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December 2023

Ó Máille



O'Malley Clan Association Monthly Newsletter

This month's highlights....

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A Merry Christmas to you all from The O'Malley Clan!

Chieftain Nano, and all of us here at The O'Malley Clan Association would like to wish you a very Merry Christmas. We hope all of you O'Malleys around the world will have a happy, safe, and peaceful holiday season. Beannachtaí na Nollaig.



Limerick 2024. Get Planning Your Trip! (Click image)

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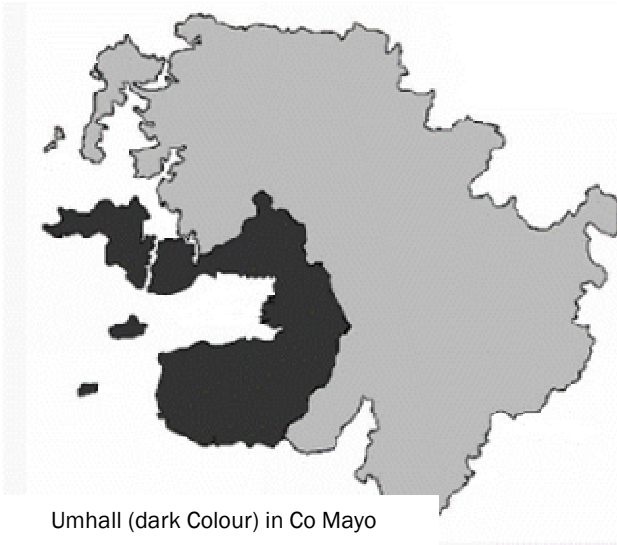


[o_malley_clan_association](https://www.instagram.com/o_malley_clan_association)



**68th Annual O'Malley Clan Gathering,
Limerick, Ireland
28 – 30 June 2024**

The Doogort O'Malleys of Achill Island



Umhall (dark Colour) in Co Mayo

There are relatively few O'Malleys today who can claim to be directly descended from the Princes of Umhall (anglicised as the Owles) in Co Mayo. O'Malley genealogies go back to Brian Orbison, son of the High King of Ireland, who died in the year 365, according to the ancient annals. Brian's descendants were the Princes of Umhall and the ancient genealogies trace his descendants through the generations to modern times.

One of these O'Malley lines of descent takes us to the island of Achill, where the village of Doogort lies on the northern coast, just at the eastern foot of Slievemore mountain. I was given a family tree by Annette O'Malley of Achill, who had been given

it by a cousin. They are not sure exactly which member of the family originally compiled it. The modern day O'Malleys in that line include Annette herself as well as Michael O'Malley who once ran the Post Office in Keel, Achill and his son Kieran, founder of the Achill Sea Salt business. Others emigrated to Cleveland, Ohio in the USA and to Queensland in Australia.

Their family tree goes back to Dermot O'Malley, who was Lord of the Owles in 1414. It shows Owen Dubhdara O'Malley, father of the famous Grace O'Malley, known as Granuaile, as Dermot's great great grandson. Other genealogies agree with that relationship, but there are several differing versions of the generations in between. The tree also shows Melaghlin O'Malley (Chieftain between 1579 and 1586) as the son of Owen Dudhdara (Chieftain between 1549 and 1579) and father to Edmond, regarded as the last gaelic chieftain of the O'Malleys, who died in 1651. This version of the sixteenth century part of the tree was promulgated by Dr Austin O'Malley of Philadelphia in the late 19th century but is now generally held to be wrong. Owen Dubhdara, Melaghlin and Edmond all definitely existed and were all Chieftains of the Clan, but it is more likely that they were cousins rather than grandfather, father, and son as shown in the tree. Edmond's father was in fact Owen of Cahernamart, Chieftain between 1586 and sometime after 1607. While the earlier part of the tree, like many others, may not be historically reliable, the later parts can be taken to be more accurate. Edmond O'Malley, last Chieftain of the Clan, was born in 1579 and had three sons: Captain Thomas O'Malley who fought with Owen Roe O'Neill, Cormac (or Charles) O'Malley, ancestor of the Belclare line and Captain Edmond O'Malley who joined the Spanish army. These three brothers are shown in other accounts, as are their descendants. The line continues from Captain Thomas to his son William of Caher, born in 1635 (or Caheer as it is spelt here) and then to William's son Teige of Achill, born around 1665. Teige married Mary MacSweeney of Co Donegal around 1687 and they had three sons: Edmond, Owen and Charles. Edmond was the ancestor of Dr Austin and the Philadelphia line as well as of the Ross House O'Malleys, while Owen, born around 1695, was the ancestor of the Doogort line of O'Malleys. Owen was the first of seven generations of Owen O'Malleys in direct descent, which makes it difficult to know exactly which one is the subject of subsequent leases and other records!

Achill island is part of the barony of Burrishoole, which is the northern half of the original O'Malley territory of the Owles, surrounding Clew Bay in Co Mayo (see map). Following the 12th century Norman conquest, Richard Mór de Burgh was made Lord of Connacht and overlord to the O'Malleys and others in the region. By the fifteenth century, the Mac William Íochtar (the Mayo Bourkes) controlled most of Mayo but were in turn supplanted by the Butlers, Dukes of Ormond. Sometime in the late seventeenth century, the

The Doogort O'Malleys of Achill Island

Burrishoole estate of some 70,000 acres was acquired by Thomas Medlycott, Chief Commissioner of Revenue in Ireland, from Charles Butler, Earl of Arran, and grandson of the 1st Duke of Ormond. Later on in the 18th century the Medlycotts found themselves in financial difficulties and in 1774 sold the estate to John Browne, 1st Earl of Altamont who sold it back to the Medlycotts on a lease in perpetuity. This lease was in turn sold by the Medlycotts to Sir Neal O'Donel in 1785. Despite the changes in ultimate ownership, many O'Malleys still lived in Burrishoole, albeit on the basis of leases and/or sub leases from the new owners.

The Registry of Deeds in Dublin contains the details of a lease dated 1st August 1761 of land in "Daogart, Ardlene and Dirk" from Thomas John Medlycott to "Owen O Malley of Dogurt in the County of Mayo Gent" for a



Doogort and Slievemore in Achill

period of 31 years. The same lease is referred to in the O'Donnell estate papers in the National Library as the "Farm of Doogart, Ardeloon and Dirk". So much for spelling! Under the penal laws of the time, no Catholic was allowed to lease land for more than 31 years. This was in all probability the same Owen, now 66 years old, who was the son of Teige of Achill, although it could possibly have been his son, also called Owen, born around 1720, so then aged 41. The Medlycott in the deed may have been the son of the original Thomas.

The lease refers to the land having the same "bounds and mearing as he now holds", indicating that this was a renewal of a previous lease, but not telling us much about the property itself. A letter to Captain Tyrrell O'Malley of Ross House in 1946 from a P Moran of Mulranny, a local historian, says that he had seen a reference to an area called Caher near Slievemore and that Dirk "lies on the north west slope of Slievemore, stretching to the sea." He did not know anything, however, about Ardlene. Nonetheless, the property appears to have covered an area stretching from Doogort village in the east around the southern slopes of the mountain of Slievemore to the north west slope. If that was the case, then the O'Malleys must have been a lead tenant in the area, subleasing in turn to the many pre-famine residents.

Thirty years later the estate records of Sir Neal O'Donel in the Irish National Archives record a lease dated 16th November 1691 of land on Doogort to Owen and Patrick O'Malley, presumably the sons or grandsons of the first Owen. The third Owen was born around 1755 so would have been aged 36 in 1691, while his father, if still alive, would have been 71. Confirming the O'Malley status as lead tenant, that the estate records show only one lease in the Doogort and Slievemore area. Similarly, there is only one lease recorded in each of the principal areas of Achill.

The Doogort O'Malleys of Achill Island

It is also significant that the 1761 lease describes Owen O'Malley as a Gentleman, which indicated that he was considered to be a member of the gentry – people who did not need to work for a living and so were a step above farmers in the social hierarchy of the time.

The 1791 lease was for the duration of the lives of the two O'Malley lessees, Owen and Patrick, a common practice at the time, which facilitated the extension of leases by the addition of further lives later on. The 31 year leasehold restriction on Catholics had been repealed, so was no longer necessary.

In 1830, an outbreak of famine and cholera swept the west coast of Ireland, being particularly severe in Mayo. The following year the Reverend Edward Nangle, investigating conditions along the Mayo coast, visited Achill and, moved by the destitution of the people, resolved to set up a mission to help them. Sir Richard O'Donnell provided land at Dugort on a long lease with a nominal rent and he and Nangle became friends. Like Nangle,



O'Donnell had developed a fierce dislike to all things Catholic, so a central objective of the Achill Mission was the conversion of Catholics to the Protestant religion.

Nangle was interested in renting a further 130 acres that was already being farmed at Faiche on the eastern end of Slievemore village. Owen O Malley is listed in the 1828 Tithe Applotment Book as holding a total of 785 acres between Slievemore and "Doogurth" of which 72 acres were arable, 63 were pasture and the rest is described as bog and mountain. Eight others also held property in these townlands. It is not possible to identify the specific properties that each held, but certainly Nangle's ambitions affected them all. Despite the objections of O'Malley and the other tenants, Nangle was successful in acquiring these lands in 1831 in the name of Achill Mission Estate. The O'Donnell estate records confirm that the O'Malley lease was sold to the Achill Mission and as a result the O'Malleys became tenants of the Mission. In the family tree, four generations (born between 1720 and 1825) are referred to as being from Fahy's Plains, presumably an anglicisation of the Irish Faiche. It was in this village of Faiche or Dugort West as it was renamed, that the first school in Achill was built by the Achill Mission, the ruins of which are still visible. Little else remains of Faiche, while the central and western parts of Slievemore village survive, though unoccupied, and are known as The Deserted Village.

Further sales by the O'Donnell estate took place in subsequent years and the Achill Mission controlled most of the island by the end of the decade. The Mission took an active role in managing their land, setting up schools, a corn mill, a church and an orphanage and were very active in converting poor Catholic families to Protestantism. It is said locally that the inhabitants of Faiche who held on to their Catholic religion were evicted to make way for sheep.

Griffith's valuation, taken in the 1850s, shows a house in Slievemore and landholdings in Doogort West and Doogort East, all leased by an Owen Melia from the Achill Mission. It is unclear exactly what hap-

Above: The Deserted Village, Achill Island

The Doogort O'Malleys of Achill Island

pened to the family landholdings subsequently. The sixth Owen O'Malley, born in 1857, moved away from Doogort and Slievemore. He is referred to as Owen of Keel, a larger village nearer the sea on the south coast of Achill. He was Annette O'Malley's great grandfather. He died in 1943 and is buried in the cemetery at Slievemore with his wife Margaret and two sisters. Some of his descendants still own property in the Deserted Village.

The records show other O'Malleys living in various parts of Achill in the late eighteenth and through the nineteenth and twentieth centuries, but this particular line is the only one that I am aware of that has a specific claim of descent from the well-documented chieftains of the fifteenth and sixteenth centuries.

Notes:

1. *Historical spelling of names is always a matter of contention. Sir Neal spelled his name with one n and one l, but his son, Sir Richard seems to have used two ns and two ls in at least some cases.*
2. *I am indebted to the Achill Heritage Centre's excellent "Sharing our Stories" and to an article in it by Vincent English for information on the Achill Mission*
3. *The spelling of the O'Malley name is another case of historical variation. Most of the time they would have used the Irish Máille, which was anglicised variously as Malley (in Clare Island records) or Melia (in Achill records) or O'Malley.*

*Brendan O'Malley
December 2023*



Above: Slievemore, Achill Island

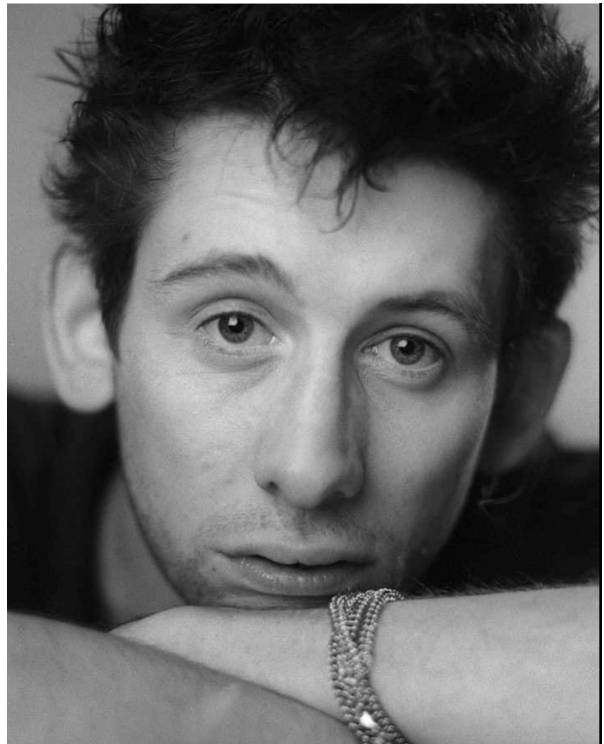
The passing of Shane MacGowan RIP

It is with deep sadness and gratitude that the O'Malleys honor the passing of Shane MacGowan — one of the great lights of Irish music in our world, and a true friend to the O'Malley Clan Diaspora.

Many of us remember Shane MacGowan kindly helping us keep our own unbroken string of annual O'Malley Gatherings alive through the pandemic. His encouraging words were man and metaphor telling us that our world might be sick and sad at the moment, but we are not down and out.

For me, as an Irish American kid growing up in the 70's and 80's, and playing music with my own Irish American bar band, Shane MacGowan was the pivotal and transformative figure of the Irish music of our times.

Like others of my generation, I grew up hearing Irish music — and first learning about Irish history — from my parents' Clancy Brothers records as a boy. As Irish Americans, those songs were a portal into a past we had almost forgotten. Stories of love, and faith, and freedom that were hundreds of years old. An ancient tradition of nationhood and sacrifice we strained our ears to understand.



Then along came Shane. And, boom — the past was made new again.

New energy, new passion, new hopes, new dreams. He wasn't just the latest young voice singing old songs. He made the very singing of those songs new. New songs, new lyrics, new stories, new beats, new instruments, new attitude. Yes, Shane's music was grounded in Irish memory and tradition. But it was not bound by it. And for the Irish Diaspora, he kept it all very present and very real — for some tastes, maybe a little too real.

The first time I met him was backstage at The 9:30 Club in Washington DC. with the Pogues. Quite honestly, I was almost afraid to approach him for fear he might shatter the pedestal on which I had placed him. But the Shane I met was not the mask, he was the man. Kind, soft-spoken, totally lucid,

politically curious, super-intelligent, well-read, well-informed. Unassuming.

The passing of Shane McGowan RIP

"I like the old songs best," I said to him without intending the irony.

"So, do I,..." he replied — this from the man who had contributed more original songs to the Irish tradition than anyone since Thomas Moore.

Shane's rock n' roll poetry was a seamless weave of grief and faith. A volatile mix of joy and sorrow. The loving exuberance and the utter despair. The joyful and the sorrowful mysteries of life beaded together in an unbroken circle. And always the simmering rage from within; the emigrant rage of feeling utterly dislocated and almost totally alone in the world — almost.

As Irish President Michael D. Higgins observed at his passing: "His words have connected Irish people all over the globe to their culture and history, encompassing so many human emotions in the most poetic of ways." True. And yet, the popularity of Shane's music did not come from Ireland; it came from the Diaspora back to Ireland.

The last time I saw him was at the RTE "Late, Late Show" tribute to his life and contributions — it's what the Irish do instead of knighthoods. We didn't know it at the time, but 2019 would be the last Christmas before the Covid shutdown. (So, Happy Christmas...) And there was Shane in all his glory. Giving it and the band the lash in practice. Light, energy, and passion in his blue eyes. The wheelchair a necessary inconvenience to show that time had passed.

In a silent space between the frantic last minute rehearsal of classic songs, he turned to band mates old and new. Then softly he said, "...to good times,... to old times,... to future times,..."

Shane's range as an artist was phenomenal, and I am not talking about

the range of notes he could sing. I am talking about the range of emotion. For all of the punk accolades, there was always in the soul of the man a tenderness and a depth of love that few of us ever truly have the courage to plumb.

It's a rare heart that can hear all those notes. And a rare talent than can give new hope to old tears.

So now Shane's songs about the fleeting beauty of life glow even brighter with his death. And that, too, my friends, is all so very Irish. "Funny how the circle turns, funny how the flame still burns."

Thank you, Shane. We love you, baby, too.

Martin O'Malley December 8th 2023



Above: Shane & Martin post gig



Gift an O'Malley Clan Membership This Christmas!



If you need a gift this Christmas for the O'Malley in your life, what more thoughtful gift could you possibly come up with! They can learn about their O'Malley heritage, get involved in our online community, stay informed about the Annual Gathering in Ireland, get in touch with their roots, and they get that beautiful **Membership Certificate!**

Members will be entitled to vote at the Annual General Meeting, to nominate candidates for election as Tánaiste or to stand for election themselves. Each year, the Tánaiste succeeds the Chieftain at the O'Malley Gathering and becomes the new Chieftain for a year.

Members have access to our exclusive members area, where we have an archive of the Clan Monthly Newsletter O'Maille, and also access to the private Full Members discussion forum.

Check out the details [here](#) or click on the image above

If you have any queries at all, please don't hesitate to pop us over an email to omalleyclanireland@gmail.com

(Note: If gifting a membership to someone else, let us know in the "instructions to seller" box on Paypal, and we'll organise it from there then.

Vincent O'Malley is awarded Royal Society NZ Humanities Medal

2023 Humanities Aronui Medal: Using history to connect New Zealanders to their past

Dr Vincent O'Malley has been awarded the Humanities Aronui Medal for his contribution to the research, knowledge, and public understanding of New Zealand history, particularly of the New Zealand Wars and Māori-Pākehā relations throughout the nineteenth century.



Dr Vincent O'Malley has been at the forefront of efforts to ensure New Zealanders take ownership of their history. He was prominent in the push to have New Zealand history taught in all schools, supporting the campaign started by Ōtorohanga College students in 2014. His public engagement is backed by his scholarship, including several books on the New Zealand Wars. Vincent's current research includes a Marsden research project, co-led with Professor Joanna Kidman, tracing shifting historical perspectives of the New Zealand Wars. Vincent's internationally acknowledged work has transformed how everyday New Zealanders interact with their past. A nominator says his work on the New Zealand Wars has taken richly detailed primary research out into the world, making a major contribution to public awareness and understanding of these conflicts. "Commitment to public communication has underpinned Dr O'Malley's work on the New Zealand Wars. Dozens of talks have been delivered since 2016, spanning schools, museums, regional settings, and online festivals." They add that Vincent's role in enhancing public understanding of this history is widely acknowledged in the Māori world, demonstrated by appearances with speakers such as Dr Tom Roa and Mihingarangi Forbes. Vincent's work is now culminating in publications, talks, and further research that is transforming awareness of our nation's past. His project, 'He Taonga te Wareware? Remembering and Forgetting Difficult Histories in Aotearoa/New Zealand', co-led with Professor Joanna Kidman, promises to facilitate new understandings of New Zealand's past.

As an independent historian, Vincent has completed research for iwi and hapū, the Waitangi Tribunal and other parties in the Treaty claims process. Showing the esteem these relationships are held in, Vincent was invited to present the first copy of *The Great War for New Zealand* to King Tūheitia at the Waahi Poukai. A nomination supporter says Vincent's historical research and publication, especially on the New Zealand Wars, but also more broadly upon the interaction of Māori and Pākehā across the critical years when the balance of authority and control in New Zealand passed from the former to the latter, "constitutes a remarkable body of work that deserves recognition at the highest level". They add that the launch for his book, *The Great War for New Zealand*, at Te Papa in 2016 drew a crowd of iwi leaders, cabinet members, and former prime ministers who all spoke of the great need for such a work. "But more importantly, the entire marae and beyond was packed out with people, a large proportion of them Māori, who had just come in from the street.

"I have never seen such a crowd or such emotional enthusiasm at a book launch and it was clear, right then, that Vincent had touched a chord in the public psyche." They say that people want to know New Zealand history, and they feel cheated by what they learnt at school – they are eager to read history written from all sides. This is what Vincent has provided. Vincent says the prime motivation for his work is the belief that New Zealanders need to engage with the history of their own country in an upfront and honest way.

"We need to understand where we have come from if we are trying to work out the path ahead."

Ellen O'Malley Dunlop on Violence Against Women

Ellen O'Malley Dunlop: Why we must challenge these common factors in cases of femicide and create a safer society for women

On the day that Ashling Murphy's murderer was found guilty, I was out for a walk near my home in a Dublin park when a group of teenage boys passed me on the path. There was no exchange between us, but as we were passing each other, one of the boys said: "I'd love to rape old ladies".

I stopped and to the surprise of the young man, I challenged him on the abusive inappropriate language he had just used. His pals slinked off, leaving him to face the wrath of a former head of the Dublin Rape Crisis Centre. It would seem that what he said was some type of bravado talk.

After our exchange, I don't believe he will ever use the word rape again other than in an appropriate context. However, the fact he said this in the first place is worrying and we must ask the questions: Why did he think it was ok to utter such a sentence? Why would he think it funny? Where did he pick up such an attitude? Why did his pals slink away and not stand their ground?

As a woman, when I am walking on my own, I will always be conscious of who may be walking near me. If a man is close by, I will wait and let him walk ahead of me because I am fearful. Most women I know will do the same.

A murder like that committed against Ashling Murphy only confirms women's fears and our need to be continually vigilant. There is no man I know who is afraid while walking alone, or will be conscious of who may be walking near him, or who will live with the vigilance that women have learned to practise at all times in order to endeavour to stay safe.

Education from an early age is crucial in the prevention of violence against women. It promotes awareness, empowers individuals, challenges harmful attitudes and behaviours and creates a foundation for a more equal and violence-free society.

I did get in touch with the local school to alert them to what I had experienced and to impress upon them the necessity to ensure the school was delivering sex education and relationship programmes that were properly informed and participative for their students about the meaning of consent and the importance of language.

Language, when used constructively, can be such a powerful tool in combatting violence against women. It can shape narratives, empower survivors, challenge stereotypes, promote consent and respect, raise awareness and encourage bystander intervention. By using language that promotes equality, respect and non-violence, we can contribute to creating a safer and more inclusive society for all.

There is no single answer as to why men murder women, as the motivations and circumstances behind each case can vary greatly. However, we have learned that there are some common factors and patterns in cases of femicide – which is the killing of women because of their gender – and these factors and patterns must be acknowledged, called out and challenged for lasting change to happen.



Ellen O'Malley Dunlop on Violence Against Women

These factors include:

1. Deep-rooted gender inequalities, such as patriarchal norms and attitudes that devalue women. Where women are seen as inferior or subordinate to men, there may be a higher prevalence of violence against women, including murder.
2. Power and control. In some cases, men may murder women as a way to exert power and control over them. This can be driven by a sense of entitlement, possessiveness, jealousy, or a desire to maintain dominance in a relationship.
3. Intimate partner violence. A significant number of women are killed by their current or former intimate partners. Domestic violence, including physical, emotional, and sexual abuse, can escalate to lethal violence in some cases.
4. Toxic masculinity. Societal expectations of masculinity can contribute to violence against women. Traditional notions of masculinity that emphasise aggression, dominance and control can create a culture where violence is seen as a way to assert power and maintain social status.
5. Substance abuse. Substance abuse, such as alcohol or drugs, can be a contributing factor in cases of femicide. Substance abuse can impair judgment, increase aggression and lower inhibitions, leading to violent behaviour.
6. Mental health issues. In some cases, men who murder women may have underlying mental health issues. However, it is important to note that the majority of individuals with mental health issues are not violent and the focus should be on addressing the broader societal factors that contribute to violence against women.



It is crucial to address these underlying factors and work towards creating a society that values gender equality, promotes healthy relationships and provides support and resources for those at risk of violence. This includes implementing effective prevention strategies, providing support services for survivors and holding perpetrators accountable for their actions. This will only happen when there is real and accountable collaboration between the State and civil society at all levels.

Ellen O'Malley Dunlop
Irish Independent

O'Malley Clan Gathering 2024—Preliminary Programme

Friday 28th June



Cappamore Sports Centre Complex, Cappamore

2pm “The O'Malley Olympics” We'll kick off a mighty weekend for all O'Malleys and our friends with lots of fun and games for kids of all ages in Cappamore, with treats for the kids, and a great time to be had by all. For O'Malleys **and all of our friends too!** A nice informal, fun start to the weekend in Limerick!



Hayes' Bar & Sliabh Feilim Room, Cappamore

5pm: Chieftain's Reception, followed by a historical presentation on Ireland and the US, and our intertwined history over the hundred years since the Irish State was recognised by the USA, on the 28th June 1924. 100 years to the day. Professor Bernadette Whelan will examine the rituals of Irish emigration to the USA, from decision, to packing, to departure, and the intense impact on the social, psychological and emotional lives of those who left and those who stayed behind

O'Malley Clan Gathering 2024—Preliminary Programme

St John's Church, Abington, Murroe

8pm Concert by The Sliabh Feilim Singers with special guests, in aid of Cappamore Day Care Centre and Milford Hospice, Limerick.

Hayes' Bar & Sliabh Feilim Room, Cappamore

10pm Drinks and nibbles back at Hayes' with Irish music and dancing, exhibits of family trees and family photographs. A great night in Cappamore!



Saturday 29th June

Bus Tour

11:00am Bus Tour will take us to a Guided tour of Ardnacrusha Hydroelectric Power Station, built in the late 1920's with O'Malley Engineers to the fore, then on to 1pm Lunch in Limerick.

2:30pm A combination of walking tours around Limerick City finishing at the Round House with a special cocktail for everyone, to round off the afternoon.



O'Malley Clan Gathering 2024—Preliminary Programme

Saturday 29th June

Evening Events

7pm Pre-dinner drinks at the pub in Bunratty Castle Folk Park.

We'll meet up at the pub in Bunratty Folk Village for a little tippie before we head over to Bunratty Castle.



8:30pm till late, Medieval Banquet in Bunratty Castle.

What a night this will be! A medieval banquet in Bunratty Castle with the O'Malley Clan. This is an event that you won't want to miss.



O'Malley Clan Gathering 2024—Preliminary Programme

Sunday 30th June

St Munchin's Catholic Church, Limerick

11:30am Annual Clan Mass

We'll pause and reflect on the year that has passed, and those we've lost in the past 12 months, with Canon Donough O'Malley celebrating mass.



Strand Hotel, Limerick

1pm O'Malley Clan Annual General Meeting. Time to look at the admin side of things, see how we're doing and see what can be done better. Time to have your say as a member of the O'Malley Clan.

2pm Annual Clan Luncheon

3:30pm Inauguration of New Clan Chieftain Grace O'Malley



We'll have the finalised detailed programme up on the O'Malley Clan Association website shortly, with booking links to secure your spots at the various events.

If you've any queries at all, please drop us a line by email to omalleyclanireland@gmail.com Get your trip planned and we'll see you in Limerick, June 28th to 30th 2024!

Events are, at this early stage, subject to change



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The O'Malley Clan Association aims to reach out to O'Malleys from all around the world and foster links between the O'Malleys around the globe and the clan at home here in Ireland.

The Clan Association formed in 1953 has been connecting O'Malleys around the world in The US and Canada, Britain, Australia, South Africa, New Zealand, South America, and anywhere else you can think of for 70 years now.

We hope with our website, and newsletter, that We can go from strength to strength in our aim to connect all the O'Malleys around the world.



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[o_malley_clan_association](https://www.instagram.com/o_malley_clan_association)

The O'Malley Clan Association NEEDS YOUR HELP, Join Today!



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