147. John Fitz-Patrick
- 147. Olivia Fitz-Patrick
- 148. John “Teeny” Fitz-Patrick
- 148. Edward Fitz-Patrick
- 148. Mary “Tansy” Isabel Fitz-Patrick



146. Oliver Thomas Edward Fitz-Patrick Fifth born (1863 – 1928)

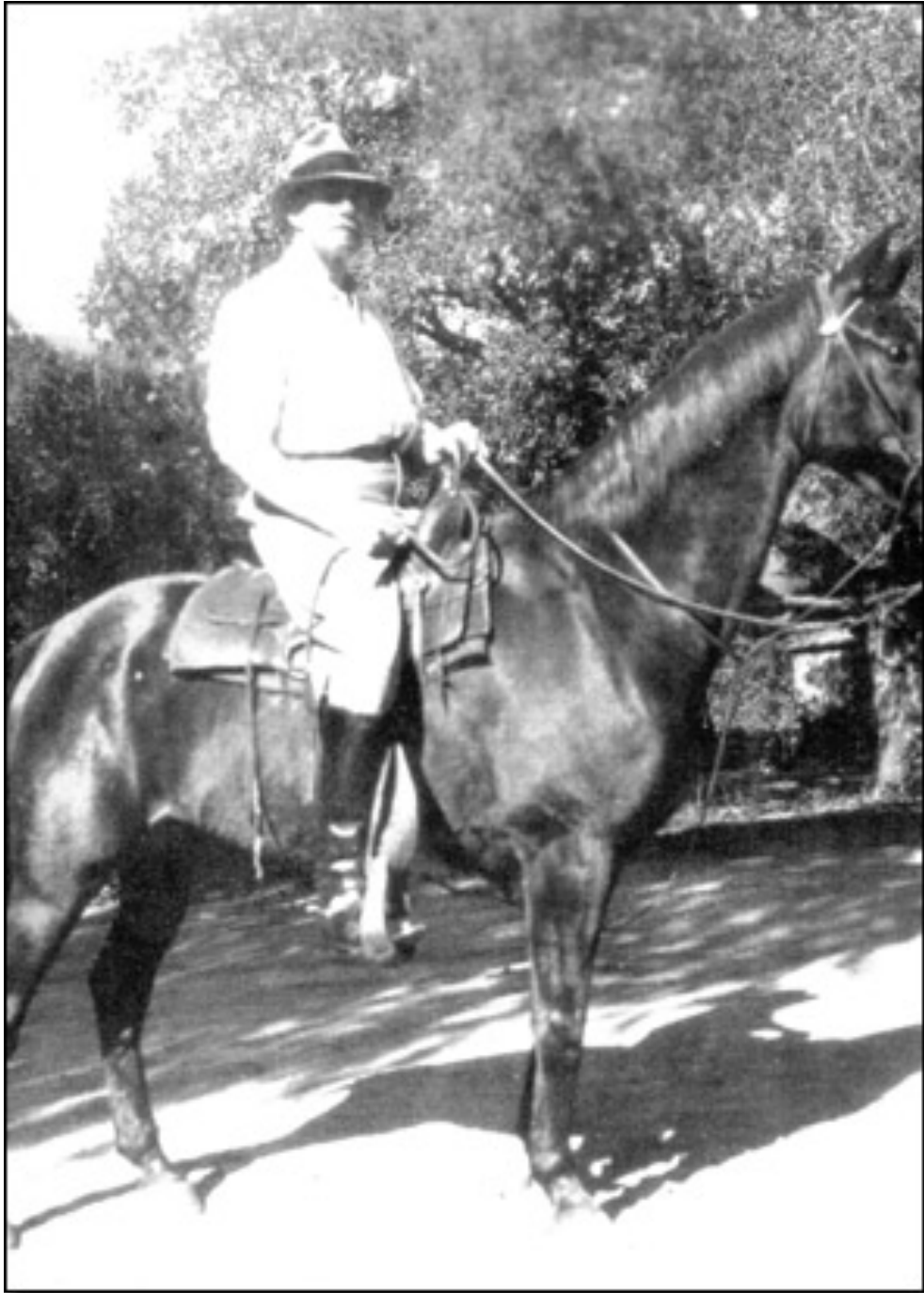


Oliver was the fifth child born to Frederick and Olivia. Born at Mohil, Co. Leitrim, Ireland July 24, 1863. Died July 18, 1928 Saticoy, Co. Ventura, California. As the story goes, Oliver Thomas Edward Fitz-Patrick, Esq., came to Texas from Ireland circa 1888. There is record of his journey amongst the “Passenger and Immigration Lists Index 1500’s – 1900’s” where at the age of 25 years, Oliver Thomas Edward Fitz-Patrick was aboard the ship, James Wright, along with 330 other passengers and he lists his destination as Texas.

He bought sheep from a Mexican Ranchero and the Comancheros later stole them back from him. In the interim, he met Pheobe Lucretia White who was visiting from California. The Whites had settled west of San Antonio, Texas in the 1840’s. Colonel John Adams White later moved from Texas to Stockton, California where Pheobe had been born in 1873. Oliver and Phoebe fell in love. Oliver felt that it was necessary to return to Ireland and settle his accounts before entering a marriage.

He promised Phoebe that he would come back for her. Seven years later he returned. They were married in August of 1893 at St. Marks Church in San Antonio, Texas. They then rejoined her family in Ventura County, California. They had three children, Mary, John, and Olivia.

Oliver was a fine horseman and loved to race his buggy and horse against the other ranchers and farmers along the Foothill Road near the home ranch in Aliso Canyon (Santa Paula, California)

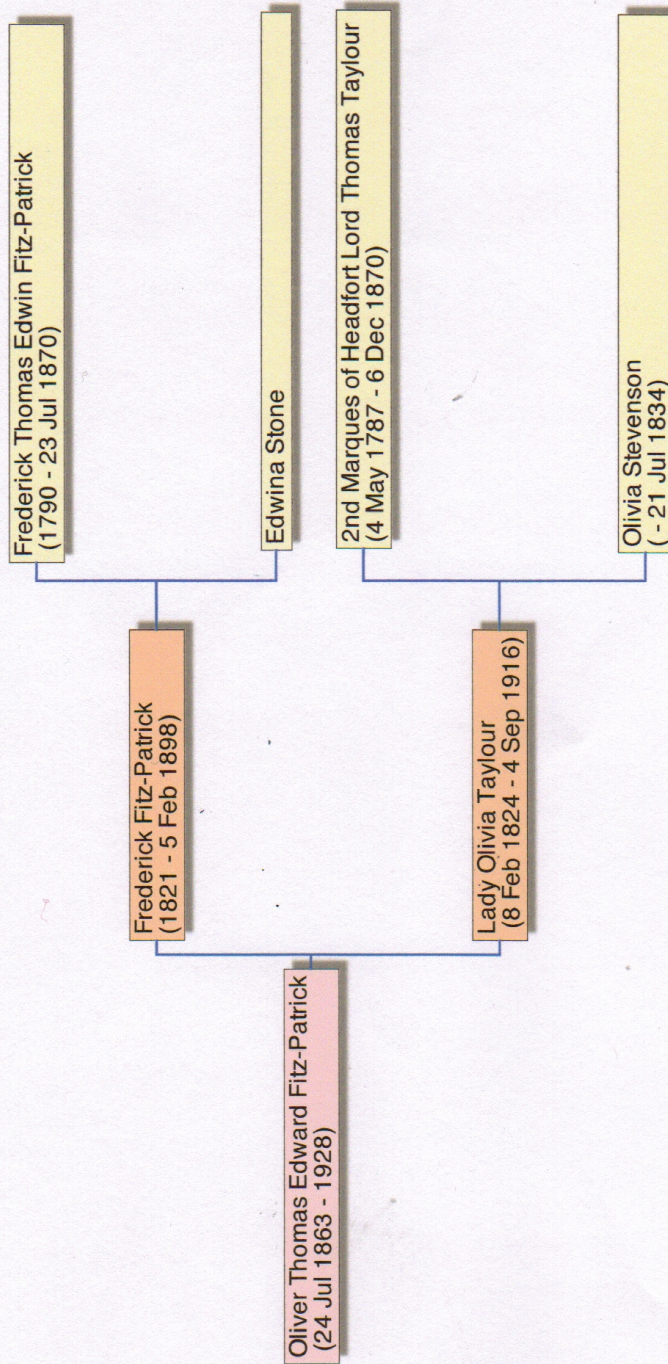


Oliver Fitz-Patrick



Pictured, from left to right are; Pheobe, Helena, Hansi, Mary, Edward, Henrick, Hansi, Olivia, and Oliver during a visit to his daughter's home at Schloss Solza.

Oliver Thomas Edward Fitz-Patrick





Phoebe Lucretia White Fitz-Patrick



Oliver and Phoebe Fitz-Patrick

NOTE: Mary “Tansy” relates, as to her grandparents, the following explanation of their names as they appeared on the 1920 census and as to the addition of a “sister-in-law” at the house.

Toby was the nickname for my grandfather, Oliver Thomas Edward Fitz-Patrick. Lulu was the nickname for my grandmother Lucretia Pheobe Fitz-Patrick.

Mary Rafferty, or Aunt May, was my grandmother’s sister who later, on the death of her first husband Mr. Rafferty, married Col. Householder.

My Grandmother and Aunt May were both born in Sacramento, CA and attended finishing school in Connecticut. Relatives of my grandmother lived in Connecticut. As young girls, grandma Lulu and Aunt May spent many a happy day in Boerne, Texas and San Antonio, Texas on a huge cattle ranch owned by my grandmother’s family, the Whites. This is where grandmother met her Irishman, grandpa Oliver Thomas.

In 1910, Mary “Mateet” Fitz-Patrick, her sister Olivia, and her brother John were living with their parents Oliver and Pheobe on the Home Ranch in Aliso Canyon, County Ventura, California.

A census at the time showed that they had a live-in governess from Pennsylvania living with them.

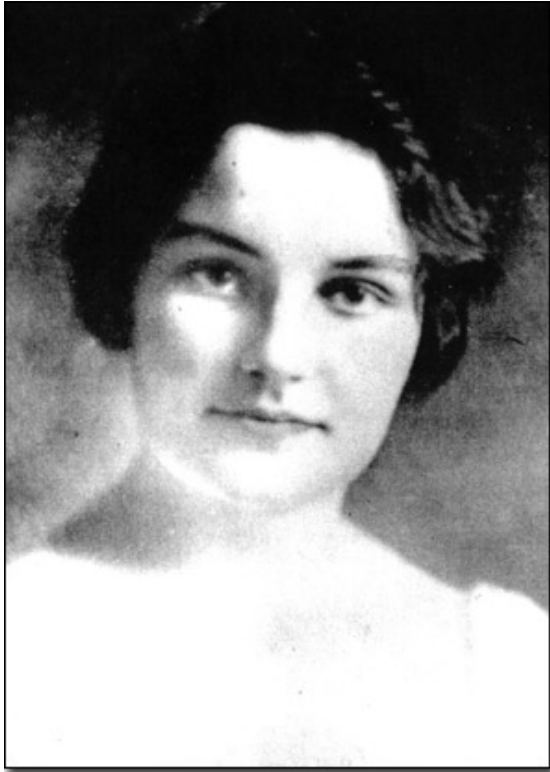
INSTITUTION	NAME	RELATION	PERSONAL DESCRIPTION	SEX	AGE	PLACE OF BIRTH	PLACE OF BIRTH OF FATHER	PLACE OF BIRTH OF MOTHER	MARRIAGE	OCCUPATION	EDUCATION	PROPERTY	VALUE	REMARKS
172	Harms, August G.	Head	M. W. 45 M 20	M	45	Germany	Germany	Germany	1872	English	Richardson, California	W. No. 0	3	400
	Minnie	Wife	F. W. 38 M 20 5	F	38	Germany	Germany	Germany	1872	English	Richardson, California	W. No. 0	3	400
	Henry C.	Son	M. W. 14 S	M	14	California	Germany	Kansas		English	Richardson, California	W. No. 0	13	98
	David A.	Son	M. W. 14 S	M	14	California	Germany	Kansas		English	Richardson, California	W. No. 0	2	100
	Joseph	Son	M. W. 15 S	M	15	California	Germany	Kansas		English	Richardson, California	W. No. 0	2	100
	Clifford H.	Son	M. W. 14 S	M	14	California	Germany	Kansas		English	Richardson, California	W. No. 0	2	100
173	Marion Joseph	Head	M. W. 42 M 17	M	42	California	California	California		English	Richardson, California	W. No. 0	9	200
	Elizabeth	Wife	F. W. 36 M 17 8	F	36	California	California	California		English	Richardson, California	W. No. 0	14	700
	Paul	Son	M. W. 15 S	M	15	California	California	California		English	Richardson, California	W. No. 0	9	300
	Lydia	Son	F. W. 14 S	F	14	California	California	California		English	Richardson, California	W. No. 0	9	300
	John	Son	F. W. 13 S	F	13	California	California	California		English	Richardson, California	W. No. 0	9	300
	John	Son	F. W. 12 S	F	12	California	California	California		English	Richardson, California	W. No. 0	9	300
	John	Son	M. W. 8 S	M	8	California	California	California		English	Richardson, California	W. No. 0	9	300
	Paul	Son	M. W. 5 S	M	5	California	California	California		English	Richardson, California	W. No. 0	9	300
	Caroline	Son	F. W. 3 S	F	3	California	California	California		English	Richardson, California	W. No. 0	9	300
	Caroline	Son	M. W. 12 S	M	12	California	California	California		English	Richardson, California	W. No. 0	9	300
	John	Son	M. W. 30 S	M	30	California	California	California		English	Richardson, California	W. No. 0	9	300
174	Marriott, Charles W.	Head	M. W. 34 M 7	M	34	England	England	England	1879	English	Richardson, California	W. No. 0	2	100
	Emma H.	Wife	F. W. 31 M 7 1	F	31	England	England	England	1879	English	Richardson, California	W. No. 0	2	100
	William B.	Son	M. W. 5 S	M	5	England	England	England	1879	English	Richardson, California	W. No. 0	2	100
175	Marriott, Walter H.	Head	M. W. 42 M 11	M	42	England	England	England	1879	English	Richardson, California	W. No. 0	2	100
	Felix	Wife	F. W. 38 M 11 1	F	38	England	England	England	1879	English	Richardson, California	W. No. 0	2	100
	Charles	Son	M. W. 10 S	M	10	England	England	England	1879	English	Richardson, California	W. No. 0	2	100
176	Gray, William R.	Head	M. W. 34 M 8	M	34	Virginia	Virginia	Kansas		English	Richardson, California	W. No. 0	2	100
	Grace E.	Wife	F. W. 32 M 8 1	F	32	Virginia	Virginia	Kansas		English	Richardson, California	W. No. 0	2	100
	John	Son	F. W. 6 S	F	6	Virginia	Virginia	Kansas		English	Richardson, California	W. No. 0	2	100
177	Fitzpatrick, Charles	Head	M. W. 46 M 18	M	46	England	England	England	1870	English	Richardson, California	W. No. 0	2	100
	Lucia	Wife	F. W. 40 M 17 3	F	40	England	England	England	1870	English	Richardson, California	W. No. 0	2	100
	William	Son	M. W. 16 S	M	16	England	England	England	1870	English	Richardson, California	W. No. 0	2	100
	John	Son	M. W. 14 S	M	14	England	England	England	1870	English	Richardson, California	W. No. 0	2	100
	Mary	Son	F. W. 10 S	F	10	England	England	England	1870	English	Richardson, California	W. No. 0	2	100
	Ernest	Son	F. W. 26 S	F	26	England	England	England	1870	English	Richardson, California	W. No. 0	2	100

The last entries are those of the Fitz-Patrick Family



Oliver's wife, Pheobe Lucretia White Fitz-Patrick at Solza in the Czech Republic with Helena's first child, Olivia. 1937

147. Mary “Mateet” Isabel Fitz-Patrick (1899 – 1986) Co. Ventura, California



Mary learned to out ride and out shoot any man west of the Rockies and was renowned for her ability to tame horses. She often visited Europe where she was known to challenge the men to shooting and riding events. After all, she began her training at a very young age.

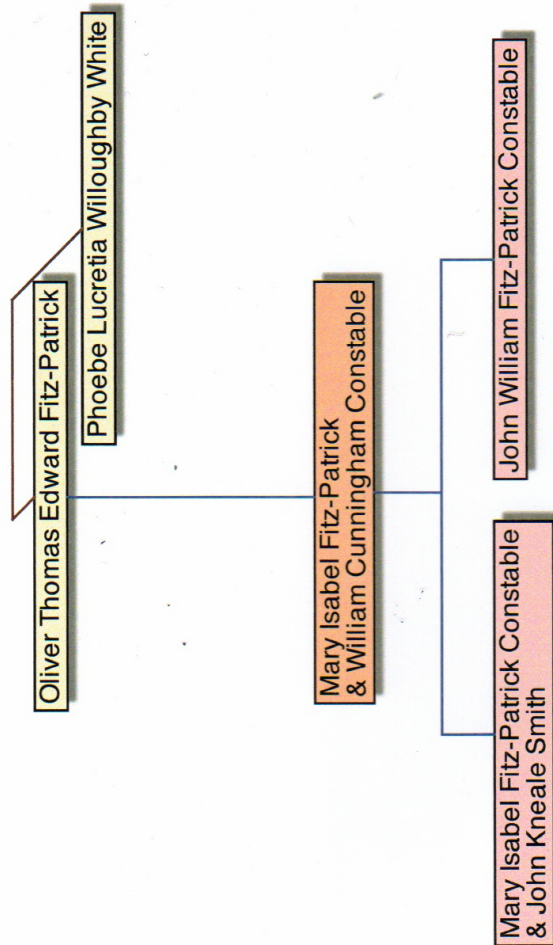
In 1920, according to the US Census at that time, Mateet and her sister, Olivia, were no longer living at the Home Ranch. There was, however, a servant from Mexico and her daughter (born in California) living at the ranch along with father Oliver, mother Pheobe, and brother John.

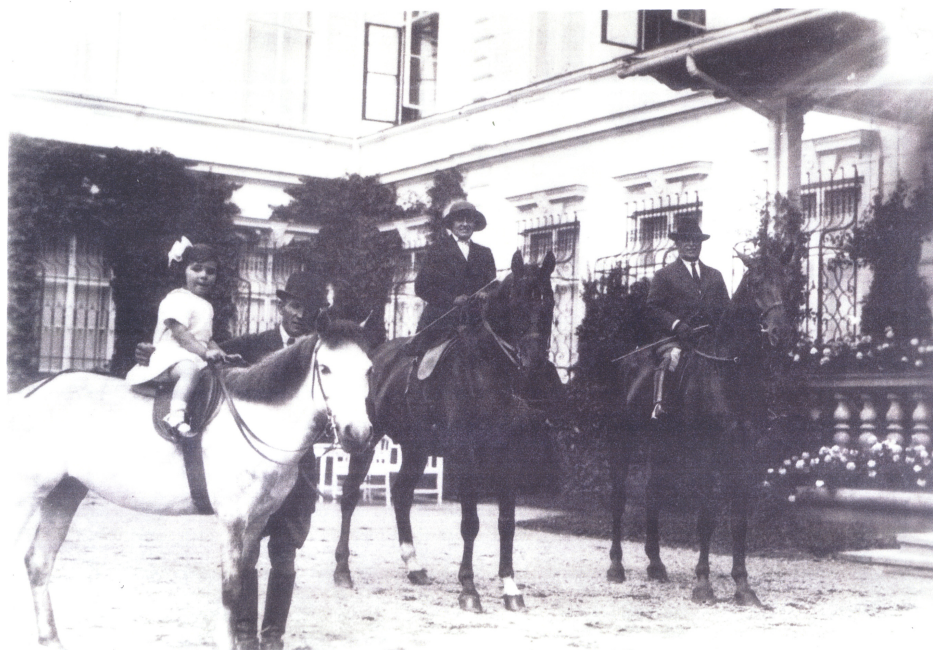
STATE California 9-127 MyFamily DEPARTMENT OF COMMERCE-BUREAU OF THE CENSUS 242 (701-778) SUPERVISOR'S DISTRICT NO. 7 SHEET NO. 12
COUNTY San Bernardino FOURTEENTH CENSUS OF THE UNITED STATES: 1920-POPULATION ENUMERATION DISTRICT NO. 213 3 A
TOWNSHIP OR OTHER DIVISION OF COUNTY San Bernardino NAME OF INCORPORATED PLACE San Bernardino WARD OF CITY 4551
NAME OF INSTITUTION _____ ENUMERATED BY ME ON THE 28 DAY OF Jan 1920 C. J. Cathey ENUMERATOR

PLACE OF ABODE	NAME	RELATION	TIME	PERSON DESCRIPTION	CITIZENSHIP	EDUCATION	NATIVITY AND BIRTH						OCCUPATION
							FATHER		MOTHER		OTHER		
							Place of birth	Native language	Place of birth	Native language	Place of birth	Native language	
1	Richard William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
2	William L.	Wife	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
3	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
4	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
5	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
6	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
7	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
8	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
9	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
10	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
11	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
12	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
13	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
14	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
15	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
16	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
17	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
18	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
19	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
20	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
21	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
22	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
23	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
24	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
25	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
26	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
27	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
28	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
29	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
30	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
31	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
32	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
33	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
34	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
35	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
36	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
37	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
38	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
39	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
40	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
41	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
42	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
43	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
44	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
45	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
46	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
47	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
48	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
49	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer
50	William L.	Head	18	White	18	High School	Calif.	Calif.	Calif.	Calif.	Calif.	Calif.	Farmer

The Fitz-Patricks are the 5th family from the top

Mary "Mateet" Isabel Fitz-Patrick

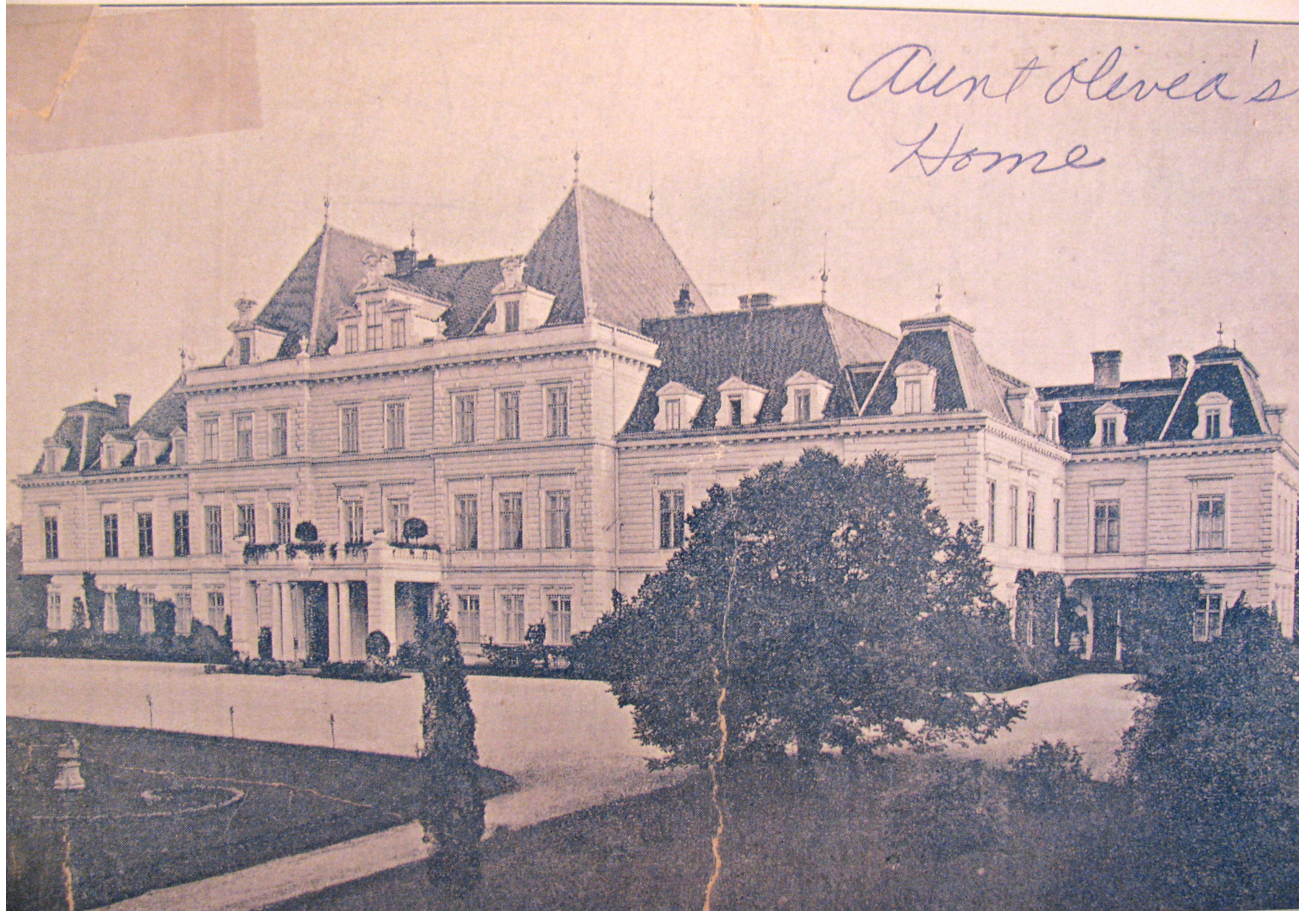




Young Mary (Mateet) with her family in Ireland



Mary (right) and her sister, Olivia in front of Olivia's home.



Olivia's home, Schloss Solza, Czech Republic



Mary "Mateet" Fitz-Patrick

Mateet on a hunting trip in the Sierra Mountains of Inyo County, California

Mateet married William Cunningham Constable a descendant of the Constables and Cunninghams of Nova Scotia. They had two children, Mary "Tansy" and John "Teeny".

Mary divorced William and later had three children by Joseph Yanez of Aliso Canyon Ranch, County Ventura. They were Virginia, Diana, and Majo.



Joe Yanez of Aliso Canyon Ranch



Joe was ranch foreman of the large Aliso Canyon Ranch operation.



Daughters of Joe and Mary “Mateet”: Diane, Majo, and Virginia.



Mary “Tansy” (horseback), from the left, Diane, Virginia, and Majo at Archie Dean’s High Sierra Pack Train headquarters in Independence, California.

Mary "Mateet" married Archie Dean and helped him run a Dairy in Ridgecrest, California and a Sierra Mountain outfitters operation in Independence, California.



Brochure – Archie Dean’s High Sierra Pack Train

147. John Fitz-Patrick (Mary “Mateet’s” brother)



John settled down to run the ranch in Ventura County. He was an accomplished horseman and cut a fine figure of a cowboy when astride his pride and joy, Yankee Boy.

147. Olivia Fitz-Patrick (Mateet's sister)



Olivia married into the Larisch family of Austria and became the Countess Olivia Grafen Larisch Von Moennich of Palfau.

Descendants of Olivia Fitz-Patrick.

Mrs. William Monteiro de Barros, (nee Cts Helene Larisch von Moennich)
Rio de Janeiro
Brazil

Her son Eduard
Palfau - Steiermark
Austria

His son Heinrich
Wien
Austria

Eduard's daughter Alexandra
Mrs. Andreas Theiss
Wien
Austria

Olivia's son Johann
Malaga
Spain

Olivia's daughter Maria
Countess von Thurn und Valsassina-Como-Vercelli
Rastenberg
Lower-Austria

First son, Graf Johann Larisch von Moennich of Freistadt, and his wife Phoebe.

NOTE: As related by Mary "Tansy" Smith, daughter of Mary Fitz-Patrick and William Constable, as to Graf Heinrich Larisch Von Moennich.

"His name was Graf Heinrich Larisch von Moennich. When he was born, all the bells in the country rang out because Graf Johann and Countess Phoebe had a son and an heir to all titles and lands. Heinrich, as a young man, came to Aliso Canyon (Santa Paula) in California to visit the Fitz-Patricks, Whites, and Willoughbys...relatives on his mother's side. My mother, 9 years old at the time, remembers being enamored with the handsome young Count. While at the home ranch in Aliso Canyon, all the family, including the Count, visited the Butlers (ancestors of the Butlers of Kilkenny) who had also settled in the Santa Clara River Valley near the Fitz-Patricks. While there, Heinrich contracted meningitis, as did the young daughter of the Butlers. Heinrich died shortly after returning to Europe and the young daughter of the Butlers died a short time after that. My mother remembers a great panic amongst the Californian Fitz-Patricks and Butlers because they all thought they might get sick and die also. Didn't happen.

The heir to the Moennich dynasty now fell to Graf Edward Larisch von Moennich. Edward was a real Casanova who eventually fell in love with the daughter of one of the men who was employed by the Larisch family to work in their coal mines. This, of course, was 'verboten' by the royal family and Edward was then sent off to the Fitz-Patrick home ranch in California to forget this young commoner. Big mistake. My mother, Mary Fitz-Patrick (a romantic in her own right), told Edward that he should stick by his own true love regardless of what the family thought.

Edward returned to Europe, married the coal miner's daughter, and was unceremoniously thrown out of line for the heir to the family titles and land.

The heir to all the Larisch von Moennich titles and lands then fell upon the youngest son, Graf Hans Larisch von Moennich."

The word "Graf" means Count. Any one married to, or in line with a "Graf" or a "Countess" becomes one themselves. The Larisch von Moennich family was related to the Hapsburgs.... 'their crazy cousins'.

Count Heinrich Larisch Von Moennich was born 5-19-1913 according to the family Bible.

The Bible has Countess Marie (Mary) born May 11-1922.

The Prince, and other dignitaries of the time, often visited our family estate at Palfau in Austria where my great aunt, the Countess Olivia Fitz-Patrick Gräfin Larish Von Moennich, lived. Olivia was married to Count Hans Larish of Austria, a cousin to the Hapsburg family. On a sad note in history, our family's close friendship with the Rothschild's, during the Nazi reign of terror brought about an SS request that the Countess show her ancestry and, thus, her ties to the House Of Ossory.

I. But down where born

Ventura, California, USA
May 18, 1938

To whom it may concern:-

I, Mrs. Lucretia White Fitzpatrick, do hereby certify that according to the family Bible in my possession, the date of the birth of John Adams White is February 19, 1827; that the date of the birth of Lucretia Dunworth White is August 19, 1842. Further, that the date of their marriage is February 4, 1866. Further that the date of the death of John Adams White is February 2, 1906 and that the date of the death of Lucretia Dunworth White is November 27, 1909.

I further certify that the above named John Adams White and Lucretia Dunworth White are the parents of the mother of said Countess Larisch. Further, that there is no faintest trace of Jewish blood in any ancestor of the mother or father of Countess Larisch, who is the wife of Count Hans Larisch of Czecho Slovakia.

(Signed) Mrs. Lucretia White Fitzpatrick
Mrs. Lucretia White Fitzpatrick

STATE OF CALIFORNIA
COUNTY OF VENTURA
UNITED STATES OF AMERICA
Subscribed and sworn to before
me this 18th day of May, 1938.

Fred H. Gander
Notary Public in and for the State of
California, County of Ventura.
My commission expires Nov. 9th, 1938

a seal

Olivia's mother, Phoebe, disclaimer of her daughter having any Jewish blood

The Rev. G. M. Macdougall
Residence, 534 N. Mill St.

St. Paul's Church
SANTA PAULA, CALIF.
May 17, 1938

Phone - 496X1

To whom it may concern:-

I, G.M.Macdougall, Minister of the
St. Paul's Church of Santa Paula, California,
and successor to Rev. W.H.Marriot, deceased,
copied the attached Sacrament of Holy Baptism
from the record of my Church.

~~I also certify that Lucretia White
Fitzpatrick is the mother of Olivia Lucretia -
Fitzpatrick Larisch, who is the wife of
Count Hans Larisch of Czecho Slovakia.~~

~~I also certify that there is no
faintest trace of Jewish blood in any ancestor
of the mother or father of Countess Larisch.~~

(Rev)
(signed) G. M. Macdougall

STATE OF CALIFORNIA
COUNTY OF VENTURA
UNITED STATES OF AMERICA

Subscribed and sworn to
before me this 17th day of May, 1938.

Anna B. Wright
Notary Public in and for the State of
California, county of Ventura
My commission expires March 17, 1941

Formal declaration sent to the Nazi government

Obituary for Olivia Larish, Mateet's sister.



Eduard Graf Larisch von Moennich, Johann Graf Larisch von Moennich, Helene Gräfin Tarnowska, Mary Gräfin Thurn-Valsassina geben im eigenen Namen und im Namen ihrer Gemahlinnen, beziehungsweise ihres Gemahls, ihrer Kinder, ihrer Tanten, Enkel und Schwiegerkinder sowie aller übrigen Verwandten, tiefbetrübt die traurige Nachricht vom Hinscheiden ihrer innigstgeliebten Mutter

OLIVIA GRÄFIN LARISCH VON MOENNICH
GEB. FITZ-PATRICK AUS DEM HAUSE DER LORDS OF OSSORY

k. u. k. Palastdame
Ehrenbürgerin der Gemeinde Palfau

welche nach geduldig und in Gottergebenheit getragendem Leiden, versehen mit den Tröstungen der heiligen Religion, am 30. März 1971, im 77. Lebensjahre in die Ewigkeit abberufen wurde.

Die irdische Hülle unserer teuren Verstorbenen wird im Trauerhause in Palfau aufgebahrt. Die feierliche Einsegnung findet am Freitag, dem 2. April 1971, um 14 Uhr vor dem Gemeindehaus in Palfau statt, worauf nach dem Trauergottesdienst um 14.30 Uhr in der Pfarrkirche Palfau, die Beisetzung auf dem Ortsfriedhof in der Familiengruft stattfindet.

Eine heilige Seelenmesse wird am Montag, dem 5. April 1971, um 10 Uhr vormittags in der Alten Universitätskirche, Wien I, Dr.-Ignaz-Seipel-Platz, gelesen werden.

8923 Palfau, Steiermark, den 30. März 1971.

148. Edward “Uncle Eddie” Lindsey Fitz-Patrick



Mary “Tansy”, cousin Eddy, brother John, and neighbor’s kids on horseback in Aliso Canyon.

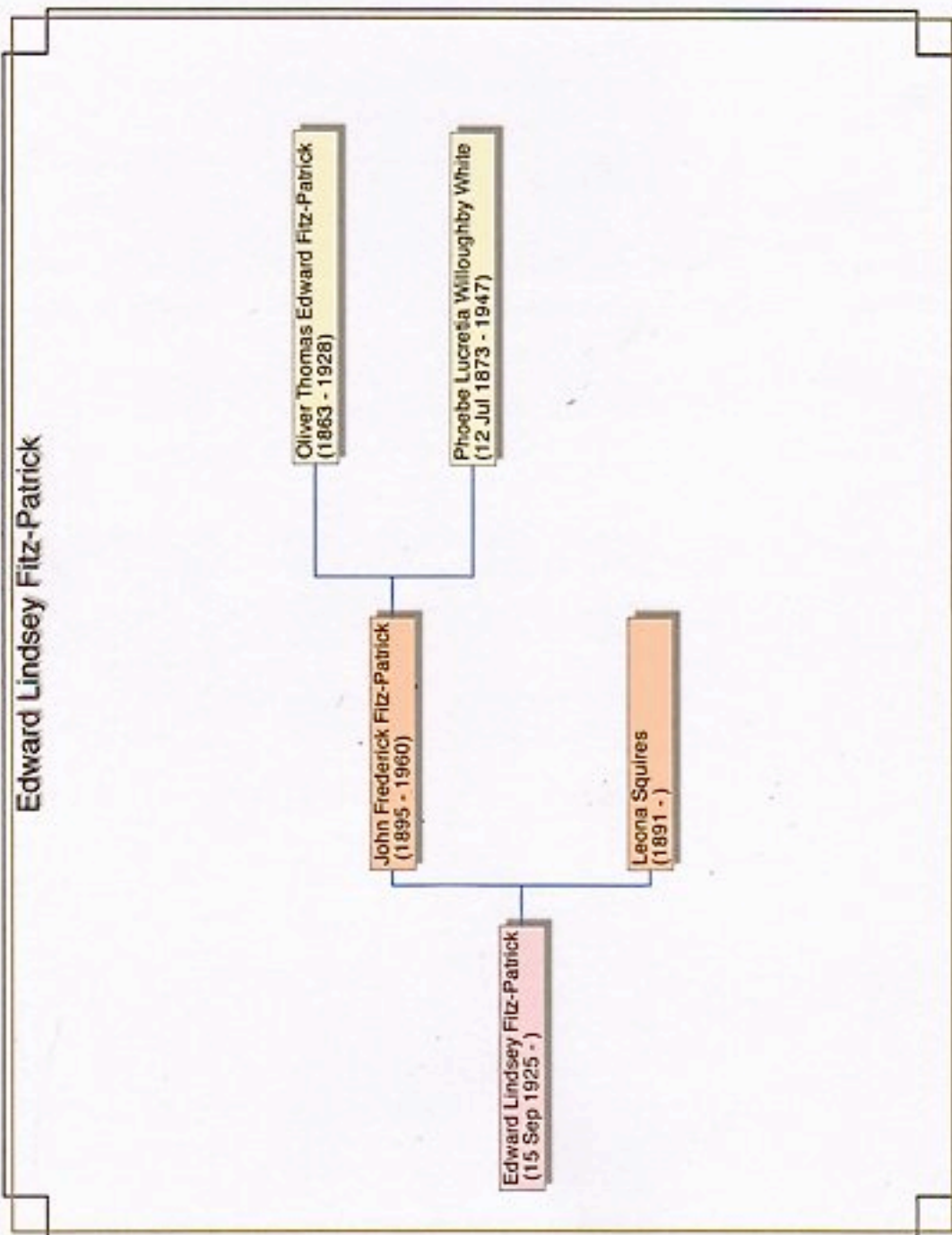
Edward Fitz-Patrick, the son of John Fitz-Patrick, is our current **Lord Of The House Of Ossory**.

He lives with his wife Betty at the end of a peaceful cul-de-sac in Ventura, California only minutes away from the land his grandfather settled in the late 1800’s along the little trickle of a creek named by the Spanish explorers as Aliso Creek. He still farms avocados, persimmons, and apples on a portion of the original Fitz-Patrick Estate affectionately known as the Old Home Ranch.



The Edward Fitz-Patrick Family

The Fitz-Patrick lineage of the House Of Ossory will be secure for generations within the family and descendants of Edward Fitz-Patrick.



148. John “Teeny” Fitz-Patrick

Mary “Tansy’s” brother, John, married Beatrice Swallow and had four children, Kerry, Victoria, John, and George.



John “Teeny” and his sister, Mary “Tansy”



Mary "Tansy", John "Teeny", Eddie, Pheobe

148. Mary “Tansy” Isabel Fitz-Patrick Constable Smith (Mateet’s daughter) (1923 -)



Young Mary “Tansy” Fitz-Patrick (left) and a neighbor girl at the Home Ranch in Aliso Canyon, County Ventura

She was known as the most beautiful young girl in the Santa Clara River Valley. At 12 years old, already showing the figure of a young woman, graceful, and highly intelligent, Mary could ride with the best, hunt and shoot with the rest, and melt the hearts of boys and men alike. By the time she was 16 she was the belle of every horse show, won beauty contests locally and statewide, a high school graduate, and had already been presented to all the royal courts of Great Britain and Europe as Lady Mary Tansy Constable Fitz-Patrick of the House Of Upper Ossory.

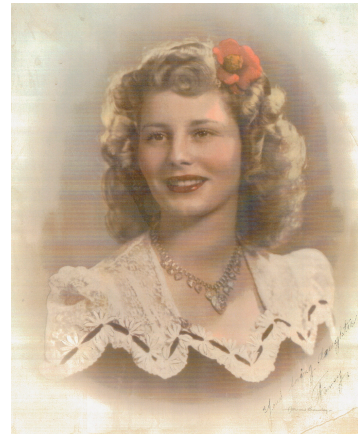
No doubt Tansy may have been affectionately referred to (as was her predecessors Lady “Patsy” Cornwallis-West and Princess Daisy) as that “beautiful wild-west Irish girl”.



“Patsy”

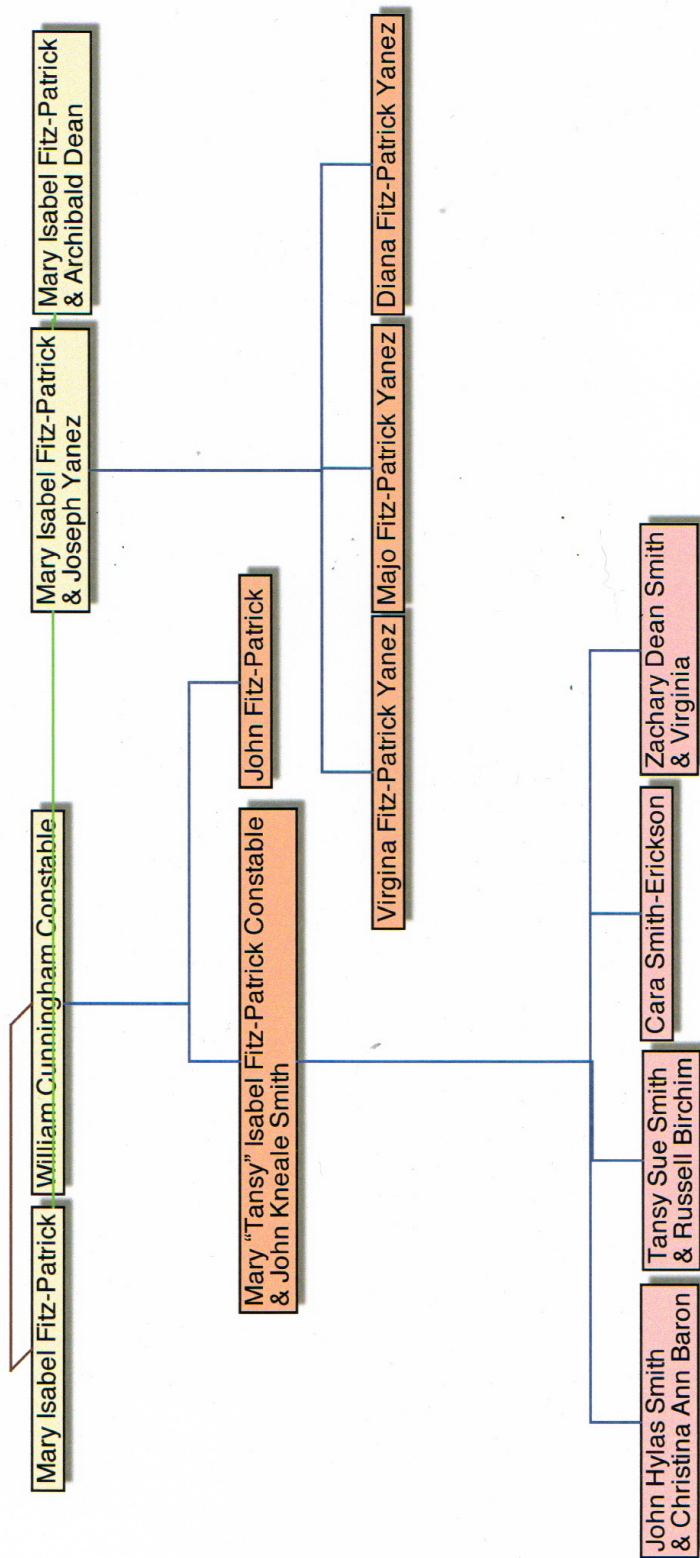


“Daisy”



“Tansy”

Mary "Tansy" Isabel Fitz-Patrick Constable Smith



Appendix One
Loca Patriciana, Listed Kings of Ossory

Name	Event	Death/AD
Aengus Oisrithe	Ancestor of the Osraidhe Founder of the kingdom of Ossory Buried near Coolcullen	125
Cairpre Nia or Niacorb	The Hero. Slain at Gaibhra Aichill	284
Rumann Duach	Ui Duach of Magh Airgeat Ross Supplanted by the O'Brenans in the 10th century. Son of Buan or Nia Buan	
Colman Mor	Son of Bicne Caoic	574
Scanlan Mor	Became king 574AD A hostage of Aedh mac Ainmire the King of Ireland. Liberated by St. Columba 574AD Son of Coman Mor	604
Ronan Righflaith	Cron Scot, son of Scanlan Mor	624
Cruindmael Erbuilg	ilg Son of Ronan Righflaith	652
Faelan I	Slain by the Leinstermen Son of Crundmael Erbuilg	658
Tuathmine	or Cicare I Slain by Faelan Sencustal King of Hy Kinselagh Son of Blathmac	676
Faelcair	Slain by the Lagenians Son of Forandal	690
Cucerca	Son of Faelan I	711
Cellach Raidhne I	I Son of Faelcair	730
Forbasach	Son of Oilil mac Maelodhar	735
Oilill	Son of Faelan I	

<u>Name</u>	<u>Event</u>	<u>Death/AD</u>
Anmcaadh	King circa 741AD Slew Uargus at Rathcoole Son of Amalgaidh (?)	756 or 760
Cellach II	Son of Flan	765
Dungal	Son of Cellach Raidhne I	767
Toimine	or Tuamsnamha II, son of Flan	769
Maeldain	Slain by Fearghall at Cluain Milian Son of Cumiscagh	785
Faelan II	Slain by the Ossorians Son of Forbasach	786
Fearghall	Became king 790AD Son of Anmcaadh	802
Dungaile	Son of Fearghall	841
Diarmaid	Son of Dungaile	
Cearbhall	King of Ossory and Ireland King over the Danes 875AD Son of Diarmaid	888
Ceallach II	Defeated the Eoghanacts at Grain in Mag n-Airb 891AD. Slain at Ballach Moon Aug. 17 Son of Cearbhall	907
Diarmaid	Son of Cearbhall Expelled from Ossory 900AD Made King of Ossory by Flan 907AD	927
Cuillinn	Son of Ceallach III	931
Doncadh	Son of Muirchertach	974
Gilla Patraic I	Taken by Brian King Of Ireland in 982AD Slain by Donovan, son of Ivar the Norse King of Wexford Son of Doncadh	996
Cellach IV	Slain by Doncadh, his cousin	1002

<u>Name</u>	<u>Event</u>	<u>Death/AD</u>
Duncadh mac Giolla Patraic II	King of Ossory and most of Leinster In 1033 he held the fair of Carmen Son of Gilla Patraic I	1039
Domhnal	Son of Gilla Patraic I circa 1027AD	
Taidg mac Giolla Patraic	Blinded, 1027AD, by Doncadh, his brother Son of Gilla Patraic I	
Gilla Patraic II	Slew Doncadh mac Aedh, King of Hy Bairrche 1042AD Died of grief Son of Duncadh Mac Giolla Patraic II	1055
Domhnall mac Gilla Patraic II	Died after a long illness Son of Gilla Patraic II	1087
Gilla Patraic Ruadh III	Slain at Magh Cobha in Ulster Son of Gilla Patraic II	1103
Domhnall Ruadh Mac Gilla Patraic III	Slain at a game Son of Gilla Patraic Ruadh III	1110
Doncadh Mac Gilla Patraic Ruadh III	Slain by the Ossorians Son of Gillia Patraic Ruadh III	1119
Gilla Patraic mac Gilla Patraic	Slain in the middle of Kilkenny by the sons of Conglach Ua Braenan the Chief of Ui Duaich Son of Domhnall Mac Gilla Patraic II	1146
Doncadh Mac Gilla Patraic IV	In 1151, taken prisoner by Diarmaid mac Murrough Son of Domhnall mac gilla Patraic II	1162
Domhnall Mac Gilla Patraic IV	Slain by the O'Moores Son of Domhnall mac gilla Patraic II Son of Domhnall Ruadh Mac Gilla Patraic III	1165

<u>Name</u>	<u>Event</u>	<u>Death/AD</u>
Domcadh Mac Gilla Patric V	In 1168 he blinded Enna the son of Diarmaid Mac Murrogh. In 1169 he gave up hostages to save Ossory from being spoiled. Son of Domhnall Ruadh Mac Gilla Patraic III	
Cearbhall II	Son of Domhnall Ruadh Mac Gilla Patraic III	
Muirchadh	Son of Cearbhall II	
Domhnall Mor VI	Built Jerpoint Abby Son of Cearbhall II	1185
Conchobar	Son of Cearbhall II	
Muircadh II	Son of Muirchadh	
Cearbhall	Son of Domhnall Mor VI Slain by Doncadh Mac Domhnall mic Donadh Ruadh	abt. 1200
Doncadh Mac Domhnall mic Donadh Ruadh		abt. 1260

Scanlon Mac Gilla Patraic, son of Gilla Patraic Mac Gilla Patraic K.O., was a Tanist of Ossory while his brother, Domhnall Mac Gilla Patraic IV was king circa 1165AD. From this point on, in the Ossorian Genealogy listed in the Loca Patriciana, the term “King Of Ossory” is no longer used.

Seaffraidh Fin Mac Gilla Patraic, son of Seaffraidh Bacagh Mac gilla Patraic, is noted as being the Lord of Upper Ossory and his death set at 1314AD. It has been assumed, after the successful invasion of the Normans, the heads of the family of Ossory were then referred to as Lords of Upper Ossory rather than king or chief. They had been forced to give up much of their homeland in Ossory to the Norman invaders and eventually settled in Upper Ossory. This is noted in the succession as follows.

Scanlon Mac Gilla Patraic circa 1165AD

Domhnall Clannach Mac Gilla Patraic of Magh Lacca, circa 1219AD

Domhnall Mac Gilla Patraic of Magh Lacca, called Magh Laoighsi (the plain of Leix). Was removed to Upper Ossory circa 1200AD

From here on the heads of the family Mac Giolla Padraigh are referred to as “Lords of Upper Ossory”.

Seaffraidh Mac Gilla Patraic died 1269

Seaffraidh Bacagh Mac Gilla Patraic “the Lame” died 1280AD

Seaffraidh Fin Mac Gilla Patraic, Lord Of Upper Ossory died 1314AD

APPENDIX TWO

Lands and Castles of the Fitz-Patricks

Fertagh Tower: Grangefertagh meaning “Gráinseach na Fearta” (Grange of the Grave/Mound). This monastery was probably founded in the late fifth or early sixth century by St Ciaran of Saighir. It was attacked by Viking raiders in 861AD, but they were repelled by Cerbhall of Ossory. In 1156AD the monastery was attacked again and burned. The elegant round tower – the bell tower – is all that remains of the early monastery. At eight stories high, with each level reached by a wooden ladder, it was amongst the tallest in Ireland.

In the thirteenth century a priory of Augustinian Canons Regular – priests who lived in community – was founded here under the patronage of the Anglo-Normans. The present ruined church might have been part of the Augustinian priory. It has been heavily altered since the thirteenth century. A small chapel beside the church contains the tomb of John Mac Gillapatrik, carved around 1540AD by Rory O’Tunney. In the nineteenth century the west doorway and east window were taken down and moved to Johnstown Church of Ireland while a baptismal font and a representation of the Crucifixion were moved to Johnstown Catholic Church.

Ballaghmore Castle - Ballaghmore, Co. Laois - Fitzpatrick - (1480)

Aghaboe Castle

To the north of the church associated with Aghaboe Abbey there is an artificially - formed mound of a flattened cone shape, surrounded by a fosse, and encircled with remains of a wall on the top. At some distance from this is the Rath of Lara or the Moat of Monacoghlan mentioned by Lewis in his Topographical Directory of Ireland (1837).

On Coolkerry townland there are remains of a ruined church and in a field close to the church remains there is an overgrown graveyard. There are also the ruins of a castle in Coolkerry and in Gortnaclea. The ruins of the **Fitzpatrick** castle are to be seen on the road from Borris in Ossory to Mountrath

Half the town of Aghaboe, and half the cantred in which it was situated, were given by King Henry II to Adam de Hereford; and the lands lying between Aghaboe and Leighlin were given to John de Clahull the Mareschal of Leinster. There is no evidence that they were able to take possession of their royal grants. About the end of King Henry II's reign, the Bishop of Ossory, who was then Felix O'Dubhlain, or O'Dullany, and formerly a Cistercian Monk, moved the see of Ossory from Aghaboe to Kilkenny.

The lands annexed to the Abbey, such as those of Aghaboe, with the Cross and Friars' land were large and of the best quality. On the 8th of October 1537, **Brian Fitzpatrick**, took an oath of allegiance to King Henry VIII and, as a reward for this submission, he became Baron of Upper Ossory on the 11th of June 1541. He married Margaret Butler, daughter of Peter, Earl of Ormond, who was Lord Deputy to **Ireland** at the time and his father's great enemy and oppressor. Their first son, Sir Barnaby **Fitzpatrick**, was second Baron of Upper Ossory, and he died without a son to carry the title, which then passed to Florence his brother - the third Baron of Upper Ossory. Florence married Catherine, the daughter of Patrick O'Moore, of Abbeyleix, in

county Laois/Queen's County. They had five sons. Thaddeus, the first, was successor to Florence and became the fourth Baron of Upper Ossory. Next was John of Castletown followed by Galfrid of Ballyraghin. After him came Barnaby or Brian of Watercastle and then Edmund of Castle Fleming. At the dissolution of Irish Monasteries, the Anglicized Fitzpatricks (Mac Giolla Phadraig) were not forgotten. By an Act of Parliament, passed in the 33rd year of Henry VIII.'s reign, commissioners were appointed to assign lands and tithes for vicars nominated by the Crown, out of those formerly belonging to dissolved abbeys. Thus, the Baron of Upper Ossory had the patronage of Aghaboe in 1581, when he bequeathed to his brother Florence, among other things, all the furniture of his castles of Borreidge and Killinye, with all his tithes in Ossory, excepting those of Aghaboe, which were left to his wife. On the 10th of April, and in the forty-third year of Queen Elizabeth's reign, this Monastery of Aghaboe, with its appurtenances, and the advowson of the rectory of St. Kennie of Aghaboe, were granted to Florence **Fitzpatrick**, at the annual rent of £5 18s. The concession was dated 21st of July 1600, according to Harris and Lodge. Thaddeus **Fitzpatrick**, the first son of Florence married Joanna, who was niece to James Butler, ninth Earl of Ormond. Their four sons were Brian or Barnaby, Dermot or Dermoid, Terdelac or, Tirlagh, and John.

Brian or Barnaby became the fifth Baron of Upper Ossory, and he married Margaret Butler, daughter to Walter, eleventh Earl of Ormond. Their sons were Brian or Barnaby, Edward and Dermot.

The Survey of Sir William Petty in 1655 shows the parish in 46 numbered plots - Coolkerry townland was separated at some distance from the bulk of the lands, yet forming a part of Aghaboe Parish. There is an Index to each number that sets forth the names of the proprietors in 1640, the denominations, the quality of the land and the number of acres:

Aghaboe in Upper Ossory was worth, in 1640, £150.per annum.

In 1640, in this parish the Duke of Buckingham was proprietor. Amongst his denominations were: viz.-

Terence (Turlogh) FitzPatrick, Lismore, arable and pasture, 692 a., a bog, 892 a.2 r. 0p.

Florence Fitzpatrick and Ant. Cashin, Knockmullen, arable and pasture, 96 a.

Barnaby Fitzpatrick, Gurtnebooke, arable, pasture, wood, moor and meadow, 487 a.

Theobald Butler, Billiegiebane, arable, pasture, moor and shrub, 135 a.

Florence FitzPatrick Towrooe, arable, pasture, moor and shrub, 12 a.

Geoffrey FitzPatrick, Kilmulfoyle, arable and pasture, 266 a. This same Geoffrey was of Ballyamlaebh and is not known to have heirs.

John Mac Brian FitzPatrick, Ballygihen, arable, pasture, wood, moor and meadow, 1,430a.

Daniel FitzPatrick was proprietor of Knockfin, arable, pasture, moor and wood, 250 a. NOTE:

Daniel was executed for not transplanting on April 3, 1655. I believe he inherited this plot from his grandfather, Donal (Daniel) d. 1621

Florence FitzPatrick, Clonkinahamore, arable, pasture and moor, 129 a. 3 r. 0 p

Archerstown castle -- the Down Survey map shows a high, square castle in Rothe's part of Archerstown, near the southern end of the townland and close to Seskin. Its site is pointed out in Daniel **Fitzpatrick's** "Raheens."

Ballaghranin castle -- listed by Carrigan as a fine old castle, all the walls of which are perfect. Its external measurement is 37 1/2 ft. by 30 ft., the walls being 7 1/2 ft. in thickness. There are five stories and a garret at the top. Goeffrey **Fitzpatrick** occupied this castle in the early part of the 17th century. Location: Catholic parish of Rathdowney, co. Laois.

Ballygihen -- in Aghaboe parish, co. Laois, Carrigan cites this as a very curious old building, 45 ft. long externally, and only 12 ft. wide internally, with a projection at the north-east corner, rectangular below and rounded above. The east sidewall was 30 ft. high; the south wall entirely destroyed; some fragments of the other walls remained when Carrigan wrote his description, the walls were 3 1/2 to 4 ft. thick. The courtyard was still in fair preservation, 12 ft. high all round, and surrounded by a deep fosse. This was **Fitzpatrick** territory in the 17th century.

Borris-in-Ossory castle -- at the turn of the 20th century only the shattered first story and fragments of the second story remained. It is located in the parish of Borris-in-Ossory, co. Laois. Borris castle belonged to Brian Oge **Fitzpatrick** in 1588.

Borris-In-Ossory

Originally a cluster around the ruined fifteenth century **Fitzpatrick** castle, the village grew along the eighteenth century coach road and depended on the woolen trade. North of the village is Kyle or Cluain Ferta Molua, the site of a monastery founded by St. Lugaid or Molua who came from Limerick and died in 609. It was an important centre of learning in the seventeenth century and home of Laicead mac Baith-Banning whose works on biblical commentaries survive in manuscripts all over Dubin

The Fitz-Patricks of Castletown – John, Florence, and Colonel John Fitzpatrick

Before tracing the succession of the Lords Gowran of Gowran, the Earls of Upper Ossory, and the Lords Castletown of Upper Ossory, it will be necessary to give a sketch of the Castletown branch of the **Fitzpatrick** family. We have seen how Florence, Baron of Upper Ossory, endeavored to deprive his eldest son Teige, of his birthright, and to constitute his second son, John, the heir of all his possessions; also, how the dispute between the brothers was settled, after the Baron's death, by a partition of his castles and estates – the share allotted to Teige have been erected into a manor to be known as the Manor of Cowlchill, and that assigned to John having been constituted the Manor of Castletown-Offerland.

In 1601 and 1612, John is mentioned as of Garran; but soon after the latter date he removed to Castletown, where he continued to reside until his death, on the 25th July 1626. By his wife, Mabel, daughter of Christopher Nugent, Lord Devlin, and widow of Murrough O'Brien, Lord Inchiquinn, he had:

FLORENCE, of Castletown, his heir, born in April 1604

JOHN **FITZPATRICK** of Bordwell excepted from pardon, in 1652.

Grantstown

JAMES **FITZPATRICK**, of **Grantstown**, whose descendants are traced in Loca Patriciana. John Keegan. In 1843 and 44 he became a contributor to Dolman's Magazine. His Irish Legends, entitled 'Gleanings in the Green Isle by the Man in the Green Cloak' met with a ready reception in that influential periodical, and was received favorably by the critical department of the Press of the Kingdom. The Gleanings were rich and racy, and in the author's happiest and most humorous style. In one of them is to be found a beautiful Fairy Legend with reference to the Lake of **Grantstown**, in **Grantstown** Manor, near Ballacolla, now the residence of Richard Wilson **Fitzpatrick**, Esq. Latterly, and Mr. Keegan was engaged in a work entitled Legends of the Round Table of Ossory. This he intended to publish by subscription, and to dedicate to the Right Hon. John Wilson **Fitzpatrick**, M.P. for the Queen's County.

Grantstown castle, one of the few round castles in our Diocese, is in good preservation, though roofless for a considerable time. It is 19 ft. in diameter, at the base on the inside, the wall being fully 11 ft. thick all round. It is a five-story structure, viz., three under, and two over, the stone arch. Each story communicates with the beautiful spiral stairway by a cut-stone door, in some instances round-headed, in others gothic. In the first story directly opposite the entrance door, there is an aperture of cut-stone, shaped like a Latin cross, through and through the wall. A cross exactly similar, and occupying the same position, may be also seen in Ballogh castle, near Errill. Fireplaces and chimney-flues form part of the original work in the four upper stories; there is no fireplace in the first story.

This castle belonged to the Lords of Upper Ossory till sometime between 1621 and 1653, in which latter year Gilbert Rawson, Protestant, is entered in the Book of Survey and Distributions,

as owner in fee of "Grantstowne with ye members, 961 ac.; the moiety of Bordwell, 27 ac.; Court, 313 ac.; and Curraghuenane, 202 ac.," all in the parish of Bordwell. On the 30th Oct. 1691. Edmond Morris of **Grantstown**, slain at Aughrim on the side of King **James**, was attainted; and on the 12th Oct. 1696, his estate, comprising **Grantstown** and several other townlands in Upper Ossory, was granted by William of Orange to the brothers Richard and Edward Fitzpatrick.

Grantstown House was occupied by the Vicars family, till about the close of the 18th century.

Old Glass

Oldglass House, now Granston Manor, was built by the Drought family more than a century ago. The Droughts were succeeded there by the Whites, from whom the place passed by purchase to the late Richard Fitzpatrick, Esq. Mr. **Fitzpatrick**, dying without issue, bequeathed Oldglass to his brother, the late Lord Castletown, who then made it his family mansion.

In the townland of Oldglass, immediately to the north of Granston Manor, is a 12 acre field called Ballina-ghowl, where considerable quantities of human remains have been turned up, especially between two large bushes near the old public road. This was the battleground of the Oulthachs, or Ulstermen, and the O'Phelans, in 1156 or 1157.

Tintore

Tintore, in Irish, Tigh an Tochair, signifies the House of the Togher or Causeway. The castle of Tintore is in part unroofed, and in part modernized and incorporated with Tintore Ho. It does not appear to be very old, as the walls are thin, and the windows in the second story are almost as wide as those of the present day. There was no stone arch. One of the narrow cut-stone loops of the under story is still preserved. Within the castle lies a large fragment of a cut-stone, chambered slab, formerly part of a chimney-piece or of a lintel over a door; on it is inscribed, in relief, the date " 14 May, 1635." This must be the date of some improvements in the castle, and not the date of the castle itself, as the " Castrum de Tentowre is mentioned, as already existing, in 1621.'

The castle belonged to a branch of the **Fitzpatrick family**. On the 30th June 1566, Donyll, M'Sheare, i.e., M'Geoffry [**Fitzpatrick**], of Tantowre, gent, was pardoned, and Fynine M'Donell of Tenture, horseman (apparently his son), was also pardoned, June 10th, 1601. By Inquisition of Sept. 24th, 1631, Geoffry **Fitzpatrick** of Tentore was found to have been seized, in fee, of the towns and lands of Tentore, English, Nicholl [recte, English-Nicholl], Rynaghmore and Sham Garry, containing four messages, 323 acres arable and pasture and 60 acres of wood; of the town and lands of Carrickillneseere and Knockfane [Knockfinn], Ternple-killneseere, Clonekenaghanbegge and Gortnestange, which are all parcel of Carrickillneseere, and contain 4 messages, 1 water-mill, 330 acres of arable and pasture land, and 178 acres of wood and moor; of Ballyvonine, 1 message and 75 acres of arable and pasture land, and 16 acres of bog and moor; and of a parcel of land containing 12 acres of wood and moor, parcel of Clonekenaghanbegge, lying between Clonekenaghane and Gurtin. The said Geoffry died 20th

Oct. 1630. Daniel **Fitzpatrick** is his son and heir, and was then 26 years old and married. Ellen, late wife of Fineen **Fitzpatrick**, father of the said Geoffry, and Margaret, wife of the said Geoffry, have their dowries from and out of the said premises. All the premises are held of the King in free and common soccage and for a yearly rent.

Geoffry **Fitzpatrick** is buried in Aghamacart. By his first wife, Mauve, daughter of John Cashin, of Corran [or Currawn], he had:

Daniel, his heir, born in 1604; married, before Oct., 1630, Margaret, daughter of John **Fitzpatrick**, of **Grantstown**; had the slab in Tintore castle inscribed in 1635; and, as an Irish Papist, forfeited all his lands under Cromwell, in 1653. Next was son Teige, who married Ellen daughter of John **Fitzpatrick** of Ballacolla. Followed by sons Edmund and John. Next was Margaret, who married Brian **Fitzpatrick** of Ballacolla. Mauve, who married Daniel Dullany of Crainnagh, in Upperwoods

The Fitzpatricks of Coolcashin now probably represent this family.

Castle-Lyons

Castle-Lyons is a neat, small market town, in the parish of its name, partly in the barony of Condons and Clongibbons, but chiefly in that of Barrymore, 2 1/2 miles E. by N. from Rathcormac, pleasantly situated in a fertile valley near the river Bride. It was anciently called Castle Lehan, from the castle belonging to the sept or clan of LEHAN being situated here. On the ruins of this castle stood the stately mansion of the BARRYMORE family, which was consumed by fire in 1771. In removing some of the old castle walls a stone chimneypiece was discovered, on which was inscribed, LEHAN O'CVLLANE ROC VECIT MCIIII. (Lehan O Cullane erected this in the year 1104), furnishing proof that private structures of stone were erected in Ireland at an earlier period than is generally allowed. Except a corn mill and a small flannel manufactory, there is no particular branch of trade here. A manorial court is held occasionally, by the seneschal, under S. PERROT, Esq. of Cork, to whom the manor belongs, and who has established a free school for the children of the parish.

The church, dedicated to St. Nicholas, is a chaste building, situated on a gentle acclivity close to the town. In the church-yard, over the family vault, is erected a marble statue of JAMES, EARL OF BARRYMORE, who, in the reign of Queen Anne, was distinguished for his virtues as a patriotic statesman and philanthropist. In 1771 a neat Catholic chapel was erected about half a mile east of town. The market, chiefly for poultry, is held on Thursday. Fairs January 1st, Easter Monday, Whit-Monday, August 28th, September 29th, and November 16th. Population of the parish in 1841 was 5,536, and of the town, 775 of that number.

NOTE:

Castle Lyons (Castlelyons) in County Cork just a bit south of Fermoy. Originally built by the Lehan tribe in the 1100's and destroyed by the Normans. It was rebuilt by the Barrymore tribe and then burned down in the late 1700's. The area, at the time was a Catholic strong hold when my branch of the family settled into Castle Lyons. They were Protestants and were members of

Queen Victoria's court. Their servants and a personal secretary were Catholic. When our Lady of the house fell ill and was dying, she was forcibly removed from the property and put under government care. Upon her death she was given Catholic rights against her will. Those that served her became the new owners of the property by default and due to the fact there were no members of our family there at the time to manage the affairs. The main field next to the main dwellings is still known as Fitz-Patrick field and our relatives are buried next to the Barrymore's in a little church graveyard not far from the field. When Lady Tansy Fitz-Patrick visited the town of Fermoy in 2000, a woman in her 80's approached her as she was shopping and called out to her the name of Tansy's great grandmother. Apparently Tansy looked strikingly similar to her great grandmother. The woman of Fermoy had been a bedside aide to the great grand mother and had been befriended by her. She told Tansy that she had protested the lady's removal from Castle Lyons and had been shamed because she went against the town's sensibilities. When Tansy mentioned the woman to the people who currently occupy Castle Lyons, they just scoffed and said she was a delusional old alcoholic. The original manor (for sale) is now owned by German investors.

Headfort House

Headfort House is located west of Dublin. There are two Fitz-Patrick burial sites. One is located on a small island in the middle of a little lake behind the manor and the other is located at the far northeast corner of the property housed in a striking mausoleum with a tower above it. Our branch of the family is entombed in the mausoleum and most of the Taylour family is on the island.

Headfort House was built roughly two hundred years ago for the Earl of Bective, Thomas Taylour. The facade of the house is a severe, almost drab grey. It is built of Ardbraccan limestone in an extremely plain style. The house itself was designed by the Irish architect George Semple. The interiors were designed by the Scottish architect Robert Adam. His designs were somewhat simplified for various reasons. Much of the interior remains in very good condition, thanks mainly to the school's occupancy. It remains the only intact Adam interior in Ireland. The Green Drawing Room, The Front Hall, and the Ballroom are the three principal rooms.

Much of the original furniture, which would have been designed by Adam to complement his lofty interiors, is still in place. Some items were recently bought by the state, with a view to their being displayed in the house eventually. These items, including pier glasses and tables, are undergoing restoration in Kilkenny Castle, as part of an ongoing exhibition of Irish Furniture. The furnishings from the magnificent Chinese Drawing Room have long since gone.

The school uses the main house and one of the wings. The other wing is used as a self-contained private house. There were about 1000 acres of land associated with the house until recently, with interesting trivia dotted around. That land has now been sold to the Headfort Golf Club and others. The old farmyard has been developed as housing units.

COUNTRY HOMES & GARDENS OLD & NEW

HEADFORT—I

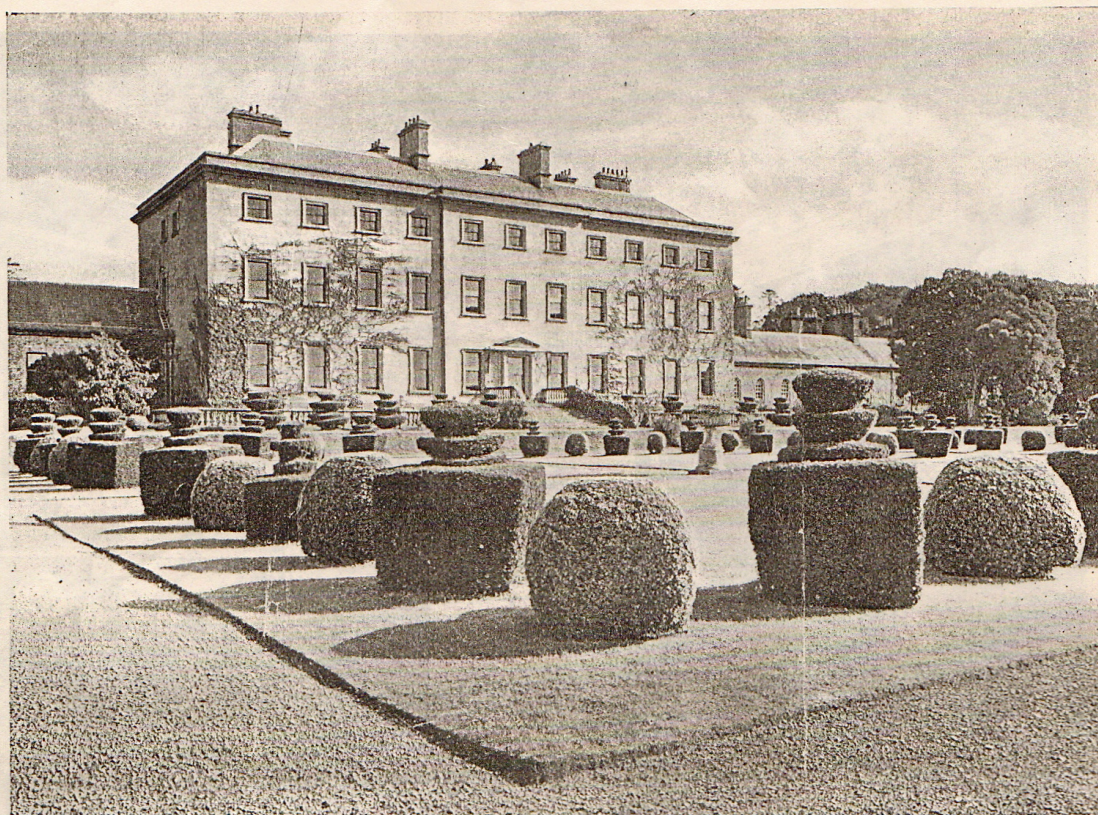
Co. MEATH
The Seat of
THE MARQUESS OF HEADFORT

Built by the first Earl of Bective, 1770-75, Headfort was largely designed by Robert Adam—his most extensive work in Ireland. Work on the outbuildings had, however, been begun by 1759

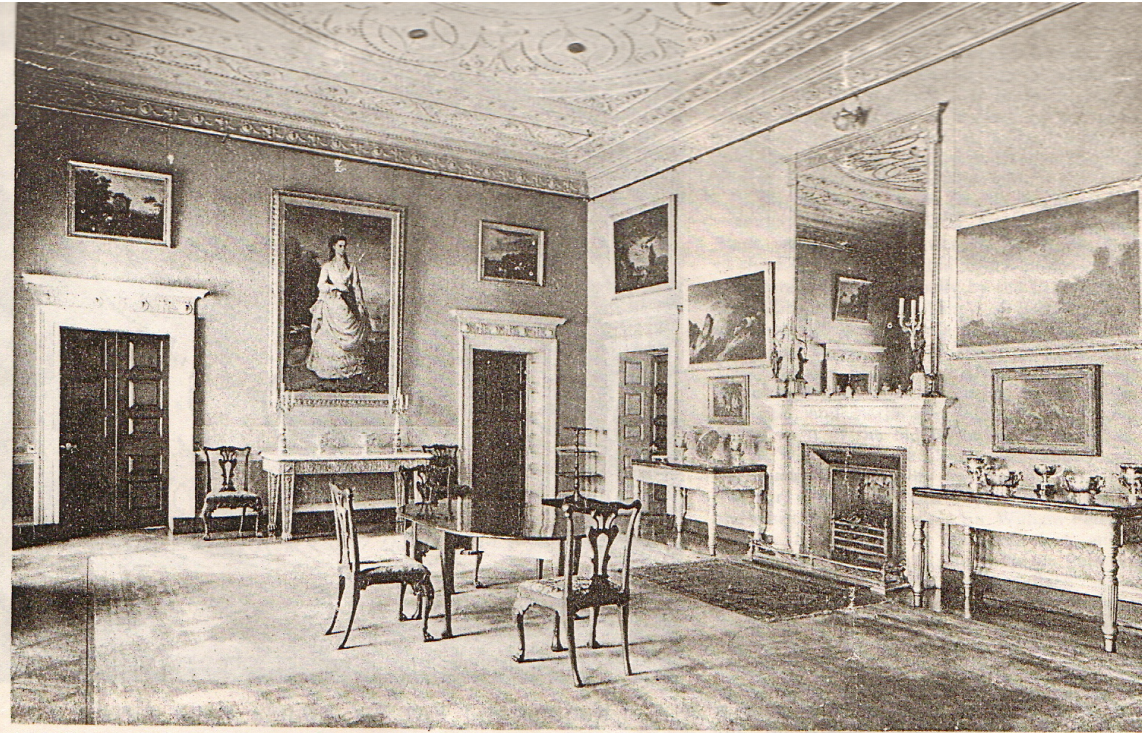
HHEADFORT, the title taken by Sir Thomas Tylour, Bt., on his being created a baron in the peerage of Ireland, in 1760, is the literal translation of Ceanannus Mor, anciently the name for Kells and now restored to it, or Kenlis, the name of the old parliamentary borough. The Earl of Bective (as Lord Headfort became in 1766) built his plain but stately mansion in the middle of a wholly English park that lies on the outskirts of the town, one of the most interesting archaeologically in Ireland.

Occupying a bluff on the south bank of the River Blackwater before its junction with the Boyne, Kells was actually a religious rather than a military centre, although, at the coming of the English in the twelfth century, it is said to have been walled and fortified with towers. Its sacred buildings, contained in a kind of acropolis overlooking the little town, comprise a church (re-built by Lord Bective in 1778 from designs by Thomas Cooley), a round tower, no fewer than five great sculptured crosses, and the remarkable edifice known as St. Columkill's Cell. The last of these is one of the classic puzzles of primitive Irish architecture. Like a large oblong haystack in shape, its ridge roof consists of dry stone courses rising from low and

massive walls. Within, a dry stone vault spans the whole, with an upper room, or "over-croft," running the whole length above it. The most recent views of Irish archaeologists serve only to emphasise the entire lack of evidence about the date and origin of such buildings. But St. Columkill's Cell is now regarded as the residential part of an early monastic establishment. Canon Healey (*History of the Diocese of Meath*, 1908) is probably correct in assigning the building to the early ninth century, when Cellagh, Abbot of Iona, founded a new community at Kells after the plundering of Iona by the Norsemen, and brought with him the bones of that famous monastery's founder. The missionary Columkill or Columba—not to be confused with his contemporary and fellow-ecclesiastic Columban—clearly established one of his two communities in Meath at Kells circa A.D. 550, before his missionary expedition to Scotland. But the establishment does not seem to have become important until its refounding by Cellagh. It was after that event that Kells (and its sister foundation at Durrow) became famous as centres of Irish art, producing the marvellous Book of Kells, the greatest treasure of the library of Trinity College, Dublin; the superb series of sculptured crosses and the sumptuous



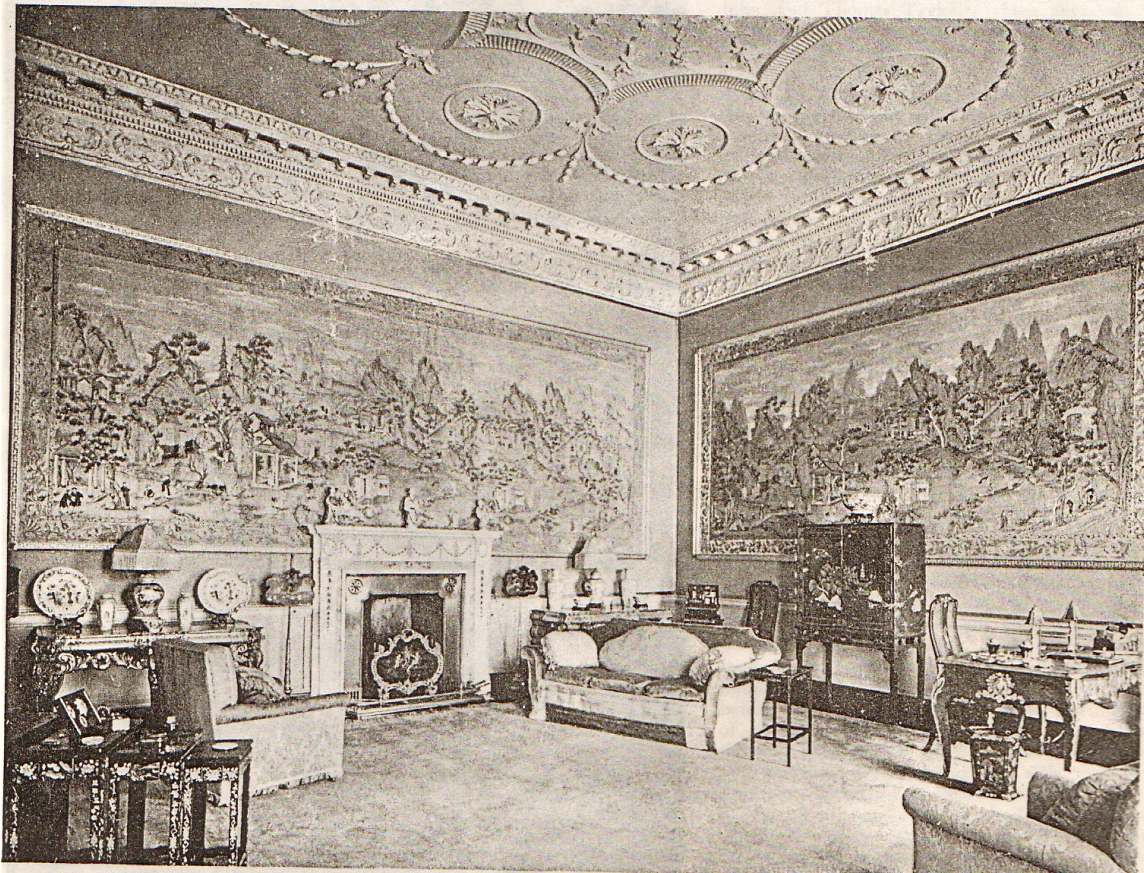
1.—THE SOUTH FRONT OF SILVER GREY STONE OVERLOOKS A FORMAL ASSEMBLY OF CLIPPED YEW AND BOX "CHESSMEN"



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2.—ADAM'S "SALOON," NOW THE DINING-ROOM

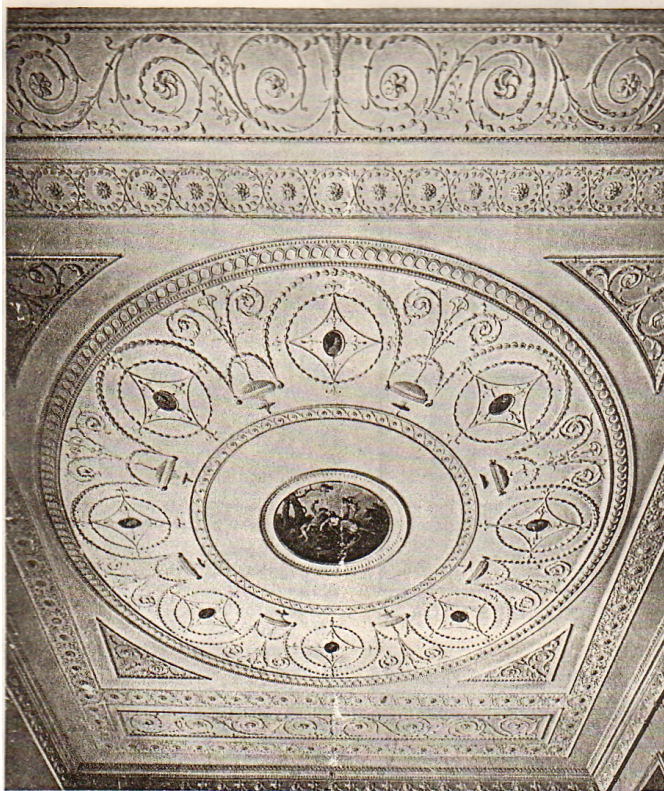
"Country Life"



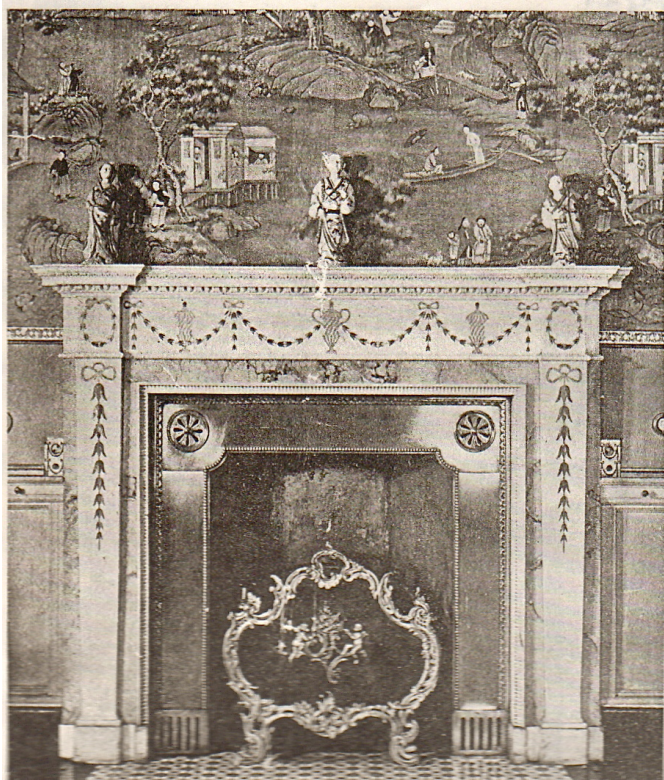
Copyright

3. THE CHINESE DRAWING-ROOM

"Country Life"



4.—THE ADAM CEILING OF THE DINING-ROOM



metal-work, that form together a group of Celtic masterpieces.

County Meath, with its naturally rich pasture, has always been one of the most prosperous districts in Ireland, and as such was in early times the heart of the island. Only a few miles south of Kells is Tara, where the legendary "halls" yet survive—a vast tomb-sanctuary in the shape of huge tumuli, or "raths," containing monolith-framed galleries and chambers. In the Bronze Age the palace sanctuary of Tara was the centre of ambition, and when, circa 1,000 B.C., efforts were made by the latest invaders to bring the whole of Ireland under single rule, the priest-king reigned at Tara as the incarnation of a storm-and-vegetation god.

Two thousands years later the castles of Meath—among which Trim, Kells, Navan, Drogheda, and Slane were the chief—were the northern bulwark of the English Pale, within which numerous abbeys were established, principally by the Cistercian order. One of these was the Abbey of Bective, the ruins of which still stand on the banks of the Boyne, the traditional burial place of Hugh de Lacy, the first Lord Palatine of Meath. After the dissolution of the abbeys such ancient centres of civilisation fell into ruin, and in the succeeding years of continual unrest most of the old landmarks disappeared.

It was during the Cromwellian settlement that the domain of Headfort was founded, by Thomas Taylour, only son of John Taylour of Battle, Sussex, and assistant to the famous Sir William Petty in the "Down Survey." This document had nothing in particular to do with County Down, but was so called because the survey was "set down" on maps. The occasion of it was the decision of the Commonwealth to divide the confiscated estates of native proprietors, who could not prove "constant good affection," among the numerous creditors of the Government. In order to carry out this scheme it was first necessary to survey these estates. In 1653 Sir William Petty volunteered to execute this survey, at the same time making a complete map of Ireland. As principal assistants he had his cousin John, and Thomas Taylour, whose ancestors were a respectable but not distinguished Sussex family. The work was carried out in so rapid and thorough a fashion that Petty was the practical head of the re-settling organisation. The maps, although largely the joint production of Petty and Taylour, were published under the former's name. When the work was finished, Petty was found to be in possession of a handsome estate. Thomas Taylour sold his Sussex estate and seems to have settled in Dublin. Subsequently the Kells estate was purchased, very likely as late as 1709, and there appears to have been no house on it previous to the existing one. Among the Adam drawings at Headfort there is an elaborate plan for a formal garden consisting of rectangular and radiating yew walks, signed "Robert Stevenson," that may have been connected with an earlier house. The scheme would appear to date from the early years of the eighteenth century.

The great-grandson of the first Thomas Taylour, and the third baronet, was the builder of the present house. Born 1724, he married a daughter of the Rt. Hon. Hercules Rowley, and it was after receiving his earldom in 1766 that he consulted the Adam brothers about building a new house. He may very likely have been influenced in this by his wife, or her family, for among the Adam drawings are several dated 1765 for a house in Mary Street, Dublin, for the Rt. Hon. Hercules Rowley, who also employed Adams on his seat Summerhill, County Meath.

It is evident, however, from the contents of three recently discovered portfolios of drawings, that building had been in contemplation for many years before Robert Adam furnished plans, and that parts of the present house had actually been begun—probably the long low wings. There is an elevation

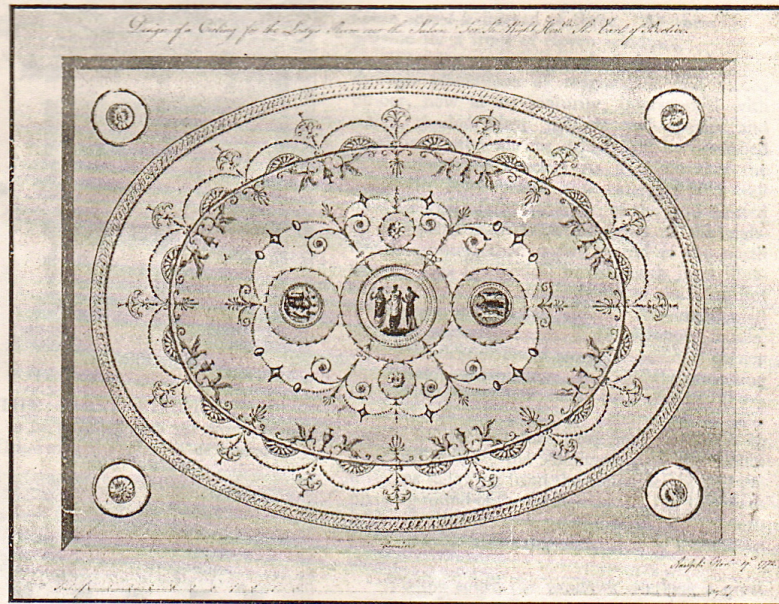
bad one!" The second portfolio is marked "Mr. Ensor's plans." Among Lord Bective's papers there is a note dated 1754: "My father got Mr. Ensor to buy him Riga Dansick timber etc.," and from others it is evident that masons were at work 1759-77 and carpenters in 1760. A reference in 1772 to beginning the flagging of the corridors confirms the supposition, based on the heavily rusticated doorways to the corridors, that it was the wings that were being constructed before Lord Bective had decided on the design, or indeed the architect, of the central block.

In 1765 he began to remedy this omission, for the third portfolio yields a plan inscribed "this plan was drawn for me in London by Mr. Chambers, anno 1765, for which I paid him Forty Guineas." It was evidently unsatisfactory, for nothing was done until he consulted Robert Adam in about 1770.

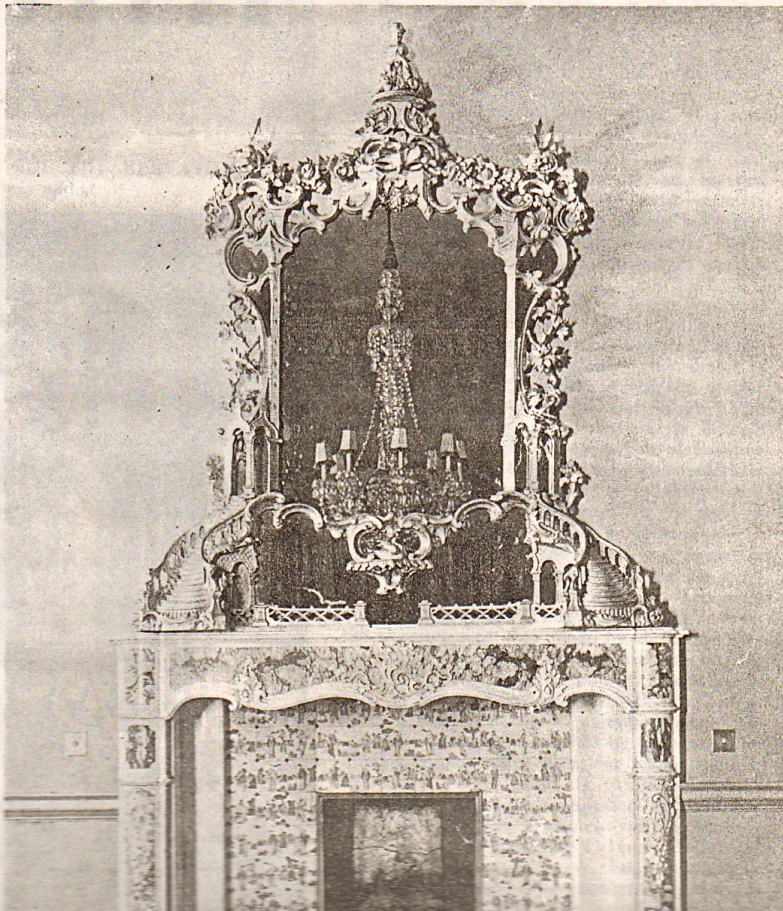
There is no evidence of any of the Adam Brothers having gone to Ireland, so, since the drawings are mostly for the elaborate decoration of the principal rooms, the actual building and the supervising of the exterior must have been in the hands of a local architect or surveyor. This was probably Ensor, but it might be Thomas Cooley or Richard Charles, who co-operated, 1778-79, in building Kells Church for Lord Headfort. The former was a Dublin architect of some reputation. Whoever he was, he was called upon to do quite a lot, for Adam's plan and elevation (Figs. 8 and 9) relate only to the body of the mansion, and have been departed from in several important particulars. All the plans and elevations provide for a semi-octagonal bay in the centre of the front, which was eliminated in construction. An important alteration in plan, which none of the drawings shows, was the turning round of the great eating-room, proposed by Adam at the east end of the south front with its axis at right angles to the front. As executed, its axis is now parallel to the front, in which it has four windows. This change involved doing away with a square room shown by Adam between the eating-room and the saloon in the centre of the front, and also affected the long central passage that runs from end to end of the building, communicating with the kitchens in the east wing.

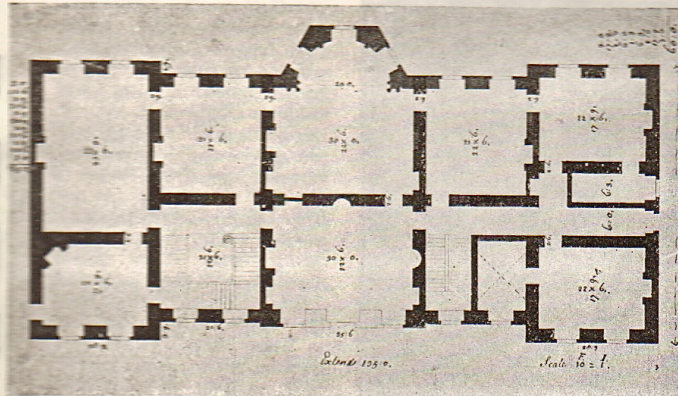
This alteration is shown to have been due to Lord Bective's interposition by a note in his hand on one of the plans, which further indicates the close supervision that he exercised over the building:

First design for Headfort House partly approved, partly disapproved.



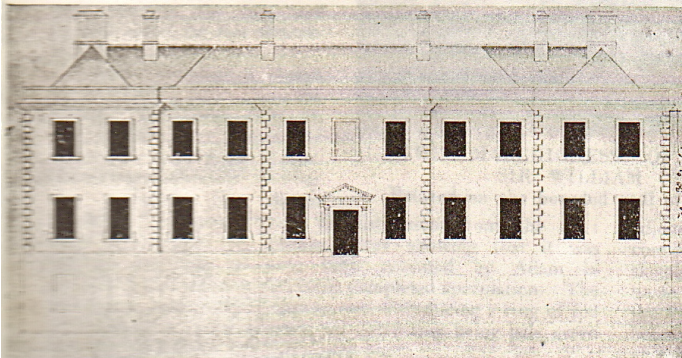
6.—ADAM'S UNEXECUTED DESIGN FOR THE CEILING OF THE "LADY'S ROOM OVER THE SALOON"





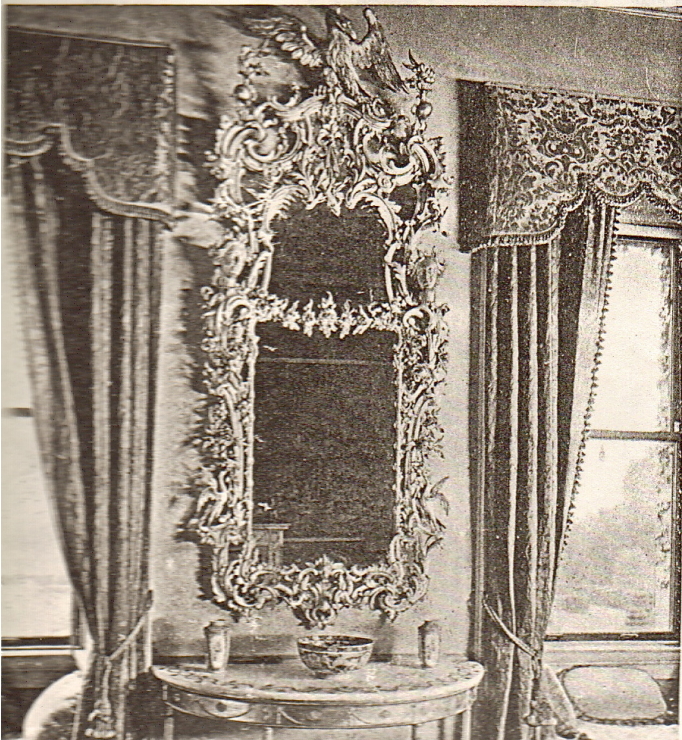
8.—ADAM'S PLAN FOR THE FIRST FLOOR

The long eating-room was pivoted round to be parallel with the south front, and the central bay was eliminated. Otherwise the plan is as executed



9.—ONE OF ADAM'S DESIGNS FOR THE ELEVATION

An extra storey was added.



floors above it instead of three. All the provide for a front of eleven windows.

The house is approached from the through plantations of magnificent and various timber, now at its maturity, interspersed with recent rhododendron hybrids and species and many interesting shrubs, which will be described in a subsequent article. As it approaches the house the drive passes near extensive and well built Georgian farm steadings, of the kind erected by the progressive Irish landlords of the eighteenth century, then curves round to the north front. This is identical to the south front illustrated (Fig. 1), the whole being of the beautiful silver grey Ardbrackan stone. An unexecuted elevation shows a much more elaborate façade, with a rusticated lower storey, rusticated quoins and window entablatures, and slightly projecting lateral divisions, but only two storeys above ground. It was evidently determined to save money on the external work and devote it to increased height, the elimination of the lateral divisions following from the added height and the pivoting round of the eating-room. The basement is almost wholly above ground level on the south front, its wide area being concealed by a made-up terrace.

To the south the windows overlook a great parterre of turf effectively dotted with clipped yews and yellow box. Beyond, the park sweeps down to the lake formed out of a stream late in the eighteenth century, in which a large island is the scene of remarkably effective planting by the present Marquess, masses of uncommon shrubs and conifers being introduced among the sheltering plantations of his predecessors. To the west of the house (the left in Fig. 1) spread the gardens, to be the subject of a subsequent article, among the most notable horticultural gardens in Ireland. In one of their walled enclosures, moreover, is an arcaded avenue of clipped yews that must certainly ante-date the present house by at least a century, if not more. They do not, however, seem to bear any relationship to Stevenson's garden plan.

Adam's "saloon" (Fig. 2) in the centre of the south front is now used as the dining-room, in place of the great room at the east end of the front which is always called in the drawings "the eating-room" (as such it was the nearest room to the kitchen in the east wing). The saloon ceiling (Fig. 4) follows exactly Adam's design, a central painted medallion of Bacchus and Ariadne being surrounded by a characteristic circle incorporating eight small medallions painted with classical heads and figures in the style of Angelica Kauffmann. Adam's drawing shows the original tinting of the plaster-work, which is largely retained, the ornament and the flat areas being white on a pale green ground. The walls are also apple green. The gilt side-tables flanking the chimneypiece were made by the estate carpenter of the time to take Florentine intarsia tops. The more elaborate table at the end is one of a set of four contemporary with the decoration. Above it hangs an unusually attractive Victorian full-length portrait by Graves. The finely designed door-cases, for which Adam's full-size drawings exist, are painted in cream and buff. Adam also supplied detailed instructions for the treatment of the doors, which, as can be seen, have a vertical division down the middle, but nevertheless are single doors throughout. The excellent set of Irish Chippendale chairs have needlework seats worked by the present Marchioness of

Bossi introduced from his Dublin factory into almost every Georgian house in Ireland. Here an unusual rococo ormolu fire-guard and the Chinese figures on the mantelshelf complete the "make-up" most effectively. Between the windows hangs one of several superb rococo mirrors that are in the house (Fig. 10). The rococo framework, festooned with exquisitely carved garlands among which perch storks, introduces a pair of female heads connected with a festoon. Above, the decoration becomes yet more agitated, culminating in a frenzied eagle perched between two vases of flowers. The mirror is of the type illustrated by Chippendale, the designs for which are now known to have been made for him by Lock and Copeland, who may well be responsible for this remarkably fine example.

Adam provided a design for a "Lady's room above the saloon." Its ceiling (Fig. 6), oval in character, presumably derived its form from the intended bay southwards. Neither was executed. The design is dated "Adelphi, 1772," in distinction from the 1771 series that gives no address, thus showing that it was one of the first to have been executed by Adam in his John Street office in the newly completed speculation. The ceiling is a particularly charming one, introducing a ring of red gryphons on a biscuit ground, the outer ring being pale green and the medallions predominantly blue.

Although this room was never completed as designed, it contains an exceptional fireplace and overmantel combination (Fig. 7). Both are outstanding specimens of rococo virtuosity, the fireplace with its coloured marble inlay, and the mirror



11.—THE MARCHIONESS OF HEADFORT, BY SIR WILLIAM ORPEN,

Painted on the boarded wall of a summer house

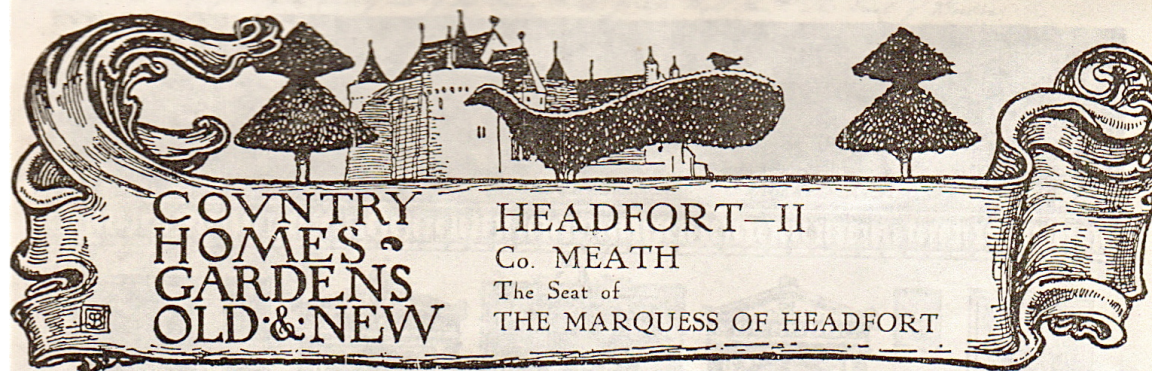
adjoining the lake. Here there is a rustic summer-house that contains a work of art of a wholly unsuspected order—a brilliant sketch by Orpen of the Marchioness of Headfort painted directly on to the lining boards of the summer-house. Painted before the War, and before the artist was so famous as he afterwards became, it is in his most brilliant manner, and was the product of a happy combination of circumstances. Lady Headfort was engaged at the time in decorating the summer-house when the artist, on a visit, was delighted by the chance effect of reflected light and colour. Seizing the brushes and palette, he began the painting there and then on the wall. CHRISTOPHER HUSSEY

with its most unusual architectural frame.

The mirror is conceived as a bridge, to which lead up a pair of rococo staircases supported on arches and nearly joined below by a chinoiserie fence. At the head of the steps are gothic pavilions connected by the "bridge," which provides a hanging platform in which a curious fowl has made its nest. From the pavilions tower lofty and slender columns accompanied by vines, from the capitals of which rococo scrolls and further festoons perform a high-level crossing. The only person suggested as having crossed the glassy sea by this means is a cherub who perches on the topmost knot of all. But as he seems to have neither arms nor legs, he may not have climbed to his vantage point but have descended from above.

The chimneypiece is no doubt "one of four Italian chimneypieces which I imported myself," noted by Lord Bective.

Reference has already been made to the wild gardens made to the wild gardens



Designed by Robert Adam for the Earl of Bective, and built 1770-75, a remarkably complete set of original designs survives for several features not carried out.

BEFORE Headfort was finished, Lord Bective had a visit from Arthur Young, who, between 1776 and 1779, repeated in Ireland a tour of agriculture and country seats such as he had recently concluded in England. His descriptions of Headfort are of sufficient interest to be quoted at some length:

Reached Lord Bective's in the evening, through a very fine country, particularly that part of it from which is a prospect of his extensive woods. The improvement at Headfort must be astonishing to those who knew the place seventeen years ago; for then there were neither building, walling, nor plantations: at present almost everything is created necessary to form a considerable residence. The house & offices are intirely new built; it is a large plain stone edifice. The body of the house is 145ft. long and the wings each 180. The hall [Fig. 10] is 31½ by 24 & 17 high; the saloon is of the same dimensions, on the left of which is a dining room [Fig. 3] 48 by 24, & 24 high: on the right a drawing room & within that Lady Bective's dressing room. . . . From the thickness of the walls I suppose it is the custom to build very substantially here.

The ground falls agreeably in front of the house [Fig. 1], to a winding narrow vale where is also a river, which Lord Bective intends to enlarge [he did; the lake formed can be seen through the trees in Fig. 1]. . . . The plantations are very numerous, more thriving I have nowhere seen; the larch, spruce, & beech in particular, running beyond the rest, but the bark of all is clean, & there cannot be a better sign of a tree's health & vigour.

His Lordship transplants oaks 20ft. high without any danger, & they appear to thrive perfectly well; but he takes up a large ball of earth with the roots. . . . Besides his numerous plantations,

considerable mansion, & an incredible quantity of walling, his lordship has walled in 26 acres for a garden and nursery, & built six or seven very large pineries, 90ft. long each. He has also built a farm yard 280ft. square surrounded with offices of various kinds.

Lord Bective's father was one of the greatest improvers I have heard of. He bought 10,000 acres of bog in Co. Cavan much at the rent of only 20d. an acre, drained it, & it now lets at 15s. an acre.

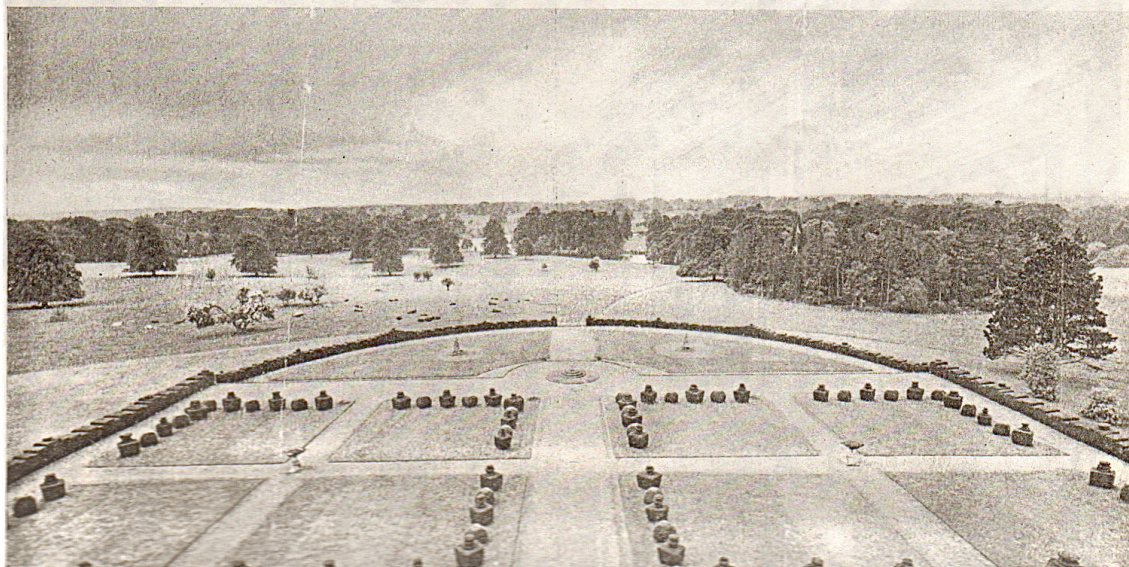
His Lordship's idea is not that of farming, but improving the lands about the house for beauty; for if let, they would be destroyed & ploughed, & also for preserving the plantations. Other lands he keeps only to bring them into order for reletting. He applies his grass besides horses, to fattening cows, which he buys in May from £3 15s. to £4 10s. & in five or six months sells them with a 35s. to 40s. profit. . . .

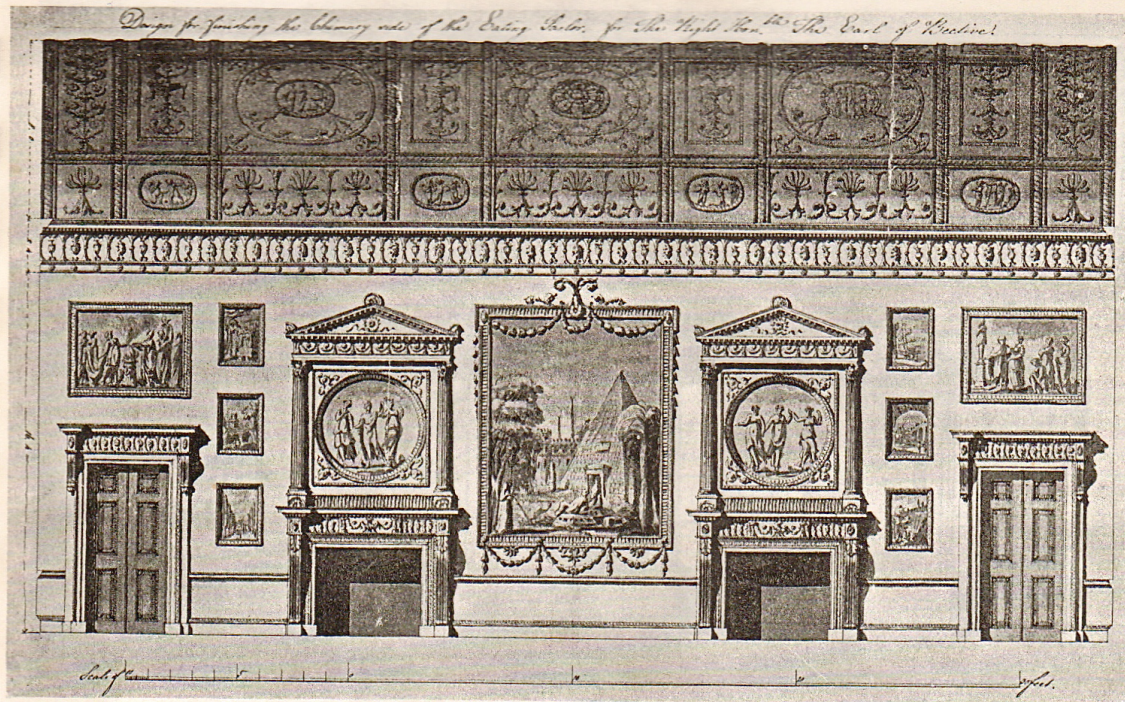
All Lord Bective's gates are iron, which cost him £5 5s.; and as wooden ones come to £3 3s. he finds them the greatest improvement, saving the expense very soon.

The significance of this rather cryptic remark is explained when, from Lord Longford's at Pakenham Hall, he writes about the "state of the lower classes" which he did not hesitate to describe with sympathy and indignation:

They steal everything they can lay hands on: all sorts of iron, hinges, chains, locks, keys etc.—gates will be cut in pieces & conveyed away in many places as fast as built; trees as big as a man's body, & that require ten men to move, gone in a night. . . . Turneps are stolen by cart loads; & two acres of wheat plucked off in a night. In short, their pilfering & stealing is a perfect nuisance!

Hence the reason for Lord Bective's iron gates, and his prodigious walling. The miles of high walls round every



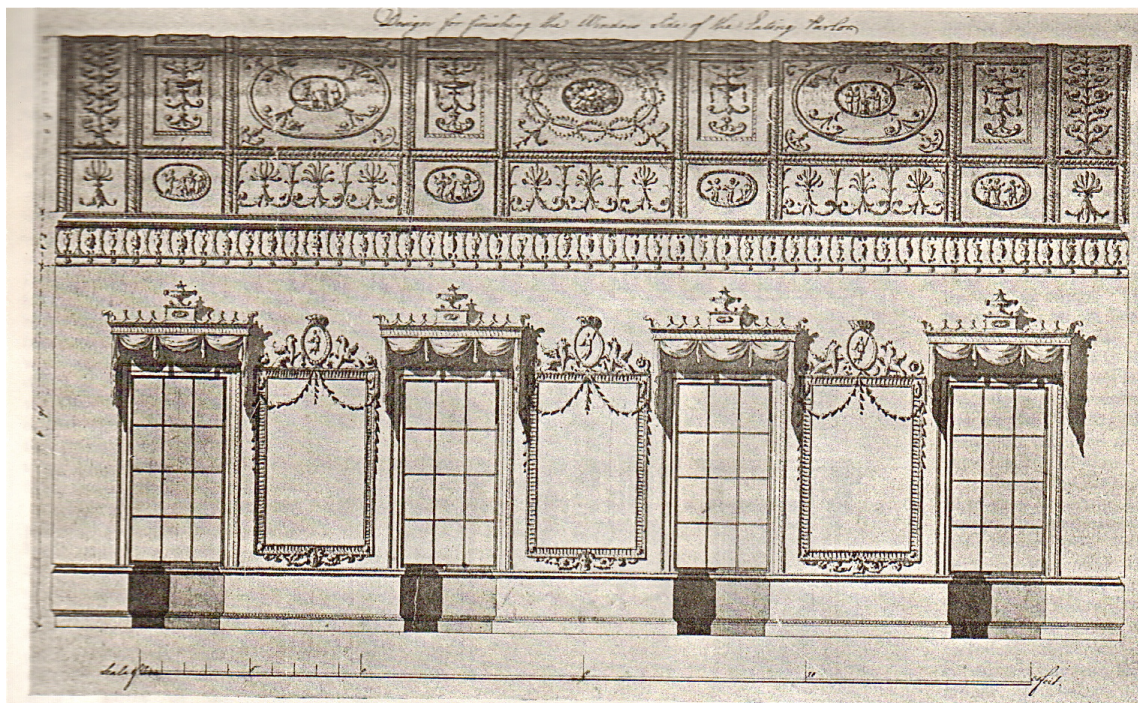


2.—ADAM'S DESIGN FOR THE "EATING-ROOM," 1771, INTRODUCING A BARREL-VAULTED CEILING

domain in Ireland, which in the neighbourhood of Dublin so confine the view from nearly all roads, are usually explained as having been "built during the famine." That may well have been so, but the implication that they were built to give employment is only partly true. They were built just as much to keep the victims not only of famine but of the agrarian laws in general out of the domains.

This long extract from Arthur Young, and the remarks thereon, have been given to sketch in a slight background to this splendid Georgian mansion, which, in common with all the great eighteenth century houses of Ireland, stood out in contrast to the more or less miserable state of the country. A hundred years after Young's Tour, Mr. and Mrs. S. C. Hall filled in the outline in *Scenery and Character of Ireland*.





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4.- THE WINDOW SIDE OF THE EATING ROOM, 1771 DESIGN

"Country Life"



Describing Meath they wrote :

There is, indeed, no part of Ireland where the Englishman will find himself so completely at home ; for, added to great natural beauty, he sees on all sides the beneficial results of careful cultivation.

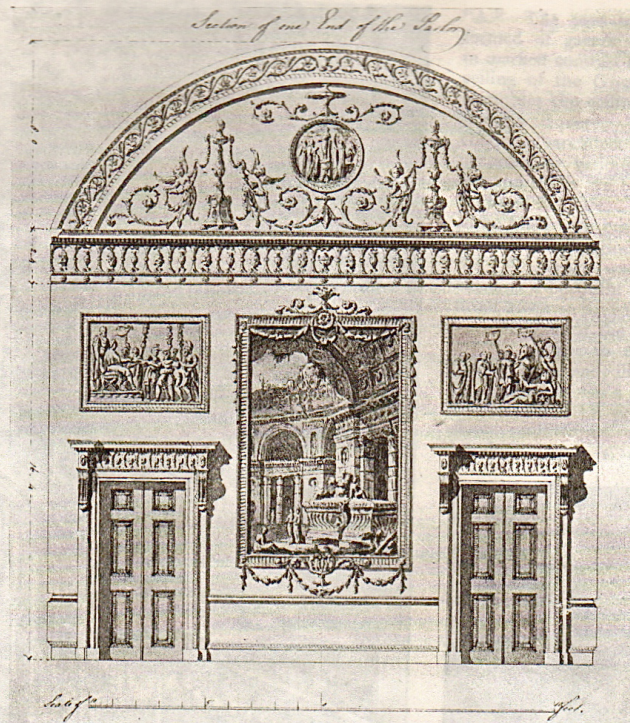
. . . Much of this apparently prosperous character, however, is hollow and unsubstantial : the large farmers are indeed wealthy, but of small farms there are few or none ; the policy of the "graziers" has been for a long time to devote the produce of the soil to the raising of cattle ; and the "clearing of estates" in Meath has, therefore, been proceeding at a very disastrous rate. The small plots are "wanted for cattle" ; and as the cabins cannot exist without them, they are in rapid course of removal.

To-day, the wheel has come full circle. The great houses are shorn of their estates and, regardless of the civilising influence and, indeed, progressive agricultural policy of their inhabitants in very many cases, are left in an economic condition that ensures their remaining habitable only for a limited time. Comparatively few houses of architectural interest were actually destroyed during the recent troubles. But none can be properly kept up unless considerable outside means are available. The extent to which so many are, in fact, maintained and inhabited is a tribute to the attachment of their owners to the country.

It was described last week how Lord Bective changed Adam's plan to the extent of pivoting round the great "eating room," designed to run back from the east end of the south front, in order to bring it parallel to the front and thus lit by four windows in its length rather than by two in one end. He also rejected Adam's fully-elaborated design for the decoration of its ceiling, which was to have been a barrel-vault,

subsequent to Lord Bective's alteration of the original plan. By this, the eating-room was to have been only 33ft. 9ins. by 22ft. 6ins. with a single fireplace on its outer wall. It blocked the east-to-west corridor which thus had no exit to the east wing. It would seem that this first plan provided kitchen offices in the basement of the main block. But as these were already accommodated in low wings previously built, this necessitated the pivoting of the eating-room in order to provide direct access from the kitchen.

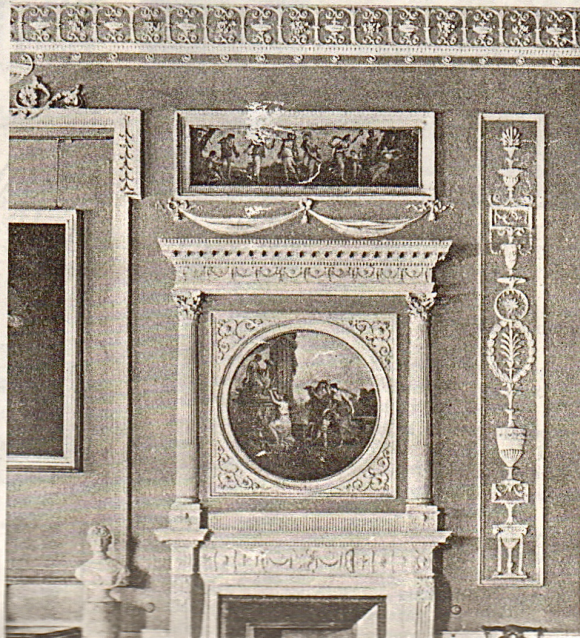
The "A" design provided walls 16ft. 4ins. high with a cornice 2ft. 4ins. deep, the radius of the barrel-vault being 8ft. 4ins.: total height, 27ft. The "B" design gives walls 21ft. high, with the cove only 6ft. deep. Three of the "A" designs are reproduced, since the scheme is of particular interest owing to the curious fact that only one barrel-vaulted room of this importance was ever executed by Adam—the saloon at Ken Wood, 1767-68. Others of the type that exist are James Wyatt's entrance hall at Heveningham and the great library at Sledmere. A comparison of the drawings with the room as carried out show that the wall decorations were not much affected. The wall frames were heightened, "landscape"

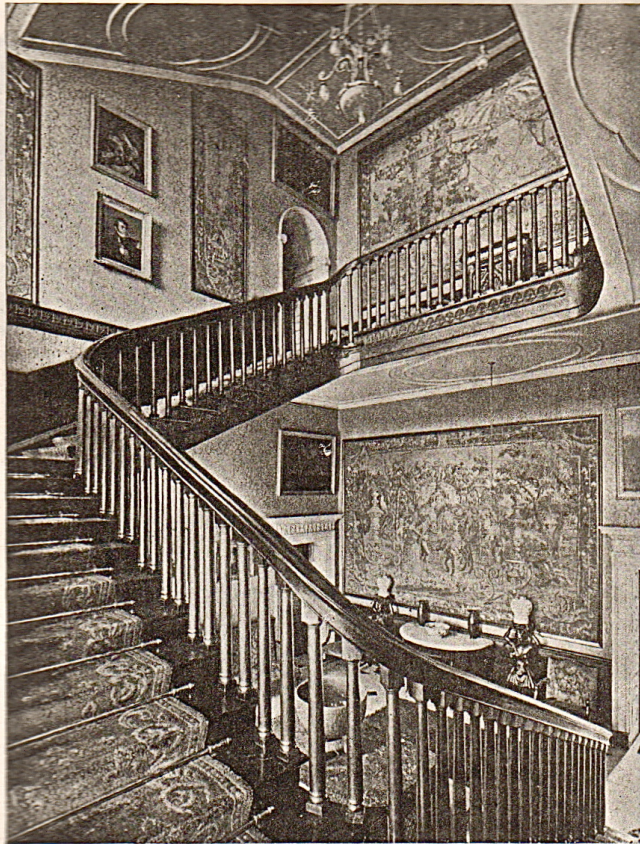


6.—DESIGN (1771) FOR ONE END OF THE "EATING-ROOM"

panels introduced over the twin chimneypieces, and, of course, the two ends had to be re-designed. But the window wall remained unchanged even to the curtain pelmets and the between-window mirrors. A curious omission is that of the pediments to the overmantels (Figs. 7 and 8), replaced by drapery swags. The feature as a whole bears a near resemblance to the chimneypieces in the dining-room at Syon and the saloon at Harewood (circa 1768), where pediments are included as in the Headfort design.

The reason for Lord Bective's altering the design—by no means for the better—may have been a fear that the barrel-vault would have looked too heavy. Or it may have been the technical difficulty of carrying it out with local labour. The latter seems scarcely likely, since it did not interfere with the execution of the other ceilings. As no building accounts, unfortunately, have come to light it is not possible to say whether skilled plasterers were procured from London. In any case, the "A" design was not alone in being scrapped, for, as we shall see, elaborate treatments for staircase and hall were also dropped. The coved ceiling is kept so light in treatment that heaviness may well have been Lord Bective's objection to design





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9.—THE MAIN STAIRCASE

"Country Life"



"A." The cove is treated with a graceful arcade formed of garrya swags and slender candelabra—in marked contrast to Adam's treatment of the coved ceiling of the Great Hall at Kedleston. It nearly resembles the ceiling of the staircase at No. 20, St. James's Square. The wall panels, designed to contain "architectures," were never filled, being occupied by various family portraits. Those above the end doors are by Pompeo Battoni of the second Earl and his wife. The overmantel panels, intended to be filled with bas-reliefs, contain very appropriate classical compositions. Though we may regret that the "A" design was not executed, the room as it exists is a beautiful one, and may be designated the finest room in Ireland.

Designs for the entry hall provided a decorative scheme similar to that proposed for the staircase (Figs. 12, 13) and, like it, not executed. As carried out (Fig. 10) it has a suitably bold ceiling and a stone chimney-piece. A pretty detail is the design of the door entablatures—urns between paterae. The window draperies, of cloth with black and gold



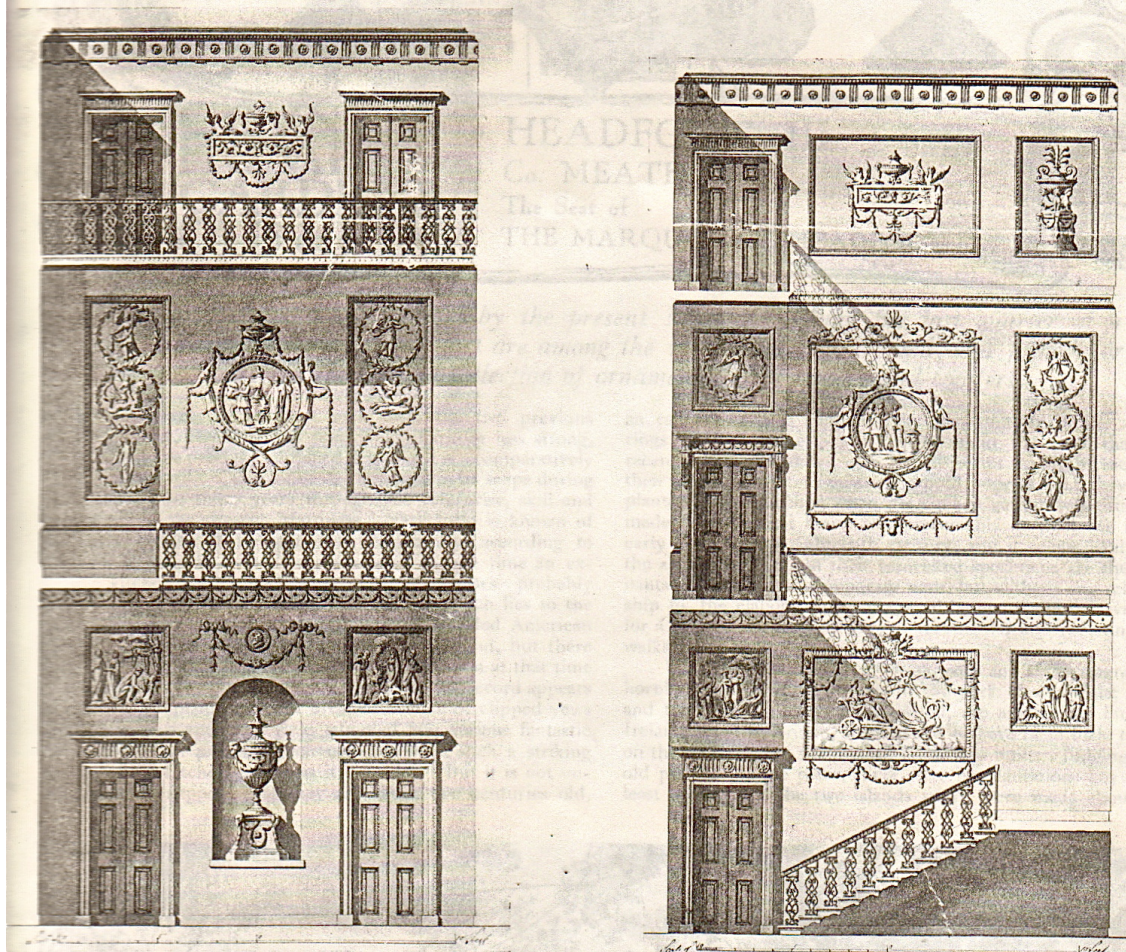
11.—LOOKING FROM THE CHINESE DRAWING-ROOM THROUGH THE SALOON TO THE "EATING-ROOM"

edging, with pelmet cords hung in festoons, are pleasant examples of the early nineteenth century fashion in such matters.

Right and left of the hall stretches the spinal corridor, with a secondary stairs to the west, and the study facing north; and the main staircase to the east.

As executed, the staircase is a plain mahogany structure with balusters of Tuscan columns. They are a close replica of those executed in brass at Castle-town (Connolly) by an artificer who signed himself "A. King, 1760." The staircase performs the full ascent from ground to second floor at full width and has unornamented walls, though the undersides of the flights are given a plain and effective moulding. The walls are adorned, however, with a set of magnificent Gobelin's tapestries with *vieux rose* borders.

Adam projected a far more elaborate affair; and provided a set of four beautiful drawings for



12, 13.—ADAM'S UNEXECUTED DESIGNS FOR THE MAIN STAIRCASE

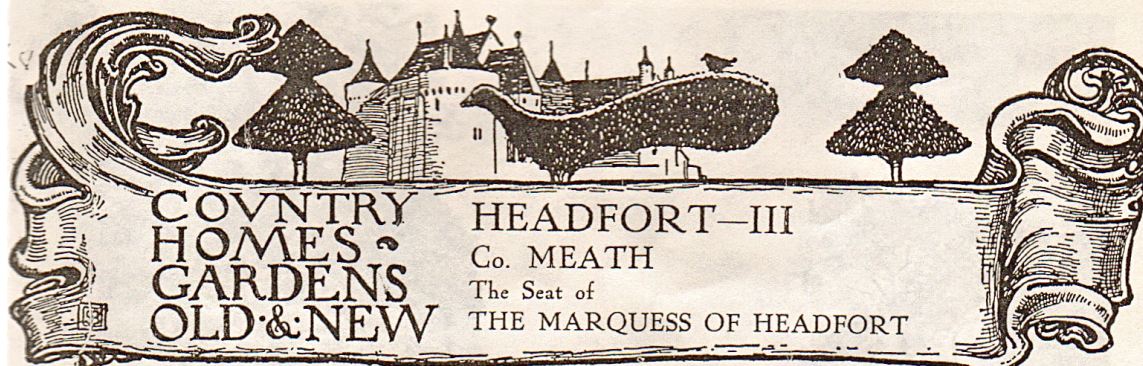
It is significant that Arthur Young in 1776 makes no remarks on the decoration and pictures in the house, as was his custom when there was anything to note, and is forced to giving the mere dimensions of the rooms.

The Earl of Bective lived till 1795. His son was created Marquess of Headfort in December, 1800, at the time of the

Union with England, of which he was a warm supporter. He died at Lausanne in 1829. The second Marquess received a barony in the English peerage in 1830, and lived till 1870. His son was the father of the present Marquess, who succeeded in 1894.

Next week the very interesting gardens and plantations will be described and illustrated.

CHRISTOPHER HUSSEY.



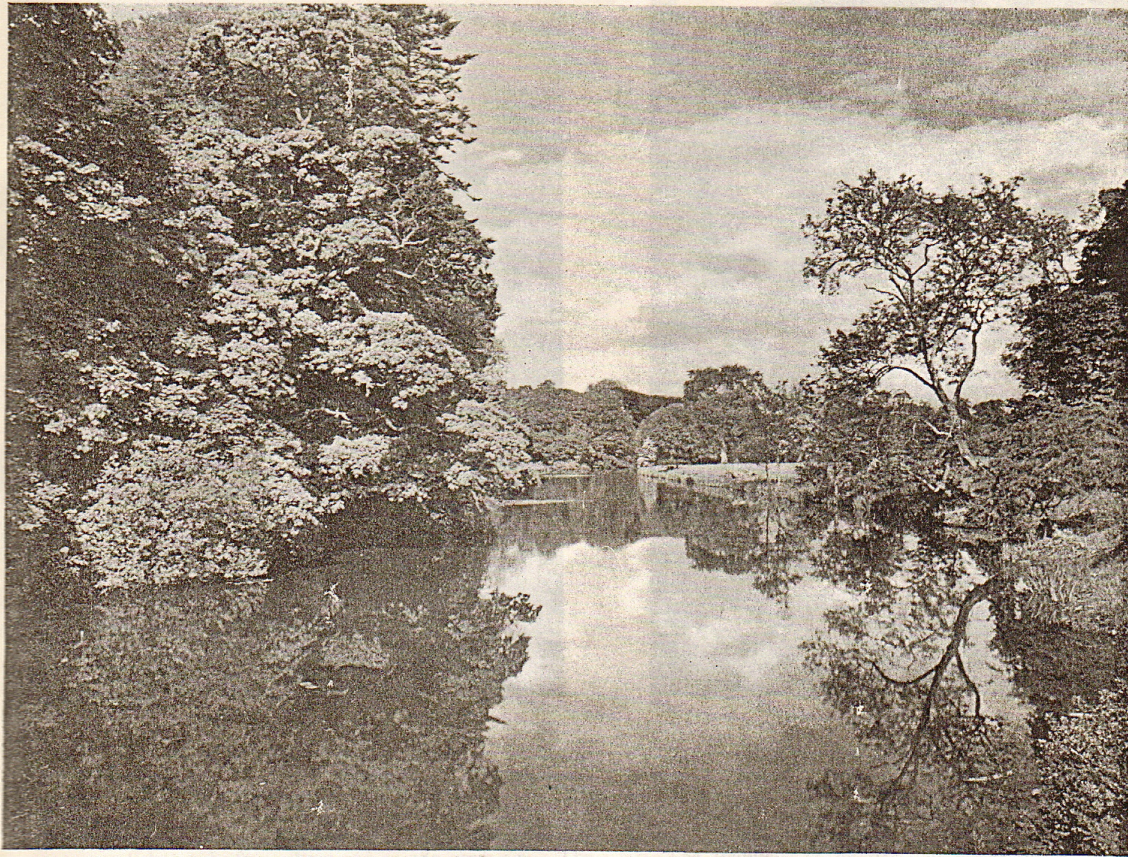
Largely laid out and planted by the present Marquess during the last quarter of a century, the gardens at Headfort are among the most notable in Ireland, and famed for their remarkably rich collection of ornamental trees, shrubs and conifers.

THOUGH, as we have seen from the two previous articles, Headfort has some links, more or less strong, with the past, as a garden demesne it is a comparatively new creation, developed and enlarged in its scope during the past thirty years through the enterprise, skill and knowledge of the present Marquess. Very little is known of the early history of the gardens. Apparently, according to Young's *Travels in Ireland*, there existed at one time an extensive kitchen garden embracing nine pine houses—probably on the site of the present kitchen enclosure, which lies to the north-west of the house and adjoining the so-called American garden. Designs of these houses have been found, but there is no clue as to their date, nor is there any mention at that time of anything in the nature of a flower garden. No record appears to exist of the planting of the arched avenue of clipped yews and the various specimen yews trimmed into various fantastic forms and chess pieces, which together form such a striking feature of the kitchen garden as it is to-day. But it is not unreasonable to suppose that they are about two centuries old,

an estimate that is supported by the counting of the annual rings of one of the oldest specimens in the park that has recently been cut down with the object of trying to ascertain their probable age. Their age would suggest that they were planted about the time when the kitchen garden was originally made, and the first house was presumably in existence in the early years of the eighteenth century, and it seems likely that the arched hedges and their associated specimens are the remnants of a lay-out contemporary with, but without any relationship to, the elaborate plan prepared by one Robert Stevenson, for a formal garden consisting of rectangular and radiating yew walks.

With the exception of a few old oaks and some magnificent hornbeams, two of which, one in the park close by the house and the other in the Avenue Wood, are among the finest in Ireland if not in Britain, there seems to have been little timber on the estate before the present house was built. Judging from old pictures of the place, there were no plantations anywhere, least of all upon the two islands which were made about this



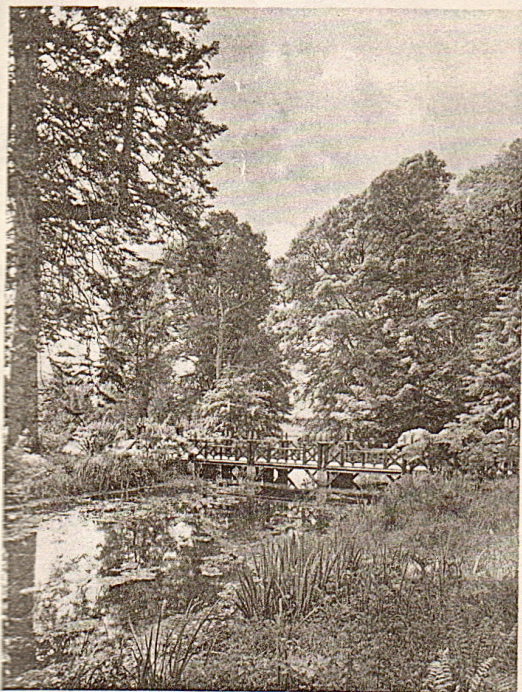


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2.—THE BLACKWATER RIVER ROUND THE LARGE ISLAND

"Country Life"





4.—THE BRIDGE CONNECTING THE ISLANDS

time, late in the eighteenth century, by diverting the course of the River Blackwater, which flows through the park south of the house. It would therefore appear, if such evidence is to be accepted, that the woods surrounding the house and bordering the main entrance drive, are not so venerable as they seem, and date only from about 160 to 180 years ago. The American Ground was probably planted about the same time or a little later, if one can date the planting from some of the older trees which it contains, like *Catalpa bignonioides*, *Araucaria imbricata* and *Cedrus deodara*, all products of horticultural discovery during the eighteenth century. The magnificent Irish yews flanking the main path are of a later date and were probably planted about eighty or ninety years ago. The formal lay-out, punctuated by geometrical forms of clipped yews and enclosed



5.—LILACS IN THE WILD GARDEN

by a yew hedge, which lies on the great parterre of lawn to the south of the house, is also of comparatively recent date, having been laid out by the mother of the present Marquess in 1879 to replace an older and much smaller garden, which consisted of two huge beds of shrubs.

The traditions of forestry and gardening begun by his predecessors a couple of hundred years ago have been ably carried on and greatly extended in range by the present Marquess, who, as keen and knowledgeable a gardener as he is an arboriculturist, has taken full advantage of all the opportunities presented by the magnificent plateau site, the excellent plantations formed by his forebears, and the deep and fertile alluvial soil that has made the county of Meath famous for its grass and trees as well as for its cattle. It might be imagined from the



APPENDIX THREE

CHAPELS SINCE THE REFORMATION

CLOUGH -Dr. Edward Tennison, Protestant Bishop of Ossory, has the following note in his Register of the year 1731, in reference to the parish of Aghaboe:

"In this parish is a very large Mass house, said to be as long as the parish church, which parish church is longer than most parish churches in the Diocese." This must have been the first chapel of Clough. Its successor, the late parish chapel of Clough, was built by Father Maurice Delany, P.P., about 1770. It may be remarked that this latter chapel, which probably occupies the site of that of 1731 has been always known locally as "the chapel of Clough," or rather Clugh, because it is built on the townland of Cluchathunna, i.e., Cloch a' t-Sionaigh, or the Fox's Rock, now entered on the Ordnance Map as Chapel Hill. Within the chapel are monuments inscribed to the memory of Fathers Bergin, Kavanagh, Heany and Dowling, Parish Priests of Aghaboe.

Inside the mortuary chapel, erected, in connection with this chapel, of the late Lord Castletown, is a splendid altar-tomb, under which rest the remains of his only brother, Richard Wilson **Fitzpatrick**, Esq.; it is ornamented with shields bearing the family coat of arms; on the covering table is a floriated cross; around the sides may be read the following inscription:

"Pray for the soul of Richard Wilson **Fitzpatrick**, Esq. of **Grantstown** Manor, Queen's County, late of the Grenadier Guards, Deputy Lieutenant and Justice of the Peace for that County, who died on the XXIIInd day of Novr., MDCCCL., aged XXXIX years. He was the only brother of the Rt. Honble. John Wilson **Fitzpatrick**, one of her Majesty's Privy Council in Ireland and Member of Parliament of Queen's County.

"Credo quod Redemptor meus vivit et in novissimo die de terra surrecturus sum et rursum, circumdabor pelle mea et in came me videbo Deum Salvatorem meum."

The other side-altar, of carved oak, belonged to Mr. Richard **Fitzpatrick**, after whose death it was presented to the church by his brother, the late Lord Castletown.

APPENDIX FOUR

PARISH PRIESTS

REV. BRYAN MAC TURLOUGH FITZPATRICK -He was on the mission here in Nov., 1617, as appears from an entry, made in the "Langton Genealogy" by Nicholas Langton Fitz Richard, thus: "My daughter Ellen Langton was born the 12th of November, 1617 whose god-father was Geoffry **Fitzpatrick** of Tintowet, and god-mother Mrs. Margaret Cashin; she was baptized by Sr. Bryan Fitz-Terlough, at Ballincolla; she dyed ye 8th day after her birth, and was buried in the church of Kildermoy." As Mr. Langton lived at Grenan in the civil parish of Durrow, it is pretty certain that Father **Fitzpatrick's** jurisdiction, at this period, extended over Durrow as well as Aghaboe Father **Fitzpatrick** became V.G. of Ossory in 1651, and Vicar Apostolic of same in 1652.

REV. JOHN BRENNAN officiated in the parish in 1619, as appears from another entry in the "Langton Genealogy," thus: "My daughter Megg Langton was born ye 24th day of July, 1619, whose godfather was Mr. Geoffry **Fitzpatrick** and god-mother was Margaret Cashin; she was baptized by Sr. John Brennan at Ballicolle." Father Brennan's name appears in a Government list of Ossory priests in 1604; Father Shearman writes that there is a chalice inscribed with his name and the date 1622, now in the possession of Mr. Henry Loughnan, Dublin. Another chalice bearing his name and the date 1633 was presented to St. Canice's church, Kilkenny, by Mrs. Catherine Rothe, otherwise Archdekin, who died in 1714.³

In the list of Kilkenny priests in the beginning of 1611 it is stated that Sir John Brennan, priest, keepeth for the most part with Mr. Edward Butler of the Old Abbey (now Barrowmount, Goresbridge), gentleman

Very REV. THOMAS MOORE was Vicar Forane of the Deanery of Aghaboe in August 1669. He was also P.P., of Aghaboe. His will, made on the 31st May, 1674, and proved on the 30th of July, same year, is preserved in the Public Record Office, Dublin and is as follows:

"The last will and testament of father Thomas Moore, parish priest of Aghaboe. In the name of the Father, of the Son, & of the Holy Ghost. Amen. I, Thomas Moore, being sick & weake of body, yet of good mind and memory, doe make my last will and testament as followeth. First I bequeath my soule to God Almighty my Creator and Reedemer and my body to be buried in the church of Aghabow.

"Item. I bequeath unto my sister five pounds in money and two brass candlesticks and to her husband Nicholas Garvey my frize cassoke and a red waistcoat.

Itm. I bequeath unto my ould servt. Denis Keeneene twenty shillings in moneys together with

my frize cloake.

Itm. I bequeath and leave unto Mr. **James Fitzpatrick** my cloake of broade cloath and two brass candlesticks together with my silk garters.

"Itm. my will is and I do hereby leave and bequeath unto my nephew Thomas Brehon fortie shillings due to me of William Halpen al.' Halpenny which I gave him out of my hand by way of bane for the paying of rent in Carragh.

"Itm. I bequeath unto my nephew Thomas Brehon my two chests of middle bigness, together with my frame boordan iron pot containing eighteen quarts, two brass candlesticks, a barrel for to hould beere and three stans of a middle size.

"Itm. I bequeath unto my said nephew Thomas my flocke bed with the pillow, three caddowes and three sheets thereunto belonging.

"Item. I leave and bequeath unto my said nephew Thomas Brehon an iron skillet, an iron spit, together with my fine linnen shirts.

"Now this being all the wordly goods I had at the houre of my death to be disposed of to my poore friends, I doe therefore nominate, appoint and constitute my trusty and faithful friends **James** ffitzPatrick and Thomas Brehon to be my true and lawful executors to put in due execution this my last testament as is plainly above mentioned. In witness whereof I have hereunto putt my hand and laide my seale the last day of May, 1674.

"Being present.

THOMAS MOORE.

James ffitzPatrick,

(Seal) Florence ffitzPatricke x his mark."

APPENDIX FIVE

Descending As The Lords Of The House Of Ossory

Brian na Luirech Mac Gilla Patraic married a daughter of the mighty O'Moore tribe of Leix. He was a member of the "Shirt Of Mail" and holder of the title, "**Lord Of Upper Ossory.**" He died with heirs circa 1537. At the time of his death two sons, Barnaby and Diarmaid, and a daughter Catharine who married the Baron of Courtstown, Robert Grace, survived him.

Upon Brian's death, his son Barnaby Mac Gilla Patraic (also known as Brian Oge) became the Lord of Upper Ossory and after submitting to King Henry VIII on November 8, 1537 was given the title of First Baron of Castletown on June 11, 1541. He took Margaret Butler, the daughter of Pierce Butler the Eighth Earl of Ormonde as his wife. It was his first marriage and her second (she was previously married to the second son of the Early of Desmond).

In 1532 Barnaby's younger brother Diarmaid, slew Thomas Butler in a rage that threatened to break apart the tenuous relationship between the conquering Butlers and the vanquished Mac Gilla Patraics. Barnaby turned his brother Diarmaid over to the Butlers who exacted their revenge on the young Tanist of Ossory.

Barnaby and Margaret had five sons; Barnaby, Domhnal, Geoffrey, Taidg, and Florence Fingbin; and one daughter Gaine (Grace) who married the Second Viscount of Montgarret. Margaret died shortly after the birth of her youngest son, Florence (Fingbin). Barnaby remarried Elizabeth O'Connor the daughter of the Lord of Ophaley. She was granted English Liberty on July 25, 1551 and they had two sons, Thurlogh and Cellach (Callogh).

Barnaby's first son, Brian became the Second Baron of Castletown and the ceremonial Lord Of Upper Ossory. Brian had a daughter, Margaret, but no male heir and the titles moved to the next male heir in line, his brother Domhnal (Donal). Domhnal was slain by the O'Molloy along with his youngest brother (by his step mother) Cellach. His younger brother Geoffrey was dead and his outlaw brother Taidg had already been sent off to Dublin by his father to hang for his crimes. That left Florence (Fingbin) to take over the titles.

Florence became the third Baron of Castletown on December 11 1581. He married Catharine Gilla Patrick O'Moore of Leix. This, in some ways, patched up the simmering hatred between the families after Florence had slew Rory O'Moore in 1578. Florence and Catharine had five sons and two daughters. It is at this point the descendency of titles becomes very interesting.

Thady (Taig), now using the Normanization of the tribes name "Fitz-Patrick", is first in line for the titles and becomes the Fourth Baron of Castletown, Lord of Upper Ossory. His brothers Geoffrey and Brian of Watercastle pass on without heirs. His brother Edmond of Castle Flemyngh has a son Andrew who has two sons Colonel Edward and Capitan Richard who fall heir via the will of Colonel John Fitz-Patrick of Castletown in 1694. We now have two brothers in line for

the titles. Thady, the eldest holds the title of Lord of Upper Ossory and his brother John (still using the tribal name Mac Gilla Patraic) becomes Tanist of Upper Ossory and he stays at Castletown as well.

Let us, for the moment, stay with Thady our Fourth Baron of Castletown. He again, as is oft the practice, marries into the conquering family of Ormonde and takes Joan Butler as his wife. They have four sons, Barnaby, Dermot, John and Turlogh; and four daughters by the names of Margaret, Onora, Joan, and Catharine. Thady's first son, Barnaby, upon his father's death in 1627, becomes the Fifth Baron of Castletown and Lord of Upper Ossory. Barnaby's brothers pass on without heirs. Barnaby, again holding on to tradition, marries Margaret Butler and they have four sons, Brian, Edward, Darby (Dermot) and James. James' family tree eventually dies out with Henry Fitz-Patrick in the late 18th century. Edward and Darby pass on without heirs.

This leaves Barnaby's son Brian to become the Sixth Baron of Castletown and Lord of Upper Ossory.

Here we begin to see the last of this succession. Brian Fitz-Patrick, Sixth Baron of Castletown, marries Catharine Everard and they have two sons Barnaby (Brian) and John along with two daughters Ellen and Mary. The oldest son, Barnaby, upon the death of his father, becomes the Seventh Baron of Castletown, Lord Of Upper Ossory. He marries, back into tradition, Margaret Butler, and all their sons die and leave him without heir. Barnaby passes away in 1696 and the titles are on hold. His brother, John had already passed away. His son, Brian, attempted to claim himself as the Eight Baron but this was disallowed in 1697 and he passed away in 1698 without heirs.

Now we must return to the 17th century. If one may recall, Thady Fitz-Patrick was, without issue, the Fourth Baron of Castletown and Lord of Upper Ossory. His brother, John Mac Gilla Patraic, who would have been next in line for the titles, had passed away a year before Thady's lineage has now ended at Brian Fitz-Patrick in 1698. Let us now back track and take a look at John Mac Gilla Patraic's family descendants.

John married Mabel St. John the daughter of the Ninth Baron of Delvin. They had three sons, Florence, John, and James. John's title was Tanist Of Ossory, his brother Thady being the Lord Of Ossory. John and Mable's first son, Florence, became a Tanist of the House of Ossory upon John's death. Florence had a convoluted life to say the least. His wife was the famous, or infamous, Bridget Darcey who was burned in Dublin in 1652. Florence ended up .."surrendering his Celtic life style, excepted from life and estate and ended up dying of grief and shame that same year" – 1652. He and Darcy left behind three daughters Catharine, Mabel, and Bridget; and a son John Fitz-Patrick.

John, son of Florence and Bridget, again staying with tradition, married Elizabeth Butler and they set up home at Castletown. They have two sons. Their eldest, Edward, is lost at Sutton, Co. Dublin in the William packet ship. Their youngest, Richard will marry Anne Robinson. They will have two sons John and Richard.

Upon the death of Florence Fitz-Patrick, his title as Tanist of Ossory is passed on to his youngest brother James. His other brother, John, passed away without heirs and thus ended the M'Firbis

genealogy. James Fitz-Patrick, son of John Mac Gilla Patraic and younger brother of Florence, becomes Tanist of Upper Ossory and takes up residence with his wife at Grantstown.

With the 17th century drawing to a close, let us take a look at the living male heirs of the House Of Ossory.

1. Brian Fitz-Patrick the last living descendant of Thady the Fourth Baron of Castletown was disallowed the titles. Upon his death, his lands were granted to **Captain Richard Fitz-Patrick** on February 2, 1698.
2. John Fitz-Patrick, the only son of Florence Fitz-Patrick was restored his estate prior to his death in 1694 and they are passed on to his only surviving son, **Richard Fitz-Patrick**.
3. James Fitz-Patrick of Grantstown passes his inheritance to son Nicholas of Grantstown who in turn passes it on to his son **George Fitz-Patrick** of Grantstown who accepts the title, Tanist Of Upper Ossory circa 1690.

As we can plainly see, no one heir at the beginning of the 18th century had a solid grasp on the ancient titles of Ossory. Captain Richard Fitz-Patrick had lands but was not entitled, by direct descendancy, to the titles. John Fitz-Patrick remained at Castletown, but his father Florence had died, disgraced, while the titles were still held by Barnaby Fitz-Patrick the Seventh Baron after Thady. That left James Fitz-Patrick of Grantstown, the direct descendant of Thady's brother, John Mac Gilla Patraic, as a viable living heir to the titles.

The plot begins to thicken. With the 18th century underway in earnest, Richard Fitz-Patrick claims the rights to Grantstown and creates himself as the First Baron of Gowran on March 1714. His eldest son John, upon Richard's death, becomes the Second Baron Of Gowran and now claims himself Earl Of Upper Ossory in 1751. Captain Richard Fitz-Patrick, son of Andrew Fitz-Patrick who was the son of Edmond Fitz-Patrick of Castle Flemmyng, takes over the lands of Brian Fitz-Patrick who had made a failed attempt to become the Eighth Baron Of Castletown and Lord Of Upper Ossory. In the meantime, George Fitz-Patrick, descendant of John Mac Gilla Patraic, has passed his title as Tanist Of Ossory on to his eldest son John of Conturk(Clontarf) who passes it on to his son Joseph of Drumcondra.

What follows now is a bit of "slight of hand" that even confounded the genealogists of the time. John Fitz-Patrick, son of Richard the self appointed Baron of Gowran, now claiming to be the Earl of Upper Ossory, marries Evelyn Gower and they have two sons John and Richard and two daughters Louisa and Mary. Richard becomes Chief Secretary for Ireland before passing away in 1796 with no known heirs at this time. (Research is ongoing). Older brother John marries Anne, the daughter of the Baron Ravenworth and also has three children from a second marriage. There are two sons from these marriages. The youngest, Richard, never marries and dies without heirs. The oldest son, John Wilson Fitz-Patrick now proceeds to declare a second creation on December 10, 1869, to become the First Baron of Castletown, Upper Ossory; however, after his death his son Bernard Edward Fitz-Patrick settles for the rightful title of Tanist of Ossory.

Captain Richard Fitz-Patrick, brother to John in the previous paragraph, was contented to live out his life on the property of his distant uncle, Brian Fitz-Patrick. He married Anne Usher, had one daughter that survived him and he died without heirs at the end of the 18th century.

With the 18th century drawing to a close, let us, again, look at where we stand on the titles for Castletown, Grantstown, and the House of Ossory.

1. Joseph Fitz-Patrick of Drumcondra, descendant of John Mac Gilla Patraic (brother to Thady) passes on his lands and titles to his eldest son the **Reverend Joseph Fitz-Patrick** circa 1818.
2. **John Wilson Fitz-Patrick** has taken it upon himself to “reclaim” titles as First Baron Castletown, Upper Ossory.

We move on into the 19th century with Bernard Edward Fitz-Patrick content on being a Tanist of the House of Ossory. He marries Emily Ursula Clare St. Leger, the daughter of Viscount Doneraile. Their descendants, if any, have not, as of yet, been identified or thoroughly researched.

Joseph Fitz-Patrick of Grantstown, Tanist of the House of Ossory marries and has sons Patrick Persse Fitz-Patrick and Frederick Fitz-Patrick. Son Patrick marries and has a son, Joseph Heremon Fitz-Patrick. The descendants of Patrick Persse and Joseph Heremon families are still subjects of research at the present with families in North America (Canada) claiming lineage.

Frederick Fitz-Patrick marries Olivia, daughter of the Marquis of Headfort. The Marquis and his wife are Lord and Lady-In-Waiting to England’s Queen Victoria. As it stands, Frederick is fourth in a line of Clergy of the Holy Order with the Church of Ireland; those being first, John of Clontarf, second, Joseph of Drumcondra, and third, his father Joseph of Dublin. In 1913 the family crest and titles were passed on to..”**Reverend Frederick Fitz-Patrick, Esq.** and his descendants and the other descendants of his great grandfather, the said Reverend Joseph Fitz-Patrick, forever, and the same to bear use shall set forth and advance in shield or banner or otherwise observing and using their due and proper differences according to the Laws of Arms and without the let hindrance, molestation, interruption, controlment of challenge of any manner of person or persons whatsoever this eleventh day of September in the Fourth Year of the Reign of Our Sovereign Lord George the Fifth by the Grace of God of the United Kingdom of Great Britain and Ireland..in the year of Our Lord one thousand, nine hundred & thirteen.” This decree, in essence, give the title of Lord Of Upper Ossory to the Reverend Frederick Fitz-Patrick.

This lineage of John Mac Gilla Patraic was again re-enforced during the marriage of Mary (Patsy) Fitz-Patrick (daughter of Frederick and Olivia) to Lord Cornwallis-West; the marriage of Patsy’s daughter Daisy to the Prince Of Pless; and finally on behalf of the Countess Olivia Fitz-Patrick Gräfin Larisch Von Moennich at the request of the Nazi Government of Germany while she was in attendance at Castle Rastenburg und Rastefeld in Austria, one of the families last European holdings prior to World War II.

Oliver Thomas Fitz-Patrick assumed the lineage and lordship of Ossory. It followed him on his move to California.

His son, John Fitz-Patrick assumed the lineage upon the death of his father, Oliver.

Currently, John's son, Edward Fitz-Patrick of County Ventura, the direct male descendant of Brian na Lurech Mac Gilla Patraic via Brian Oge, Florence Fingbin, John Mac Gilla Patraic, and the Reverend Lord Frederick Fitz-Patrick, carries on the historical lineage.

Appendix 6

Irish Slavery

Transportation and Banishment

The Irish have been preyed upon by stronger forces since the 8th century when the Danes of Viking lore descended on their land destroying their homes and castle and taking their people away to be sold into slavery. And, if it wasn't the Danes or Swedes, it was the Norman invaders and then the English and their Welsh and Scottish overlords.

If Queen Elizabeth the First had lived in the 20th Century, she would have been viewed with the same horror as Hitler and Stalin. Her policy of **Irish** genocide was pursued with such evil zest it boggles the mind of modern men. But Elizabeth was only setting the stage for the even more savage program that was to follow her, directed specifically to exterminate the **Irish**. James II and Charles I continued Elizabeth's campaign, but Cromwell almost perfected it. Few people in modern so-called "civilized history" can match the horrors of Cromwell in Ireland. It is amazing what one man can do to his fellow man under the banner that God sanctions his actions!

The reign of Elizabeth I, English privateers captured 300 African Negroes, sold them as **slaves**, and initiated the English slave trade. Slavery was, of course, an old established commerce dating back into earliest history. Julius Caesar brought over a million **slaves** from defeated armies back to Rome. By the 16th century, the Arabs were the most active, generally capturing native peoples, not just Africans, marching them to a seaport and selling them to ship owners. Dutch, Portuguese and Spanish ships were originally the most active, supplying **slaves** to the Spanish colonies in America. It was not a big business in the beginning, but a very profitable one, and ship owners were primarily interested only in profits. The morality of selling human beings was never a factor to them.

After the Battle of Kinsale at the beginning of the 17th century, the English were faced with a problem of some 30,000 military prisoners, which they solved by creating an official policy of banishment. Other **Irish** leaders had voluntarily exiled to the continent, in fact, the Battle of Kinsale marked the beginning of the so-called "Wild Geese", those **Irish** banished from their homeland. Banishment, however, did not solve the problem entirely, so James II encouraged selling the **Irish** as **slaves** to planters and settlers in the New World colonies. The first **Irish slaves** were sold to a settlement on the Amazon River In South America in 1612. It would probably be more accurate to say that the first "recorded" sale of **Irish slaves** was in 1612, because the English, who were noted for their meticulous record keeping, simply did not keep track of things **Irish**, whether it be goods or people, unless such was being shipped to England. The

disappearance of a few hundred or a few thousand **Irish** was not a cause for alarm, but rather for rejoicing. Who cared what their names were anyway, they were gone.

Almost as soon as settlers landed in America, English privateers showed up with a good load of **slaves** to sell. The first load of African **slaves** brought to Virginia arrived at Jamestown in 1619. English shippers, with royal encouragement, partnered with the Dutch to try and corner the slave market to the exclusion of the Spanish and Portuguese. The demand was greatest in the Spanish occupied areas of Central and South America, but the settlement of North America moved steadily ahead, and the demand for slave labour grew.

The Proclamation of 1625 ordered that **Irish** political prisoners be transported overseas and sold as laborers to English planters, who were settling the islands of the West Indies, officially establishing a policy that was to continue for two centuries. In 1629 a large group of **Irish** men and women were sent to Guiana, and by 1632, **Irish** were the main **slaves** sold to Antigua and Montserrat in the West Indies. By 1637 a census showed that 69% of the total population of Montserrat were **Irish slaves**, which records show was a cause of concern to the English planters. But there were not enough political prisoners to supply the demand, so every petty infraction carried a sentence of transporting, and slaver gangs combed the country sides to kidnap enough people to fill out their quotas.

Although African Negroes were better suited to work in the semi-tropical climates of the Caribbean, they had to be purchased, while the **Irish** were free for the catching, so to speak. It is not surprising that Ireland became the biggest source of livestock for the English slave trade.

The Confederation War broke out in Kilkenny in 1641, as the **Irish** attempted to throw out the English yet again, something that seem to happen at least once every generation. The Irish continued with the struggle until Cromwell crushed the uprising in 1649. In the 12-year period during and following the Confederation revolt, from 1641 to 1652, the English killed over 550,000 Irish and 300,000 were sold as **slaves**, as the **Irish** population of Ireland fell from 1,466,000 to 616,000. Banished soldiers were not allowed to take their wives and children with them, and naturally, the same for those sold as **slaves**. The result was a growing population of homeless women and children, who being a public nuisance, were likewise rounded up and sold. But the worse was yet to come.

In 1649, Cromwell landed in Ireland and attacked Drogheda, slaughtering some 30,000 **Irish** living in the city. Cromwell reported: "I do not think 30 of their whole number escaped with their lives. Those that did are in safe custody in the Barbados." A few months later, in 1650, 25,000 **Irish** were sold to planters in St. Kitt. During the 1650s decade of Cromwell's Reign of Terror, over 100,000 **Irish** children, generally from 10 to 14 years old, were taken from Catholic parents and sold as **slaves** in the West Indies, Virginia and New England. *In fact, more **Irish** were sold as **slaves** to the American colonies and plantations from 1651 to 1660 than the total existing "free" population of*

the Americas!

But all did not go smoothly with Cromwell's extermination plan, as **Irish slaves** revolted in Barbados in 1649. They were hanged, drawn and quartered and their heads were put on pikes, prominently displayed around Bridgetown as a warning to others. Cromwell then fought two quick wars against the Dutch in 1651, and thereafter monopolized the slave trade.

Four years later he seized Jamaica from Spain, which then became the center of the English slave trade in the Caribbean.

On 14 August 1652, Cromwell began his Ethnic Cleansing of Ireland, ordering that the **Irish** were to be transported overseas, starting with 12,000 **Irish** prisoners sold to Barbados. The infamous "Connaught or Hell" proclamation was issued on 1 May 1654, where all **Irish** were ordered to be removed from their lands and relocated west of the Shannon or be transported to the West Indies. Those who have been to County Clare, a land of barren rock will understand what an impossible position such an order placed the **Irish**. A local sheep owner claimed that Clare had the tallest sheep in the world, standing some 7 feet at the withers, because in order to live, there was so little food, they had to graze at 40 miles per hour. With no place to go and stay alive, the **Irish** were slow to respond. This was an embarrassing problem as Cromwell had financed his **Irish** expeditions through business investors, who were promised **Irish** estates as dividends, and his soldiers were promised freehold land in exchange for their services. To speed up the relocation process, a reinforcing law was passed on 26 June 1657 stating: "Those who fail to transplant themselves into Connaught or Co. Clare within six months... Shall be attained of high treason... are to be sent into America or some other parts beyond the seas... those banished who return are to suffer the pains of death as felons by virtue of this act, without benefit of Clergy."

Although it was not a crime to kill any **Irish**, and soldiers were encouraged to do so, the slave trade proved too profitable to kill off the source of the product. Privateers and chartered shippers sent gangs out with quotas to fill, and in their zest as they scoured the countryside, they inadvertently kidnapped a number of English too. On March 25, 1659, a petition of 72 Englishmen was received in London, claiming they were illegally "now in slavery in the Barbados". The petition also claimed that "7,000-8,000 Scots taken prisoner at the battle of Worcester in 1651 were sold to the British plantations in the New World," and that "200 Frenchmen had been kidnapped, concealed and sold in Barbados for 900 pounds of cotton each."

Subsequently some 52,000 **Irish**, mostly women and sturdy boys and girls, were sold to Barbados and Virginia alone. Another 30,000 **Irish** men and women were taken prisoners and ordered transported and sold as **slaves**. In 1656, Cromwell's Council of State ordered that 1000 **Irish** girls and 1000 **Irish** boys be rounded up and taken to Jamaica to be sold as **slaves** to English planters.

As horrendous as these numbers sound, it only reflects a small part of the evil program,

as most of the slaving activity was not recorded. There were no tears shed amongst the **Irish** when Cromwell died in 1660.

The **Irish** welcomed the restoration of the monarchy, with Charles II duly crowned, but it was a hollow expectation. After reviewing the profitability of the slave trade, Charles II chartered the Company of Royal Adventurers in 1662, which later became the Royal African Company.

The Royal Family, including Charles II, the Queen Dowager and the Duke of York, then contracted to supply at least 3000 **slaves** annually to their chartered company. They far exceeded their quotas.

There are records of **Irish** sold as **slaves** in 1664 to the French on St. Bartholomew, and English ships which made a stop in Ireland en route to the Americas, typically had a cargo of **Irish** to sell on into the 18th century. Few people today realize that from 1600 to 1699, far more **Irish** were sold as **slaves** than Africans.

Slaves or Indentured Servants

There has been a lot of whitewashing of the **Irish** slave trade, partly by not mentioning it, and partly by labeling **slaves** as indentured servants. There were indeed indentured, including English, French, Spanish and even a few **Irish**. But there is a great difference between the two. Indentures bind two or more parties in mutual obligations. Servant indentures were agreements between an individual and a shipper in which the individual agreed to sell his services for a period of time in exchange for passage, and during his service, he would receive proper housing, food, clothing, and usually a piece of land at the end of the term of service. It is believed that some of the **Irish** that went to the Amazon settlement after the Battle of Kinsale and up to 1612 were exiled military who went voluntarily, probably as indentured to Spanish or Portuguese shippers.

However, from 1625 onward the **Irish** were sold, pure and simple as **slaves**. There were no indenture agreements, no protection, and no choice. They were captured and originally turned over to shippers to be sold for their profit. Because the profits were so great, generally 900 pounds of cotton for a slave, the **Irish** slave trade became an industry in which everyone involved (except the **Irish**) had a share of the profits.

Treatment

Although the Africans and **Irish** were housed together and were the property of the planter owners, the Africans received much better treatment, food and housing. In the British West Indies the planters routinely tortured white **slaves** for any infraction. Owners would hang **Irish slaves** by their hands and set their hands or feet afire as a means of punishment. To end this barbarity, Colonel William Brayne wrote to English authorities in 1656 urging the importation of Negro **slaves** on the grounds that, "as the planters would have to pay much more for them, they would have an interest in preserving their lives, which was wanting in the case of (**Irish**)...." many of whom, he

charged, were killed by overwork and cruel treatment. African Negroes cost generally about 20 to 50 pounds Sterling, compared to 900 pounds of cotton (about 5 pounds Sterling) for an **Irish**. They were also more durable in the hot climate, and caused fewer problems. The biggest bonus with the Africans though, was they were NOT Catholic, and any heathen pagan was better than an **Irish** Papist. **Irish** prisoners were commonly sentenced to a term of service, so theoretically they would eventually be free. In practice, many of the slavers sold the **Irish** on the same terms as prisoners for servitude of 7 to 10 years.

There was no racial consideration or discrimination, you were either a freeman or a slave, but there was aggressive religious discrimination, with the Pope considered by all English Protestants to be the enemy of God and civilization, and all Catholics heathens and hated. **Irish** Catholics were not considered to be Christians. On the other hand, the **Irish** were literate, usually more so than the plantation owners, and thus were used as house servants, account keepers, scribes and teachers. But any infraction was dealt with the same severity, whether African or **Irish**, field worker or domestic servant. Floggings were common, and if a planter beat an **Irish** slave to death, it was not a crime, only a financial loss, and a lesser loss than killing a more expensive African. Parliament passed the Act to Regulate **Slaves** on British Plantations in 1667, designating authorized punishments to include whippings and brandings for slave offenses against a Christian. **Irish** Catholics were not considered Christians, even if they were freemen.

The planters quickly began breeding the comely **Irish** women, not just because they were attractive, but also because it was profitable,,, as well as pleasurable. Children of **slaves** were themselves **slaves**, and although an **Irish** woman may become free, her children were not. Naturally, most **Irish** mothers remained with their children after earning their freedom. Planters then began to breed **Irish** women with African men to produce more **slaves** who had lighter skin and brought a higher price. The practice became so widespread that in 1681, legislation was passed “forbidding the practice of mating **Irish** slave women to African slave men for the purpose of producing **slaves** for sale.” This legislation was not the result of any moral or racial consideration, but rather because the practice was interfering with the profits of the Royal African Company! It is interesting to note that from 1680 to 1688, the Royal African Company sent 249 shiploads of **slaves** to the Indies and American Colonies, with a cargo of 60,000 **Irish** and Africans. More than 14,000 died during passage.

Following the Battle of the Boyne and the defeat of King James in 1691, the **Irish** slave trade had an overloaded inventory, and the slavers were making great profits. The Spanish slavers were a competition nuisance, so in 1713, the Treaty of Assiento was signed in which Spain granted England exclusive rights to the slave trade, and England agreed to supply Spanish colonies 4800 **slaves** a year for 30 years. England shipped tens of thousands of **Irish** prisoners after the 1798 **Irish** Rebellion to be sold as **slaves** in the Colonies and Australia.

Curiously, of all the **Irish** shipped out as **slaves**, not one is known to have returned to Ireland to tell their tales. Many, if not most, died on the ships transporting them or from overwork and abusive treatment on the plantations. The **Irish** that did obtain their freedom, frequently emigrated on to the American mainland, while others moved to adjoining islands. On Montserrat, seven of every 10 whites were **Irish**. Comparable 1678 census figures for the other Leeward Islands were 26 per cent **Irish** on Antigua, 22 per cent on Nevis, and 10 per cent on St Christopher. Although 21,700 **Irish slaves** were purchased by Barbados planters from 1641 to 1649, there never seemed to have been more than about 8 to 10 thousand surviving at any one time. What happened to them? Well, the pages of the telephone directories on the West Indies islands are filled with **Irish** names, but virtually none of these “black **Irish**” know anything about their ancestors or their history. On the other hand, many West Indies natives spoke Gaelic right up until recent years. They know they are strong survivors who descended from black white **slaves**, but only in the last few years have any of them taken an interest in their heritage.

There were horrendous abuses by the slavers, both to Africans and **Irish**. The records show that the British ship *Zong* was delayed by storms, and as their food was running low, they decided to dump 132 **slaves** overboard to drown so the crew would have plenty to eat. And, if the **slaves** died due to “accident”, the loss was covered by insurance, but not if they starved to death. Another British ship, the *Hercules* averaged a 37% death rate on passages. The *Atlas II* landed with 65 of the 181 **slaves** found dead in their chains. But that is another story.

The economics of slavery permeated all levels of English life. When the Bishop of Exeter learned that there was a movement afoot to ban the slave trade, he reluctantly agreed to sell his 655 **slaves**, provided he was properly compensated for the loss. Finally, in 1839, a bill was passed in England forbidding the slave trade, bringing an end to **Irish** misery.

An end to **Irish** misery? Well, perhaps just a pause. During the following decade thousands of tons of butter, grain and beef were shipped from Ireland as over 2 million **Irish** starved to death in the great famine, and a great many others went to America and Australia. The population of Ireland fell from over 9 million to bottom out at less than 3 million.

APPENDIX SEVEN

What's In A Name? (Granny Fitz-Patrick and Diarmaid)

A couple of questions to ponder, who was Granny Fitz-Patrick and what was with the Diarmaids?

First, let us consider the daughter of Brian Oge (Barnaby Mac Giolla Patraic) who was named Graine (mythological name) and also known as Grace (or Gràsan in Gaelic), then bastardized in the English language as Grizel. She has been variously referred to as Granny, Gracie, etc. She married Edmond, Second Viscount Montgarret. The Irish love their nicknames and they sometimes seem to have nothing with the original name of the person that claims them. The term "Granny FitzP" was also used to refer to Olivia Fitz-Patrick who was the daughter of Marquis d' Headfort. She was Queen Victoria's Lady in Waiting. In her case I believe the nickname was more familial as to "a grandmother" as was the title disposed upon Phoebe Fitz-Patrick, also known as Granny. Nonetheless, in times "olden" the term would have been used to refer to someone named Graine, Gràsan, or Grace.

Now for the DIARMAID saga....

Our first Diarmaid (a great uncle of Brian Oge) was the son of Florence Mac Gilla Patraic (Lord Of Ossory) and his wife Ingen Cearbhall. He was the younger brother to Finghin na Culcoile Mac Gilla Patriac. Big brother Finghin had married Margaret Butler daughter of Edmond Butler and prepared to take over as Chief of the tribe and the Lordship of Ossory.

When the Butlers (Fitz-Walter) came into power, they had the blessing of the King of England. The Butlers were given most all the lands around Kilkenny, which had been the ancient home of the Mac Giolla Padraic (Fitz-Patrick). However, Florence (the father of Finghin and Diarmaid), who was at one time Chief and Lord over Ossory, ended up with only a small portion of the original lands. He passed these lands on to his son, Finghin, along with the reduced title of Lord of Upper Ossory, having lost everything else to the Butlers. Big brother Finghin married Margaret Butler to help keep the peace and good standing with the rest of the Butlers, and, as you might guess, the throne of England as well. However, the Butlers were not impressed because they wanted it all. The result turned out that Finghin and his brothers, Diarmaid and Melachin Ruadh, ended up getting beaten to death, i.e. slain at the instigation of Mac Richard Butler (Fitz-Walter), which left brother Domhnal the only one left to hold the Fitz-Patrick tribe together.

Finghin, before he was killed along with brothers Diarmaid and Melachin by the Butlers, did have time to father some children.

First son, John, became Lord of Upper Ossory and brought the tribe together before dying from

the plague.

Second son, Finghin (named after his grandfather), still stinging from the loss of his father and uncles, caught Mr. Butler out in front of St. Canice's church in Kilkenny and wreaked his revenge. 'Twas a brutal end to that particular Mr. Butler.

The next Diarmaid, the first son of John (who died of the plague), Lord Of Upper Ossory, married the daughter of the King of Fercall and his son was the famous Brian of the "Shirts of Mail" who followed in his father's footsteps to become the Lord Of Upper Ossory. Brian married an O'Moore from Leix (mixing bad blood) and they had two sons and a daughter.

Brian's first son was our "beloved" Brian Oge, or Barnaby Mac Gilla Patraic, who "bent over" for King Henry VIII and was dutifully rewarded as the Baron Of Castletown on June 11, 1541. He then married a Butler (Margaret, daughter of Pierce Butler), supposedly to keep peace in the valley. Barnaby had a brother named Diarmaid (our third Diarmaid). This Diarmaid wasn't ready to bend to the will of the Butlers like his brother Barnaby did and he went out and slew Thomas Fitz-Peers Ruadh Butler. Problem was, his brother Barnaby turned him over to the Butlers and little brother Diarmaid was taken away by the Butlers to be done with anyway they wanted. It wasn't pretty. I guess blood, in this case, wasn't thinner than water. Now sister, Catherine, wasn't about to cross her big brother Barnaby and agreed to an arranged marriage to Robert Grace, Baron of Courtstown and she was granted English liberty on Jan. 29, 1541.

After that, the name, Diarmaid, fell out of favor in the Fitz-Patrick family.

APPENDIX EIGHT

The Fitz-Patricks of Canada



Robert Fitz-Patrick Family with Lady Olivia

The Fitz-Patricks of Canada claim that their ancestor, Robert Persse Fitz-Patrick (1857), is in our direct family line. They state that his parents were Frederick and Olivia Fitz-Patrick. To back this claim, they refer to Registrar's Office of Ireland in that there was a marriage between Robert

I would like to note that Frederick's brother, Robert, and his family lived, for a time, in Torquay, Devon, England. And at the time a Mary Fitz-Patrick (age 16) and an Olivia Fitz-Patrick (age 47) visited at Torquay, Devon, England with the Joseph Saunders Family. It was recorded in the census at the time. I would gather that this was Patsy and her mother, Lady Olivia, the wife of Robert's brother Frederick. Research on the Saunders family shows that wife, Virginia Saunders (age 43), was related to Thomas Taylour of Headfort.

[illegible]

Name	Relationship	Common Ancestor
Adye, Winifreda Jane (b. 1860 d. 1914)	Wife of the 2nd cousin 3 times removed	FitzPatrick, Joseph (Rev.)
Anthony, Donna (b. 1954)	Wife of the 2nd cousin	FitzPatrick, Robert Persse
Augusta, Margaret (d. abt 1938)	Wife of the great-grandfather	FitzPatrick, Robert Persse
Baxendale, Edith Gertrude	Wife of the 1st cousin 3 times removed	FitzPatrick, Frederick Thomas Edwin
Bennett, Iris Winifred Youell	Ex-wife of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Beresford, Charles Claudius (b. 1810 d. 1848)	Husband of the 2nd great-grandaunt	FitzPatrick, Frederick Thomas Edwin
Beresford, Charles Frederick Cobbe (Col.) (b. 1844)	1st cousin 3 times removed	FitzPatrick, Frederick Thomas Edwin
Binner, Nellie (b. 1905 d. 1985)	Grandmother	Binner, Nellie
Bouwmeester, Patricia (b. 1989)	Wife of the 2nd cousin	FitzPatrick, Robert Persse
Brooke, Diana (b. 1925)	2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Brooke, Geoffrey (Brigadier)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Brooke, John Monck (b. 1854 d. 1887)	Husband of the great-grandaunt	FitzPatrick, Frederick (Rev.)
Brooke, Madge	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Brooke, Walter Headfort (Brigadier)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Butler, Margaret (d. bef 1851)	11th great-grandmother	Butler, Margaret
Catherine, Gertrude Elizabeth (d. 1957)	Wife of the great-granduncle	FitzPatrick, Frederick (Rev.)
Chiodelli-Manzoni, Maria-Teresa (Baroness)	Wife of the 4th cousin once removed	FitzPatrick, Joseph (Rev.)
Cornwallis-West, Constance Edwina (b. bet 1876 and 1877 d. 1970)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Cornwallis-West, George Frederick M. (Maj.) (b. 1874 d. 1951)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Cornwallis-West, Mary Theresa Olivia (b. 1873 d. 1943)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Cornwallis-West, William (b. 1835 d. 1917)	Husband of the great-grandaunt	FitzPatrick, Frederick (Rev.)
Cows, Beatrice Elizabeth (d. 1934)	Wife of the 2nd cousin 3 times removed	FitzPatrick, Joseph (Rev.)
De Ville, Anne Elizabeth (b. 1937)	Wife of the 1st cousin once removed	FitzPatrick, Robert Persse
Drummond-Wolff, Zaida Cecile (d. 1978)	Wife of the 3rd cousin twice removed	FitzPatrick, Joseph (Rev.)
Fitzgerald, Mary	10th great-grandmother	Fitzgerald, Mary
FitzPatrick, Anna Maria (b. abt 1823)	2nd great-grandaunt	FitzPatrick, Frederick Thomas Edwin
FitzPatrick, Arthur Headfort Brian (b. 1926)	1st cousin once removed	FitzPatrick, Robert Persse
FitzPatrick, Arthur Headfort Persse (b. 1886 d. 1960)	Granduncle	FitzPatrick, Robert Persse
FitzPatrick, Bryan (Lord (1st.) (b. abt 1485 d. 1575)	11th great-grandfather	FitzPatrick, Bryan (Lord (1st.)
FitzPatrick, Bryan (b. abt 1633 d. 1681)	10th great-granduncle	FitzPatrick, Bryan (Lord (1st.)
FitzPatrick, Desmond Frederick (b. abt 1913 d. abt 1943)	Half granduncle	FitzPatrick, Robert Persse
FitzPatrick, Doreen Lettice Constance (b. abt 1912 d. abt 1980)	Half grandaunt	FitzPatrick, Robert Persse
FitzPatrick, Edward Louis Moore (b. 1895 d. 1989)	Grandfather	FitzPatrick, Edward Louis Moore
FitzPatrick, Edwina Lillian (b. 1893 d. 1984)	Grandaunt	FitzPatrick, Robert Persse
FitzPatrick, Edwina Virginia Joanna (b. abt 1856 d. 1919)	Great-grandaunt	FitzPatrick, Frederick (Rev.)
FitzPatrick, Eiley Olivia M. (b. abt 1886 b. bet 1886 and)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
FitzPatrick, Eugene Rowland (b. 1926 d. 2005)	Father	FitzPatrick, Eugene Rowland
FitzPatrick, Florence (b. 1804 d. abt 1651/52)	8th great-grandaunt	FitzPatrick, John
FitzPatrick, Florence (Lord) (d. 1612/13)	10th great-grandfather	FitzPatrick, Florence (Lord)

Kinship of Ross Lindsay FitzPatrick

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Name	Relationship	Common Ancestor
FitzPatrick, Frederick George Hugo (b. 1891 d. bef 1914)	Granduncle	FitzPatrick, Robert Perasse
FitzPatrick, Frederick (Rev.) (b. 1821 d. 1898)	2nd great-grandfather	FitzPatrick, Frederick (Rev.)
FitzPatrick, Frederick Thomas Edwin (b. 1856 d. aft 1923)	Great-granduncle	FitzPatrick, Frederick (Rev.)
FitzPatrick, Frederick H. E. (b. abt 1890)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
FitzPatrick, Frederick Thomas Edwin (b. 1790 d. 1870)	3rd great-grandfather	FitzPatrick, Frederick Thomas Edwin
FitzPatrick, George	4th great-granduncle	FitzPatrick, John
FitzPatrick, George (d. aft 1890)	6th great-grandfather	FitzPatrick, George
FitzPatrick, Harry (b. abt 1914)	Half granduncle	FitzPatrick, Robert Perasse
FitzPatrick, Heremon Douglas (b. abt 1911 d. abt 1990)	Half granduncle	FitzPatrick, Robert Perasse
FitzPatrick, Heremon John F. Headford Lindsey (b. 1860)	Great-granduncle	FitzPatrick, Frederick (Rev.)
FitzPatrick, Hugo George Herber (b. 1861 d. 1944)	Great-granduncle	FitzPatrick, Frederick (Rev.)
FitzPatrick, Ian Edward (b. 1967)	2nd cousin	FitzPatrick, Robert Perasse
FitzPatrick, James (d. aft 1761)	5th great-granduncle	FitzPatrick, George
FitzPatrick, James	8th great-grandfather	FitzPatrick, James
FitzPatrick, James Headford Robert (b. 1959)	2nd cousin	FitzPatrick, Robert Perasse
FitzPatrick, Johanna (b. 1983)	2nd cousin once removed	FitzPatrick, Robert Perasse
FitzPatrick, John (d. 1765)	5th great-grandfather	FitzPatrick, John
FitzPatrick, John (d. 1781)	4th great-granduncle	FitzPatrick, John
FitzPatrick, John (d. 1826)	9th great-grandfather	FitzPatrick, John
FitzPatrick, John	8th great-granduncle	FitzPatrick, John
FitzPatrick, John Frederick (b. 1895 d. 1960)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
FitzPatrick, Joseph (Rev.) (b. abt 1750 d. 1822)	4th great-grandfather	FitzPatrick, Joseph (Rev.)
FitzPatrick, Joseph John (b. 1818 d. 1842)	2nd great-granduncle	FitzPatrick, Frederick Thomas Edwin
FitzPatrick, Margaret Godman (d. 1922)	1st cousin 4 times removed	FitzPatrick, Joseph (Rev.)
FitzPatrick, Mary Adelaide Virginia Thomasina E. (b. 1854 d. 1920)	Great-grandaunt	FitzPatrick, Frederick (Rev.)
FitzPatrick, Mary Isabel (b. 1899 d. 1986)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
FitzPatrick, Michael Mark (b. 1957)	Brother	FitzPatrick, Eugene Rowland
FitzPatrick, Nicholas	7th great-grandfather	FitzPatrick, Nicholas
FitzPatrick, Oliver Thomas Edward (b. 1863 d. 1928)	Great-granduncle	FitzPatrick, Frederick (Rev.)
FitzPatrick, Olivia Gladys (b. 1888 d. 1964)	Grandaunt	FitzPatrick, Robert Perasse
FitzPatrick, Olivia (b. 1894 d. 1971)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
FitzPatrick, Pamela Jane (b. 1971)	2nd cousin	FitzPatrick, Robert Perasse
FitzPatrick, Patrick Perasse (d. abt 1859)	3rd great-granduncle	FitzPatrick, Joseph (Rev.)
FitzPatrick, Robert Headford Gordon (b. 1922 d. abt 1925)	1st cousin once removed	FitzPatrick, Robert Perasse
FitzPatrick, Robert Perasse (b. 1857 d. 1930)	Great-grandfather	FitzPatrick, Robert Perasse
FitzPatrick, Robyn Anne (b. 1963)	2nd cousin	FitzPatrick, Robert Perasse
FitzPatrick, Ross Lindsay (b. 1955)	Self	FitzPatrick, Ross Lindsay
FitzPatrick, Tiege (Lord) (d. 1627)	9th great-granduncle	FitzPatrick, Florence (Lord)
Fowler, John Sharman (Maj.)	Husband of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)

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Kinship of Ross Lindsay FitzPatrick

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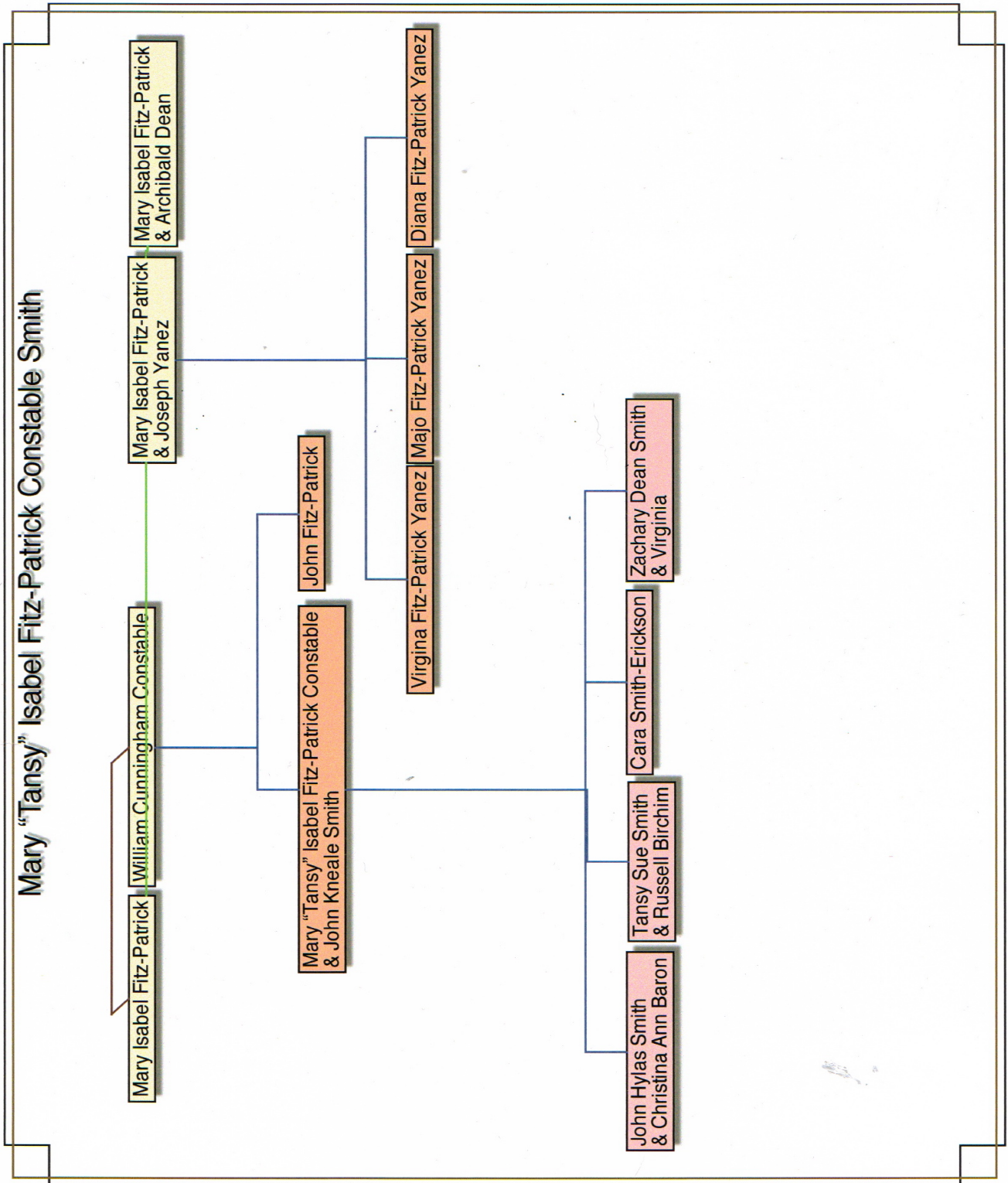
Name	Relationship	Common Ancestor
Friedrich, Bolko Konrad (b. 1910 d. 1936)	2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Georgette, (—)	Wife of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Gordon, Sarah Jane (b. 1898 d. 1969)	Wife of the granduncle	FitzPatrick, Robert Perasse
Graham, Abigail (b. 1991)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Elisabeth (b. 1986)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Ezra (b. 1988)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Hannah (b. 1889)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Isalah (b. 1994)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Joel (b. 2000)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Magdalena (b. 1997)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Nehemiah (b. 1893)	2nd cousin once removed	FitzPatrick, Robert Perasse
Graham, Peter Jonah Swartz (b. 1947)	Husband of the 2nd cousin	FitzPatrick, Robert Perasse
Greene, Patricia Dolores (b. 1967)	Wife	FitzPatrick, Ross Lindsay
Grosvener, Hugh Richard Arthur (2nd Duke o) (b. 1879 d. 1953)	Husband of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Guinness, Catherine Ingrid (Hon.)	3rd cousin	FitzPatrick, Frederick (Rev.)
Guinness, Jasper Jonathan Richard (Hon.)	3rd cousin	FitzPatrick, Frederick (Rev.)
Guinness, Jonathan Bryan (3rd Baron)	Ex-husband of the 2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Guinness, Valentine Guy Bryan (Hon.)	3rd cousin	FitzPatrick, Frederick (Rev.)
Heinrich, Hans (15th. Prin) (b. 1861 d. 1938)	Ex-husband of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Heinrich, Hans (17th. Prin) (b. 1900 d. 1984)	2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Jerome, Jennie	Ex-wife of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Llewellyn, Eliza Winifred Mary (d. 1928)	Wife of the 3rd great-grandfather	Taylor, Thomas (2nd. Marqu)
Margaret, (—)	Wife of the great-granduncle	FitzPatrick, Frederick (Rev.)
Moore, Arthur (Dean)	2nd great-grandfather	Moore, Arthur (Dean)
Moore, Caroline Rebecca (b. abt 1868 d. 1904)	Great-grandmother	Moore, Caroline Rebecca
Moore, Catherine (d. 1612)	10th great-grandmother	Moore, Catherine
Nugent, Christopher (Baron)	10th great-grandfather	Nugent, Christopher (Baron)
Nugent, Mabel (d. 1609/10)	9th great-grandmother	Nugent, Mabel
O'Connor, Elizabeth	11th great-grandmother	O'Connor, Elizabeth
O'More, Patrick	11th great-grandfather	O'More, Patrick
Perasse, Mary	4th great-grandmother	Perasse, Mary
Rowden, Clare (b. 1947)	3rd cousin	FitzPatrick, Frederick (Rev.)
Rowden, Maurice Stanbury	Husband of the 2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Saunders, Joseph	Husband of the 2nd great-grandaunt	Taylor, Thomas (2nd. Marqu)
Shier, Brooke (b. 1997)	2nd cousin once removed	FitzPatrick, Robert Perasse
Shier, Charlie (b. 1995)	2nd cousin once removed	FitzPatrick, Robert Perasse
Shier, Eric (b. 1999)	2nd cousin once removed	FitzPatrick, Robert Perasse
Shier, James Edward (b. 1968)	Husband of the 2nd cousin	FitzPatrick, Robert Perasse
Shivarg, Alexander	Husband of the 2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Shivarg, Camilla (b. 1953)	3rd cousin	FitzPatrick, Frederick (Rev.)
Soares, J.	Husband of the 3rd cousin	FitzPatrick, Frederick (Rev.)

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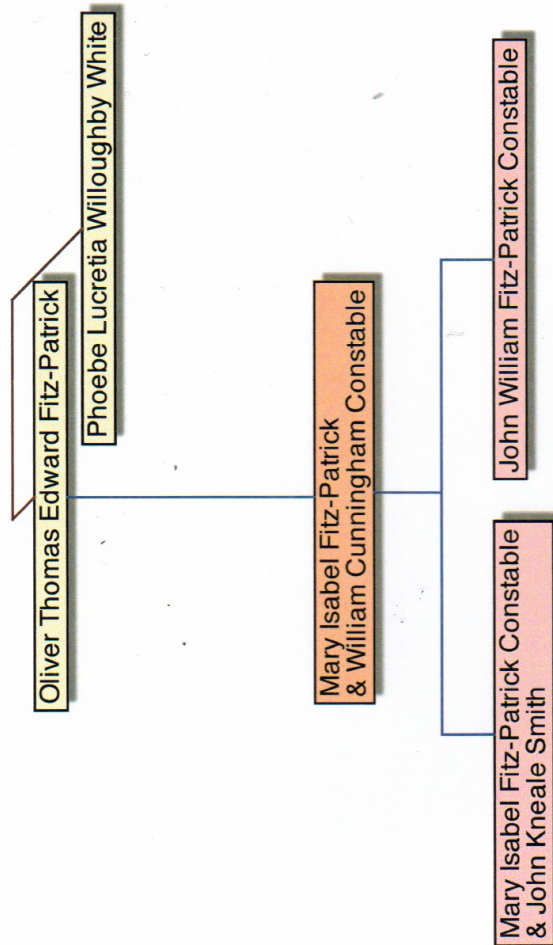
Name	Relationship	Common Ancestor
Spencer, Howland	Ex-husband of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Stevenson, Olivia (d. 1834)	3rd great-grandmother	Stevenson, Olivia
Stone, Edwina	3rd great-grandmother	Stone, Edwina
Stone, Thomas	4th great-grandfather	Stone, Thomas
Stopford, Edith Mary (b. 1890)	Wife of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Tanner, Beatrice Stella	Wife of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Taylor, John Henry (b. 1831)	2nd great-granduncle	Taylor, Thomas (2nd. Marqu)
Taylor, Mary Juliana (Lady) (b. 1825 d. 1909)	2nd great-granduncle	Taylor, Thomas (2nd. Marqu)
Taylor, Olivia (Lady) (b. 1824 d. 1916)	2nd great-grandmother	Taylor, Olivia (Lady)
Taylor, Robert Connolly (b. 1826)	2nd great-granduncle	Taylor, Thomas (2nd. Marqu)
Taylor, Thomas (2nd. Marqu) (b. 1787 d. 1870)	3rd great-grandfather	Taylor, Thomas (2nd. Marqu)
Taylor, Thomas (3rd. Marqu) (b. 1822 d. 1894)	2nd great-granduncle	Taylor, Thomas (2nd. Marqu)
Taylor, Virginia Frances Zerlina (Lady) (b. 1828 d. 1922)	2nd great-granduncle	Taylor, Thomas (2nd. Marqu)
Unknown, (—) (d. aft 1761)	6th great-grandmother	Unknown, (—)
von Hochberg, Alexander Friedrich Wilhelm (Count) (b. 1905 d. 1984)	2nd cousin once removed	FitzPatrick, Frederick (Rev.)
von Schönborn-Wiesentheid, Maria Gfn (b. 1896 d. 1994)	Ex-wife of the 2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Watson, John William (d. 1909)	Husband of the 1st cousin 4 times removed	FitzPatrick, Joseph (Rev.)
Watson-Armstrong, William Henry A. Fitzpatrick (1st Baron) (b. 1863 d. 1941)	2nd cousin 3 times removed	FitzPatrick, Joseph (Rev.)
Watson-Armstrong, William John Montagu (2nd Baron) (b. 1892 d. 1972)	3rd cousin twice removed	FitzPatrick, Joseph (Rev.)
Watson-Armstrong, William Henry Cecil John Robin (3rd Baron) (b. 1919 d. 1987)	4th cousin once removed	FitzPatrick, Joseph (Rev.)
Watson-Armstrong, Winifreda Margaret (b. 1894 d. 1912)	3rd cousin twice removed	FitzPatrick, Joseph (Rev.)
White, Phebe Lucretia Willoughby (b. abt 1873 d. 1947)	Wife of the great-granduncle	FitzPatrick, Frederick (Rev.)
Wiginton, Myrtle Margaret (b. 1926)	Mother	Wiginton, Myrtle Margaret
Wulfsberg, Grethe	Ex-wife of the 1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Wyndham, George Heremon (Lieut.) (b. 1893 d. 1916)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Wyndham, Guy Percy (b. 1865 d. 1941)	Husband of the great-granduncle	FitzPatrick, Frederick (Rev.)
Wyndham, Guy Richard Charles (Major) (b. 1896 d. 1948)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)
Wyndham, Ingrid Georgia Olivia (b. 1931)	2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Wyndham, Joan Olivia (b. 1921)	2nd cousin once removed	FitzPatrick, Frederick (Rev.)
Wyndham, Olivia Madeline Grace Mary (b. 1897)	1st cousin twice removed	FitzPatrick, Frederick (Rev.)

APPENDIX NINE

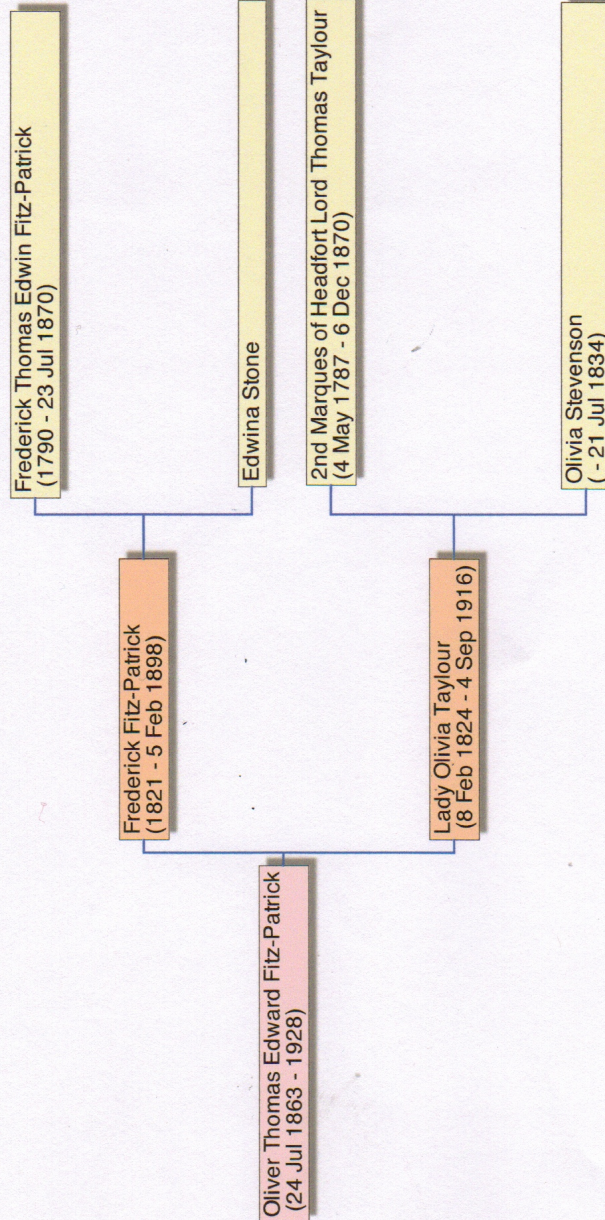
Pedigree Charts



Mary "Mateet" Isabel Fitz-Patrick



Oliver Thomas Edward Fitz-Patrick



Frederick Thomas Edwin Fitz-Patrick

John Fitz-Patrick
(1720 - 1761)

Joseph Fitz-Patrick of Drumcondra

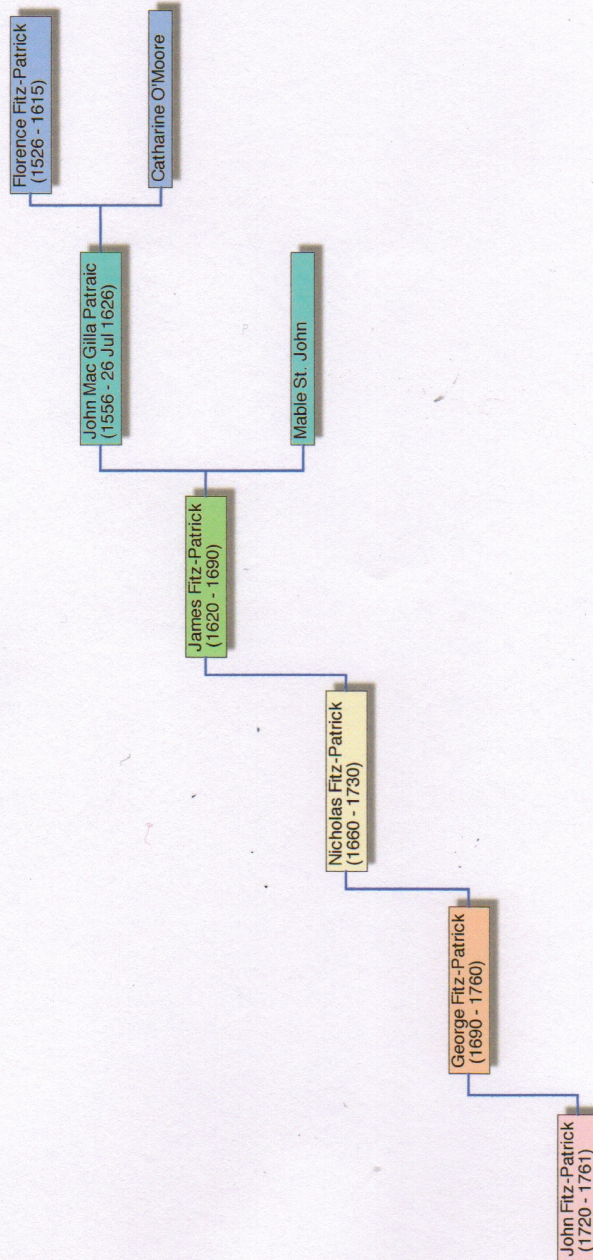
Joseph Fitz-Patrick
(1750 - 1 Jun 1822)

Patrick Persse , Esq.

Mary Persse

Frederick Thomas Edwin Fitz-Patrick
(1790 - 23 Jul 1870)

John Fitz-Patrick



Florence Fitz-Patrick

John Mac Gilla Patraic
(1400 - 1468)

Inghen Ni Maelmuaidh O'Mulloy

Brian na Luirech Mac Gilla Patraic
(1450 - 1537)

Ingen Ni Mordhe O'Moore

Barnaby MacGilla Patraic
(1480 - 1551)

Margret Butler

Florence Fitz-Patrick
(1526 - 1615)

John Mac Gilla Patraic

Domhnall Mac Gilla Patraic
(1285 - 1315)

O'Ferral

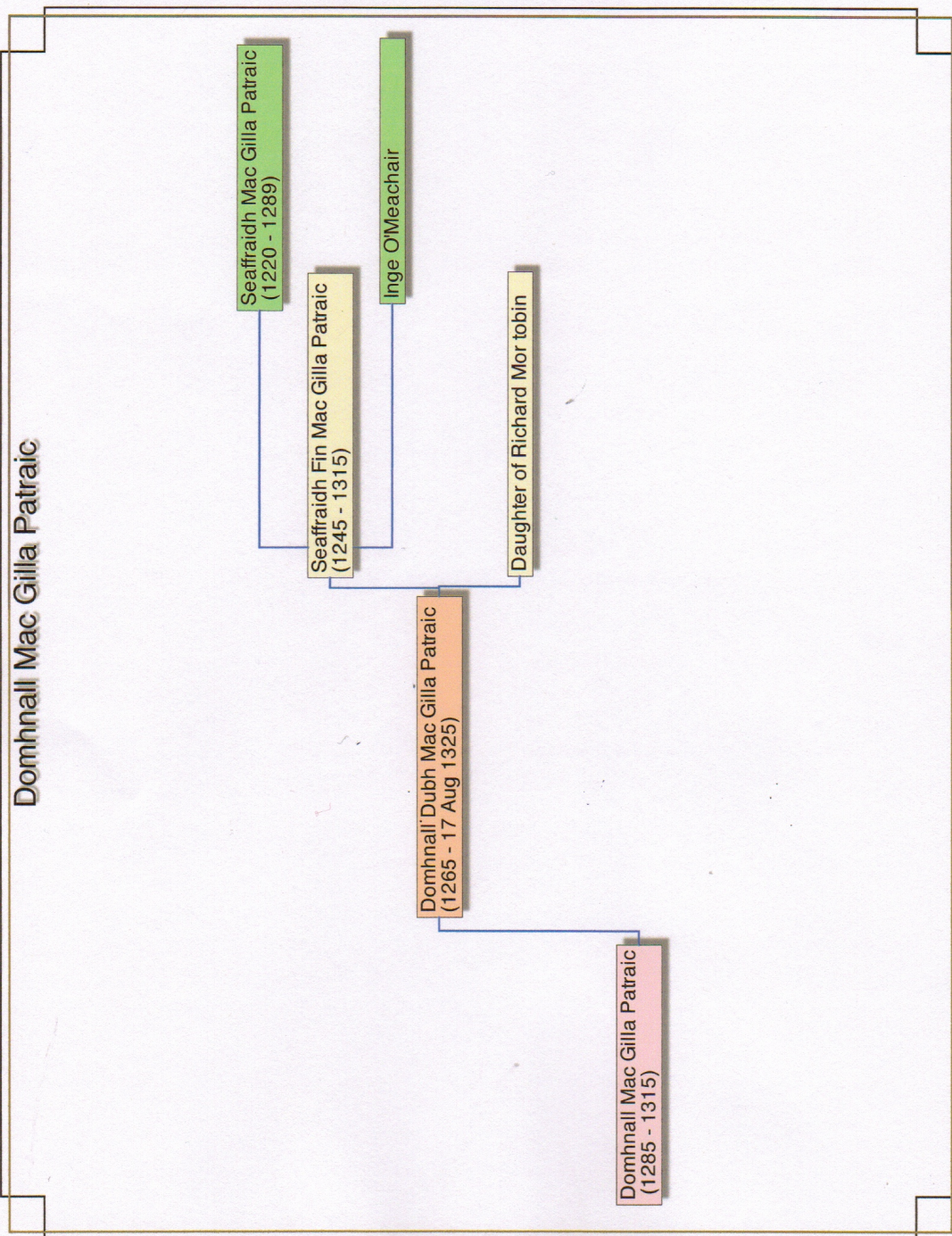
Florence Mac Gilla Patraic
(1310 - 1383)

Igen Ni Cearbhall

Finghin na Culcoile Mac Gilla Patraic
(1370 - 1443)

Margret Butler

John Mac Gilla Patraic
(1400 - 1468)



Seafraidh Mac Gilla Patraic

Scanlan Mac Gilla Patraic
(1115 - 1185)

Domhnall Clannach Mac Gilla Patraic
(1140 - 1220)

Domhnall Mac Gilla Patraic
(1170 - 1240)

Seafraidh Mac Gilla Patraic
(1220 - 1289)

Scanlan Mac Gilla Patraic

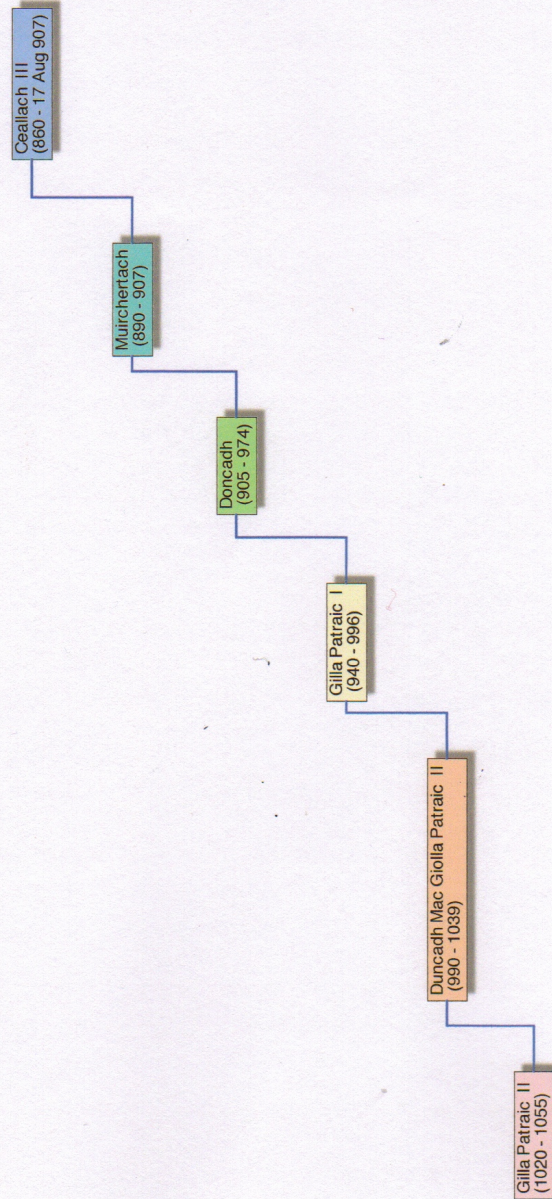
Gilla Patraic II
(1020 - 1055)

Dombnall Mac Gilla Patraic II
(1050 - 1087)

Gilla Patraic Mac Gilla Patraic
(1085 - 1146)

Scanlan Mac Gilla Patraic
(1115 - 1185)

Gilla Patraic II



Ceallach III

Anneadh
(710 - 760)

Fearghall
(740 - 802)

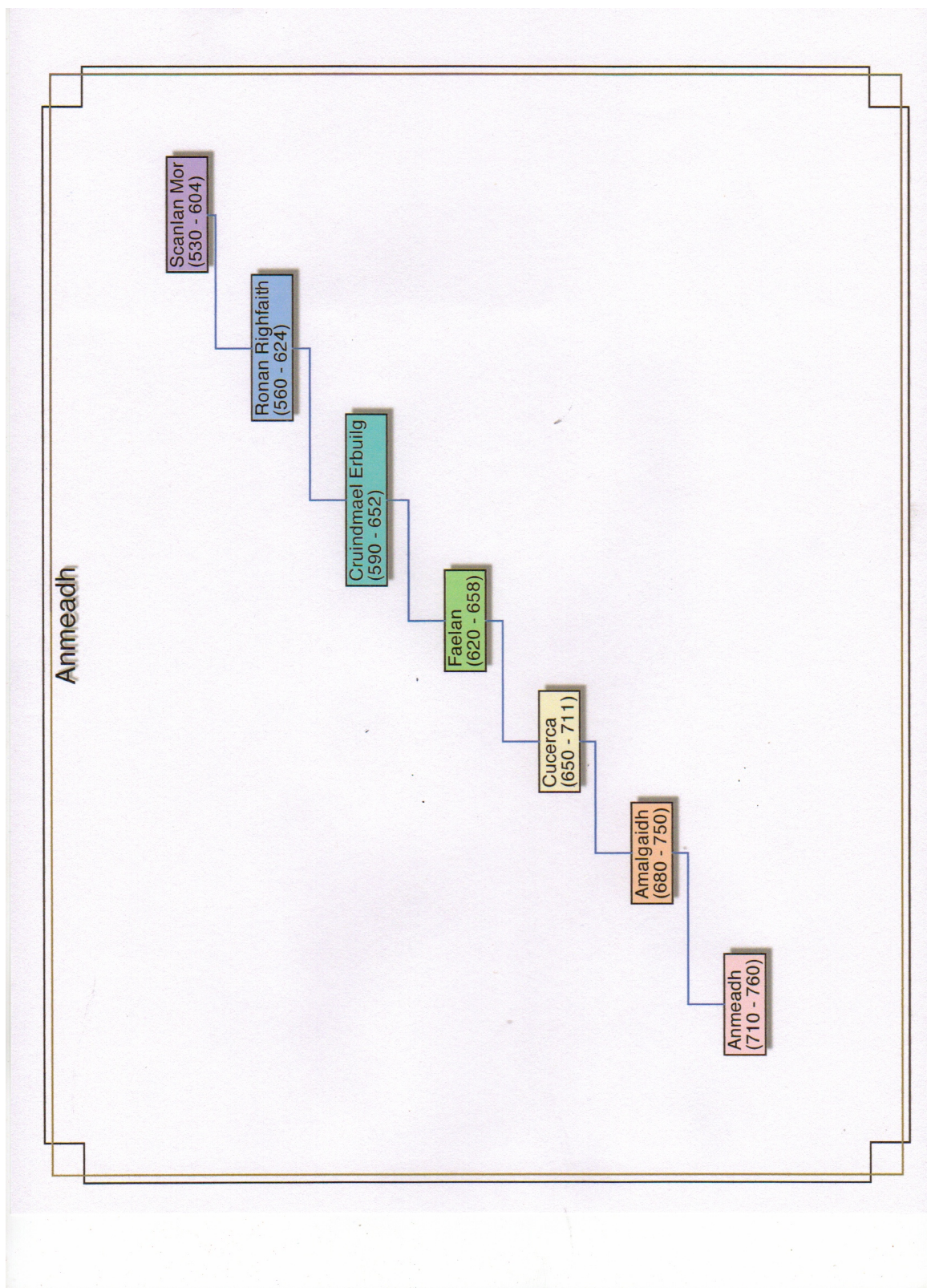
Dungallie
(770 - 841)

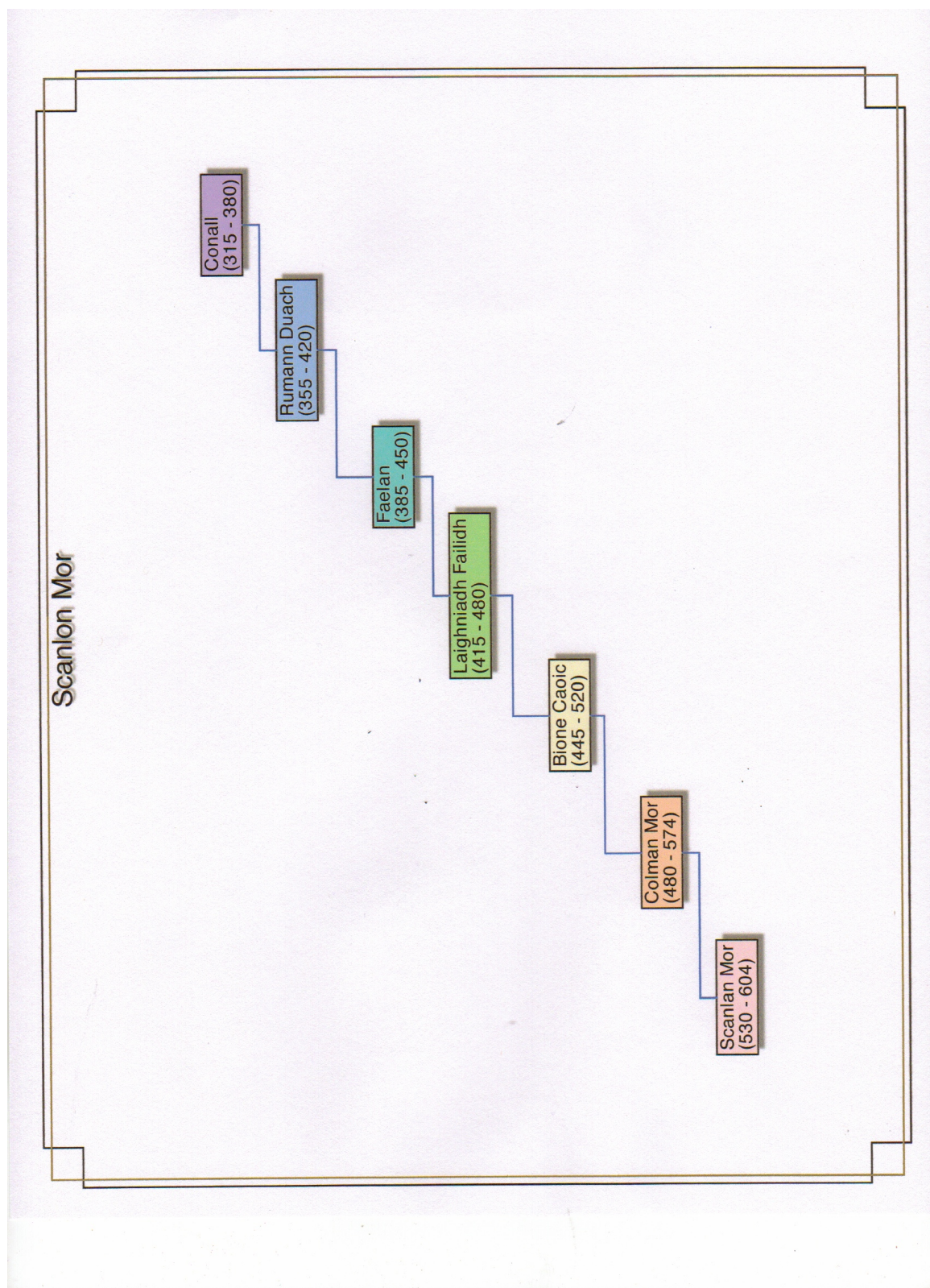
Diarmaid
(800 - 870)

Cerbhall
(830 - 888)

Maelfabhal
(- 886)

Ceallach III
(860 - 17 Aug 907)





Conall (315 - 380)

Laeghaire Binn Buadach

Amalgaidh (Aingidh)

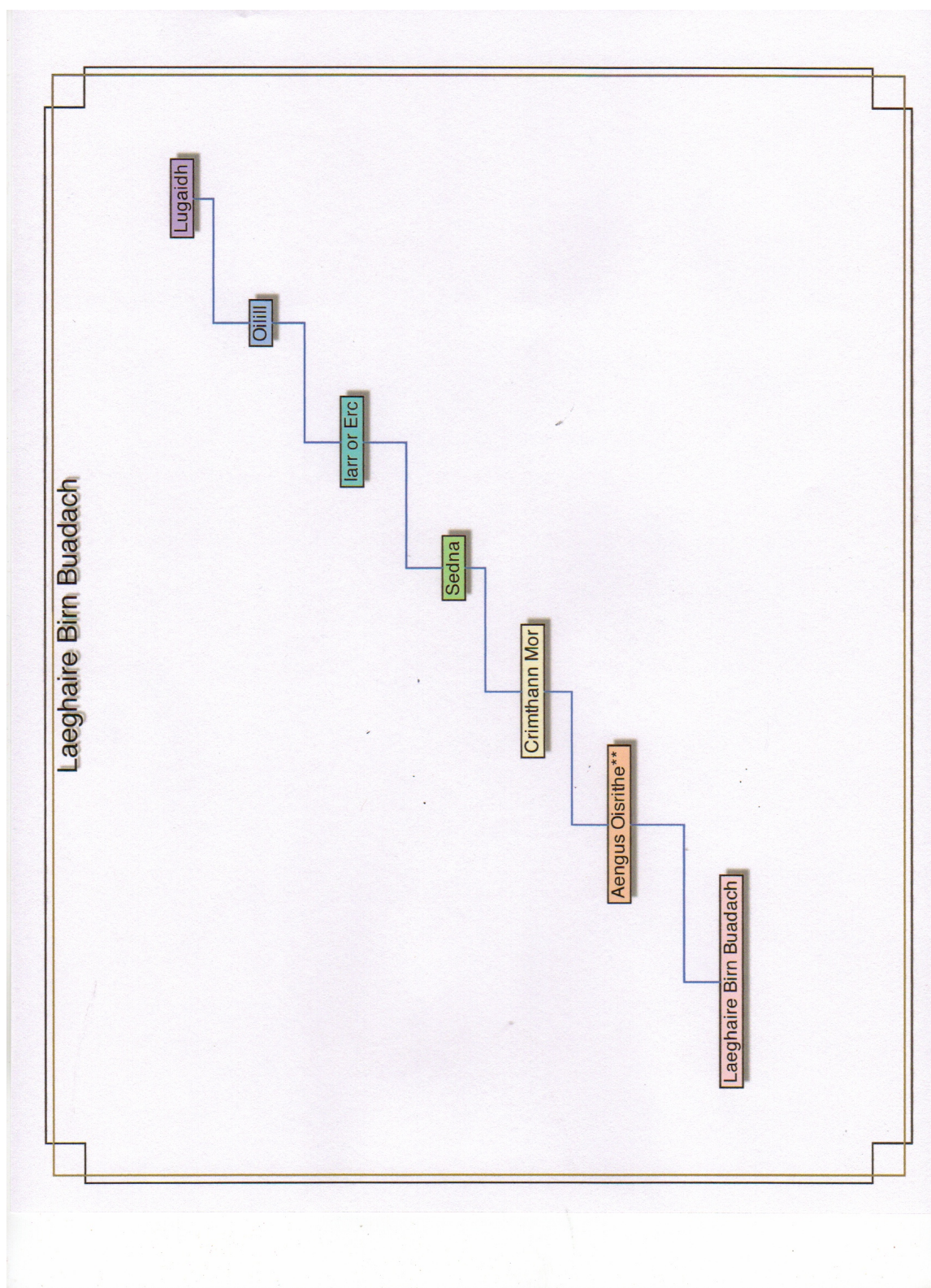
Eochaigh Lamdoit

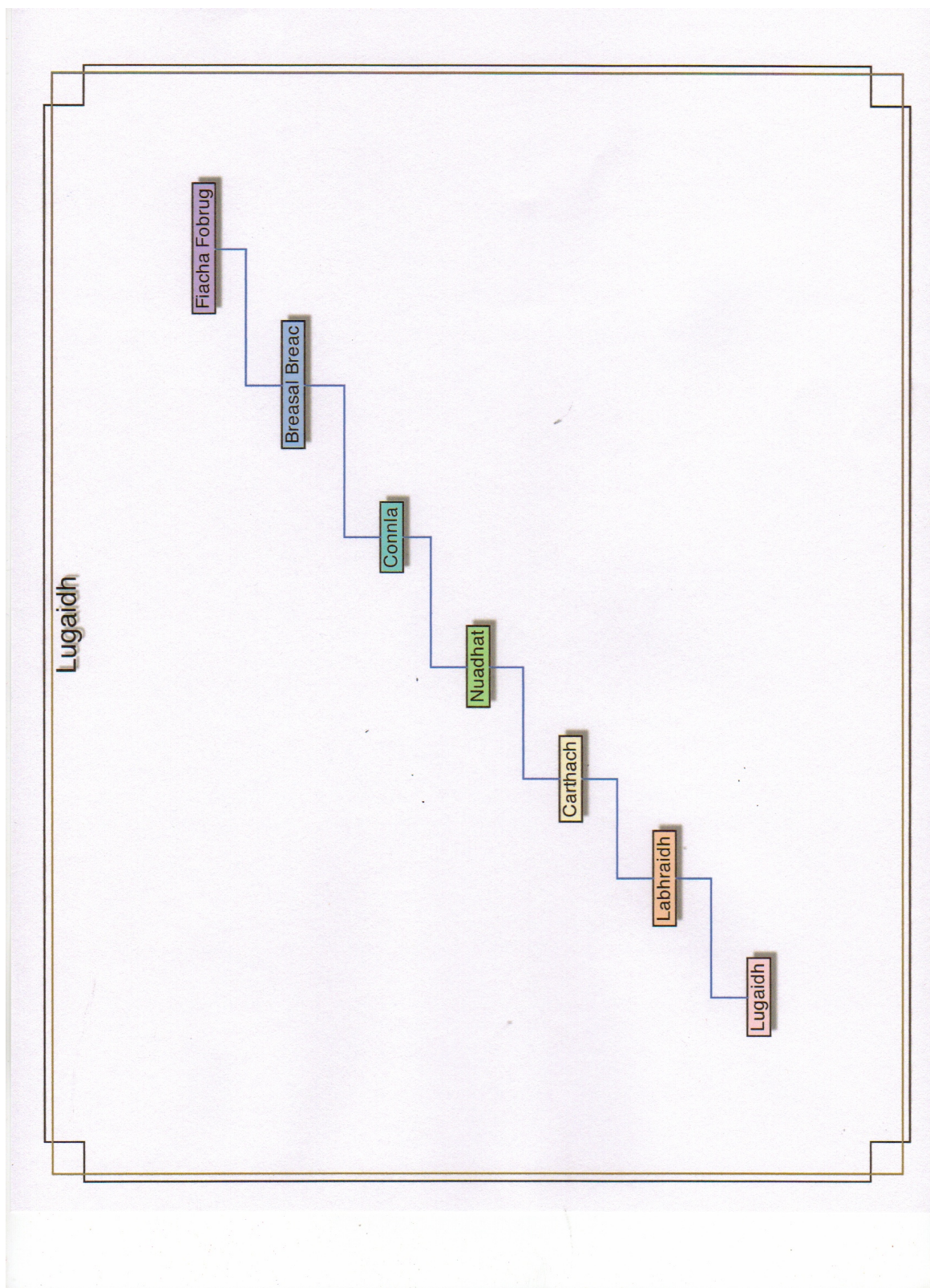
Buan (Nia Buan)

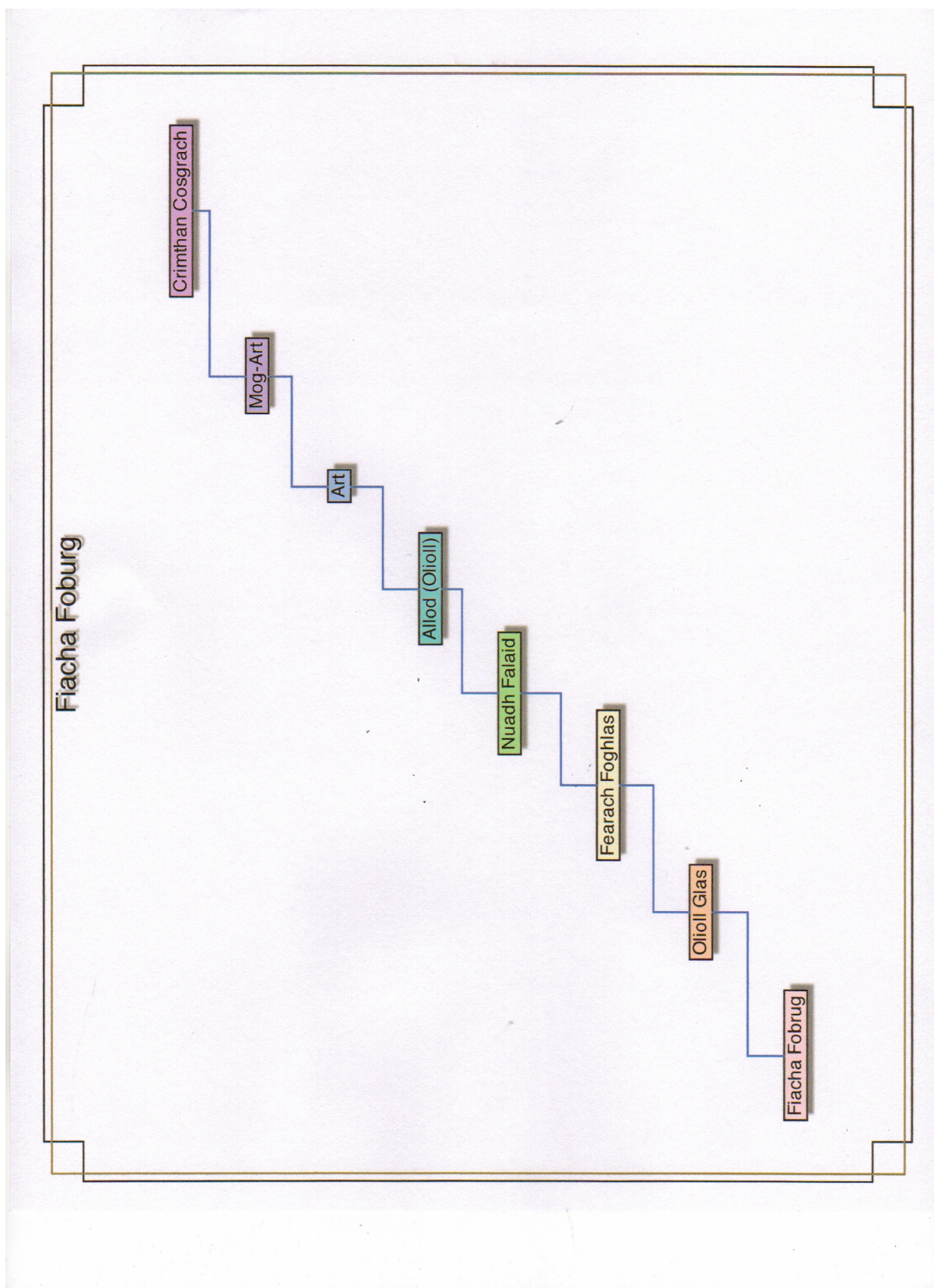
Cairpre Nia

Cairpre dam Aircaidh

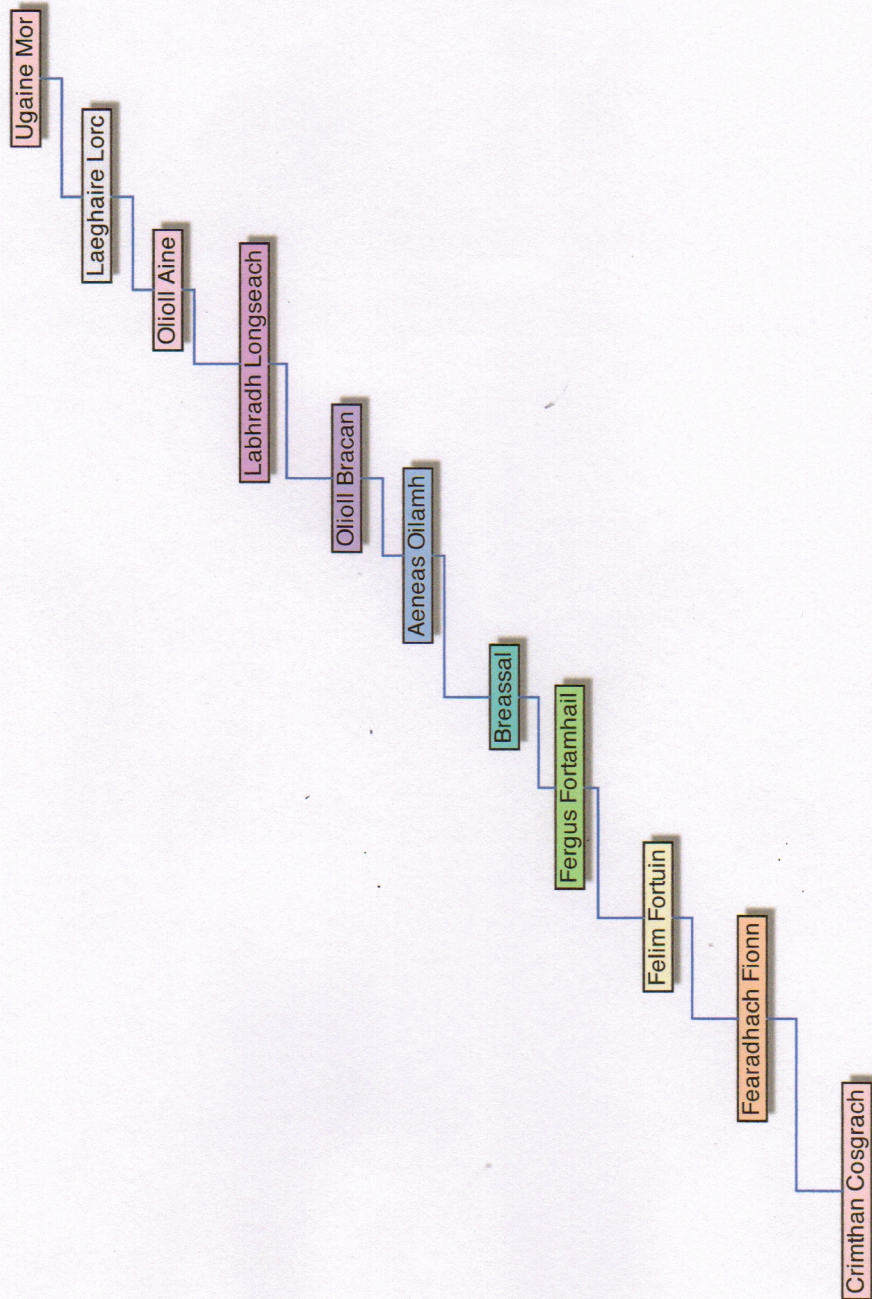
Conall



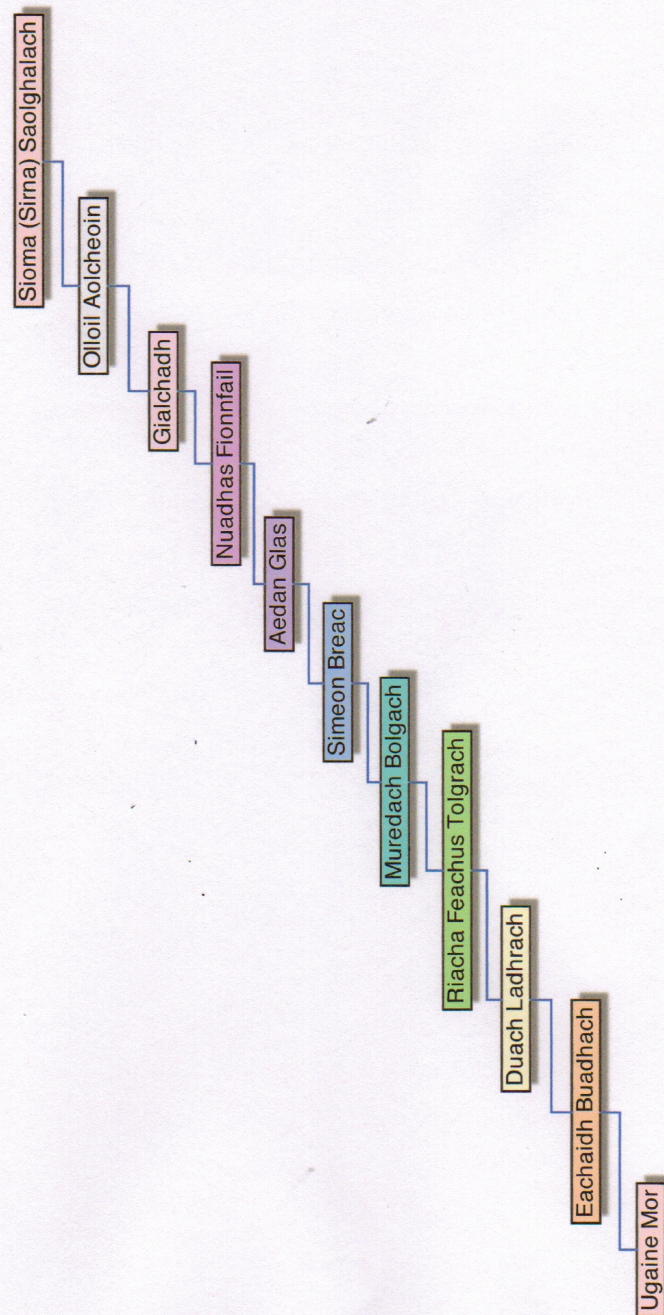




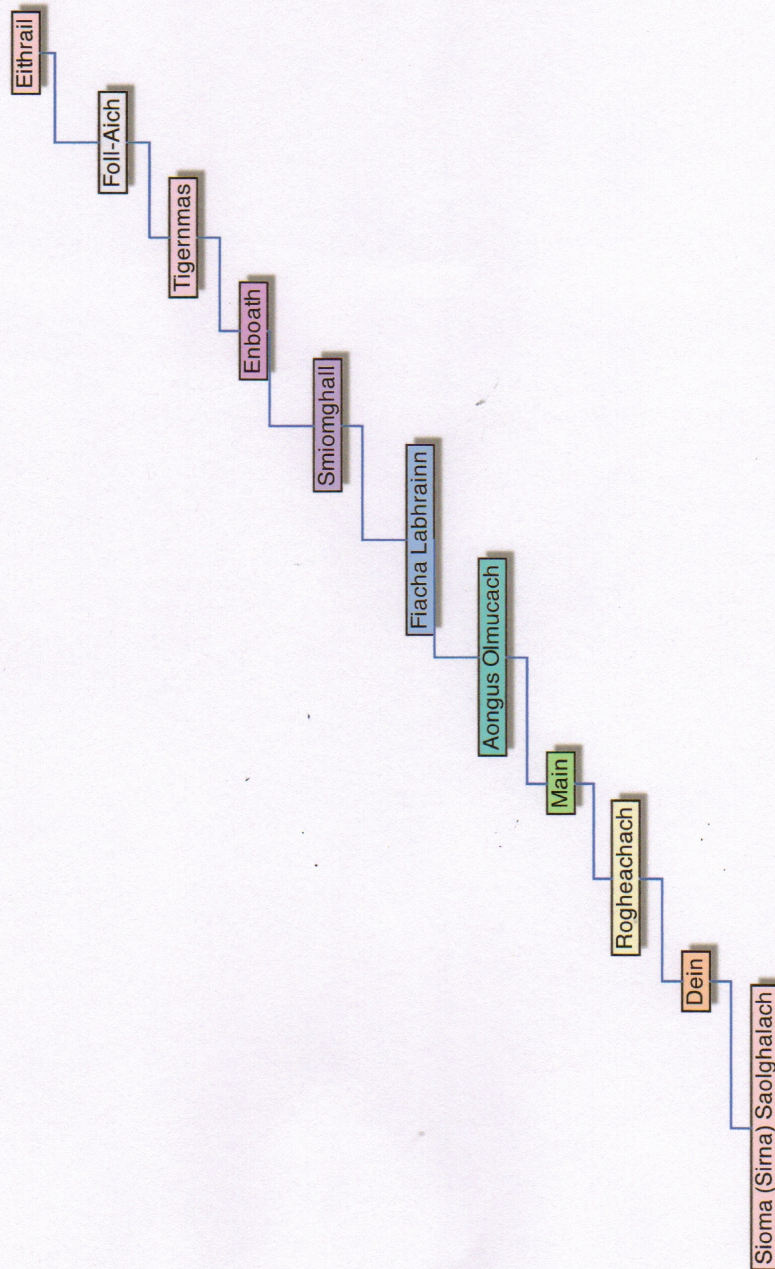
Crimthan Cosgrach 292 BC



Ugaine Mor b. 633BC d. 593BC



Sioma Saolghalach b. 1180 BC d. 1030 BC



Eithrail 1670 BC

