

THE HISTORY
AND PEDIGREE OF THE
McCARTHY FAMILY
OF DRINAGH, CO. CORK

and of Gortnascreeny, Cashloura, Oak Bluffs, *etc.*
from the Biblical Adam to the Present Day; With an Essay
Expounding the Duties of Irish Chiefs.

By

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“Few pedigrees in the British empire, if any, can be traced to a more remote or a more exalted source than that of the Celtic house of M’Carty: and, making every allowance for the exaggeration of Celtic descents generally, it cannot be contested that, when reduced to fair and admissible limits, they, as comprising the very oldest deducible family records, command a prominent, perhaps most prominent, place in European genealogy.”

- John Burke, Esq., *History of the Commoners of Great Britain.*

“A knowledge of one’s worthy forebears may well go a long way towards keeping undesirable behavior in check.”

-The Ó Catháin, *Irish Chieftly Succession in the 21st Century*

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Similarly, I must also thank Fintan and Martin McCarthy for their tremendous efforts and advancements in researching the McCarthys of the Dunmanway region, as their work has also given mine a lot of direction — without which I would be floundering in a sea of names and dates. They're familiarity with Irish culture has educated my own, and has helped me understand the mindset of the people I was researching; allowing me to better understand the records I was reading. Then I would like to thank Gail Manos, a rediscovered third cousin, for her insights and wealth of knowledge about her side of the family! Her family history and stories shed a lot of light on how my family

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I would like to dedicate this work to my grandparents, Mabel Champney McCarthy, who passed away from life to immortal dream this past 19 September 2017 at the age of 92, and Daniel George McCarthy — her beloved “Danny Boy.”

But also to Bill Marmion, a friend, mentor, and scholar; whose efforts have done so much to revive and preserve such a precious heritage of Ireland and her people. Bill, because of you, so many have found a new home amongst friends and clan. You are missed.



EVAN PATRICK MCCARTHY, CD

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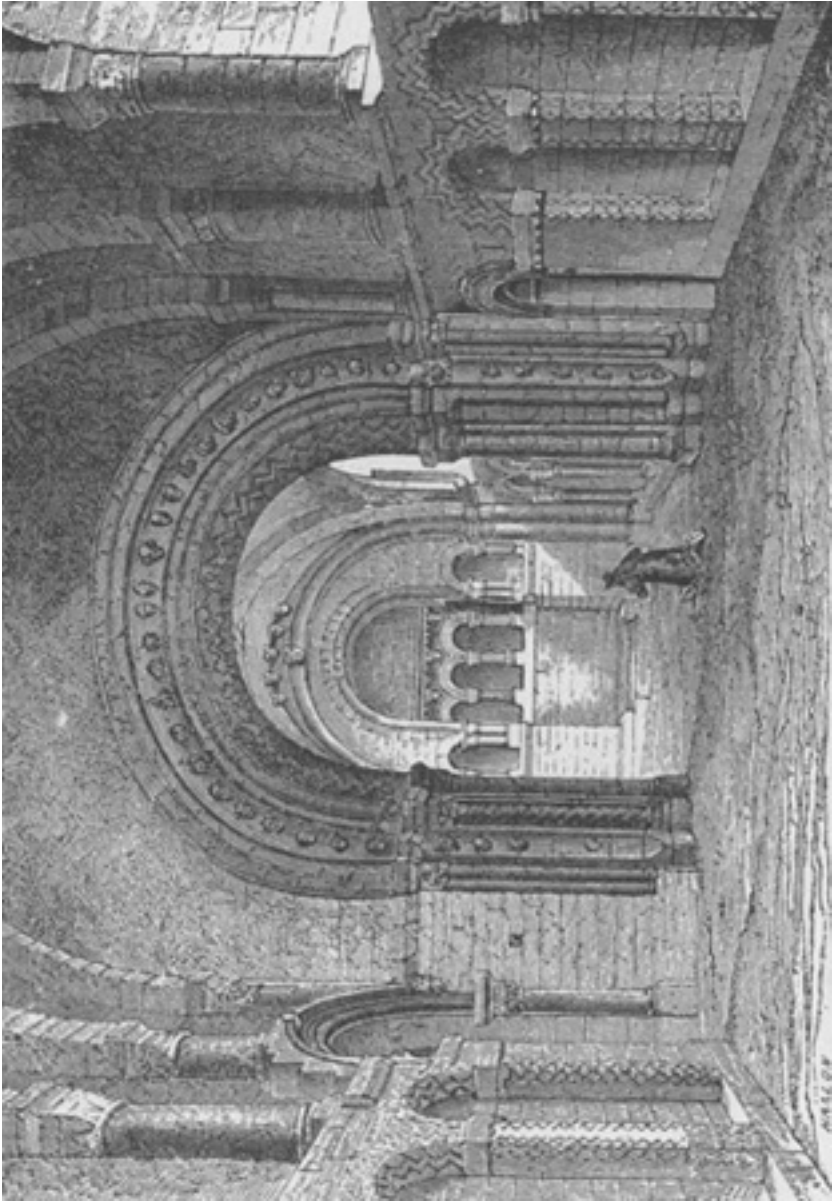
THE ORIGINS OF THE FAMILY

“The indigenous Gaelic aristocracy of Ireland is, without doubt, the most ancient in Europe. Most families have pedigrees that stretch back more than fifteen hundred years; and, if we accept the validity of the ancient genealogical records, some can date their ancestry back three thousand years.”¹ Indeed, the MacCarthys are one such family. However, the namesake of the MacCarthy clan, Cárthach, died in 1045, was the King of Cashel and the ancestor of only 30% of MacCarthys worldwide.² The pedigrees of this ancient lineage only survive in fragments, thankfully, recorded in the 19th century works of John O’Donovan, John O’Hart, and Daniel MacCarthy (Glas). Extensive biographies of historic clansmen are far and few between, and the long illustrious history of the clan has survived piecemeal in various English records and ancient manuscripts, land valuations, family lore, and Irish legend. While the written history of the “MacCarthy” clan can be traced to the first half of the first millennium AD, it is difficult to determine what of those early records is fact or legend. However, the clan can be reliably traced by name to at least the 13th and 14th centuries in the work of John Clyn. A native Irish author during The Plague, his *Annales Hiberniæ* records life in Ireland during that time. He mentions the MacCarthys several times by name:

“1248: Incepit guerra Mackanfy, et 1250
occiditur idem. ... Item, anno Domini 1325,
occiditur Dermicius Oge M^cKarthy rex
Desmonie, per Willelmum ilium Nicholai filii

¹ Ellis, Peter, *Erin’s Blood Royal*, 3

² McCarthy, "About Us."



Sketch of Cormac's Chapel at the Rock of Cashel. From Richard Lovett, *Irish Pictures Drawn With Pen and Pencil*, 1888.

Mauricii, apud Traly. ... Item, anno Domini 1334: Augusti David filius David de Barry, dominus de Olethan in Desmonia, per Donatum Carbraht M^cKarthy capitur, interfectis c. de hominibus suis ipso die. ... Item, circa festum Magdalene (1338), Anglici super Hibernicos Desmonie, scilicet M^cKarthy, magnum stratageme fecerunt, et satin post, super O'Dymisey fuit facta magna occisie.”

“1248: MacCarthy began war and he is slain in 1250. ... Also, Dermot Oge McCarthy, King of Desmond, is slain in the year of the Lord 1325 at Tralee, by William FitzNicholas FitzMaurice. ... Also, in the year of the Lord 1334: {Augusti} David son of David de Barry, lord of Olethan in Desmond, is captured by Donal Cairbreach McCarthy, that day he killed himself. ... Also, around the feast of Mary Magdalene 1338, the English are over the Irish of Desmond, naturally McCarthy creates a great strategy, and afterwards it was made a great opportunity over O'Dempsey.”

As the Irish were pagan converts to Christianity, much of the pagan histories and legends were simply transformed to assume Christian characteristics, while remnants of the original pagan society were still very prevalent. So as they incorporated their pagan roots into their most precious art the Irish never really abandoned their ancestral paganism. Even in Bibles and psalters, page after page, one can immediately find bodies of animals intertwined and knotted, serpents swallowing their tails, spirals, triskeles, triquetras, etc. These are ancient symbols found across the pagan world that the Irish monks felt so strongly about that they would expend

the time, resources, and painstaking effort to preserve them in their impossibly intricate illuminations. As they were still deeply connected with this pagan past, the medieval Irish historians were very much inclined to recall the legends and histories of the ancient Irish kings. However, they now had a new creation story, an exodus story from Europe, and ultimately a viable and biblical account of the origins of the Celtic peoples. Thus the MacCarthy clan was able to claim descent from from Æneas, the first Christian King of Munster, baptized by St. Patrick himself; descended from the ancient pagan kings of Munster; descended ultimately from Heber Fionn, the first King of All Ireland, son of Milesius; descended from the Kings of Scythia; descended from Magog, son of Japheth, son of Noah.³ The Irish monks were able to preserve their pagan histories and legends by intertwining them with the Christian biblical origins and migrations; and even today we see those pedigrees recorded in the 19th century works. By using their pagan histories they could fill the gap between the biblical genealogies and the more recent Christian kingships of the 5th century.

So to follow in the more creative footsteps of my ancient forbearers, those pedigrees and stories have yet again been preserved in this work. The historical genealogy that follows has been compiled using John O'Hart's *Irish Pedigrees* as a guide, and the information corrected and verified as need be by referencing *The Annals of Innisfallen*, *The Annals of Ulster*, *The Book of Leinster*, and Francis Byrne's *Irish Kings and High Kings*. While the contents of O'Hart's work are not always accurate when recording pedigrees from early modern history, his attempt to record the descents from Adam

³ O'Hart, 44-56.

are biblically correct and consistent with the Irish legends and Christian stories that surround these ancient pedigrees. It is worth considering that, not unlike the *Sumerian King List*, because these genealogies were not records used to simply tell a story, but to determine and prove rightful kingships, the *Roll of The Kings of Munster* and the *Book of Leinster* likely have strong foundations in fact, but still largely lore. While understanding that the dates and legends are likely mythologized, and that names and generations are likely missing altogether, there is still a possibility that some (if not all) of these people had at least lived, and the stories they embodied had shaped the history of Ireland.

THE BIBLICAL ORIGINS OF THE CLANN MAC CÁRTHAIGH

In the beginning God created heaven, and earth. And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh. And Adam knew Eve his wife who conceived, and from whom Galamh claims descent as the son of Bilé who was king of Galicia, Andalusia, Murcia, Castile, and Portugal; son of Breoghan, king of the same; son of Brath of Gothia (also called Getulia, which is the present coast of Algeria and Tunisia); son of Deag, King of Gothia; son of Arcadh, King of Gothia; son of Alladh, King of Gothia; son of Nuadhad, King of Gothia; son of Nenuall, King of Gothia; son of Febric Glas, King of Gothia; son of Agnan Fionn, King of Gothia; son of Heber Glunfionn of Gothia; son of Lamhfionn, who sailed the seas for many years, landing periodically on various islands, and eventually landed in Gothia; son of Agnon, who took his son and followers originally to the Caspian Sea; son of Tait, King of Scythia; son of Ogaman, King of Scythia; son of Beouman, King of Scythia; son of Heber Scut; son of Sruth who died on the island of Crete after being pressed out of Egypt; son of Asruth, who governed a colony in Egypt; son of Gaodhal who was healed from a serpent wound (perhaps this was the bronze serpent in Numbers 21:9); son of Niul, who married the daughter of Pharaoh, Scota, and

was given the land Campus Cyrunt (on the Red Sea); son of Phoeniusa Farsaidh, King of Scythia who ruled during the time of Ninus, Emperor of the Assyrians; son of Baoth; son of Magog; son of Japhet, who's father (Noah) gave him Europe and western Asia; son of Noah; son of Lamech; son of Methuselah; son of Enoch; son of Jared; son of Mahalaleel; son of Cainan; son of Enos; son of Seth; son of Adam and Eve.

Galamh came to be known as Milesius, a second millennium B.C. pseudo-historical character, also called Goídel Glas in Irish. The name latinized as Milesius, derived from Míl Espáne (“Míl of Spain”). As he is the figure attributed to settling the final inhabitants of Ireland, the name Goídel Glas is indeed the root of the term Goidelic, i.e. Gaelic; the branch of Celtic languages found in Ireland, Scotland, and the Isle of Man. While it is most likely that Milesius is a pseudo-historic figure, he does represent the amalgamation of historical kings, warriors, and events that did establish the Celts in Ireland. Genetic genealogy proves the native Celtic inhabitants of the British Isles originated in Ireland and spread out to Scotland, England, etc., but have ancient genetic roots in the Iberian peninsula; i.e. Spain, Brittany, and Portugal. In fact, the closest genetic relatives in Europe to the modern Celts of the British Isles are the Celts in the Spanish Basque country.⁴ The Spanish origins of the Celts is preserved in Herodotus around 500 BC, *Historia Brittonum* in the 9th century, and *Lebor Gabála Éirenn* in the 11th century. So the Iberian origin of the Milesian legend is actually true.

However, in 684 Northumbrians invaded Ireland, then the Vikings in 795, and then *Lebor Gabála Éirenn* was written around the time Vikings landed in

⁴ McCarthy, “The Celts in Spain,” 2.

Dublin Bay in 852. So it is possible that the idea of the warrior king who settled the Celtic race in Ireland could have been a medieval construction attempting to romanticize Ireland's history of invasions by providing the rightful settlement in Ireland that the Irish kings and clans could use to affirm their rightful habitation of the island.

The Milesian story thus provides a legitimizing force. Irish kingship was as much steeped in religion as it was merit and worth of kingship. Amongst other factors, a new king was "considered the best able to lead in war and govern in peace."⁵ Then the new king would need to stand on the inauguration stone at Tara which, when a Milesian king stood on it, was believed to have "uttered a roar."⁶ As such, descent from Milesius could well have been seen by the Irish in much the same way the medieval English perceived descent from King Arthur; it was a legitimizing factor.

Consequently, brehons, druids, and later monks, strived to preserve a clan's descent from Milesius. They recorded that Milesius had three sons from whom all native Irish and Scottish claim descent: Heber Fionn, Ir, Heremon, and Amergin Glunghéal who became a Druid. Although, Amergin never had children and was killed in battle by Heremon shortly after Heber's death. Heber and Heremon came to rule Ireland jointly in 1699 BC, and after whom there were 183 subsequent High Kings of Ireland. The 184th King of Ireland was Brian mac Néill Ruaidh Ó Néill who died 14 May 1260 in the Battle of Druim Dearg. Although his reign as High King is disputed, it is sure that after his death there was definitively no Irish High King. Indeed, it was just this

⁵ Joyce, 18.

⁶ Joyce, 20.

fact that incited the conflict with Edward Bruce and the Battle of Bannockburn. After 55 years with no central kingship in Ireland, Edward Bruce (the younger the brother of the famous Robert the Bruce) of Scotland saw the opportunity to unite the gaelic peoples and so laid his claim to Ireland in 1315.

The McCarthy's who can boast royal descent trace their ancestors back to Heber Fionn, the first Milesian King of Ireland who ruled mutually with his youngest brother, Heremon. Heber had a son, Conmaol, who, in 1650 BC became the 12th High King of Ireland; father of Eochaidh Faobhar Glas, who, in 1492 BC became the 17th High King of Ireland; father of Eanna Airgthach, who, in 1409 BC became the 21st High King of Ireland; father of Glas; father of Ros; father of Rotheacta; father of Fearard; father of Cas; father of Munmoin, who, in 1332 BC became the 26th High King of Ireland, and was the first to mandate his noblemen to wear golden neck torcs; father of Fualdergoid, who, in 1327 BC succeeded his father as 26th High King of Ireland, and was first to mandate his noblemen wear gold rings; father of Cas Cedchaingnigh, who revived the arts and sciences in Ireland that had been long neglected since the death of Milesius' fourth son, the Druid, Amergin Glunghéal. Cas Cedchaingnigh was the father of Failbhe Iolcorach, who was first to command that stone walls be built to mark land boundaries; father of Ronnach; father of Rotheachta, who, in 1030 BC became the 35th High King of Ireland; father of Eiliomh Ollfhionach; father of Art Imleach, who, in 1013 BC became High King of Ireland; father of Breas Rioghacta, who in 961 BC became the 40 High King of Ireland; father of Seidnae Innaridh, who, in 929 BC became the 43rd High King of Ireland and was the first to enlist, discipline, and pay his soldiers wages; father of Duach Fionn, who died in 893 BC; father of Eanna

Dearg, who, in 892 BC became the 47th High King of Ireland and died in Sliabh Mis in 880 BC; father of Lughaidh Iardhonn; father of Eochaidh; father of Lughaidh, who died in 831 BC; father of Art, who, in 811 BC became the 54th High King of Ireland; father of Olioll Fionn; father of Eochaidh; father of Lughaidh Lagha, who died in 730 BC; father of Reacht Righ-dearg, who, in 653 BC became the 65th High King of Ireland, who was named Righ-dearg (which means Red King) for having killed his predecessor, Macha Mongrua, the only High Queen of Ireland; father of Cobthach Caomh; father of Moghcorb; father of Fearcorb; father of Adhamhra Foltcain, who died in 412 BC; father of Niadhsedhaman, who, in 319 BC became the 83rd High King of Ireland; father of Ionadmaor, who, in 218 BC became the 87th High King of Ireland; father of Lughaidh Luaighne, who, in 198 BC became the 89th High King of Ireland; father of Cairbre Lusgleathan; father of Duach Dalladh-Deadha, who, in 168 BC became the 91st High King of Ireland, and who's younger brother, named Deadha, tried to seize the throne. For this, Duach pulled out Deadha's eyes and so earned the epithet, Dalladh (which means 'blindness'). Duach was the father of Eochaidh Garbh; father of Muireadach Muchna, who married a woman named Mofebhis; father of Loich Mor; father of Eanna Muncain; father of Dearg Theine.

At this time in history the Kingdom of Munster experienced it's first division. A man named Darin, challenged the rule of Dearg Theine in Munster and they made an agreement that their subsequent progeny should alternate kingship of Munster; so that one family rules, and upon the death of that king the other family would succeed, alternating between generations. This arrangement lasted for only three generations when Olioll Olum would eventually become King of Munster.

Dearg Theine was the father of Dearg; father of Eoghan Mór, a very astute prince who was also a great warrior. Eoghan Mór was called “Mogha Nuadhad,” from which the place-name “Maynooth” is derived and is also where Eoghan Mór fought Conn Ceadcatha ‘of the Hundred Battles,’ the 110th High King of Ireland in 122 AD. This conflict between Eoghan and Conn endured many battles and was finally resolved by dividing Munster into two northern and southern halves along the Esker Riada ridge of hills reaching from Dublin to Galway. Eoghan occupied the south, while Conn held the north, and Eoghan required that Conn’s eldest daughter, Sadhbh, marry his eldest son, Olioll Olum. Then Eoghan was killed in one last battle by Conn, and Eoghan’s son Olioll Olum, having married Sadhbh, became the first king to rule over two Munsters; effectively reunifying the Kingdom of Munster. Olioll had nine sons, but only three survived to bear children. Owen Mor, Cormac-Cas, and Cian. The progeny of these three sons would become the Irish nobility in Munster. It is from Owen Mor that the ancient nobility of Desmond descend (MacCarthy, O’Sullivan, O’Keeffe, etc.); from Cormac-Cas the nobility and gentry of Thomond (O’Brien, MacMahon, O’Kennedy, etc.); and from Cian various other ennobled families trace their roots (O’Carroll of Ely-O’Carroll, O’Meagher, O’Hara, O’Gara, etc.).

Owen Mor, the eldest son of Olioll Olum, was killed in the battle of Magh Mucromha but had actually conceived his son, Fiacha Maolleathan, with his wife before his death. Fiacha, son of Owen Mor, was then born after his father’s death. Having already ordained Cormac-Cas to succeed to the throne, Olioll Olum appointed Fiacha to succeed Cormac-Cas upon learning of Fiacha’s birth and parentage. Thus Fiacha succeeds his uncle as the King of Munster. Fiacha Maolleathan was the father of Olioll Flann-mór and Olioll Flann-



King Aeneas' baptism by St. Patrick from Jacopo de Voragine's *Legenda Aurea*, c. 1300, in the Huntington Library, California (HM 3027).

beag. Olioll Flann-mór had no children and so appointed his younger brother Olioll Flann-beag to succeed as king. Olioll Flann-beag was the father of Lughaidh; father of Corc. Corc, his eldest son, went to Scotland to escape his stepmother's romantic interest in him and married Mong-fionn, the daughter of Feredach Fionn, King of the Picts. Corc and Mong-fionn lived during the time of St. Patrick and had several sons, returned to Ireland, and became the 1st King of Cashel. One of their sons, named Main Leamhna, remained in Scotland and became the ancestor of "Mor Mhaor

Leamhna,” which ultimately became the Stuart Dynasty, Kings of Scotland. Corc’s eldest son, Nathfraoch was the father of Aongus, the 1st Christian King of Munster. Aongus, also known as Æneas or Óengus, was baptized by St. Patrick and during the ceremony Patrick’s crozier accidentally pierced Aongus’ foot. As the story goes, Aongus thought it was a part of the ceremony and politely endured the pain throughout the ceremony. He married Eithne, the daughter of Crimthann-Cas King of Leinster, reigned for 36 years, and was killed along with his wife. Aongus had a son, Felim, 2nd Christian King of Munster; father of Crimthann; father of Aodh Dubh, who reigned for 15 years; father of Failbhé Flann, the 14th Christian King of Munster. Failbhé Flann had a brother, Finghin, who is the ancestor of the O’Sullivan clan.

Much of this history is more lore than fact, but this is not to dismiss the whole record for the past 2,000 years. As the *Annals of Inisfallen* were compiled in 1092, the authors of the original annals would have been contemporaries of Cárthach, the King of Cashel who died in 1045. And if they themselves were not contemporary, they would have had access to contemporary accounts. However, they would have unequivocally been contemporaries of Cárthach’s son, Muiredach who was born in 1011 and died in 1092. What makes this text particularly important to MacCarthy history is that it was compiled by the monks of Innisfallen Abbey in the same year King Muiredach died and his brother Teige succeeded. This is important to note because Muiredach’s son was not only the tanist of King Teige, but called the “Bishop of the Kings of Ireland” because he revitalized and improved churches and territories in his kingdom. A patron of the church was always well respected, and being the next in line to

the throne, and the son of the previous king, the monks would have ensured his history be accurate.

The *Annals of Innisfallen* sourced information from all across Munster, and some of it from abbeys founded in the 6th century. As such, there is a high likelihood that the *Annals of Innisfallen* are as accurate an account of events in Ireland from 433 AD, when they start recording, as can be obtained. These *Annals* verify the death in 628 AD of Cathal, a son of King Aed of Mumu. Mumu is an alternate transcription for Mumhan (which is Munster in Irish). In 628, according to O'Hart, King Aodh's eldest son, Failbhé Flann was ruling Munster. Failbhé Flann died in 639 AD. All of which is perfectly consistent and confirms the accuracy of the records. To further verify the accuracy of those records one can cross-reference with other historical events. *The Annals* record a solar eclipse in 626 AD and indeed the total solar eclipse of 1 May 626 AD could have been observed in Ireland. There is a lot of evidence in the *Annals* that confirm historical accuracy as early as the 7th century AD, and as such, the descent of the MacCarthy clan from Failbhé Flann should be considered historical.

Failbhé Flann became the 14th Christian King of Munster and reigned for 40 years, died in 639; father of Colgan, who reigned for 13 years as the 18th Christian King of Munster, died in 678; father of Nathfraoch; father of Daologach; father of Dungal; father of Sneidh. Sneidh had 5 brothers, the three youngest of the other five being Foghartach, Edersceol, and Dungus. Algenan the eldest son was the 32nd Christian King of Munster who died in 853, and his younger brother Maolguala was the 33rd Christian King of Munster who (according to the *Annals of Ulster*) was captured by a Norseman and was stoned to death in 859. Maolguala's son, Maolfogartach became the 36th Christian King of

Munster in 888, reigned for seven years and died in 895. Sneidh had a son, Artgal; father of Lachtna; father of Bouchan; father of Cellachán Cashel who was the 41st Christian King of Munster, reigned for 10 years and drove the Danes from Munster, and died in 954; father of Saorbhreathach; father of Cárthach, King of Cashel, who died in 1045, and from whom the Mac Cárthaigh clan derive their name. Cárthach was the bitter rival of Brian Boru's clansmen, and this caused an unreconcilable fracture between the MacCarthy and the O'Brien clans. Cárthach was the father of Muireadach; father of Cormac Magh-Tamnagh 'the Bishop-King,' who, in 1123 became King of Desmond. This Cormac built "Cormac's Chapel" at the Rock of Cashel.

As the fracture between the O'Briens and the MacCarthys persisted, geographic division was imminent. The kingdom of Munster had been divided into north and south before, during the reign of Eoghan Mor in the 2nd century AD, and with the Treaty of Glanmire in 1118 Munster fractured again into the Kingdom of Desmond (ruled by the MacCarthys) in the south and the Kingdom of Thomond (ruled by the O'Briens) in the north. Now, Cormac Magh-Tamnagh was the father of Dermot-Mór-na-Cill-Baghain, who was born in 1098 and reigned as King of Desmond from 1144 to 1185, but submitted to the Norman invasion in 1172. He married his second wife, Patronilla de Bloet, at the age of 75. Dermot had a son, Donal Mór na-Curra, who succeeded as King of Desmond. Donal was born in 1138, fought and defeated the Norman invaders in Munster, driving them out of Limerick twice in 1196 and then in 1203. Donal Mór na-Curra had two sons whose progeny are alive today: Cormac Fionn and Donal Goth.

The patrilineal origins of the MacCarthys are by now well explored and documented, but perhaps not so well known is the matrilineal descent of the MacCarthy Reagh and Glas septs from the Norman Invasion of Ireland, the Royal families of Wales, and the Anglo-Saxon kings of England. Donal Cairbreach MacCarthy, the 3rd Prince of Carbery, was the son of Lady de Carew, the daughter of the Marquess of Cork, Robert.⁷ Robert de Carew was married to the daughter of Robert FitzStephen,⁸ one of the leaders of the Norman Invasion of Ireland, son of “Stephen” and Princess Nest ferch Rhys,⁹ daughter of Rhys ap Tewdwr,¹⁰ King of Deheubarth. Robert de Carew’s paternal grandmother was Katherine de Courcy (1205-1260) who’s maternal grandfather was Guðrøðr Ólafsson, the King of Dublin and the Isles. Guðrøðr’s mother was Affraic, the daughter of Fergus, Lord of Galloway, who’s mother and father were both great-grandchildren of Æthelred II, King of the English. Furthermore, the MacCarthy clan that descended from Cárthach can claim relation to the modern English Royal family, as Queen Elizabeth I was the 19th great-granddaughter of Cárthach.

⁷ O’Hart, 118.

⁸ Cox, 76.

⁹ Barry, 5.

¹⁰ Tewdwr is anglicized to Tudor.

THE DYNASTIES

THE MACCARTHY MÓR

Historically, the primary means used to divide land and people in Ireland was by clanship. Clan territory wasn't originally defined by the physical land a clan occupied, but was rather defined by the presence of the clan itself. In other words, as opposed to the clan owning a fixed piece of land, the territory was defined by the area occupied at that time by the clan-folk; if the people moved, the territory they once occupied would not necessarily remain in the possession of the clan. This was the traditional Gaelic order of society in Ireland dictated by the ancient Brehon legal system. However, with the Norman conquest of Ireland in the 1169 that

ancient order of society began to change as the Normans began to impose a feudal system on their conquered territories. The first changes were made during the Synod of Cashel in 1172, but these changes were only implemented over Anglo-Norman controlled Ireland along the eastern coast around Dublin, and to a lesser extent, Wexford. Although there is evidence in the MacCarthy family history to suggest that



Arms of
The MacCarthy Mór

even the social order in the parts of Ireland that were still Gaelic had begun to change towards a more feudal model centered on land ownership only 100 years after the synod.

The MacCarthy kings of Munster had one of the most consequential roles in Ireland's history. Before 1118 the Kingdom of Munster spanned about 6 million acres and encompassed today's counties of Cork, Kerry, Clare, Tipperary, Limerick, and Waterford.¹¹ Though from the 5th century until the 859, Munster also controlled the kingdom of Osraige, which comprised the modern counties of Kilkenny and Laois.

While the MacCarthy kings and princes of Munster trace an unbroken descent to the 9th century king, Tnúthgal, he is not their oldest historical ancestor; that honor goes to Corc mac Luigthig (also known as Conall Corc), born in 340 AD. Although the exact line of descent is contested and moderately mythologized, he is known to have been a real ancestor and thus the founder of the Eóganachta, and it is through him that the Eóganachta people find their origins in the legendary Deirgtine people, who are thought to have originally come from Roman Britain, or even Gaul. Corc married Aimend, the daughter of Óengus Blog, King of the Corcu Loígde of Munster. This is an important step in the rise of the Eóganachta, as the Corcu Loígde had overthrown the Dál Birn as kings of the territory of Osraige, he brought Osraige under the control of the kings of Munster.

With that being the case, Corc's descendant is Óengus mac Nad Froích, King of Cashel and Munster, who married the Déisi princess, Eithne Uathach.¹²

¹¹ Ellis, *Erin's Blood Royal*, 109

¹² Meyer, 138-140.

However, Eithne used the marriage to advance her goals for her people. The Déisi were in conflict with the native Dál Birn, and had been displaced from their lands around Waterford and Tipperary. In the literature the Dál Birn are referred to as the *Osraige*, which was a play on words which would translate to “deer people.” So Óengus, being the king of Munster, overcomes the Osraige and drives them out, allowing the Déisi to secure the territory of the kingdom of Osraige as their homeland.¹³

So through Aimend the Eóganachta can claim a matrilineal descent from the Dáirine rulers of Munster. This is significant, as the Dáirine would necessarily be the same Ἰουέρνοι (Iverni) recorded in Γεωγραφικὴ Ὑφήγησις (Geographica Hyphegesis), written *circa* 150 by Claudius Ptolemy (b.100 AD – d.170 AD). Ptolemy notes they live in the far south-west of the island, but more interestingly, that the Island itself, Ἰουερνία, shared their name.¹⁴ Furthermore, one can trace this name to the name for Ireland today! The name Ἰουερνία actually was the Greek transliteration of the Proto-Goidelic name, *īweriū, which later evolved into *Éire*. Thus, through linguistic study, it is readily seen how the name of Ireland today is in fact the product of the linguistic evolution of the name of the ancestors of, not just the MacCarthy Mór, but all his illustrious Eóganachta and Corcu Loígde kin.

The kings of Munster patronized the arts and science, creating an abundance of illuminated manuscripts, stone engravings, crosses, and monasteries. They had developed astronomy more exacting and precise than anything anywhere else in Europe,

¹³ Meyer, 135-142.

¹⁴ Ptolemaeus, 197. (or generally, Ptol. *Geog.* 8.3.4)

comparable only the Chinese and Japanese records of the early medieval era.¹⁵ The MacCarthy kings even set precedents as politicians; King Dermot I (1144-1185) being the first Irish king to realize the Norman threat to Ireland was not something to be taken lightly, but could be used to gain a powerful ally to help keep his immediate enemies (namely, The O'Brien) at bay. He was the first to submit to King Henry II of England, and it should be noted that The O'Brien immediately followed.

The head of the MacCarthy clan today is formally styled, The MacCarthy Mór, the Prince¹⁶ of Desmond and the Two Munsters. Historically, the province of Munster was divided and the MacCarthy Mór did not always rule over both halves. The MacCarthy Mór ruled southern Munster (Desmond), and The O'Brien ruled northern Munster (Thomond). This dispute between sovereignty of the North and the South eventually resulted in the MacCarthy Mór assuming regency over the entirety of Munster. However, the reign of The MacCarthy Mór would end in the late 16th century with the death of the last king, Donal IX MacCarthy Mór, in 1596. Only ten years after his death the Gaelic order of society came to an effective end in 1606, shortly after the Battle of Kinsale (in 1602). The former Kingdom of Desmond and the Two Munsters was divided into present day Co. Kerry and Co. Cork. Whether or not this marked the true collapse of Gaelic Ireland is debated, as Gaelic titles and tanistry did continue for a time in some clans and families. However, it is commonly accepted that traditional Gaelic society in

¹⁵ Ellis, Erin's Blood Royal, 7-8

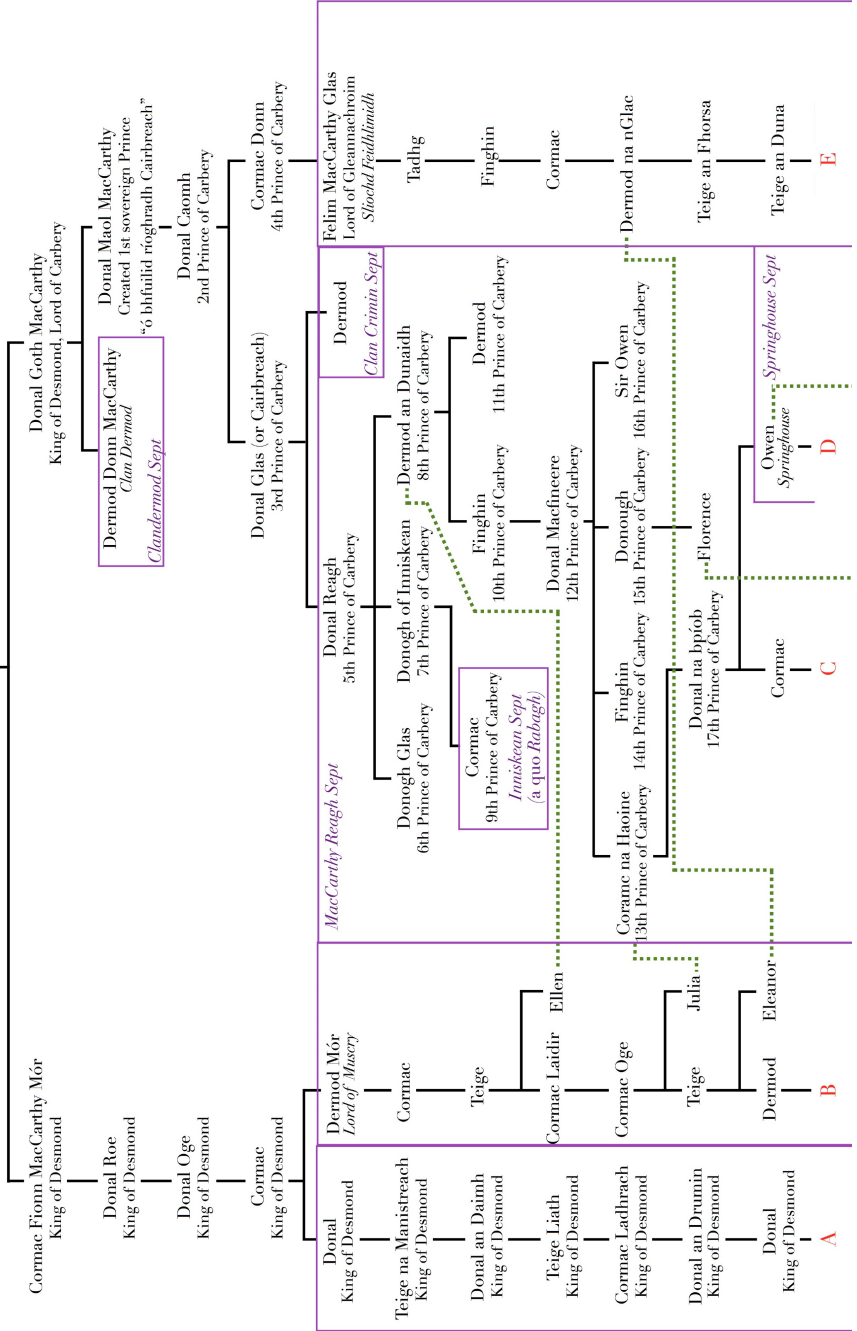
¹⁶ In today's world where the royal families of Ireland have been exiled "Prince" is used in place of "King," as the title, King, is reserved for use by a ruling sovereign.

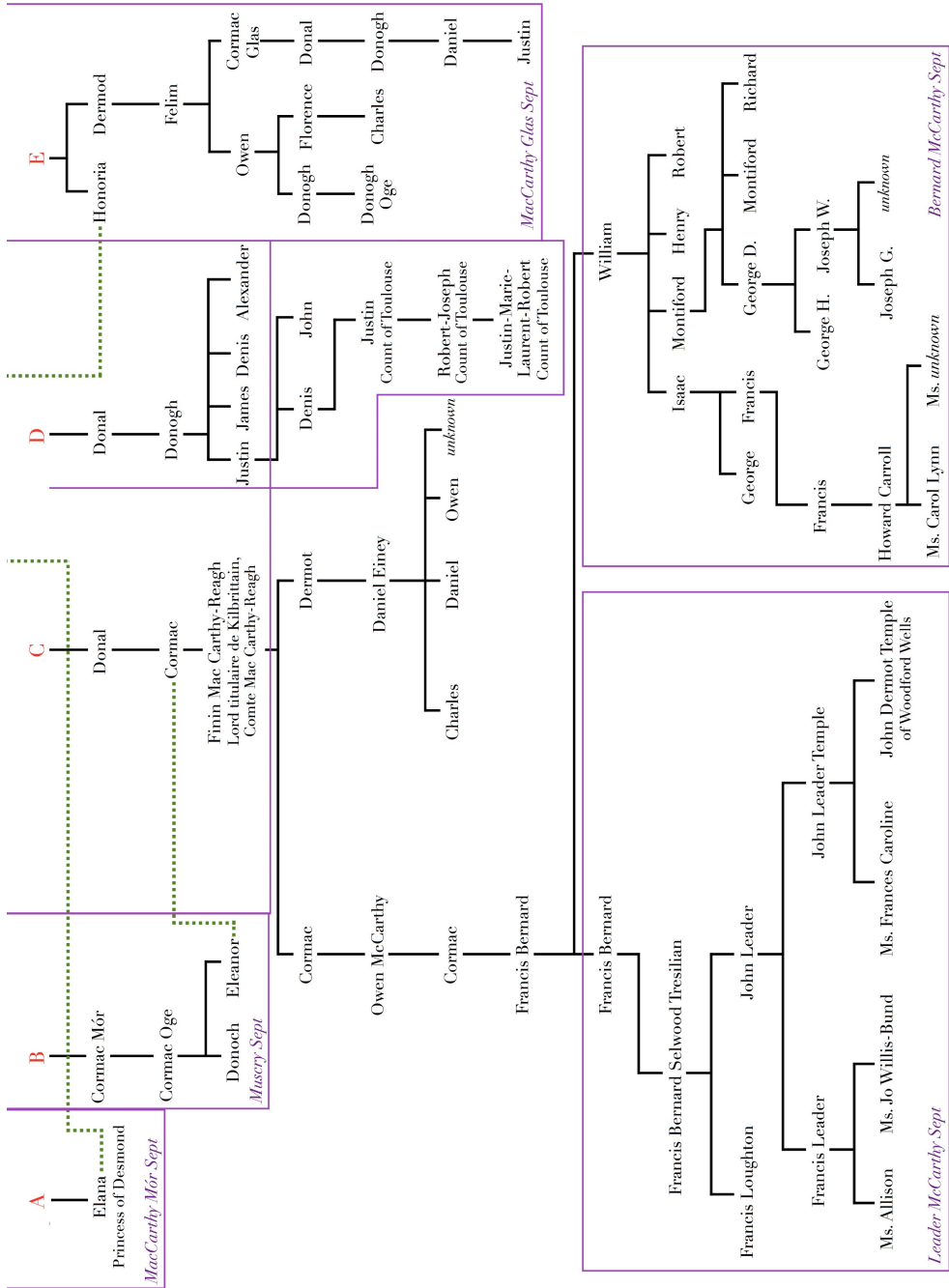
Ireland totally collapsed on 3 October 1691 when the Treaty of Limerick was signed, thereby surrendering the freedoms and privileges of the Irish nobility who were consequently either exiled or forced into allegiance with the English Crown. So with the death of the last MacCarthy Mór in 1596, and the imminent collapse of Gaelic society, the title and chieftainship went dormant. After an election by his Derbhfine in 2009, the position was rightfully assumed by Liam Trant MacCarthy Mór, whose pedigree has been proven to descend from the last rightful hereditary claimant to the chieftainship.¹⁷

¹⁷ College of Arms. "December 2009 Newsletter No. 23."



Donal Mor na Curra MacCarthy
King of Desmond





THE MACCARTHY REAGH

The title and agnomen of ‘Mac Cárthaigh Riabhach’ (pronounced /ˈrʲiəvəx/, or ree-vûc [c as in *loch*]), wouldn’t be used until after Donal Maol’s great-grandson, called Domhnall Riabhach, came to pass as the 5th Prince of Carbery. So only since 1414 the Prince of Carbery was formally regarded as *The Mac Cárthaigh Riabhach*. Today this has been transliterated into english and the formal title is recognized as The MacCarthy Reagh, Prince of Carbery. In reading 16th and early 17th texts that explicitly name ‘The MacCarthy Reagh,’ one will find a variety of spellings. This actually tells us a lot about how the name sounded and was pronounced, as english’s orthography was not yet developed into a formal structure — words were still spelled as they were pronounced. So how would the English world have heard the Irish pronounce the name? There are dozens of letters exchanged around the 1590s and early 1610s and the name MacCarthy Reagh is most commonly spelled *MacCartie Reogh*, *Rewe*, and *Rough*. In old latin documents it’s even recorded as *Ravi*. In modern english it’s transliterated as “Reagh” and apparently meant to pronounced like “Ray.” In Irish it’s spelled Riabhach, and is pronounced more like REE-uh-vach (“ach” being like “loch” in Scottish). According to linguist David Crystal, who specializes in the evolution of english, the alternative spellings of Reagh “do point in one direction: *gh* was often a spelling for the pronunciation *f* (as in ‘enough, laugh, rough’, and so on), and the articulation of *f* (with a bottom lip against the top teeth) is very close to that of *w* (with two lips). Any spellings with a *v*, also made with lip against teeth, would reinforce this. A *w* spelling would sometimes alternate with a *gh* spelling, as with *enow* meaning *enough*. So my feeling is that the

Elizabethan pronunciation would be closer to ‘rough’ than to anything else. The pronunciation of the vowel would have been more central than what it is today in Received (BBC) Pronunciation — more like the quality in the word ‘the’.”¹⁸

The most authentic modern pronunciation of Reagh is then not unlike *Craobhach*, which is transliterated as Creagh and pronounced like kree-UH. A similar case is even seen in the name Drinagh, which is pronounced like dreem-nUH. So it seems most consistent to pronounce the modern name Reagh, as ‘ree-UH,’ or even ‘ray-UH.’

The family claims descent from Donal Goth Cairprech Mac Carthaigh (*b.c.*1175 - *d.*1252) the lord of Carbery from 1232, and King of Desmond from 1247, until his death in 1252. In 1230 Cormac Fionn Mac Cárthaigh, eldest son of Donal Mór-na-Curra, King of Desmond, became himself King of Desmond, The MacCarthy Mór. He named his *tanist* (i.e. his successor), his younger brother, Donal Goth Cairprech Mac Cárthaigh and in 1232 made him the lord of the territory of Carbery. When Cormac died in 1247, Donal succeeded as King of Desmond until his death in 1252, at which point the lordship of Carbery passed to his eldest son, Dermot Don and his nephew (the son of Cormac) succeeded as King of Desmond. Donal Goth’s sixth son, Donal Maol Cairprech Mac Cárthaigh, was made lord of Carbery after Dermot Don’s death in 1262. Now something unusual happened; in 1280 the King of Desmond cedes Donal Maol the territory of Carbery, or more technically, the territory of Desmond

¹⁸ Crystal, *RE: 1600 Pronunciation*, 2018

from “Misen-head to Cork.”¹⁹ Under the traditional Brehon legal system an Irish King technically did not own the land he ruled; the clan had ownership while he made use of it. Traditionally Carbery would not have been the King’s to give to anyone, so this signals a huge shift from traditional Gaelic society to a new, more centralized, system of ownership. This was common closer to the Pale (English controlled areas of Ireland near Dublin), but for the southernmost region of Munster, a territory firmly rooted in Native Irish control this would have been unusual. This is the shift in Gaelic society to a more feudal system of land ownership mentioned in the previous section.

As Carbery was a barony of Desmond, Donal Goth had no sovereign authority over Carbery. The military successes in 1232 led by Donal Goth’s older brother, Cormac Fionn, solidified the MacCarthy dynasty’s supreme authority of the territory.²⁰ Since Cormac would have ruled over Carbery as a barony of the Kingdom of Desmond, he would have held the subsidiary title, lord of Carbery. Subsequently, upon his death in 1247 his younger brother (Donal Goth) seized the title as King of Desmond. Donal Goth secured the possession of the territory for him and his progeny and although his progeny ultimately did not succeed as King for very long after his death in 1252, they did remain in control of the barony of Carbery, and were styled lords of Carbery.

Now, in 1252, Geoffrey O’Donoghue’s wife, Sadhbh O’Brien, betrayed Donal Goth to John fitz Thomas, a prominent land holder allied with the King of England. This John fitz Thomas then killed Donal for

¹⁹ MacCarthy Glas, 223.

²⁰ Donovan, 5.

his insurrectionist activities against the Crown. This drove Donal's son, Finghin of Rinrone, to rise up with a brutality and force the Norman invaders had not yet seen in Ireland. Finghin did become the new King of Desmond, and as such, waged war in retaliation of his father's murder and would ultimately lead the forces at the Battle of Callann. In 1253 he attacked the lands of Geoffrey O'Donoghue and killed Geoffrey, Sadhbh, and others of his family. In 1258 he struck against the O'Mahonys, and in 1260 he invaded what is now county Kerry. Then in retaliation for the murder of Eoghan O Muirheartaigh by the Normans, Finghin raided Dunnamark, Dunoure, Castleventry, and Innishannon.²¹ In 1261 the Munster Geraldines fought back against Finghin, however they were also supported by Finghin's cousin (from whom it could be said Donal Goth usurped the Kingdom of Desmond), Donal Ruadh, and his forces. It is at this moment in history the political landscape of the lordships and Gaelic Chieftains of Desmond and southern Munster changed forevermore — the senior branch of the MacCarthys, backed by the Geraldines, is pitched against the junior branch of the MacCarthys of Carbery. This was the battle of Callann, in August of 1261. While the details of the battle are lost, Finghin's victory was tremendous! Finghin, the reigning King of Desmond won out over Donal Ruadh and the Gerladines, and this changed the Norman tactics in Ireland for centuries to come. Finghin's lightly armored forces devastated the heavily armed Norman Geraldine army. However, the victory would also be the fall of Finghin and his regency, as he got caught up in the victory and went on to raid many other Norman strongholds. He would soon find himself reaching well

²¹ Ó Murchadha, 105-116

into Kinsale, where he met the de Courcy stronghold of Ringrone. Miles de Courcy, Feudal Baron of Kingsale, fearful of Finghin's reputation and tremendous exploits, offered terms. Finghin rejected them, overconfident in his abilities, and was subsequently defeated at Bearnach Reanna Róin on 6 October 1261, where he was killed in battle — hence his epithet, *Rinrone*. Finghin's brother, Cormac, then assumed the Kingship of Desmond and fought the invading Norman forces headed by Walter de Burgo in 1262. During this campaign both armies suffered greatly, and while Cormac succeeded in driving out the Normans, it was only by offering hostages to de Burgo's army. Very few accounts of Norman conflicts in Desmond occur after this campaign for quite some time, and so it has been concluded that the MacCarthy forces in Desmond were able to intimidate and impoverish (due largely to Finghin's scorched earth policy) the Norman forces in southern Ireland. In 1262, likely after Cormac's defeat, Donal Ruadh becomes the King of Desmond, and Cormac's youngest brother, Donal Maol Cairprech, becomes lord of Carbery.

These conquests and the subsequent overlordship of Carbery coupled with the economic autonomy, political prowess, and sheer geographic size of the territory, sealed the authority of the MacCarthy Reagh sept over the barony. Carbery had eventually grown to a prominent and powerful position in Irish politics and military effectiveness. Not only was Carbery a wealthy cultural powerhouse, it was by and large economically autonomous; deriving its income from its farming, trade with France and Spain, and fisheries²². The eastern part of the territory near the coast was very fertile and provided productive farms, fisheries, and

²² Donovan, 23

harbors as early as the 2nd century.²³ The west was mountainous and heavily forested, but provided thick forests of “oak, birch, alder, fir, and yew,”²⁴ as well as mineral deposits of copper, baryte, lead, iron, manganese, and slate.²⁵ At the height of medieval Ireland, Carbery was anything but a mere barony; it was a huge territory, effectively autonomous and independent economically and politically, and moreover was controlled by a royal MacCarthy family. All this influenced The Mac Cárthaigh Mór, Donal Ruadh, to call Carbery what it really was - a principality. In 1280 Donal Ruadh’s younger cousin (and youngest brother of Finghin), Donal Maol Cairprech Mac Cárthaigh, made peace with Donal Ruadh’s branch of the Clann Carthaigh. Consequently, Donal Ruadh ceded the territory of Desmond south of the River Lee to Donal Maol as an independent Principality. Thence, the Mac Cárthaigh chieftains of Carbery assumed the style and title of ‘Prince of Carbery.’ Then these two unified branches of the Clan set out to drive the Norman’s from Desmond entirely. However, this truce lasted only three years, and in 1283 Donal Ruadh invaded Carbery and brought with him the most prominent Normans in Ireland: to include most notably, Thomas de Clare, Thomas FitzMaurice (the 1st Earl of Desmond and head of the Munster Geraldines), his son Maurice FitzMaurice, John de Barry, Roches, and Condons. This army of pro-MacCarthy Mór forces raided Carbery, but it was not without resistance, as Donal Maol raided the Norman settlements and strongholds from Macloneigh to Kinalea in 1295. Then, as retribution for Miles de Courcy’s murder of Donal’s uncle Finghin, he raided the

²³ Donovan, 3

²⁴ Donovan, 2

²⁵ Donovan, 10

de Courcy estates in 1301 and promptly killed John de Courcy, the 5th Baron of Kingsale. Hubert de Courcy tried to assemble the sheriff to arrest Donal, but no officer of the English king dared enter the MacCarthy territory to attack him.²⁶

While the MacCarthy Mór and the senior branch of the Clan would ally themselves with the Norman lords in Ireland, the MacCarthys of Carbery remained in a state of semi-outlawry in the eyes of the English government until the Tudor period, when they would actually fight for the Crown. However, they were not without some allies. The de Cogan family, allied since the reign of Donal Goth, remained loyal for several generations until they faded into obscurity as they lost their wealth and properties. Donal Maol's son married Lady de Carew, the daughter of the Marquess of Cork (and a descendant of the de Courcy family). Sometime during the late 15th century The MacCarthy Reagh married the rival Gerladine family for the first time in the family's history; his wife was Katherine (or Caitlín) FitzGerald, the daughter of the 7th Earl of Desmond.

Domhnall Maol Cairprech Mac Cárthaigh was granted the territory of Carbery as it's first sovereign Prince in 1280, but by the end of the Tudor era the original territory had been reduced by about half. While the MacCarthy dynasty had flourished as a kingdom in-itself for as long as history has been recorded, during those four centuries the MacCarthy Reagh flourished under their own sovereignty. A new prince was born around 1535 — Domhnall na bpíob (which translates, Daniel of the pipes), also regarded as Donal na Pipi — who came into the chieftainship and was made Prince of Carbery in 1593 until his death in 1612. Domhnall na

²⁶ Ó Murchadha, 105-116

bpíob received his epithet when several pipes²⁷ of wine were lost in a shipwreck and washed ashore at Burren, in the civil parish of Rathclarin. As they were a wreck and Donal was sovereign, he claimed the pipes, as was his right. Tradition held that this was indicative of God's good fortune, and so his epithet remained.²⁸ Along with his 7th great-grandfather Donal Goth, and his cousin Florence who married the daughter of the MacCarthy Mór, he is one the most noted MacCarthy Reagh in history. He lived during a pivotal time for Ireland and the MacCarthy Clan, and his actions singlehandedly changed the fortunes of his family and progeny.

Donal was the Prince of Carbery but was also the Lord of Kilbrittain, where he and his family resided for many generations. In 1301 the McCarthys defeated the de Courcy family and the Kilbrittain territory was won. The de Courcy family remained in the area, exhibited vast wealth, and remained on relatively good terms with the MacCarthy Reagh. After the defeat of de Courcy, their seat at Kilbrittain Castle fell to King Edward I who leased it back to them for £12 12s (equal to approximately \$505,000 today in 2018) per year.²⁹ However, according to lore, during the early 15th century the Lord of the Manor of Kilbrittain pawned Kilbrittain Castle to The MacCarthy Reagh for a white ferret that belonged to MacCarthy. As the ferret died, the castle that was held as collateral passed into the possession of The MacCarthy Reagh.³⁰ Then over the next two centuries the oldest inhabited castle in Ireland became the seat of The MacCarthy Reagh.

²⁷ A pipe was a sizable cask of wine. 1 pipe = 1008 pints = 126 gallons = 477 liters.

²⁸ McCarthy, S.T., 452

²⁹ Bennett, 103

³⁰ *ibid.*



Kilbrittain Castle, seat of the MacCarthy Reagh from 1510-1642.

The MacCarthy Reagh who this story of the ferret would most likely refer to would be Fínghin Mac Carthaigh, the 10th Prince of Carbery. This Fínghin was born around 1425 or 1430 and died in 1505. Fínghin was not the average Irish prince, and indeed found great favor with King Henry VII of England who, in 1484, authorized and promoted Fínghin to hold court and receive tribute and homage from his Irish lords. Upon his marriage to Caitlín FitzGerald he commissioned the *Leabhar Mhic Cárthaigh Riabhaigh*, or The Book of Lismore as it is known today. This book was, and still is, one of the greatest Irish manuscripts. It contains texts detailing the lives of the Irish Saints, the Irish translations of Il Milione, the conquest of Charlemagne, and a history of the Lombards. It also includes *Acallam na Senórach*, the 12th century narrative about the exploits of Oisín and Cailte mac Rónáin, two pagan warriors who survived to regale St. Patrick with stories of Cailte's uncle, the legendary Finn mac Cumail. The book also includes the only surviving copy of *Tromdámh Guaire*, a satirical prose expounding the abuse of privilege. It contains much more besides, but just as the Book of Kells is a masterpiece of Irish art, the Book of Lismore is a masterpiece of medieval Irish scholarship. It no doubt was a lasting reminder to Fínghin of the principles of leadership (and the abuses of privilege) learned from the Irish legendary leaders and heroes. It serves to link the lessons from the ancient Irish past and the 'modern' Irish realm that Fínghin now lorded over.

Fínghin and Caitlín would have several children, including his eldest, Domnhall. Domnhall would reign from 1505 until his death in 1531. Now, Cormac Laidir MacCarthy was the Lord of Muskerry until his death in 1494, but he had a daughter, Ellen, who married Domnhall. He also had a son, Cormac Oge, who then married Catherine Barry, and they had several children

including a daughter, Julia MacCarthy, who married Domnhall's son Cormac na Haoine. However, Cormac na Haoine was born from Domnhall's second marriage to Lady Eleanor FitzGerald of Kildare. Now, Cormac Oge's territory of Muskerry was invaded by James FitzGerald, the 10th Earl of Desmond. Domnhall (while married to Eleanor FitzGerald) had not been involved, but his Cormac na Haoine (married to Julia of Muskerry) commanded Domnhall's troops as they allied themselves with Cormac Oge's forces at the Battle of Mourne Abbey in 1521. Surely, this caused a tremendous amount of tension between the two FitzGerald septs (Desmond and Kildare) who were pitted against one another through Lady Eleanor FitzGerald's marriage to the MacCarthys who fought against the FitzGerald Earl of Desmond. Although no one knows for sure, it is very possible that this was the root cause that set the stage for Domhnall na bpíob's marriage to Margaret FitzGerald of Desmond.

However it was that the Kilbrittain estate fell to The MacCarthy Reagh, what is certain is that in 1510 Donal MacCarthy Reagh, the 12th Prince of Carbery, assumed the subsidiary title, Lord of Kilbrittain; and that in 1556, his grandson, Domhnall na bpíob, added to the castle by building the tower that is still standing today on the southwest corner of the building.³¹ While the castle and various estates remained in the family, Domhnall was the last Prince of Carbery to exercise any sovereignty as he offered to surrender Carbery to King James I in 1606 under the Surrender and Regrant policy.³² Under this agreement, the territory of Carbery would be ceded to the British Crown and Donal would

³¹ "Kilbrittain Castle"

³² Russell, 507-508

possess that land under English law. The subsequent MacCarthy Reagh ‘regencies’ were effectively nominal titles and were passed on in accordance with the English law of primogeniture, as the abolition of the practice of tanistry had been a condition of the Carbery territory regrant by letters patent. While often times a British peerage would be granted to those who took part in the surrender and regrant policy, this did not happen to Donal.

Domhnall na bpíob married his 3rd cousin, Margaret FitzGerald, the daughter of Sir Thomas Roe FitzGerald, the son of James FitzGerald the 14th Earl of Desmond. Donal and Margaret had two sons: Cormac and Fínghin of Banduff. In 1602 this Cormac died before his father, but not before he had a son named Donal, who upon Cormac’s passing became the King’s ward. Knowing that under English law Donal the younger would be next to inherit his estates (especially under the personal guardianship of the King of England), this may have been a factor influencing Domhnall na bpíob to surrender the MacCarthy Reagh estates to the Crown only four years after Cormac’s death. That way even if no title were re-granted, it would ensure that Donal the younger would inherit and retain the family fortune.

By 1616 Donal had remained a ward of King James I while his uncle, Fínghin, remained in Ireland. That year Fínghin and several other genteel Irish families were granted estates throughout Carbery; Fínghin was granted the “manor of Banduff” by the king of England. However, that grant also required that “all chief rents, services, royalties, customs and privileges”³³ were paid to Donal, the King’s ward. In effect, Donal’s uncle

³³ Journal of the Cork Historical & Archaeological Society, 82 (1906).

managed the estates on his behalf until he came to live and govern in Ireland himself.

Domhnall na bpíob's son, Cormac, who's history is not well known, married Eleanor Fitzgibbon, the daughter of Edmond Fitzgibbon, the 11th White Knight, by whom he had two sons: Donal (the King's ward) and Owen. This Owen married Honoria MacCarthy, the daughter of Teige an Duna I, Lord of Gleannachroim, and the progeny of this marriage became the MacCarthy families of France; e.g. the MacCarthy's of Springhouse and of Toulouse. Cormac's eldest son, Donal (the King's ward), at some point in his life became a Protestant, obtained a commission in 1608 as Captain of Infantry in one of Colonel Valentine Brown's regiments, and was briefly recognized as Count of Carbery. However King Charles I despoiled him and eventually created Sir John Vaughan the Earl of Carbery on 5 August 1628; though Donal remained in possession of a few lands, including Kilbrittain Castle, and was even High Sheriff of the County Cork in 1635. Donal married Ellen Roche, the daughter of David Roche, 7th Viscount Fermoy.

It is apparent that the family had fared very well during this transition from their station as a Gaelic prince to that of an almost Anglo-Irish lordship. Upon Donal's death in 1636 an inquisition was made of his holdings, which listed the sources of his annual income, including those lords who owed him tributes. Citing W.F.T. Butler³⁴ and S.T. MacCarthy,³⁵ there are some discrepancies in what these two authors report as being listed in 1636. While they are only small differences where they numbers are concerned, MacCarthy lists

³⁴ Butler, 73-74.

³⁵ Mac Carthy, Samuel Trant, 365.

Yearly Chief Rent Owed to The MacCarthy Reagh in 1636

Clan	Sept	Ploughlands	£	s	d	f
MacCarthy	MacCarthy Glas	52	10	1	0	0
"	Clan Teige Ilen	27	17	1	1	1
"	Clan Teige Roe	18	4	9	0	0
"	Clan Dermod	63	24	11	1	1
"	Sliocht Cormac ni-Kelly	13	3	5	0	2
"	Sliocht Corky	9	4	9	6	0
"	Clan Crimin	32.5	16	5	8	0
"	Clan Shane	7	7	3	3	0
"	Sliocht Donogh	—	—	—	—	—
"	Two Montyne	—	2	17	0	0
"	Sliocht Owen	—	1	2	2	2
O'Crowley	The O'Crowley	32	9	4	0	0
O'Daly	The O'Daly	36	3	9	0	0
O'Donovan	Clan Cahill	47	5	6	0	0
"	Clan Loughlin	54	21	1	9	2
"	Glan-i-vollen	12	8	0	0	0
O'Driscoll	O'Driscoll Mór	65	27	11	11	0
"	O'Driscoll Oge	34	10	11	11	0
O'Mahony	O'Mahon Finn	105	23	18	9	1
"	Sliocht Teige O'Mahony	36	7	8	8	0
	TOTAL	642.5	207	16	11	1

more septs paying rent to The MacCarthy Reagh. Additionally, both authors omit septs the other includes. So without the actually inquisition on hand, it should be possible to get a better idea of The MacCarthy Reagh's income but incorporating both authors' lists. Total, The MacCarthy Reagh was entitled to £207 16s 11¼d annually, which equates to about £1,023,000 today.

Furthermore, The MacCarthy Reagh was in possession of 70½ ploughlands throughout Carbery in demesne. Averaging the value of the income from his sub-lords over the number of ploughlands, one finds that these 70½ ploughlands could have been worth (roughly) £22 16s 1d (or £112,200 today) at 6s 5d per ploughland. As such a fair estimate of the total potential yearly income for The MacCarthy Reagh in 1636 would be the sum from his personal demesne lands and the chief rents, all equally a staggering £230 13s (£1,135,000 today).

However, the inquisition also happens to list the prominent lords who owed rents to The MacCarthy Reagh. Furthermore, in 1597 there was a report that recorded the lords under Donal na Pipi. Between these two documents it is seen that no less than ten *Ard Tiarnaí* ('High Lords,' in Irish) were subordinate to him, and it can be seen what sort of sums were being paid yearly. The following were septs of the Clann Mac Cárthaigh as listed in 1597: McIngenauras, McFelimy, Clandermody, Clan Teige Roe, and Clan Teige Ilen. Additionally it lists O'Mahony Carbery (in Kinelmeaky), O'Mahony Finn (in Ivagha), O'Donovan, O'Driscoll, and O'Crowley. And so cross-referencing this 1597 list with the 1636 inquisition, one gets an idea of the division of income amongst the sub-lords. Though, perhaps what's most impressive is that the family was able to maintain this station and wealth throughout the Elizabethan era and well into the the Carolean era. It wasn't until the Interregnum and the Cromwellian confiscations that the status and wealth of the MacCarthy Reagh dynasty was lost.

What preserved the family throughout those years though? No doubt that it was, in part, the sizable military forces The MacCarthy Reagh could muster. In

*Life and Letters*³⁶ we see that in 1575 Lord George Carew records that Donogh MacCarthy Reagh had in his employ 2,000 kerne (who were foot soldiers), 80 gallowglass³⁷ (who were specially picked and trained mercenary troops, usually Scottish in origin), and a staggering 60 cavalry — more than any Irish lord in Desmond. Then if you include the sublords of The MacCarthy Reagh, namely The O'Donovan, the O'Mahoney septs, The O'Driscoll, then these numbers rise to 144 horse, 80 gallowglass, and 2,480 kerne that could have potentially been in service to The MacCarthy Reagh personally! Add to that the allied clans throughout Desmond, and this is a formidable army. Not only was this size of force impressive, but it seems to have been readily available. In 1569 (just 6 years prior), Lord Carew reports that just The MacCarthy Reagh had 1,000 kerne, 30 horse, and 240 “axes”³⁸ — which probably means gallowglass, as that was generally their weapon of choice. And finally, this military force fortified with no less than 10 castles in The MacCarthy Reagh's personal possession, along with castles held by his tenant lords: Kilbrittain, Coolmain, Kilgobbin, Carriganass, Dundaniel,³⁹ Gortnacloghy, Letterinlis (probably the modern Castletownshend, given Butler's description of it's location⁴⁰), Burren, Banduff (now called Castle Salem, in Rosscarbery), and Downeen.⁴¹ Although these castles are listed as belonging to The MacCarthy Reagh

³⁶ MacCarthy Glas, 9.

³⁷ The term comes from the Irish phrase, *gall óglaigh* which translates as ‘foreign warriors.’

³⁸ Carew, 73.

³⁹ MacCarthy Glas, 3.

⁴⁰ Butler, 8.

⁴¹ Butler, 75.

it's now clear that Carriganass belonged to, and was built by, The O'Sullivan Beare.

Donal and Ellen had a son, Cormac, who was the last Lord of Kilbrittain. He was colonel of the MacCarthy Reagh regiment, and commander of the Munster forces during the Irish Rebellion of 1641. In 1642 Cormac was forced to surrender Kilbrittain Castle to Roger Boyle, 1st Earl of Orrery. As the Irish were ultimately defeated, in 1652 Cormac's estates were all confiscated by Cromwell and his fortune was lost. However, from 1657 to 1660 he served in Spain, France, and Spanish Netherlands commanding a company in the regiment of the Duke of York (who would later become King James II).⁴² Cormac's son Fínghin (also spelled Fineen, or even Florence), moved to France in 1647, and is the ancestor of all the senior members of the MacCarthy Reagh today, including the McCarthys of Drinagh treated in this work.

The Battle of Kinsale on 3 January 1602 is widely held to be the effective end of the Gaelic order of society in Ireland. Indeed, even a distant cousin of the families treated in this text fought against the English during the battle. Although Donal na Pípi himself (wisely so) chose to remain visibly neutral, his first cousin was Dermot Maol MacCarthy Reagh, who fought alongside Donal Cam O'Sullivan Beare, The O'Sullivan Beare, even after O'Neill retreated from Kinsale back to Ulster. With a decisive English victory, the Gaelic aristocracy in Ulster fled to the continent during the ensuing years. This, called the Flight of the Earls, resulted in the collapse of the Gaelic order of Irish society and a power vacuum that the English were all too happy to fill. However, the Irish weren't beaten yet.

⁴² Laine, *Généalogie De La Maison De Mac-Carthy*, 94.

Although the Irish lords in the north fled Ireland, the Irish in the south were still very much active. They regrouped decades after the Battle of Kinsale and in 1641 the Irish Catholic aristocracy rose up in the Irish Rebellion of 1641. This rebellion failed, and subsequently pitted the native Irish against the English and Scottish colonists, which then resulted in the Irish Confederate Wars. This planted a vitriolic animosity between (mostly) the Catholic Irish and the Protestant British, and set the stage for the *Cogadh an Dá Rí* (The War of Two Kings) — the Williamite War in Ireland.

The Williamite War was fought between the supporters of the Catholic King James II and the Dutch Protestant hopeful, William of Orange. At least four known MacCarthy Reagh clansmen fought for James II. Fínghin, who was the son of Donal, son of Fínghin of Bandubh, thus making Fínghin a great-grandson of Donal na Pipi. Secondly, there was Donal MacCormac MacCarthy Reagh, who was another great-grandson of Donal na Pipi, being the second son of Cormac (previously mentioned, who lost his estates to Cromwell). This Donal's brother, Donogh, had a son named Alexander⁴³ who fought at the Battle of the Boyne and the Battle of Aughrim. This Donal commanded the regiment in which the same aforementioned Fínghin fought and died in 1691; though it is not known if he died in battle. Lastly, Donogh's oldest brother, Fínghin MacCarthy Reagh (who moved to France in 1647), had two sons. The younger son, Dermot, served James II as a lieutenant in Roger McElligot's Regiment of Foot⁴⁴ at

⁴³ As noted in the petition (in the Appendix) to the UK College of Arms, this Alexander and Donogh appear to have lived in Dromore, Caheragh Parish, where the 'Gortnascreeny McCarthys' would come to settle two hundred years later.

⁴⁴ Cromnelly, 185.



Carbery

1646

Suntibus Iannis Ian.Sonij.

Kinsale in 1690.⁴⁵ After the Treaty of Utrecht, he settled in the Dunmanway area in 1715 with his son, Donal, and so the family had returned to Ireland. Donal would then marry Kate O'Driscoll and settle the family in the Caheragh Parish surrounds, where the above mentioned Alexander and Donogh appear to have once lived.

Beginning on 12 March 1689 the war was fought for two and a half years. Then the *Conradh Luimnigh* (Treaty of Limerick) was signed on 3 October 1691, ending the Williamite War in Ireland and promising to protect the rights of the Irish landed gentry and nobility. It would prove to be the ultimate end of the Gaelic order of things, as the English committed gross violations of the treaty almost immediately. Events following the treaty resulted in the penal laws which were enacted by the Irish Parliament in 1695 to make it nearly impossible for the native Irish to remain both gentrified and Catholic. The penal laws increased in severity over the centuries and were enforced up until the establishment of the Irish Free State, and the subsequent Irish Republic, when Ireland won its right to sovereignty from Britain in 1922. Albeit, they had been more relaxed in the 19th and 20th centuries. This 231 year span of Catholic-Irish oppression is now known as the Protestant Ascendancy: a time when only members of the Church of Ireland or the Church of England could have any vast holdings or political office. In other words, the Protestant Ascendancy is a phrase used to denote the political climate in Ireland after the 1691 Treaty of Limerick, which stripped Catholics of religious, political, and economic freedoms. According to Edgar Sanderson: “*No Catholic could hold any office of honour or emolument in the state, or be a member of any corporation, or vote for members of the*

⁴⁵ McCarthy, Patrick, “A Few Notes.”

*Commons, or, if he were a peer, sit or vote in the Lords. Almost all these personal disabilities were equally enforced by law against any Protestant who married a Catholic wife. It was a felony, with transportation, to teach the Catholic religion, and treason, as a capital offence, to convert a Protestant to the Catholic faith.”*⁴⁶ Indeed, in 1745 the Irish Brigade of the French Army charged into the English lines at the Battle of Fontenoy crying out, “*Cuimnighidh ar Luimneach agus ar shéile na Sasanaigh*” — which in English is, remember Limerick and the English treachery!⁴⁷

The penal laws enforced during this time ended the public existence of the Gaelic order in Ireland. The practice of tanistry floundered, the legal codes of Brehon law ceased to hold sway, and a great many family dynasties were allowed to whither away and become lost to history, if not extinct altogether. Some families may have kept some traditions alive and some even kept records of family genealogies and titles. Unfortunately, the MacCarthy Reagh dynasty — once one of the most powerful in Ireland — dwindled over time. Now some McCarthy’s can begin to trace their family back to this dynasty and hopefully preserve this most ancient and respectable pedigree from total extinction.

In the end, Carbery had remained a massive domain that was thankfully recorded in Nicolas Visscher II’s map of Ireland. The northern border of Carbery could be described with today’s map of townlands, parishes, and baronies as such: the Townland Dromclogh along Bantry Bay, through the Electoral Dision of Scart and the Civil Parishes of Caheragh, Dromdaleague, and Inchigeelagh up to Doughill Mountain just south of the River Lee and Gougane Barra; then along the

⁴⁶ Sanderson, 38.

⁴⁷ Ellis, *Erin’s Blood Royal*, 68



Map from Nicolas Visscher II's 'Hiberniae Regnum,' produced during the reign of King William III, circa 1695.

mountains to the Barony of Kinalmeaky; then along the mountains southwards and thence across the River Bandon to the Barony of East Carbery (East Division), to include the entirety of that Carbery territory; then finally eastward further to include all the land south of the Bandon. In other words, the whole of the following modern Baronies: Carbery West (West Division), Carbery West (East Division), Carbery East (West Division), Carbery East (East Division), Ibane, Barryroe, Courceys, Ringrone; the whole of the Civil Parish of Durrus in the Barony of Bantry; the whole of modern Townlands of Beach, Dromclogh, Shanvallybeg, Cousane, Coomclogh, Gortloughra, Inchiroe, up to Cullenagh, all in Kilmocomoge Parish in Bantry; and

thence eastward along the mountains in West Muskerry South of the River Lee until the boarder of the Barony of Kinalmeaky.

Today the MacCarthy Reagh dynasty is alive with several surviving male McCarthy progeny who's pedigrees have been traced back to the common ancestor, Domhnall na bpíob, the 17th Prince of Carbery. Domhnall na bpíob had several children but only two of his sons appear to have patrilineal progeny surviving today. His younger son, Finghin of Bandubh (also spelled Banduff) had progeny who's male line died out in the early 19th century, but survives today through the maternal line who eventually married an (unrelated) Daniel McCarthy (*b.1901-d.1983*) of Inchanattin, Dunmanway. Domhnall na bpíob's eldest son, Cormac (*d.1607*), had progeny listed in O'Hart's Pedigrees whose descendants would become the McCarthys of Drinagh.

This Cormac's great-grandson, Finghin (*b.1625 - d.1676*), moved to France in 1647 where he married Mary, a French countess. Finghin served as a Colonel in the military campaigns for King Charles II when he was granted a pension for "services beyond the sea."⁴⁸ According to the *State Papers of the Reign of Queen Anne*,⁴⁹ on 10 August, 1702, Colonel Macarthy had received a yearly pension of £100 (equivalent to £240,632 or \$318,019 today) that had been paid until "the late Revolution." Furthermore, the same record shows us that the Duke of Marlborough had been petitioning Queen Anne on Mary's behalf. On 8 March, 1703, that pension had been restored to Mary so that she may move to, and live in, Ireland. So in which campaign did he partake? According to the *State Papers* Finghin was

⁴⁸ McCarthy, Patrick, "A Few Notes."

⁴⁹ Mahaffy, 440.

granted the pension “on account of his good service, that he greatly helped and succoured the Protestant in the late war in Ireland.” So this likely is referring to the conflicts that occurred during the reign of Charles II sometime after his proclamation as king on 14 May 1660. It is likely that Finghin returned to Ireland from France to fight with Charles II’s forces, and eventually went back to his wife and two sons in France where he was killed in a duel in 1676; leaving behind two sons: Cormac and Dermot (*b.1658*). Sometime after this Mary moved to Ireland.

The senior-most patrilineal line of the McCarthy Reagh descends from this Cormac, and was residing in Essex, England as of 1937. Currently, the only known male member of this family was born in 1937 at Woodford Wells, Essex. Little more is known, or available, about this family. However, there are female relatives, and one of whom has corroborated that the family never had issue. To anyone’s knowledge this senior line seems extinct in the male line. The second senior-most patrilineal line from Cormac appears to have ended in 1992 with the death of Howard Carroll McCarthy, who had served in the U.S. Navy during the Second World War and the Korean War. However, one of Howard’s distant cousins do live today in the United States and currently reside in Colorado. Unfortunately they express no interest in family history or research so nothing is known about their recent history, precise family relations, cousins, children, etc.

Should this line prove extinct in the male line however, then it would leave only the progeny of Finghin’s younger son, Dermot, who’s son eventually returned to Ireland and, according to O’Hart’s *Irish Pedigrees*, settled “near Dunmanway.”

THE MACCARTHY GLAS

The MacCarthy Glas is the junior house to the MacCarthy Reagh. The MacCarthy Glas were a very influential and respected sept, and descendants of the sept are alive today. For these reasons the branch is mentioned in this work, as no history of the MacCarthy Clans of Carbery would be rightfully complete without their inclusion.

The MacCarthy Glas sept branched off from the MacCarthy Reagh dynasty with Cormac Donn MacCarthy, son of Domhnall Caomh MacCarthy, the 2nd Prince of Carbery. In 1320⁵⁰ with the death of Cormac's father, his elder brother Donal Cairbreach was declared the 3rd Prince of Carbery. This Donal had a son named Donal Reagh, and then died around 1356. Upon Donal Cairbreach's death, Cormac Donn succeeds him as the 4th Prince of Carbery. Before the death of their father, Cormac Donn and his progeny had been allotted the territory of Gleannachroim and so he named his son, Felim, the first Lord of Gleannachroim. However in 1366 Cormac Donn was murdered by his nephew Donal Reagh,⁵¹ who succeeded as Prince of Carbery while his cousin Felim remained seated as the lord of Gleannachroim: an extensive, wealthy, and powerful territory within Carbery that by all accounts was almost as powerful as the rest of the principality itself. The survival of this sept has become obscured over the course of history, and today only a hand full of surviving families of the Glas line have been proven to exist.

⁵⁰ McCarthy, S.T., 399 (1911)

⁵¹ McCarthy, S.T., 460 (1912)

The territory has historically been lauded as a place of unmatched hospitality and generosity, bountiful feasts, a safe haven in time of war, a valley whose nobles were free from guile and deceit, and ruled by the most beneficent, wise, pious, and valorous lords.⁵² As Reverend Lyons once wrote: “There is an old saying in Glaun-a-chroim that no one will be killed between Conallach and Conlachan in time of war. Cnoc-nagconallhach is now the Yew Tree Hill, about a mile north of Dunmanway. The Irish name means ‘the hill of the wild-dogs,’ that is, ‘of the wolves.’ This valley was thickly wooded, and was safe refuge for the people in time of war. It was to Glaun-a-chroim what Glenkonkeine was to Ulster.”⁵³ Then Mr. MacCarthy Glas include a well written, poetic account that reaffirms Lyons’ view:

“Tadg, son of Tadg, the powerful Lord of Crom, the hawk of hospitality, the valorous heir of heroic deeds; in whose heart was neither guile, deceit, nor falsehood! he was a generous, hospitable, wise, pious man, till the messenger of death attacked the king of the blood of Cashel, the pure white-spirited Carthy; and now silent lies the Lord of Crom-in-the-vale, beneath a flag in the glebe-land of Barran! bitter are the tears we shed for the fall of MacCarthy, flower of the field of Eibher!! [...] Its ancient free princes surpassed all the nobles of Inisfail in generosity; they were animated with impetuous valour; they studied not deceitful deeds, nor treachery; but they had true generosity without guile, one towards another! They were a people accustomed to bestow wines, and tender beef, and holiday dresses! They were graceful, and beneficent; their strongholds were filled with beautiful women, and quick-slaying cavalry viewing

⁵² MacCarthy Glas, 456-457.

⁵³ Lyons, 495.

them; mirth, playing on harps, poems, and songs were at their feasts; their women were prolific, and accomplished; silken - chaste - white were the slender bodies, and sedate the eyes of their maidens! [...] Hilarity, drunkenness (occasional) - were at their festivals! loud sounded the song of bards! louder the shouting, and roaring of cripples, and large bodied vagrant flatterers contending; and of soothsayers, and gamblers in mutual discord! [...] Red is the anguish of Fodhla! Fiercely and cruelly, did the foe spring upon us! the black-thorn, no less than the green apple, tore they up with impetuous violence! they left us not a twig, nor a crooked stick - capable of receiving a graceful shape! not an acorn! nor a hazel nut! nor so much as a red berry! The foreign host destroyed utterly each fertile-bright-mansioned - hill of Tadhg of the fair-branching-tresses of the race of brave Oluim, and Eibher! Nor can this vale boast any longer of playful calves in folds, nor herds of flocks, nor of sweet milk which used to be drained incessantly from the milk vessels in the meadows! Were I not exhausted by grief and sorrow my poem would run beyond the compass of the memory of hundreds! Weep with me, I beseech you, over this vale which is now so bare and treeless!⁵⁴

In May of 2017 there was a gathering in Dunmanway to celebrate the recovery of about 1,500 historical items pertaining to the MacCarthy Glas family history. Nigel McCarthy and his colleagues who administer the McCarthy Surname DNA Study (the same study in which the author participates) were able to be in contact with a Mr. Don McCarthy, whose sister, Susan, had two trunks filled with all these documents. The materials date to the 18th and 19th centuries and

⁵⁴ MacCarthy Glas, 456.

include personal letters, pedigrees (including a 1784 pedigree of Dermot an Duna MacCarthy Glas), and more. This documents once belonged to Don and Susan's great-great-grandfather, Daniel MacCarthy (Glas) – the author of *The Life and Letters of Florence MacCarthy Reagh* – who was born in London in 1807, after his grandfather emigrated from Cork and settled in England in 1763. Daniel married Lady Harriet Popham in Italy. Daniel and Harriet had three children: Elizabeth, Henry, and Florence. Only Florence survived, and had three daughters; it is from this family of Florence that Don and Susan are descended.

THE DRINAGH MCCARTHYS

CASHLOURA, ANTMOUNT, AND GORTNASCREENY

As evidenced by baptismal, tithe, and land valuation records, and even living memory in Drinagh, there has only been one McCarthy family of Cashloura in the past two centuries. Consequently, the Charles Sr. recorded on the 1833 Tithe Applotment for Cashloura⁵⁵ is necessarily a son of “Dan Carthy” who is recorded on 7 July 1791 as first acquiring the land in Cashloura. Over those two centuries, until very recently, the first born son in the family has always been named Charles, and the first daughter, Catherine; this fact is crucial as, in line with Irish tradition, it provides strong evidence as to the progenitors of the Cashloura McCarthys. As Charles Sr. is the son of Dan Carthy and was born in or very near 1785,⁵⁶ he must have been born outside of Cashloura since (in 1785) the family wasn’t yet in that townland. Looking then in the surrounding area, there is a record for the marriage of Daniel McCarthy of Gortnascreeny and Catherine Hurley of Ballinacarriga on 8 January 1785. Importantly, take note of the locations of these two families — it will be useful information in the next paragraph.

As Daniel and Catherine got married in 1785 they would have given birth to their first son soon after, who (as is now known) historically would have been

⁵⁵ Casloura, 1833

⁵⁶This was deduced from dozens of records retrieved from “Transcriptions of Church Baptismal and Marriage Records.”

named Charles; and hence the birth of Charles Sr. McCarthy. About six years later, Daniel and Catherine decide to move the family to Cashloura in 1791, which is equidistant to both of their families in Gortnascreeny and Ballinacarriga; probably the result of wanting to be near both families. There they raise their new family and so Charles Sr. was raised in Cashloura. This Charles is then, at the age of 48, listed on the 1833 tithe record as the prominent land holder in Cashloura, with his two younger (most likely) cousins, a Charles Jr. and a Daniel who were operating a joint venture.

Charles Sr. married Honora McCarthy and they had seven children between *circa* 1800 and 1823 (church records for Cashloura only began in 1818). Charles Sr.'s second son, James D., married Mary Ross at Dromcorragh, in the Parish of Caheragh on 12 February 1839 (he was about 26 years old).⁵⁷ Here we must note the marriage tradition where weddings traditionally took place in the parish of the bride. Marriages recorded in parish registers list addresses for the bride and groom. If these address listings are recording where the wedding actually took place then there would never be cases where addresses for the bride and groom are different, however there are many such cases. Furthermore, listing the parish in which the wedding took place in the register would be unnecessarily redundant, as the register itself would be the record of which parish performed the wedding. Bearing this in mind, the Ross family lived in Dromcorragh and because the marriage record lists James' address as Dromcorragh it is logically necessary that he moved there before the marriage.

While James is not listed in any land records for Dromcorragh, the 1828 tithe records for Dromcorragh

⁵⁷ Parish of Caheragh, 1839.

were taken twice as it appears there was a large change in land distribution. At that time a “Dan Carthy” and a “Charles McCarthy” were listed there only one at a time, and were each time the only McCarthy listed. This confirms that Dan also owned land in Dromcorragh and at the age of 66 gave it to his son Charles (about 43 years old); Dan possibly having died. Furthermore, there is a Charles McCarthy listed in Gortnascreeny in 1828.⁵⁸ So it looks as though Charles either inherited or was gifted his father’s lands in Gortnascreeny, Dromcorragh, and Cashloura (his home town). However, it is clear that in 1833 Cashloura was operating — at least in part — as a business venture amongst the family. So it is possible that Charles Sr. resided at the time in Dromcorragh with his son James (at least until James married in 1839), while cousins/family operated the Cashloura farm. Then by the time of Griffith’s Valuation in 1853 James had inherited the properties. As such, this demonstrates extensive land holdings within the family — which would be easily expected of the son of a noble frenchman and great-grandson of The MacCarthy Reagh — and establishes an explanation for the family oral history which asserts they used to hold extensive lands in and around Drinagh.

Therefore we can conclude that James’ father was a landholder in (at least) Cashloura, Dromcorragh, and Gortnascreeny. Whatever happened over the following 24 years is uncertain, but James eventually came to be the dominant land holder in Cashloura by 1853 when Griffith’s Land Valuations took place. Currently, there is not much known about the family or the circumstances in Ireland that eventually led to their emigration, but James D. McCarthy (*b. circa* 1813) did

⁵⁸ Gortnascreeny, 1828.

have substantial lands and monetary wealth which appear to have passed to his son, Daniel James.⁵⁹ As previously mentioned, in 1833 Charles Sr., (cousin) Charles Jr., and (cousin) Daniel held 243 acres in Cashloura in total; with Charles Sr. having ownership of 120 of those acres. In 1853 James D. held over 267 acres and was leasing another 165 acres valued at £43 10s. Then while living in Cashloura in 1895, having already “purchased Antmount adjoining Cashloura,”⁶⁰ James’ son, Daniel J., sold an estate of 68 acres valued at £27 in Kilbarry that he had previously purchased from a Cornelius McCarthy. There is no evidence that this Cornelius was recently related to Daniel J. — in fact, it is now known to be genetically *very* unlikely.

This Daniel James McCarthy, son of James D. and Mary (née Ross), became a Poor Law Guardian, married Mary Regan, and was the only son of the McCarthy family of Drinagh to have McCarthy-named progeny surviving today, though there were several daughters. Then between 1903 and 1904 this same Daniel J. McCarthy emigrated from Ireland to start a life in the United States of America. Although the passenger manifest for their journey seems to be lost, two of his children went to America in 1904, presumably, to be with him, and he put the townland of Antmount up for sale on 24 August 1903. The true reason he left Ireland may never be well known, but the first decade of the 20th century witnessed a surge in Irish republicanism and many events that would ultimately culminate in the 1916 Easter Rising — *Éirí Amach na Cásca*. It is wholly possible that Daniel went to America to begin establishing the

⁵⁹ This was learned in discussion with the author’s 3rd cousin, Gail Manos, who shared the family story that Daniel was very wealthy.

⁶⁰ Collins, 4.

family there, foreseeing the struggles that were about to come in Ireland. Large scale political events were unfolding during the years surrounding his emigration. To illustrate a couple, in 1900 divisions of the Nationalist Party began to promote Irish unity and the Irish National League, and Irish National Federation unite with the Irish Parliamentary Party. In 1901 MP Thomas O'Donnell was notoriously bared from addressing the House of Commons in Irish. In 1902 the Great National Convention was convened to discuss the issues of tenant evictions, the state of the Irish language, and coercion. In 1903 the Independent Orange Institution was established to promote Protestantism, and the Wyndham Land (Purchase) Act was passed which would make it easier for Irish tenants to purchase land. In 1904 the Irish Reform Association tried to introduce devolution if Ireland from Britain. In 1905 the infamous Sinn Féin was established, many of whose members participated in the Easter Rising, and would come to establish themselves as the Dáil Éireann and govern Ireland through the Irish War of Independence. The early 1900's were turbulent years that saw large scale emigration in 1904, and it is possible that Daniel was suspicious of mounting tensions in Ireland.

Born in 1852 at the end of the Great Famine, Daniel grew up in an Ireland ripe for revolution. The Irish Republican Brotherhood (*Bráithreachas Phoblacht na hÉireann*) was founded in 1858. He was 15 years old during the Fenian Rising of 1867 (*Éirí Amach na bhFíníní*), and then he was 34 and 41 for the defeats of the two 'Home Rule Bills' of 1886 and 1893. Then there was the Bloody Sunday of 1887 to protest Coercion in Ireland (which suspended Habeas Corpus). The later half of the 19th century was the product of centuries of British oppression, bad policies regarding Ireland, and

ultimately The Great Famine. As cited in the Fenian's proclamation of the Provisional Government:

“We have suffered centuries of outrage, enforced poverty, and bitter misery. Our rights and liberties have been trampled on by an alien aristocracy, who treating us as foes, usurped our lands, and drew away from our unfortunate country all material riches. The real owners of the soil were removed to make room for cattle, and driven across the ocean to seek the means of living, and the political rights denied to them at home, while our men of thought and action were condemned to loss of life and liberty. But we never lost the memory and hope of a national existence. We appealed in vain to the reason and sense of justice of the dominant powers. Our mildest remonstrance's were met with sneers and contempt. Our appeals to arms were always unsuccessful. Today, having no honourable alternative left, we again appeal to force as our last resource. We accept the conditions of appeal, manfully deeming it better to die in the struggle for freedom than to continue an existence of utter serfdom. All men are born with equal rights, and in associating to protect one another and share public burdens, justice demands that such associations should rest upon a basis which maintains equality instead of destroying it. We therefore declare that, unable longer to endure the curse of Monarchical Government, we aim at founding a Republic based on universal suffrage, which shall secure to all the intrinsic value of their labour. The soil of Ireland, at present in the possession of an oligarchy, belongs to us, the Irish people, and to us it must be restored. We declare, also, in favour of absolute liberty of conscience, and complete separation of Church and State. We appeal to the Highest Tribunal for evidence of the justness of our cause. History bears testimony to the integrity of our sufferings, and we declare, in the face of our brethren, that we intend no war against the people of England — our war is against the aristocratic locusts, whether English or Irish, who have eaten the verdure of our fields — against the aristocratic leeches who drain alike our fields and

*theirs. Republicans of the entire world, our cause is your cause. Our enemy is your enemy. Let your hearts be with us. As for you, workmen of England, it is not only your hearts we wish, but your arms. Remember the starvation and degradation brought to your firesides by the oppression of labour. Remember the past, look well to the future, and avenge yourselves by giving liberty to your children in the coming struggle for human liberty. Herewith we proclaim the Irish Republic.”*⁶¹

Daniel J. emigrated bringing at least the three elder sons James, Daniel, and Eugene with him. Charles seems to have come over with his sister Honora in 1904, but he died on 9 February 1907. Daniel married twice but never had children. Eugene married Margaret O’Leary, and had one son, Eugene, who became a priest and performed the marriage of his cousin Daniel George to Mabel Champney. The eldest son, James J., after having a family dispute, ultimately returned to Ireland. This James had progeny who’s descendants survive today in Toronto, Canada and Ireland.

In 1911 Mary McCarthy’s (née Regan) fifth son, George, had just been charged at the age of 18 with obstructing the road into Cashloura. Surely a seemingly minor offense, but in an era when Irishmen were targeted by their English landlords for little or no reason at all, perhaps this was cause enough to drive the family to America when they did? In light of these events it seems the family opted for a new life in America with the rest of the family. That fifth son, George Patrick, was the only other son to carry on the McCarthy name and died in Springfield, Massachusetts. George’s only son, Daniel George, and his family ultimately settled in Oak Bluffs, Massachusetts, where they live today.

⁶¹ Lee, 56.

Finally, in the early 20th century there is a diary entry of Julia McCarthy (née O'Regan) who's husband is cousin several times removed from the McCarthy Reagh. Her diary states "cousins McCarthy Reagh visited from Drinagh — one of them had become a protestant and become a solicitor." This is necessarily James J.'s progeny (exactly who is unknown), as they were the only McCarthy family in Drinagh Parish. Once they left there were no (and to this day there are no) McCarthys residing in Drinagh. This diary entry therefore demonstrates that the McCarthys of Drinagh, who are treated in this genealogy, are McCarthy Reagh.

DNA TESTING

The author of this work submitted for extensive testing which has been done through Family Tree DNA — the testing laboratory for Gene by Gene Ltd. Testing was done to verify the genetic origins of the Drinagh McCarthys. The tests set out to map single nucleotide polymorphisms (SNPs) and short tandem repeat (STR) markers to determine genetic distance to other tested individuals.

With the initial testing of 111 STR markers it was possible to conclude with very high confidence (nearing certainty) that the family could claim descent from Donal Goth MacCarthy, which subsequently confirmed suspicions that the family descended from either the MacCarthy Reagh or the MacCarthy Glas. Two other SNPs were tested in an attempt to identify a more precise line of descent. One important result of this second testing is the absence of SNP FGC1058 and so the author is therefore *not* closely related to several McCarthy septs already identified as *not* being McCarthy Reagh— and thereby unable to rule-out the likelihood of McCarthy Reagh descent.

Ultimately, to establish as detailed an analysis as possible, the company's Big-Y test was ordered to analyze thousands more makers across approximately 12 million basepairs. The goal of this test was not only to advance the body of genetic information available to aid in future research of McCarthy genetic genealogy, but to establish more precise relationships with other McCarthy test results. This testing revealed the presence of the BY7779 SNP and confirmed the family belongs to the haplogroup R-BY7779 which likely branched off from the clan in the 14th century. This haplogroup is descended from the haplogroup R-P312, which is itself

“descendant of the major R-P25 (aka R-M343) lineage and is the most common in Central Europe, Spain, France, Portugal, and the British Isles.”⁶² In agreement with the historical documents and evidence presented herein, these results lead to the conclusion that it is highly probable the McCarthy family treated in this genealogy is not recently related to the MacCarthy Mór, MacCarthy Muskerry, MacCarthy Glas, or any sept other than the MacCarthy Reagh. This is an important discovery as, when my results were returned, the administrator of the test commented that the testing “marks a specific McCarthy Reagh line of descent.”

⁶² Family Tree DNA, “Y-DNA Haplotree.”

LISTS AND GENEALOGIES

THE EARLY MODERN FAMILY

The genetic origins of the McCarthy family of Drinagh are now known, thanks to the efforts and generosity from members of the MacCarthy Surname Study. Stemming ultimately from Donal Goth Mac Carthaigh, members of this branch of the MacCarthy clan are amongst the 30% of MacCarthys who can claim regal heritage. Furthermore, they are assuredly descended patrilineally from the MacCarthy Reagh dynasty. However, given the tragic loss of so much genealogical data in Ireland, it may never be possible to prove a historiographical pedigree between the earliest documented Drinagh McCarthy ancestor and the MacCarthy Reagh. However, their descent can be theorized and indeed the origin of the Drinagh McCarthys appears to be in Gortnascreeny. Then the origin of the Gortnascreeny McCarthys was first established through the research completed by Patrick McCarthy,⁶³ which now comes into play.

In 1647 Finghin MacCarthy Reagh (Finghin Mac Cárthaigh Riabhach), *Lord titulaire de Kílbrittain*, moved to France and married a french countess named Mary. Eventually one of his grandsons, Donal I, would move back to Ireland in and marry Kate O’Driscoll. By 1728 Donal I lived in Gortnascreeny, obtained a lease of lives and eventually died in 1758 when his eldest son,

⁶³ Dr. Patrick McCarthy M.D., who authored the letters sourced herein as “A Few Notes.”

Cormac, appears to have inherited Gortnascreeny.⁶⁴ In 1762 Cormac (a.k.a. Charles) has a son, Daniel, who is the same as the one who married Catherine Hurley of Ballinacarriga on 8 January 1785 as discussed in the previous section. From there, the family took root and began to re-establish themselves in Ireland, after having been exiled in France only a few generations earlier. Prior to the 1860's the family appears to have owned or have been leasing a large amount of land in the area surrounding Drinagh. However by 1860 Thomas Limerick came to be in ownership of all of James D. McCarthy's lands in Cashloura, although the family seems to have retained some measure of liquid wealth as James' son, Daniel J. who emigrated to America, was leasing various properties from the Powell family until at least 1906.

If proven correct by further genealogical research, the McCarthy family of Cashloura would be able to trace their descent from the MacCarthy Reagh dynasty via Finghin MacCarthy Reagh, the great-great-grandson of Domhnall na bpiob Mac Cárthaigh Riabhach.

I. Finghin MacCarthy Reagh, Lord of Carbery and Lord of Kilbrittain, *b.* 1625, fought against the Protestants in Ireland in the name of King Charles II, receiving a yearly pension of £100, after which he moved back to France where he was ultimately killed in a duel in 1676. He married Mary, by whom he had issue:

(1) Cormac *b.* 1655 in France, and *d.* after 1676 in Ireland, who's progeny survive today. All that is known of this family is that they reside in

⁶⁴ McCarthy, Patrick, "A Few Notes."

Colorado, USA, but express no interest in, or knowledge of, family history.

(2) Dermot *b.* 1658 and *d.* 1728;

II. Dermot, son of Finghin, *b.* 1658 in France, and *d.* 1728 in France, has a son:

(1) Donal, *b.* 1690, and *d.* 1758;

III. Donal *b.* 1690 in France, moved back to Ireland where he settled and, in Gortnascreeny, Co. Cork. He married Kate O'Driscoll, by whom he had issue:

(1) Margaret, who married Richard O'Neill, Prince of Ulster, by whom they have progeny likely living today in Ireland.

(2) Cormac *b. circa* 1725 and *d.* after 1792,

(3) Donal II *b.* about 1730,

(4) Owen, who may have had issue:

(I) *poss.* Charles, who married Margaret Bernard,

(5) Unknown male, and

(6) Unknown female.

This pedigree from Finghin to Donal and Kate O'Driscoll is well documented in various sources, including a pedigree registered with the Irish Genealogical Office (MS 176/459-63). However, the presented pedigree from Donal and Kate (no. III) to James McCarthy (no. VII) is currently based on theorized based on historical evidence.

IV. Cormac *b. circa* 1725, *d.* after 1792, had issue:

(1) Daniel *b. circa* 1762,

(2) Unknown, but possibly named John, *d.* before 1833 and would have had issue:

(I) Charles Jr., and

(II) Daniel;

V. Daniel McCarthy, *b. circa* 1762, married Catherine Hurley on 8 January 1785, by whom he had issue:

- (1) Charles Sr., *b. circa* 1785;

VI. Charles Sr., son of Daniel, *b. circa* 1785, married Honora McCarthy, by whom he had issue:

- (1) *poss.* Catherine *b. circa* 1800 who married a Cornelius Regan,
- (2) Charles *b. circa* 1811, died *s.p.*,
- (3) James *b. circa* 1813,
- (4) John *b. circa* 1815, *d.s.p.*,
- (5) Owen (a.k.a Eugene) *b.* 31 January 1818, *d.s.p.*,
- (6) Kate *b.* 20 June 1820, and
- (7) Elen *b.* 25 November 1823;

THE VICTORIAN FAMILY TO THE PRESENT DAY

While generations IV through VI are still speculative, James (no. VII) is almost certainly the son of Charles Sr. due to the fact that James is the only McCarthy listed as owning property in Cahloura in 1853, and Charles appears as the property owner in the 1833 tithes. The remainder of the pedigree has been compiled from surviving vital records and is thus a *bona fide* pedigree.

VII. James, son of Charles Sr., *b. circa* 1813, married Mary Ross on 12 February 1839 in Caheragh, by whom he had issue:

- (1) Honora *b.* 1839;
- (2) Catherine *b.* 1841 and died in infancy;

- (3) Catherine *b.* 1841, married David Jennings, by whom she had issue, Edward Jennings in 1873;
- (4) Charles *b.* April 1843 who appears to have ;
- (5) James *b.* 2 June 1846 who appears to have died *sine prole*;
- (6) Mary *b.* June 1849, and
- (7) Daniel J. *b.* 18 December 1852 and *d.* 25 March 1915.

VIII. Daniel James, son of James, of Cashloura *b.* 18 December 1852 and *d.* 25 March 1915, married Mary Regan *b.* 1858 and *d.* 1939 in Springfield, Massachusetts, by whom he had issue:

- (1) James J. *b.* 17 February 1876 and *d.* 1928 in Massachusetts, USA, married Julia Coakley, by whom he had issue:

- (I) Daniel J. *b.* 30 December 1903 and *d.* 1969, who married Mary Cecilia O'Donovan and had issue:

- (i) Sheila *b.* 1933 and *d.* 1990, who married John McGill and had issue:

- (1) Julie who is in 2018 *living*,

- (ii) Timothy J. *b.* 1934 and *d.* 1938,

- (iii) Cathleen *b.* 1936, who is in 2018 *living*, and had issue:

- (1) Gail, who submitted this genealogy to the author, and has contributed much the family history.

- (iv) Mary C *b.* 1938 and *d.* 1939,

- (v) James *b.* 1939 and *d.* 2015, who married Eimear Ward, by whom he had issue:
- (1) Donal, who is currently in 2018 living in Toronto, Canada.
 - (vi) Daniel Joseph *b.* 1940 and *d.* 2010,
 - (vii) Anne Maria *b.* 1941 and *d.* 2014,
 - (viii) Bridget Rose *b.* 1942 and *d.* 1978,
- (2) Catherine *b.* 10 February 1878 and *d.* before 1911;
- (3) Hanora *b.* 12 March 1878, immigrated with Charles in 1904 to America, and *d.* 30 June 1942 in Hartford County, Connecticut, USA;
- (4) Charles *b.* 1882 and immigrated to America with Hanora in 1904;
- (5) Daniel J. *b.* 23 March 1884 and *d.* October 1952 in Springfield, Massachusetts, USA, who married twice, firstly Julia Shea and secondly, Elizabeth A. Glynn;
- (6) Eugene *b.* 5 March 1886 and *d.* 1953 in Springfield, Massachusetts, USA, who married Margaret J. O’Leary and had issue: (I) Eugene *b.* 1916 and *d.* 1995 who became a priest and *d.s.p.*;
- (7) Maria *b.* 1888 and *d.* before 1955 in Haverhill, Massachusetts, USA;
- (8) Eleanor *b.* 1890 and *d.* 8 January 1979 in Wisconsin, USA;
- (9) George Patrick *b.* 5 March 1895 and *d.* 27 March 1983 in Springfield, Massachusetts;
- (10) Kathleen *b.* 10 April 1896 and *d.* 28 October 1977 in Springfield, Massachusetts, USA;

(11) Jane Anne *b.* 20 August 1897 and *d.* 2 November 1985 in Springfield, Massachusetts;
(12) John J. *b.* 3 January 1899 and *d.* June 1984 in Springfield, Massachusetts, USA, who married Edna Dennison;
(13) Bridget Frances *b.* September 1901 and *d. circa* 1985 in Springfield, Massachusetts, USA;
(14) Michael Francis *b.* 17 November 1902 and *d.* 1 November 1963 in Holyoke, Massachusetts, USA, who married firstly, Mary A. by whom he had issue,

(II) Charles D., who had two children.
Nothing more about this family is currently known,

and then married secondly, Lillian Mary McManus and by whom had issue,

(I) Mary Ellen *b.* 1955 and is in 2018 *living*.

This Daniel James McCarthy is purported by living descendants of his first son, James, to have been very wealthy and owned extensive lands. However, due to the increasingly oppressive control the English exerted over the native Irish in West Cork, he came to America sometime before 1911 (most likely 1904) with at least three of the four eldest sons, James, Daniel, and Eugene. Although no immigration record or passenger manifest has been found for Daniel and those sons, a passenger manifest in the Ellis Island archives for Charles and his older sister Honora is dated 1904.

Daniel and Mary's son, James J. McCarthy, was the only one of the living children of Daniel and Mary to have been married when the family emigrated. However, his wife, Julia Coakley, did not want to leave Ireland and so she remained with their son and only child, Daniel J. (*b.* 1903). Julia died and their son Daniel



RMS Campania, *circa* 1895, that brought Mrs. Mary Regan McCarthy and George Patrick McCarthy over to America in 1911.

left for America to be with his father, and lived with an aunt in Boston, MA. Although not long after, his father passed away in 1928, and in 1932 Daniel would return to Ireland where he married Mary O'Donovan. This Mary O'Donovan is actually the daughter of Timothy O'Donovan who purchased Antmount from Daniel James McCarthy (his son-in-law's grandfather). Daniel and his new wife would moved to Wales, where they briefly lived in Merthyr Tydfil. Daniel owned a very successful pub but Mary's mother, Catherine O'Donovan (*née* Regan), pressured them to return to Ireland so she could be with her only daughter. So they returned, but settled on a farm in Barryscourt, Carrigtwohill, near Dublin.

In 1911 Daniel James' wife, Mary Regan McCarthy, came to America with the rest of the children, George, Kathleen, Jane Anne, John, Bridget, and Michael. Ultimately leaving the daughters, Catherine, Maria, and Eleanor in Ireland - though Eleanor apparently traveled to the United States of her own accord. Mary and the rest of children arrived on 2 December 1911 after departing from Queenstown aboard the RMS Campania. It was listed that they came to see Daniel, living at Atlantic Ave., Bridgeport, Connecticut. Hence, Daniel was already in the United States, and although the details of his arrival are not known he must have come to America between 1903, when he sold the townland of Antmount, and 1904, when Honora and Charles came to meet him. Daniel J. died in 1915 after he fell from a train bridge in Springfield, Massachusetts.

IX. George Patrick, son of Daniel J., *b* 5 March 1895 and *d.* 27 March 1983 in Springfield, Massachusetts, U.S.A., where he served as a police officer, married Katherine Anne Cleary *b.* about 1896 in Co. Clare,

Ireland and *d.* 6 December 1978 in Springfield, Massachusetts, and had issue, all born in the United States:

- (1) Katherine Ann *b.* 4 April 1919, married Jim Grey, by whom she had issue:
 - (I) Kathy, and
 - (II) Maureen, who married Mr. Scanlon and had issue:
 - (i) Robert James Scanlon
 - (ii) Christopher Scanlon.
- (2) Daniel George *b.* 26 Nov 1920 and *d.* 3 Dec 1990

X. Daniel George *b.* 26 November 1920 in Springfield, Massachusetts and *d.* 3 December 1990 in Oak Bluffs, Massachusetts, and on 26 June 1948 at St. Patrick's Church in Natick, MA, married Mabel Frances Champney *b.* 9 October 1924 in Natick, Massachusetts and *d.* 19 September 2017 in Oak Bluffs, Massachusetts. The issue of this marriage was:

- (1) Margaret Ann *b.* 17 January 1950 in Oak Bluffs, Massachusetts and *d.* 13 December 1986 in Oak Bluffs, Massachusetts of breast cancer and her husband remarried a Joanne *b.* 1 January 1957 and is in 2018 *living*. She married firstly William Josiah Nicholson *b.* 9 December 1946 in Plymouth, North Carolina and *d.* 2 October 2007 in Oak Bluffs, Massachusetts, by whom she had issue:
 - (I) William *b.* 31 October 1973 in Oak Bluffs, Massachusetts and is in 2018 *living*, and served in the United States Marine Corps.
 - (II) Caleb *b.* 16 June 1975 in Oak Bluffs, Massachusetts and is in 2018 *living*,

married Melissa *b.* 23 January 1979 and is in 2018 *living*, by whom he had issue:

(i) Wyatt *b.* 1 October 2005 in Oak Bluffs, Massachusetts and is in 2018 *living*.

(ii) William *b.* in Oak Bluffs, Massachusetts and is in 2018 *living*.

(III) Meghan *b.* 27 December 1976 in Oak Bluffs, Massachusetts and is in 2018 *living*.

(IV) Jared *b.* 3 October 1979 in Oak Bluffs, Massachusetts and is in 2018 *living*, married firstly Rhian Lee, by whom he had issue:

(i) Jaelyn Nicholson *b.* 19 April 2007 and is in 2018 *living*.

(ii) Jayda Nicholson *b.* 14 August 2007 and is in 2018 *living*.

(V) Jesse *b.* 20 December 1984 in Oak Bluffs, Massachusetts and is in 2018 *living*, married Meagan Willey *b.* 6 October and is in 2018 *living*, by whom he had issue:

(i) Liam David Nicholson *b.* 9 July 2016 and is in 2018 *living*.

(2) Michael George *b.* 15 December 1952 in Oak Bluffs, Massachusetts and is in 2018 *living*, married Susan Eilene Usher *b.* 18 January 1955 in New York, New York and is in 2018 *living*, by whom he had issue:

(I) Rebecca Anne *b.* 18 April 1978 in Falmouth, Massachusetts, married a Lawrence Layton and is in 2018 *living*.

(II) Eric Usher *b.* 1 February 1980 in Manchester, Connecticut and is in 2018 *living*.

(III) Ryan Michael *b.* 14 December 1980 in Oak Bluffs, Massachusetts and is in 2018 *living*, married Allecia Reid *b.* 19 September 1981 in Montego Bay, Saint James, Jamaica and is in 2018 *living*, by whom he had issue:

(i) Noah Reid *b.* 11 August 2011 in New Haven, Connecticut and is in 2018 *living*.

(ii) Isla Adelaide *b.* 11 April 2015 in Oakland, Maine and is in 2018 *living*.

(IV) Michael Ryan Eric *b.* 15 October 1990 in Willimantic, Connecticut, married Hannah Faith, and is in 2018 *living*.

(3) Mary Katherine *b.* 7 December 1956 in Oak Bluffs, Massachusetts and is in 2018 *living*, married Russell MacDonald *b.* 18 August 1953 and is in 2018 *living*, by whom she had issue:

(I) Kelsey MacDonald *b.* 10 June 1985 in Oak Bluffs, Massachusetts, married David Schiowitz, and is in 2018 *living*.

(II) Taylor MacDonald *b.* 20 January 1988 in Oak Bluffs, Massachusetts and is in 2018 *living*.

(III) Kenneth MacDonald *b.* 2 March 1990 in Oak Bluffs, Massachusetts and is in 2018 *living*, served as a Navy Seal in the United States Navy, married Nicole Sanchez on 22 July 2017, and had issue:

(i) Madeline MacDonald *b.* 10 Feb 2015 and is in 2018 *living*.

(4) Mark Patrick *b.* 9 September 1961 in Oak Bluffs, Massachusetts and is in 2018 *living*, and on 24 June 1989 at Our Lady of Victory Church in Rochester, NY, married Claire Frances Lansing *b.* 29 January 1949 in Rochester, New York and is in 2018 *living*, by whom he had issue:

(I) Evan Patrick (the author of this work) *b.* 27 July 1991 in Hartford, Connecticut, serving as an officer in the United States Air Force, Fellow of the Augustan Society, a Companion of the Companionate of Merit of the Kingdom of Desmond Association, and is in 2018 *living*.

(5) Patricia Frances *b.* 11 May 1963 in Oak Bluffs, Massachusetts and is in 2018 *living*, married Ahmed Bennane *b.* 10 March 1951 in Morocco and is in 2018 *living*, by whom she had issue:

(I) Yesin Bennane *b.* 14 October 1995 and is in 2018 *living*.

(II) Aymen Bennane *b.* 27 May 1997 and is in 2018 *living*.

Daniel George McCarthy attended Cathedral High School in Springfield, Massachusetts from 1936 to 1940, where he was a well respected basketball and football athlete. He studied to be a teacher in mathematics and history at Boston University from September 1940 until 1943 when he volunteered to join the Army during the Second World War. He enlisted on 20 January 1943, was trained as a radio operator, and was assigned to the 96th Infantry 363rd Field Artillery as a forward observer. He was trained in Seattle, Washington whence he shipped out to the Pacific Theater. He was on the first wave landing party at the

battles of Leyte and Okinawa. He served for 18 months before being honorably discharged on 19 January 1946 as a Technician 5th Grade. He was awarded the following: Victory Medal, Good Conduct Medal, Asiatic Pacific Theater, Campaign Ribbon with Bronze Service Arrowhead, Philippine Liberation Ribbon with 2 Bronze Service Stars, American Theater Campaign Ribbon.

After the war he returned to Boston University, where he played football and received All Conference Status. After receiving his degree he moved to Martha's Vineyard where he met and married Mabel Champney. Both teachers in the Martha's Vineyard school system. Daniel first taught at the Oak Bluffs high school and was part of the committee to rationalize the high school in the late 1950's. When Martha's Vineyard Regional High School was opened 1959 Daniel was hired as a mathematics teacher. During the second year of the school's existence he started the football team and became the first head football coach at the school. He has since been honored by having the high school athletic complex named after him.



Daniel George McCarthy, T/5,
Battery C, 363rd Field Artillery Battalion

THE NORMAN AND VIKING ANCESTRY OF THE MCCARTHY'S OF OAK BLUFFS

The author's McCarthy family of Oak Bluffs, Massachusetts also has a very noteworthy French ancestry through Mabel McCarthy (*née* Champney), who is patrilineally descended from the distinguished Delalande dit Champigny family of France. Mabel's paternal grandmother was patrilineally descended from Jean Guyon des Granches (1500-1600), Viscount of Beaupré & Thaumetz, whose 13th century ancestor was Guy II de Guyon, Seigneur de La Roche Guyon. Guy II's father is unknown, but his grandfather (Mabel McCarthy's 22nd great-grandfather) was Guy de la Roche-Guyon who died in 1109. His death was recorded in the 14th century manuscript, *Les Grandes Chroniques de France*. He was murdered by his father-in-law, named Guillaume, whilst attending Mass.

In 1223 Guy II had a son, Guy III, by his wife Beatrice. Guy III had two sons Guy IV and Mabel's ancestor, Jean. Guy IV however eventually would have a grandson, Guy VI de Guyon, who would rise to serve as Chamberlain to King Charles VI of France, and indeed fought and died on 25 October 1415, at the Battle of Agincourt. Guy VI was the 2nd cousin 18 times removed of Mabel McCarthy, which makes Guy II her 20th great-grandfather, and the great-great-grandson of King Henry I of England. Guy II's mother, Agnes de Beaumont (1172-1192), was the daughter of the Count of Meulan, Robert de Beaumont (1142-1204) and Maud FitzRoy de Dunstanville, the daughter of Reginald de Dunstanville, 1st Earl of Cornwall. Reginald was, of course, the son of King Henry I and Sybil Corbet.

Although be sure this is not the only claim of descent from Henry I, and indeed the McCarthy's can



The murder of Guy de la Roche-Guyon in 1109, from *Les Grandes Chroniques de France*.

claim descent from the Plantagenets as well. Domhnall na bpiob married Margaret FitzGerald, who was the great-great-granddaughter of Thomas FitzJames FitzGerald, the 7th Earl of Desmond, and Domhnall's great-grandfather Finghin married Catherine FitzGerald, who was Thomas' daughter. Thomas himself however was the son of Mary de Burgh, the daughter of Ulick de Burgh and Agnes de Beauchamp. Agnes de Beauchamp was the daughter of Roger; the son of Thomas de Beauchamp, the 11th Earl of Warwick. Thomas married Katherine Mortimer, the daughter of Roger, the 1st Earl of March; the grandson of Roger Mortimer, 1st Baron Mortimer. This Baron Mortimer was the son of Gwladys ferch Llwellyn; the daughter of Joan Plantagenet; the daughter of King John of England.

But one can trace the McCarthys back to Domhnall Caomh Mac Cárthaigh⁶⁵ and his wife Lady de Carew. While historians do not know his wife by name, she is known to be the daughter of the Marquess of Cork, who would have at that time been Robert de Carew. Robert was the son and successor of William de Carew. William was the son Nicholas de Carew and Katherine de Courcy. Katherine was the daughter of John de Courcy and Affrica Guðrøðardóttir (a.k.a. Affreca Godredsdotter). Affrica was the daughter of Guðrøðr Óláfsson (a.k.a. Godred Olafsson), King of Dublin and the Isles and Affrica nic Fergus. Affrica nic Fergus was the daughter of Fergus Canmore, Lord of Galloway, and Elisabeth FitzRoy. Elisabeth was, of course, the daughter of King Henry I of England.

Guðrøðr Óláfsson (died 10 November 1187) was the son of Óláfr Guðrøðarson (died 29 June 1153); who was the son of Guðrøðr Crovan (died 1095). The *Chronicle of Mann* names him “filius Haraldi nigri de Ysland” and the *Annals of Tigernach* list him as “mac mic Arailt.” Thus his father would have been Ímar mac Arailt,⁶⁶ King of Dublin, who died in 1054. Ímar would have been the son of Aralt mac Amlaíb, and thus the grandson of Amlaíb mac Sitric. Amlaíb was the son of the Viking ruler of Dublin and Northumbria, Sitric Cáech. This Sitric Cáech was himself the grandson of Ívarr, founder of the Uí Ímair dynasty, and Ívarr is considered by some to be the same Ívarr hinn Beinlausi, son of the famous Ragnar Loðbrók.⁶⁷

⁶⁵ The results of extensive DNA testing confirm that this Domhnall and his wife are ancestors of the McCarthy family of Cashloura.

⁶⁶ Duffy, 60

⁶⁷ Holman, 31, 100



King Henry I of England, the 7th great-grandfather of Domhnall Cairbreach Mac Cárthaigh, 3rd Prince of Carbery. Henry I is also the 24th great-grandfather of Mabel Champney through her grandmother — a patrilineal descendant of Guy II, the 2nd Lord of La Roche Guyon, who was a great-great-grandson of Henry I.

McCARTHY REAGH (No. 2)
CONTINUED FROM THE 1892, 5TH EDITION, OF IRISH PEDIGREES
BY JOHN O'HART
HEREDITARY PRINCE OF CARBERY
AS DESCENDED FROM
FRANCIS L. MACCARTHY REAGH

No. 130 on the MacCarthy Reagh pedigree, William MacCarthy Reagh, had 10 children with his wife, Margaret Foster Longfield. Among them, five sons: Issac, Mountifort, William Henry, Henry Longfield, and Robert Longfield. It appears as though only Issac (later renamed Francis) and Mountiford had male issue that remained in the US. William Henry appears to have had a daughter by his wife Elizabeth, around 1869, however there are no other census records of that family after 1870. Henry died in infancy. There is a burial record for a Robert Longfield McCarthy who was born on 30 August 1842 and died on 4 May 1912 in Palmyra, Wisconsin. Though there are only two known census records for any Robert McCarthy between 1850 and 1910. If these are the same Robert, then it appears that by 1870 he married Elizabeth, moved to Maine, and had a daughter Mary.

Mountiford married Elizabeth Beamish and had one son, Richard, who appears to have died *sine prole*. He married secondly to Rosetta and had two more sons and two daughters: George, Luna, Etta, and Montiferd. George married Alice Gunter and had six children: Anna, George H., Ethelburt, Elizabeth, Joseph W., and Marion. Only Joseph W. had any male issue; two sons. One son, Joseph G., married Kristi Radke and had only two daughters. The second son had one son who is alive today. After conversing with this grandson of Joseph W. I

learned that this family has unfortunately expressed no interest in family history or genealogy, and so nothing more is known about them or any close McCarthy relations.

One of the senior-most lines of this McCarthy Reagh family died out in 1992, but stems from William Daunt MacCarthy as follows:

1. FRANCIS-LONGFIELD (*a.k.a. Isaac*), son of William MacCarthy Reagh, *b. circa* 1830, married a Mary Ann before 1860. This Francis, recorded in O'Hart, was apparently born as Issac and had his name changed sometime between 1850 and 1860. Francis and Mary had six children in the USA: (1) George *b.* 1853 *died sine prole*, (2) Anna *b.* 1861 (3) Margaret *b.* 1863 (4) Frank L. *b.* March 1865 (5) Mary Kate *b.* 1873 (6) Lize J. *b.* 1876.
 - a. Frank L., married Hattie, and moved to Little Rock, Arkansas by 1910, they had issue, (1) Jennie *b.* 1890 and (2) Francis *b.* 1895.
 - i. Francis, married a Kathleen, by whom he had issue, (1) Fern *b.* 1920, (2) Junita *b.* 1926 and (3) Howard *b.* 1928.
 1. Howard *b.* 2 March 1928 in Little Rock, Co. Pulaski, Arkansas, USA, died 6 June 1992. He married Alice Brookings and had two daughters who are living today.

However, there is a branch (the senior-most branch) that stems from William Daunt's older brother, Francis Bernard McCarthy as follows:

1. FRANCIS BERNARD, son of Francis Bernard McCarthy and Elizabeth Daunt, *b.* 15 Feb 1803, married a Miss Tresilian and had a son:

- a. (1) Francis Bernard Selwood Tresilian McCarthy. *b.* 1853, who married Alice Leader, and had issue:
 - i. Francis Loughnon *b.* 11 April 1871, *died sine prole* in 1892,
 - ii. John Leader *b.* 6 Sept. 1872, who married Mary Sussanna Willis-Bund and had issue:
 - 1. Francis Leader *b.* 1905, who married firstly Joan Mildred Elton Carey and had a daughter,
 - a. Allison MacCarthy Willis-Bund, who married Lewis Perry Curtis Jr. and Francis then married secondly, Roberta Jane Dalkin and had a daughter,
 - b. Joanna Willis-Bund, who is currently living.
 - 2. John Leader Temple *b.* 1906, who married Mary Gertrude Hollis, and by whom he had issue:
 - a. Frances Caroline *b.* 17 November 1933 in Vellore, India,
 - b. John Dermot Temple, *b.* 7 January 1937 in Woodford Wells, Essex.
 - 3. Alexander George *b.* 1909,
 - 4. Hubert Reagh *b.* 1911,
 - 5. Gerald *b.* 1914,
 - 6. Dermot *b.* 1918 *d. sine prole* in 1944.
 - iii. Mary Isabella Elizabeth *b.* 15 March 1870,
 - iv. Alice Margaret.

This is all that is currently know of the family. This information was retrieved from public records and MS 176 of the Genealogical Office in Dublin, which is the pedigree of the Bernard and Leader McCarthys that

accompanied the 1937 confirmation of arms to John Leader McCarthy and his son, Francis Leader.

Conversation with female relatives to this family have indicated that there are no progeny alive today, and if they are, their whereabouts are unknown. When queried about any descendants of John Leader McCarthy and Mary Bund, the response was “I haven’t been able to find any descendants from them.”⁶⁸

⁶⁸ Learned in conversation on 19 February 2019 with Lee Roberts, who’s related to Francis’ wife.

REGENCIES OF THE MACCARTHY REAGH

The following list was compiled by cross-referencing all available historic materials and the listed dates are the consensus of that research. One note that will change any interpretation of the earlier history of the family is that, Donal Cairbreach is almost universally misnamed in other sources as Donal Glas. Because of this one will often read Donal Reagh as a son, and father, of a Donal Glas. Furthermore, the use of titles has been inconsistent throughout all the various sources. Some works only listed sons as the next in line to the chieftainship, others listed every family member that held sovereignty over the sept, and others still would list Princes as leaders of the clan even when sovereignty was officially demitted in 1606. Consequently the numbering of each prince or lord varies from source to source. The roman numerals in the following list record each sovereign Prince of Carbery, each roman numeral in parentheses denotes a Chief-of-the-Name with no sovereignty, and finally, those with no numeral either never held the title or were non-sovereign lords. This list only ends in 1691 so to represent the end of the Gaelic order of Irish society that came with the Treaty of Limerick, and the effective end of the MacCarthy Reagh regencies. Unless noted otherwise, the last year of their reign is also the year of their death. At the end of the list Cormac's birth and death is not known, but it is assumed he lived past 1691 because O'Hart lists his son Owen as the "Hereditary Prince of Carbery," while listing Cormac and all his predecessors as "Prince of Carbery." This tacitly indicates Owen was not a recognized Chief-of-the-Name, but was only the hereditary claimant.

Donal Maol Cairprech was granted the territory of Carbery as it's first sovereign Prince in 1280. By the

end of the Tudor era the original territory had been reduced by about half. Domhnall na bpíob was the last sovereign Prince of Carbery, as he offered to surrender Carbery to King James I in 1606, under the surrender and regrant policy. The subsequent regencies were effectively nominal titles (denoted above by numerals in parentheses) and were passed on in accordance with the English law of primogeniture, as the abolition of the practice of tanistry had been a condition of the Carbery territory regrant by letters patent. It wasn't until the Treaty of Limerick (and its subsequent violations by the English) that the Gaelic order was ultimately ended.

The penal laws enforced during this time of the Protestant Ascendancy (and later) ended the public existence of the Gaelic Order in Ireland. The practice of tanistry floundered, the legal codes of Brehon law ceased to hold sway, and a great many family dynasties were allowed to wither away and become lost to history, if not extinct altogether. Some families may have kept some traditions alive and some did even keep records of family genealogy and titles. Unfortunately, the MacCarthy Reagh dynasty — once one of the most powerful in Ireland — dwindled over time. Now, all but extinct, some McCarthy's can begin to trace their family back to this dynasty and hopefully preserve this most ancient and respectable pedigree from total extinction.

Cormac, the 21st Prince of Carbery, lived and ruled as the Treaty of Limerick was being signed and the tanistic succession of Irish titles effectively ended. For this reason Cormac was final Prince of Carbery. He had children and their subsequent progeny do survive to this day. The senior patrilineal line appears to have died out in 1992 with the death of Howard Carroll McCarthy. However, family of one of Howard's distant cousins do live today in the United States. Attempts are being made to reach out to the surviving family, but so far no

response has been received. The McCarthy family of Drinagh is believed to be descended from Finghin, the great-great-grandson of Domhnall na bpíob.

The tanistic succession and regencies of the lords of Carbery begin in 1232 when Donal Gott MacCarthy was granted the territory of Carbery from his older brother, Cormac Fionn, King of Desmond, r. 1230 - 1247, and follows thus:⁶⁹

Domnall Got Cairprech Mac Cárthaigh, lord of Carbery, r. 1232-1252, and King of Desmond, r. 1247-1252, allied the Carbery McCarthys and the Norman de Cogan family in 1249,

Dermod Don, his first son, *a quo* “Clan Dermod,” lord of Carbery, r. 1252-1262,

I. **Donal Maol Cairprech**, Domnall Got’s sixth son, lord of Carbery, r. 1262-1280, was ceded “Misenhead to Cork” by Donal III in 1280, hence 1st sovereign Prince of Carbery, r. 1280-1310, however Donal IV, The MacCarthy Mór, invaded Carbery in 1283 and as a consequence of this Donal Maol murdered Donal IV in 1306, after which it was decreed that preventing he and any future MacCarthy Reagh would not be allowed to succeed as MacCarthy Mór,

II. **Domhnall Caomh**⁷⁰, his first son, r. 1310-1320,

III. **Donal Cairbreach**, his first son, r. 1320-1356,

IV. **Cormac Donn**, his brother, r. 1356-1366

V. **Donal Reagh**, his nephew, *a quo* “Reagh,” r. 1366-1414,

⁶⁹ Moody et al., 157.

⁷⁰ Domhnall Caomh’s second son was Cormac Donn who ruled as the 4th Prince of Carbery and the 1st Lord of Gleannachroim and the founding of the MacCarthy Glas branch.

- VI. **Donal Glas**, his eldest son, r. 1414-1442,
 VII. **Donogh of Iniskean**, his younger surviving brother, r. 1442-1453
 VIII. **Dermod an Dunaidh**, his younger surviving brother, r. 1453-1473,
 IX. **Cormac**, his nephew, r. 1473-1478, d. 1503,
 X. **Finghin**⁷¹, his eldest cousin, son of Dermod an Dunaidh, r. 1478-1505,
 XI. **Dermot**, his younger brother, r. 1505-1506,
 XII. **Donal MacFineere**, his nephew, son of Finghin, r. 1506-1531,
 XIII. **Cormac na Haoine**, his eldest son, r. 1531-?
 XIV. **Finghin**, his younger brother, r. ?-1566,
 XV. **Donogh**, his younger brother, r. 1566-1576,
 XVI. **Owen**, “of the Parliament”, his younger brother, r. 1576-1593,
 XVII. **Domhnall na bpíob**, his eldest nephew, son of Cormac na Haoine, r. 1593-1612,
 Cormac, his eldest son, died before his father,
 (XVIII). **Donal** of Kilbrittan, his only son, r. ?-1636,
 (XIX). **Cormac**, his only son, commander of the Munster Clans in 1641, r. 1636- *abt.* 1667,⁷²
 (XX). **Finghin**, his eldest son, r. *abt.* 1667-1676,
 (XXI). **Cormac**, his eldest son, r. 1676-1691.

⁷¹ Commissioned the *Book of Lismore*, originally titled, “*Leabhar Mhíe Cárthaigh Ríabhaigh*”

⁷² O’Hart, 120.

UNBROKEN DESCENT FROM THE MUNSTER KINGS OF ANTIQUITY

The MacCarthy dynasty can be traced back over 1,600 years to Óengus, a 5th century king of Munster and chief of the Eóganacht clan, and his father, Nad Froích. According to the Irish Annals, Óengus mac Nad Froích was an Eóganacht king and was the first baptized Christian king of Munster, baptized by St. Patrick himself at Cashel, and died in 489 during the battle of Cenn Losnada. This is the earliest history can reliably record the ancestry of the Eóganacht dynasty (which evolved into the MacCarthy dynasty), and that history has shown that although never High Kings of Ireland, the Eóganacht and MacCarthys were more powerful, ruled over the larger territory, they were the wealthiest province, and were the more sophisticated ruling house. Knowledge, justice, and economics were well understood and used to grow and maintain influence. In the 13th century the Prince of Carbery asked King Cormac of Munster, “for what is a prince selected over a country?” To which the king replies: “For the goodness of his form and race, and sense, and learning, and dignity, and utterance: he is selected for his goodness and for his wisdom, and strength, and forces, and valour in fighting.’ A just sovereign ‘exercises not falsehood, nor [unnecessary] force, nor oppressive might. He has full knowledge of his people, and is perfectly righteous to them all, both weak and strong.’”

As the five generations between Colgú mac Fáilbe Flaind (d. 678) and Tnúthgal⁷³ are not well recorded, Tnúthgal is the earliest King of Munster from

⁷³ Byrne, Table 12.

whom we can claim unbroken historical descent. However the following names are verified by several other sources to have been historical figures: Nad Froích⁷⁴ and his son; Óengus mac Nad Froích (430-489)^{75,76,77} and his son; Feidlimid mac Óengusa (455-500)^{78,79} and his great-grandson; Fáilbe Flann mac Áedo Duib (d. 639)^{80,81,82,83,84} and his son; Colgú mac Fáilbe Flaind (d.678)^{85,86}. The following lineage is included to document the genealogy to which historical dates can be attributed, to record the spouses and dates of marriage, and to record the Irish names as they would have been used. As latin was the official language during the hight of the medieval era, the titles are translated into latin to record the latinization of places that are otherwise recorded in documents from the period (in latin).

The oldest proven historical king of Munster is Corc mac Luigthig (and presumably his father, Lughaidh).⁸⁷ His grandson, Óengus mac Nad Froích, the first Christian Chief of the Eóganachta and King of Munster, was born in 430 A.D., and is the second earliest

⁷⁴ Bethada Náem nÉirenn, Folio 71b.

⁷⁵ *Ibid.*

⁷⁶ McCarthy, The Chronology.

⁷⁷ Keating, History of Ireland.

⁷⁸ McCarthy, The Chronology.

⁷⁹ Charles-Edwards, Appendix 10.

⁸⁰ McCarthy, The Chronology.

⁸¹ Byrne, Table 12.

⁸² Annals of Ulster, AU 627.2

⁸³ Annals of Tigernach, AT 628.3

⁸⁴ Annals of Innisfallen, AI 629.1

⁸⁵ McCarthy, The Chronology.

⁸⁶ Byrne, Table 12.

⁸⁷ Ellis, Erin's Blood Royal, 112

demonstrably historical ancestor of the Eóganachta — a demonstrable history of his father is still unknown. His 4th great-grandson, Daologach (No.98 in O’Hart’s *Irish Pedigrees*), would correspond with Tnúthgal, who is the earliest king from whom continuous historical descent can be documented. The unbroken patrilineal line of descent from Tnúthgal, with annotations and citations for recent generations, to the present day is as follows:

TNÚTHGAL

REX MOMONIAE

(†820)

It is claimed he is a patrilineal great-great-grandson of Colgú mac Fáilbe Flaind (†678).

|

DONNGAILE

He is the ancestor of the O’Riordan clan.

|

SNEIDH MAC DONNGAILE

He had several bothers and two of whom became kings of Munster, namely, Áilgenán (†853) and Máel Gualae (†859).

|

ARTGAL

|

LACHTNA

|

BUADACHÁN MAC LACHTNAI

|

CELLACHÁN MAC BUADACHÁIN

REX MOMONIAE

(†954)

He drove the Danes out of Munster entirely and at the battle of Knock-Saingal, in Co. Limerick, it is said that with one stroke with his battle axe he split the skull of the Danish general, Aulaf, through his brass helm. He was allied with the Norse Gaels of Waterford in 939 during the invasion of the kindom of Meath. In 941 there was an uprising of the eastern Déisi Muman, during which he was captured by the High King of Ireland. In 944 he defeated the Dál gCais and killed Cennétig mac Lorcáin, the Dál gCais king and the father of Brian Bóruma.

DONNCHAD MAC CELLACHÁIN

REX MOMONIAE

(†963)

He raided the kingdom of Meath with his father in 951.

|

SAORBHREATHACH

|

CÁRTHACH MAC SAORBHREATHACH

REX EOCHANACHTI

PRINCEPS DESMONLÆ

(†1045)

The namesake of Mac Cárthaigh. He was a strong commander of the forces fighting against the Danes. The Éóganachta were enemies of the Dál gCais, and thus he was the archenemy of Brian Bóruma. After a battle with the Dál gCais he and his soldiers were burned in a house by the great-grandnephew of Brian Bóruma.

|

MUIREADACH

DOMINUS EOCHANACHTI CAESILGENSIS

(*1011 - †1092)

His eldest son, Tadhg, would become the first King of Desmond with the Treat of Glanmire in 1118, which divided Munster in Desmond and Thomond.

|

CORMAC MACH TAMNACH MAC CÁRTHAIGH

II REX DESMONLÆ, REX MOMONIAE

(†1138)

⊗ SADBH

Adopted the surname Mac Cárthaigh, and was called the 'Bishop King' due to his patronage for the clergy and monasteries. He built Cormac's Chapel at the Rock of Cashel from 1127 to 1134. He was murdered by Tirlagh Ó Briain and Diarmaid Ua Conchobair.

|

DIARMAID MÓR NA CILL BACHAIN

IV REX DESMONLÆ, REX CORCAGIENSIS

(*1098 - †1185)

⊗ SPONSA PRIMA ICNOTA

⊗ PATRONILLA DE BLOET, 1173

First Mac Cárthaigh to submit to the Anglo-Normans in 1172. He was murdered by Theobald Butler and the English near Cork city.

DOMHNALL MÓR NA CURRA

V REX DESMONLÆ

(*1138 - †1205)

Defeated the Anglo-Norman invasion of Munster in 1196.
From this Domhnall Mór, the senior branch is called 'Mór.'

DOMHNALL GOT MAC CÁRTHAIGH MÓR

IX REX DESMONLÆ, DOMINUS CARBERLÆ

(†1252)

His eldest son, Dermot Don, was lord of Carbery until his death in 1262 and was the ancestor of Clan Dermot. Dermot's brother succeeded as lord of Carbery.

DOMHNALL MAOL

I PRINCEPS CARBERLÆ

(†1310)

He became lord of Carbery upon the death of his elder brother in 1262. In 1280 Donal III, The MacCarthy Mór, granted him the territory south of the River Lee as a sovereign entity. Hence, The MacCarthy Reagh became the Prince of Carbery.

DOMHNALL CAOMH

II PRINCEPS CARBERLÆ

(†1320)

∞ FILIA DE CAREW

DOMHNALL CAIRBREACH

III PRINCEPS CARBERLÆ

(†1366)

∞ FILIA Ó CRÓMIN

DOMHNALL MAC CÁRTHAIGH RIABHACH

V PRINCEPS CARBERLÆ

(†1414)

∞ JOANNA FITZMAURICE

DIARMAID AN DÚNAIDH
VIII PRINCEPS CARBERLÆ

(†1473)

⊗ ELLEN MAC CÁRTHAIGH NA MHÚSCRAÍ

|
FÍNGHIN

X PRINCEPS CARBERLÆ

(*1430 - †1505)

⊗ CAITLÍN FITZGERALD

(*1452 - †1506)

|
DOMHNALL MACFÍNGHIN

XII PRINCEPS CARBERLÆ

(*1472 - †1531)

⊗ ELEANOR FITZGERALD

|
CORMAC NA HAOINE

XIII PRINCEPS CARBERLÆ

(*1490 - †1567)

⊗ JULIA MAC CÁRTHAIGH NA MHÚSCRAÍ

|
DOMHNALL NA BPÍOB

XVII PRINCEPS CARBERLÆ

(†1612)

⊗ MARGARET FITZGERALD

He was the last sovereign Prince of Carbery as he surrendered the territory and title to the English Crown in 1606 under the Surrender and Regrant policy. He was not granted any peerage or title, but was allowed to maintain the territory.

|
CORMAC MAC CÁRTHAIGH RIABHACH

(†1602)

⊗ ELEANOR FITZGIBBON

|
DOMHNALL MAC CÁRTHAIGH RIABHACH

DOMINUS CARBERLÆ

(†1636)

⊗ ELLEN ROCHE

CORMAC MAC CÁRTHAIGH RIABHACH
 DOMINUS CARBERLÆ
 (FL. 1667)
 ♂ ELEANOR MAC CÁRTHAIGH NA MHÚSCRAÍ
 |
 FÍNCHIN MAC CÁRTHAIGH RIABHACH
 COMTE MAC CARTHY-REACH
 LORD TITULAIRE DE KILBRITTAIN
 (*1625 - †1676)
 ♂ COMTESSE MARY
 |
 DERMOT MACCARTHY REACH
 (*1658 - †1728)
 |
 DONAL I MACCARTHY
 (*1690 - †1758)
 ♂ KATE O'DRISCOLL
 |
 CORMAC MACCARTHY
 ?
 DANIEL McCARTHY
 (*1762)
 ♂ CATHERINE HURLEY, 8 JANUARI 1785
 ?
 CHARLES McCARTHY
 (*1785)
 ♂ HONORA McCARTHY
 |
 JAMES McCARTHY
 (*1813)
 ♂ MARY ROSS, 12 FEBRUARI 1839
 |
 DANIEL JAMES McCARTHY
 (*18 DECEMBRIS 1852 - †25 MARTII 1915)
 ♂ MARY REGAN
 (*1855 - †1939)

GEORGE PATRICK McCARTHY
(*25 MARTII 1895 - †27 MARTII 1983)
∞ KATHERINE ANNE CLEARY
(*1896 - †6 DECEMBRIS 1978)

|
DANIEL GEORGE McCARTHY
(*26 NOVEMBRIS 1920 - †3 DECEMBRIS 1990)
∞ MABEL FRANCES CHAMPNEY, 26 JUNII 1948
(*9 OCTOBRIS 1924 - †19 SEPTEMBRIS 2017)

|
MARK PATRICK McCARTHY
(*9 SEPTEMBRIS 1961 -)
∞ CLAIRE FRANCES LANSING, 24 JUNII 1989
(*29 JANUARIII 1949 -)

|
EVAN PATRICK McCARTHY
(*27 JULII 1991 -)

Continuity between the McCarthy's of Cashloura and of Drinagh, and the McCarthy's of Gortnascreeny can be established by reviewing the 41 sources attached to the pedigree in the appendix carefully. As recorded in John O'Hart's book "Irish Pedigrees" and Samuel Trant McCarthy's book "The MacCarthys of Munster," and as has been confirmed by the State Papers of the Reign of Queen Anne, Finghin MacCarthy Reagh (great-great grandson of Donal na Pipi) moved to Ireland and married a woman named Mary, and had his son Dermot. Dermot served as lieutenant in McElligot's regiment during the Williamite War in Ireland, but after the Treaty of Utrecht, returned to the Dunmanway area in 1715 with his son, Donal. They settled in Gortnascreeny and Donal eventually married Katherine O'Driscoll, had several children, and

appears to have died in 1758 as shown by his indexed Will from 1760. His eldest son Charles was the father of Daniel who married Catherine Hurley on 8 January 1785.

Now, on 16 April 1754 Sir Charles Moore of Dublin sold 1,349 acres in Gortnascreeny to Rev. Henry Connor of Bandon, and that deed (see source number 13 above) states that those acres were “lately in the possession of Arthur Regan, Daniel Carthy, and Daniel Einey Carthy” (Einey is likely the transliteration of ‘a hAon’ in Irish, which translates as ‘one’ or ‘the first’). This Arthur Regan is indeed the ancestor of Julia O’Regan McCarthy (whose diary has been previously cited), whose McCarthy cousins from Drinagh were McCarthy Reagh. The McCarthys of Drinagh and the Regans have had a long standing multi-generational family friendship that continued until the McCarthys emigrated in 1911. This 1754 deed not only verifies that family lore, but definitively ties together the Regans whose McCarthy cousins of Drinagh are mentioned in Julia’s diary, and the Gortnascreeny McCarthys; and thus one can conclude the continuity of the Cashloura McCarthys “of Drinagh” and the Gortnascreeny McCarthys, especially when considered in conjunction with all the other evidence discussed throughout this work.

In the absence of definitive documentation linking James to Donal and Kate O’Driscoll, the following text is a transcription of the original letter sent to the UK College of Arms, outlining the initial research that had been done, petitioning them to register the pedigree included in this book:

“There is a 1768 Lease of Lives which was originally obtained in 1728 in Gorteenasowna, Fanlobbus Parish, that shows the original land was

granted in 1728 to Daniel McCarthy, and then in 1768 it was occupied by Owen McCarthy and his three year old son Daniel (suggesting Owen was still young - probably in his younger thirties). As shown in *The MacCarthys of Munster and Irish Pedigrees*, Donal I had sons named Cormac, Donal, Owen, and an unknown son (likely named Florence, as discussed later). As will be demonstrated later in this letter, this Cormac (a.k.a. Charles), Donal, and Owen were all born around 1730; and considering (as shown below) this Donal would be the son of a Donal “the First,” it is very probable that this is the same family of Donal McCarthy and Kate O’Driscoll. Indeed, this Lease of Lives even supports the hypothesis that the sons Cormac and Donal left Gorteenasowna, as Owen (being the third son) inherited Gorteenasowna, which suggests that Cormac and Donal were no longer in the town by 1768. But to confirm that the elder brothers (or at least Donal) were in Gorteenasowna before 1768, there is also an Administration Bond from 1729 that was registered in “Ffanlobish” for Daniel McCarthy. Which is also one of only two registrations to a McCarthy in Fanlobbus Parish listed in the Diocesan and Prerogative Wills and Administrations Index, which spans the years 1595 to 1858 (the other registration belonging to a Fineene McCarthy of Milane in 1703). However, as this pedigree concerns the McCarthy family of Gortnascreeny, this does prompt the question: if the family in question moved from France to Gorteenasowna, why did the family choose to settle in the Gortnascreeny area later?

There is evidence that the family had historical ties to the region that may explain the decision to settle there. As will be discussed later, my 3rd great-grandfather, James McCarthy, resided in Cashloura in 1853 but also in Dromcorragh in 1839 when he married a Mary Ross. There is also evidence that James’s family

had been residing in Dromcorragh for at least a generation prior, as shown in an 1828 Tithe record for Dromcorragh listing Charles McCarthy — the only McCarthy listed in that townland at the time. With this in mind, there is also an Administration Bond recorded in 1663 for “Donogh McCarthy Reagh of Drumcoragh.” While this Donogh would almost certainly be the brother of the aforementioned Finghin, and thus the third son of Cormac MacCarthy Reagh (commander of the Munster clans in 1641, who lost Kilbrittain Castle to Cromwell), this record does definitively prove there is a long standing MacCarthy Reagh connection to not only Caheragh parish, but to the Dromcorragh townland in particular. Although Donogh would not have been an immediate member of the family in France, there is evidence that Donogh’s descendants had retained ownership of properties around Caheragh parish. Donogh had his eldest and only surviving son, Alexander, who fought in the Battles of the Boyne (1690) and Aughrim (1691). It should then be expected that he be flourishing around 1690, and if he had a grandchild, then that grandchild could be named Alexander (in accordance with naming tradition) and would be living around 1790. The existence and name of his grandchild is highly speculative, but it is worth noting only because there is indeed a 1790 Administration Bond for an Alexander McCarthy in Dromore — a townland only a few miles away up the road from Dromcorragh. While this is not proof of anything, it does lend itself to the possibility that the McCarthy Reagh family in Dromcorragh had descendants that moved to Dromore (which lies adjacent to both townlands of Gortnascreeny and Aughaville).

That said, and assuming Alexander of Dromore is MacCarthy Reagh, is it possible that the Gortnascreeny McCarthys are descended from his

unknown father (i.e. the father of Alexander the younger, son of Alexander the elder, and grandson of Donogh MacCarthy Reagh)? It is possible, but not really likely as there is no evidence at all to suggest that Alexander of Dromore married, had a son, or even if his (speculated) grandfather survived the Battle of Aughrim in 1691; whereas it is known for sure that Donal and Kate O'Driscoll had several children, and furthermore, the McCarthys of Gortnascreeny are documented as being matrilineal descendants of the O'Driscolls. Additionally, if the McCarthys of Gortnascreeny were descended from Finghin's family it would be reasonably expected that the names Charles, Daniel, Owen, and even Florence (the anglicization of Finghin) would appear in subsequent generations, and indeed, all of which are found. Similarly, if the family was descended from Alexander it should be reasonably expected to subsequently see the names Daniel, Alexander, and even Donogh/Denis, which are not found in the various townlands in question. While this, again, is not proof of anything, it does make it highly unlikely that the Gortnascreeny McCarthys were descended from Donogh MacCarthy Reagh. Furthermore, Catherine McCarthy Reagh who married Cornelius Regan (which will be discussed later) was from Drinagh parish, not Caheragh, making it even more unlikely the the "Drinagh McCarthys" were descended from from Donogh's "Dromore McCarthys." So on the balance of probabilities Alexander does not seem to be the ancestor of the Gortnascreeny McCarthys, but he still could very well have been an influential relative giving Caheragh parish some significance to the family, making him the 5th great-uncle of James McCarthy. Not to forget that it is also a suitable place for the family to settle, as Caheragh parish was once the home of The MacCarthy

Reagh. The Skibbereen surrounds were home to Gortnaclohy Castle, the principle seat of the MacCarthy Reagh princes in the 13th century before they came into possession of Kilbrittain Castle. So, regardless of Alexander's possible relation, it does seem that there are many reasons why the family would choose to return to Caheragh parish.

As evidenced by a 1754 deed for Gortnascreeny, there is definitively a “Daniel Carthy” and “Daniel Einey Carthy” (which translates as Daniel ‘the First’) in Gortnascreeny in the years prior to 1754 — which is currently the earliest mention of a McCarthy family in Gortnascreeny. As there are no records or mentions of a genteel McCarthy family in Gortnascreeny prior to this timeframe, it's possible that the family moved to the immediate surrounds of Dunmanway upon arriving from France in 1728 and then later moved to the farm in Gortnascreeny some time before 1754. This scenario becomes more probable when considering what social standing might be expected of the grandson of an Irish prince and French countess. It would not be unreasonable to assume that the family, newly arrived from France, would be recognized by some gentrified standing. Sure enough, the McCarthys of Gortnascreeny were indeed gentrified, and this is recorded in various records. There is a memorial for a ‘Deed of Marriage Settlement’ dated 17 April 1792, which lists a “Charles McCarthy, Gent. of Gortnascreena” who would need to be Donal I and Kate O’Driscoll’s eldest son, making him about 60 years old. There is also a 1789 record that lists a “Florence McCarthy, Gent.” of Gortnascreeny who could very well be the youngest (and previously unnamed) son of Donal I and Kate, especially when considering that, per Irish naming conventions, it is highly likely that a son named Finghin (a.k.a. Florence)

would exist in this generation; being the great-grandson of Finghin. So with the sons of Donal I and Kate established, who is the ancestor of the pedigree currently considered?

In 1754 there is the deed pertaining to Gortnascreeny that mentions the previous owners of the property as being “Arthur Regan, Daniel Carthy, and Daniel Einey Carthy.” The name ‘Einey’ is an English transliteration of the Irish term ‘*a hAon*’ which translates as “the first.” So the deed lists Arthur Regan, Daniel, and Daniel ‘the first’ as holding 1,349 acres in Gortnascreeny prior to 1754⁸⁸. While not listed as “Gent.,” Daniel Einey and Daniel were clearly extensive land holders. This evidence demonstrates very clearly that not only a relationship between the Regan and McCarthy families of Gortnascreeny existed, but given the earlier references to Charles and Florence McCarthy, Gent., also that the McCarthy family was effectively landed gentry. As both Daniels were witnesses to this transaction in 1754, the younger Daniel would necessarily be of legal age — making him born before 1736. This fits perfectly, as it would make his father most likely born before 1700, who would then be the son of Dermot, who would have been born most likely *circa* 1660. Or in other words, assuming a 30 year generation: Donal II (fl. 1754), son of Donal I (fl. 1724), son of Dermot (fl. 1694), son of Finghin (fl. 1664). Indeed, these dates match perfectly, as Donal II was born around 1730, Donal I was born in 1690, Dermot was born in 1658, and Finghin was born in 1625.

Donal I’s eldest son, Charles McCarthy “Gent.,” witnessed the 1792 marriage contract and so was probably born around 1730 (given that his brother,

⁸⁸ It should be noted that the total area of the modern townland of Gortnascreeny is only 714.73 acres.

Donal II was born before 1736). He appears to have inherited the remaining lands in Gortnascreeny and Drumcorragh as it seems that his descendants were in possession of them a hundred years later. In accordance with naming conventions it is reasonably certain that Charles and Donal II respectively named their children Daniel and Charles; and indeed this would account for the Charles and Daniel McCarthys we see together in Gortnascreeny in 1826 — themselves being the Charles Sr. of Cashloura and Daniel/Charles Jr. of Cashloura discussed later. However, it also explains how James (who would be Charles' great-grandson) came to inherit Cashloura and to have resided in Dromcorragh. Charles was the father of Daniel who married Catherine Hurley on 8 January 1785. Then on 7 July 1791 that same "Dan Carthy" acquired land in the nearby townland of Cashloura, in Drinagh parish, from a John Taylor. It should be noted that this is not the same "Daniel McCarthy" noted in the 1817 memorial that lists Daniel McCarthy as being 36 years old in 1817 (ergo, born circa 1781). That "Daniel McCarthy" is almost certainly a distant cousin (possibly a son of Donal II or even Florence). Considering that Dan Carthy is necessarily the ancestor of the McCarthys of Cashloura, and that James is from Dromcorragh and inherited Cashloura (as shown by the 1853 Griffiths Valuation), it is clear that "Dan Carthy" is the same son of Charles McCarthy Gent. of Gortnascreeny, who would then also be the "Daniel S. McCarthy Esq. of Gortnascreeny" who died in 1825 and is listed in the 1849 pedigree of the O'Driscoll family of Ballyisland, translated by John O'Donovan.

O'Donovan makes a point to mention the recent death of Daniel Mac Carthy of Gortnascreeny who was descended in the female line from one of the daughters of William O'Driscoll (the great-grandson of the Chief-

of-the-Name O’Driscoll and his wife, Mary, the daughter of Baron Kingsale), which naturally begs the question: why was Daniel McCarthy of Gortnascreeny worth mentioning at all in a pedigree of The O’Driscoll’s descendants of Ballyisland? There is an 1825 death announcement in The Waterford Mail of “Daniel S. McCarthy Esq.” in Gortnascreeny. Because that paper had a wide readership across several counties, only a few deaths are mentioned in the section, and those deaths are of landed persons and lords, it is plainly evident that his MacCarthy family of Gortnascreeny was in fact a very prominent one. So after considering that Daniel appears to have died in 1825, and it would not be possible for Kate O’Driscoll (born around 1705) to have been that particular William O’Driscoll’s (born around 1707) daughter, it is most likely that this Daniel is actually the same “Dan Carthy” who was the son of Donal II. Which would also then provide the relation to the O’Driscoll family! Which, when considering the marriage of Donal I MacCarthy and Kate O’Driscoll is also recorded in the Leader McCarthy pedigree that was registered in 1937, this becomes another very strong indicator that the McCarthy family of Gortnascreeny is indeed the same family that descended from Donal I MacCarthy. Moreover, Arthur Regan (who held the Gortnascreeny properties listed on the 1754 deed with the McCarthys) was actually the ancestor of the Regan family in Aughaville (or Aghaville today, a townland on the western border of Gortnascreeny often synonymous with the more commonly used modern name of Dromore) who had ties to the McCarthys of Drinagh parish as well – being the grandfather of a Cornelius O’Regan of Aughaville, who married a Catherine McCarthy of Drinagh in 1824 – further strengthening the apparent link between the Gortnascreeny McCarthys and the Drinagh McCarthys.

Furthermore, there is a diary entry from the early 20th century of Julia McCarthy (née Regan), who is the mother of my colleague, Dr. Patrick J. McCarthy (who provided the information), and the great-granddaughter of a Catherine McCarthy Reagh. Remembering that Aughaville, Dromore, and Gortnascreeny are three adjacent townlands that are sometimes confused/interchanged with each other,⁸⁹ Julia's diary states: "*Grandfathers cousins McCarthy Reaghs from Drinagh used to come visiting Aughaville. Related to greatgrandfather Cons wife Catherine. One became a protestant and a solicitor.*" This entry was copied into Dr. McCarthy's notes, and so while the diary itself is currently lost to us, the truth of this statement can be corroborated. Dr. McCarthy offers us information about some the other relatives named Tim and Morgan, and indeed there are two baptisms of brothers Morgan and Tim Regan of Dromore, born to Cornelius O'Regan and Catherine McCarthy, in accordance with Dr. McCarthy's testimony in his letter and various email exchanges — and hence confirming the truth of Dr. McCarthy's testament. It should also note the family in the latter states Aughaville, whereas baptismal records list Dromore — alluding again to the synonymity of the townlands. Not to forget there is also the 1824 record for a marriage of "Cornelius Regan of Caheragh to Catherine McCarthy of Drimoleague." Although it must now be noted that, in that particular register, the scribe was writing Roman

⁸⁹ In 1754 Gortnascreeny was listed as comprising at least 1,349 acres, and the townlands of Aghaville (622.6 acres), Dromore (515.39 acres), and Gortnascreeny (714.43 acres) today all total 1,852.42 acres. So it is evident that Gortnascreeny used to encompass parts of modern Dromore and Aghaville; thus explaining the interchangeability of the names.

Catholic parishes (i.e. the Catholic Parish of ‘Drimoleague & Drinagh’) as opposed to civil parishes and/or townlands.

As we know from land records, and living memory in the Drinagh surrounds today, my family was the only McCarthy family with holdings in the townlands of Cashloura, Antmount, and Drinagh village proper simultaneously, until the 20th century. That being the case, a Bayesian analysis was performed to determine the likelihood that this referenced McCarthy family of Drinagh is the same McCarthy family of Gortnascreeny. The Bayesian analysis ultimately shows that with very conservative numbers the likelihood that the the McCarthys of Cashloura descended from Finghin MacCarthy Reagh is 98.3%, and with numbers more accurate to expectation, a likelihood of 99.944%. These numbers have been determined considering three (generous) assumptions and the conclusive pieces of evidence; namely, the diary entry, Y-DNA testing, and population statistics.

The statistics lead to a compelling conclusion, but how can it be rationalized that the diary’s “McCarthy of Drinagh” are the same as my family from Cashloura? Charles M’Carthy Sr. appears to be the head (or at least chief land holder) of the only McCarthy family in Cashloura in the 1833 Tithe Applotment Book. He is listed with a Charles Jr. and Daniel who hold exactly 41 acres each, and another 41 acres together as “partners” on an “undivided farm,” while Charles Sr. holds 120 acres. As they are the only McCarthy family in Cashloura and Dan Carthy just moved to Cashloura one generation prior, in 1791, Charles Sr. is then necessarily the son of the same Dan Carthy. This is demonstrated by the listing of Charles Sr. and Charles Jr. in the 1833 Tithe Applotment book, as it was standard practice to

list two persons with the same name in one townland as Sr. and Jr. regardless of family relation. The chances are that Charles Sr. and Charles Jr. were actually not father and son, but rather uncle and nephew (or even, two cousins). While it is the most reasonable to deduce that Charles Sr. is Dan Carthy's son, this then prompts the question: who was the father of Daniel and/or Charles Jr.? Considering the overwhelmingly evident connection to the Gortnascreeny McCarthys already discussed, and that the only McCarthy listed in Gortnascreeny in 1828 was a Charles McCarthy who would have been the father of James McCarthy, it is most probable that Daniel & Charles Jr.'s were siblings of Charles Sr., or their father was Charles, the son of Donal II — making them second cousins of Charles Sr. If their grandfather was Donal II, it would be further confirmation that James's family inherited Cashloura, Drumcorragh, and Gortnascreeny from his ancestor Charles (Donal I's eldest son) while the more junior members of the family rented properties from him; as seen in the Griffiths's record with a John McCarthy, and probably the 1833 Cashloura Tithe record with the appropriately divided acreage.

This would make Charles Sr. the same "Charles McCarthy Gent. of Gortnascreeny" listed in 1826, whose father was "Daniel S. McCarthy Esq. of Gortnascreeny," whose father was "Charles McCarthy Gent. of Gortnascreeny" listed in 1792, who would have been the son of Donal McCarthy and Kate O'Driscoll. This gentrified status throughout the generations is not only documented and historically very likely, but it is in complete agreement with the family history that remembers Charles Sr. McCarthy's grandson, Daniel James McCarthy (my great-great-grandfather) "was very wealthy [and] owned lots of land."

Furthermore, there is evidently a historical family connection to Dunmanway proper. As discussed in the introduction, Donal McCarthy and Kate O’Driscoll married and had children after settling near Dunmanway. While only a few miles from Cahloura, Dunamanway is in a different parish. And when the representative of the Cashloura McCarthys, Daniel James McCarthy, moved the family from Ireland to America, the passenger manifest from 1911 listed “Dunmanway” as their last residence, not “Drimoleague & Drinagh” which was their actual parish! The family never spoke about Ireland once they settled in America, so their history and memories were never shared. But this does prompt the question: what was their attachment to Dunmanway, if not family history? For sure this is not conclusive evidence of anything, but it does warrant consideration within the greater body of evidence.

Charles Sr. married an Honora McCarthy and had three sons named John, Charles, and James (and several other children after 1817). This James married Mary Ross in Dromcorragh, Caheragh Parish, on 12 Feb 1839. James was living in Cashloura and recorded during the 1853 Griffiths Land Valuation. It may be worth noting that no McCarthys are recorded in Gortnascreeny by this time. On the Griffiths record for Cashloura James’ family is the only McCarthy family — leasing land to his brother John. James and Mary had many children; including Daniel James McCarthy, baptized 19 December 1852, who married Mary Regan, had many children, and later moved the family to America.

After meeting and talking with some of the Drinagh locals (including the Regan family who still live there) during his visit to Drinagh several years ago, my father learned that the Regan and McCarthy families continued to be friends until the 20th century, and had

indeed been family friends for several generations. And so when considered in conjunction with all the other evidence discussed herein, we can reasonably conclude the continuity between the McCarthys of Gortnascreeny (with the start of the Regan friendship) and of Cashloura (with the continuation of that family friendship), specifically. Indeed, the Bayesian analysis confirms that (when considered in the greater body of evidence) it is very probable, with a 94.78% likelihood.

As mentioned in passing thus far, I have submitted for extensive Y-DNA testing which has been done through Family Tree DNA (as a part of the McCarthy Surname DNA Study) to identify the genetic origins of my patrilineal descent; the results of which further corroborate the evidence presented herein, and demonstrate that I am in fact descended patrilineally from the MacCarthy Reagh sept. With the initial testing of 111 STR (short tandem repeat) markers it was possible to conclude with very high confidence (effectively certain) that I am descended from Donal Goth MacCarthy (d. 1251), which subsequently confirmed suspicions that my family descended from either the MacCarthy Reagh or the MacCarthy Glas branches of the clan. Two other SNPs (single nucleotide polymorphisms) were then tested in an attempt to identify a more precise line of descent. One important result of this second testing is the absence of SNP FGC1058 which determined that I am not closely related to several McCarthy septs already identified as not being McCarthy Reagh – and thereby the test was unable to rule-out the likelihood of McCarthy Reagh descent, but was further confirmation that such a descent was possible.

Ultimately, to establish as detailed a genetic analysis as possible, the company's "Big-Y" test was then ordered to analyze hundreds of thousands more markers

across approximately 12 million basepairs. This testing revealed the presence of the BY7779 SNP and confirmed my family belongs to the haplogroup R-BY7779, which probably branched off from the clan in the 14th century. In agreement with the historical documents and evidence presented herein, these results lead to the conclusion that it is highly probable I am not recently related to the MacCarthy Mór, MacCarthy Muskerry, MacCarthy Glas branches, or indeed any sept other than the MacCarthy Reagh. When my results were returned, the administrator of the test commented that my testing “marks a specific McCarthy Reagh line of descent.” Professional genetic analysis has therefore determined that my family’s branch is in fact a MacCarthy Reagh branch. So if nothing else can be concluded, it is at the very least a sure thing that I am in some way patrilineally descended from the MacCarthy Reagh branch.

The evidence presented herein, consisting of Y-DNA testing, historical documentation, family and local history, and mathematical analyses – being absolutely consistent with historical cultural norms, principles of logic, and scientific methods of research – demonstrates the viability of the attached pedigree, if not conclusively, then on the balance of probabilities.”

THE BIBLICAL DESCENT OF THE MACCARTHY CLAN

With the history given in this work and the references attached, the descent of the entire clan can be deduced. The following list records the patrilineal descent of the author simply to consolidate an otherwise unwieldy roll of names. Hence, for simplicity titles have been removed from the roll.

- | | |
|--|------------------------------------|
| 1. Adam and Eve | 23. Agnon |
| 2. Seth | 24. Lamhfionn |
| 3. Enos | 25. Heber Glunfionn |
| 4. Cainan | 26. Agnan Fionn |
| 5. Mahalaleel | 27. Febric Glas |
| 6. Jared | 28. Nenuall |
| 7. Enoch | 29. Nuadhad |
| 8. Methuselah | 30. Alladh |
| 9. Lamech | 31. Arcadh |
| 10. Noah | 32. Deag |
| 11. Japhet | 33. Brath |
| 12. Magog | 34. Breoghan |
| 13. Baoth | 35. Bilé |
| 14. Phoeniusa Farsaidh | 36. Galamh |
| 15. Niul | (a.k.a Milesius), fl. <i>circa</i> |
| 16. Gaodhal d. <i>circa</i>
1323 BC | 600 BC |
| 17. Asruth | 37. Heber Fionn |
| 18. Sruth | 38. Conmaol |
| 19. Heber Scut | 39. Eochaidh Faobhar
Glas |
| 20. Beouman | 40. Eanna Airgthach |
| 21. Ogaman | 41. Glas |
| 22. Tait | 42. Ros |

- | | |
|--------------------------|--|
| 43. Rotheacta | 75. Eochaidh Garbh |
| 44. Fearard | 76. Muireadach Muchna |
| 45. Cas | 77. Loich Mor |
| 46. Munmoin | 78. Eanna Muncain |
| 47. Fualdergoid | 79. Dearg Theine |
| 48. Cas Cedchaingnigh | 80. Dearg |
| 49. Failbhe Iolcorach | 81. Magha Neid |
| 50. Ronnach | 82. Eoghan Mor |
| 51. Rotheachta | 83. Olioll Olum |
| 52. Eiliomh Ollfhionach | 84. Owen Mor |
| 53. Art Imleach | 85. Fiacha Maolleathan |
| 54. Breas Rioghacta | 86. Olioll Flann-beag |
| 55. Seidnae Innaridh | 87. Lughaidh |
| 56. Duach Fionn | 88. Corc, d. after 438 |
| 57. Eanna Dearg | 89. Nathfraoch |
| 58. Lughaidh Iardhonn | 90. Aongus, b.430-d. 490 ⁹⁰ |
| 59. Eochaidh | 91. Crimthann |
| 60. Lughaidh | 92. Aodh Dubh, d. 621 |
| 61. Art | 93. Failbhé Flann, d. 639 |
| 62. Olioll Fionn | 94. Colgan |
| 63. Eochaidh | 95. Nathfraoch |
| 64. Lughaidh Lagha | 96. Tnúthgal |
| 65. Reacht Righ-dearg | 97. Dungal |
| 66. Cobthach Caomh | 98. Sneidh |
| 67. Moghcorb | 99. Artgal |
| 68. Fearcorb | 100. Lachtna |
| 69. Adhamhra Foltcain | 101. Bouchan |
| 70. Niadhsedhaman | 102. Cellachán Caisil, d.954 |
| 71. Ionadmaor | 103. Doncha |
| 72. Lughaidh Luaighne | 104. Saorbhreathach |
| 73. Cairbre Lusgleathan | 105. Cárthach, d. 1045 |
| 74. Duach Dalladh Deadha | |

⁹⁰ The dates from No. 90 through No. 121 are sourced from Moody et al.

106. Muireadach mac Cárthaigh, b. 1011 - d. 1092
107. Cormac Magh-Tamnagh Mac Cárthaigh,
fl. 1127 - d. 1138
108. Dermod-Mór-na-Cill-Baghain Mac Cárthaigh,
b. 1098 - d. 1185
109. Donal Mór na-Curra Mac Cárthaigh,
b. 1138 - d. 1205
110. Donal Got Mac Cárthaigh, d. 1252
111. Donal Maol Mac Cárthaigh, d. 1310
112. Domhnall Caomh Mac Cárthaigh, d. 1320
113. Donal Cairbreach Mac Cárthaigh, d. 1366
114. Donal Riabhach Mac Cárthaigh, d. 1414
115. Dermod an Dunaidh Mac Cárthaigh Riabhach,
married in 1452
116. Finghin Mac Cárthaigh Riabhach, fl. 1490
117. Donal Mac Cárthaigh Riabhach, fl. 1521
118. Cormac na Haoine Mac Cárthaigh Riabhach
119. Domhnall na bpíob Mac Cárthaigh Riabhach,
d. 1612
120. Cormac Mac Cárthaigh Riabhach, d. 1602
121. Donal Mac Cárthaigh Riabhach, d. 1636
122. Cormac Mac Cárthaigh Riabhach, fl. 1641⁹¹
123. Finghin Mac Cárthaigh Riabhach,
b. 1625 - d. 1676
124. Dermot Mac Cárthaigh Riabhach,
b. 1658 - d. 1728
125. Donal I Mac Cárthaigh Riabhach,
b. 1690 - d. 1758
126. Cormac Mac Cárthaigh Riabhach
127. Daniel M'Carthy, b. 1762
128. Charles M'Carthy, b. 1785
129. James McCarthy, b. 1813 - d. 1882
130. Daniel James McCarthy, b. 1852 - d. 1915

⁹¹ Dates following No. 121 are derived from new research.

131. George Patrick McCarthy, b. 1893 - d. 1983
132. Daniel George McCarthy, b. 1920 - d. 1990
133. Mark Patrick McCarthy, b. 1961 - *living*
134. Evan Patrick McCarthy, b. 1991 - *living*

Research Notes:

Understanding that the generations on this list are pseudo-historical, 833BC is a guidepost marking Milesius' time to be during the first half of the 1st millennium BC. The Celts are known to have arrived in Ireland in small parties between 600BC and 500BC, if not sooner, which is not drastically different from the chronology of the list. So it could be that the pseudo-historical "Milesius" is a character that embodies a real historical king (or warrior) who facilitated a Celtic migration from the Iberian peninsula *circa* the 6th century BC, but the list prior to Corc (No. 88) can only be accepted on some basis of faith — it cannot be considered completely historical.

That having been said, No. 15, Niul, married Scota, the daughter of Pharaoh. This is typically considered merely a myth created to tie the family from Galicia (northern Africa) into the biblical stories centered around Egypt. However, new research suggests that there may actually be an element of truth to the pedigree. According to biblical history researcher, Ralph Ellis, in *Scota, Egyptian Queen of the Scots*, the 3rd century BC manuscript, *Aegyptiaca*, written by Manetho strongly suggests that Scota was actually Ankhesenamun, the

widow of Tutankhamen. Furthermore, that Gaythelos (the successor of Niul and Scota) is actually Ay, the successor of Tutankhamen. While Ankhesenamun herself only ever had two stillborn daughters, her first spouse, Amenhotep IV, had a son and successor, Ankhkheperure Smenkhkare. This son-in-law of Ankhesenamun could possibly be No. 17, Asruth, unfortunately little is known about Smenkhkare. Ankhesenamun died *circa* 1322 BC and that would make the average generation between Niul and Aongus 24 years. This is only one year younger than the historical average for maternal generation spans, and is exactly what should be expected given Bronze and Iron Age life expectancies. Ay died in 1323BC or 1319BC and using 1323, Mylesius' 833 BC date can be calculated to maintain an average generational gap of 24.5 years between generations.

THE ESSAYS

The following are two essays written nearing the end of the past five years I spent learning and rediscovering my family's historical and genealogical roots. They are intended to be a reflection upon the importance of proper leadership, tradition, and clanship — a focus on the role traditional leadership and nobility has in the modern era. While originally intended for my personal use and rumination, I've decided to include them in the hope that there may be something in them that will resonate with any who appreciate the importance of tradition, history, and virtue.

THE MODERN CHIEFTAINS: THEIR ROLES AND OBLIGATIONS

Much has been written by others, and even myself, about the history and politics of Ireland that have fashioned the situation in which many Irish chieftains now find themselves. In short, these past 400 years have seen the suppression of the Gaelic order of society and the collapse of the Brehon legal system governing the succession of chieftainships. Recently however there has been a great resurgence in people's Irish identity and clans in the modern era who are reestablishing their roots and electing new chieftains.

An article published by the O'Crowley Clan sets out some guidelines for the election of new chieftains, and in its closing paragraph it speaks well to the spirit of rulership within the Gaelic order of society. The Irish nobleman has always been charged, first and foremost, with the welfare of the Honorable Community, i.e. the clan — serving as a “trustee” for the clan itself — and that chieftains today should undertake activities that benefit their clansmen and provide “endowments for various purposes of help to clan members.”⁹² Herein we find the singular obligation of any leader, but especially one in such a premier position in society: to help those over whom they claim leadership. The paramount responsibility of a prince is to proffer himself as one from whom others have a *right to expect* help. This is the distinction between the ‘nobility’ and the ‘public.’

To understand this vital distinction we must first establish context and outline the transformation of the

⁹² Crowley Clan. *Irish Chieftly Succession: 'Ad Hoc Derbhfine' Guidelines*. www.crowleyclan.com/council/2014_Ad_Hoc_Derbhfine_Guidelines.pdf.

concept of nobility throughout history. The noble class has roots in antiquity as there has always been a ruling class. However, the structure that prevails today (in the British Isles at least) comes from a more recent past — the Norman Conquest. In 1066 William, Duke of Normandy, invaded the British Isles and altered the course of history for the Anglo-Saxons and Celts alike. The establishment of the feudal nobility and aristocracy imposed a labor contract between the lords and the serfs. Between the 11th and 14th centuries there were ample serfs, and thus no shortage of labor, which imposed little demand for laborers, and thereby indentured the serfs. Now, this wasn't a bad thing necessarily. A serf was allowed to live on the lord's lands and was protected by the lord in exchange for labor. In a world where you may go to market in the morning and come home that afternoon to find your home burned, your family murdered, and your livestock stolen, this was indeed a tenable arrangement. Contrary to modern opinion, the commoner under the feudal arrangement maintained a very modest life. The feudal structure allowed serfs to work only about 40 or 50 days a year and they were generally well fed, educated enough by the clergy to understand and manage their legal documents, and free to leave the defense of their home and lands to their lord whose interests laid with those who farmed his lands (i.e. the serfs).⁹³ Consequently, population grew, cities were thriving, monasteries blossomed, and culture was enriched. Although, just as we are subject to the stock market and financial recessions, medieval serfs were ultimately subject to the harvest; life was quite good with a good harvest, but with a bad harvest they would starve.

⁹³ Jones, Terry. "The Peasant." *Medieval Lives*, season 1, episode 1, BBC Two, 3 Jan. 2004.

Then, at the beginning of the 14th century, a perfect storm of bad harvest and population density began to form. The cooler and wetter weather set in which subsequently flooded fields and rotted harvests, and so starvation set in. This starvation served to weaken the immune systems of infants and young children who would grow to adulthood just in time for 1348. Then large population centers with weak immune systems perpetuated the worst outbreak of disease known to history — The Plague. With millions dead a few years later, The Pestilence began to burn out, and the survivors would restructure society. The serfs — educated by the monks to read and understand basic legal documents — realized they now had a huge market advantage. There was now a need for labor and far fewer laborers and so they were now in demand, and with this new demand they realized they were effectively free of their feudal labor contract. Thus, the market economy was born, and the moral obligations to the people on behalf of the aristocracy were dead. However this freedom was a doubled edged blade for the serfs. “The ideal of freedom and owing deference to no one was a lasting legacy of the medieval peasant... [But] the lords realized that if the peasants were now free from any labour obligation to them, they were likewise free of any obligation to care for their peasants. The social consensus of the feudal system had broken down.”⁹⁴ While we would be hard-pressed to prove capitalism was born in 1353 after The Plague, it did begin to take root, and so the “capitalist evolution first of all destroyed, or went far toward destroying, the institutional arrangements of the feudal

⁹⁴ Jones, Terry. “The Peasant.” *Medieval Lives*, season 1, episode 1, BBC Two, 3 Jan. 2004.

world.”⁹⁵ As capitalism evolved and feudalism devolved, economic arrangements were transformed from feudal agreements into employment contracts, and these economic changes also sparked social revolutions.

Over the next two and a half centuries trading would evolve into consumer purchasing, purchasing would give rise to banking, and then banking to stock management; the entrepreneur evolved. This evolution of market economies shifted the role of nobility worldwide. The bourgeoisie became progressively more liberated as the noble classes were increasingly restricted, not so much in their liberties, but in their effectiveness as the ruling class. With this increasingly ineffective position in society, the well-trained ability to lead and govern that was taught and engrained in a little lord since birth has become lost in modern political spheres. While capitalist entrepreneurs who have the ability to afford high office are well equipped to manage the logistic details of that office, they are frequently ill-equipped to satisfy any societal need of good *leadership*. To borrow the terms from Ludovici, while they may be well suited to the *craft* of governing they are unable to satisfy the needs for the proper *tutorship* of governing.⁹⁶ When contrasting the modern entrepreneur with the medieval lord, Schumpeter writes,

“The latter’s ‘profession’ not only qualified him admirably for the defense of his own class interest - he was not only able to fight for it physically - but it also

⁹⁵ Schumpeter, Joseph A. “Capitalism, Socialism and Democracy.” *Capitalism, Socialism and Democracy*, Allen & Unwin, 2003, p. 135.

⁹⁶ Ludovici, Anthony M. “The Aristocrat as the Essential Ruler.” *A Defense of Aristocracy, a Text Book for Tories*, Constable, 1915.

cast a halo around him and made of him a ruler of men. The first was important, but more so were the mystic glamour and the lordly attitude - that ability and habit to command and to be obeyed that carried prestige with all classes of society and in every walk of life. ... Of the industrialist and merchant the opposite is true. There is surely no trace of any mystic glamour about him which is what counts in the ruling of men. The stock exchange is a poor substitute for the Holy Grail.”⁹⁷

The roles of the modern nobility and gentry have changed, but not so changed as to be entities altogether different from the nobility and gentry of the past. While no longer necessities required to perpetuate the economy of things, they are still very much a class best equipped to satisfy the need for good *leadership*.

Capitalism requires only that it's entrepreneurs be capable and competent executives, and makes no demands of moral rectitude in it's dealings. Regardless of how, a dollar earned is a dollar richer. The capitalist may indeed be allowed to flourish, but only when the tutorship of governance is not abandoned. As capitalism itself can make no assurances in this regard, society must turn to those best suited to assume it's leadership (if not government) roles - those who have been trained from birth to heed the lessons learned from past generations, who are personally vested in maintaining those lessons, and who are best able to respect and attend to the citizen's rights: this is the *true* aristocrat.

⁹⁷ Schumpeter, 137.

The modern role of nobility is not necessarily to cling to its antiquated *modus operandi* and make vain attempts to rule and govern people. Rather, the true Noble or gentleman is to maintain (or acquire, should it be necessary) a position as a leader. Here I make the distinction between a *ruler* who governs and a *leader* who tutors. The nobility used to rule and lead but the rise of capitalism has, for better or for worse, replaced the need for feudal agreements and the need for noble lords to govern and manage individuals under those agreements. Consequently, *rulership* has been effectively removed from the list of nobiliary duties, leaving behind *tutorship*. This tutorship entails acting as virtuous, moral, and admirable role models that ‘direct the likes and dislikes’⁹⁸ of people and strive to direct society towards a generally beneficent and moral order.

Exactly this Ludovician ideal is expressed in Baron Stewart Addington Saint-David’s work, in which Eric Dumoulin says nobility is “above all a state of being and a moral quality which can and must be transmitted, like the family name, from generation to generation.”⁹⁹ Baron Saint-David himself continues on to say:

“This, then, is perhaps the most important and useful function of nobility today: to constitute a mechanism of edification that is at one and the same time a powerful conduit of inherited virtue and of distinguished personal merit [which should be passed on] also as a

⁹⁸ Ludovici, 6.

⁹⁹ Saint-David, Stewart Addington. *Honor and Devotion: Essays on the Role of Nobiliary and Chivalric Distinction in the Contemporary World*. Stewart Addington Saint-David, 2017, p. 8.

legacy that imposes the moral burden of such accumulated distinction.”¹⁰⁰

In this, morality and virtue become inherited traits; not eugenically, but by education and upbringing. Virtue is taught to the younger generation from the lessons learned by the older generation. As those in positions of leadership are *ipso facto* held to higher standards than their subordinates, these inherited virtues and standards of leadership come together in those who are reared in lessons learned from the past and engrained since birth. Being in a position of distinction there is an associated moral duty to adhere to the high standards expected of such a distinguished station. Hence, nobility becomes “a legacy that imposes the moral burden” of one’s inherited position, but what is this virtue and moral duty in and of itself?

Plato reminds us in the *Menexenus* that knowledge amounts to virtue and we should always try to exceed our ancestors in virtue, to improve not only ourselves but the race. Plato teaches us that one may inherit wealth and that this is only honorable when an heir does not squander his fortune, but rather invests and grows it for the future generations, and Plato likens this to knowledge. One may gain knowledge and this is only honorable when they do not misuse it, but rather invests and grows it for the future generations. In other words: learning from knowledge gained from historical experiences is only worth while and respectable when one adds to that body of knowledge and teaches it to the next generation. When knowledge is not squandered or misused one is virtuous and gains wisdom. To paraphrase Plato’s text:

¹⁰⁰ *Ibid.*

οὔτε γὰρ πλοῦτος κάλλος φέρει τῷ
κεκτημένῳ μετ' ἀνανδρίας. πᾶσά τε
ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς
ἄλλης ἀρετῆς πανουργία, οὐ σοφία
φαίνεται. ὧν ἔνεκα καὶ πρῶτον καὶ
ὑστατον καὶ διὰ παντὸς πᾶσαν πάντως
προθυμίαν πειράσθε ἔχειν ὅπως μάλιστα
μὲν ὑπερβαλεῖσθε καὶ ἡμᾶς καὶ τοὺς
πρόσθεν εὐκλεία· καὶ ὑμεῖς νικῶητε, εἰ
παρασκευάσαισθε τῇ τῶν προγόνων δόξῃ
μὴ καταχρησόμενοι μηδ' ἀναλώσοντες
αὐτήν.¹⁰¹

Thus we have a duty to pass on accumulated and inherited virtue, i.e. knowledge, and enrich the future generations. The role of the nobility is then to preserve and perpetuate κάλλος and rear their progeny to reject ἀνανδρίας. Plato contrasts wealth and knowledge, knowing that knowledge is the root of virtue. This establishes a distinction between wealth and virtue, and so the nobility must inherit and preserve virtue to maintain their honor. In this light Eric Dumoulin's words becomes clear: the nobility is "above all a state of being and a moral quality which can and must be transmitted, like the family name, from generation to generation." So we see the quality of nobility emerge from this as wealth is not what entails the noble status, but proper moral quality and edification.

¹⁰¹ For neither does wealth bring honor to its possessor if combined with cowardice. Every form of knowledge when sundered from justice and the rest of virtue is seen to be plain roguery rather than wisdom. For these reasons do ye make it your endeavor, first and last and always, in every way to show all zeal that ye may exceed, if possible, both us and those who went before us in renown; and you the victors, if ye are careful in your conduct not to trade upon the glory of your ancestors nor yet to squander it.

The modern nobility is to stand as a bastion of historical experience that informs our understanding of historical lessons. Anyone can read a history book and learn lessons and corollaries from history. Heritage and tradition, however, preserve the effects of those lessons and the will to heed them at all. For members of the nobility, knowing the lives of their ancestors who led people through pivotal times in a nation's history connects them to the lessons they then take from that history, and can inspire them to take those lessons to heart, to internalize them, and to employ them today. The knowledge obtained from studying historical events teaches what was good judgement, why decisions were made, what and why values were cherished most by people, and the impact the tenets that one believes have historically had on those impacted by the decisions of those with similar beliefs. Consequently, studying the lives of your ancestors moves you to better appreciate the value of life; not necessarily the *carpe diem* sort of appreciation, but an appreciation of the aesthetic value of life.

Historically, philosophically, economically, politically, and socially there exists, and has always existed, a universal distinction between wealth and virtue. In the past the feudal lords traded their civic protection (an intrinsically virtuous asset) for the industry of the serf (an essentially tangible wealth). As there is no feudal obligation to a lord today to preserve the intrinsic purpose of title and station, the nobility is left with a different sort of obligation to the public — to provide virtue despite wealth. Where the public was once indentured to the lord, the lords are now indentured to the public. As El Cavaleiro Quinn Josiah Crowninshield Bradlee, explained:

“The roll of nobility is to help those in a need of service of any kind and of

without doubt your crown or sovereign. The more noble you become the more indentured you become and the same time less free; however at the same time you have many privileges, which come with responsibilities. You make a promise that you must keep when you become enabled and must live up to those expectations.”

This is not entirely unlike Baron Saint-David’s idea of the moral burden of accumulated distinction. The more distinguished, privileged, and enabled one is, the greater their obligations to society and its people. Hence, the paramount responsibility of a prince is to proffer himself as one from whom others have a *right to expect* help.

As Princess Ileana of Romania discusses in her autobiography, people have a right to expect help from the titled nobility. Since a leadership position obliges you to support your subordinates, those subordinates have a right to your support. Not only that, but as St. Paul teaches us, it is Christ’s law that we bear the burdens of others. Consequently, a high station confirms the *right to have* your support, and it is Christ’s law that imposes a universal expectation that they *will have* your support. While we are all expected to fulfill the laws of Christ, those in authority — whether of their volition or God’s — are in authority to influence the lives of those “beneath” them, by definition. To wield authority by any means not according to Christ’s law is immoral and then, according to St. Thomas Aquinas, the public is justified in the overthrow of such an authority. If we remember what St. Paul tells us, *alter alterius onera portate et sic adimplebitis legem Christi*, then we see an authority figure is not just bound by a duty to Christ to bear others’ burdens (as we all are), but he is bound by duty to the public *and* to Christ to bear their burdens, else be justly

overthrown. This principle we see enshrined by St. Patrick in the *Senchas Mór* and the Brehon laws, as an Irish prince is only a trustee of the clan and effectively rules in the good graces of the Honorable Community. The taniist is selected to ensure just rulership succeeds to the next generation. This mechanism of Brehon law is precisely the idea of inherited virtue, and is constituted and perpetuated by the Gaelic nobility.

This lesson in moral responsibility and duty is applicable to all those of the modern nobility, but in Ireland a clan chieftain was more than merely a landed aristocrat who defended his lands and the people who worked them; an Irish chief was a “trustee for the clan itself.” This harkens to the time before land was associated with a clan and a chief was solely the protector and representative of his people. This quality is not contingent on property or wealth and so remains true today, even after the historical dispossessions of the Irish. An Irish chief, or indeed any Celtic chief generally, is still the designated protector and representative of his clan. Although in a world where clans no longer war with one another and Ireland is not likely to be invaded, what obligations does that role assume today?

The Irish clan is the totality of the Irish people and the culture that constitutes and governs that clan. As a chief protects and represents the culture of his clan, he assumes the role of historian and cultural custodian — preserving the culture and history from which he learns the lessons to gain wisdom and virtue to help those in need, as discussed previously. Thus, to protect and represent the people of one’s clan, a chief is to proffer himself as one from whom others have a right to expect help and serve as trustee for the Honorable Community.

Part of the obligation the modern noble bears is to foster a central Irish identity and sense of clanship.

Reestablishing and preserving a tradition of clanship cannot be done without the support of the Honorable Community. As the clan strives to maintain the history of itself and its respective kingdom, it is vital that the customs and traditions of that history are perpetuated to preserve the Gaelic-Irish culture that has so nearly been lost to history. With this preservation we sustain an institution that contributes to our common Irish history and nourishes the histories of the families rooted in the clans, kingdoms, and annals of Ireland. Clanship is our culture and is the unifying force in which we may all appreciate a unique beauty in the world — familial community. Culture is a tool for physical, social, and political survival that evolves over time, which is passed down generationally and is preserved in a state of mind that is embodied in symbols and traditions. But although it's a tool, it's not merely utilitarian; it's a force that drives people together, and is a community bound together by those symbols and traditions that remind people who they are. Culture builds community and family, and the leadership of the Chief-of-the-Name is thus obliged to protect and preserve the beauty of this clanship and the common family bond amongst clansmen, the symbols and traditions of the Gaelic order, and to serve his clansmen, having been charged with the welfare of the Honorable Community itself.

As the Chieftains of the past were charged with the preservation of the clan, the Chieftains of today are charged with that and then something more: the revitalization and preservation of the very culture. After thousands of years the Gaelic way of life was incomprehensibly damaged by invading forces and their use of violent tactics to enforce equally brutal policies. The result was the perpetually waning practices of the ancient Celtic world, and the collapse of so many noble households and clans. So the story of Ireland is

forevermore also “the story of the attempted destruction of a venerable civilization and culture; the near eradication of a language, social concepts and an ancient law system.”¹⁰² However, Ireland thrives today as a free Republic, and remains an ever enigmatic — or even spiritual — place of origin for so many countless millions of clansmen around the world. This natural attachment to our ‘home’ is driving Chieftains and heads of families to fight for their right to preserve their truly ancient heritage, and this struggle is, perhaps, “the last dying kicks of a cultural incompatibility; the final destruction of what was one of the most vibrant, artistic and philosophical of European cultures; the final twilight of three thousand years of cultural continuum. Or is it, one might wonder, the initial pangs of a rebirth?”¹⁰³ Whatever the case may be, one must also remember that the story of Ireland is inseparably the story of its clans.

¹⁰² Ellis, Peter Beresford. *Erin's Blood Royal: the Gaelic Noble Dynasties of Ireland*. Palgrave, 2002, pp. 355.

¹⁰³ *ibid.*

WEALTH, TITLE, AND REPUBLICANISM: THE ROLE OF THE MODERN NOBILITY ¹⁰⁴

by Evan Patrick McCarthy, FAS

The past 100 years has seen the fall of most European monarchies and the rise of republican governments. We now consequently see the vestiges of an immensely powerful aristocracy and are pressed to wonder what role does wealth play in modern nobility, is wealth a necessary condition for titular nobility, and is nobility ultimately necessary or even important anymore? Visitors can see the Palace of Versailles, the great castles of Germany, the crowns and jewelry of now extinct family dynasties, and the ornate tombs of the supremely wealthy de'Medici family. These monuments were built to display power and wealth, designed to remind everyone of who was in charge, and they still achieve that goal. We see these remnants of the past and are immediately compelled to think that wealth and political power are necessary for nobility, and since excessive wealth tends towards corruption, so too must nobility tend toward corruption — that's why democracy or republicanism is commonly regarded as the better of political institutions, however this premise isn't necessarily true.

It's true enough that supreme wealth was once almost assured to grant you a title. However wealth is not a necessary condition for nobility. Even the most honorable and senior of nobility are no longer necessarily the wealthiest, and some are even amongst

¹⁰⁴ Originally published in the Augustan Society's periodical, *The Augustan Omnibus*, Vol. XXXIV, No. 1, Issue #133, Fall 2018. This version has been slightly edited to accommodate for information already included in the previous essay.

the most modest members of society. In history it was generally true that vast wealth would allow one to acquire royal favor and a title; and with that title, power. That is clearly no longer the case since few titles are newly created today despite people's wealth, and the comparatively few titles that do survive in monarchical governments are those that have survived for many generations in families that are now not even necessarily particularly wealthy.

Most noble titles in the world find their origin with exiled *fontes honorum* (literally translated, 'founts of honor'). In other words, the origin and ultimate authority of most titles today lies with a pretender to a now abolished or otherwise defunct throne, and typically these titles become courtesy titles recognized by the new government. Where aristocrats used to rely on the Crown to enforce their rights to the wealth generated by a territory, they must now rely on themselves and a global capitalist economy to generate or preserve whatever wealth they have. This transition from monarchical feudalism to republican capitalism over the centuries has created a new rung in the social hierarchy for the disenfranchised nobility.

While the once sovereign governments headed by these *fontes honorum* now operate in exile the titles themselves are still extant, hereditary (unless it is an explicitly non-hereditary title), and sometimes even authoritative. They exist within a legal system that, very simply, no longer maintains any sovereignty over people or territory. The heads of these royal families now assume headships of family dynasties, as opposed to the former sovereign kingships they would have otherwise claimed. For example, while still a *fons honorum*, the Duke of Anjou is no longer a sovereign authority, which is to say he is Prince Louis Alphonse not King Louis XX of France. France, like many other former sovereign

kingdoms, is now a Republic and so the nobility no longer hold the legal precedence and privileges they once had. As such, Louis Alphonse's title as Duke of Anjou is a courtesy title and has no legal authority over an actual Duchy of Anjou — though he may be an authority figure in other capacities, e.g. as Bailiff Grand Cross within the Sovereign Military Order of Malta, or as a reputable social figure. As such, the vast majority of ennobled titles today are lost in a sort of limbo inasmuch as they still exist and often play active roles within families, clans, and even social events but may have no status or protection in a nation's legal framework.

Now, as there are wealthy nobles with no political authority, there are also those nobles with political authority who have no wealth. The socio-economic revolutions of the 19th and 20th centuries crippled or destroyed most noble families in Europe, and other circumstances throughout history have disinherited many more. One such nobleman is the Duke of Leinster. Despite being the highest ranking member in the Peerage of Ireland, the family has been besieged by financial problems. The dynasty built its legacy upon the philosophy that “outward displays was much more important than affordability” which began to accumulate unsustainable debts. Over the generations the dynasty's financial situation eventually collapsed under the many and various burdens resulting from deficit spending. After a turbulent family history, the current duke lives in a modest Oxfordshire home working as a landscaper. Despite no legal standing in the Republic of Ireland, great dynastic wealth, or vast estates that adorn the family titles, the Duke of Leinster is still *His Grace, the Duke of Leinster*. A title indicative of a rich family history inherited along with a wealth of ancestral wisdom unique to a once mighty dynasty. But this is not bad, for it teaches us something profound: when stripped of

wealth and property, a nobleman is left nothing more than a title which brands him with a family history and ancestral wisdom – a source of virtue derived from lessons learned.

So we may now ask what is the role of nobility today? As the nobility were once established to rule and govern territories and people, what are we to make of the modern nobility who now exist without the constitutional means to rule and govern as was originally intended?

When left with a family history that is also the history of the nation, or even the world, it is one's duty to make this history available. As we learn from the lessons of the past, your family's history can offer something to current and future leaders. As stated in the previous essay, "the modern nobility is to stand as a bastion of historical experience that informs our understanding of historical lessons. Anyone can read a history book and learn lessons and corollaries from history. Heritage and tradition, however, preserve the effects of those lessons and the will to heed them at all."

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