

Chapter II

ORIGIN OF THE NAME "McKEE"

THIS VOLUME concerns itself primarily with the meaning of the name McKee, its origin, and the peregrinations of the tribe's antecedents. As it required some three years to set down the longhand manuscript, the reader is asked not to be impatient of redundancies, since some of the chapters were compiled a great many months apart.

There is no room for doubt that the name *McKee* is an anglicization of the Gaelic name Mac Aodh. In short, it is spelled *McKee* as the nearest approach to a Scotsman's or Irishman's way of pronouncing *Mac Aodh*. Mac Aodh means son of Aodh. Aodh cannot be transmuted into English, although practically every genealogist and genealogical writer will quickly assure his listeners or readers that it translates *Hugh*. The words are no more cognate than Jonah and Adam. This will be examined in detail later. It was anciently written Heth, Eth, or Aed, meaning "fiery one", Englished *Aeneas*.

But *McKee* is also an anglicization of Mac Caoch, which in Gaelic means *son of the one-eyed man* or *son of the dim-sighted man*. It could mean *son-of-the-sharp-sighted-man*, by the curious Gaelic system of *antiphrasis*. This was often employed, and under it a learned man might be called dim-witted, or a person of retarded intellect called wise. This aspect is also examined more particularly later. The other possible source of some lines of McKee is Mac Cu, but the author considers this to be only a possibility. Cu is the nominative of Con in Gaelic, meaning a fast, fierce hound, and was used rather often among the Milesians as a personal name. It is pronounced Kee.

Most American McKees quickly inform me that they are "Scotch-Irish". Scotch is a kind of whisky. But the expression "Scotch-Irish", which would be more correctly expressed Scottish-Irish, or Scots-Irish, does have a specific and special meaning. It refers to the Scots who fled the fury of the Stuarts' religious persecution, and crossing from Scotland to Ireland in the 1600's took up residence in Ulster, before they or their progeny migrated to America or elsewhere. Of course, many families, or substantial sections of them, remained in the north of Ireland. McKees are more frequently met in Down, Antrim, Londonderry (ancient Coleraine), and Monaghan today, than in the southern counties. Most McKees are Protestants. Their forebears were Covenanters, staunch Presbyterians else Episcopalians, although of course in early centuries they were Roman Catholic. Several McKee lines have remained unwavering Catholics. The early Celtic Church, which was the church of St. Patrick, was in no way ruled by Rome, according to early historians.

No one who has not immersed himself for awhile in ancient Irish history realizes that Scotland was colonized and populated by Irish. The race is Gaelic, or even more properly Milesian. Fergus the Great led the second large colony across into Scotland in 503 A.D., and although it cannot definitely be proved, every bit of evidence that has come to hand points to the fact that members of the Clann Aodha were among the earliest colonists who took up abode in the Highlands of Scotland. The Scots were originally Northern Irish, and under Fergus conquered a portion of Alba, eventually giving their name to the whole country—Scotland.

It is the author's considered opinion that members of that clan helped found Clan Mackay in Scotland, one of the most noble, virulent, and tumultuous of the Scottish Clans. This occurred in very early centuries, certainly as far back as the 10th century and possibly

earlier. Tradition holds that the Mackays descend from the Clan Morgan, Morgan being an anglicization of Morcunn, meaning in Gaelic "sea-bright"; and that the Mackays (sic) passed over from Moray and Buchan to Strathnaver when King Malcolm transported the Moraymen *circa* 1160, and are then descended from Malcolm Mac Eth, first earl of Ross; moreover that the sept is definitely part of the Royal House of Moray. The place-name *Moray*, in older forms Murev, Murav, and otherwise, derives also from the root *mor*, and itself means *sea-side*. It appears to be historically documented that in 1039, King Duncan gave all Caithness to his nephew *Moddan*, whose descendant also named *Moddan* flourished *circa* 1100, and was referred to at that time as "*Moddan the noble man of Dolum Katanesi*". *Katanesi* is a variant of *Caithness*.

Modan is compounded from *Mo-Aodh-an*, which means a votary or servant of (St.) *Aidan*. *Aidan* in Gaelic is itself a diminutive of *Aodh*. In the opinion of the present author, there are other misty possible connections between the Mackays of Scotland and the royal family descended from Fergus. They appear more clearly in Angus Mackay's *The Book of Mackay*, herein copiously quoted.

Several races inhabited ancient Ireland, among them the Partholarians, Firbolgs, Tuatha Danaans, and finally the Milesians who came *circa* 1700 B.C. A few of each of the races are known to have survived and multiplied, but members of the Milesian race seem to have predominated down through the centuries. However, any claim to noble descent from Heremon, Heber, or Ir must be advanced cautiously, and carefully examined. In fact, it can scarcely be proved, in spite of the astounding genealogies constructed by some of the middle-nineteenth century writers. They seem very implausible on careful reading. It is the present author's conclusion that the Mac Aodhs, hence the McKees, have as just a claim as most tribes to descent from Heremon, whether the line comes through the mighty Mackay clan, the ancient owners of ¹Island Magee, the O'Reillys of Breifne, or the O'Neills of Ulster if we should allow the latter thesis some small measure of plausibility. A Mac Aodh sept which in early centuries owned Island Magee, then disappeared from it like a wind-blown mist, was descended from one of the three Collas, one almost surmises him whose personal name was Aodh. The Collas were of the Heremonian line. These particular Mac Aodhs could hardly have avoided joining fortunes and intermarrying with the Mac Donalds of the

¹ Island Magee is commented on in some detail, and with considerable illumination, by Francis Joseph Bigger, M.R.I.A., in the January, 1904, *Ulster Journal of Archaeology*. He said in part:

"All these lands as above named—sub-territories and tenements—are, with very few and slight exceptions, found by the Inquisition of 1605 to be *waste*, this very significant term meaning utterly desolate and entirely empty of inhabitants. One curious exception, however, was the tenement known as Island Magee, which, even then, was crowded by a contented and industrious population composed of English and Scotch, of Magees from the Rinn of Isla, and of settlers who had come in 1572 with the Earl of Essex and his would-be planters in the county of Antrim The Magees had been brought there some time previously under the auspices of Sorley Boy (Macdonald, R.W.M.), but the island had room for additional dwellers; and the English and Scots, to the credit of their memory let it be recorded, fraternized from the very first day of their meeting. Indeed, it is a family tradition, both among the Magees and the Hills, that there was then formed a mutual agreement—never afterwards violated or forgotten—to assist and shelter each other alternately in the political emergencies through which they might afterwards be doomed to pass. And it is rather remarkable that Moses Hill himself was one of the first to claim shelter and protection at the hands of the Magees under this mutual treaty of defence; for when he and some of the men under his command ran away from the field of Altfracken, instead of returning to their quarters at Carrickfergus, they made their way into Island Magee, where the Magees assisted to get him safely concealed in a cave, even against the wrath of their own countrymen, the Scots in the Route. Another well-known illustration of this silent compact is recorded in connection with the raid made into Island Magee by the soldiers of a Scottish Presbyterian garrison at Carrickfergus, on a Sunday afternoon in January, in the year 1641. In despite of the furious remonstrances of Col. Hill, one of their officers in command, these Scotchmen hurried away to attack their unsuspecting and defenceless victims, some of whom they hurled alive over the rocks at the Gobans in that lamentable Sunday afternoon's butchery. However, many of the Magees were protected by several



ARMS OF H. MALCOLM McKEE
Plate 2 (Page 319)

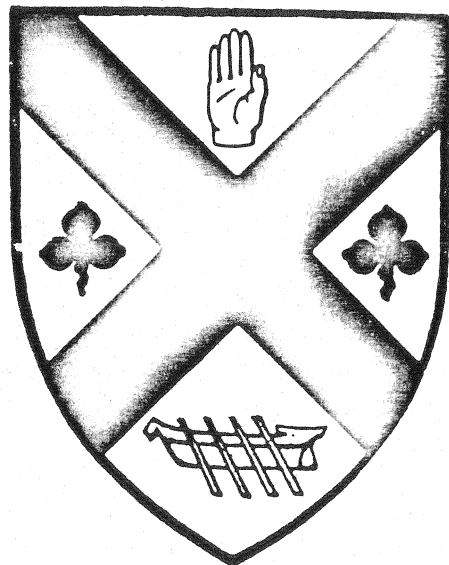


Plate 3 ARMS PROBABLY OF EARLY
IRISH MacAODHS (Page 250)



Plate 4 *LORD MAYOR CECIL W. McKEE with H.R.H. PRINCESS MARGARET and MRS. McKEE on the occasion of the recent Royal Visit to Belfast

*Received a Knighthood in the Birthday Honours List, June, 1959



Plate 5 MOSES HILL AND WIFE (Page 25)

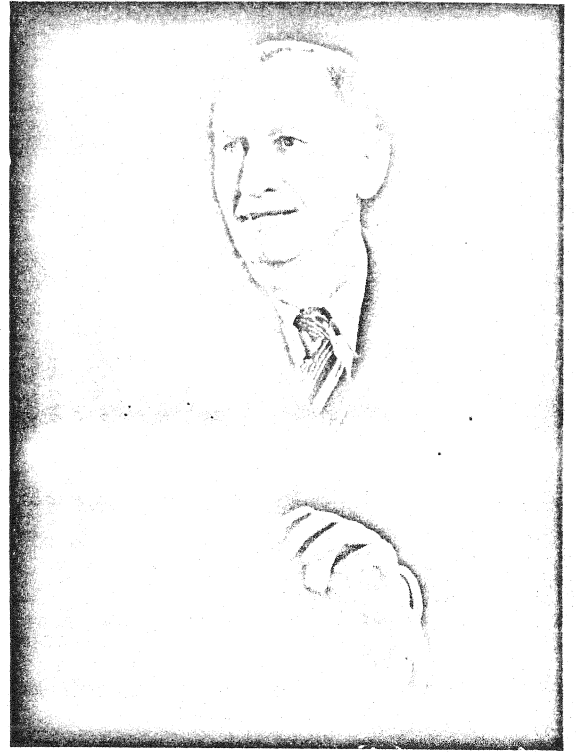


Plate 6 ROBERT EUGENE MCKEE OF EL PASO
(Page 45)



Plate 7 HENRY CLAY MCKEE and
TRIMBLE MCKEE (Page 50)

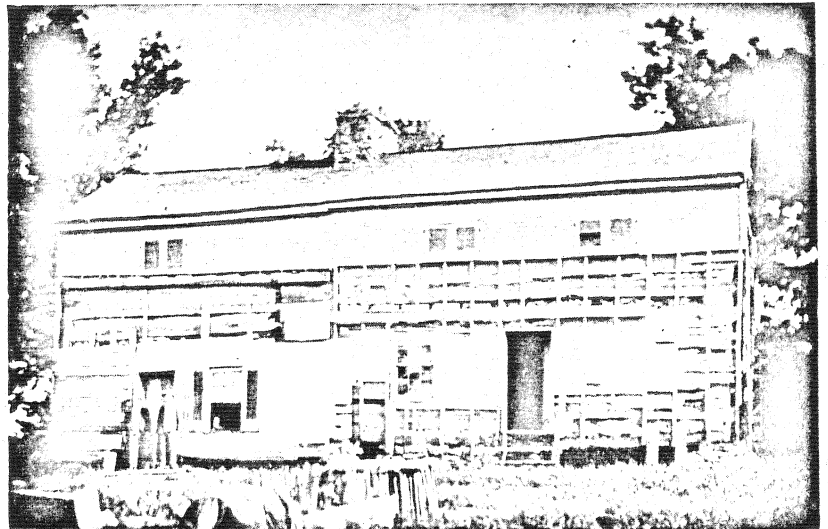


Plate 8

MCKEE HOME IN KENTUCKY

(Page 51)

Isles because both tribes were geographically neighbors on the northern coast of Ireland, across from Scotland and the Isles. This is a basis for a conjecture, at any rate, that some of the MacAodh tribe passed over into Scotland in very early centuries, just as the MacDonalds did. MacAoidhs and MacDonalds often intermarried in Scotland, where MacAoidh was pronounced Mac Eth, Mackay, MKy, and in several other ways; and MacDonald of the Isles granted his noted charter to Brian Vicar Mackay (MacAoidh) in 1408 of eleven and one-half marks of land in exchange for four cows each year. One of its witnesses was Iye M'Cey, which in Gaelic is written Aodh M'Ce, and pronounced Ee McKee. It is given *verbatim* in a later chapter *The Mackays of Scotland*.

The author of the article being quoted here terminates at this point his comment that bears directly on the Magees who formerly occupied Island Magee, but the magazine's editor adds a long footnote, from which the following passages are excerpted:

"The Massacre of Island Magee.—This unpleasant chapter has always called forth considerable controversy, but there is no reason why it should not be treated calmly in all its historic bearings. There should be no imputation of motive; for where such begins, argument ends. The statement (that precedes) was given to prove a friendly compact between a Scotch Presbyterian clan—the Hills, and an Irish Roman Catholic clan—the Magees, whereby the former extended their aid and assistance to the latter when the onslaught was made in 1641. Moses Hill, the founder of the Downshire family, had previously been aided by the Magees after the disastrous fight at Ballycarry. The late Rev. George Hill (author of *The Plantation in Ulster*, R.W.M.), a Presbyterian minister, and *facile princeps* of Ulster historians, was of this family, and the words above referred to are almost the exact words used by him in an article on this subject, the manuscript of which is in our possession. No higher sanction than this can be given, for he was thoroughly conversant with every detail of the period. His words are: 'A bloody raid was made into Island Magee by the soldiers of the Scottish *Presbyterian garrison at Carrickfergus, on an afternoon of January, in the year 1641*'. This year 1641 would now be considered 1642, as the year then ended on 24 March, commencing on 25 March; January would thus be the tenth month of the year, three months after the breaking out of the war".

There exists a brief confirming account of this ugly incident, and one that preceded and sparked it, written by a British officer in Sir John Clottworthy's regiment, in which he served through the 1641 wars. He noted: "Captain Lindsay and a troop of forty horsemen

families named Hill, who concealed them in the most secret and inaccessible corners of their houses and farms.

The Magees, who were an early and once powerful sept of the Mac Donnells, entirely disappeared from Island Magee soon after the massacre (January, 1641, R.W.M.) in that place, and the remaining members of the clan or family settled along the northern coast of Antrim, principally in the parish of Ramoan. The Rev. George Hill found a most interesting old deed (reproduced herein at page 249, R.W.M.) in the possession of a humble tenant-farmer named Hugh Magee on the Ballycastle estate. The family tradition is that their ancestors had dwelt in Island Magee, and that the old deed had been handed down from father to son for many generations. And not only so, but it must have been brought originally from Isla to Island Magee, most probably by the leader of the little colony which came to the latter place in the time of Sorley Boy (Macdonnell, or Macdonald, R.W.M.). At all events, the deed was a grant of the year 1408 from Donnell MacDonnell, King of the Isles, to Brian Vicar Magee, in consideration of certain military services rendered by the latter, and it conveyed to the grantee extensive lands in one of the most desirable localities in Isla. The document was written on goat-skin, and expressed in pure good Irish—the Irish, as Dr. O'Donovan expressed it, spoken in the County Roscommon—but the language was so contracted that it was very difficult to read, and when completely written out, it covered at least three times the space of the original. It was carefully translated by Dr. O'Donovan, and as carefully edited by Bishop Reeves; and thus prepared, it was published in the *Proceedings of the Royal Irish Academy*. The Isla deed was then returned to its owner, Hugh Magee, and not long afterwards the late Cosmo Innes of Edinburgh wrote to the Rev. George Hill, asking if he also could have a loan of it Cosmo Innes afterward (purchased) it and (deposited) it for safe keeping in the Register House, Edinburgh. Brian Vicar Magee's deed is the oldest really Celtic record in Scotland. It is written in the Court language of the Island Kingdom, and thus supplies most convincing proof of the certainty and extent of the early Dalriadic emigrations from the Antrim coast to the Highlands and Isles of Scotland".

fell upon Mr. Upton's tenants at Templepatrick, and murdered about eighty persons, men, women, and children, at which other Scots took example and did the like at Island Magee ”.

Again, the following mention of the incident by Richard Dobbs, a member of a numerous Protestant County Antrim family, appeared in his *Brief Description of the County Antrim*, written in 1683, only about forty years after the massacre : “ The next parish we come to is Island Magee, from the Magees that lived here in former times, and some continued here of that name to the beginning of the late rebellion ; but then *all the Irish here were murdered by Scottish inhabitants, or such as came into it, and fled from the Irish in other places, or as some say by both*, though the people were peaceable and quiet ”.

In the Trinity College depositions that were taken in 1653 we find in the deposition of Bryan Magee :

“ the said Scotchmen had killed ye said Donnell and about ten persons more the same evening, as the said Bryan Boy related to him, and they went all to Knockfergus (*i.e.* Carrickfergus, R.W.M.), and Col. Hill not being in ye garrison some Scotchmen took them out at ye gate and killed ye said examinant's father and his two brothers and Bryan Boy McGee that was wounded at Isle McGee ye night before ”.

Elizabeth Gormally deposeseth “ that a boy who was a drummer belonging to ye garrison of Carrickfergus met with him (Bryan Magee), and with a Scotch whinyard gave him a stab under ye right breast and then one John Wilson came up to him and drew out his sword and thrust it through ye neck of ye said Bryan McGee, and cut his throat ”.

There are several other depositions and articles of the same import, but the fact seems to be that a company of soldiers from Carrickfergus, who were of the Presbyterian faith, massacred all who did not contrive a lucky escape, of the Catholic *Magees of Isle Magee*. This ferocious act was characteristic of the times, and is said to have been in retaliation for a similarly vicious assault on a Presbyterian group a short time before.

As the reader gets deeper into the present volume he will learn that many lines of McKee claim descent in recent centuries from three of the four Mac Aodh, or McKee, brothers who accompanied the army of William of Orange into North Ireland and fought in the Battle of the Boyne in 1690. In fact, the assertion has been made that a MacAodh was one of the generals at this battle, but as yet the author has found no evidence of this, and doubts it. However, it is an historical fact that General Hugh Mackay of Scourie did defeat an army of James II at the Haughs of Cromdale in 1690, the same year General Schomberg's army prevailed over that of James II at the Battle of the Boyne, in North Ireland.

He will also learn that at least five, and some say eleven, McKee brothers came to Lancaster, Pennsylvania, about 1737 through the port of Philadelphia. From there some of them emigrated to Virginia, Kentucky, then a county of Virginia, Tennessee, and possibly to other states even that early. The family trees of several significant pioneer McKee families have been compiled and included herein, for as the years roll on they will come to have genealogical meaning to an increasing number of agnatic and cognatic descendants.

For some strange reason a great many people would prefer to be of Scottish ancestry, rather than Irish. Both nations have a fierce, proud history. While Scotland's early rulers were Picts, both countries were inhabited by Milesians eventually, and in fact the very name of Scotland is said by many historians to derive from Scota, the queen of King Milesius, herself a daughter of an Egyptian Pharaoh. The histories of the two nations are glorious, but the epic history of Scotland commences in the sixth century, before which time it was merged with that of Ireland. By comparison, the histories of ancient Persia, Sparta, Macedon,

Greece, and Rome are no more virile than those of ancient Scotland and Ireland. The doubter has but to read a few of the volumes mentioned herein, and he will be a strange person if he does not experience a sudden welling of deep pride to realize those ancestors who went before him were as fabulously great as any history remembers.

George Petric, R.H.A., V.P.R.I.A., in his preface to *The Round Towers of Ireland* says that Dr. Johnson, with his characteristic wisdom, observes, in one of his letters to the celebrated Charles O'Connor: "Dr. Leland begins his History too late: the ages which deserve an exact inquiry are those, for such there were, when Ireland was the school of the west, the quiet habitation of sanctity and literature. If you would give a history, though imperfect, of the Irish nation, from its conversion to Christianity to the invasion from England, you would amplify knowledge with new views and new objects. Set about it, therefore, if you can; do what you can easily do without anxious exactness. Lay the foundation, and leave the superstructure to posterity".

It is a strange biological fact which we seldom apprehend, that every one of us had agnatic ancestors who *without exception* reproduced before they died, back through trackless centuries for hundreds upon hundreds of generations. In short, there were no bachelors or barren men among them, assuming wedlock not handfast, of course. Even to have the name of McKee today you, if you boast it, had male ancestors who themselves bore that name or its antecedent since early in the 1600's, or let us say for about twenty generations. When this simple fact finally penetrated my intelligence in my middle 'fifties I decided to do something about learning for my young sons all I could about the stout-hearted men and women who have gone before us. There is a strange exulting elation in being able to say about every historical event "*my people were there*". I do not by any means regard what follows as a finished assignment, but it is my hope that it contains enough substance at this stage to deserve the light of publication. I realize that a *finished* task would need at least five more years of sedulous reading and searching. That chore lies ahead, but here we are temporarily driving our stakes.

I counsel every McKee to bear his name proudly. His race is illustrious, and his tribe is noble, at least in the sense that it has always borne itself nobly. He may be entitled to *differenced* arms in Ireland or Scotland, depending on his ability to trace his forebears back in one or the other of those two nations. *Arms belong to the man*. This means what it says, since arms were originated so that a shielded or mailed warrior might be identified by his followers. Actually, hundreds of families today illegally display as their own, armorial bearings that belonged to an extremely remote kinsman not an ancestor, which is like wearing a great-uncle's Civil War uniform, and flourishing his inscribed sword as one's own; or even more aptly claiming a distant cousin's college degree and using it, even to the extent of displaying a framed reproduction of his diploma. It actually amounts to insufferable pretense. A direct eldest descendant bears the *exact* arms of a remote ancestor. *Collaterals* bear differenced arms, as do second sons, and so on. An ancestor is one on whose prior existence your own present existence depends. An uncle, for example, quite obviously had nothing to do with your existence, and so is not an ancestor, but a collateral. His arms are no more yours than his medical degree, if he had one.

Your ancestry is almost certainly Milesian if your patronym is McKee, and it could be even Heremonian, which is noble, if your forebears were MacAodhs from the tribe of Island

¹ Upon reading this line, Captain H. Malcolm McKee of Bangor, North Ireland, crisply asked, "What did you believe before that?" Evidently, my wits were wool-gathering until then. R.W.M.

Magee, the Mackays of Scotland, or the O'Reillys of Breifne. The Milesians are probably the most ancient and able race on earth, with the Hebrews close behind.

If any testimony were required to the superior qualities and talents of the exiled descendants of the Milesian Irish, their extraordinary feats of military leadership in command of fighting forces throughout the civilized world, as well as their purposeful accomplishments in the creative professions and as statesmen would supply it.

Henry O'Donnell, a son of Charles Dubh O'Donnell of Murreesk, in the county of Mayo, married in 1754 a close relative of Empress Maria Theresa, the Princess of the house of Cantacuzene, descended from John Cantacuzene, the Byzantine emperor and historian who reigned from 1347 to 1355.

Maximilian O'Donnell was Aide-de-camp to Emperor Francis Joseph I of Austria, and in February, 1853, saved him from assassination. Many other O'Donnells distinguished themselves in the service of foreign princes.

Ulster Journal of Archaeology, Vol. II, No. 1, October, 1895, page 28 :

"Others of the signatories of that famous document (the Declaration of Independence) came of Ulster parentage. Robert Treat Paine was one of them. He was the representative from Massachusetts, and his lineage was a royal one. According to O'Hart, 'Henry O'Neill of Dungannon, born in 1665, sixth in descent from Shane the Proud, Prince of Ulster, and cousin of Sir Neal O'Neill, who received his death wound at the battle of the Boyne, changed his name to Paine, that of a maternal ancestor, to preserve a portion of his estates. He entered the British army, obtained grants of land in County Cork and other parts of Ireland, and was killed in 1698 at Foxford, in the County Mayo. His youngest brother, Robert, who also took the name of Paine, emigrated to America a little before the occurrence alluded to, and was the grandfather of Robert Treat Paine who signed the Declaration. He was born at Boston, 11 March, 1731, and studied theology at Harvard, accompanying the provincial troops on the northern frontier in 1755 as chaplain. He afterwards studied law, and conducted the prosecution of Captain Preston and eight of his soldiers when they were tried for their part in the "Boston Massacre" of 5 March, 1770. In 1773 and the year following he was elected to the General Assembly of Massachusetts; was sent as a delegate to the Continental Congress from 1774 to 1778; voted for and signed the Declaration of Independence. When, in 1780, the State Constitution of Massachusetts was adopted, he was made Attorney-General, which office he held till 1790, when he was made judge of the Supreme Court. In 1804 he resigned that position on account of infirmities brought on by old age, and died in 1814, at the age of 83'.

"In Thomas Nelson, of Virginia, who also signed the Declaration, we find another descendant of the O'Neills of Ulster. His grandfather came from Strabane, County Tyrone, about the beginning of the last (18th) century. The name, originally O'Neill, was changed. (O'Neill equals descendant of Niall; Nelson is a circumlocution of Son of Niall, or in Gaelic Mac Niall, R.W.M.). That eminent Irish antiquarian, Eugene O'Curry, many years ago made out the pedigree of this delegate to Congress from Virginia, tracing his descent from Donald O'Neill, Prince of Ulster, who addressed in 1315 the famous 'Remonstrance' to Pope John XXII, in which he denounced the atrocities perpetrated in Ireland, and justified the bringing over of Edward Bruce, brother of King Robert of Scotland, to aid in expelling the English. Nelson was in Congress from 1774 to 1777, when ill health compelled him to resign. When Congress called for aid in 1778, he raised a volunteer corps, and went at their head to join Washington. He was sent to Congress in 1779, but sickness again compelled him to withdraw. He succeeded Jefferson as Governor of Virginia in 1781, and, as commander-in-chief of the troops of the State, placed himself at their head, joining Lafayette, who was then en-

deavouring to check Cornwallis. He continued in this capacity till the British surrendered at Yorktown, making constantly great personal sacrifices, himself guaranteeing the payment of a loan of two millions of dollars raised by Virginia, and insisting that his house should be shelled because the British occupied it. Soon after the surrender he resigned, retiring into private life till his death, which took place in 1789".

The O'Neills have supplied general officers to Spain from shortly after the exile of Hugh O'Neill in 1607, to the Napoleonic Wars. Major General Owen Roe O'Neill, the gallant defender of Arras and the victorious leader at Benburb, is a legend in Ireland. The Lament of Owen Roe O'Neill is one of the most beautiful poems in Gaelic or English, set to music by O'Carolan. His nephew Major General Hugh Dubh O'Neill fought the murdering Cromwell at both Clonmel and Limerick. Spain ennobled one of the O'Neills in 1679, by the title Marques de la Granja, and the title still exists. The author has an excellent copy, made on canvas by the way, of a portrait of Aodh O'Neill, Earl of Tyrone, the original of which belongs to The O'Neill, Lisbon. In it he wears the ancient crown of Ireland, to which he was entitled by royal descent.

The list is long and noble : the Macgennises, heads of the old heroic race of Ir, supplied several high officers to France, including Colonel Bernard Macgennis, killed at the battle of Spire in November, 1703 ; the O'Briens of Thomond supplied Major General Murrough O'Brien to France and several others of high rank ; the O'Reillys, whose Alexander O'Reilly rose to be a Count of Spain, Governor of New Orleans in Louisiana, Governor of Madrid, Governor of Cadiz, Generalissimo of the Spanish forces, with at least a dozen other top honors ; the O'Dwyers, one of whose men became Governor of Belgrade under Prince Eugene of Savoy, and another an admiral in Empress Catherine II's Russian fleet, and so on through a long list of all the old distinguished Milesian families as well and dozens of families of lesser stature.

The following article was published in "*The Queen's Work*" under the title "Prelude to Fame", and serves to epitomize the characteristics of leadership Irish of Milesian descent have displayed down through thirty-six centuries of Irish history. It is an interesting commentary that the Thomas McGee mentioned bore a name that had its origin in the same source as some lines of McKees, that is the Mac Aodhs, possibly those who anciently owned Island Magee.

"During the Young Ireland disorders of 1848, nine young men were captured, tried and convicted of treason against the Queen. The sentence was death. The presiding judge read the names of the condemned : 'Charles Duffy, Morris Lyene, Patrick Donahue, Thomas McGee, John Mitchell, Thomas Meagher, Richard O'Gorman, Terence McManus, Michael Ireland. Have you anything to say before the court passes sentence?'

Thomas Meagher had been chosen to speak for them all : 'My lord, this is our first offence, but not our last. If you will be easy with us this once, we promise on our word as gentlemen to try to do better the next time. And the next time, sure we won't be fools enough to get caught'.

The indignant judge sentenced them to be hanged by the neck. But passionate protest from all over the world forced Queen Victoria to commute the sentence. The men were transported for life to the penal colonies of the then savage Australia.

In 1871, a Sir Charles Duffy was elected prime minister to the Australian state of Victoria. To her amazement, Queen Victoria learned that this was the same Charles Duffy who had

been transported for high treason 26 years before. She demanded the records of the other men who had been transported, and this is what she learned :—

Mcagher was governor of Montana. McManus and Donahue were brigadier generals in the U.S. Army. O'Gorman was the governor general of Newfoundland. Morris Lyene had been attorney general of Australia, to which office Michael Ireland succeeded. McGee was president of the Council for the Dominion of Canada. Mitchell was a prominent New York politician who became the father of the Mitchell who was mayor of New York ”.

When we start peering back through the dim ages of recorded history, before printing was invented and when scarce scribes set down oral tradition according to the way *they* heard and understood it, we must prepare ourselves for an arduous, perplexing, and oft discouraging quest. *Whence the McKees?* If they had been O'Kellys I could have found you an instant answer. O'Donnells, MacDonalds, O'Reillys : their genealogy has been clear for many centuries. But the enigmatical, nomadic, adventuring McKees are something else again.

In the course of this search back through the annals of two great nations, I have already written and received more than six thousand letters. Elsewhere, some of the books, most of them from one hundred to three hundred years old, that have supplied the whole basis for the search are enumerated. There follow some chapter or article headings that may at first seem bewildering, and it is certain that many Gaelic words and expressions in their content will baffle a reader at first. Let him bear in mind that these strange expressions are not wilfully introduced to impress readers. These Gaelic place names, personal names, patronyms, and expressions are employed so that those investigators who follow me may find clearly impressed tracks they can identify in the original tomes, and illuminate the great shadow my own efforts have left.

O'HAEDHA

One of the most reliable and fertile sources of ancient Irish history that historians since the 17th century have employed is medieval poetry. John O'Dubhagain, one such poet, died A.D. 1372, and another Giolla-na-naomh O'Huidhrin died in 1420. In those times and back through the centuries to periods as remote as 1,700 years before the Incarnation, the bards, ollaves and druids of a noble family served both as poets and historians ; moreover, their work of preserving family histories constituted them genealogists as well. Amergin, a brother of Heremon and Heber, all sons of Milesius and Scota, was the family druid and bard. Druids dealt more or less in auguries, while bards recorded family and tribal history in rhyme, so that it would descend unchanged from one generation to the next.

In an effort to discover every possible origin of the name MacAodh (Mackay, McKee), the present writer searched not only the Annals of the Kingdom of Ireland, written early in the 17th century by Cucoigriche O'Clery and his associates, known as the Four Masters, but Annals of Ulster, Annals of Loch Cé, Ogygia, Geoffrey Keating's *History of Ireland*, Abbé Mac Geoghegan's *History of Ireland*, every extant volume on Hugh O'Neill, O'Curry's works, Joyce's works, Cambrensis Eversus, Book of Fenagh, and dozens of other scarce volumes, including the Topographical Poems of O'Dubhagain and O'Huidhrin. These had to be brought from Ireland, as they are usually unavailable here.

The former of the last named two volumes, at the outset, enumerates the chiefs and sub-kings, as well as the high-king (ard-ri), of Erin in the following language :

"His country to every chief king, and to every sub-king, and to every chief of a cantred in Erin, and first to 'Teamhair.

O'Maolseachlainn², chief King of Teamhair and of Erin.

O hAirt, and O'Riagain, and O'Ceallaigh, and O'Conghalaigh are its kings.

O'Ruaidhri, lord of Fionnfochla ; O'Fallamhain, lord of Crioch na gCedach ; O'Coindealbhain, lord of Laeghaire ; and O'Braoin, lord of Luighne ; O hAenghusa, lord of Ui MacVais ; O hAedha, lord of Odhbha ; O'Tolairg, lord of Cuircne ; these are the chief lords of Meath."

Meath is the ancient county that contains Tara and Tara Hill ; it lies north and west of county Dublin, in which is situated Dublin (Black Water), called in Gaelic *Baile Atha Cliath*, which translates "town of the ford of the hurdles" ; all are in what is now the Republic of Ireland.

The reader must bear in mind that the Gaelic word Aedh means *fire*, and was often employed by leading families, particularly the O'Neills, as a personal name, thus connoting "the fiery one". It is pronounced *ee*, and the surname Mac Aedh is pronounced Mac Kee. The O'hAedha clan very likely had a Mac Aedh sept ; and it is entirely possible that the entire clan name substituted a Mac for the O', as this sometimes happened in the 16th, 17th, and 18th centuries. It should also be understood that the names Aedh, Aodh, Aoidh (in Scotland), are all variant spellings of the same name.

The present writer purposes including herein each possible clue to the origin of a line of McKees, of which he believes there are several, in the hope that present and future readers may thus be guided in their own researches.

A few lines further in his peroration, the venerable O'Dubhagain refers to "*Mag Aedha, lord of Muinter-Tlamain*". Then he refers to "O' Muireadhaigh, over Cinel Tlamain". Muintir means family, people (their land) ; Cinel means kindred, race, descendants. Mag Aedha is only a way of pronouncing Mac Aedha, that is *Magee* or *Mackee*. John O'Donovan in a gloss that accompanies his translation says :

"*Muinter-Tlamain*. The surname O'Muireadhaigh, of which there were several families of different races in Ireland, is now always anglicised Murray, without the prefixed O'." Mr. O'Donovan was writing *circa* 1851.

¹ Teamhair is the ancient Irish name for Tara, where were seated the high-kings of Erin for many centuries, that is from the earliest dawn of Irish history to the reign of Diarmaid, son of Fergus Cearbheoil, when it was deserted because of a curse put upon it and all who might reside there.

In the monograph of the noted antiquarian George Petrie, R.H.A., M.R.I.A., read by him April 24th, May 8th, and May 22, 1837, before the Royal Irish Academy, published in Dublin 1839 in Transactions, Vol. XVIII, part II, which he entitled *History and Antiquities of Tara Hill*, it is stated :

"According to the Irish Bardic traditions, the hill of Tara became the chief residence of the Irish kings on the first establishment of a monarchical government in Ireland under Slainge, the first monarch of the Firbolgs or Belgae, and continued so till its abandonment in the year 563.

The Bardic history of Ireland states, that there reigned within these periods one hundred and forty-two monarchs, *viz.* one hundred and thirty-six Pagan, and six Christian. Of these, nine are stated to have been of the Belgic colony ; nine of the Tuatha de Dannan ; one hundred and twenty-three of the Scotie or Milesian ; and one a Plebeian : and the time assigned to this interval, according to the corrected chronology of O'Flaherty, amounts to one thousand eight hundred and fifty-five years".

Diarmaid Mac Fergus Ceirbheoil reigned at Tara from A.D. 544 to 565, when he was killed. However, during the latter part of his reign he imprisoned Hugh Gwairye, a relative of St. Ruadhan who thereupon uttered a malediction against both the king, usually called Dermot by historians, and his residence Tara. No king would reside there from that day, so great a hold had religious superstition on the people of those times.

² O'Maolseachlainn reigned 980—1002 A.D.

Three paragraphs later he states :

“ *O’hAedha*. The name still exists in Meath, but is always anglicised Hughes ; Aedh and Hugh being generally considered the same name. The bounds of Eastern Tir-Teathfa cannot now be ascertained ”.

First of all, the reader’s attention is directed to the surname Hughes, an abbreviation of *Hugh’s son*, or MacHugh. This is not a true anglicization, because Aedh or Aodh, a pure Gaelic word, means *fire*, while the word Hugh, which is Saxon, means *high* or *lofty*. They not only are not cognate ; they are not even similar ! The present writer is forced to become somewhat repetitive in this *Book of McKee* to the effect that Aedh, Aodh, Aoidh is Gaelic and cannot be translated as a name into English, unless by calling the person “ fiery one ” ! An odd detail about Mr. O’Donovan’s generalization above, where he says “ Aedh and Hugh being generally considered the same ” is that on page 52 of his introduction to the same volume, he says concerning the names Aedh and Hugh :

“ Now, these names are by no means identical, though at present they are universally received and used as such Aedh has been metamorphosed to Hugh (but) is not synonymous with it. Since, then, they bear not the same meaning, and are not composed of the same letters, it is quite obvious that they have nothing in common with each other ”.

In the Annals of the Kingdom of Ireland by the Four Masters, at the date *Anno Mundi* 3,502 (roughly 1,700 B.C.), the source of the name of the territory of Odbhha is said to be grounded on the historical circumstance that King Heremon (which is sometimes written Eremhon) assumed joint sovereignty of Ireland with his brother Heber (which is sometimes written Emher) in the year 3501 A.M. (1693 B.C.). In Spain, before coming to Ireland, he repudiated his wife Odbhha, by some writers said to have been his sister, and who was the mother of his sons Muimhne, Luighne, and Laighne, and married Tea. Odbhha accompanied the Milesian expedition to Ireland, died in 3502 A.M., and was interred at Odbhha. This was the name of a mound on the summit of a hill giving name to a territory in the ancient Meath, which is mentioned in O’Dugan’s (an anglicization of the name of the author we now have under scrutiny, O’Dubhagain, R.W.M.) topographical poem as the lordship of O’h-Aedha, a name now usually anglicized Hughes, which means “ descendants of Aedh ”.

Returning to O’Dubhagain, the following verses next appear that touch the Mac Aedhs in what are but variant spellings :

Page

- | | |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 7 | “ O’hAedha over Odbhha of sharp weapons ”. |
| 11 | “ Mag Aedha to whom the title is given,
Over the fruitful Muintir Tlamain ”. |
| 13 | “ O hAedha over East Tir Teathfa ”. |
| 17 | Under the subtitle : “ The part of Oirghialla ¹ here ” is the line
“ O hAedha, over Feara Fearnmhagh ”. The author is enumerating the
chiefs and lords of each topographical division. |
| 19 | “ Mac Aenghusa, over Clann-Aedha ”. This line is under the
topographical subdivision of Craobh Ruadh ² (Red Branch). |

¹ The tribe known as “ Oirghialla ” were so called because it is said that if imprisoned their fetters must be of gold. The word in Gaelic translates “ gold prisoners ”.

² There is substantial authority for translating *Craobh Ruadh* as “ Red Hand ”, rather than “ Red Branch ” See footnote on page 321.



from a portrait by John Gilroy

AIR MARSHAL SIR ANDREW MCKEE

K.C.B., C.B.E., D.S.O., D.F.C., A.F.C.

AIR MARSHAL SIR ANDREW MCKEE, K.C.B., C.B.E., D.S.O., D.F.C., A.F.C., Commander-in-Chief Transport Command, was born in 1903 in Eyredale, Oxford, Canterbury, New Zealand, the son of Samuel Hugh McKee. He was educated at Christchurch, New Zealand, and in 1926 obtained a direct commission in the R.A.F. from the New Zealand service. In 1949 he married Cecelia Tarcille, elder daughter of Michael Keating, New Zealand. Lady McKee is a well-known violinist who broadcasts under her maiden name, Cecelia Keating. Her grandparents were born in Tipperary and emigrated to New Zealand in the early nineties.

Samuel Hugh McKee, father of Sir Andrew, was born at Tullychin, near Killyleagh, Co. Down, as was his father. They were farmers, and after Samuel had emigrated to New Zealand, about the same time as Lady McKee's grandparents, he became a very successful sheep and cattle rancher there.

Sir Andrew in 1927, at the express request of his father, visited his grandmother in Co. Down, on his arrival in Britain. She was then 100 years old and lived to be 103. He has a legion of relatives in Co. Down. His memories of his hunting days there with the stag-hounds are very vivid and pleasing.

He is the only McKee to become an Air Marshal, though many of the name were in the R.A.F. as pilots.

(Contributed by H. Malcolm McKee).

Page

- 29 " O hAedha over another tribe, noble over Feara Fearnmaighe ".
This line appears under Oirghialla, and O'Donovan glosses Fearnmaighe " now Farney, a barony in the county of Monaghan ".
- 37 " Chief over noble Clann-Aedha
Is Mag Aenghusa, lofty, splendid,
They have chosen the warm hill,
They have taken all Uladh ".

Our translator, O'Donovan, repeats that the territory of Clann Aedha had not been determined at the time he wrote, in 1851. He added : " *In the course of the twelfth century they rose into power, and became chief lords of all the country of Iveagh* ". Iveagh was a barony in County Down, O'Donovan comments elsewhere. Uladh was the ancient name for Ulster.

P. 571, Hill's " Plantation in Ulster " : A.D. 1642, " they also seized the castle at Carlingford, in which they found the old Lady Iveagh, a daughter of the Earl of Tyrone ; she had taken refuge at Carlingford as a place supposed to be safer and of greater strength than her own residence at Castlewellan ".

The reader's attention is invited to the coincidence of the name Mag Aenghusa, which otherwise can also be written Mac Aenghus, and that the personal name Aengus is very frequently used in Scotland, only rarely in Ireland ; that elsewhere in this volume we find considerable support for the belief there expressed that the founders of one sept of the Clan Mackay of the Highlands went over in the 12th century from Ireland, and for the fact that Mackay is by genealogical writers and historians invariably stated to be a local pronunciation of the Gaelic surname *Mac Aodh*, Aedh, Aoidh.

Here we have a *clan Aedha that rose to power in the 12th century*, and concerning whom O'Dubhagain comments " They have taken all Uladh ", which would include Antrim on the northern coast. Thus we have the Clan Aedh across from Scotland, supplying propinquity ; possible identity ; power ; and a time near when adventurous members may have crossed over. We are still on the plane of conjecture, but if we can fit together a sufficient number of these scattered clues from ancient tomes, can decipher their meaning and pinpoint the topography, they are pretty sure to form a pattern that finally will tell us what we want to know : *What is the source of the McKees ?*

On page 67 is this mention :

" The race of Mac Aodha on the east side
Over the extensive Clann Cosgraigh,
A majestic host who love mede,
Beauteous and generous are their tribes ".

O'Donovan says that Clann-Choscraigh (so spelled) was a sub-section of the Ui-Briuin-Seola, seated on the east side of Lough Corrib, in the barony of Clare and county of Galway. Mede (Mead), by the way, is a spiritous drink made from a fermented dilution of honey. However, it seems very possible that the word contains a typographical error, and should be spelled m-a-d-e. Fifteenth and sixteenth century English sometimes spelled *made* m-e-d-e.

Later, on the same page, the poet uses this stanza :

" Two Kings of the Cinel-Aedha there are,
O'Seachnasaigh, whom we shall not shun,
And of the same race is O'Cathail of poets,
Smooth their plain and their fine mountain ".

The translator says of Cinel-Aodha, "i.e., the race of Aodh, son of Cobhthach, son of Goibhnnenn, son of Conall, son of Eoghan Aidhne, son of Eochaidh Breac, son of Dathi, last pagan monarch of Ireland". He reigned from 405-428 A.D. Here we have at least identified the ancestor of this particular *race of Aodh*, and have determined that he was descended therefore from Heremon, the first Milesian monarch, circa 1700 B.C.

In O'Huidhrin's poem, written circa 1400 A.D., the following allusions to the Clann Aodha occur :

" O'h-Aodha over Ui-Deaghaidh for me,
For whom the trees blossom after bending".

It seems that the name Ui-Deaghaidh was in use some 450 years later, for O'Donovan in 1851 says that it is the name of a rural deanery in the diocese of Ferns, which is nearly coextensive with the barony of Gorey, in the County of Wexford. Again :

" Over Cinel-Aedha of the warm land
Is O'Ceallachain of the plain of Bearra,
A land of green pools with white bottoms ;
Land of widest harbours".

John O'Donovan's notes say :

" Cinel-Aedha, i.e., race of Aedh (father of Failbhe Flann, king of Munster, A.D. 636), now the barony of Kinelea, in the county of Cork".

" Plain of Bearra " he considers to be a mistake on the part of the poet. This I somewhat doubt because in a great many instances the present writer, a rank amateur in these matters, has sensed that Mr. O'Donovan had simply lacked detailed and collated information in order to render adequate interpretations or in other cases to localize a topographical name. Joyce seems to have had the facilities for delving deeper in this particular respect. See his remarkable work *Origin of Irish Names of Places*. O'Donovan does locate Bearra as the barony of Beare, in the southwest of the county of Cork. Next :

" O hAodha, who bestowed cows, has got
The wide Muscraighe Luachra ;
A tribe of fine land and high renown,
About the salmon-full Abhainn mor".

The translator states that *Muscraighe Luachra*, about the Abhainn mhor, is a territory on both sides of the Blackwater, near its source, in the northwest of the county of Cork.

ISLAND MAGEE (MACAEDH) (MACAODH)

" The ancient name of Island-Magee, a peninsula near Larne, was Rinn-Seimhne (Sevne), from the territory in which it was situated, which was called Seimhne ; in the Taxation of 1306 it is called by its old name, in the anglicized form, Ransevyn. It received its present name from its ancient proprietors, the Mac Aedhas or Magees, not one of whose descendants is now living there. (See Reeves, *Eccl. Ant.* pp. 58, 270)". *The Origin and History of Irish Names of Places*, by P. W. Joyce, A.M., M.R.I.A., Dublin : McGlashan & Gill, 1869, page 369.

" Oilean-Magee, a peninsula in the county of Antrim north of Carrickfergus bay, the patrimony of the Magees of the race of Heremon by one of the Collas". *History of Ireland* by the Abbé MacGeoghegan, ca. 1750.

Fiacha Streabthuine, son of Carbre Liffeachair, of the race of Heremon, succeeded to the throne of Ireland A.D. 285. His son Muireadhach Tireach afterward became King of Ireland also.

Fiacha had a brother Eocha Dubhlein who had three sons by Glean, daughter of the King of the Picts, called Cairioll, Muireadhach, and Aodh. They were better known as the three Collas, namely Colla Vais, Colla-Da-Crioch, and Colla-Meann.

"The oldest writer by whom Irish places are named in detail is the Greek geographer Ptolemy, who wrote his treatise in the beginning of the second century. His work was but a corrected copy of another written by Marinus of Tyre, who lived a short time before him, and who in turn is believed to have drawn his materials from an ancient Tyrian atlas. The names preserved by Ptolemy are therefore, so far as they are authentic, as old at least as the first century, and with great probability much older. Unfortunately very few of his Irish names have reached our times. In the portion of his work relating to Ireland, he mentions over fifty, and of these only about nine can be identified with names existing within the period reached by our history. One of these in Rhikina, Rechra, or Rathlin; another is Rinn Seimhne, now Island Magee". *Irish Names of Places*, by P. W. Joyce, Dublin, 1869.

On page 264 of *The Ulster Journal of Archaeology*, Vol. I (1853) there is acceptable evidence that some Magees, variously spelled, resided on Island Magee in 1613. For example, on a jury that sat on March 8, 1613, there appears *Hugh Magy of Iland Magee, gent.* The same jury found that two O'Mullchallen brothers were not guilty of stealing twelve sows valued at 6 pence each from Henry Magye and also not guilty of stealing two mares valued at four pounds each from Henry Magy. Such thefts, by the way, were punishable by hanging, then decapitation, the entrails drawn, and the legs cut from the body.

The jury also acquitted Patrick McGrehan of stealing twelve pigs from Henry McGee. They found Edmond, otherwise Adam, Magye, of Iland Magye (*i.e.* Island Magee), yeoman, guilty of burglariously breaking into the mansion house of Thomas Lock, at Brad Island, on 10th February, 1613. He was sentenced to death, but by pleading that he "is a clerk and prays the benefit of clergy" he escaped capital punishment; eventually he was branded in the left hand.

O'REILLYS OF BREFNE ("HILLY COUNTRY")

"The barony of Clankee in Cavan derives its name from a tribe who are called in Irish Clann-an-Chaoick (Clanankee) (Four Masters), the descendants of the one-eyed man; and they derived this cognomen from Niall Caoch O'Reilly (Caoch (kee), *i.e.* one-eyed) who was slain in 1256". Taken from *The Origin and History of Irish Names of Places*, by P. W. Joyce, Dublin, 1869, p. 113, "Clann-Kee (Clan-an-Caoch), progenies *monoculi*. This sept of the O'Reillys was seated in and gave name to the barony of Clan-Kee, in the southeast of the county of Cavan. It is stated in a pedigree of the O'Reillys, in the possession of Myles John O'Reilly, Esq., that all the families of this sept had laid aside the name O'Reilly, and adopted that of *Mac Kee*, till they were compelled to reassume the former by the celebrated Hugh O'Reilly, Roman Catholic Archbishop of Armagh, in 1645". (*Annals of the Kingdom of Ireland*, O'Donovan, Vol. IV, p. 885, Hodges & Smith, Dublin, 1851).

Most of us are aware of the fact that McKees do not "compel" too easily, so that it does not seem unreasonable to surmise that a few families ignored the good Archbishop's

order and retained the patronym they had chosen. It should be recollected that Protestantism had already taken deep root in the north of Ireland by 1645, both from Covenanter Scots who came over in James I's *plantation*, and from compulsion under the Stuart kings' Church of England.

The O'Reillys of Breifne take their name from O'Raghallaigh, descended from Brian, a brother of Niall of the Nine Hostages. They are therefore kinsmen of the mighty O'Neills, the O'Cahans to whom O'Dugan (O'Dubhagain) in his topographical poem refers as "of the race of Eoghan of valour", and the O'Donnells who descended from Conall Gulban.

The chiefs and clans of Breifne (Breifne, Brefney) and the territories they possessed in the twelfth century, are, according to O'Dugan, as follows :

1. O'Ruairc or O'Rourke, Brefne
2. O'Raghallaigh or O'Reilly, Brefne
3. Mac Tighearnain, Tullyhunco in Cavan.
4. Mac Samhradhain, Tullaghagh in Cavan.
5. Mac Consnamha, Innismagrath in Leitrim.
- 6 to 27. Similarly lists many Irish names and the territories in which they were seated.
26. Lists several other clans in various parts of Cavan, as the O'Murrays, Mac Donnells, O'Conaghtys, O'Connells, MacManuses, O'Lynches, MacGilligans, O'Fays, MacGafneys, MacHughes, etc. Where MacAodh is the Irish name, either MacHugh or MacKee (McKee) is the anglicization of that untranslatable Gaelic word.

O'Rourke's Country was called Breifne O'Rourke ; and *O'Reilly's Country* was called Breifne O'Reilly. Breifne O'Rourke comprised the present County Leitrim with the barony of Tullaghagh and part of Tullaghoncho in the County Cavan. Breifne O'Reilly was composed of the remainder of the present County Cavan, the river at Ballyconnell being the boundary between Breifne O'Rourke and Breifne O'Reilly. The O'Rourkes were the dominant chiefs.

The O'Rourkes were inaugurated as princes of Breifne at a place called Cruachan O'Cuiprain, supposed to be Croaghan, near Killeshandra. The plain lying around Ballymagauran, on the boundary with Leitrim, was the ancient Moyslecht, where the pagan Irish worshipped their chief idol Crom-Cruach. Here, according to the bardic history, the pagan monarch Tiernmas and three-fourths of the men of Ireland were killed in some supernatural way while worshipping Crom-Cruach. Many centuries later the idol was destroyed by St. Patrick.

The O'Reillys were inaugurated as princes of their country on the Hill of Seantoman, or Shantoman, a large hill between Cavan and Ballyhaise, on the summit of which may still be seen the remains of a Druidical temple consisting of several huge stones standing upright. These were erected in the pagan era, probably from 1,000 B.C. to 1,500 B.C.

In later times the O'Reillys were inaugurated on the Hill of Tullymongan, above the town of Cavan. They took the tribe name of Muintir Maolmordha, that is to say people of the land of Maolmordha, one of their celebrated chiefs.

"The O'Rourkes, O'Reillys, and their correlatives were descended from *Aedh Finn*, son of Feargna, the son of Fergus, son of Muireadhach, son of Eoghan Sriabh, son of Duach Galach, who was son of Brian, the brother of the monarch Niall, that is Niall Noigiallach, or Niall of the Nine Hostages, King of Ireland A.D. 379-405 A.D., who himself was the ancestor of most of the distinguished families of Connaught". (*Annals of the Kingdom of Ireland*, O'Donovan, 1851, Vol. III, page 198).

"In the year A.D. 1162, Cathal Ua Raghallaigh (= O'Reilly), lord of Muintir-Maolmordha, head of the hospitality and prowess of the Ui-Briuin, was drowned". (*Annals of the Kingdom of Ireland*, John O'Donovan's translation, Dublin, 1851, page 1149).

"A.D. 1256 : A party of the O'Reilly family were slain by Hugh, the son of Felim O'Connor, namely Cathal O'Reilly, Lord of Muintir-Maolmordha, and of all the race of Aodh Finn ; his two sons namely, Donnell Roe and Niall ; his brother Cuconnaught ; the three sons of Cathal Duff O'Reilly, namely Godfrey, Farrell, and Donnell ; Annadh, son of Donnell O'Reilly, who was slain by Conor Mac Tiernan ; *Niall, i.e. the Caech (mon-oculus) (that is, one-eyed) O'Reilly* ; Tiernan Mac Brady ; Gilla-Michael Mac Taichligh ; Donough O'Biobhsaigh ; Manus, son of Mac Gilduff ; and upwards of sixty others of the chiefs of their people were slain along with them. This engagement is called the Battle of Moy Slecht, and was fought on the margin of Athderg, at Alt-na-heillte, over Beallach-na-beithe.

"It appears from a manuscript Life of St. Maidoc, that Magh Sleacht (Moy Slecht) so celebrated in the lives of St. Patrick, as the plain on which stood the idol Crom Cruach, was the level part of the barony of Tullyhaw, in the northwest of the county of Cavan. The village of Ballymagauran is in it. It is bounded on the west by Magh Rein, the plain in which Fenagh, in the county of Leitrim, is situated".

The Annals of Ulster, translated by B. MacCarthy, D.D., M.R.I.A., Dublin, 1893, says :

"Kalends of Jan. (on 7th feria, 1st of the moon) A.D. 1256 The Muinnter-Raghallaigh were killed by Aedh, son of Feidhlimidh Ua Conchobuir (and by Conchubur, son of Tigernan Ua Ruairc). Namely (those killed were) Cathal and Domnall and Cu-Connacht and *the Blind Gillie* and Geoffrey (Ua Raghallaigh) and all the nobles of Muinnter-Raghallaigh and the Ui-Briun on one spot, at Allt-na-heillti (Height of the Doe), over Belach-na-Beithighe (Pass of the Birch Tree) in front of Sliabh-in-iarainn (Mountain of Iron)"

"Mac-an-Chaoich.—He was chief of that sept of the O'Reillys, who were seated in the barony of Clankee, in the east of the county of Cavan". P. 674, *Annals of the Kingdom of Ireland, by the Four Masters*, at the year A.D. 1379.

Annals of Ulster, at A.D. 1379, MacCarthy's translation :

"Mac-in-Caich (Son of the blind (eye) ; anglicized MacKee ; head of the Clann-in-caich (Clankee) sept of the O'Reillys mentioned under 1377 supra) Ua Raighillaigh was killed by the son of Annagh Ua Raighillaigh".

"In the year A.D. 1431, a large body of English cavalry set out to plunder the territory of Clann-Kee O'Reilly. On the same day Manus, the son of Ardgal Mac Mahon, set out to plunder the English districts, and on obtaining intelligence of the proceedings of the English, he expeditiously pursued them, and found them engaged in guarding their prey ; whereupon he attacked them, deprived them of their spoils, took their chiefs prisoners, slew others, and returned home victoriously". (*Annals of the Kingdom of Ireland*, (O'Donovan), p. 884).

MAC CU (MAC KEE)

There is persuasive, though somewhat fragmentary, evidence that "Son-of-Con" becomes MacKee by anglicization. Since Con is almost as common as Aodh as an ancient or medieval Gaelic name, it would be anomalous for the surname Son-of-Con not to occur.

As a matter of fact Geoffrey Keating in his *General History of Ireland* (London 1723) on p. 302 relates that "Mac Con also had great Authority in the Government of Scotland and Wales, and from thence he came into Ireland to the Battel of Muigh Muchruime, where Art, the son of Conn, the hero of the hundred Battels, was slain ; by the Success of which Battel *Mac Con* obtained the Sovereignty, and was the succeeding Monarch of the Island. Some time afterward Fatha Canain, the Son of Mac Conn, with a resolute Body of Troops, Invaded the Coasts of Scotland, (This would be *circa* 250 A.D., R.W.M.) and got Possession of large Territories in the Country". He muses elsewhere that this Mac Conn gained his soubriquet as an infant, when because of illness and his resulting choleric disposition, his parents finally procured a greyhound puppy for him. They became such inseparable and loving companions that the lad grew to manhood known irretrievably as Mac Conn, that is to say, "son of the greyhound".

"Con" equals hound, and in the nominative is "Cu". (Page 405 of *The Origin and History of Irish Names of Places*, by P. W. Joyce, A.M., M.R.I.A., Dublin, 1869 : McGlashan & Gill). It is also used as a man's name. Joyce states it thus : "Lough Conn, in Mayo, in the Book of Ballymote, and other authorities, Loch-Con, literally the lake of the hound ; but it is probable that Con, or as it would stand in the nominative, Cu, is here also a man's name".

"There are two words in common use in the Irish language for a dog, *cu* and *madadh* or *madradh* (madda, maddra), which enter extensively into local names. Of the two forms of the latter, *madradh* is more usual in the south, and *madadh* in the rest of Ireland ; they often form the terminations *-namaddy*, *-namaddoo*, and *-namaddra* of the dogs, or in the genitive singular, *-avaddy*, *-avaddoo*, and *-avaddra*, of the dog.

"The word, *cu*, is in the modern language always applied to a greyhound, but according to O'Brien, it anciently signified any fierce dog. It is found in many other languages as well as Irish, as for example, in Greek, *kuōn* ; Latin, *canis* ; Welsh, *ci* ; Gothic, *hunds* ; English, *hound* ; all different forms of the same primitive word. This term is often found in the beginning of names ; as in Conlig, in Down, the stone of the hounds ; Convoy, in Donegal, and Conva, in Cork, both from *Con-mhagh*, hound-plain ; and as a termination it usually assumes the same form, as in Clooncon, and Cloncon, the hounds' meadow ; except when the c is eclipsed (p. 21), as we find in Coolnagun ; in Tipperary and Westmeath, the corner of the hounds".

"Cu, a hound, and figuratively a warrior or chieftain", p. 3, Woulfe, *Irish Names and Surnames*, Dublin, 1923.

In a letter dated October 6, 1955, H. Malcolm McKee (Solicitor of the Supreme Courts of Northern Ireland and the Republic ; late District Inspector of the Royal Irish Constabulary) wrote me the intelligence that "a native Irish Dr. McKee told my brother (also Dr. McKee) that the translation of McKee was 'Conn the Son of Kitter'. What exactly 'kitter' means I do not know". In a subsequent letter he amended this to "Conn the Kitter".

In later correspondence Malcolm McKee, for whose erudition and perception I have profound respect, gave me his considered opinion concerning the possible meaning of this cryptic expression. It is his conclusion, after further exploration, that the phrase means *Conn-the-left-handed*.

The word "kitter" is I am sure an anglicized pronunciation of a Gaelic word that is pronounced approximately "keetagh" ; it means left-handed. This fact I have confirmed

by discussion with Irish-speaking friends. But it generates a new riddle. Does "left-handed" have its commonly accepted meaning, hence indicate simply an individual who finds it more natural and convenient to use his left rather than his right hand? This would not be an extraordinary departure from the early system of designating a particular person. For example, Con O'Neill, the first Earl of Tyrone, was called Con Baccagh, meaning "the lame". Niall Caoch O'Reilly, who was killed in A.D. 1256, bore the Caoch part of his name because he was one-eyed. "Caoch" by the way is pronounced "kee" in Gaelic. The ancestor of the O'Neills was Niall, king of Ireland A.D. 379-405. He was called Niall Noigiallach, which translates Niall of the Nine Hostages, because he took nine different hostages for their good behaviour and adherence from nine of the provincial kings, including three from Alban (Scotland).

The only unusual aspect of "Con the Kitter" being accepted to mean literally "Con the left-handed" in a physical sense is that it places the date of this particular Con's sojourn on this planet as anterior to the year 1,000 A.D. Surnames were adopted in the 11th century, and subsequently a man was either Mac (son of), taking the Christian name of the father of the progenitor who first took a surname, or O'Donovan, O'Neill, O'Reilly, O'Kelly, the tribal name compounded from the Christian name of an illustrious ancestor and O', meaning "of the tribe or clan". Hence, for an individual to be known as "Con the left-handed", without a surname, later than about 1100 A.D. would defy logic and the system then well established. I have, for want of more substantial evidence, temporarily rejected this as a source of the word McKee. A later researcher may authenticate it.

As mentioned in the chapter *The O'Neills of Ulster*, an early Gaelic king of Scotland is called by O'Flaherty Connad Kerr and occupied the throne vacated by his brother only one year 629-630 A.D. However, if we tear away the mask of anglicisation, his name of Kenneth-Cear is a modified anglicisation of Cianaodh-Cear, which translates roughly "descendant of Aodh the left-handed".

There is another facet of this cryptic phrase, because in colloquial English in Ireland left-handed also connotes illegitimate, or unfortunate. Thus "Con the Kitter" (Keetagh) could very well mean Con the illegitimate, or the unfortunate. I may say here that Malcolm McKee completely rejects this conjecture as unfounded and absurd; he is probably right. Con means chief or champion. It must be understood at this point that illegitimacy under the English law that prevailed in Ireland in the 16th and 17th centuries did not necessarily proceed from birth out of wedlock. If, for example, a first marriage were dissolved for reasons of too close consanguinity, the children of this marriage were regarded in the eyes of prevailing English law as "illegitimate". They could not invoke primogeniture, or inherit estate or titles. In the eyes of their religion and their God they differed in no way from other progeny, but they were referred to in all records of the time as strictly illegitimate issue.

Alexander, or Allaster, MacDonnell was the son of Coll, surnamed *Kittagh*, or left-handed, who was the son of Gillaspick, who was the son of Colla surnamed *duv na-gCappul*, or "Black Colla of the Horses", who was the son of Alexander of Isla and Kintyre, who was the son of John executed on the Burrow Muir, near Edinburgh, in 1493, who was the son of John surnamed *Mor* or "large-bodied", (married to Margery Bissett of the Glynn of Antrim), who was the son of the "good John of Isla", Lord of the Isles by his second wife, Margaret Stewart, daughter of Robert II. Coll *Kittagh*, so well known in Scotland during the Civil war in the reign of Charles I., was born at Carnrig, or rather on a small island in Loughlinch. When his grandfather, Colla *duv na-gCappul*, died at Kinbann Castle, in 1558, his father

Gillaspick, then a mere youth, was sent to foster with O'Quinn, the chief of Carnrig, whose daughter he afterwards married. Gillaspick was heir to the Route, through his mother, who was a daughter of Macquillan, but he was killed (it was said accidentally) at a bull fight which took place at Ballycastle, to celebrate his coming of age. His wife, with his son Coll, afterwards surnamed Kittagh, was compelled to take refuge in Colonsay for protection against Sorley Boy (Mac Donnell, or Macdonald, R.W.M.), who refused to acknowledge the child's claim to the inheritance of his father. The second Earl of Antrim's grandfather, Sorley Boy, and Allaster Mac Donnell's great-grandfather, Colla of Kinbann, were brothers.— *Old Manuscript of the Mac Donnell Family*. See "The Stewarts of Ballintoy", Rev. George Hill, p. 23, Vol. VI, *Ulster Journal of Archaeology*, 1899.

It is an interesting commentary that it was Allaster MacDonnell's forces who assassinated Shane O'Neill, Shane *an diomais*.

Somehow, it seems a remarkable coincidence that *Coll the Keetagh* of the Macdonald clan should so closely approximate *Conn the Keetagh* which H. Malcolm McKee's brother heard, from another McKee, *was the meaning of McKee*. Possibly he meant to suggest he was the progenitor of the McKees, as the *source* of the name is beyond cavil *MacAodh*. The Mackays and McKees have been associated with and have intermarried with the Macdonalds for centuries; just as an isolated example, the charter from Macdonald of the Isles to Brian Vicar Mackay, dated 1408, reproduced in the chapter *The Mackays of Scotland*, was witnessed by Aodh M'Ceil, and was in the 18th century found in the possession of John Magee of County Antrim, "a descendant of a family of Macgees who were once followers of the Macdonalds of Antrim".

¹Aidan (574–606 A.D.) was succeeded in the throne by his son ²Eocha-bui, or the "yellow" (606–629 A.D.), who reigned sixteen years. He carried on war with the ³Cruithne of Ulster. After him came his brother ⁴Kenneth-Cear, or the "left-handed", who was followed by Ferchar, son of Eogan, of the race of Lorn. *History of the Highlands and Highland Clans*, Keltie, 1887.

¹ Aodan mac Gauran, per Roderick O'Flaherty's *Ogygia*, was Scotland's seventh king, great-great grandson of Fergus.

² O'Flaherty names him *Achy the Red*, and assigns him a reign of 23 years from 606 to 629 A.D.

³ Cruithne is the name by which the Picts of Antrim were sometimes called.

⁴ Kenneth-Cear is named by anglicization Connad Kerr by O'Flaherty in *Ogygia*, which completely smothers the real meaning of his name. Kenneth is an anglicization of Cian-Eth or Cian-aodh, that is descendant of Aodh, while Cear is Englished Irish for "left-handed". He was great-great-great-great grandson of Fergus. R.W.M.

IMPRISONED 1942-44
DURING JAPANESE OCCUPATION
OF PHILIPPINES

STEWART LEWIS MCKEE

4 17 1863. 7-16-1865

ROBERT EUGENE MCKEE

BORN 6.15.1889
MARRIED ON 9.20.1911 TO GLADYS EVELYN WOODS
BORN 5.16.1893
SHE WAS THE DAUGHTER OF CHARLES ARTHUR WOODS
(B. 4.8.1865)
AND EDUALIE VICTORIA BEECH
(B. 4.10.1865)
WHO WAS DAUGHTER OF BARNEY B. BEECH
AND SYDNEY ANN

MALCOLM BRUCE
MCKEE
B. 8.16.1949

ROBERT EUGENE MCKEE, JR.
B. 7.26.1913
M. DOROTHY HELBERSON, TEEN
7.14.1944 M. KATHERINE
JALDNICK

ROBERT EUGENE
MCKEE III
B. 3.10.1942
BY 1ST MARRIAGE

DAVID STUART
MCKEE
B. 3.30.1948

NELSON
DOUGLAS
MCKEE
B. 9.3.1951

CHARLES DAVID MCKEE
B. 7.18.1915
M. MARTHA LOUISE CARTER
ON 5.7.1940, WHO WAS BORN
8.16.1917

DAVID MUHAMMAD MCKEE
B. 2.8.1945

SUSAN JOAN MCKEE
B. 5.2.1947

FRANKLIN JAMES MCKEE
B. 10.9.1942 (ADOPTED)
SON OF KATHERINE
PREV. MARRIAGE

CHARLES STEVEN MCKEE
B. 6.29.1955

CHARLOTTE ANNE
MCKEE
B. 6.2.1940

FRANCES ELIZABETH
MCKEE
B. 6.6.1942

JOHN STUART MCKEE
B. 3.29.1917
M. ON 6.6.1939 TO NAM HONEA
RARDLE B. 1.20.1919

MARGARET ELIZABETH
MCKEE (LUND)
B. 5.12.1919
M. JENNINGS R. LUND
ON 2.21.1945. HE WAS
BORN 5.16.1901

HELEN
EUGENIA
LUND
B. 1.9.1946

BARBARA JEAN
MCKEE
B. 11.4.1950

JOHN STUART MCKEE, JR.
B. 10.25.1946

SHARON CAMILLE 3.23.1946

LINDA ELLEN 8.10.1948

PATRICIA LYNN 7.23.1952

FRANCES EVELYN MCKEE
(HAYS) B. 7.30.1921 M.
ON 7.30.1942 JAMES E. HAYS,
2.28.1920

PHILIP SIDNEY MCKEE
A. 10.20.1931
M. EMMA JEAN HOYER
11.21.1950 SHE WAS BORN
1.16.1931

MARY MELINDA
MCKEE B. 3.6.1956

RICHARD BRIAN MCKEE
B. 9.15.1955

JAMES WILLIAM MCKEE
B. 6.28.1924. M. ON 11.18.1950
TO JANECKE JANE MCNIEL
B. 10.4.1929

CAROLYN JANE MCKEE
B. 8.16.1951

WILLIAM RICHARD MCKEE
B. 7.18.1953

LOUIS BERNARD MCKEE
B. 7.11.1933. MARRIED ON
5.26.1956 TO SHIRLEY JEAN
LEE, B. 5.2.1934

LOUIS BERNARD
MCKEE
3.7.1957

ELAINE
E.E.
1952

PHILIP RUSSELL
MCKEE
1.26.1954

SEPT of STEWART MCKEE
of RATHFRILAND &
HIS BROTHER HENRY MCKEE

RAYMOND W. MCKEE
GURT NA CLOA MORA
PUENTE, CALIFORNIA U.S.A.

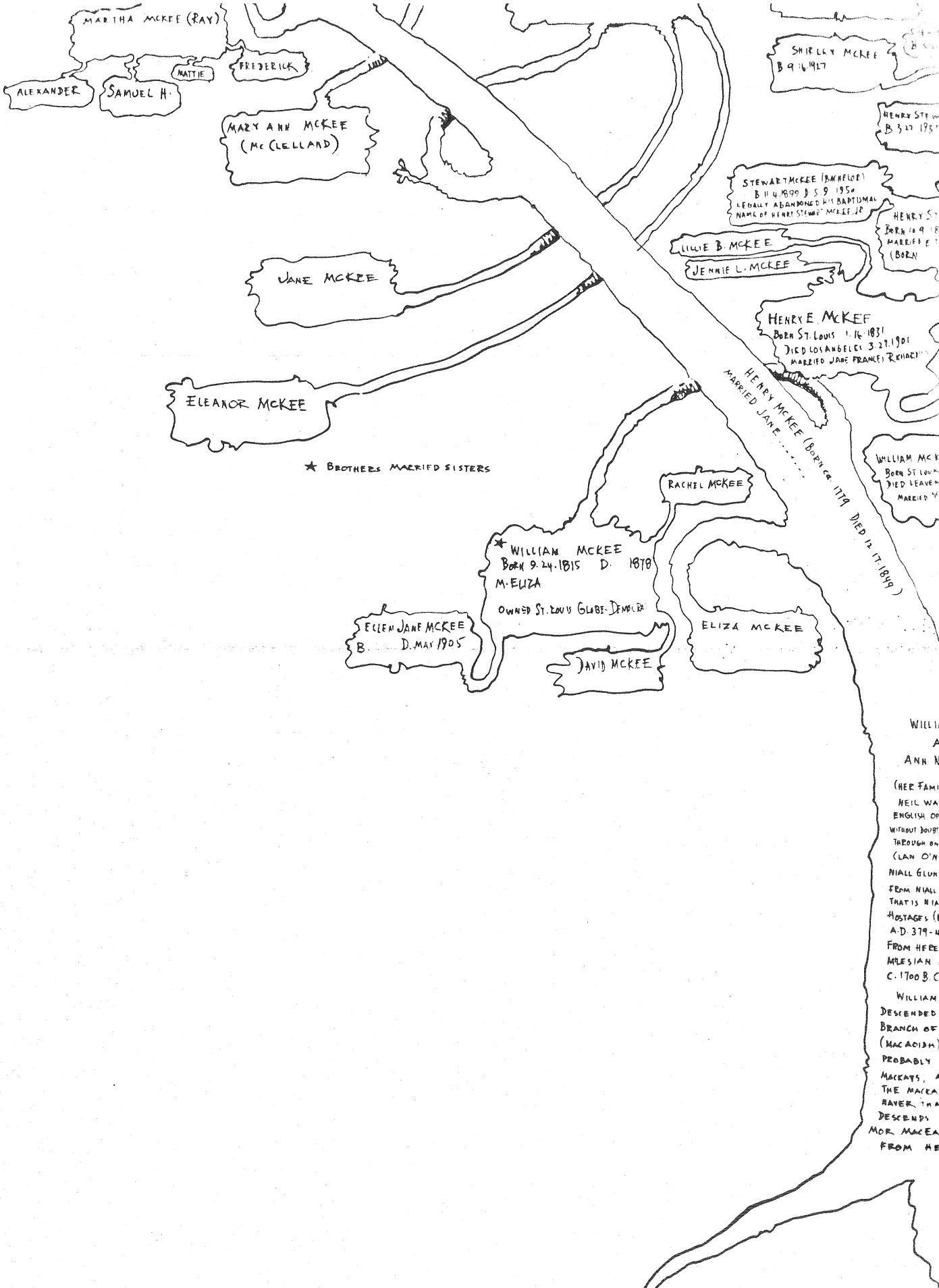


WILLIAM MCKEE
AND
ANN NEIL MCKEE

(HER FAMILY NAME OF NEIL WAS, BEFORE THE ENGLISH OPPRESSIONS, O'NEILL WITHOUT DOUBT, DESCENDED THROUGH ONE OF THE MIGHTY CLAN O'NEILL FROM NIALL GLUNDUBH, THENCE FROM NIALL NOIGALLACH, THAT IS NIALL OF THE NINE HOSTAGES (KING OF IRELAND A.D. 379-405 A.D.), THENCE FROM HEREMON, THE FIRST MILESIAN KING OF IRELAND C.1700 B.C.)

WILLIAM MCKEE WAS DESCENDED FROM A CADET BRANCH OF CLAN MACKAY (MACAOIDH) OF SCOTLAND, PROBABLY THE GALLOWAY MACKAYS, A SEPT OF THE MACKAYS OF STRATHAYER THAT ITSELF DESCENDS FROM FERGUS MOR MACEARCA, THENCE FROM HEREMON

SEPT of STEW
of RATHF
HIS BROTHER



★ BROTHERS MARRIED SISTERS

HENRY MCKEE (BORN CA 1779 DIED 17 1809)
MARRIED JANE ...

WILLIAM
ANN NI
(HER FAMIL
HEIL WAS
ENGLISH OFF
WITHOUT DOUBT,
THROUGH ONE
CLAN O'NE
NIAL GLUND
FROM NIAL I
THAT IS NIAL
HOSTAGES (K
A.D. 379-40
FROM HERE I
MLESIAN K
C. 1700 B.C
WILLIAM
DESCENDED
BRANCH OF
(MACAOIDH)
PROBABLY I
MACKAYS, A
THE MACKAY
HAYER, THA
DESCENDS F
MOR MACKAY
FROM HEI



JOAN ELIZABETH MCKEE
B. 2. 25. 1942

DONALD EUGENE MCKEE, JR.
B. 2. 25. 1940

LYDIA HART MCKEE
10. 1. 1881 10. 18. 1934
M. WALTER BEAM
PIEDMONT, CALIF.

WALTER
EUGENIA

JERRI ANN MCKEE
B. 10. 19. 1939

DONALD EUGENE MCKEE
B. 9. 11. 1912. M. 7. 2. 1938
VIRGINIA MAY LLOYD (b. 8. 1911)

JAMES GLENN MCKEE
B. 9. 11. 1912. M. ON 3-27-1937
HARRIET ABLES (B. 10-11-1914)

RALPH HOPKINS MCKEE B. 8. 16. 1908
M. (B. 21. 1942) ELIZABETH HARRIET
HUBBELL B. 2. 8. 1908

JOHN HARDING MCKEE
B. 7. 3. 1878 D. 7. 29. 1956
M. LOUISE JAMESON 11. 27. 1902
NO ISSUE

JAYD BERNARD MCKEE
B. 10. 16. 1884 D. 7. 13. 1946. M. GERALDINE
BELLE HOPKINS 8. 1. 1907. SHE WAS
BORN 5. 3. 1888. D. OF F. CHAS. GRANDERSON
HOPKINS & FLORA MAY FOSDYQUE

JAMES STEWART MCKEE
BORN 9. 12. 1882
BACHELOR

ALICE ELIZABETH MCKEE
BORN 8. 21. 1880
SPINSTER

JAMES DAVID MCKEE
BORN COLUMBIA, ILL., 6. 4. 1856. DIED ST. LOUIS
5. 25. 1899. MARRIED ALICE ELIZABETH CLEVE
DA 4. 16. 1879. SHE WAS BORN 10. 9. 1857. D. 12. 5. 1948

ROSE THOMPSON MCKEE
BORN 9. 14. 1876
IMPRISONED THREE YEARS AT SANTA
TOMAS DURING JAPANESE OCCUPATION
OF PHILIPPINES

MARGARET ANN MCKEE
5. 9. 1872 12. 2. 1916
MARRIED JOHN HINTON JACKSON
OCT. 7. 1901

EUGENE
JOSEPHINE

JOSEPHINE EUGENIA MCKEE
11. 22. 1869 : 2. 3. 1949. MARRIED
DR. S. J. RENZ 8. 23. 1899

STEWART LEWIS MCKEE
4. 17. 1863. 7. 16. 1863

LEWIS? RENNETH HELEN

DONALD HAY MCKEE
B. 11. 19. 1902
M. NATALYA THERESE HARP
(B. 12. 3. 1902)

ROBERT EUGENE MCKEE
BORN 6. 15. 1889
MARRIED ON 9. 20. 1911 TO GLADYS EVELYN WOODS
BORN 5. 16. 1893
SHE WAS THE DAUGHTER OF CHARLES ARTHUR WOODS
(B. 4. 8. 1865)
AND EDULIE VICTORIA BEECH
(B. 4. 10. 1865)
WHO WAS DAUGHTER OF BARNEY B. BEECH
AND SYDNEY ANN

MALCOLM BRUCE MCKEE
B. 8. 16. 1949

ROBERT EUGENE MCKEE, JR.
B. 12. 26. 1913
M. DORATY HELGERTSON, THEN
TIA 1944 M. KATHERINE
JALONICK

DAVID MICHAEL MCKEE
B. 2. 8. 1945

STEWART MCKEE
BORN ST. LOUIS 4. 12. 1833
DIED

ROBERT EUGENE MCKEE III
B. 2. 10. 1942
BY 1ST MARRIAGE

DAVID STUART MCKEE
B. 3. 30. 1948

NELSON DOUGLAS MCKEE
B. 9. 3. 1951

CHARLES DAVID MCKEE
B. 7. 18. 1915
M. MARTHA LOUISE CARTER
ON 5. 7. 1940, WHO WAS BORN
8. 26. 1917

SUSAN JOAN MCKEE
B. 5. 2. 1947

FRANKLIN JAMES MCKEE
B. 10. 9. 1942 (ADOPTED)
SON OF KATHERINE
PREV. MARRIAGE

CHARLES STEVEN MCKEE
B. 6. 29. 1955

LYDIA HART MCKEE (BORN 4. 17. 1791) M. BY HILLIARD, G. JOHN DIED 11. 18. 1874
MARRIED 2. 18. 1825 TO ANN FINE. SECOND MARRIAGE TO BRISBET
MARRIED 2. 18. 1825 TO ANN FINE. SECOND MARRIAGE TO BRISBET
MARRIED 2. 18. 1825 TO ANN FINE. SECOND MARRIAGE TO BRISBET

CHARLOTTE ANNE MCKEE
B. 6. 7. 1940

FRANCES ELIZABETH MCKEE
B. 6. 6. 1942

JOHN MCKEE
BORN ST. LOUIS 8. 31. 1827
DIED LEAVENWORTH, KANS.
6. 29. 1915 MARRIED
10. 7. 1858 JOSEPHINE
E. S. LEWIS

JOHN STUART MCKEE
B. 3. 29. 1917
M. ON 6. 6. 1939 TO NARA HONEA
RANDLE D. 1. 20. 1919

BARBARA JEAN MCKEE
B. 11. 4. 1950

MARGARET ELIZABETH MCKEE (LUND)
B. 5. 12. 1919
M. JENNINGS R. LUND
ON 2. 11. 1945. HE WAS
BORN 5. 16. 1901

HELEN EUGENIA LUND
1. 9. 1946

JOHN STUART MCKEE, JR.
B. 10. 25. 1946

FRANCES EVELYN MCKEE



CHARLES HENRY MCKEE

WILLIAM MCKEE

ROBERT MCKEE

* HENRY MCKEE
B. 10.18.1824 D. 1885
MARRIED NATILDA JANE

ELIZABETH MCKEE

MARGARET ANN MCKEE
5.9.1872 11.2.1916
MARRIED JOHN HINTON JACKSON
OCT. 7.1901

IRIS MCKEE
B. 5.20.1930

EDGENE

JOSEPHINE

SHIRLEY MCKEE
B. 9.16.1917

JOSEPHINE EUGENIA MCKEE
11.22.1889 : 2.3.1949 MARRIED
DR. S. J. RENZ 8-13-1899

HENRY STEWART MCKEE III
B. 3.22.1937

JOSEPHINE

LEWIS? KENNETH HELEN

STEWART MCKEE (BACHELOR)
B. 11.4.1899 D. 5.9.1954
LEGALLY ABANDONED HIS BAPTISMAL
NAME OF HENRY STEWART MCKEE, JR.

CIVIL LEADER of LOS ANGELES

DONALD HAY MCKEE
B. 11.19.1902
M. NATALYA THERESSE HARP
(B. 12.3.1902)

HENRY STEWART MCKEE
BORN 10.9.1848 DIED 1956
MARRIED ETHEL RUST HAY 10.19.1898
(BORN) DIED 1953

LILLIE B. MCKEE

JENNIE L. MCKEE

STEWART MCKEE
BORN ST. LOUIS 4-11-1833
DIED

HENRY MCKEE
BORN ST. LOUIS 1-16-1831
DIED LOS ANGELES 3-27-1901
MARRIED JANE FRANCES REHAGEL

HENRY MCKEE (BORN 1831) DIED 11.17.1899
MARRIED JANE

WILLIAM MCKEE
BORN ST. LOUIS, MO. 1845
DIED LEAVENWORTH, KANS. 4.1.1866
MARRIED MARY ANDERSON

WENBERT MCKEE (BORN 4.17.1811) DIED 10.18.1874
MARRIED 2.18.1835 TO ANN FINE SECOND MARRIAGE TO BRIDGET

RACHEL MCKEE

JOHN MCKEE
BORN ST. LOUIS 8.31.1817
DIED LEAVENWORTH, KANS.
6.19.1815 MARRIED
10.7.1838 JOSEPHINE
E. S. LEWIS

* WILLIAM MCKEE
BORN 9.24.1815 D. 1878
M. ELIZA
OWNED ST. LOUIS GLOBE-DEMOCRAT

MARY MCKEE
B. 12.20.1859
D. 7.16.1860

W. G. MCKEE
1.5.1865
10.18.1865

EILEEN JANE MCKEE
D. MAY 1905

ELIZA MCKEE

* BROTHERS MARRIED SISTERS

WALTER

JOHN HAR
B. T. 3. 18
M. LOUISE
NO

ROSE
BORN
IMPRISONED
TOMAS
OF PI

CH

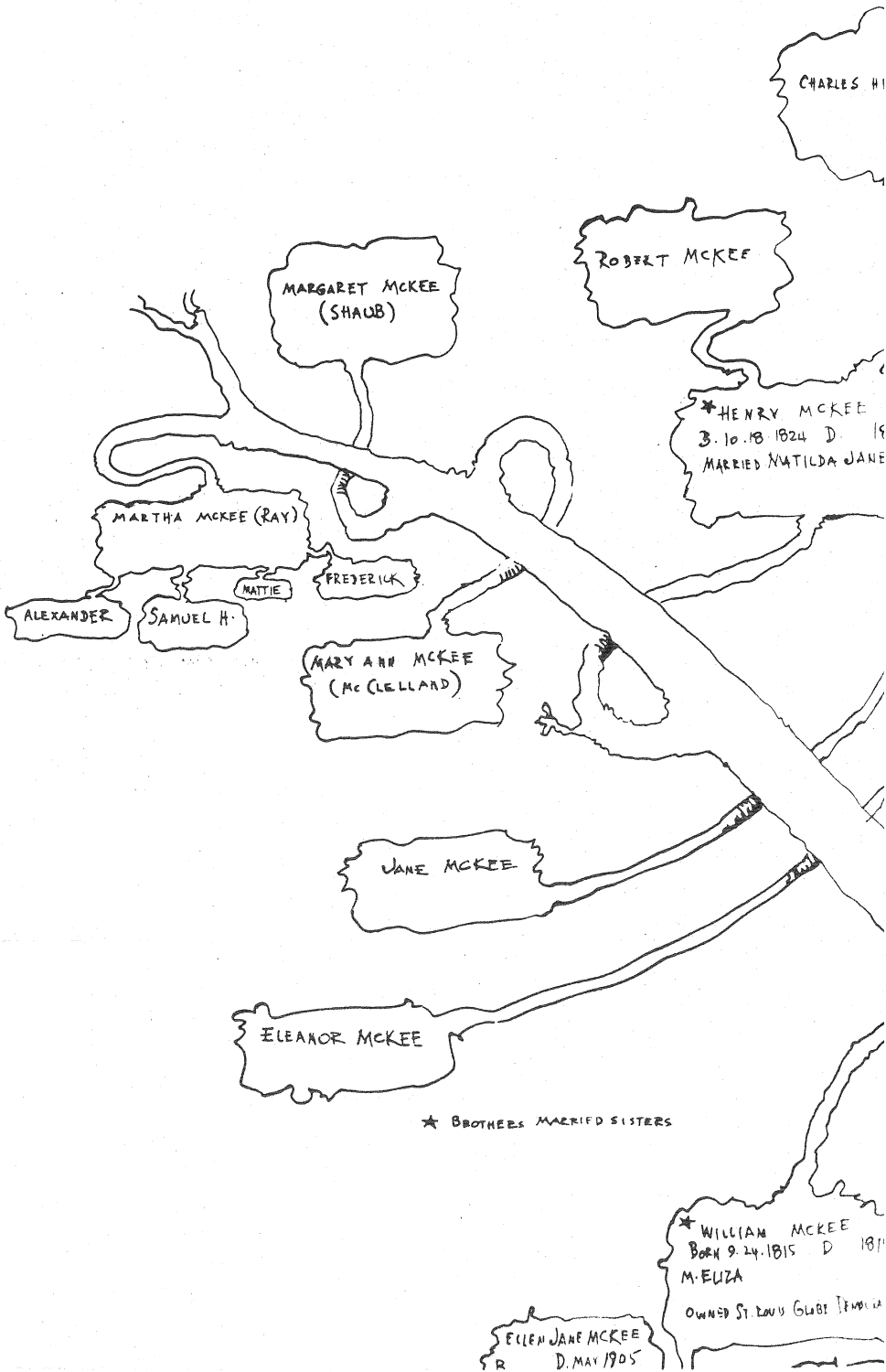
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M

R



CHARLES H I

ROBERT MCKEE

MARGARET MCKEE (SHAUB)

* HENRY MCKEE
B. 10.18.1824 D. 1879
MARRIED MATILDA JANE

MARTHA MCKEE (RAY)

FREDERICK

MATTIE

ALEXANDER

SAMUEL H.

MARY ANN MCKEE (McLELLARD)

JANE MCKEE

ELEANOR MCKEE

* BROTHERS MARRIED SISTERS

* WILLIAM MCKEE
BORN 9.24.1815 D. 1871
M. ELIZA
OWNED ST. LOUIS GLOBE TERMINAL

ELEANOR MCKEE
MARRIED R.
D. MAY 1905