The first to use our name was Domnall Caomhánach, a 12th Century King of Leinster. More than 55,000 families world-wide identify with one of over 200 different interpretations of our Irish name Caomhánach, but not limited to, the following examples:

Cavanagh  Kavanagh  Cavanaugh  Kavanaugh  Cavenagh  Kavner  Chabiness
Gabernach  Cavenna  Cavnar  Kavanaw  Chavinas  Cavinah  Cavanacht
Cavana  Kabna  Chabana  Cavanna  Kavenagh  Cavanah  Kavina
Kabina  Caomhanaigh  Chaninaw  Cavagnaic  Cavanogh  Cavino  Cavinaw

No matter how you spell your name today, we are all descendents of the great Caomhánach family.
FROM THE EDITOR & CHIEF OF THE CLANN

As the curtain has come down on another year, I would like to extend greetings to all Clann Chaomhánach worldwide.

2016 was an important year in the history of Ireland as we celebrated the centenary of the 1916 Easter Rising. It was also an important year in the annals of our clan as we celebrated our history and heritage recently at our 15th International Clan Gathering which was held in Buncledy. A very enjoyable event, which saw members of our clan from all over the world present and I like to thank each and every one of you for attending and participating in the event.

Plans are already underway for the 2018 Clan Gathering. Following our Clan BGM in The Millrace last September, it was decided to return to Buncledy in 2018 and see more of our great heritage sites.

One of the key aspects of our gatherings is the friendships we make. It is always a very special few days which live forever in our memories.

At this time of year, we must remember loved ones who have passed away. We remember especially Clan executive members Patricia (Patsy) O’Shea Clann Chief (2014-2016) who passed away peacefully on Tuesday 14th Oct 2014, following a long illness and Clann Chaomhánach ‘Herald’ James J. Kavanagh (GermanJim) who passed away Friday 16th Jan 2015. A person that departs from this earth never truly leaves, for they are still alive in our hearts and minds, through us, they live on. God bless you Patsy and Jim!

May they and all the members of our clan who have passed....Rest in Peace.

I’d like to end by wishing all our Clan, their extended families and friends, a very happy and peaceful New Year, may you all have many reasons for happiness throughout the year ahead.

Slán go fóill

John G. Kavanagh

Clan Chaomhánach is an international family history association registered with Clans of Ireland. Clann Chaomhánach has requested and received charitable (meaning non-profit) status under Clans of Ireland Charity Number CHY 11585. The Clan Office is currently located at 514 Orwell Park Way, Templeogue, Dublin D6W YR20, Ireland.
Payment of Clan Membership

We have received queries from our membership regarding the best method for payment of membership fees. The simple answer is to use the web site. The website is straightforward, with step-by-step instructions to make payments using a credit card. The majority of our dues transactions are successfully completed with this system. In our experience, using the web site for payment is safe and reliable: to our knowledge, we have never lost a transaction, nor has anyone been defrauded.

Some members do not wish to use the web site, do not have access to the internet, or do not wish to pay with a credit card. We accept personal cheques (checks) from all countries. Please make these payable to “Clann Chaomháinach”. The amount should be made out in YOUR local currency equal to £25 (£250 for Life Membership) on the date that the cheque (check) is written. It is totally unnecessary and costly, for our overseas members to get a Bankers Cheque, Cashiers Check, or Money Order in Euros, because they will normally have to pay an additional fee for the draft, and another fee for money exchange. Our current account with Enniscorthy Bank of Ireland is not charged fees for cheque processing or money conversion of the foreign currency value into Euros.

We ensure this “no fee processing” by maintaining a sufficient minimum balance in that account for that purpose. Upon lodgment or deposit with the bank, the value of the cheque/check is converted into Euro at the exchange rate for that day. This amount is then credited to our account.

Website at: http://www.kavanaghfamily.com/

DID YOU KNOW?

by Daniel Kavanaugh

4th Chief of Clann Chaomhánach.

If you’ve attended a Clann Chaomháinach Gathering; you may have wondered about the items that the new Chief is allowed to wear during His/hers time as Chief. Where did they come from?

The Badge of office was donated by myself. I had it created by John Blackhawk, who is a well known silversmith. I gave him the design and he crafted it out of solid silver and gold. John is an Apache Indian from Arizona. I presented it to the Clann in 1995 it was first worn by James F. Cavanaugh (a.k.a. Jungle Jim) and has been worn by all other Chiefs since.

The Drinking Horn was donated by James P. Cavanaugh of Omaha NE also in 1995 and it was made by Waterford Glass in their factory in Waterford.

The Walking Staff; James F. and myself went behind a café in Monasterevin and found some Hazel branches, one was straight enough to make a staff from. Jim worked on it for ages and when I was elected Clan Chief, I was the second one to use it. Jim hand created the design on it. And now you know from whence the Chief trappings come from.

Back in 1995 I was approached by the Ferns Development Committee and Michael Kavanagh of Buncloy with the idea of twinning Ferns with my little one horse town Yelm. When I returned home I spoke with our Town Mayor Kathy Wolf and the Yelm Town Council about it. They approved the idea and gave the go ahead to proceed. I then contacted our State Senator who donated the American flag that had flown over the White House in DC. When I returned in 1996 to be sworn in as Chief I took the flag and other gifts with me. Ferns gave gifts in return; a Flag that had flown over Leinster house and other items for Yelm’s Mayor and Council. Now on St Patrick’s week the Tri-Colour flies over Yelm city hall. Yelm and Ferns both display signs telling the whole world that Ferns/Yelm are Sister-Towns.
The 2018 Clann Chaomhánach Gathering will be held at the Carlton Millrace Hotel, Bunclody, Co. Wexford. The Gathering will include tours, lectures, genealogy consultations and lots more which we hope everyone will enjoy. A listing of the events is included here for your information. The first time that the Clann used this venue for our Gathering activities and accommodations was in 2010, and this proved so successful that we have continued with the combined hotel/activities venue for Gatherings in 2012, 2014 and 2016.

The Carlton Millrace Hotel is in the center of the town of Bunclody and has 40 double rooms, 20 twin rooms. The hotel has excellent food and great facilities with new restaurants and activity rooms. Very attractive rates for 4 days of the Gathering has been negotiated with the hotel.

If you plan to stay in the Carlton Millrace, the number of rooms is limited, and you should book early by contacting Lorraine Galvin at Reservations, e-mail: lgalvin@millracehotel.com or reservations@millracehotel.com. The subject line of your e-mail should be “Clann Chaomhánach Gathering 2018”. This will ensure that you are given the agreed reduced prices for your stay at the Gathering.

Bunclody is a small town which lies north-east of Mount Leinster, in the Slaney River Valley. This is in Caomháinach country. The tower house at Carrickduff, the home of Col. Charles Cavanagh, grandson of Donal Spannaigh, and ancestor of a large group of descendants living in the U.S., is located just outside the town limits to the west.

Just outside the other end of Bunclody there is Kilmyshal cemetery, the burial place of Eileen Aroon, whose romantic story is the basis of that famous ballad of the same name. Bunclody is an ideal venue with plenty of facilities to ensure a very enjoyable gathering.
Clann Chaomhánach
2018 GATHERING
12th – 16th September 2018
The Millrace Hotel, Carrigduff, Buncloody, Co. Wexford, IRL

To Register Online and make payment with your Credit Card, go to our website at:
www.kavanaghfamily.com
You may also use our Facebook page:- www.facebook.com/clannchaomhanach

For Postal Registration and cheque payments, fill out this Registration Form and mail it with cheque (payable to Clann Chaomhánach) to: Fergus Kavanagh, 514 Orwell Park Way, Templeogue, Dublin, D6W YR20, Ireland.

REGISTRATION FORM
Please supply contact details of all those of your group who are attending the Gathering:
Name ____________________________________ Membership # _______ (Non-members may attend)
Address ____________________________________
______________________________________________
e-mail address ________________________________ Phone #: ________________________________

How many persons are in your group? [ ] How many of them will attend the gathering? [ ]
While in Ireland will you use your own car: [ ], or hire a car: [ ], or use Public transport? [ ]
Date of arrival in Ireland ____________________ Date of departure from Ireland ____________________

FULL ATTENDANCE REGISTRATION FEES

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<th>Attendee Type</th>
<th>Full Gathering</th>
<th>No. of Attendees</th>
<th>Fees in Euros</th>
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<tr>
<td>Member</td>
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<td>€ 180 per person</td>
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<td>Member’s Spouse</td>
<td>12th to 16th Sept. 2018</td>
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<td>€ 110 per spouse</td>
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DAY TO DAY REGISTRATION FEES

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<tr>
<td>Wed. 12th Registration / Chief’s Reception</td>
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<td>€ 20 per person</td>
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<tr>
<td>Thu. 13th Tour of Clann historical interest / Social evening -”Seisiún”</td>
<td>1</td>
<td>€ 80 per person</td>
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<tr>
<td>Fri. 14th History / Genealogy / Biennial G.M. / DNA / Céili</td>
<td>1</td>
<td>€ 60 per person</td>
<td></td>
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<tr>
<td>Sat. 15th History / Trip to Ferns - Inauguration / Banquet</td>
<td>1</td>
<td>€ 60 per person</td>
<td></td>
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<tr>
<td>Sun. 16th Open Panel / Farewell Day</td>
<td>1</td>
<td>€ 20 per person</td>
<td></td>
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<td></td>
<td></td>
<td>Total Due</td>
<td></td>
</tr>
</tbody>
</table>

This is a sample programme, the final schedule will be available at a later date

- Fees must be paid in full by 1st July 2018 and registrations received after 2nd July, will incur a €25 late surcharge per person. If you cancel before 12th August 2018, we will refund 50% of fee already paid.
- For currency conversion rate see website http://www.xe.com/ucc/ or check with your local bank.
- Cheques should be made payable to CLANN CHAOMHÁNACH and mailed with this form to above address.
- If you need accommodations Clann Chaomhánach can make your reservations and send you confirmation and payment instructions with further information, upon receipt of the Accommodation Reservation Form, which are also available on the Clann website and Facebook page.
Clann Chaomhánach

2018 GATHERING
12th – 16th September 2018
The Millrace Hotel, Buncldy, Co. Wexford, IRL

Please complete the form and mail to: Fergus Kavanagh
514 Orwell Park Way,
Templeogue,
Dublin, D6W YR20, Ireland.

If you prefer you can e-mail it as an attachment to; feruslkavanagh@gmail.com

GATHERING ACCOMMODATION FORM
(non-members may also attend)

Please supply contact details of all those of your group who are attending the Gathering:

Name ____________________________ Membership # _______ (Non-members may attend)
Address ____________________________

__________________________ ____________________________
e-mail address Phone #: ____________________________

IMPORTANT: While in Ireland will you use your car [ ] hire a car [ ] Or use public transport? [ ]

Please “X” required Accommodation B&B  12th [ ] 13th [ ] 14th [ ] 15th[ ] Sept ’18

Other dates; ____________________________

How many people travelling with you will need Gathering Accommodations?

How many bedrooms will you need? ______ Double beds ______ Single beds ______

Special Requirements / Comments: ____________________________

PLEASE CHECK YOUR PREFERENCE BELOW.

[ ] Millrace Hotel  4 nights B&B = € 220 per person sharing
  i.e. €50 per person sharing, per night for Wed. 12th and Thurs. 13th
  and €60 per person sharing, per night for Fri. 14th and Sat. 15th

[ ] Millrace Hotel  4 nights B&B = € 338 per person single
  i.e. €69 per single person per night for Wed. 12th and Thurs. 13th
  and €100 per single person per night for Fri.14th and Sat.15th

• You can make your accommodation reservations directly with the Millrace Hotel by email to reservations@millracehotel.com Please use “Clann Chaomhánach Gathering 2018” as the subject line of your email, to ensure the agreed prices for your stay at the Gathering.

• Clann Chaomhánach will make your reservations and send you confirmation, payment instructions and further information, upon receipt of this Gathering Accommodations form.

Currency conversion rates are available at http://www.xe.com/ucc/
Our Clann pact with the Almighty continues to hold good, providing us with welcome sunshine for the entire 2016 Gathering.

One can summarise by saying that we had a thoroughly enjoyable outing. Longstanding friendships were renewed and new ones made. Above all, the craic was great.

Wednesday 14 September saw Executive members scurrying to make some last minute preparations for the tour. As registrations proceeded we were delighted to welcome a number of familiar faces including those of Fr. (Msgr) Charlie from Scotland, Lorna and grandniece from South Africa, Terry from Australia, Pat from Galway. New faces included Dave from Dublin and Toni & daughter Alexia from California. The finger food accompanied by mead created a very pleasant welcoming atmosphere.

On Thursday morning we headed off on our bus tour. Traffic conditions dictated that our initial visit was to the impressive 1798 Centre in New Ross. The major influence of the "liberty, equality and fraternity" ideals of the 1789 French Revolution on the 1798 Irish Rebellion was emphasised, as was also the importance of the 1775 onward American Revolution.

The contribution of Joseph Cavanagh (described in a contemporary French pamphlet as the “cause première” of French liberty) to the attack on the Bastille was brought to the notice of our guide by Clann members. The lifelike exhibits at the Centre, notably that concerning the final battle at Vinegar, were very impressive.

Then we proceeded to the nearby Enniscorthy Castle museum. Of Norman origin, the castle was captured by Art Mac Murrough and remained in Caomhánach hands for a lengthy period.
Further visits included St. Mullins graveyard, where Art is buried plus many other Caomhánach notables, such as Brian na Stróice, who fought at the Battle of the Boyne followed by service in France. Brian’s Wild Geese descendants gained fame and fortune in the Austrian Habsburg armies and nobility.

Following a pleasant lunch by the banks of the River Barrow we continued on our way to Jerpoint Abbey, which was an 1180 Cistercian foundation; this was influenced by the reformist policy initiated by Diarmaid Mac Murrough. Time constraints did not allow a visit to the ruins of the massive Ballymoon castle, initially a construction of the Knights Templars (who fought in the Crusades and provided financial services for pilgrims to the Holy Land). Following the dissolution of this Order (prompted by the greed of the French King Philip IV) in 1312, Ballymoon castle passed into Caomhánach hands.

On Thursday evening we were treated to a wonderful evening of music and dancing by the local Comhaltas Ceoltóirí group (Celtic Roots) in which Lorna Harris’ granddaughter dl (from South Africa) displayed her amazing Irish dancing prowess.

On Friday it was back to serious business. Cathal gave a summary of Caomhánach origins and history. Dr. Gary gave a foretaste of his Clan Pedigree dating back to our ancestor Domhnall. This is a massive scholarly undertaking which was initially the brainchild of our late, much lamented chieftain Germanjim. Then John proceeded with his very detailed exposé on genealogical sources which are designed to be of great benefit to those endeavouring to trace their individual family histories. Toni from California was delighted to discover that her brother’s DNA results indicated that her family origins coincided with those of the Leinster modal grouping (including John’s etc).

That Friday evening we were again entertained by the Celtic Roots group with participation in the Irish céilí dancing by Clan members, who rapidly became expert in dancing the “Waves of Tory, Walls of Limerick” etc. Jack (Boston & Nova Scotia) & Thomas (Massachusetts - expert in Comanche Indian history) accompanied their guitar picking with songs. In the interests of Irish culture, Cathal trotted out a song in Gaelic. The entertainment and the céilí dancing was universally enjoyed.

On Saturday morning Cathal discussed the history of Caomhánach Soldiers in Spain as well as the mystery of the 1155 so-called “Laudabiliter” document, allegedly granting Henry II papal approval to invade Ireland. The point was made that not alone did this 1155 Norman démarche indicate their intent to conquer Ireland well before Diarmaid Mac Murrough requested help in recovering his kingdom but that the Laudabiliter document drew, for its pretended legal basis, on a document “Donation of Constantine” which was forged in a French monastery around 900.

In the afternoon we headed off to Ferns for John’s inauguration, preceded by a wreath laying ceremony at the graves of Diarmaid and Domhnall. John’s inauguration ceremony as Clann chieftain was followed by a guided tour of Ferns Castle.

On Saturday evening the Chief’s dinner was celebrated in the Millrace hotel. During the scrumptious meal the very talented Schendl again entertained us with worship dances from well known musical composition.

Sunday morning was given over to tying up various loose ends, agreeing on arrangements for the next Gathering and, most importantly, the unanimous election of Terry (New Zealand & Australia) as our next Clann Tánaiste by the Executive.
It was around the turn of the new century when several queries on many family history sites were noticed and the lady in question a certain Patricia O’Shea was contacted by Clann Chaomhanach. It wasn’t long before a rapport began with Celia Kavanagh in England who was looking for the Scottish Kavanagh family of another lady in New Zealand at that time.

It came to light that Patsy had done a great amount of work on her family history and had in her later years taken a degree in history. Her great insight into the history of the immigrants in New Zealand in the mid 19th century and specifically the Kavanaghs, amongst those migrants, came to the attention of James F Cavanaugh of Belize and it wasn’t long before she started to write for the Clann publications. She was to attend the gathering in 2002 in Ferns, Co Wexford, Ireland where she was to meet members of the Clann from all over the world and became our representative in New Zealand. She was exceptionally helpful to several Kavanagh all over the world, working with Clann Genealogist James Kavanagh of Michigan, USA, John G. Kavanagh of Camolin, Ireland, Patrick Cavanagh of Cairns, Australia and Celia in England as a member of the research group and with James of Michigan, Kathy Sawtell of Michigan, Dr Gary Cavanagh of California and our retiring Chief Cathal of Luxembourg, as a member of the history and heritage group. Within a very short time she was to become a member of the Executive Committee.

The strength of character of this lady was to show, on the sad death of our Clann Chief Herald James F Cavanaugh in Belize, with whom Patsy had formed a great friendship, at a time when he was in process of making arrangements for the forthcoming Clann Gathering in Ireland. As she was visiting Ireland at the time, she very quickly picked up the reins and took over the arrangements on behalf of the Clann and continued with the remaining final details, long distance, from New Zealand. A very well organised and successful gathering was to take place that year which can only be attributed to this lovely lady.

It was with the greatest respect and affection that Patsy was nominated and internationally elected to become the Chief of our Clann, with her great friend and colleague John Kavanagh of Camolin to work as her Tanaiste. There was a moment of hesitation, as she felt she could not attend the gathering for her inauguration and very typically of this very responsible lady, she felt she may be unable to put a lot of work into holding the position of Chief. After several attempts to get her to accept the honour, for which we expected nothing more than anything she personally would like to do, she finally agreed and the whole Clann in return are honoured to have been able to hold her dear as their Tanaiste to the last Chief, her friend and colleague Cathal Cavanagh of Luxembourg for a period of two years and as Chief of our Clann, even if only for such a very short period of time.

Chief Patsy will be remembered with love and very much missed by Caomhanachs all over the world and her loss will leave a huge void.
IN MEMORIAM: THE PHENOMENON WHO WAS GERMAN JIM  
(JAMES J. KAVANAGH)  
19th March 1943 – 16th January 2015

Not long after the sad passing of Chieftain Patsy O’Shea Clann Chaomhánach is again in deep mourning for our editor and the veritable cornerstone of our activities, James J Kavanagh.

Following a meeting with the founder of the Clann, Michael Kavanagh, in 1994, Jim literally threw his heart and soul into Clann activites. He delved deeply into all aspects of the Caomhánach past, becoming our history expert and guru. He used his technical prowess to preserve Clann records and to ensure that this accumulated clan knowledge would remain in existence for the benefit of future generations.

He became known in the Clann as “Germanjim” to avoid confusion with the other founder member, also a Jim, who became known as “Junglejim”. At that time he was living and working in Germany and was fluent in the language.

After the passing of the redoubtable James F Cavanaugh (Junglejim) in 2008 he stepped in to assume leadership of the Clann and he was the main driving force behind our activities since then. He immediately and selflessly took over the physically and intellectually demanding task of editing, publishing and dispatching the Clann publications, with the result that we ended up with a series of beautifully produced and historically invaluable published documents.

He worked tirelessly on behalf of the Clann, overcoming many obstacles despite his failing health over a number of years. He is now reunited in Heaven with the great love of his life, his wife Monika, who predeceased him last year, leaving him with an indelible mark of sorrow.

A native of Michigan, his early career was an army one. During this period he was exposed to many dangers, including involvement in a helicopter crash in the Middle East.

Jim filled the top NCO position in the Air Force Strategic Air Command intelligence during his service in the military as a Master Sergeant, Superintendent of Electronic Intelligence Operations, with Active Service from June 1962, including duty tours in Turkey, Japan, Italy, Berlin (2 Tours), and Southeast Asia (Vietnam and Thailand). Jim moved in high military circles dealing routinely with ultra top secret issues and advising Generals.

He retired from the US Air Force in January 1978, with the rank of Master Sergeant.

On the academic side, he obtained a BA magna cum Laude in Business, History and Language from the University of Maryland and earned an Associate in Applied Science (AAS) degrees from the Community College of the Air Force in Communications Technology and Technical Interpreting / Translating (German).

He was employed by Volkswagen of America, Inc. starting in March 1978. An overseas assignment to the parent company followed in 1987, and he was then transferred to the Quality Assurance Division at Volkswagen AG in 1992, where his employment continued as a reliability engineer for motor vehicle electrical systems. He completed his VW career as resident engineer for the North American Region.

His final legacy to the Clann was to take on the complex and time-consuming task, together with Dr. Gary, of filling in the gaps which existed in the genealogical pedigree of the clan going back over many centuries.

Regardless of the arena that Jim worked in he was not only highly competent but a leader in a variety of ways. His personal qualities almost outshone his
competence and intellect. Jim was universally liked and admired. He had that special quiet charisma that most of us can only aspire to.

We extend our heartfelt sympathy to his son Michael and his sisters on the loss of a wonderful person. The Clann has indeed been orphaned by his passing.

While we are disconsolate at losing him we nonetheless realize how enormously privileged we were to have had his guiding hand and tireless input during the span of time which he was with us.

Ar dheis Dé go raibh a anam fíor uasal; ní bheidh a leithéid arís ann.
May his very noble soul be at God’s right hand; the likes of him we will not see again.

Auf wiedersehen Jim, du wirst ewig in unseren herzen leben.
Farewell Jim, you will always live on in our hearts.

Mairfidh tú i gcónai in ár gcroíthe.

GENEALOGISTS REPORT FOR BGM

Since the last gathering I have lost my mentor, historian, friend of over 20 years, Clann cousin and a man I had the greatest respect for, our very own German Jim who started the genealogical record gathering for our Clann. I feel many will miss having him around as I do. We worked together as he loved the history and I loved the hunting for records and most of all the buzz of finding them and the happiness it brings when we help people get a step further back. Besides that my little fingers could get a lot more records into the data files so much quicker, leaving him time to specialise on the history and that wonderful American conference he worked on with Dr Gary and the pedigree and the editorial work he did on our publications. So I continue with that genealogy hunting work but have found very great support in Cathal and Gary who were always very much an inspiration for Jim and are always there when I feel the need to know more about the earlier kin, which they have spent a lifetime working on and in Patrick who has always helped with Australian kin. Here I miss Patsy who always helped with New Zealand connections and her work when chairing our meeting online. We all will remember Jim and Patsy with pride.

Over the past two years we have been fortunate to find that the National Library of Ireland have made parish registers, (which they previously held only on microfiche and microfilm), available to all, freely online. So it is now possible to look at records not previously made available by volunteers of the local family history groups and the Church of Latter Day Saints who have transcribed many of these in the past. The Irish Genealogical Project people are also working to make records available free of charge online and their work is ongoing on parish records, Church of Ireland records and memorial inscriptions. That is the area I have been working on since the last gathering and putting those records into a format Jim and I agreed to, which makes it possible where records are available, to not only find the person very quickly, but also the family by looking for siblings using the parents names, that search takes seconds rather than the months it would have taken sifting through the registers. As you will understand this is an enormous undertaking and so far I have worked on the parishes of Wexford, Carlow, Tipperary, Kilkenny, Dublin, Laois and I am working on the last two available parishes of Co Wicklow and as I write, putting records in the priest’s handwriting into our format. I prefer to do that than work with other peoples interpretation of what the priest has written and want to see the whole thing, as some registers provide only a minimum amount of information, but others give a lot more and transcripts can often be simply an index to those records.

This does not mean that we only have records of the above geographical areas to date. We have military records and records from areas where our folks migrated to and a great many UK records which I collected in the past and continue to do so. I will continue until I have the whole of Ireland covered, but obviously this will take time and as you will understand I have tried to take areas with the greatest numbers of Kavanaghs first.

One stalwart in our searches when we have needed information in Ireland has been our resident John who has never once refused to look for information and in one case, once we found the origin, he was even able to put an American member of kin in contact with family still at the old Irish homestead, as well as working tirelessly on our gathering. So I was more than happy to see him receive the honour he so richly
deserves for the work he puts into our Clann, by officially being inaugurated as our Chief, work which we know he has done since Patsy's untimely death, so he will have served as Chief for the longest period of time since we re-formed in the early 1990s. He is the man with the local knowledge we would all like to have about our ancestors and is totally invaluable, so thank you John for being there for us.

As for our tireless exec people if you need help they will know where to find it. I cannot say enough about our Fergus, whose work is absolutely invaluable and he has always been there for us all with our interests at heart. Jimmy too, our website has certainly kept us going and made a lot of new technology available to us and our members. Both with local knowledge of the Kavanaghs of Dublin and the parishes and places quoted.

I have no objection to sending you any information we may have relative to your search and e mailing it to you at any time of the year, I could probably find the information or lack of it quite quickly for you, so please don't hesitate to ask as I will look for the whole family where possible, not just one person.

Our file information is an index to records, most of those records are copyright to other people and we cannot publish or print them, they are there to find families only.

2. Always, always check the source stated to ensure that that record is just as it was recorded. You may find more information in the original source, as that may be a historical text rather than just a record. Whilst I try my very best I cannot guarantee error free typing, spelling differences, misinterpretation of handwriting or eventual file corruption. For search purposes I have recorded Pat as Patrick and Cath as Catherine etc so that when sorted records of that family will turn up together.

Some records have been taken from sources on the internet which are no longer available and that again is out of our control but in many ways fortunate for us.

Member queries can stop me in my tracks but point me towards other sources of information and areas I would not normally be involved in and they are always an enjoyable challenge. Every query is a learning curve for all of us, so please make those queries; I never say no, I love being distracted! You may end up in a queue but we will go for it. I cannot say we will always succeed in finding anything at all, some are going to hit the brick wall of damaged or lost records of which there are alas thousands, but those queries do help by making us look in less obvious places for signs of our people and that is where sometimes we get a breakthrough.

What the work on registers has revealed apart from the awful handwriting of some of the clergy, is as follows:-

1. How our folks have ended up with various spellings even within the same family and not because of the way they chose to spell their name but how the priest wrote it in the register, which at the time of claims for State pension became the only information available due to the loss of census records. So that spelling became the official accepted spelling on official documents for that person and subsequently their descendants regardless of the way the family actually wrote their name. So never presume you were always Kavanagh when looking for ancestors. There is an advantage with the spellings as certain spellings are specific to particular priests and years in some parishes and may help those looking for a possible place of origin where it isn't pinpointed in their own family history.

2. How far in the early days they would have had to walk or travel to go to church in the pre-1828 period. Our folks were hardy.

3. It has also been an eye opener on the famine times taking an overall view of the parishes and all the folks mentioned there. When children were left as foundlings by the roadside and baptised with the name of the people willing to take the babies in, or what the workhouse willing to take the babies in, or what the workhouse chose to call them or could find out about them. They were the lucky ones. Fortunately of the many of our folks I have recorded so far, very few were listed in workhouse conditions but my heart went out to the ones I was reading as I passed through the registers of how awful those times must have been, with young girls having illegitimate children in the workhouse, some may even have been young widows but if the girl died nobody would know otherwise.

4. Some had exceptionally large families on today's standards but infant and child deaths were commonplace, very few of the registers available give death records, I have had to depend on transcriptions for those. One in particular is Glasnevin in Dublin where so there are so many graves, those records are in our Dublin file.

5. Confirmation records are available in some parishes but give nothing more than the name of the child and the year confirmed which depended
so much on the year the bishop was visiting and
gives little idea as to the age of the person being
confirmed.

6. Words not often seen in the same context
today e.g. ‘spurious’, rather than writing
‘illegitimate’, neither of which I like, as it
stigmatised the child concerned for all time.

7. The full stop in the late 1840s and early 1850s
of entries for families who were having babies
almost every year, highlights how many were lost
or left the country. It has got to the point I almost
cheer when they have another baby in later years
and I then know that that was a family who
survived. I am dreading looking at the West
Coast where the famine was even more
devastating.

8. Some parishes have priests who like to enter in
Latin (just the christian names of all concerned)
but sufficiently difficult when Joannes and Joanna
turn up (John and Johanna, Joanna/Joan/Jean or
any number of similar names) which can be easily
confused and particularly Irish names, eg Darby,
Murtagh, Dermot, Garret, Malachy, can be given
any would-
- be Latin name, only later mentions of
the same person in English reveal the real name
given.

9. There are adult baptisms where parents and god
parents are not listed. Often followed the same
year by a marriage of that person but sometimes
of people who wished to die a catholic having
been of the protestant religion in the difficult
years.

10. Marriages often have dispensations from the
bishop as they are related to each other by various
degrees of affinity or consanguinity given in
degrees.

11. Few records only have the parents names, many
have the sponsors/god parents listed who are
often brothers and sisters, in-laws, or future in-
laws as their marriages turn up later. Other
records may miss some of the above but give the
place the baptism took place if not at the main
parish or list the residence of the family.

12. It all improves around 1860 when a standardised
form of register begins to be used, giving parents
names on marriages, even addresses for the
baptismal sponsors can be found in some, alas not
all the priests filled in all the boxes. Residence on
the marriages can be revealing as often the people
concerned have moved from where their parents
lived and this is highlighted when the parents
residence is also given. This can be such a bonus
when only index is available for civil registrations
from 1864 onwards.

In conclusion, that is what and where I am up to, I am
sorry this is a rather short report, but as the research
has been so much in one place there is little more to
say, other than we have now got thousands more
records added to the files in the past two years than
we previously had and I sincerely hope your folks will
be there amongst them.

My very best wishes that you have the most enjoyable
membership and visit and enjoy our gatherings.

Celia
Clann Genealogist

INTERESTING information about the Gaelic Language that perhaps you
are not aware of:

In the Gaelic language there are only 18 letters.
a, b, c, d, e, f, g, h, i, l, m, n, o, p, r, s, t, u.

(There are no letters j, k, q, v, w, x, y, z.) Pronunciation accents are acquired by placing forward slanted symbol
on vowels (e.g. Seán = Shaun) and grouping the letter h with consonances to bring out the desired stress
(Siochrú). The h places weightier stress on the letter c of SIOCH-ru. With that combination you must clear the
throat a little. [In some scripts you will see a dot over the consonances c, t, d, b, etc. These dots place the same
emphasis the consonances as the h.]
Until modern times, Irish wake customs ran the gamut from profound grieving to what appeared to be rollicking good fun. This was especially true if the deceased was elderly. This curious mixture borne of a cultural blend of paganism and Christianity survives today in a severely toned-down fashion.

Wakes lasted through two or three nights. Food, tobacco, snuff, and liquor were plentiful. Out in the countryside, the liquor served consisted of whiskey or poteen, which is a very potent and illegal Irish homemade brew. Laughter and singing as well as crying filled the air as mourners shared humorous stories involving the deceased. In addition to this seeming merriment, games were played. While this may appear to have been disrespectful of the dead, it was not the intention. It is thought that the merrymaking aspects of these wake customs were influenced by the Irish pagan heritage as well as the need to stay awake for such a long period of time. The church frowned upon these activities and tried hard to discourage the people from indulging in them, mostly to no avail.

No emotion was left out of the mourning process. Between the extremes of tears and laughter, heartfelt poetical lamentations and boisterous songs, there were debates. As the mourners gathered round the kitchen table, poteen or whiskey laden tea in hand, it was inevitable that discussions would begin. Often these debates turned heated as one might expect given that the most common topics concerned religion, politics or economics.

Mourners Pay Final Respects
One last opportunity for friends and neighbours to pay respects to the deceased came on the morning of the funeral. The body was placed in a coffin and brought outside the house. There, the open coffin was laid across some chairs, where it remained until time to carry it to the graveyard. Mourners kiss the deceased prior to the lid being placed on the coffin. The journey to the church and then onto the graveyard was a long and arduous trip. Four of the closest relatives carried the coffin at a quick pace. They would be relieved by four more along the way and so it went until they reached the church. After the service, the procession would continue, again on foot, until reaching the graveside. The coffin was lowered into the grave and the clay, the common soil in Ireland, was shoveled over it. The spade and shovel were laid on top of the new grave in the form of a cross. Prayers were said, bringing the wake and funeral to a close.
REV. CHARLES KAVANAGH – HEROIC WORKER AMONG CHOLERA VICTIMS IN SOUTH WALES

By Cathal Cavanagh

A 15 foot cross erected in Danygraig interdenominational graveyard in Swansea, South Wales, guards the memory of the heroic work during cholera epidemics of Fr. Charles Kavanagh, who died aged 47 years in October 1856.

In the 1851 census his birth location is given as in Flintshire\(^1\) (1). Both his birthplace and later areas of ministry were (and still are) mainly Welsh speaking. It is therefore pretty certain that he himself was a fluent Welsh speaker, which no doubt was a major advantage in facilitating fraternal relations with the local Welsh population. The likelihood is that his parents had earlier migrated from traditional Caomhánach territory in the South East of Ireland.

He had arrived in Swansea from Newport (about 60 miles away) in 1839 and also attended to the religious needs in the nearby towns of Aberavon, Neath and Llanelli. He was renowned for his charisma, charm and wit and he oversaw the construction of a church called St. David’s during his first decade in Swansea.

The highly infectious disease of cholera had arrived in Britain in late 1831 and this particular outbreak resulted in about 400 deaths in Swansea.

People infected with cholera suffer acute diarrhoea and unless properly and promptly treated there is a high death rate. Cholera is transmitted from person to person through ingestion of water contaminated with the cholera bacterium. It flourishes in overcrowded, unsanitary living conditions which were prevalent at the time in Swansea.

Given Swansea’s proximity to Ireland it was inevitable that a substantial Irish community, fleeing famine conditions at home, would congregate there. The Greenhills area of the town, with its high density, cheap low class housing, attracted Irish immigrants during the 1840s and the area was known as “Little Ireland”. This constituted an ideal breeding ground for the cholera.

A relatively restricted cholera outbreak occurred in 1848, which was followed by a major epidemic the following year, claiming numerous victims, spreading panic among the inhabitants and closing down virtually all normal commercial activity.

A local report indicated that “Fr. Kavanagh was always to be found at the scene of danger, beside the dying and the dead, called for night and day to Catholic and non-Catholic homes alike…he washed them, combed their hair, made their beds and put the dead in their coffins”.

During a 6 week period from mid-July to end-August, he helped to bury no less than 170 victims of the disease, working night and day, without regard for the impact on his own health.

When the epidemic passed at end-1849 he was honoured by the Swansea Town Council and presented him with a purse of 50 gold sovereigns.

Following public recognition of his selfless Christian deeds he served on various public committees in Swansea and also devoted time and energy to the creation of a local infirmary and a non-denominational cemetery.

When he passed away in 1859, worn out by efforts devoted to his Christian deeds, the entire town council and townsfolk of all denominations turned out to his massive funeral.

Note
While the above account draws to an important extent on an article by David Jones in the “Ireland’s Own “ of August 15, 2008, special thanks are due to Executive Members, John and Celia, who put a good deal of work into seeking out information on the origins of Fr. Charles.

\(^1\) The handwriting indicating the precise location of his birth is unfortunately not decipherable. There are reasons to think that it may have been near the town of Mold in Flintshire, possibly Pantyumwn.
What was family life like in the nineteenth century in England when you were working class and had moved into a city to find work to make sufficient income to support a family? Was it how Dickens had portrayed it? Some of our families were already well established businessmen, stonemasons and shop keepers.

The better off, middle classes were members of the professions, but for the newcomers and young working class newly-weds, it was difficult but working together, couples eventually managed to make a decent standard of living for their family. For others, the opportunities just weren’t there and frustration led to ill temper and unfortunately for a few, comfort from the bottle and a downhill slide of alcohol excess or even worse, dependence.

For those who had secured a respectable peaceful life for their children, there were the neighbours to cope with. As the Kavanaghs of Liverpool found out when Mrs Mary Kavanagh, of Glenny Street in Toxteth Park, was disturbed by a commotion and went downstairs to defend her daughter and baby granddaughter. A new neighbour, worse the wear for drink, had pushed his way into their home and attacked them, claiming the daughter had had words with his wife earlier in the day.

The 60 year old, Mary took the full force of his anger, being knocked to the floor and kicked in the head, she wished to stay with, or the father would choose which parent they would support his children by sending money home. Lawrence Cavanagh married Mary (possibly Coleman) and for a little while they lived in Liverpool where their first daughter Margaret was born, built up a fortune and started a new life far from their families. Without more ado the brother-in-law took charge of the situation, with this couple and they had another daughter Sarah Alice born in Salford, but something went really wrong and the father left we do not know, but Lawrence left his wife and daughters to take a job in Glasgow over 200 miles away and Mary and the girls ended up in the Salford Workhouse where she gave birth to another little girl Annie.

Having spent over two years in the Salford Workhouse Mary was finally able to take her children to live in a lodging house and must have had some income from her work to support their living expenses. Within only a couple of weeks she was picked up by the law and jailed for two weeks for being drunk and disorderly. The lodging house keeper was prepared to home the little child aged just two but wasn’t prepared to keep the two older children, something she made quite clear to young Maggie. Without more ado the heartbroken thirteen year old took charge of the situation, with no intentions of being separated from her sisters and she decided to go in search of their father in Glasgow.

Although men are often expected to be the ones with a drink problem it wasn’t always the situation. Such was the case of Patrick Cavanagh of Wednesbury in Staffordshire, who was imprisoned in 1871 for beating his wife after she had sold almost everything they had to support her drink problem and alas years later, his son had the same frustration with his mother, she was spending his hard earned wages on drink and he followed his dad’s example and ended up in prison.

Many couples lived separately lodging on a temporary basis due to lack of available housing, but mainly due to lack of work in the area where they lived when the husband would go elsewhere to find work and a home and send money to support them, until such time accommodation was available and he could ask them to join him. Plans to emigrate were the most common example of this. But, when a marriage broke up, divorce was so costly that it wasn’t an option for ordinary people and certainly no option at all for Roman Catholic couples. The couple would live separately and often the children would choose which parent they wished to stay with, or the father would support his children by sending money home.

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They moved to Salford not far from Manchester where Mary had been born and brought up and where she had worked as a French polisher. Lawrence was a boot maker so between the two of them they had skills that should have helped them along the way. Everything seemed fine with this couple and they had another daughter Sarah Alice born in Salford, but something went really wrong and why he left we do not know, but Lawrence left his wife and daughters to take a job in Glasgow over 200 miles away and Mary and the girls ended up in the Salford Workhouse where she gave birth to another little girl Annie.

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With no money, no food and just what they stood in and having to carry the two year old most of the way they set off. Three children Maggie 13, Sarah Alice 9 and Annie aged 2, unaccompanied by an adult and walking. The dangers they faced were no better than today, passing through some very lonely places and through difficult neighbourhoods, where young teenagers prowled in territorial gangs of ‘scuttlers’ who delighted in attacking unsuspecting strangers in the area, in extremely violent attacks, using belts and clogs and eventually by the late 1880s some of these gangs were armed.

Fortunately during their eleven day trek, Maggie had the good sense to apply at night to the police in the towns for lodgings which often included breakfast and at no time did they beg for money or food. At the mercy of the weather, they somehow made it on foot along the A6 road from Salford, through Bolton, Chorley and onwards to Preston, approx 35 miles. It was in Preston that kindness played a hand when a gentleman stopped them to enquire what they were doing as they looked tired and hungry. The children were polite and explained they were making their way to join their father and asked directions to Scotland. In an effort to help he paid their rail fare from Preston to Lancaster some 20 miles further north and this was the only part of the journey they didn’t walk.

The road from Lancaster to Carlisle, as anyone accustomed to the north of England would know, is an area of farmland and wends its way over the hills where the road is exposed to the weather even on a fine day and towns are few and far between, fortunately their journey was in June. The A6 road is viewable using modern technology, on Google Maps, following the road from Kendal, through Shap, to Penrith it is easy to see just how lonely and frightening this road would have been for children more accustomed to the city, most especially attempting the gradients whilst carrying a small child. (The M6 Motorway was opened in the 1960s and runs almost parallel to the A6 but bypasses all the towns and villages on the way).

It wasn’t until they had been on the road for eleven days that a couple in Noblehill, Annan in Dumfriesshire, Scotland some 160 miles or so from Salford, asked where they were going and touched by their story gave them money and checked with the local clergyman to see if anything could be done to help them to contact their father. Rev Cooper gave them tea and shelter and brought their plight to the attention of the superintendant of police a Mr Malcolm, who contacted the local magistrate Baillie Murdoch, who set a detention order on the children and had them housed in the local workhouse for a period not exceeding seven days, in which time every effort was to be made to find their father. What a luxury even the workhouse must have been for these poor young girls, food, shelter and a bed for the night with no worry of finding shelter for a whole week.

However to our knowledge the story does not have a happy ending, on contacting the shoe factory in Renfield Street, Glasgow where the children knew their father worked, the authorities found he had left the area with the intention of working in Newcastle-Upon-Tyne in the opposite direction from Annan and with no forwarding address the search was not successful and the father was totally unaware of his daughters’ plight.

The newspaper reports end at this point and with no further information, the only conclusion one can presume is that it is highly likely the children may have been returned to their drunken mother in Salford who would by then have been released from custody. In retrospect all we can do is hope that they did eventually have happier lives and wonder why they had travelled so far and for so long without any intervention from the police, who gave them lodgings at night, to find their parents. Whilst the workhouse would seem to be a hostile uncomfortable place, in their case, it was far better than having no shelter at all.

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6 http://www.bbc.co.uk/manchester/content/articles/2008/10/20/201008_scuttlers_interview_feature.shtml

7 The Penny Illustrated Paper and Illustrated Times (London, England), Saturday, July 02, 1881; pg. 14; Issue 1042
One day long ago in 1995 I received a call from Michael Kavanagh of Bunclody to tell me he thought he had found a relative of mine whose great grandfather John had ended up in the Hanley area of Staffordshire around 1861. Their family tale and my family tale both involved the Trentham estate in Staffordshire where members of both families had worked.

My own family history had my folks a little further south in the county but some members that we had managed to track down, had moved further north to the Trentham area not far from Stoke. The lady in question was coming over to England with her husband to visit her remaining relatives in Stoke and as a result, we arranged to meet Jean and Jim Youngson at a motorway services on their way from Stoke to Yorkshire where Jim had connections. It wasn’t to be the only meeting we had in England, and it wasn’t long before Jean and I were working together to try and find that link between her John Kavanagh and my Martin Cavanagh and we became firm friends as well as potential cousins. The Clann had put us together.

What a delightful couple and so devoted to each other, Jean was soon working to help the Clann which was still growing and joined the executive committee, they became regular faces at our gatherings and even came to the English gathering in Ironbridge, a gathering that was very small, but created a group of people who became close friends.

Jean and Jim worked on the Irish fairs held across America where they promoted the Clann adding to the work Dan was doing in Washington State. They were responsible for many new members who would otherwise never have known about us. Jean and Jim were instrumental in bringing technology to the Clann in the early 1990s, encouraging us to start making exec meetings online by e mail meetings, at a time when we didn’t all have our own PCs. That was just the beginning, then we met Jimmy and got a website! It would have been something from a science fiction movie when I was a child to even think that this could happen. Nowadays it is normal and hard to think of not having PCs and being able to have a conversation with someone in America or Australia, at that time it was all new and amazing. For Jean it was normal, her family were all over the place and it wasn't long before we were all in touch with each other and the miles meant nothing.

Whilst they lived in San Antonio, Texas, they often travelled to see family. Jean’s family were from California where she married Jim at Berkeley in 1961, but her sons were one in Florida and at that time one in Ireland. They were also partial to the odd cruise, but loved to come to Europe and especially to the Clann gatherings in Ireland. They were no strangers to Europe as Jim, a retired USAF Colonel had spent time stationed in Germany and Greece and often came to air shows in England, where he had many friends all over the country. Further afield he had been stationed in Thailand, Hawaii, Alaska and of course Texas where they settled when Jim retired.

It was with great sadness we lost Jean to cancer in the early part of the new century; she had had a couple of years more than expected, having received a bone marrow transplant from her brother, but was to lose the fight. The last time we were to see Jean was at Borris House.

Jean and Jim in happier times 2005
Jim still kept in touch with his Clann friends and still passed on information of the Irish fairs to German Jim. In August 2016 it was such a pleasure to hear Jim Y was coming to England and doing a cruise of the British Isles with his son Mike and could meet up with us in Liverpool, as he hoped he would be able to catch up with friends all over the country. It was lovely to see them, but Jim made it clear he thought it would be the last time we would see him, as he was waiting to hear if his cancer was operable and in retrospect it was almost as if he had come to say goodbye to his friends over here.

When he got back home he got the bad news he didn't want to hear, it had gone too far, but so typical of Jim, he organised his own family gathering. He arranged to see all of his family before his time came and the Youngsons had their Christmas celebrations a little earlier, so that his sons and grandchildren could have some time with him. Jim lost his fight against cancer on Christmas Day 2016.

Jean and Jim leave behind, sons Patrick and Michael and grandchildren Alec, Lauren, Elayna, Rachael and Kristina.

Rest in peace Jean and Jim, together again we will all miss you.

Celia

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**20 QUESTIONS FOR INTERVIEWING RELATIVES**

The best tactic for oral history interviews is to ask open ended questions (rather than ones with yes or no answers), and to focus on people’s memories and experiences. It’s much more interesting - for you and the interviewee - to talk about the stories and emotions behind the events in your family’s past. Use these questions as a springboard for planning your interview:

- What’s your first memory?
- Who’s the oldest relative you remember (and what do you remember about him or her)?
- How did your parents meet?
- Tell me about your childhood home.
- How did your family celebrate holidays when you were a child?
- How did you meet your spouse?
- Tell me about your wedding day.
- Tell me about the day your first child was born.
- What were your favourite school subjects?
- Tell me about your favourite teacher.
- Tell me about some of your friends.
- Describe your first job.
- What did you do with your first pay check?
- What was your favourite job and why?
- Who are some of your heroes/heroines?
- Where were you when you heard that President Kennedy was shot? (Add or substitute other important historical events - Man on the Moon, Pearl Harbour, the Depression.)
- What is your experience with or opinion of computers? (Add or substitute other modern conveniences, such as television, microwaves and cell phones.)
- Tell me about some of your favourite songs (also books, movies and television shows).
- Tell me about some of the places where you’ve been happiest.
- What haven’t we talked about that you’d like to discuss in the time we have left? (This is a good way to begin wrapping up the interview.)

_Source: Family Tree Magazine, August 15, 2008_
THE IRISH IN 1644
AS DESCRIBED BY A FRENCHMAN OF THAT PERIOD
(From the Irish Penny Journal 1841)

We are indebted to our talented countryman, Crofton Croker, for the translation of the tour of a French traveller, M. De la Boulfaye Le Gouz, in Ireland in 1644. Its author journeyed from Dublin to the principal cities and towns in Ireland, and sketches what he saw in a very amusing manner. The value of the publication, however, is greatly enhanced by the interesting notes appended to it by Mr. Croker and some of his friends; and as the work is less known in Ireland than it should be, we extract from it the Frenchman’s sketch of the habits and customs of the Irish people as they prevailed two centuries back, in the belief that they will be acceptable to our readers.

"Ireland, or Hibernia, has always been called the Island of Saints, owing to the number of great men who have been born there. The natives are known to the English under the name of Iriche, to the French under that of Hibernois, which they take from the Latin, or Irois, from the English, or Irlandois from the name of the island, because land signifies ground. They call themselves Ayrenake, in their own language, a tongue which you must learn by practice, because they do not write it; they learn Latin in English characters, with which characters they also write their own language; and so I have seen a monk write, but in such a way as no one but himself could read it.

Saint Patrick was the apostle of this island, who according to the natives blessed the land, & gave his malediction to all venomous things; and it cannot be denied that the earth and the timber of Ireland, being transported, will contain neither serpents, worms, spiders, nor rats, as one sees in the west of England and Scotland, where all particular persons have their trunks and the boards of their floors in Irish wood; and in all Ireland there is not to be found a serpent or toad.

The Irish of the southern and eastern coasts follow the customs of the English; those of the north, the Scotch. The other are not very published, and are called by the English savages. The English colonists were of the English church, and the Scotch were Calvinists, but at present they are all Puritans. The native Irish are very good Catholics, though knowing little of their religion those of the Hebrides and of the North acknowledge only Jesus and St. Columbo (Columbkill), but their faith is great in the church of Rome. Before the English revolution, when an Irish gentleman died, his Britannic majesty became seised of the property and tutellage of the children of the deceased, whom they usually brought up in the English Protestant religion. Lord Insiquin (Inchiquin) was educated in this manner, to whom the Irish have given the name of plague or pest of this country.

The Irish gentlemen eat a great deal of meat and butter, and but little bread. They drink milk and beer, into which they put laurel leaves, and eat bread baked in the English manner. The poor grind barley and peas between two stones, and make it into bread, which they cook upon a small iron table heated on a tripod; they put into it some oats, and this bread, which is the form of cakes they call harann, they eat with great draughts of buttermilk. Their beer is very good and the eau de vie, which they call brandovin [brandy] excellent. The butter, the beef, and the mutton, are better than in England.

The towns are built in the English fashion, but the houses in the country are in this manner: - Two stakes are fixed in the ground, across which is a transverse pole to support two rows of rafters on the two sides, which are covered with straw and leaves. They are without chimneys and make the fire in the middle of the hut, which greatly incommodes those who are not fond of smoke. The castles or houses of the nobility consist of four walls extremely high, thatched with straw; but to tell the truth, they are nothing but square towers without...
on their floors, and on their windows, and many of them ornament the ceilings with branches.

They are fond of the harp, on which nearly all play, as the English do on the fiddle, the French on the lute, the Italians on the guitar, the Spaniards on its castanets, the Scotch on the bagpipe, the Swiss on the fife, the Germans on the trumpet, the Dutch on the tambourine, and the Turks on the flageolet.

The Irish carry a sequine [skein] or Turkish dagger, which they dart very adroitly at fifteen paces distance; and have this advantage, then if they remain masters of the field of battle, there remains no enemy; and if they are routed, they fly in such a manner that it is impossible to catch them. I have seen an Irishman; with ease accomplish twenty-five leagues a day. They march to battle with the bagpipes from France, and sell their strong frize cloths at good prices.

The Irish are fond of strangers, and it costs little to travel amongst them. When a traveller of good address enters their houses with assurance, he has but to draw a box of sinisine, or snuff, and offer it to them; then these people receive him with admiration, and give him the best they have to eat. They love the Spaniards as their brothers, the French as their friends, the Italians as their allies, the Germans as their relatives, the English and Scotch as their irreconcilable enemies. I was surrounded on my journey from Kilkink [Kilkenny] to Cachel [Cashel] by a detachment of twenty Irish soldiers; and when they learned I was a Frankard (it is thus they call us) they did not molest me in the least, but made me offers of service seeing that I was neither Sezanach [Saxon] nor English.

The Irish, whom the English call savages, have for their head-dress a little blue bonnet, raised two fingers-breadth in front and behind covering their head and ears. Their doublet has a long body and four skirts; and their breeches re a pantaloon of white frize, which they call sers. Their shoes, which are pointed, they call brogues, with a single sole. They often told me of a proverb in English, 'Airische borgues for English dugues' [Irish brogues for English dogs] 'the shoes of Ireland for the dogs of England', meaning that their shoes are worth more than the English.

For cloaks they have five or six yards of frize drawn around the neck, the body, and over the head, and they never quit this mantle, either in sleeping, working or eating. The generality of them have no shirts, and about as many lice as hairs on their
heads, which they kill before each other without any ceremony.

The northern Irish have for their only dress a breeches, a covering for the back, without bonnets, shoes, or stockings. The women of the north have a double rug, girded round their middle and fastened to the throat. Those bordering on Scotland have not more clothing.- The girls of Ireland, even those living in towns, have for their head dress only a ribbon, and if married, they have a napkin on the head in the matter of Egyptians. The body of their gowns comes only to their breasts, and when they are engaged in work, they gird their petticoat with their sash about the abdomen. They wear a hat and mantle very large, of a brown colour ‘coleur minime’ of which the cape is of course woollen frize., in the fashion of the women of Lower Normandy.”

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REFLECTIONS OF CHRISTMAS - Dublin Courier Wednesday 24 December 1760

Sir, this being the season for the year which according to the ancient prerogatives of Irishmen, introduces a general scene of Sociableness, Hospitality, and Good-Living, I cannot walk through any of the high streets of the metropolis, but I meet with objects which raise in me several pleasing reflections. As I took a turn in the city on Wednesday last I was struck with admiration at the numbers of porters I met, bending under heavy loads of country delicacies; one was bearing on his back all the variety of a poulterer’s shop, while another was no less fatigued under a weight of chines and hams of bacon. Nor were our citizens less grateful to their country correspondents, but I observed were very busy in dispatching away their quotas of spice, plumbs, sugar, rice, wine, &c. This sociable commerce for the promoting of good fellowship, and these mutual exports and imports, raised in me a strong idea of the good nature of our Irish ancestors, who first gave a foundation to this custom.

But what delighted me most, the stately ranges of various eatables in the different markets, I mean those substantial joints of fine beef and mutton, for which our island is remarkable; I could not help thinking that foreigners would with wonder look on those grand carcases as so many emblems of Hibernian strength.

When these are placed on our tables, who, without some contempt, can behold the fricasees, the ragouts, the soup meagre, and all the other kickshaws of French and Italian cookery? I continued in such reflections in favour of my countrymen, till the luscious preparatives of the pastry-cooks flung me into a different way of thinking. I could not without some concern, behold the heaps of waste paper in each shop, which were destined for the oven. I considered them as the miscellaneous productions of authors in all professions, who never would have wrote, could they have foreseen the fate of their writings. The pleasure I have sometimes received myself from paper which wrap up a custard, or the wife maxims I have collected from the bottom of a mince-pye, have armed me with philosophy enough not to be under any concern about the future fate of these my lucubrations, tho they should happen to be condemned to the same uses.

From the preparations of keeping Christmas here in Dublin, I began to reflect on the good old Irish Hospitality which used once to reign in the country at this season; when the nobility and gentry put on the good natured familiarity, which never failed gaining them the love and interest of those people among whom they resided. But most of our modern gentry have taken up a method of keeping Christmas very different from that of their ancestors; A person of fashion, or a nobleman, is generally as great a stranger to his tenants and neighbouring gentlemen of small fortunes, as if his estate was a plantation in the Indies.

Could our fine gentlemen and courtiers be persuaded to lay aside their pleasures and ambition for a few weeks, and reside among those people who support them, reside among them at other times besides those when they have Favours to ask of them, they would find it more in their power to serve both their Country and their King.
We all can relate to this!
Happy New Year to all.

**1852 NEW YEAR RESOLUTIONS**
‘TO SOLVE GENEALOGICAL MYSTERIES’

It is New Year’s Eve 1852 and Henry Hydenwel sits at his desk by candlelight. He dips his quill pen in ink and begins to write his New Year’s resolutions.

- No man is truly well-educated unless he learns to spell his name at least three different ways within the same document. I resolve to give the appearance of being extremely well-educated in the coming year.

- I resolve to see to it that all of my children will have the same names that my ancestors have used for six generations in a row.

- My age is no one’s business but my own. I hereby resolve to never list the same age or birth year twice on any document.

- I resolve to have each of my children baptized in a different church -- either in a different faith or in a different parish. Every third child will not be baptized at all or will be baptized by an itinerant minister who keeps no records.

- I resolve to move to a new town, new county, or new state at least once every 10 years -- just before those pesky enumerators come around asking silly questions.

- I will make every attempt to reside in counties and towns where no vital records are maintained or where the courthouse burns down every few years.

- I resolve to join an obscure religious cult that does not believe in record keeping or in participating in military service.

- When the tax collector comes to my door, I’ll loan him my pen, which has been dipped in rapidly fading blue ink.

- I resolve that if my beloved wife Mary should die, I will marry another Mary.

- I resolve not to make a will. Who needs to spend money on a lawyer?

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**Great Moments in Shoe History**
(from www.centuryinshoes.com)

Be it for reasons of necessity or vanity, we can pretty much assume that shoes have been around for as long as there have been sharp, rocky terrain, extreme temperatures, and human ingenuity. Still, here are some of the documented events that make up our rich, colourful (oh, and shapely) history of shoes.

- **8,000 B.C:** Native Americans in Missouri leave evidence of the earliest remaining shoes.

- **3,300 B.C:** The 'Ice Man' dies in the French Alps and leaves behind a pair of primitive shoes stuffed with grass.

- **3000 BC:** Egyptians paint murals of shoes and shoe makers on temple walls.

- **200 AD:** Roman emperor Aurelius proclaims that only he and his successors might wear red sandals.

- **1400's:** Knights adopt long-toed shoes, called crackows, with toes up to 24 inches long. Sumptuary laws dictated the allowed length of the toes.

- **Early 1500's:** The high heel is invented, possibly by the great inventor himself, Leonardo da Vinci.

- **Early 1600's:** Shoelaces emerge as the latest shoe fad.

- **Mid 1600's:** Louis XIV, a short man, starts a whole new movement in platform shoes. Some are 5 inches high and decorated with miniature battle scenes.

- **Late 1600's:** A mistranslation from the original French fairy tale turns Cinderella’s fur (vair) slipper into a glass one (verre).

- **Late 1700's:** The first shoe factories appear, though it will take another 100 years before factories replace custom shoemaking. The first retail shoe store is opened in Boston.

- **Early 1800's:** Flat shoes and Grecian sandals are popular.

- **Mid 1800's:** The first sneakers, called plimsolls, are invented.

- **Late 1800's:** A buttonhook becomes an essential part of every woman’s wardrobe, as high-buttoned shoes become the fashion norm.
GOOD HABITS

Develop them early on and stick with it. Train yourself to use these time-tested genealogy research basics - it’s never too late!

Adopt the standard form of dates! The standard form in genealogy is day of month, month written, and full year, for example 22 December 1808.

Use standard abbreviations: b for born, d for died and m for married.

Avoid errors by writing down everything as soon as possible after making a discovery, however trivial it may seem.

Leave a trail - keep a research log including the source name, location and date, as well as the date you discovered it. Do this for all records searched, even if you did not find the information you were looking for. Using this researching habit, you will be able to find this information again and avoid wasting time repeating previous searches.

Keep a log of all written correspondence, including emails, for your own reference and to avoid duplicating a request. Note the name, address and the date sent or received and the final result or response.

Don’t place too much significance on the spelling of a name or place; European surnames changed over time as did borders.

If you stick with a single name or spelling, you are probably missing a lot.

Research the origins of your surname to find clues about common spellings - surname distribution studies can help to narrow the location where your surname version was most frequently used.

Remember that people did not always tell the truth or “embellished” their background. Question records created years after an event - they rely on memories and details that often become confused.

Know when to use a professional. Results are usually positive and you might even get over (or around) that brick wall.

When researching ancestors in a foreign country, always see what records are available in your own country first.

Don’t give up. Go back and re-read everything. What may have seemed irrelevant or been overlooked before can turn out to be useful.

Don’t ignore legends, research them. Most of these verbal histories turn out to have some basis in fact but have become altered with each generation telling the story. If you are unable prove or disprove a family legend, you can still include it in a family history - just be sure to explain what is proven and what is not and how you arrived at your conclusions.

Regularly re-visit online sources such as the US GenWeb Project for your area of interest. Online genealogical data expands every day, records are constantly updated and improved upon - don’t miss yours.

"STRANGERS IN THE BOX"

A beautiful poem about preserving family history. Remember to ALWAYS ID your precious family photos, documents and papers from today so that future generations won't only know you and your family as ‘the strangers in the box.

Strangers in the Box

Come, look with me inside this drawer,
In this box I’ve often seen,
At the pictures, black and white,
Faces proud, still, serene,
I wish I knew the people,
These strangers in the box,
Their names and all their memories
Are lost among my socks.

I wonder what their lives were like.
How did they spend their days?

What about their special times?
I’ll never know their ways.

If only someone had taken time
To tell who, what, where, or when,
These faces of my heritage
Would come to life again.

Could this become the fate
Of the pictures we take today?
The faces and the memories
Someday to be tossed away

Make time to save your pictures,
Seize the opportunity when it knocks
Or someday you and yours could be
The strangers in the box.

Written by Pamela A Harazim
Preface

Academic controversy over the authenticity of the so-called “Laudabiliter” document supposedly issued by the (only) English Pope Adrian IV in 1155 has raged for centuries. The only alleged copy of this document was divulged in the 3 editions of his book “De Expugnatione Hiberniae” between 1188 - 1209 by the Welsh-Norman monk Gerald de Barri (Giraldus Cambrensis) who was a nephew of some of the leading figures who came over with the first wave of Strongbow’s mercenaries.

Essentially all this particular document does is to authorize Henry II to proceed to Ireland to oversee a reformation of Church affairs there. However, the monk John of Salisbury who was responsible for the Laudabiliter story, also wrote in an account (Metalogicus - lib. iv., cap. 42.) of his mission prepared for Henry II that Pope Adrian IV had granted the investiture of Ireland to Henry.

As we shall see below, the entire story behind the Laudabiliter episode contains a number of flaws, which undermine its credibility. In particular, the papal claim to temporal authority over Ireland (and other western territories) is based on a document “the Donation of Constantine”, which is now universally agreed to be a forgery.

While it is now merely of academic interest to review the question of the authenticity of the documents involved, the relevant aspect is that this episode revealed the Normans’ intention to invade and conquer Ireland. The attempt to obtain a papal blessing for the invasion was merely an effort to enshroud the invasion plans with some religious justification.

*John of Salisbury was one of two competing emissaries which were dispatched to Pope Adrian IV in 1155 A.D; he was sent by the Archbishop of Canterbury. A second, less successful, emissary dispatched by Henry II, was Arnulf of Liseux. John had the advantage of having known Henry II previously.*

*In his diary of events during the mission, there is most surprisingly no mention of the Laudabiliter document.*

The Origin of the Normans and their Modus operandi

The Normans were descendants of Viking marauders who had terrorised the French kingdom in the ninth century. Moving up the Seine in their Viking longboats as far as Paris, the Carolingian kings were unable to muster their armies with sufficient flexibility to repel them. Finally, by the Treaty of Saint Clair-sur-Ept in 911, French king Charles the Simple granted these Vikings territory in the lower Seine (where they had by then already ensconced themselves), thereby establishing the dukedom of Normandy. This was in exchange for Viking conversion to Christianity.

The younger Norman sons were a restless, adventurous, group, not content to remain landless (due to the primogeniture rule by which the eldest son inherited the parental territory) in Normandy and eager to conquer territory for themselves. They were audacious warriors and since their armies usually included a substantial number of non-Norman mercenaries they also needed to be skilful strategists capable of effectively marshalling their troops.
They penetrated into Italy early in the eleventh century, initially as mercenaries, but they established a permanent foothold there by 1030. After a conflictual start of Norman relations with the Papacy, they soon afterwards saw it in their interest to become the firm allies of the Papacy, acting as a counterweight to the aggression by the German Holy Roman emperors.

This was an alliance stemming from what a perception of mutual self interest. The alliance had its periodic ups and downs, but it continued to be a de facto in existence over a lengthy period.

Having conquered Southern Italy and Sicily, a Norman army of 16,000 men even set out to conquer the by now weakened Byzantine Empire, but having reached Greece the army was hit by a plague (possibly of cholera) which ended the attempt to conquer Constantinople.

When William the Conqueror invaded England with his army of Normans, Bretons, Flemings and various other adventurers, in 1066 he played the papal card by seeking, and receiving, papal approval for his venture. The quid pro quo was that England would agree to (i) pay “Peter’s pence” to the Vatican and (ii) that William would hold this conquered territory as a vassal of the papacy. The support of the papacy was of major assistance to the Normans.

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While William honoured the first condition, he reneged on the second one, which had reflected the desire of the papacy to have control over temporal politics as well as religious affairs.

King Stephen’s Interference in Irish Religious Affairs in 1150

Henry’s cousin and rival, King Stephen preceded him on the throne in 1136 having bested Henry in a civil war.

The Irish church had been based on monasticism and although bishops existed they played a subordinate role to that of the abbots. However, steps were taken to impose a diocesan structure in the Irish Church. St. Malachy was a major figure in this reform movement.

The Synod of Ráth Breasail took place in Ireland in 1111. It marked the transition of the Irish church from a monastic to a diocesan and parish-based church. Many Irish present day dioceses trace their boundaries to decisions made at this synod.

The basic point to bear in mind is that the church in Ireland was already in the process of being reorganized by the early 1100s along the lines which the Vatican wished. There was no need for outside foreign intervention in the matter and, as has been remarked, the Normans were in any event not exactly the ideal people to intervene in such religious matters.

Pope Eugene III appointed Cardinal Johannes Paparo as papal legate, and sent him to Ireland with official recognition for four Irish archbishops.

Cardinal Paparo’s first attempt to reach Ireland in 1150 was stymied by the refusal of King Stephen to grant him safe conduct through England unless he agreed to pledge himself to do nothing in Ireland that would injure England’s interests there i.e. he was not to confirm an arrangement that would finally extinguish Canterbury’s claims in Ireland. In 1151 Paparo returned and this time reached Ireland, his journey being facilitated by King David I of Scotland. The Synod of Kells-Mellifont was convened in 1152, with Paparo presiding as papal legate.

This incident is an indication of Norman intentions to obtain influence over Irish affairs even prior to Henry II’s accession to the throne in 1154.

Henry II’s 1155 Invasion Plans

Shortly after his coronation (upon Stephen’s death) Henry II convened a conference in 1155 at Canterbury to discuss plans for an invasion of Ireland with the intention of including it in the family portfolio of kingdoms. The then Queen Mother, “Empress” Matilda, daughter of Henry I, vetoed these invasion plans at the Canterbury conference. Henry II nonetheless continued to pursue the matter by dispatching an emissary to Pope Adrian IV in order to see what could be obtained by way of papal approval for such a venture. This consisted of a mission led by Arnulf of Lisieux. John of Salisbury had also independently been dispatched to meet Adrian by Theobold, Archbishop of Canterbury.

Due to the past friendship of John of Salisbury with Adrian, he obtained easy access to the Pope, while Arnulf’s diplomatic efforts floundered.

The 1155 mission of John of Salisbury to Pope Adrian IV and its outcome are shrouded in confusion and contradictions. John of Salisbury’s two written records of his encounter with Pope Adrian differ in that one of them makes no mention of the Laudabiliter episode.

The sole source which we have for Pope Adrian’s letter to Henry II is the controversial Laudabiliter document as presented by the Norman-Welsh monk Giraldus Cambrensis.

Professor Anne Duggan of King’s College London carried out a
A forensic study of the document and concluded that it was not in the conventional order used by the Vatican. By rearranging the order of the paragraphs of the letter in a more conventional manner, Professor Duggan showed that the effect of the letter is no longer a positive endorsement of the invasion of Ireland. She argues that the illusion that the Pope is strongly in favour of the invasion disappears, and it now reads as a more cautious statement that fits very closely with a known letter of Adrian IV, advising the kings of France and England not to go forward with a planned crusade to Spain unless they consulted the ‘princes, churches and people of the region’. This letter effectively stymied the planned "crusade".

Moreover, the legal basis upon which Laudabiliter relies is the so-called “Donation of Constantine, which supposedly recorded the Emperor Constantine as leaving temporal authority to the Papacy over the Western domains of the Roman Empire when he departed to live in Constantinople. This is now universally accepted as a forgery. The Donation document is thought to have been concocted either in the 8th century by a group of clerical forgers or in the abbey of Corbie in France in the 9th century. The forgery was exposed in the mid-1400s by a priest named Lorenzo Valla. The Latin in which it was written did not correspond with that of the 4th century when it was supposed to have been written. Also, anachronistic terms were used which are inconsistent with the content of the document itself.

This medieval forgery was the main pillar upon which the Laudabiliter document based its legal authority.

In a recent book, Professor John Guy of Cambridge, probably drawing on John of Salisbury’s *Metalogicus*, further argues that John of Salisbury, had “secured from Adrian a green light for Henry’s plans for Ireland” (his initial wish was to have it as a kingdom for his youngest brother, William) but on terms which infuriated the choleric Henry i.e. that Henry could have a hereditary right to Ireland, but only as a vassal of the pope. Suspiciously, the dubious Laudabiliter document disappeared from view for many years. It was not used as a justification for the invasion when Henry II arrived in 1171, and only surfaced again when the less than reliable Giraldus resuscitated it in his book. This is the only alleged copy of the document in existence.

**Diarmaid McMurrough’s flight to obtain assistance from Henry II**

The sequence of events which led to the flight of Diarmaid McMurrough are well known and need not be restated in detail here. In a nutshell, Diarmaid, due to the historic achievements of his illustrious greatgrandfather Diarmaid MacMaol na mBó, had always been regarded by the O’Connor High Kings (Turlough and Ruairi, successively) as a potential threat to their throne. For a number of years (1152 - 1166) Diarmaid was in alliance with the Uí Néill King, Muircheartach Mac Lochlainn, who was a contender for the High Kingship and he protected Diarmaid from his O’Connor and O’Ruairc enemies.

However Mac Lochlainn’s death in 1166 was a disaster for Diarmaid. Ruairi O’Connor was able to depose Diarmaid of his Kingships of Leinster and Dublin. Then O’Connor’s ally and Diarmaid’s bitter enemy, Tiarnan O'Rourke, ravaged Uí Cheinínsealaigh, seeking to kill...
Diarmaid managed to flee to Bristol where his contact there, Robert FitzHarding, facilitated his journey on to France to seek Henry’s assistance in regaining his crown.13

Having tracked the peripatetic Henry II down in his Aquitaine territory, Diarmaid received permission from him to recruit mercenaries to help reconquer his territories. The only mercenaries then available were seasoned fighters from the Welsh borders, a mixture of Normans, Welsh and Flemings who would be led by a man called Richard FitzGilbert de Clare, known as Strongbow. Strongbow was in a desperate situation; being heavily in debt and regarded as an enemy by Henry (who had already deprived him of his Earldom of Pembrok) since his family had earlier backed King Stephen against Henry in the contest for the English crown.

The sequence of events followed the familiar Norman modus operandi in that Norman adventurers arrived initially as mercenaries, rendered valuable assistance to Diarmaid in regaining his territories and then opportunistically exploited the opening which presented itself, following the death of Diarmaid McMurrough in 1171, to seize territories for themselves.

At this point Henry II arrived in Ireland in October 1171 with a large and well-equipped army (aboard 400 ships) primarily to prevent his enemy Strongbow from carving out an independent Norman kingdom, as indeed he had in mind, having at one stage already offered submission to O’Connor. Henry was determined that he would retain control over the developing Norman expansion.

The disunited Irish leaders were in no position to oppose Henry’s army by force of arms. Henry received the homage of many of the Irish chieftains as well as that of the Normans and Norse.

Henry had at this point therefore achieved the objectives of his 1155 strategy for the invasion of Ireland without having to strike a blow. As one historian put it “this was the moment at which the crown inserts itself into the history of Ireland”. Hitherto the Norman presence had been only as a band of mercenaries.

The wily Henry gave the Irish chieftains to understand that he would protect them from further incursions by the Norman barons, while he simultaneously gave the green light to the Normans to continue with whatever conquests they could achieve. By the Treaty of Windsor in 1175 O’Connor recognized Henry as overlord and he in turn was accepted as High king over the unconquered areas. Henry of course had no intention of enforcing the terms of the treaty, and continued giving further territorial grants to his barons. Moreover, O’Connor was incapable of exercising control even over the unconquered regions.

13 Diarmaid, as King of Dublin, had in fact provided assistance by way of Norse ships to Henry shortly before that.
CAOMHÁNACH DNA PROJECT STATUS

Mark R. Cavanaugh
DNA Project Coordinator

The Following is a very brief status report of the Cavanaugh/Kavanagh (i.e., C/K) DNA-Y project located at: www.familytreedna.com/public/CavanaughKavanagh

To date, the lab at Family Tree DNA has received one hundred fifteen (115) kits from males in our project.

111-MARKERS
Thirty-One (31) kits are for 111 markers and these are categorized below:

- **Group 02**: fifteen (15) members; nine (9) with C/K surnames and one each Carmack, Doyle, Gaston, Murphy, O’Connor and Welsh.
- **Group 03**: one (1) C/K with matches at lower markers.
- **Group 04**: one (1) C/K with a match at a lower marker level.
- **Group 06**: one (1) C/K with a match at a lower marker level.
- **Group 09**: One (1) Kelly who matches a C/K at a lower marker level.
- Eleven (11) ungrouped with no matches: Canavan, Cavanagh, Kavanagh, Keaveny, Mullin, Murphy, Parmeter, Ryan, Mullin, Tilander and Trignano.

All matches at the 111-marker level are considered close within several generations depending upon the number of mismatches (i.e., the fewer mismatches, the closer to the most recent common. Groups 01, 03, 05, 07, 08, 09 and 10 were formed at lower test levels as these participants ordered 67 or lower marker tests.

67-MARKERS
At 67 markers, we have a total of eight (8) groups with the following numbers of participants:

- **Group 01**: five (5) members, all with C/K surnames.
- **Group 02**: twenty-five (25) members, sixteen (16) C/Ks and one (1) each of the following: Carmack, D’Arcy, Doyle, Gaston, Murphy, O’Connor, Raese, Welsh, and Williams.
- **Group 03**: Seven (7) members, six (6) C/Ks and one (1) Nolan.
- **Group 04**: Two (2) members, both C/Ks
- **Group 05**: Two (2) members, both C/Ks
- **Group 06**: Three (3) members, all C/Ks.
- **Group 07**: Two (2) members, both C/Ks.
- **Group 08**: Two (2) members, both C/Ks.
- **Group 09**: Two (2) members, one (1) C/K and one (1) Kelly.
- **Group 10**: Two (2) members, both C/Ks

There are some promising matches at 37 markers and participants with close matches at this level who have not ordered a higher-level test might consider upgrading to at least 67 marker.

We have fifty-three (53) participants with no (0) significant (37 markers or higher) matches with any other C/Ks in the project. Of these ungrouped people, thirty-two (32) are C/Ks. Note that the project administrator is in this “ungrouped” group. Of significant interest in the ungrouped, there are two (2) C/Ks who do not match each other but have
matches with the same Crow who is not a member of this project.

We have several participants whose mothers were C/Ks whose test results are only useful for family history on their non-C/K father’s side. We have assortments of people who are not C/K surnamed but believe they may be Caomhánachs, hoped to prove it via testing but have not yet been successful.

The small database remains the defining and limiting issue for people who have found no matches or for those who have found matches but desire more information. Without a large increase in the number of participants, further progress will be slow. The cost of testing is too high and the public perception that DNA test results may be utilized at some future date for unauthorized (e.g., government) non-family history purposes continue to plague increased participation.

Another point is this project was conceived in 2006 to be for Y-DNA tests only to trace the C/K parental line. Many people are taking other tests offered by Familytreedna.com and Ancestry.com, results from which are not pertinent to this project; therefore the administrator does not compile the data from other than Y-DNA tests from Familytreedna.com. In addition, females still are taking Y-DNA tests and having their results sent to the project. Please note that Y-DNA tests are only relevant for males tracing the male parental line. Females interested in participating must find a blood male (father, brother, uncle, nephew or cousin) C/K relative to take the Y-DNA test to obtain relevant results.

At the time this project was conceived, Familytreedna.com was by far the leader in the family history DNA business and was the lab of choice. Other labs (e.g., Ancestry.com, 23 and Me etc.) are marketing DNA tests but test methodologies and results are not the same.

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**GOOGLE BOOK SEARCH**

The web site Google Books ([www.books.google.com](http://www.books.google.com)) is a vast site of digitized volumes that are online and available for your review. While some of the new books only have excerpts available, there is also a collection of older volumes for which copyrights have expired and they are often available in full format. With the proper techniques, you can find some rich volumes on early Caomhánach history of various regions and even complete genealogies.

On the opening screen, at the end of the search bar you will see a link for Advanced Book Search. This is the one you want to use. Next to the button that says Google Search is a drop-down box, check this box to return 100 results. Now, under the blue bar, check the button next to “Full view only”. The full view returns only results where the full text is available online.

If you type “genealogy” in the subject box and in the blue shaded box that says “with all the words” type in Kavanagh, you will get results for genealogies that contain the last name Kavanagh.

Also, try entering the surname along with the county and state or the name of your ancestor’s Civil War unit in the search box. Play around with different search words or combinations—you will be surprised at all the results you get.
Eamon Delaney recalls the teetotaller publican and race-horse owner who ran a famous north Dublin landmark.

AT a time when authentic old Irish boozers have become a rarity, John Kavanagh's pub next to Glasnevin cemetery on Dublin's north side is the real deal.

Better still the owner, Eugene, who has passed away aged 74, was behind its counter for years, moving along the dimly-lit, low-ceiling bar, chatting to customers and keeping a close eye on his lovely time-warp alehouse. He was the sixth generation in his family to run the pub and protected its 19th-century character by banning TV, radio and piped music. "We would get successful millionaires in here sitting chatting with people who'd barely have the price of a pint," the renowned landlord once said. "And that's what it should be all about"

Famously nicknamed 'The Gravediggers', the pub is right next to the old gate of the cemetery, on the tiny Prospect Square, which looks like a film set, with the small terraced houses around a green and the cemetery's Daniel O'Connell crypt Tower overheard. The pub's nickname came from its role in slaking the thirst of gravediggers who could make their beverage requests by making specific knocks on the pub's back door.

Little wonder the pub appeared in the 1970 Hollywood movie Quaekser Fortune Has a Cousin in the Bronx, starring Gene Wilder, with many scenes filmed in the pub's cosy wooden interior. In the movie, Wilder plays an Irish student, and manure collector, who falls in love with an American exchange student, played by Superman actress Margot Kidder.

The pub featured in many other films and TV programmes down the years. Author Frank McCourt filmed an episode there for his American PBS TV documentary The Great Pubs of Dublin. Eugene told him the story — possibly apocryphal - about how the term 'jar" came from people not having glass during the war and taking jam jars into the pub to be filled.

Opened in 1833, Kavanagh's was described by the Lonely Planet guidebook as one of Europe's top 50 secret spots for travellers and today the excellent Dublin Ghost Bus tour makes a pit stop there. In front of the old graveyard gate, guides regale tourists with stories of 'body snatchers' and other ghoulish tales of Dublin's past — and follow with well-earned refreshments inside.

As well as running his famous pub, Eugene, a non-drinker, was also a race-horse owner, with horses such as War Room, Roryslittlesister, House Limits and Love Rory.

He was also an accomplished marathon runner, and apparently completed the Dublin marathon in four hours, did the Boston marathon in three hours and 15 seconds and even ran a marathon through Mount Everest when he was in his 50s!

Eugene was connected with the Clonliffe Harriers and for years he sponsored the Clonliffe 2, Ireland's oldest road race. At his funeral at St Columba's Church in Glasnevin, the same church in which he was baptised and married, Eugene was recalled as a "racehorse owner who didn't gamble, a publican who didn't drink and a marathon runner who would light up a cigarette just before the start of the race".

Eugene said he had been offered millions to sell the Gravediggers during the boom years, but was not interested. "Why would I sell history, my heritage, and all that I've known since I was a boy?" he said. "Respect everybody and never forget where you came from." This was his motto and his secret for running a popular and distinguished pub.

He is survived by his wife Kathleen, daughters Anne and Sinead, sons Anthony, Eoin, Ciaran and Niall, eight grandchildren, sisters Kathleen and Phyllis, relatives and friends.

During a moving funeral tribute, his son Anthony recalled how the "best thing that ever happened to Dad was meeting a beautiful Yorkshire lass, Kathleen. He was proud of how Kathleen had reared our family," said Anthony proudly. "That's my dad, and now his race is run."

Eugene Kavanagh was buried, of course, in the aforementioned Glasnevin cemetery, next to which he worked for so long, and his memory will be toasted by drinkers far and wide, and by all those proud of our city's living heritage.
The Holy Roman Empire to which many Caomhánach Wild Geese migrated, and fought for, had a fascinating history. This Empire dated back to the time of Charlemagne when he was crowned Emperor at Christmas 800 AD by Pope Leo III. The leading imperial dynasty was the House of Habsburg which was originally Swiss-based, but by 1276, Rudolph of Habsburg, had moved the family’s power base from Habsburg Castle in Switzerland to the Archduchy of Austria. Rudolph became King of Germany and Holy Roman Emperor in 1273, and subsequently became sovereign ruler of Austria.

A series of dynastic marriages enabled this family to vastly expand its domains to include Burgundy, Spain, Bohemia, Hungary, and other territories into its inheritance. In the 16th century, the family separated into the senior of Habsburg House of Spain and the junior Habsburgs of Austria.

The territories included in the Habsburg Holy Roman Empire were vast and included many countries and languages. Indeed, it is considered by some commentators to constitute a historical forerunner to the present day European Union. The Holy Roman Empire was in theory an elective monarchy, but from the 15th century onwards the electors often merely rubber stamped what was a dynastic succession within the Austrian House of Habsburg, with the title usually passing to the eldest surviving son of the deceased Emperor. Despite this, the office was not legally hereditary, and the heir could not title himself "Emperor" without having been personally elected.

Formally speaking, the Prince-Electors initially elected a King of the Romans in Germany and only when subsequently crowned by the Pope did he become Holy Roman Emperor. In many cases, this coronation was delayed several years, because the King was held up by other tasks. Frequently he first had to resolve conflicts in rebellious northern Italy, or was in a quarrel with the Pope himself. Later Emperors dispensed with the papal coronation altogether, being content with the styling Emperor-Elect: the last Emperor to be crowned by the Pope was Charles V in 1530. No law required a prospective Emperor to be a Catholic, though imperial law assumed that he was, and he did not necessarily need to be a German.

However, and rather confusingly, the Habsburg and Holy Roman empires were not identical, as the Habsburg Empire additionally included extensive lands outside the Holy Roman Empire.

By 1600, the Habsburgs governed over 7 million subjects in their family territories, compared to around 17 million people in the rest of the Empire (see map below next page).

The Holy Roman Empire was not a highly centralized state. Instead, it was divided into dozens—eventually hundreds—of individual entities governed by kings, dukes, counts, bishops, abbots and other rulers, collectively known as princes. There were also some areas ruled directly by the Emperor. At no time could the Emperor simply issue decrees and govern autonomously over the Empire. His power was severely restricted by the various local leaders who needed to give their assent to the Emperor’s decrees.

From the High Middle Ages (1000 -1300) onwards, the Holy Roman Empire was marked by its uneasy coexistence with princes of the local territories who were struggling to lever power away from the Empire. To a greater extent than in other medieval kingdoms such as France and England, the Emperors were unable to gain significant control over a number of the lands that they formally owned.

Instead, to secure their own position from the threat of being deposed, Emperors were forced to allow increasing autonomy to local rulers, both nobles and bishops.
These movements towards greater local autonomy began in the 11th century and were more or less concluded with the 1648 Peace of Westphalia, which ended the ferocious German 30 Years’ Civil War\textsuperscript{14}, in which the two warring sides fought each other to a standstill.

\textsuperscript{14} In addition to devastating large tracts of territory, the 30 Years’ War (1618-48) resulted in enormous civilian casualties; while estimates vary by region the overall decline in population resulting from the War is variously estimated at between 15% and 30%. While this war has frequently been simplistically portrayed as a conflict between adherents of the Catholic and Protestant religions, it was in essence a bitter power struggle between various German princes and the Habsburg monarchy and its supporters; many crossed the religious divide as self interest dictated and within the Protestant ranks the Lutherans and Calvinists were not infrequently opposed to each other. Moreover, a number of foreign powers intervened with an eye to seizing territory from the Emperor rather than with the objective of furthering any religious causes. The existence of large numbers of foreign mercenaries contributed to the brutality of the war. It is of interest that in 1634 Col. Walter Butler, commander of Butler’s Irish Dragoons, was responsible for the assassination of Count Wallenstein (up until then the most successful Habsburg general) as the Count was alleged to be treasonably plotting with the invading Swedes to change sides against the Emperor.

The Austrian branch of the House of Habsburg ruled its own territories from 1278–1780, and was succeeded by the House of Habsburg-Lorraine from 1780 via the female line through marriage. The Imperial capital was Vienna, except during the period from 1583 to 1611 when it was moved to Prague.

The map above illustrates the enormous complexity of the Holy Roman Empire which was both very multinational and multilingual.

Following the expulsion of the Ottomans the Kingdom of Hungary, between 1538 and 1867, became part of the lands of the Habsburg Monarchy which did not form part of the Holy Roman Empire. Later from 1804, when the Holy Roman Empire was ceased to exist, Hungary became formally part of its successor, the Austrian Empire. In order to try to smooth its turbulent relationship with the Empire, Hungary was, in effect, upgraded in status in 1867 to form part of a dual monarchy known as the Austro- Hungarian Empire. This ceased to exist in 1918 after WW1.
During the 18th century, Europe might be likened to a boiling cauldron due to a series of wars which pitted the Habsburgs mainly against the emerging Prussian state, but also against France and Spain.

**THE WILD GEESE IN AUSTRIA.**
The series of wars in Europe involving Austria and other major powers during the 18th century created a major demand for soldiers. On the other hand, the grinding poverty in Ireland, to which the discriminatory Penal Laws against Catholics contributed, generated a ready supply of those seeking a better life via foreign military service. The Penal Law discrimination extended even to the prohibition of Catholics joining the British army, until a shortage of recruits began to cause this to be unofficially ignored. This particular prohibition was in fact not formally repealed until 1799.

Catholics were not only prohibited from joining the British army but they were also prevented from going abroad to join the armies of Britain’s enemies, notably the French, with the death penalty in force for those who recruited them. However, since the interests of the Austrian Empire and those of Britain normally coincided, this prohibition was not enforced against enlistment in the Austrian forces.

Sheer poverty was thus the main driving force behind the enlistment of the ordinary foot soldiers. In the case of the better off Catholic classes, usually the younger sons of those who had managed to cling on to some land, the lack of prospects for a career in the professions, or for obtaining land of their own, due to the operation of the Penal Laws, provided the major incentive to seek service abroad.

In effect, the leading European powers (Austria, France and Spain) provided a similar type of refuge and prospects for a better life to impoverished Irish immigrants in the 17th and 18th centuries as the US was later to provide in the 19th century.

Thanks to the work of Col. Wentworth O. Cavenagh, enlarged upon by the painstaking research of Dr. Gary Cavanaugh, we now have a considerable body of information available on the fortunes of some of the better off Caomhánachs who emigrated to enlist in the Austrian service. A number of these gained high office in both the military, the administration, and the diplomatic service of the Austrian Empire. Moreover, a number of them made their way into the ranks of the Austrian nobility.

**SOME CAOMHÁNACH NOTABLES IN THE AUSTRIAN ARMY**
One of the most notable of these officers was Major General Baron Charles (Cahir) Cavanagh of Borris Castle in Carlow. His illustrious career will form the centrepiece of this presentation but before we come to that, it is interesting to comment on some of the other notable Wild Geese figures which have been researched by Dr. Gary.

Although Caomhánachs served in Austria as early as the 1670s, it was not until the early 18th century that there were significant numbers of Caomháncach officers in the Austrian armies.

With the exception of the Ferns family, most of the notable Caomhánach officer class hailed from South Carlow and they were family-interconnected.

The Ferns Kavanaghs, who were nearly wiped out by English agents and military in the 16th century, contributed some outstanding officers in Austria. General Dermot Cavagnac, who married a Garryhill daughter, was a significant military figure in the 1670s. He apparently was the son of Gerald of Ferns and grandson of Walter Gallda hanged by the English as an outlaw in 1581.

After the 1690 Jacobite defeat a number of Caomhánach officers were interned in Bruges. Following the Peace of Ryswick 15 General Dermot Cavagnach’s son, Maurice de Kavanagh (1670-1724), was deputed to recruit these men by his friend Francis Taafe, Governor of Nancy, on behalf of Duke Leopold I, who was in need of soldiers. Maurice returned with a group of officers (some of them his own kinsmen) and several hundred men of the Leinster septs from whom a regiment was then formed under his command.

Maurice was subsequently employed in the Austrian operations in Italy under Savoy-born Prince Eugen, returning to become Col. Commandant in 1709 of the regiment which was then named Cavenac after him. After a long military career fighting in many of the famous battles of the period, Major General Maurice (a general since 1713) entered the Polish service and served as chamberlain to the King of Poland when he retired from active military service in 1734, dying at Eger (now in Hungary) in 1744. He left three daughters, all of whom married titled Kavanaghs.

The Ballybrack, Co. Carlow, Kavanaghs who were cousins of the Borris family, lost their Ballybrack, Lisselican and other lands subsequent to the confiscations following the Cromwellian Wars. Of the 3 sons of Dermot, who lost Ballybrack, the eldest son, Demetrius (Dermot) became a Lt. General and enjoyed considerable career success militarily, politically and in

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15 The Treaty of Ryswick or Ryswyck was signed on 20 September 1697 and named after Ryswick (now known as Rijswijk) in the Dutch Republic. The treaty settled the Nine Years’ War, which pitted France against the Grand Alliance of England, Spain, the Holy Roman Empire and the United Provinces.
economic terms. His marriage to one of Major General Maurice’s daughter, Felicitas, was without issue.

His younger brother Morgan was a Lt. Col. of a heavy cavalry regiment in 1732, but we know nothing further of him nor of the youngest brother Maurice. Their sister in Ireland married a Shorthall and her two sons were military men who adopted the surname Kavanagh, one of whom became a general and died in 1801.

The father of John Baptist the famous Brian na Stróice 16 Kavanagh of Drumin. John Baptist was a distinguished Austrian administrator, diplomat and nobleman. He became Baron Gdnitz in 1796 and married the third of Major General Maurice de Kavanagh’s (of Ferns) daughters, Mary. Count Moriz Ignaz was his only son. Moraz Ignaz distinguished himself as captain during the Seven Years’ war and was promoted Lt. Gen in 1790. After a distinguished military career he was appointed GOC in Hungary and died unmarried at Buda in 1801.

The Inch family, also cousins of the Borris Kavanaghs, evolved into a distinguished military family in Austria. James Kavanagh, son of Simon of Inch, entered Imperial service in 1771, became a colonel and was mortally wounded in Piedmont in 1775, while fighting against the French.

His son, Col. Henry Simon, Chamberlain to the Empress of Austria, was born at Gratz in 1785. He had a long and distinguished military career, becoming a Col. and being wounded in battle on three occasions. He remained as Military Secretary to the Imperial War Council until his death in 1830. In 1930 the main descendants of this line were living in a castle in Croatia. Baron James Donnel, the last male of this line died unmarried in the early 1930s.

Felix (Phelim) Kavanagh was the youngest son of Mary of Borris and the Jacobite Col. Charles Kavanagh, grandson of Dónal Spáinneach of Clonmullen, last claimant to the Kingship of Leinster. His story is an unusual one in that he was raised Protestant and on the death of his father in the explosion of the prison ship “Breda” off Kinsale in 1690 he was sent away to France at only 8 years, possibly for his own protection. He was recruited into the Cavenach regiment by Maurice de Kavanagh which was later in the service of the Margrave of Ansbach-Bayreuth. He was promoted to Lt. Col. in 1713 and served through many of the major battles of the period. After Felix accidentally discharged his pistol in the course of a duel in 1735, when moving into position, and killed his opponent, he was in turn sabred to death by his opponent’s enraged second.

The Reputuation of Irish Officers in the Imperial Army
In general, the Irish officers were greatly appreciated by the imperial circles and they fitted in well with the Austrian elite. There is a famous story told by a tenor named Michael Kelly in an autobiography about his faux pas in the mid 1780s when he was addressed in Irish by one of the Emperor’s Caomhánach generals (possibly Maurice Ignatius son of John Baptist Kavanagh of the Drumin family) and had to confess that he did not know Irish. The Emperor Joseph II, addressing him as O’Kelly, rebuked him for not knowing “his own language”. This is indicative of both how integrated the Irish were in court circles and of the court’s accommodation of the Gaelic language then spoken among the Irish generals.

We now proceed to recount the story of one of the most interesting, heroic and successful of the Caomhánachs in the Austrian service.

Major-General Charles Baron Cavanagh17 of Borris
Charles (or Cahir), the second son of Bryan Kavanagh and his wife Frances Esmonde, of Borris, Co. Carlow, left home in 1725 at 16 years of age to enter military service on the continent. He left behind an Ireland where the old Gaelic way of life was fading and where penal laws made career advancement very difficult, if not impossible. For a young Irishman, the Habsburg Empire held out the promise of fame and fortune. Family, friends and neighbours who had gone to the continent provided advice, introductions and support, just as Charles did for those who followed him, for by the time that Charles left Ireland; the path to Europe was well trodden.

His journey to the Continent was marred by a shipwreck, followed by a fever and the need to sell his possessions to pay for the means to continue on his journey.

Involvement in Successive Military Campaigns
Young Charles Cavanagh joined Imperial service as an Ensign in the Abensberg-Traun Infantry Regiment in 1725, and proceeded to an eventful and most distinguished military career. From 1732 to 1746 he saw action against the French, Spaniards and their Italian allies, and later against the Prussians. When the regiment was disbanded in 1748, he was promoted Major into another regiment. In October 1749 he was posted to the Bayreuth Infantry Regiment, where he became Colonel and Regimental Commandant in 1758.

16 So-called because he is reputed to have caught the sword of a Williamite soldier in his mouth before killing him at the Battle of the Boyne in 1690, resulting in a facial scar.

17 In his surviving correspondence Charles states that he signed his name with “C” rather than “K” since this is how the Austrian authorities had initially designated it. However, he also used the K spelling in his correspondence home .
The Empire was involved in a succession of European wars during Charles’ service. These wars were the result of attacks by other European powers who were trying to seize Imperial territories. Very broadly speaking, during these wars the Austrians were under attack from an increasingly belligerent Prussia, assisted by some other German states and Spain, while France was opportunistically mischief making with the objective of profiting at the expense of the Empire. Britain generally (though not always) saw it in its interests to back Austria.

The so-called Seven Years’ War was, however, a conflict with very international war repercussions in which Austria, while opposed as usual to its inveterate Prussian enemy, was allied to France which was then engaged in a colonial war against Britain.

**WAR OF THE POLISH SUCCESSION (1733–38)**

The War of the Polish Succession began on the death in 1733 of Augustus II of Poland. A former king, Stanislaus I, was a candidate for the Polish throne, supported by his son-in-law, Louis XV of France, while the rival candidate for the throne was the son of Augustus II, the Elector of Saxony, who was supported by Holy Roman Emperor Charles VI, and by Anna of Russia. Stanislaus was elected by a majority of the Polish nobles, but the Russian forces intervened on his rival’s behalf, forcing him to fly to France. With their eyes on territorial gain, Italy, with Spain and Sardinia joined France against the Austrian Emperor. Spain sought to recover Naples and Sicily, which it had earlier ceded to Austria, and Sardinia sought to dislodge the Austrians from Lombardy. Spanish troops seized Sicily and Naples. The territories of the Duke of Lorraine, the son-in-law of Charles VI, were in the meantime occupied by the French.

Eventually a cessation of hostilities was brought about by the preliminary Treaty of Vienna in 1735. In this Stanislaus I renounced Poland, and was compensated with the Duchies of Lorraine and Bar in modern day France. Austria retained Lombardy in Northern Italy and, in addition, the Emperor received from France an agreement to the “Pragmatic Sanction” of 1713. A final peace treaty was signed after lengthy negotiations in 1738.

As a captain during this war, Charles’ troops were besieged in Capua in Italy. After this he took part in battles at Naples and in Lombardy. Subsequently, he served as a volunteer on (Habsburg governor of Lombardy) General Pallavicini’s ships, which took part in the sieges of Modena and Morandola.

**WAR OF AUSTRIAN SUCCESSION (1740–1748)**

Maria Theresa of Austria succeeded her father, Charles VI, and became Queen of Hungary and Bohemia, Archduchess of Austria, and Duchess of three Italian territories. Emperor Charles VI, who was without a male heir, had long anticipated the problems that would arise when a woman succeeded him, and managed to obtain agreement to the Pragmatic Sanction of 1713. According to this, Maria Theresa could succeed to the hereditary Habsburg domains, while her husband, Francis I, Duke of Lorraine, would be elected Holy Roman Emperor. However, despite earlier promises of apparent agreement the death of Emperor Charles VI resulted in a war, triggered off by neighbouring sovereigns’ greed for Habsburg territory. This war can be viewed in the following three phases:

**FIRST SILESIAN WAR (1740–43)**

Frederick II of Prussia invaded and rapidly occupied the bordering province of Silesia, now mainly located in modern Poland. His offer of support, if Maria Theresa

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18 A Pragmatic Sanction is a sovereign's solemn decree on a matter of primary importance and has the force of fundamental law. In the late history of the Holy Roman Empire it referred more specifically to an edict issued by the Emperor. When used as a proper noun, not otherwise qualified, it refers to the Pragmatic Sanction of 1713, a legal mechanism designed to ensure that the Austrian throne and Habsburg lands would be inherited by Emperor Charles VI’s daughter, Maria Theresa.
would formally cede Silesia to Prussia, was rejected. Prussia entered an alliance with France, Spain, Bavaria and Saxony. Prussia agreed to a truce in 1741 in exchange for control of most of Silesia. The truce was soon broken, but Austria gained time to regroup their forces. France, Bavaria and Saxony advanced into Bohemia and captured Prague. Charles Albert of Bavaria (son-in-law of Emperor Joseph I) was then elected Emperor as Charles VII, in substitution for the Habsburg dynasty, but he did not survive long afterwards, dying in early 1745.

Maria Theresa obtained support from the Hungarian Diet together with the promise of aid from Great Britain, which had been at war with Spain since 1739. Austrian forces overran Bavaria and laid siege to Prague in 1742, and in July of that same year, Maria Theresa concluded peace with Prussia by ceding most of Silesia, while Saxony, in 1743 made peace and joined Austria as an ally.

Charles Cavanagh was wounded in the foot at the battle of Campo Santo in Italy in February 1743. In the following year he took part in the attack at Velletri, where the Austrian army under their commander, General Lobkowitz, seriously threatened the Spaniards in Naples, but was thrown back by a combined Sicilian and Spanish force.

SECOND SILESIAN WAR (1744-1745)
The war started when Frederick II invaded Bohemia in 1744, but was turned back by Austrian and Saxon forces. Bavaria, which had gone on the offensive against Austria, was once again overrun by Austrian troops and was forced out of the war in 1745. Austrian successes were offset by the great French victory at Fontenoy in 1745, where a last desperate charge by the Irish Brigade enabled Maurice de Saxe to defeat Cumberland’s allied British and Dutch army. Anxious for peace, the British King George II concluded the Convention of Hanover in 1745 with Frederick II, who promised to support the imperial candidacy of Francis I, husband of Maria Theresa’s, in return for her cession of Silesia. Maria Theresa agreed to the compromise with Prussia in the Treaty of Dresden.

OPERATIONS IN ITALY, 1745-1747
The Genoese Republic agreed to a secret anti-Austrian treaty with France, Spain and Naples in March 1745, which was assisted by the confusion of a change in command of Austrian forces. The Austrian De Gages moved from Modena towards Lucca, and the French and Spaniards in the Alps, under Marshal Maillebois, advanced through the Italian Riviera to the Tanaro. In mid-July, the two allied forces, numbering 80,000, were concentrated between the Scivia and the Tanaro. A feint toward Piacenza drew the Austrian commander there, and in his absence, the allies struck and defeated the Sardinians.

An Austrian Corps under the command of Count Browne, from Co. Limerick, attacked the French and Spanish forces at the lower River Po, and cut their communications with the main body at Piedmont, while a series of Imperial actions loosened, then broke, the cohesion of the Allied concentration. Allied forces separated, and the French under Maillebois covered Liguria, while the Spanish advanced against Browne. However, Browne had been reinforced and the Spanish were forced to go into defensive positions at Piacenza. The French, pursued by the Sardinians and facing the Austrians, moved to relieve the Spanish at Piacenza. The battle there, in June 1746, was hard fought. Charles had his right shoulder broken by canister shot while leading a Grenadier Corps in an assault on Mount Calvo.

The French initially withdrew, leaving the Austrians in control of Northern Italy, but then they returned and forced the Austrians to retreat into Lombardy. The combatants grew weary of the conflict and the Treaty of Aix-la-Chapelle was signed in 1748 between Austria, Britain, Holland, and Sardinia on one side, and France and Spain on the other. Under the provisions of the Peace of Dresden in December 1748, Prussia emerged as a major European power, with Frederick recognizing the imperial election and retaining Silesia.

THE SEVEN YEARS WAR (1756-1763)
The Seven Years War was an international conflict with battles in Europe, North America and India involving France, Austria, Russia, Saxony, Sweden and Spain (after 1762) versus Great Britain, Prussia and Hanover. The reasons for the conflict are complex, but centred around two aspects: colonial rivalry between Britain and France, and the struggle between Austria and Prussia.

The European phase of the conflict started with Prussia invading Saxony and then Bohemia in 1757. The Swedes joined the alliance of Austria, France and Russia. Following initial Prussian successes, Frederick was severely beaten by Austrian forces under Daun at Kunersdorf in August 1759 and shortly after, a Prussian army of 13,000 was lost at Maxen. While Frederick was in Bohemia, the Russians moved in and captured Berlin. They held the city briefly, but retreated as Frederick’s army approached from the south. A major battle was fought at Torgau, where Frederick forced the Austrians to retreat, but the Prussians suffered heavy casualties.

Despite his wounds, Charles served in all campaigns in the European phase of the Seven Years’ War. The Bayreuth Infantry Regiment under his command suffered heavily at Torgau. Charles himself was wounded again, receiving two gunshot wounds to the body.
His correspondence home illustrates how a pleasant sojourn at the court in Vienna was liable to be interrupted by a sudden summons to the war front plunging him into imminent danger of death.

**FAMILY AND HONOURS**

Baron Charles was a man of indomitable courage and outstanding integrity. He was a close confidant and admirer of the Emperor Joseph II, having served as his mentor in military matters in the future Emperor’s youth\(^{19}\).

On 25 April 1763 Cavanagh was promoted to Major-General. His elevated status in the Hapsburg Imperial circle was underlined by his subsequent appointment as Governor of Prague in September 1765, a post which he held right up until his death while at his post in Prague in May 1777. When the Maria Theresa Cross honour was inaugurated in 1776, Baron Cavanagh was awarded its highest grade, together with a pension of 800 florins.

Charles was married twice. His first wife Christina Elizabeth, the second daughter of Dermot of Ferns, predeceased him in 1749 at their Bohemian estate near Eger, leaving two daughters. One of them, Felicitas died soon after her mother Christina. Maria entered a convent in Prague, her aristocratic origins having been vouched for by the Spanish ambassador Count O’Mahony, General O’Donnell and Irish Franciscans in Prague. From Charles’ correspondence it appears that entry to the convent may have been a manoeuvre to ensure that she was safe from being kidnapped by some fortune seeking penniless suitor to try to force her into marriage, as sometimes occurred at that period. She later left the convent and married Baron Karl von Hildebrand of Ottenhausen. Charles Cavanagh married secondly the heiress of Patrick Chevalier d’Esmonde, a Colonel in the Austrian service, who had spent years as a prisoner in Turkey.

Despite his brilliant career, Charles never forgot the homeland which he had left as a youth. In his correspondence with his brother Bryan and nephew Thomas in Borris, Charles repeatedly inquired after, and spoke about, family and friends at home. He longed to have some of his Borris family near him in Europe.

Negotiations for a son of his nephew Thomas to join the Austrian army came to nothing and Baron Charles revealed his irritation with Thomas by hinting in a letter that Thomas’ (maternal) Butler blood had been a factor causing this breakdown. Despite strenuous efforts on the part of Charles to maintain the Borris link, relations with his nephew were never that warm. On one occasion he suggested to Thomas that if he should take it into his head to emigrate to Bohemia “he would find...”

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\(^{19}\) In a letter to his nephew Thomas of Borris his esteem for the Emperor comes through clearly “Our young Emperor Joseph II if I am not mistaken he will prove one of the greatest princes ever Germany (sic) has had. He has all the virtues with which his predecessors were endowed and none of their weaknesses.”
conditions there most congenial”. On another occasion he suggested that they could settle down together in France. This, however, was to remain an unfulfilled dream on his part, as his nephew remained at home in Borris.

The highly principled, indomitable, and much honoured, Charles died in office in Prague in 1777.

CONCLUDING REMARKS

The success of our namesakes in the Austrian or, as it was formally then, the Holy Roman Empire was quite remarkable. Many of the leading Caomhánach officers involved were either related or connected via marriage. Apart from the Ferns family, most were from South Carlow and were related to the Borris House family. A number went on to enter the ranks of the Austrian aristocracy, with one of these (Baron James Donnell) keeping up a correspondence with Borris until his death in the 1930s.

The preservation of the correspondence of the illustrious Major General Baron Charles Cavanagh home to Borris has given us a special insight into the mentality and fortunes of these officers. Despite his long and successful martial career resulting in very high honours and lengthy governorship of Prague, Charles always remained homesick for the estate on which he grew up. Unfortunately, his nephew Thomas, who inherited the estate, did not share his sentimentality and their relationship was not warm, somewhat to the despair of Charles.

ANNEX: SUMMARY DESCRIPTION OF NOTABLE CAOMHÁNACHS IN AUSTRIA

Major General Baron Charles (Cahir) Cavanagh son of Bryan Kavanagh of Borris and Frances Esmonde, born 1709, went at 16 years to join the Austrian imperial army.

Served through the various wars in which the Empire was engaged at the period up to 1763, showing outstanding bravery and being wounded a number of times.

Promoted major in 1748 and in 1749 was posted to the Bayreuth Infantry Brigade, becoming Col. and Regiment Commandant in it 1758.

Promoted Major General in 1763 and Governor of Prague Sept 1765 –to his death in May 1777.

First wife Christina Elizabeth (d. 1749); second wife heiress of Col. Patrick, Chevalier d’Esmonde.

General Dermot Cavanagh (Cavagnac) son of Gerald of Ferns, married to a Garryhill daughter. He had a significant military career in the 1670s.

His son Major General Maurice de Kavanagh became Col. Commandant in 1709 of the regiment which was then named Cavenac after him. Major General Maurice entered the Polish service and served as chamberlain to the King of Poland in 1734, dying at Eger (now Hungary) in 1744.

Lt. General Demetrius (Dermot) of Ballybrack considerable career success militarily, politically and in economic terms. His marriage to one of Major General Maurice’s daughter, Felicitas. His brother Morgan was a Lt. Col. of a heavy cavalry regiment in 1732.

John Baptist, who was son of Brian na Stróice Kavanagh of Drumin was a distinguished Austrian administrator, diplomat and nobleman. He became Baron Gdnitz in 1796 and married the third of Major General Maurice de Kavanagh’s (of Ferns) daughters, Mary.

Lt. General Count Moriz Ignaz was his only son. Moraz Ignaz distinguished himself as captain during the Seven Years’ war.

Baron James Kavanagh, son of Simon of Inch, entered Imperial service in 1771 was mortally wounded in Piedmont in 1775, while fighting against the French. His son, Col. Henry Simon, Chamberlain to the Empress of Austria, was born at Gratz in 1785. He had a long and distinguished military career.

He remained as Military Secretary to the Imperial War Council until his death in 1830.

Lt. Col. Felix (Phelim) Kavanagh was the youngest son of Mary of Borris and the Jacobite Col. Charles Kavanagh, grandson of Dónal Spáinneach of Clonmullen, last claimant to the Kingship of Leinster. He went as a child to France. He was promoted to Lt. Col. in 1713 and served through many of the major battles of the period. He was killed in a duel in 1735.

HUMOUR ONLY GENEALOGISTS CAN APPRECIATE

My family coat of arms ties at the back....is that normal? My ancestors must be in a witness protection program!

Cousins marrying cousins: Very tangled roots!

Isn’t genealogy fun? The answer to one problem, leads to two more!

Its 2016... Do you know where your Great-Great-Grandparents are?

A new cousin a day keeps the boredom away.

Gene-Allergy: It’s a contagious disease, but I love it. Genealogy is like playing hide and seek: They hide... I seek!

Only a Genealogist regards a step backwards, as progress!

Blessed are the Elderly for they remember what we never knew.

Age is a high price to pay for maturity!
SOME “SNAPS” FROM THE 2016 CLANN GATHERING