

## Mac Giolla Phádraig Clerics 1394-1534 AD

### Part I

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### Abstract

Mac Giolla Phádraig Clerics 1394-1534 AD is a three-part series, which provides an account of all known individual Mac Giolla Phádraig clerics in the late medieval era and details their temporalities, occupations, familial associations, and broader networks. The ultimate goal of the series is the full contextualisation of all available historical records relating to Mac Giolla Phádraig clerics alongside the genealogical record that can be extracted by twenty-first century science – that being the science of Y-DNA.

The Papal Registers, in particular, record numerous occurrences of Mac Giolla Phádraig clerics, predominantly in the dioceses of Cill Dalua (Killaloe) and Osraí (Ossory), from the late fourteenth to the early sixteenth century. Yet, no small intrigue surrounds their emergence. Part I of Mac Giolla Phádraig Clerics 1394-1534 AD examines the context surrounding the earliest appointments of Mac Giolla Phádraig clerics, which is in neither Cill Dalua nor Osraí but the diocese of Luimneach (Limerick). Once that context is understood, a pattern of associations emerges.

A ‘*coincidental*’ twenty-first century surname match from the Fitzpatrick Y-DNA project leads to a review of the relationship between the FitzMaurice of Ciarraí (Kerry) clerics and Jordan Purcell, Bishop of Cork and Cloyne (1429-1472). The ‘*coincidence*’ then leads to an examination of a close Y-DNA match between men of the surnames Purcell and Hennessey. That match, coupled with the understanding that Nicholas Ó hAonghusa (O’Hennessey), elected Bishop of Lismore and Waterford (1480-1483) but with opposition, is considered a member of Purcell’s household, transforms the ‘*coincidence*’ into a curiosity.

Part I morphs into a conversation, likely uncomfortable for some, relating to clerical concubinage, illegitimacy, and the ‘*lubricity*’ of the prioress and her nuns at the Augustinian nunnery of St Catherine's in the parish of Conallaigh (Connello). The nunnery was located at Mainistir na gCailleach Dubh (Monasternagalliaghduff), which lay just a stone’s throw from where Bishop Jordan Purcell and Matthew Mac Giolla Phádraig, the first Mac Giolla Phádraig cleric recorded in the Papal Registers, emerged.

Part I makes no judgments and draws no firm conclusions but prepares the reader for Part II by ending with some questions. Do the Mac Giolla Phádraig clerics of Osraí, who rose to prominence in the late-fifteenth century, have their origins in south-western Éire? Could the paternal lineages of Mac Giolla Phádraig clerics be, at least from the mid-fourteenth century, with the house of the Geraldine FitzMaurice clerics of Ciarraí? And, could some of the modern-day descendants of the Mac Giolla Phádraig clerics be those Costigans, FitzGeralds, and Fitzpatricks who are found under haplotype R-A1488?

## Names, styles, edits, historical records, DNA, and ecclesiastical terminology,

This article is written in the English language, but the people and places discussed are Irish. To acknowledge the primacy of Gaeilge (Gaelic) in this article, the personal names and by-names of people, and place names, are provided in modern Gaeilge using the most common spelling; for example, Luimneach (Limerick), unless the place name is titular, for instance, the Archdeacon of Limerick, or the Abbey of Inisgad.

Quotations are italicised, and long or textually significant quotations are also indented. This article is a living work, i.e., it can be edited by the authors who will retain all versions. Every effort has been made to consult all available records related to the period relevant to this article, and Y-DNA data is current to the publication date. Y-DNA dating estimates are probabilistic and should be considered  $\pm$  two generations, i.e.,  $\pm$  approximately sixty years.

A brief overview of broader *'Irish Church terminology'* is necessary for readers of Parts I-III unfamiliar with the subject matter. For those seeking a thorough and concise, modern glossary of terms, McInerney's *'Clerical and Learned Lineages of Medieval Co. Clare'* (pp. 295-303, 2014) delivers. Many ecclesiastical terms have multiple meanings. They can be variably interpreted by writers doubtlessly because the nature and status of the positions evolved due to changes in the Irish Church (Seymour, 1932).

Some common terms are defined in this section; if necessary further elaboration of terms occurs in the body of the article.

**Termon** (meaning sanctuary) lands were associated with early Irish Church communities, and hereditary tenants often farmed those lands.

The administrators of **termon** lands were **coarbs** (i.e., heirs) and **erenachs** (i.e., superiors).

A detailed exposition is provided by Lanigan (1822), who states that a **coarb**, whenever possible, was a member of a clan hierarchy elected by them to possess an inheritance (i.e., a **patrimony**) while also holding a Church position, hence signifying a clan-Church joint-partnership.

**Erenachs** were more numerous than, and of inferior rank to, **coarbs**, and their roles included the management of Church properties and their economies.

With the Synod of Ráth Breasail in 1111 AD came the first organisation of a *'full territorial and diocesan hierarchy for all the provinces of Ireland'* (Gwynn & Gleeson, 1962). The **dioceses** (i.e., jurisdictions under a chief administrator) of the Irish Church had several levels of organisation and various associated **clerical** (i.e., of the church) positions.

The chief church of a **diocese** is the **cathedral**, the seat of governance for the **bishop** (i.e., overseer), and the **college** (i.e., community) of **cathedral clerics** is known as the **cathedral chapter**.

**Bishops** may once have been termed **coarbs**, but over time **coarbs** became completely distinct from, and accountable to, **bishops**.

The role of an **archdeacon** is that of administrative assistant directly under the **bishop**, i.e., effectively the same as an **erenach**.

As with **coarbs**, **erenach** succession was hereditary – chosen by the clan, with the **bishop's** approval; **erenachs** ultimately became the chief tenants of the **bishop's** lands (Jefferies, 1999).

**Clerics** might be **monastic** (i.e., seeking religious seclusion), or **secular** (not monastic, or not part of any religious order, such as the Augustinians).

A **monastery** is a residence for **monastics**, and an **abbey** is a **monastic** community having twelve or more monks (under an **abbot**) or nuns (under an **abbess**).

A **priory** is a **monastery**, but it is of lower rank than, and perhaps a satellite of, an **abbey**; its superior is a **prior**.

Within a **diocese** are geographic sub-divisions. At the smallest level are **parishes** (literally meaning, alongside-houses), which are sub-jurisdictions under the immediate authority of a **cleric**.

And **parishes** may be grouped to form a **deanery** under the jurisdiction of a **dean**.

A **rector** (meaning to rule) is in charge of a **college**, typically a **parish**, and receives a **benefice** (i.e., revenue, or an ecclesiastical position) for undertaking their duties.

A **rectory** may refer to the **rector's** residence or the **benefice** itself, and parallel definitions can also be applied to **deanery** and **priory**.

By viewing Irish Church records through the lens of **diocesan** organisation it is possible to gain insights into the familial networks and socio-political relationships that were at play in a region.

One fundamental way to understand those networks and relationships is via the identity of the key players who held sway concerning ecclesiastical appointments, notably who held the **advowson**, or **patronage**, that is the legal right of a patron to present a candidate for a vacant **benefice** to the **bishop** of the **diocese**.

Notwithstanding this so-called '**advowson presentative**', a **patron** or other sufficiently empowered person (e.g., a king) could make an appointment without presentation; the so-called '**advowson donative**' (McInerney, 2014).

Hence, it can be understood that **patrons** were benefactors of the Church, for example, by gifting lands or building churches.

Naturally, the possession of **advowson** was the **patron's** and was subject to change depending on the political climate and powerbase in a region.

## Introduction

To date, any in-depth discussion of Mac Giolla Phádraig clerical lineages has only covered those of the diocese of Cill Dalua (Gwynn & Gleeson, 1962; McInerney, 2014). Mac Giolla Phádraig clerics were also known to be of Osraí, but Carrigan (1905), the great Osraí scholar, chose only to give them scant attention. Recently, two articles introduced the Mac Giolla Phádraig clerical lineages of Osraí in the broader context of Mac Giolla Phádraig Osraí affairs between 1384 and 1534 AD (Fitzpatrick, 2020a; Fitzpatrick, 2020b), and speculated on the possible familial connections between the clerics and their non-cleric namesakes.

It is only natural that such connections should be considered. Various scholars in past times have assumed all Fitzpatricks must have common paternal ancestry (Shearman, 1879; Woulfe, 1923), but that simplistically based on them sharing a surname (i.e., Fitzpatrick) that only came into existence in the mid-sixteenth century; in fact, men who bear the surname Fitzpatrick today are of many and diverse patrilineages, not all of which are ancient (Fitzpatrick & Fitzpatrick, 2020). Hence, common paternal ancestry between Mac Giolla Phádraig clerics of Cill Dalua and Osraí cannot be taken as fact. Still, even if there is a common patrilineage, the idea that Mac Giolla Phádraig clerics of Cill Dalua originated in Osraí, and not vice versa, should not be assumed either – the latter point will be explored in more depth as the series of articles proceeds.

*'Mac Giolla Phádraig Clerics'* is presented in three parts and builds on the previously published material to provide a thorough review of all available records of Mac Giolla Phádraig clerics from their first appearance in 1394 until 1534, those years being within the current range of coverage provided by the series of publications known as the Calendar of Papal Registers.

In Part I, the focus is the first appearance of Mac Giolla Phádraig clerics, and it provides the general historical, geographical, and socio-political context for their emergence. The historical records are rich and provide much insight into that emergence – and yet it is the observations that come via Y-DNA matches between Fitzpatrick men who trace their paternal origins to Osraí, and men whose surnames are associated with clerical lineages, that lead to a question of primary importance. Could some of the men under haplotype R-A1499 be descendants of the Mac Giolla Phádraig clerics?

## Article Overview

Much of Part I involves setting the scene, and the when and where Mac Giolla Phádraig clerics are first recorded as emerging is critical. From there, Part I moves to a discussion of the Y-DNA surname matches of Osraí Fitzpatricks and the curious occurrence of those surnames in Luimneach clerical lines. Part I concludes with an overview of the career and relationships of Matthew Mac Giolla Phádraig, the first cleric with that surname recorded in the Papal Registers. The article highlights are:

- Cill Dalua and the early emergence of Mac Giolla Phádraig clerics
- Matthew Mac Giolla Phádraig: locational context and connections
- The origins of haplotype R-A1499: Irish or Norman? It can't be both
- Haplotype R-A1496: from coincidence to curiosity
- Clerical lineages, masking succession and concubinage beyond *'the norm'*
- Curious surname connections: what are the chances?
- Matthew Mac Giolla Phádraig: his career and his kin

## Cill Dalua and the early emergence of Mac Giolla Phádraig clerics

Central to this series of articles is understanding why appointments of Mac Giolla Phádraig clerics were made. Many were made in relation to benefices held in Cill Dalua, and this is of critical importance to all three articles; therefore, a brief historical review of the diocese of Cill Dalua is required. The definitive *'A History of the Diocese of Killaloe'* (Gwynn & Gleeson, 1962) provides readers with an excellent overview of the places, people, and politics of Cill Dalua from the early period through to the sixteenth century. McInerney (2014) adjusts the boundaries of his similar survey to An Clár; still, his exposition is also more expansive and goes deeper – it is imposing concerning the analysis of complex familial and political connections. Both works are rigorous concerning detailing aspects of ecclesiastical appointments in the diocese of Cill Dalua, and Mac Giolla Phádraig clerics find thorough mention in both works. Yet questions arise.

Gwynn and Gleeson explain how the boundaries of the diocese of Cill Dalua were fixed, in a somewhat complex fashion, at Ráth Breasail. That virtually all of modern-day An Clár (Clare) was incorporated indicates the diocese was in the territory of the Dál gCais; the diocese of Cill Fhionnúrach (Kilfenora) in north-western An Clár, out of the kingdom of Corcu Mo Dhruadh (Corcomroe), was not formally recognised until 1152 at the Synod of Kells. That the eastern boundary of Cill Dalua reached far across An tSionainn (River Shannon) into the territory of Éile Uí Chearbhaill (Ely O'Carroll), i.e., parts of modern-day southern Uíbh Fhailí (Offaly) and northern Tiobraid Árann (Tipperary), is testimony to the fact that Muircheartach Mór Ua Briain, then King of Munster, and at the height of his power, was one of those who presided at Ráth Breasail (Gwynn & Gleeson, 1962; Ní Ghabhláin, 1995).

Of the Norman invasion, Gwynn and Gleeson (1962) write that after 1174, when the forces of Philip de Braose were defeated when attempting to take Tuamhain (Thomond), which Henry II granted him, *'nothing effective was done thereafter by the invaders to secure a footing in the diocese of Cill Dalua until after the death of Domnall Mór [Ó Brian] in 1194'*. The struggle for Tuamhain in the thirteenth century was as much about rival Ua Briain factions vying with each other for the overall kingship as it was about the Norman attempts to gain a firm foothold and establish control.

In very concise terms, by the early-fourteenth century, the family of de Clare had settled at their seemingly unassailable base at Bun Raite (Bunratty) and were aligned with Brian Ruadh, son of Conchobhar na Suidaine Ó Brian (King of Thomond, 1242-1268), and his descendants. The opposing Ua Briain faction of Toirdhealbhadh Mór, the son of Brian Ruadh's brother, Tadhg, had found the support of another Norman family, the de Burgh. The vital turning point in the Ua Briain feud came in 1318 when Clann Toirdhealbhadh defeated Clann Brian Ruadh and the de Clare at Díseart (Dysert), after which *'the whole Norman power in Thomond was annihilated forever'* (Westropp, 1891).

McInerney (2014) clearly distinguishes the *'hereditary clerical kindreds'* and the clerical appointments made by *'secular lineages'* of An Clár. The hereditary clerical lineages were families, sometimes extending out to include minor kin, *'associated with parish churches or their termon lands'*, who *'functioned as coarbs and erenaghs'*. As mentioned, the main secular lineage in An Clár was the Ua Briain, and their clerics *'dominated high-status posts at the cathedral chapters of Killaloe and Kilfenora'*. However, in eastern An Clár, parish appointments were dominated by Mac Conmara clerics. The Mac Giolla Phádraig clerics who appear in An Clár are not obviously either a line of hereditary coarbs or erenaghs, or a secular lineage; that they settled at the Augustinian Abbey of Oileán na gCanánach (Inisgad, or Canon's Island) and remained there for more than a century is, states McInerney, for reasons *'unknown'*.

Unknown, then, and perhaps unknowable. But, maybe a lead comes from the fact that the first Mac Giolla Phádraig cleric to be found in the Papal Registers, although ‘of Cill Dalua’, was not appointed to a benefice in Cill Dalua; instead, his appointment was in the neighbouring diocese of Luimneach (Bliss & Twemlow, 1902).

### **Matthew Mac Giolla Phádraig: locational context and connections**

The first Mac Giolla Phádraig cleric to find mention in the Papal Registers is Matthew, who appears in 1394 in Cill Churnáin (Kilcornan) in the barony of Caonraí (Kenry), in the diocese of Luimneach. This entry is the first for Matthew and Cill Churnáin, which is approximately thirteen miles southwest of the modern-day city of Luimneach. The context of Matthew coming into the possession of the perpetual vicarage of Cill Churnáin intrigues and sets the scene for much of the remainder of this article. How may a Cill Dalua cleric have come to be appointed to a Luimneach parish?

The Papal directive for Matthew’s appointment was made to the Dean of Limerick and two other Luimneach canons, this at the expense of Thomas Ua Fhlannabra, who had illegally held the vicarage, previously voided by Phillip Lussel (possibly Russell based on later records in the Papal Registers) who was also in illegal possession since he was not ordained (Bliss & Twemlow, 1902). As discussed, the right to present in the diocese of Cill Dalua in the fourteenth century was mainly with the Ua Briain or the Mac Conmara; in the diocese of Luimneach, it was elsewhere. Hence, an understanding of how a Mac Giolla Phádraig cleric could gain an appointment in Cill Churnáin is informed by an ecclesiastical hierarchy quite different from that found in Cill Dalua. At Ráth Breasail, the boundaries of the diocese of Luimneach were defined with ‘*care and precision*’ and approximated the ancient túath of the Uí Fhidgeinte. The extent of the borders of the early diocese closely resembles those of the modern-day county of Luimneach (Begley, 1906). Therefore, the south-north boundary between the dioceses of Cill Dalua and Limerick is An tSionainn.

It is not until volume four of the Papal Registers (covering 1362-1404) that references to Luimneach clerics, apart from those who are mostly of high rank and named only by first-name and title, can be found. The first, in 1366, records the provision of the archdeaconry of Luimneach to Maurice, son of Peter de Geraldinis, a canon of the diocese of Ard Fhearta (Ardfert) who held a prebend there, as well as having a canonry and prebend from An Caiseal (Cashel) Cathedral (Bliss & Twemlow, 1902). This was Maurice fitzPeter fitzMaurice of the FitzMaurices of Ciarraí (Nicholls, 1970), who finds earlier mention, in 1346, when presented with the Parish church of Cill Neachtain (Kilnaughtin) in the diocese of Ard Fhearta, which is at its eastern border with the diocese of Luimneach. Maurice’s presentation was made by none other than Edward III of England (Tresham, 1828) – the king’s affinity for Geraldines already well established, him having made Maurice fitzThomas FitzGerald (the fourth Lord of Desmond) the first Earl of Desmond in 1329.

Also noteworthy among the earliest recorded appointments is another Geraldine. In 1368 John (Bachelor of Canon Law), the son of John de Geraldinis, was provided with a canonry and prebend from Luimneach cathedral by the Bishop of Limerick (Stephen Wall) – that position had become vacant following the resignation of Walter Gnosall, papal chaplain, and sub-collector in Ireland. At the time of his appointment, John was also the recipient of an annual pension from the rectory of St Brandan, in the diocese of Ard Fhearta (Bliss & Twemlow, 1902). This John is considered to be the son of John fitzNicholas FitzMaurice, Knight and Lord of Kerry ca. 1345, who was a first paternal cousin of the aforementioned Maurice fitzPeter FitzMaurice (Nicholls, 1970).



From the end of the mid-fourteenth century, the Papal Registers are then littered with records of Geraldine clerics in the dioceses of Luimneach and Ard Fhearta, and further appointments, many high-level, of Geraldines follow. In 1392 Thomas, another son of the aforementioned John fitzNicholas FitzMaurice, who is described as *'of a noble race of earls, barons, and knights'* and *'a scholar of canon law'*, and who was formerly the sub-deacon of Cloichear Bhraoin (Clogherbrien), Ciarraí, was appointed Chancellor of Limerick (Bliss & Twemlow, 1902), a position he held until his death ca. 1421 (Twemlow, 1906).

The role of chancellor demanded handling official diocesan correspondence (McInerney, 2014), in turn necessitating a formal education. And the academic prowess and pedigrees of the FitzMaurice of Ciarraí clerics are further exemplified by Thomas' son, David, who in 1409 was provided with the chancellorship of Ard Fhearta having *'studied canon and civil law for seven years in an university'* and being *'of a race of earls and barons'* — papal dispensation was granted him being *'the son of a deacon and an unmarried woman'* (Bliss & Twemlow, 1904b). Also in 1409, Maurice, yet another son of John fitzNicholas FitzMaurice, *'precentor of Ardfert, who is by both parents of a race of barons and earls, and has for six years studied canon and civil law in certain universities'*, was provided with the deanery of Ard Fhearta (Bliss & Twemlow, 1904b).

Although Geraldines feature in many high-level clerical appointments in Deas Mumhan (south Munster) from around the early-fifteenth century, not all, by far, were of the FitzMaurices of Ciarraí. Nicholas fitzMaurice was a long-reigning (1408-1450) Bishop of Ardfert, and his brother, Gerald, was a canon of Luimneach and a scholar of civil law (Bliss & Twemlow, 1902; Bliss & Twemlow, 1904a; Bliss & Twemlow, 1904b; Twemlow, 1912). These are of the FitzGerald of Uí Mhic Coille, Corcaigh (Imokilly, Cork), who descend from Sir Maurice FitzGerald, the illegitimate son John fitzThomas of the Barony of Seanaid (Shanid), Luimneach, i.e., the first Lord Desmond. Sir Maurice was the first Knight of Kerry and Bishop Nicholas, his great-grandson, was fifth to hold that title. From another of Nicholas' brothers, Richard — the first seneschal of Uí Mhic Coille — stem a later line of Geraldine clerics, beginning with Gerald fitzRichard, Bishop of Cloyne and Cork in the latter part of the fifteenth century. A complete treatment of Geraldine clerics of Uí Mhic Coille, who are the descendants of Bishop Gerald, is provided by MacCotter (2004).

Understanding such Geraldine appointments comes with the knowledge that the diocesan economy was big business, and the *'holding of well-endowed benefices by clerics of aristocratic lineages'* was part and parcel of maintaining wealth, as well as having political influence (McInerney, 2014). The Geraldines of Deas Mumhan, and particularly the FitzMaurices of Ciarraí, were well-equipped to compete for Luimneach benefices on several fronts; such a process was, as McInerney explains, complicated — requiring an education, specialist knowledge, and significant financing. Such factors worked against clerics of lesser families *'especially when the coveted benefice was contested by a cleric from a powerful lineage'*.

It is into this lofty and politically super-charged environment, at a time when clerical appointments in Deasmhumhain (Desmond) need to be *'seen against a background of increasing domination of episcopal sees by members of powerful lineages'* (MacCotter, 2016a), that there comes Matthew Mac Giolla Phádraig. Absent through the lens of any other historical records that might afford an understanding of his familial connections, Matthew is unexpected and out-of-the-blue. However, it is expected that he must have had a Geraldine, and probably a FitzMaurice of Ciarraí, connection — it is undoubtedly impossible that Matthew could have fallen into the possession of the vicarage Cill Churnáin without some degree of Geraldine approval. Much more likely is that Matthew's placement

at Cill Churnáin was fully calculated and that he was quite possibly a close family member of a Geraldine lineage. So perhaps not so much out-of-the-blue as out of *'blue blood'*.

Could Matthew have even been a patrilineal member of a Geraldine clerical lineage? There are circumstances in the body of historical records that lend some support to such a speculation. But in the absence of any definitive way of connecting Matthew to his ancestors via codices, the code hidden inside blood requires visitation.

### **The origins of haplotype R-A1499: Irish or Norman? It can't be both**

In-depth Y-DNA surname studies can provide remarkable insights into paternal lineages, in many cases extending the definition of those lineages right back to the point when surnames were taken and beyond – providing insights into more ancient clan connections. And such studies involving surnames found in Éire can result in a wide range of outcomes concerning surname origins – from clear confirmations of historical records and pedigrees to problematic disruptions and subsequent personal and clan identity crises, the latter exemplified by the surname Fitzpatrick (Fitzpatrick & Fitzpatrick 2020).

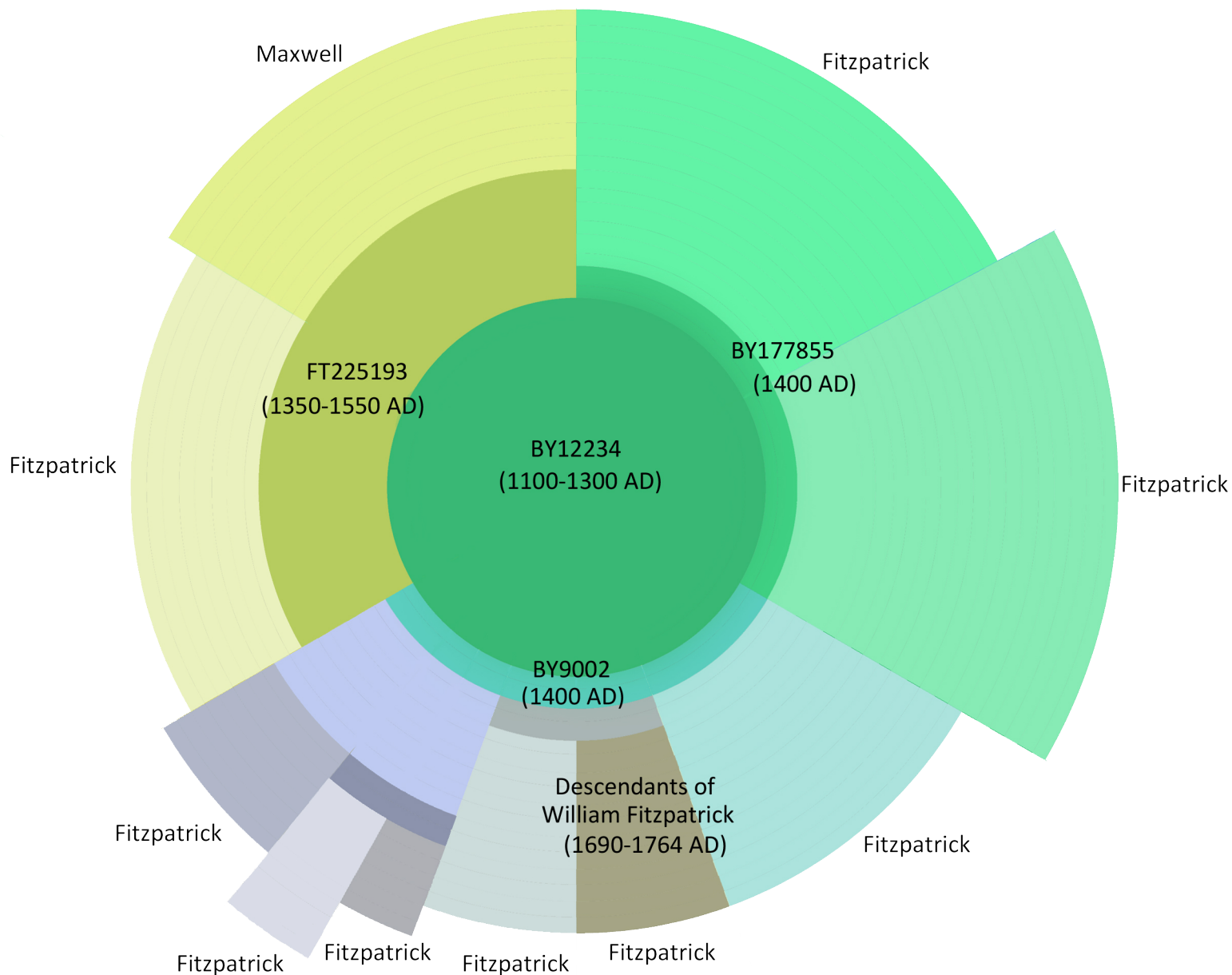
With sufficient data, it becomes possible to understand what an ancient Irish clan Y-DNA haplotype structure looks like within the framework of a patronymic expression – this does not preclude that there may be other Y-DNA haplotype structures that also demonstrate clan relationships. The Fitzpatrick Y-DNA project provides several examples of the direct patronymic and ancient Irish clan structures. For example, haplotype R-L21...FGC11134...BY12234 is both broad and deep (Figure 1), demonstrating a Pátraic surname-specificity associated with single nucleotide polymorphisms (SNPs) that arose in ancient times. R-BY12234 (Ulaidh/Ulster) are numerically significant and broadly distributed in Éire, which also bears witness to their existence from ancient times.

Another large clan of Fitzpatricks, who are numerous and broadly trace their direct paternal eighteenth century origins to the diocese of Osraí, can also be readily identified by Y-DNA. They are of haplotype R-L21...FGC5494...A1488, but their defining terminal SNP is not surname-specific – it is shared with several other surnames, most notably Costigan and FitzGerald. In addition, R-A1488 is not ancient, having arisen ca. 1400 AD. In other words, there is zero genetic evidence this Fitzpatrick clan was formed by direct paternal descent from an ancient ancestor who bore a Pátraic-surname – rather, the direct paternal lineage is elsewhere (Fitzpatrick & Fitzpatrick, 2020), and here lie some points of intrigue.

Firstly, R-A1488 *'Osraí Fitzpatricks'* are often taken on face value, without any critical determination, as descendants of the Barons of Upper Ossory, who in turn are said to be the descendants of the Mac Giolla Phádraig dynasts who take their name from Giolla Pádraig mac Donnchadh, King of Ossory 976-996 AD (MacFhirbhisigh & Ó Muraíle, 2003). This, seemingly, is based on the idea that simply tracing relatively recent ancestral origins to Osraí is sufficient proof of dynastic descent. However, the age of R-A1488, and the absence of any Fitzpatricks among the immediate branches of the haplotree above R-A1488, means there is no clear, direct patrilineal link to a clan progenitor who bore a Pátraic-surname. Where else, then, might direct patrilineage lie from ca. 900 AD, i.e., at the dawn of surnames in Éire?



**Figure 1: Y-DNA Haplopie for R-BY12234**  
 Mac Giolla Phádraig Ulaidh (Mac Gilpatrick/Fitzpatrick of Ulster)



The Y-DNA haplopie for R-BY12234 exemplifies (a) ancient surname uptake, (b) depth of clan structure, and (c) breadth of surname continuation in the clan – the single appearance of another surname (Maxwell) indicative of a surname or DNA switch (SDS).

Also, the ancestry of R-A1488 from ca. 1000 AD is from R-A1499 via A1506>A1496 and, as shown in Figure 2, the descendants of R-A1499 possess a mixture of native-Irish and Norman-Irish appearing surnames. If nothing else, haplotype R-A1499 demonstrates that assigning an Irish identity based solely on a surname can be a fraught business and one subject to debate, claim and counterclaim. For example, certain Daltons who trace their origins to Éire in the fourteenth century are part of a surname-specific branch, being that of haplotype R-A1499>A1506>A1496>FT12974>FT12563. It has been claimed, and without evidence (simply stating, *'clan Dalton was not of the British Isles'* is not evidence), their descent is from a Norman line (Dalton-Mapstone, 2019). These Daltons share ancestry with R-A1488 Fitzpatricks, under R-A1496, before ca. 1400 AD.

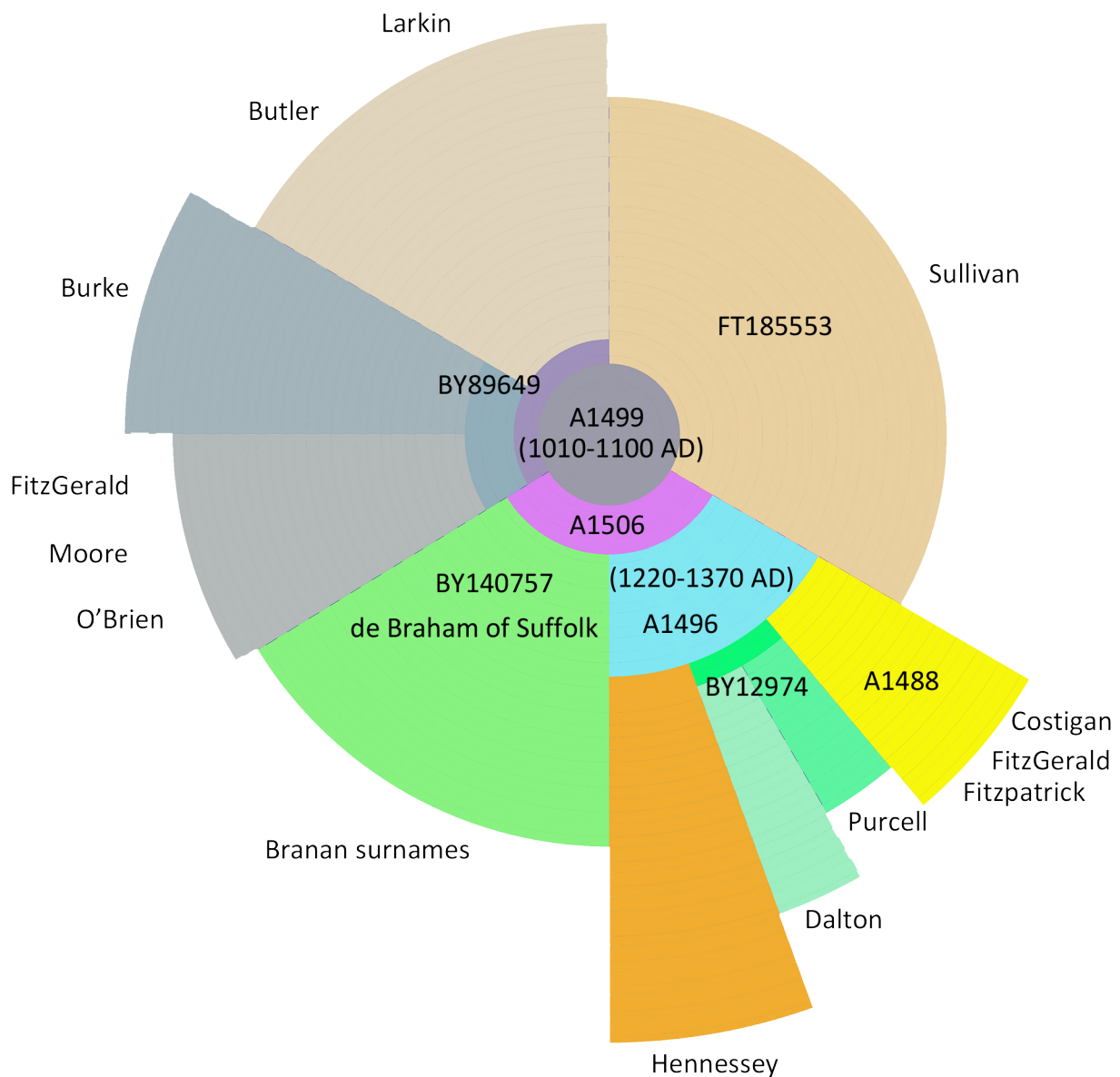
Yet, it has been counterclaimed, equally thinly, that those Fitzpatricks are clearly *'not [Norman] and clearly they are Irish'* (Zalewski & Fitzpatrick, 2013) – but the only thing clear is the absence of any evidence for that claim. There is at least one truism within this evidence-scarce and emotive debate – the respective sides can't both be correct. And to assess the separate claims of R-A1496 being of either Norman or Irish descent, it is necessary to look further back in time from when the Dalton and Fitzpatrick lines emerged.

There are currently three branches that have been discovered under R-A1499. One branch, R-A1499>BY89649, is populated by six different surnames. Three of those surnames are considered Norman (Burke, Butler, and FitzGerald), two are considered Irish (Larkin and O'Brien), and one surname could have Norman or Irish origins (Moore) – and there is a distinct Mhumhain (Munster) flavour to the surnames. However, the R-BY89649 O'Brien is not of a paternal Tuamhain lineage because Brian Bóruma's line is definitively out of the Dál gCais haplotype, R-L226 (i.e., Irish Type III; Wright, 2009; Swift, 2014). Hence, on balance, R-A1499>BY89649, which arose ca. 1150 AD is more likely Norman than Irish. A second branch under R-A1499 is defined by R-A1499>FT185553 and has just one member surnamed Sullivan. And yet clan Ó Súillebháin is strongly characterised under haplotype R-FGC11134...CTS4466 (i.e., Irish Type II; Farmer, 2018), hence it is impossible to confidently assign either an Irish or a Norman origin to R-A1499>FT185553 on a surname basis. R-A1499> A1506 defines the third branch, and this branch informs much of the conversation around where the roots of R-A1499 lie.

R-A1506 has two branches, R-BY140757, and R-A1496. The former haplotype is the subject of a recent article entitled, *'The Similar-Sounding Surnames of Haplotype BY140757'*: the article summarises that men of the surname Branan, or similar, who trace to Osraí, or thereabouts, are not the descendants of the O'Braonáin Uí Dhuach (O'Brenan of Idough) but most likely stem from the de Braham of Suffolk, with the possible progenitor of R-BY140757 lines in Éire being Sir Robert de Braham, who was Sheriff of Kilkenny ca. 1250 AD (Fitzpatrick & Fitzpatrick, 2021).

Hence, the scorecard in the debate around the origins of R-A1499 lies conclusively in favour of the Norman corner, even before any conversation about R-A1496 origins is had. The when, how, and why of the emergence of R-A1496 occupies next. And it is a seemingly coincidental surname occurrence, which then becomes a curiosity, that provides a basis for a deeper investigation of historical records and an advancement of a theory for who, exactly, may have been the mysterious progenitor of Daltons, Fitzpatricks, and others under R-A1496.

**Figure 2: Y-DNA Haplopie for R-A1499**



The Y-DNA haplopie for R-A1499 exemplifies (a) prolific surname diversity and descent, (b) non-ancient Pátraic surname adoption, (c) late (> 1400 AD) Pátraic surname intrusion, and (d) shallow modern Fitzpatrick of Ossory clan structure.

## Haplotype R-A1496: from coincidence to curiosity

At the R-A1496 juncture descend the numerous members of R-FT12563 clan Dalton in one branch and the equally numerous R-A1488 Costigans, FitzGerald, and Fitzpatricks in another. And yet, on closer scrutiny, it is the occurrence of two other surnames directly under R-A1496, almost hidden from view, flanked by their scores of cousins, that captivate. One of the surnames, surely a ‘*coincidence*’ of a match, is Purcell of haplotype R-A1496>FT12974. A single surname occurrence from a line tracing back to Edward Purcell in the eighteenth century, who left Éire and eventually settled in Western Samoa, where his descendants prospered. Referring to the Purcell Y-DNA match as a ‘*coincidence*’ comes because Jordan Purcell, Bishop of Cork and Cloyne (1429-1472, with opposition in the last decade of his reign) was, before his election to the newly united Sees, the Chancellor of Limerick (Twemlow, 1906). The career of Bishop Jordan is well-documented, and it was not only long but also colourful, distinguished, and not lacking in controversy. Although Bishop Purcell’s paternal origins are unknown, there is evidence he may have fathered at least one cleric, and, as will be demonstrated, his entire clerical career was among a network of clerical lineages.

Purcell’s career was first recorded in the Papal Registers in 1427; the Luimneach cleric had resigned from the vicarage of Cróch (Croagh) – that benefice being of the ‘*patronage of laymen*’, and that of none other than James, the sixth Earl of Desmond – to take up the chancellorship (Twemlow, 1906). The Purcells of Cróch are related to the well-known Purcells of Luachma, Tiobraid Árann (Loughmoe, Tipperary) via different sons of Richard, the son of Sir Hugh Purcell (MacFhirbhisigh & Ó Muraíle, 2003), and were associated with Cróch since the early-thirteenth century, from when numerous records exist. Notable are those records that demonstrate the close ties the Purcells of Cróch enjoyed with various Geraldines. For example, an earlier Jordan Purcell was recorded in 1346 as Keeper of the Peace for Eas Géitine (Askeaton); he was present at the baptism of Maurice, the son and heir of Maurice FitzGerald, first Earl of Desmond, in 1336 AD and was alive in 1357 AD when he was one of several to attest to Maurice attaining the age of 21 years (Begley, 1906; Dryburgh & Smith, 2007; Frame, 1992; Waters; 2004).

Bishop Jordan’s career is also one way of demonstrating the conflict that at times existed between competing Deas Mumhan Geraldine clerical lineages in the early-fifteenth century and leads to the question: were the Cróch Purcells aligned with the FitzMaurices of Ciarraí during that period? The genesis of the breakout of an early-fifteenth century Geraldine conflict likely stemmed from the fact various FitzMaurices were desirous of greater autonomy from the Earls of Desmond, evidenced by fines the former incurred for failing to pay estate fee as tenants of the Desmonds – effectively a ‘*black rent*’. This particular Geraldine discord reached a legal resolution, heavily in favour of the Desmonds, in 1420 by the interdict of Nicholas, Bishop of Ardfert, of the Uí Mhic Coille FitzGerald (Nicholls, 1970; MacCotter, 2016b).

Such Geraldine feuds were by no means limited to the secular world, and it is clear there was a rivalry, at times fierce, between the FitzMaurice of Ciarraí clerics and the FitzGerald of Uí Mhic Coille clerics. The archdeaconry of Luimneach was one position that, at times, was a particular bone of contention. Invariably held by FitzMaurices from the middle of the fourteenth century, in the early-fifteenth century the archdeaconry passed from John de Geraldinis to Thomas de Sancto Jacob, who had the position by at least in 1414 (Twemlow, 1906). And yet, Thomas Mac Mathghamha (MacMahon – a sept of the Uí Briain; Mac Lysaght, 1985), who was reserved to the future archdeaconry in a 1427 mandate (Twemlow, 1906), prevented ‘*peaceable possession*’, seeking to prematurely claim the position and usurp de Sancto Jacob (Twemlow, 1909).

Mac Mathghamha had successfully gained possession of the archdeaconry by 1429, only to suffer the same type of disruption he had inflicted on de Sancto Jacob. In 1435 is a petition by Mac Mathghamha relating to Thomas de Geraldinis, a layman of Luimneach, who *'was unduly detaining possession of lands and possessions belonging to the said archdeacon'* and *'had taken certain tithes similarly belonging to him, and had violently broken a manor and castle belonging to the said archdeaconry'*. Coincident was Mac Mathghamha's complaint regarding a claim over the archdeaconry by Phillip fitzGerald fitzPeter of the FitzMaurices of Ciarraí, a cleric of Limerick, who caused Mac Mathghamha to be summoned before Bishop Jordan Purcell, arguing that he had letters to support that the provision to the archdeaconry was his. Purcell adjudged the archdeaconry to Philip and imposed perpetual silence on Mac Mathghamha, who also complained to Rome that it was *'very hard for him to litigate in the Roman court from such remote parts, on account of divers costs usual in such causes'* and of *'his fear of Philip's power'*. The same Phillip FitzMaurice had previously, in 1427, been deprived of the vicarage of Daingean Uí Chúis (Dingle), Ciarraí, by Bishop Nicholas FitzGerald (Twemlow, 1909). Bishop Nicholas was not immune to retaliatory action. Also, ca. 1427, he was captured *'by some of his enemies'*, and among those present and giving assistance was the father of Maurice FitzMaurice (Twemlow, 1915).

These interwoven events and relationships provide an indication of where various allegiances lay during this era. The FitzMaurices and Bishop Jordan Purcell on one side, and the FitzGerald of Uí Mhic Coille, in support of Mac Mathghamha clerics, in the opposite corner, although the *'them and us'* binary is an oversimplification because factions could also find common ground for agreement, such as that during the 1378-1417 *'Great Schism of the West'* (Gywnn & Gleeson, 1962). But if the disagreements over the archdeaconry were not dramatic enough, they pale compared to the events that were to embroil Bishop Jordan in his later career, which rumbled on for more than a decade. Although there were difficulties early in Purcell's reign over the newly united see of Cloyne and Cork – in 1431, it is recorded that Purcell had *'not yet been able to have possession'* (Twemlow, 1909), probably reflecting the difficulties endured in finally securing the unification of the two bishoprics – his tenure was *'one of a capable ministry'* (Whitman, 2015). There is even reason to suggest Purcell may have been a moderating influence among the Geraldine factions since a youthful Gerald fitzRichard, of the FitzGerald of Uí Mhic Coille, had by ca. 1460 become a clerical assistant in Purcell's own household. Purcell's tenure was, therefore, essentially free from interference, that is, until 1461 (Twemlow, 1921; MacCotter, 2004; Whitman, 2015).

William Roche, of the Mainistir Fhear Maí (Fermoy) family, was Purcell's archdeacon of Cloyne and had, from the late 1450s, been scheming to become his successor (MacCotter, 2004). Roche complained to Rome that the Bishop was *'an octogenarian'* (importantly placing Purcell's birth ca. 1381) and *'so old and without bodily strength and sight that he cannot exercise the pastoral office in person'*; Roche was duly appointed Purcell's co-adjutor. But another schemer was at large. In 1462, out of left-field, Rome accepted Purcell's resignation in favour of Gerald fitzRichard, who, remarkably, had devised a way to have himself promoted to bishop. Purcell responded by petitioning not only Pope Pius II but also Edward IV, King of England: it transpired that William had over-stated Purcell's disabilities, while Gerald, of Purcell's household, had positioned himself to forge the bishop's own resignation. The Pope ordered Purcell's restoration and that both William and Gerald, under threat of ex-communication, be inhibited from meddling any further. However, that William and Gerald continued to *'meddle'* is well evidenced (Twemlow, 1921; MacCotter, 2004).

This section's *'so-whatness'* gains appreciation only once ecclesiastical appointments of this era are well understood via the lens of complex familial connections and alliances. A bishop of a clerical lineage, in some way birthed among the FitzMaurices of Ciarraí, bearing the surname Purcell is, when



laid alongside the finding of a Purcell at a critical juncture under haplotype R-A1496, in isolation, just a *'coincidence'* and to suggest a greater probability of connection on such evidence is baseless. However, that *'coincidence'* soon becomes a curiosity because at the same R-A1496 juncture comes the surname Hennessey. By 1480 the Bishopric of Lismore and Waterford had come to Nicholas Ó hAonghusa (O'Hennessey), and just three years later, Hennessey's successor was Thomas Purcell. How curious.

### **Clerical lineages, masking succession and concubinage beyond *'the norm'***

McInerney (2014) explains that the only way clerical lineages could maintain their possessions and Church income was via *'direct hereditary succession'* and that to avoid Rome's displeasure, such succession needed to be inconspicuous; canon law did not permit clerics to marry, let alone have children and then provide them with plum jobs in the Church. Hence, direct succession, easily identified in men bearing the same surname, was masked by various strategies, such as creating a temporary *'fictitious possessor'*. Do the Papal Registers reveal other methods employed to mask a paternal identity?

The sexual practices of some high-ranking Cilla Dalua and Luimneach clerics, and the opportunity for them to have access to a supply of women to provide heirs who would sustain their clerical lines – all illegitimate in Rome's eyes – although not at all avoided in the conversation around clerical lineages to date, has mostly focussed on concubinage. Neither has the discussion about the sexual and family relations among late medieval clerical lines ignored that which might have been glossed over or avoided concerning more extreme examples – that some clerics were prolific progenitors. That clerical concubinage and illegitimate offspring were not uncommon among clerics of the Irish Church in the late medieval era are not up for debate, although Jefferies (2006) argues that trawling through court records, including the Papal Registers, and finding numerous examples of clerics behaving badly or requiring dispensation is not evidence for widespread decay in the pre-Tudor Church. Instead, Jefferies argues that since the focus of such records was often on delinquent behaviour, they portray a biased view – that disorders such as concubinage and illegitimacy were typical, when in fact 'the individuals featured in them were not necessarily representative of the wider clerical milieu'.

McInerney (2014) brings some much needed empirical data and analysis to the table; he concludes that the rates of concubinage and illegitimacy *'among clerics who were the sons of father-clerics, was high'* citing the example of the diocese of Cill Fhionnúrach where twenty-two out of sixty-one (36%) papal mandates to provide benefices were to sons of clerics. In other words, the very fact clerical lineages existed indicates there was a pattern of behaviour down generations and that concubinage was not even a matter of choice. Clerical celibacy was to be avoided, by necessity, for those of lineages who desired to *'hold ecclesiastical posts over successive generations'*.

MacCotter (2016b) argues that neither concubinage nor illegitimacy necessarily evidenced moral decay; *'medieval Ireland was a polygynous society, where the siring of offspring was related to power and prestige'*. With respect to the Geraldines, MacCotter states those of Desmond *'provide one of the best examples'* of the phenomenon of polygyny, or widespread concubinage, and that it is entirely likely that the three most important knightly cadet lineages of the house were the result of *'irregular'* liaisons. The ethos of polygyny pervaded the Irish Church of the medieval era, which *'did not adopt enthusiastically the canon law on clerical celibacy, and priests and bishops having partners and children was the norm'* (MacCotter, 2016a). Nevertheless, the behaviour of some particularly powerful clerics surely went beyond that considered *'the norm'*. John FitzGerald, Bishop of Ardfert,



took the wife of Shane de Moor, and she *'in the lifetime of her said husband, bore three sons and two daughters'* to him (MacCotter, 2016b).

There is circumstantial evidence of behaviour that argues for the existence of cleric progenitor relationships other than concubinage. Although not considered as *'normal'* behaviour even for *'back then'*, perhaps something more *'institutionalised'* and hidden was practiced. An example is the Augustinian abbey of St Catherine's in the parish of Conallaigh (a nunnery, also known as Oldabbey) notable because the *'goings on'* there were deemed aberrant even by Rome's tolerant standards of the day. That the clerics in question probably included some of FitzMaurice lineages, and that the events in question occurred exactly *when*, and precisely *where*, both Matthew Mac Giolla Phádraig and Jordan Purcell emerged, provides the context that makes a discussion of cleric relationships beyond *'the norm'* of relevance to this article.

The *when* regarding St Catherine's Conallaigh was 1432 and earlier, and the *where* was Mainistir na gCailleach Dubh (Monasternagalliaghduff) in the parish of Baile Riobaird (Robertstown), Barony of Seanaid, Luimneach, i.e., in the heart of Geraldine territory. Cróch, the medieval domain of the Purcells, lies ten miles to the southeast of Mainistir na gCailleach Dubh. Just five miles to the north-east is Eas Géitine, which is where the well-known cleric Diarmaid Mac Giolla Phádraig first emerges in the Papal Registers in 1418 (Twemlow, 1906); a further five miles east of Eas Géitine is Cill Churnáin, where Matthew Mac Giolla Phádraig was first recorded. There can be no question regarding the proximity of these parishes to each other – if not adjacent, they are very near neighbours (Figure 3).

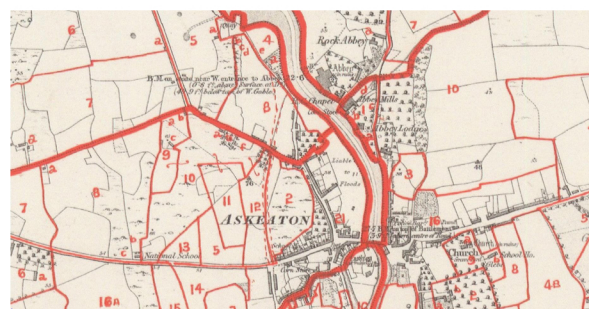
Professor John Wardell, a Limerick born historian of Trinity College, Dublin (Cullen, 2017) recounted a narrative of St Catherine's Conallaigh from the early-eighteenth century, as follows:

*'the country people were wont to declare that, prior to the reformation, the abbey had been dissolved by the pope on account of the bad conduct of the then prioress. It would appear that she, "a lady of the Fitzgeralds", had taken to witchcraft and "fortune-telling."... it is possible that this legend has its origin in the fact that one of the nuns may have lingered on in the building after the dissolution'* (Wardell, 1904, p. 50,52).

Wardell did not know the record of the dissolution of the abbey found in the Papal Registers since that record was not published until 1909, and that he cited an accurate version of events that occurred approximately 400 years earlier, been passed via *'country people'*, is remarkable. For the record, the Papal Registers note:

*'Upon its being set forth to Martin V on behalf of James, earl of Desmond, the patron, that inasmuch as the prioress and nuns of the monastery of St. Catherine Oconyll, in the diocese of Limerick, or several of them, leading a dissolute life, had wasted in lubricity and converted to unlawful uses the goods of the said monastery, whose church (wont to be governed by a secular priest appointed and removed at the pleasure of the said prioress and nuns) was parochial, and that the only remaining nun had married a layman, by whom she had had offspring, and that Cornelius [now] bishop in the universal church, then bishop of Limerick, had, with consent of the dean and chapter of Limerick, decreed by his ordinary authority the removal from the said monastery of the said nun, the said pope ordered the bishop of Limerick, if he found the facts to be as stated, to suppress the said order in the said monastery by papal authority'* (Tremlow, 1909, pp. 400-402).

**Figure 3: Luimneach Locations of Relevance**



Eas Géitine (Askeaton)



Cill Churnáin (Kilcornan)



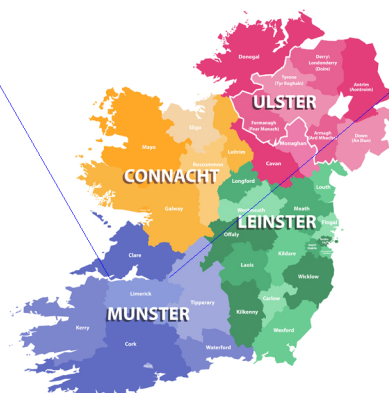
Mainistir na gCailleach Dubh  
(Monasternagallighduff)



Liuimneach (Limerick)



Cróch (Croagh)



Provinces and counties of Ireland vector map by [brichuas](#)

OS map imaged from Griffith's Valuation Ask About Ireland <http://www.askaboutireland.ie/griffith-valuation>

Accessed 27 September 2021

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Wardell noted that little was known of the history of St Catherine's Conallaigh but that *'it was the only nunnery in this part of the country, and that, judging by its remains, it must have been of considerable size'*. An early record, from 1316, notes the prioress of St. Catherine's Conallaigh had the presentation of the vicar to the church of Baile Riobaird but failed to do so; she was held in contempt of court (Wardell, 1904). Hence, it is possible to evidence a waywardness associated with the governance of the abbey for more than a century before the decree of dissolution in 1432 – it was likely a culmination of events, Rome's patience had become exhausted.

In isolation, the *'lubricity'* of a prioress and her nuns becomes just a euphemism that could mean almost anything *'unbecoming'*. But the nunnery of St Catherine's Conallaigh was not an isolated case of a narrative of destitution. Another nearby Augustinian house, the convent of Cill Eoin (Killone), An Clár, formed part of the subject matter in an anonymous letter from 1567. The author, said to be John Neilan, Archdeacon of Cill Dalua, was writing *'to declare the qualities'* of Connor O'Brien, third Earl of Thomond, but among the more scathing of Neilan's revelations are those relating to Cill Eoin, which:

*'when it was possessed by a nun or an abbess, was kept up indifferent well as a parish church and the revenues thereof (which were great) converted for the most part to whoredom, gluttony, and other kinds of excess and dissolute living'* (Nicholls, 1969, p.70).

The comments of a post-reformation cleric about an Uí Briain abbey probably need to be taken with a grain of salt –the reference to *'whoredom'* at Cill Eoin does not come even close to evidencing it was an actual whorehouse. While records in the Papal Registers referring to male clerics' *'irregular'* practices are not uncommon, narratives recounting similar behaviour by nuns are much less frequent. Nevertheless, a third record, also involving an Augustinian abbey, evidences what McInerney (2014) refers to as *'the decline in monastic standards among the Augustinian houses in the late medieval period'*:

*'at the recent petition of James, Earl of Ormond, containing that on account of the dissolute, unreligious and immodest life of the nuns of the Augustinian monastery of St Mary the Virgin de Belloportu alias Kylkylchyn [the Augustinian nunnery of St Mary the Virgin, Cill Choilchín, Port Láirge (Kilculliheen, Waterford)], in the diocese of Osraí, of which he is one of the founders, very many inconveniences and scandals have arisen, and worse are feared'* (Twemlow, 1906, p.522).

That Mac Giolla Phádraig clerics of unknown pedigree and heritage arose 'out of the blue' in the same area, at the same time, among a community of Augustinians well-known for desires for patrilineal succession, intrigues. Could they be 'masked' lineages that arose via non-concubinal relationships? If so, it is likely any efforts to conceal such lines from Rome's eyes would also succeed in stymying the modern researcher; but there could be clues. That Mac Giolla Phádraig clerics held the Abbey of Inisgad (McInerney, 2013; McInerney, 2014) for an extended period will inform various points of discussion in Part II but, for now, it is sufficient to note that by 1392 the Augustinian abbey was 'threatened with ruin' (Bliss & Twemlow, 1902); was this, perhaps, due to its clerics having succumbed to the same kind of secular influence and decay found at St Catherine's Conallaigh? There are other clues that the offspring of some FitzMaurice clerics may have emerged with Irish surnames. The FitzMaurices of Ciarraí, unlike their cousins, the Desmond earls, had a preference for Irish women and 'almost always married wives of the native Irish race', although 'the honours and estate certainly descended according to the English law of primogeniture' (Hickson, 1895). Another surname clue lies with aliases, which leads to broader questions relating to how certain clerics came to take



their surnames. Could the use of aliases among clerics, perhaps the use of the mother's surname, explain the appearance of Mac Giolla Phádraig clerics in a domain that was so obviously dominated by Geraldines, particularly the FitzMaurice of Ciarraí? The use of aliases by clerics will be more fully explored in Parts II and III, and they are notable because they may reveal direct paternal connections hidden within Y-DNA.

Could the rich climate for clerical succession, articulated in terms of location and the Augustinian sect, have led to some FitzMaurice of Ciarraí clerics being prolific progenitors? It is likely the *'dynastic ramifications of the Geraldines'* (MacCotter, 2016b) would concur. Can those ramifications, even outside single surname boundaries, be identified by twenty-first century science? As a general topic among Y-DNA scholars, prolific lineages have been subject to debate and controversy. Specific early Y-DNA reviews of large-population groups were quick to jump to conclusions regarding the modern-day descendants of the so-called 'super-progenitors', men such as Genghis Khan or Niall of the Nine Hostages; Khan said to have sixteen-million, and Niall up to three-million, living male descendants. That early ebullience has faded, particularly since subsequent studies have drawn on the greater power of next-generation sequencing, which has allowed the definition of Y-DNA haplotypes to a much greater degree of accuracy and precision than affordable via the determination of a relatively small number of Y-STR markers. Nevertheless, it is apparent that 'super-progenitors' did leave large genetic footprints, even if they are not as large as first imagined (Zhabagin et al., 2021).

### Curious surname connections: what are the chances?

The appointment of Nicholas Ó hAonghusa to the Bishopric of Lismore and Waterford was far from ordinary. Around the time of his appointment, ca. 1481, he is described as the former Abbot of Fermoy, as well as the proctor for Bishop Gerald FitzRichard FitzGerald (MacCotter, 2004; Twemlow, 1955; Twemlow, 1960). However, various Port Láirge citizens disputed the legality of Nicholas' appointment and also complained that Nicholas 'does not understand the English language, and cannot speak it intelligibly'. Despite Pope Sixtus IV ordering the Archbishop of Cashel, John Cantwell, to enforce the provision, Nicholas never took office (Power & Costello, 1946; Cotton et al., 2008). Before the suppression period, most of the Bishops of Lismore and Waterford majority bore 'English names; in fact, there is only one—Nicholas O'Hennessey—with a distinctly Irish cognomen' (MacErlean et al., 1912). But possessing a mere Irish surname and having a mere Irish tongue, reflective of a mere Irish upbringing, need not necessarily indicate mere Irish paternity (Booker, 2011). Was Ó hAonghusa simply one from a web of clerical lineages with paternal origins in the thirteenth century among the FitzMaurices of Ciarraí?

Ó hAonghusa was born ca. 1430, and on this basis, along with the collective record of his life and times, it is considered not unlikely he probably spent some of his formative clerical years in the household of Bishop Jordan Purcell. Consistent with Ó hAonghusa being mentored by likely family members, who had acquired an advanced skill-set with respect to securing high-level ecclesiastical appointments, is a 1488 entry in the Papal Registers. This provides insight into Ó hAonghusa's inherited *modus operandi*, him having obtained 'certain letters surreptitiously extorted from the pope' (Twemlow, 1960). An editorial footnote to this entry states, *'there is no such Nicholas, bishop of Lismore and Waterford, in Eubel, Hierarchia'* (i.e., Eubel, 1914). Hence, perhaps Ó hAonghusa's brief dalliance with the bishopric was simply in line with McInerney's (2014) insight that clerical succession, at times, needed to be masked, or perhaps needed to be delayed before settling the benefice more permanently. And without labouring a point too much further, by 1484 the consecrated Bishop of Lismore and Waterford was Thomas Purcell; Thomas' parents were first

cousins, and his father was a bishop – either Jordan Purcell or John Purcell, Bishop of Ferns (1457-1479) (Twemlow, 1955).

It is not suggested that these closely associated high-level appointments provide cast-iron evidence for direct paternal lineages. Still, they do likely represent relationships among members of an extended network of clerical kin. And they evoke curiosity regarding the FitzMaurice-Purcell-Ó hAonghusa clerical relationships when considered alongside the parallel surname relationships uncovered under haplotype R-A1496. One explanation for the surname connections is that they come from kindred clerics who shared common paternal ancestry ca. 1200-1400 AD. The common ancestor was of a Geraldine lineage that led to the FitzMaurice of Ciarraí branch. As will be presented in detail in Part III, from R-A1496 an explanation for the emergence of a distinct genetic Dalton branch under FT12974 ca. 1450 is not problematic to posit because there is clear evidence for Daltons of Mhumhain (considered earlier to have been called Datoun or Daton, rather than Dalton or D’Alton; Carrigan, 1905) were intimately immersed in the same sphere as the Purcell clerics in the mid-fifteenth century (Curtis, 1935). And neither is the occurrence of a de Braham lineage under R-BY140757, that being a sibling of R-A1496, problematic to explain, although it would, in context not unexpectedly, add to the highly interlaced surname grouping under R-A1506. The de Braham entered Éire early in the mid-thirteenth century, or earlier, as part of the de Clare retinue (Fitzpatrick, 2021) – the relationships between the de Clare and the Geraldines in Deas Mumhan is discussed via the lens of Y-DNA in Part II.

And the curiosity of the occurrence of clerical surname connections amongst Y-DNA lineages extends into R-A1488. That one of the main sub-groups of R-A1488, i.e., R-BY116564, is specific to the surname FitzGerald is, among the overall tenor of the discussion, another *‘what are the chances?’* moment. Much more difficult to assign to chance is the occurrence of the surname Costigan and Fitzpatrick under R-A1488, and even under the same sub-group, R-A1488>FT206758. This, no longer some curious coincidence, is much better described as a smoking gun because, in 1481, the Papal Registers record the petition of John Mac Costigan, an Osraí cleric, relating to the rectories of Achadh Bhó (Aghaboe) and Bordaíol (Bordwell) (Twemlow, 1955). Subsequent records, from 1488 and 1493, name him as John Mac Costigan alias Mac Giolla Phádraig (Twemlow, 1960; Fuller, 1998), and he later reverted to the sole use of Mac Giolla Phádraig, a name by which he was able to exert more significant influence in Rome (Fuller, 1994; Fitzpatrick, 2020). The context of John Mac Costigan’s relationships, and the use of clerical aliases, are discussed further in Part III.

### **Matthew Mac Giolla Phádraig: his career and his kin**

As Part I draws to a close, it is necessary to return to Matthew Mac Giolla Phádraig to set the scene for Part II, which will take up the detailed careers of Mac Giolla Phádraig clerics who are recorded after him. Following Matthew’s collation to the vicarage of Cill Churnáin in 1394, little else of him is known. Matthew died ca. 1416 in Rome, his final resting place affording a clue that he possessed skills and experience that held him in good standing among the Roman curia.

On Matthew’s demise, the vicarage of Cill Churnáin, pre-reserved, went to Thomas Ó Gráda, from which comes an understanding that Matthew probably had some relationship with the Uí Gráda, who had the parish church in 1404 (Bliss & Twemlow, 1904b); the Uí Gráda were an established clerical kindred, but more known for their prominence further afield at Tuaim Gréine and Inse Chrónáin, An Clár (Tomgraney and Inchicronan) (McInerney, 2014).

Did Matthew father three clerical sons? If so, it would add significantly to the picture we could paint of him. Thomas Ó Gráda cannot have held the vicarage of Cill Churnáin for an extended time because for more than six of the eleven years after 1417 it was detained illegally by Charles Ua Longargáin, and that after it was *'long void'* following the death of Phillip Russell (Twemlow, 1906). The vicarage was then assigned to John Mac Giolla Phádraig, probably Matthew's son, who goes un-noted before and after his 1427 appearance in Papal records (Twemlow, 1906; Moloney & Costello, 1943); John may not have taken possession, it is recorded that he was in fear of the Uí Longargáin, a long-standing Dál gCais clerical lineage (McInerney, 2014) and one too influential and powerful for a seemingly newly forged, minor family, of Mac Giolla Phádraig clerics.

Was Matthew the father of Diarmaid, the long-serving Abbot of Inisgad? Traction for this theory comes from the knowledge that the first record of Diarmaid was in 1418. Although he is described as a Cill Dalua cleric, his emergence is the Luimneach parish of Eas Géitine, which borders Cill Churnáin to the west. Diarmaid will occupy much of Part II, but he is variably described as the son of an Augustinian priest/canon, a profile that fits Matthew as his father, as does the fact Diarmaid was born ca. 1398 (Twemlow, 1906).

There is also a clear connection between Matthew and Charles Mac Giolla Phádraig, that being the rectory of the united parishes of Cill Fear Buí and Cill Muire Uí Bhreacáin (Kilfarboy and Kilmurry-Ibrickan), which is some distance, thirty miles northwest as the crow flies, from Cill Churnáin. Little can be learned of the rectory before 1416, when it became void on Matthew's death. It was then held in illegal possession for approximately one year by Phillip Ua Flannagáin (O'Flannagan) before being assigned to Donald Ua Chuinn (O'Quinn). Under a complaint by Charles for having *'dilapidated'* diverse goods, having *'children in his house'*, being *'a notorious fornicator'*, neglecting *'to celebrate mass and say the canonical hours, to preach and to administer the sacraments'* and for committing perjury, Ua Chuinn was deprived of the rectory, which was assigned to Charles in 1432 (Twemlow, 1912).

McInerney refers to the *'quasi-hereditary'* nature of rectorships, which further supports Charles being a son of Matthew. While the advowsons of most lay An Clár rectories were with the Uí Briain, the rectory of Cill Muire Uí Bhreacáin, which was of lay patronage (Twemlow, 1906), was also within the Mac Mathghamha general *'sphere of influence'* (McInerney, 2014), which provides an explanation why, in 1346, the cleric Thomas Mac Mathghamha was presented with the church of Uí Bhreacáin, by Edward III, King of England (Crooks, 2012). However, no connection can be found between the Mac Mathghamha and the Mac Giolla Phádraig during the fourteenth century, and in the fifteenth century, as will be discussed in Part II, the Mac Mathghamha and Mac Giolla Phádraig were in opposition with respect to Oileán na gCanánach (Twemlow, 1915).

## Summary

This article provides the context for the appearance of Matthew, the first Mac Giolla Phádraig cleric recorded in the Papal Registers, which intrigues because he emerged in the late-fourteenth century, not in Cill Dalua nor Osraí, where Mac Giolla Phádraig clerics later thrive, but in Luimneach. And understanding that Geraldine clerical lineages dominated medieval clerical appointments in Luimneach leads to the inevitable question: what was the relationship between the Mac Giolla Phádraig clerics and the Geraldines, particularly the FitzMaurice of Ciarraí?

The desire of members of medieval clerical lineages to maintain their possessions and income via direct hereditary succession is one way to understand the diverse and seemingly disparate surname



matches under the Y-DNA haplogroup R-A1499, which, on balance, is considered more likely Norman than native Irish in origin – but it can't be both. And it is a pattern of surname matches under R-A1499, which parallel those found in clerics with connections to medieval Luimneach, which renders those matches first a seeming '*coincidence*', and then a growing curiosity.

The '*lubricity*' of Augustinian clerics of Luimneach provides further context and evidences how the '*normal*' ethos of polygyny, which was not uncommon in the Irish Church of the medieval era, may have led to some clerics being prolific. The powerful FitzMaurice of Ciarraí clerics readily fit the bill for being '*super-progenitors*', who could, and probably should, be discoverable centuries later via Y-DNA analysis.

Part II of Mac Giolla Phádraig Clerics 1394-1534 AD moves on to the context surrounding the rise of the Mac Giolla Phádraig clerics of Cill Dalua, and Part III the Mac Giolla Phádraig clerics of Osraí. Both parts will demonstrate ongoing familial and clerical associations with Geraldine lineages that extend into the sixteenth century and provide further evidence that Costigans, FitzGeralds, and Fitzpatricks under haplotype R-A1488 may descend from Mac Giolla Phádraig clerics who, in turn, may come out of a line of FitzMaurice of Ciarraí clerics.

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