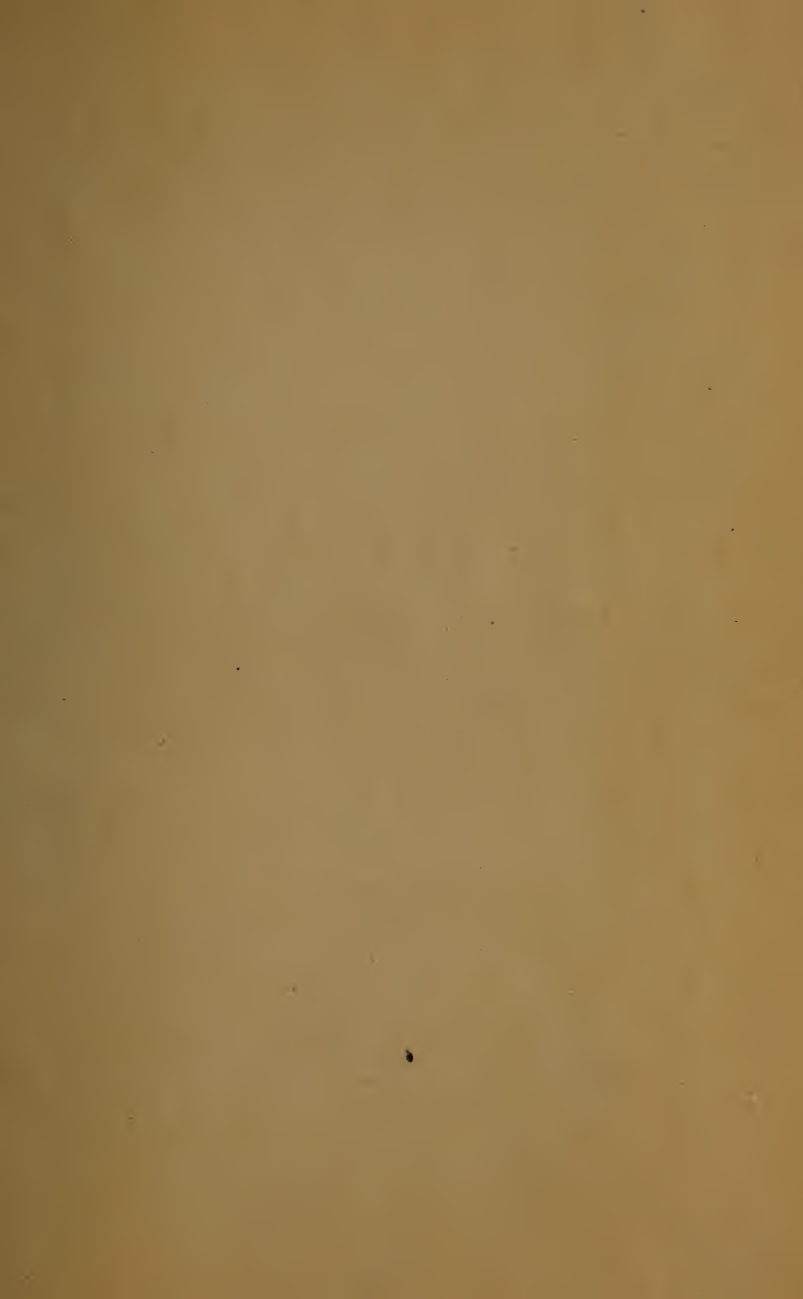


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THE MAGUIRES OF FERMANAGH

ME ZUIÓIR FEARMANACH

THE MAGUIRES OF FERMANAGH

.1.

MAGNUS AGUS ZIOLLA ÍOSA

"ÓÁ MÁC DUINN MÓIR MIC RAZNAILL"

ÍARH N-A CUM I N-EAZAR

MAILLE LE

DIONBHOILLÁ, ZLUAIR, AIRTRIUZÁÓ, FLAIÉFEANÓUR,
DINNFEANÓUR, 7C.

LEIR

AN ΔΤΑΙΗ ΡΑΔΟΡΑΙΣ UA DUINNÍN

Dinnigan, Patrick Stephen

Maguire of Fermanagh Family

BAILE ΔΤΑ CIAÓ

M. H. ZILL AGUS A MÁC, TEOR.

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Τᾶ ἀν λεαβαῖ πο τᾶ ἐπὶ ἀγαμ ζο
ceanaḡail anuar ἀπ υαιζ na mātar
capcannaiže cnearta d'éaluiž uainn
ἀγαρ na leatanaiz peo ἀζ του
pa'n ζclóð. 'Sna flaitir ζο παῖð
a leaba anoct.

CLÁR AN LEABHAIR

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CONTRACTIONS

an.—anno.

anc.—ancestor.

Au.—Annals of Ulster (MacCarthy and Hennessy).

bar.—barony.

Cal. Pat.—Calendar of Patents.

Cal. S. P. I.—Calendar of State Papers Ireland.

f.—father.

Fm.—Annals of the Four Masters (O'Donovan).

Onom.—Onomasticon Gadelicum (Hogan).

O.S.L.—Ordnance Survey Letters, R.I.A.

par.—parish.

P. G.—Parliamentary Gazetteer of Ireland.

R.—Reeves MS. T.C.D., No. 1078.

s.—son.

tl.—townland.

The other contractions are obvious.

INTRODUCTION

JUDGING by the style and language of the tract printed in this volume it cannot have attained its present form very long before the date 1716, at which it was written "from the old historical book" by John MacGovran or MacGauran (MACΓΑΒΡΑΝ). It is uncertain whether this scribe copied it as it stood or introduced modern forms. There are some traces of partial modernisation; thus *féin* and *buð óéin* are placed more than once in pleonastic juxtaposition; the promiscuous use of *for* and *air* (*air*) *forra* and *orra*, etc., seems to point in the same direction.

The tract is written professedly at a date long after the events it purports to narrate, and seems to have been partly or wholly drawn from manuscript originals. It indulges, indeed, in a couple of Dinnsheanchus digressions, but in all other respects, keeps steadily to its theme, which it distinctly enunciates, and the story is told with admirable point and sequence. In addition to giving information about the termoners of the Church lands and the royal customs of the time of which he is treating, the writer professes to narrate a certain historical incident in the life of a certain king of Fermanagh, and, given the king, all the other pieces on his chess-board move with ease and grace in their subordinate courses.

Given that a king called Maghnus Ma Guidhir, son of Donn Mór, son of Raghnaill, etc., ruled the

seven tuaths of Fermanagh, the story twines itself easily and naturally around him. He has a younger brother, a young man of energy and resolution. The sickness and bed-ridden condition of Maghnus, the revolt of the chiefs, the struggle over the cattle-raid, the sudden appearance of the king's brother on the scene, the calling in of the bonnaghs or fighting men of a neighbour king, the decision of the Tyrconnell constables, the reconciliation, the festivities, the brief joint reign of the brothers, the settlement of the succession, all these incidents, simply and naturally described, fall easily into their places, and preserve much of the spirit and colour of the olden time. They are indeed handled with literary skill and pieced together with dramatic effect, but the individual incidents are such as go to make up the common fabric of clan history. What is more common than a cattle-raid, a recalcitrant chief and the employment of bonnaghs? But where can we find such incidents as these ushered in dramatically as a prelude to radical changes in the succession of a vigorous monarchy?

Given the king, then, the elements of the story hang together with the beauty and sequence of dramatic truth. But was there such a king? The Genealogies certainly give Maghnus and Giolla 'Iosa as brothers, and sons of Donn Mór son of Ragnall, etc., and tell us moreover that from Maghnus sprang the MacManuses of Seanadh and that from Giolla 'Iosa sprang the kings of Fermanagh. Both the Annals and the Genealogies state, moreover, that Donn Carrach, son of Domhnall, son of Giolla 'Iosa was the first of the Maguires to

rule over Fermanagh. This Donn died in 1302 according to the Annals and to O Clery's Genealogies, Mac Firbis giving a slightly different date, and is known to have signed an official document as King of Lough Erne, that is, of Fermanagh, in 1297, five years earlier. There is a Donn Mag Uidhir mentioned in the annals under the year 1264, who may have been the same personage and who certainly cannot be the Donn Mór who was father of Maghnus and Giolla 'Iosa, if we follow our tract and give Maghnus about forty years of rule over Fermanagh. It would seem, therefore, that the Annals and Genealogies do not leave room for the reign of Maghnus Ma Guidhir or for that of his brother, as kings of Fermanagh.

Moreover, the history of Fermanagh as given in the Annals during the century preceding the death of Donn Carrach maintains a perfect silence as regards the incidents and characters described in our tract.

In the year 1200 we find O h'Eighnigh lord of Fermanagh. He probably succeeded to O Maolruanaidh who had been driven from the lordship eleven years previously (an. 1189).

In 1207 Eighneachán O Domhnaill was slain by the men of Fermanagh.

In 1219 O Domhnaill marched through Fermanagh and destroyed in every place through which he passed, both lay and ecclesiastical property, wherein there was any opposition to him.

In 1231 O Domhnaill assisted by Aenghus Mac Giolla Fhinnéin with the forces of Fermanagh made war on O Raghallaigh.

In 1234 Mac Giolla Fhinnein opposed O Domhnaill.

In 1241 Domhnall mór O Domhnaill, who was lord of Tirconnell, Fermanagh and Lower Connaught, died.

In 1247 Maolseachlainn O Domhnaill, lord of Fermanagh as well as of Tirconnell, etc., was slain.

In 1256 O Domhnaill marched with an army in Fermanagh, by which he obtained property and hostages.

In 1262 an army was led by O Domhnaill first into Fermanagh and then into the rough third of Connaught.

In 1278 Flaithbheartach Ua Daimhin, lord of Fermanagh, died.

In 1281 Domhnall óg O Domhnaill, lord of Tirconnell, Fermanagh, etc., fell in battle.

In 1297 we find in a fragment of the Clogher Register (see Index under *Ṍuibneac*), Donn Meguidheir, king of Loch 'Eirne, that is, of Fermanagh.

In 1302 Donn Carrach Ma Guidhir, king of Fermanagh, died.

In 1264 a certain Donn Ma Guidhir, already mentioned, slew Muirheartach, son of Domhnall O hArt and burned his people (that is their property). The O hArts were lords of Teabhtha in Meath. It is not clear whether this Donn is the Donn Carrach who died lord of Fermanagh in 1302. Supposing him to be Donn Carrach, as he was grandson of Giolla 'Iosa, whom our story leaves quite a young man, the events recorded in the tale would have taken place in, say, the earlier half of the thirteenth century. It is quite impossible that the Donn of 1264 could have been the father of Magnus and Giolla 'Iosa if we assume the historic truth of our tract. In the thirteenth century there is no clear mention of any lord of Fermanagh in the Annals other than O Domhnaill

with the exception of Mac Giolla Fhinnein and of Ua Daimhin who died in 1278, and the length of whose lordship is not stated, but we know that Donn Carrach Ma Guidhir had established himself as lord of the territory some years at least before the century closed, and that though he died in 1302 his direct descendants held the lordship from father to son in an unbroken line until towards the close of the fifteenth century, except that Ruaidhri after a brief reign gave place to his younger brother, Aodh Ruadh, in the fourteenth century.

We may say, then, that the lordship of Fermanagh in the thirteenth century, except for some years at the beginning, was mainly, if not wholly, under the sway of O Domhnaill, and it is only towards the close of the century that Ma Guidhir assumes the title of king as far as we have any records to guide us, for neither the Genealogies nor the Annals give any of the Maguire family the title of king of Fermanagh earlier than the time of Donn Carrach. In the fourteenth century, no doubt, the Annals mention O Domhnaill as overlord of Fermanagh, when the title of king was given to Maguire, but in the thirteenth century it is the overlord of Fermanagh and not any underlord, whether king or chief, with the exceptions already referred to, that engages the attention of the annalists.

From all these facts we may conclude that neither Maghnus nor Giolla 'Iosa Ma Guidhir was king of Fermanagh in the full sense of the term, and that if they ruled over the country as described in our tract it must have been as acting lords for O Domhnaill of Tyrconnell, who at the beginning of the thirteenth century had sprung into prominence and power.

In our story the two families are closely connected in blood, Maghnus Ma Guidhir and O Domhnaill being uterine brothers; and when the crisis in the affairs of Fermanagh arrives, the Maguires are powerless to meet it without external assistance, and it is to O Domhnaill that Maghnus turns for the necessary bonnaghs to extricate him from his difficulty. And in proposing that his brother should succeed him and rule jointly with him during his life he gives as a reason the importance of the family being able to rule independently of O Domhnaill or of any other Ulster prince. Moreover, he is anxious that O Domhnaill should know the exact nature of O Flannagáin's revolt and points to frequent instances in which O Flannagáin had come in contact with O Domhnaill.

The tract contains no reference to Fermanagh being constitutionally in a state of dependence on an Ulster overlord, but the story it unfolds and the solution of the difficulties that arose point to a state of virtual if not of formal dependence. For if we imagine the recalcitrant chiefs listened to with sympathy at Béal 'Atha Seanaigh how could the Maguires hold out? It seems plain that O Domhnaill's zeal in helping Ma Guidhir did not altogether spring from blood relationship. Thus he directs his gallowglasses to fight for Ma Guidhir with the same determination as if he himself were being expelled from Tyrconnell; and his constables sit in judgment on Ma Guidhir's vassals.

O Domhnaill's supremacy over Fermanagh for the greater part of the thirteenth century must be taken into account if we wish to reach the true historical meaning of our narrative. The first of the O Domh-

naills mentioned in the Annals as lord of Cineal Conaill is Eigneachán O Domhnaill, an. 1200, who, as we saw, was slain by the Feara Manach in 1207. In 1200, where we first meet him, he had been lord of Cineal Conaill for only a couple of years. During the greater part of the thirteenth century the sway of O Domhnaill over Fermanagh, whatever may have been its constitutional definition, is borne ample testimony to in the Annals and coincides with the struggle of the energetic descendants of Odhar, the Ma Guidhirs, for supremacy over the local chieftains. The Ma Guidhirs, even thus early, united diplomacy to military activity and by a judicious matrimonial policy won the favour of some of their powerful neighbours.

The general position of affairs in Fermanagh as we see them through the Annals in the thirteenth century, seems in harmony with the incidents and colour of our narrative, if we make allowance for the use of the word king as applied to the Ma Guidhirs. A writer in the seventeenth century might be expected to prolong the reign of his hero to an unwonted length. There is, indeed, no inherent impossibility in giving to Magnus a reign of thirty-five years in health and three in sickness, and of leaving him at the end of that term of years with only a child for direct heir. Such a condition of things, however, though improbable, could be made easy of acceptance by shortening the reign of Magnus, the length of which may be taken as one of the embellishments of the story. In making the three Mac Suibhnes constables to O Domhnaill and in some other matters, however, the writer seems to have a later period in view.

Fermanagh at this period seems to have been unable to defend herself from external enemies, or to put down insubordination on the part of her subject chiefs without calling in the assistance of neighbour bonnaghs. The price paid for O Domhnaill's army of 700 men was 700 milch cows or seds, and this was the regulation fee. But the price was more than this, for the transaction emphasised the dependence of Fermanagh and was a pledge of its continuance. Behind the scenes of our little drama is O Domhnaill, the true source of the power to which the chiefs of Tuath Luirg and Tuath Rátha bowed. No doubt the Ma Guidhirs realised their dependent state, and their prompt action on this occasion served to consolidate their power, and it is an interesting commentary on their joint rule and the passing of the succession from the elder branch of the family, that the descendants of Giolla 'Iosa possessed the lordship of Fermanagh in direct line, with the variation stated above, to the ninth generation, if we can trust Mac Firbis. We may easily suppose the writer of our tract to keep O Domhnaill's supremacy in the background lest he might wound the pride of the Ma Guidhirs, for whom he chiefly wrote as he himself admits.

The author of the tract seems to have had very definite objects in view. Magnus's words addressed to O Luinín and O Caiside, foreshadowing the rule of Giolla 'Iosa and his descendants over Fermanagh to the seventh generation, are meant as a prophecy, the fulfilment of which the writer himself had witnessed. The tract has, no doubt, for its main theme the change in the succession and is a plea of justification for that

change. Maghnus is wise, long-headed, self-sacrificing. He puts the safety of the state above personal considerations. He even shuts out his own offspring from their just claim in the matter of the succession. The integrity of the state requires this sacrifice, and the vigour and resolution of Giolla 'Iosa are a proof that the sacrifice will not be made in vain. Another important matter the writer seems to have kept in mind is the settlement made for the descendants of Maghnus, who afterwards made Seanadh Mac Maghnusa, now Belle Isle, their chief abode, and their position in the councils of the government of Fermanagh. It is significant that Maghnus is precise in defining the exact limits of the territory assigned to them, and the privileges to which they were entitled. The land set apart for them was partly insular, not great in extent, but of good quality, and included Seanadh and Innismore, the latter island being expressly mentioned. The settlement in question is of unusual interest, and there seems no sufficient reason to doubt that it represents some real transaction. So far as the Annals are our guide there seems to have been no serious attempt made by the descendants of Maghnus to win back the heritage which their ancestor had willed away.

The continuous possession of the lordship of Fermanagh for so long a period by the descendants of Giolla 'Iosa in direct line is one of the most remarkable facts in Irish clan history; and it is not strange to find the origin of that distinguished line the subject of an interesting and dramatic narrative. The continuous direct succession is all the more extraordinary

as the Irish laws favoured succession by election from a certain group of suitable candidates by the leading subject citizens. Our author points out the unusual character of the succession to the lordship of Fermanagh and Oirghialla (Oriël) and even emphasises its full significance in the case of Fermanagh which is the continuous direct succession over such a long period, a rare historical phenomenon.

It should be observed that Maghnus settles the succession on his brother as if it were in his power to do so absolutely and without reference to an election, although the settlement is made formally and in the presence of the clergy and laity who happen to be near, and committed to writing by the official seancha as a binding rule of law. Giolla 'Iosa on his part argues that this succession is the right of his brother's own offspring and, moreover, that the Ulster kings would say that he had got the succession for services rendered to his brother in putting down the insubordination of the chiefs. But Maghnus makes light of his objections, nor need we suppose that they were very earnestly urged. Here there is no question of election; and Giolla 'Iosa even assumes that Maghnus's heirs are the proper persons to succeed to the lordship. His difficulties are overruled. *Τίη μάριθ τίη ζαν τίζεαρνα*, "the land without a chief is dead," this is the answer to all his remonstrances. Unless I give you the kingship, Maghnus says to him, in effect, neither you nor my children will enjoy it; for though they get it, without you they cannot keep it.

As regards the tenure of the church lands and the families connected therewith, our tract seems to speak

with an earlier voice than the Survey of 1603 or the Inquisition of 1609, and one conspicuous difference between it and these documents is that several members of the Ma Guidhir clan had by the beginning of the seventeenth century pushed themselves into tenancies of church lands. This is what might have been expected while the kingship remained in the possession of that vigorous race. There are some chapels of ease mentioned in the Inquisition of 1609 that do not appear in our tract, but the tendency probably was for chapels of ease to grow more numerous as the population increased ; moreover it was not necessary to mention all such chapels in a general list of termoners. The parish churches given in the Papal Taxation of the end of the thirteenth century are all to be found in our tract except Kulmany, CÚL MAINE or MACAIRÉ CÚL MAINE, but a chapel of ease of that parish is given, namely, that at DAITÉ UÍ CONGÁITE. It is to be noted also that the Lisgoole monastery lands and those of the Culdees of Devenish are not expressly mentioned. Lisgoole was disbanded in 1521.

I have stated that the tract seems to have been written from older materials. It seems highly probable that the materials in question represent the O Luinín tradition. O Luinín was seancha or ollamh le seanchas to Maghnus and is given a position of importance and trust in the tract, while O Breisléin is in disfavour. O Luinín is summoned by Maghnus as forming with O Caiside his inner cabinet, and at the secret sitting of that cabinet he delivers himself of a candid opinion, unfavourable to the revolting chiefs. He writes the letter summoning

Giolla 'Iosa in a manner which pleases the king. He writes in permanent form the settlement of the kingship on Giolla 'Iosa, and the verses that summarise and commemorate that compact are his composition. He is, moreover, if we exclude the royal brothers and O Flannagáin, the only person in the little drama with the single exception of his colleague in the secret cabinet, O Caiside, who is given a distinctive name. He is called Giolla na Naomh O Luinín. We know that besides writing a few verses in Séadna metre to commemorate the settlement of the succession, he made also a prose abstract of what had taken place; let us suppose that this document, or a copy of it, was preserved in the family for several generations, and received additions and embellishments with each fresh transcription as time went on. Such a document would naturally form part of the archives of the kings of Fermanagh. Let us further suppose that about the fourth decade of the seventeenth century, which was a period of unprecedented literary activity in many parts of Ireland—an activity begotten of desperation when an heroic effort was made to snatch from the hands of barbarians some records of an ancient civilisation that their instinct told chief and brehon was about to be submerged—let us suppose that in that decade the hereditary official seancha of Maguire, who was also O Luinín, one of the old stock, was requested by his chief to write the history of the royal family of Fermanagh now on the point of being broken up for ever by the legalised spoliation of the Plantation. O Luinín obeys and our tract is a fragment of his work. He drew, we may suppose, on his

ancestor's memorandum, but added to and embellished it. The ancestor's work, we may very well imagine, drew a favourable picture of Giolla 'Iosa and placed the author in a position of confidence and honour. The radiance of these figures the more modern writer did not dim; but he may be imagined to have given dramatic force and literary flavour to the narrative. We know that the O Luinín of the fourth decade of the seventeenth century was a man of literary skill and historical knowledge, for did he not assist the Four Masters and give his approbation to O'Clery's "Book of Conquests," did he not assist the scribes whom Ma Guidhir got together to make copies of famous works; and was he not commissioned by Ma Guidhir to write in the form of a prose narrative, as well as to comment in prose on the famous topographical poem of O Dubhagáin. That Ma Guidhir himself had a taste for literature and history is plain from the way in which the reading of that poem appealed to him, and it is no great stretch of the imagination to suppose the same man interested in the way in which his ancestor, Giolla 'Iosa, overcame O Flannagáin, and desirous that such a vigorous story should be handed down to posterity in the language of his own day. In the absence of evidence as to the authorship of the tract the suppositions I have been making may perhaps deserve consideration.

It will, I think, appear from the tract that the old-world customs are introduced naturally, as if the elements of the story had already assumed a written form when the seventeenth century writer took up the matter. If we make allowance for the modern

form of the language there seems nothing inconsistent in the tract with the customs and manners of the thirteenth century. To the modern writer, however, we should be inclined to assign the embellishments of the story such as the references to Fionn and his dogs and such quotations as *má' r fíarfuigíteac bu'ò fearac*, though the poem quoted was written long before the seventeenth century.

In the text, O'Raghallaigh, king of Bréifne, is the grandfather—*reana'cair*, seeing that he was alive, can hardly refer to an earlier ancestor—of Giolla 'Iosa. It is also stated that O Domhnaill's mother, who was a daughter of O Néill, became wife of Donn Mór after O Domhnaill's death, and was thus mother of Maghnus. It is not easy to see any solution of this genealogical tangle simpler than to suppose that Donn Mór married a third time, the third wife being a daughter of O Raghallaigh and that, thus, Maghnus and Giolla 'Iosa had different mothers. This solution seems in harmony with the general course of events. Maghnus welcomes his brother, Giolla 'Iosa, with warm affection and says to him, "Go to my brother O Domhnaill." He does not say "our brother" or "your brother." Similarly O Domhnaill receives Giolla 'Iosa as *ríogh-dhamhna* of Fermanagh and speaks of his brother Maghnus, but never does he refer to Giolla 'Iosa as his brother. This solution would explain also the residence of Giolla 'Iosa at the court of the king of Bréifne. It should be added that the name Giolla 'Iosa was in use among the O Raghallaighs at this period and earlier, thus: Giolla 'Iosa, son of Donnchadh O Raghallaigh was slain an. 1264; and Giolla 'Iosa, son of Godhfraidh

O Raghallaigh, was slain an. 1161. It was probably, therefore, from an O Raghallaigh ancestry that the name got into the Ma Guidhir family, nor was it borne by any subsequent prominent scion of that house. The name Maghnus, if we judge from the Annals, is not of high antiquity in the O Domhnaill family.

In giving the family relationship between the Maguires and the MacManuses, O'Donovan (Fm. an. 1498) makes Maghnus and Giolla 'Iosa sons of Donn Carrach who died in 1302. The same writer in his Catalogue of T.C.D. MSS. places the events of our tract in the fourteenth century.

But even if we suppose the Donn who was father of Maghnus and Giolla 'Iosa identical with Donn Carrach who died in 1302, we shall be still unable to find a place for the two brothers amongst the kings of Fermanagh. For the Annals and Genealogies are at one as to the Fermanagh kings of the fourteenth century, Mac Firbis and the Four Masters agreeing as to their names and the order of their succession, though differing by a few years as regards the length of their reigns. This succession is corroborated by the Genealogy in the Book of Lecan.

But though it is difficult to fix the precise historical moorings of our narrative, there can be no doubt that the picture it gives us is, in broad outline, a truly historical picture. The writer speaks in terms of native customs and settled institutions; he takes the Brehon system for granted, nor does he hint even remotely at any alternative or at any system beyond it. To him the English king and the English deputy are as if they did not exist. His political vision is

bounded not by the Thames and the Liffey but by Béal 'Atha Seanaigh and Cloch Uachtair. Fermanagh is a State in which law and order reign as a normal condition; and when intrigue and contumacy on the part of vassal chiefs disturb the peace of its inhabitants and threaten it with destruction, its rulers have the power and the will to restore its equilibrium and to make provision for its future well-being by the judicious application of native laws and native institutions of immemorial antiquity. We see these institutions at work not in fair weather but in the stress of the storm. We get a glimpse, too, when the storm has spent itself, of the jovial hospitality which has ever been characteristic of Irish social gatherings even in the darkest days of our history. The energy and strength of will of Giolla 'Iosa, combined with the wisdom and self-sacrifice of Maghnus, not only save the State from impending dissolution but give it renewed life and set brighter prospects before it by the promise of a new and powerful ruler. For, τῆρ μαρτὸ τῆρ ζαν τῆρ εἰρῆνα.

I beg to thank Prof. Tadhg O'Donoghue, of Cork, and Mr. Richard Foley, for help in proof-reading; Mr. Charles MacNeill, of Dublin, for drawing my attention to Fragment of Clogher Register; and Mr. Hugh Allingham, of Ballyshannon, for help in some topographical investigations; the staff of Trinity College Library for kind facilities given me for the study of the MS.; the staff of M. H. Gill & Son's printing department for their intelligent handling of the volume, and the Council of the Society for the Preservation of the Irish Language and their active secretary, Mr. J. J. O'Kelly, for their kind interest in the work.

me zuiðir fearmanað

(beata me magnur ronn)

[Blað do gáðáltar aður do beata cloinne Óuinn mðir mic Raðnaill mic Zuiðir .i. Magnur aður Ziolla Íora annro ríor ar n-a ðionrenam anioð an reirmeað lá fitceað do mí mártá 1716 aður ar n-a reriðað ar an reanleaðar Seanðair do Sean má Zaðran, mac Cobðaið 7c.]

1. Magnur aður Ziolla Íora óá mac Óuinn mðir mic Raðnaill mic Uiðir ó ráiðtear maca Me Zuiðir fearmanað mic Searraiz mic Oirðiallaið mic Uiðir mic Searraiz mic Oirðiallaið mic Uiðir mic Cearnaið mic Luðain mic Iorðalaið; aður ip é Náðale do beannuið 1 zCill Náðale 1 þfearmanað do þairt an Luðan rin mac Iorðalaið; mic Éignið mic Órmaic mic fearðura mic Aoða mic Órmaic mic Cairþre an ðaim aipzið.

2. Aður ip 1 n-aiprið an Órmaic rin do ronn ré féin aður a þearþráðair oile .i. Náðfluaið erioð Oirðiall re aroile .i. ón þfionnglaið na n-ionnlað Earcop Euðain 1 zceann Cluaineoiri zo leic na narm buð tuait, aður ó Cara leatna zo ðorur áta Seanaið ðon tauð ríar ó'Éirne. Aður ip eað aipmíð cáð oile aður arinne zupab ðon ronn rin ó Inir Saiméir zo Þroðaoir ríar aður tarriðá ó Scéitðis an

Þrécáin go beal áta na méirleac riar agus go lior na oToric 'na scaitioir an diar dearbáatar rin .1. Cormac agus Naórluaidz feartaða iomða; sonað ó lionnairleact na oToric do marbútaide ann adreitear lior na oToric rir, agus ón lior céadna rin go bprágar na Caoile.

3. Mað ail rior o'frazail cread fa ngoirtear bprágar na Caoile di: péirt éasgramail upgránna dar da hainm an Caol. Agus ir amlair éatead an péirt rin a haimriri: do tigead go fionnloc zac maidin agus do fanad ann zac laoi go torac oitce agus do téigead dá hiomðair féin go Gleann na Caoile ar a otugair cáe bprágar na Caoile ó rin anuar; agus adreirid cáe sup bánuidz rí ioliomad do tiorca 'na timceall fead tréimri fada o'aimriri nó go otáinic an tailgeann páoraidz go héirinn; agus iar sclor iomráir na péirte do ro gluar poime i n-actgoirid zacá conaire go ráinidz fionnloc mar a maib an péirt. Agus ir amlair do bí an péirt agus i ar an oileán tall; tug azair ar an loc agus a cpaorbéol orluigte agus do zab az iobad an loca 'na tonntaib taorcaca; agus iar rin tug lúbad rócruidar ar a corp agus do éiridz i néallaid an aidéir agus i bfraoigctid na fir-mameinte ionnar nar b'féidir o'adon [a fairrin] cár zab rí go ceann tréimre fada o'aimriri. Iar rin do connacadar i az toigeact 'na feitíoe aduat-mair o'ionnruidé an loca agus dá bualad féin rior ór comair a luét fairciona i n-azéan an loca ionnar sup comgluar ioctar an loca for a uactar; agus do bí az ríobad ar an órduzad rin nó go ráinic i scomfogur tíre. Annroin do orcuil a cpaorbéol agus do rcéit a hupéroidé fead an loca mar éit

gairnneide [nó] cloicfneacta agus go formhórad fá
 fúilid an tailginn zona cléircib, ionnar sup máctnuig-
 eadar go mór an naoimcléir ne huaman na hiofpéirte ;
 agus ar n-a fáicrin rin do pádruiú tug fíogair na croice
 'na timceall féin zona cléircib agus do atain an
 Coimhe cumactac ne n-a noidean ar neim na péirte ;
 agus ar dteact i gcomfósur do tír ói agus a cpaorbeol
 forcuilte ar tí pluigte na naoimcléire do léis an
 tailgeann zona cléircib ar a nglúinib iad agus do
 suideadar Dia go dúctactac fá neim na péirte do
 dul tarra fon trát rin. Agus a tug pádruiú roga
 an upcáir dia bácaill i gcompar a cléib don nacláir
 neime ; agus do míorbhuile Dé agus pádruiú tug an
 nacláir neime a cúl fúite agus do rin ar fead an loca
 ór a gcomáir agus do bí a d'ioliomad a pola ag tiact
 sup dearguis an loc ón taob go spoile an trát rin
 amail zac pola eile. Iar rin adubairt pádruiú :
 " buó fíor, ar ré, go maó loc Dearg buó hainm
 don locro ó niud go luan an Úráta. Zona de rin
 a goirtear loc Dearg d'fionnloc ó rin i leit do
 mhórad ainm Dé agus pádruiú tréar na míorbhuile rin.

4. Zonad amlaid rin do roinn fearmanac agus
 condae Muineacáin roir an dá ríúamha rin .i.
 Cormac ó bfuilid Siol Uirir agus Naofluais ó bfuilid
 Matgamhnaig agus na rinigeada oile táimic uata for
 zac taob ; agus do bí for an roinn rin ó roin i leit
 anuar go haimrir Maignuir Me Suidir ; go nac
 dirnneadar sup goirtead don ríú for Oirgiallaib ó
 aimrir Maignuir i leit act Mag Uirir for fearmanac
 agus Mac Matgamhna for Oirgiallaib ; agus ba ní
 neamgnactac rin i neirinn fá'n trát rin, óir ir é fá
 gnár ann ríú do gairm do zac fear forba nó fearuinn

nó do gac árdceann cuntae i nÉirinn; agus do bítí 'na n-oiúreabá dlíreanae ar n-a doosa re deagádoime fíréanta do tuait agus d'eaglaisí ann gac cóigeabó agus ann gac cuntae i nÉirinn; agus as rin an fóirm óirniúte árdflata do bító acu fo'n am rin so rúige an aimrír a rabádar an dá mac rin Duinn Míoir mic Raígnail adubramar tuar .i. Maígnur agus Síolla Íora i scoimflaitear na cuntae ro fearmanac.

5. Ón Síolla Íora ro atánsadur Ríograibó fearmanac uile; agus ó Maígnur do ríoladur Clann Maígnura an tSeanaibó ann gac áit a bfuilid; agus ó'r d'oiúriúib nó do deagáoiúgrair na ríogflata rin dlígrinnrí deageolar d'fásbáil ar réimear a rinnríuib, ní bainim le mórmáitear Clanna na gColla ná le mórron-naib ar bit dá raib acu i n-aon tír oile ann a ndearnrat gabálar i nÉirinn i n-aimrír na n-árdniúte, áct ar an mionroinn bis ro fearmanac agus cuntae Muineacáin; agus ar cómaiream tearmannac na cuntae agus a taoireac tuaitéabó reabó na haimríre ó Naófluais anuar so haimrír na cloinne ro Duinn; ar beabá agus ar báir Maígnur mic Duinn Míoir, ar maíglúabó agus follamnáct Síolla Íora re linn beo agus a d'éir báir a dearbáctar .i. an Maígnur céadna.

6. Ír íad fá taoiriú tuaité ír an cuntae ran am rin .i. Maolruanaibó ó dtáit Clanna Uí Maolruanaibó for uáctar an tíre; Mac Domnáil for Clann Ceallais; agus Clann Meis Uinnreannáin for Tír Ceannada agus for fearann Oireacáta; O Maoladúin for Íorú; agus O Flannagáin for Tuait Ráta; agus Mac Síolla Féinnéin for Muinntír Fuaacáin; agus Síolla Coimbe for Báile Míc Síolla Coimbe.

7. ASUR IR IAD FA TEARMANNAIS EAGLAIRI ANN .i. Muinntear Sabann for Örom Uilde asur O Corragain for Sépéal Macaire Milioc a baineas gur an gcill rin; asur O Coigle for Cloinn Tíbrinn; asur Mac Uí Maolcuill for Sabail Luin asur O Dunagáin for asur muinntear Cairbre; asur Clann Míic Scolóige for Acaö Lurcáir; Muinntear Olltaáin for Acaö Beite; O Luinín, O Bprieléin asur Muinntear Dandán for Doire Maoláin; O Cianáin asur O Corcráin for Claoimínir; Muinntear Múrcada ar Sépéal fearuinn an Muilinn; O Taitlúg, O Miotáin asur O Caitearaig for Óaimínir; O Cairíde for Baile Uí Cairíde; Clann Míic an tSagairt i mBaile Míic an tSagairt; Muinntear Congaile i mBaile Uí Congaile; Muinntear Trearaig i gcill Tigearnaö; Clann Míe Spait i tTearmann Míe Spait; Muinntear Leannáin for Inir Muige Sam; O Fialáin asur Clann Míe Spacáin for Doit Uí Fialáin; Clann míic Siolla Larair, asur Muinntear Blaitmíic for Cill Larair asur for Teampull an Aifinnm; Muinntear Öroma for Cill Náðáile i ndiocer Cille Móire; Muinntear Spormáin for Teampull Spirmín asur for Caladócoil; asur re Biocaireaöt Cill Náðáile a baineas an dá Sépéal rin; Muinntear Öunáin for Öomnac asur for Tulais na gCaortann; ní áiríú mar eaglair i aöt an biocaire Mac Múrcúir dá cur ruar le toil Míe Suidir ar cómgar Clainne Congaile mar nac rabadar uiréarháö ag na teampullaib párráirte eile asur do coirreagad é re hearbogáib cum aónaice do déanam ann; asur Sépéal Teampull Maoil an Gleanna baineas re Teampull párráirte Cluaineoiri. Ní oleaöt i ndearmad Muinntear Coirigile .i. tear-

mannais Úoipe Úporcaio. As rin an lion ceap-
mannaca do fil i b'fearmanac me linn na cloinne rin
Quinn Móir mic Raгнаill.

8. Dála na mac rin .i. Maгnur asur Siolla Íora,
cuirfeam ríor annro blaó dá n-áronórais asur an
moó ar a raib an condae pa n-a gcíor asur pa n-a
gcánaçar acu ar feaó a mé asur a n-aimrife asur as
a n-oiгpeaóais ó rin i leit. Dála Maгnur mic
Quinn Móir an gcéin do mair ré do bí 'na ríг fear-
manac; ir amlaio do tóгaó a cíor ríogóa i gceann
гaca bliaðna; asur ir ann do toirigeaó ré ir an
gceann tíor don condae as leic na nárin .i. ar Ráit
Móir Míodluic; do cuirpeaó ríor uairde ar taoipeacaib
an típe .i. ar O flannagáin Tuaithe Ráta asur ar
O Maoladúin Luipг; do cuirpeaó mar an gcéadna
teacra ar ceann a dearbácaar .i. O Domnail; óir
do b'ionann mácair úóib; úóig do b'í ingean Uí
Néill a mácair ar aon; do bí rí póгra as Donn Mór
tar éir báir Uí Domnail.

9. Do bí teac aoidcaó coitceann aige Maгnur for
Ráit Móir Míodluic asur do caiteaó, iliomao
fleaoa asur fearcaó ann rir na huairle do bíoó
'na tímceall an feaó do bíoó as tóгbáil an cíora
rin ann asur do b'ionnaó iliomao ionmura ann do
tuait asur d'easlaip, d'éigrib asur d'ollamnaib,
asur d'óglacaib a típe buó úéin. Óir árimio lucc
ríopeolair nac raib i nUlltaib 'na aimrife aon tigeapna
amáin ba mó ionmar asur éaóail 'na é: asur go
háipíde i mbuar i mbócainte i n-eallaacaib asur i
n-innilib i gcineal гaca maoine asur гaca maiteapa
'na é.

10. Do fanao feaó miora i utig na Ráca as гlacao

a cíora ó na ríogtaoiréada rin íoctair fíearmanac ;
 asur i sgeann na pé rin iar nglacaó a ceada as na
 huairle do gluairead so Dun Abann Tearmainn
 mar a mbíod Ma Sraic áit a scaitead fleada dóbhal-
 móra ; asur fa gnat do comnuíde oíóce do déanam
 ann ; sonaó ann do glacaó a ártíac nó a cáblaó asur
 an daria háit a ndéanaó comrapaó nó ionaó cuinne
 re huairle uactair an tíre as glacaó a cíora uada
 .i. i nSabail Luin áit a mbíod teac doigeaó aise pé
 móra. Mar an sgeadna do tígóir uairle an tíre 'na
 timceall ann mar a bí Mac Domhnaill Cloinne Ceallais,
 Mac Uí Mlaolpuanaíó asur sac aon oile dá oireactaib.

II. Do bí d'iomad gnátaíó as a tír so huilíde
 air, ionnar nac raib i nUlltaib aon fuire ba tairire
 asur ba fearr clú as a muinntir asur as sac aon 'ná
 é 'na péimear féin ; asur ir é ba ríogróirt comnuíóte
 dó .i. Pórt Dobháin i sCnoc Minne, áit a mbíod
 Minne mac Adnamáin ó n-ainmnigtear an cnoc rin.
 Asur do bí ar an órdugaó rin feaó cúis mbliadán
 déas asur ríóce as maíglugaó asur as follamnugaó
 na feaóe dtuatainn ro fíearmanac mar ba dú do
 tíraó asur do tígearna, san impearan ná earaonta
 iorí cill ná tuait ann fíur an pé rin.

I2. Asur mar ir gnat críóe ar sac flaitear, táinic
 iomad do tinnear éasraimail asur salar suaractac
 air dá ngoirtear salar na n-ait ; ionnar sur tuit i
 reir asur i ríorénaoi ar móó nac dtigeaó cum
 búiró ná cum leabta san iomcár iorí a deirbóilíy
 féin ; asur do bí trí bliadna ar an órdugaó rin
 as a énaoi fíur na salraíóib éasraimla rin ; asur anuair
 do élor fa na tuataib ro fíearmanac so dtugadair a
 ollamain leigir cúl fíur asur sur baineaó dúil

dá fláinte d'airiOC cúige, agus go bfaicimid náir
 tógadO don píginn do cíor a dtigearna orra le
 haimpír imdein foime rin, mar ip gnáC fealb ar zac
 ríomaraCt, do meabraisgeadair i n-a n-inntinnib meab-
 laCá míorúnaCá go raabair an élanr píL ag a dtigearna
 maot, ós, agus nac raabair ionfeadma do láCair an
 tráCá rin cum an tíre do cáCáO nó do córnám, do
 rmuaimigeadair gan an cíor rin do tabairt d'áon
 neac eile nó go dtigead féin dá glacaO ip an bfoirm
 gnáCaiC.

I3 Iar n-a cíor rin do dhuing éigin d'fíoróioisrair
 an tigearna do foillrigeadair do é. Iar rin do
 óruis a buannaCá nó a máoir tabaiC do cup do
 tógbáil an cíora ar cuairt i dtimceall na cunCae;
 agus ann rin do gluaireadair na feadmantaiC gan
 móill d'ionnruide Uí flannagáin ar dtúr. Agus do
 b'i ffeasra Uí flannagáin orra nac dtiubrad an
 cíor rin uadá nó go bfaicfead féin an tigearna dá
 dtiubrad é 'na fearam agus nac ba tírle do idram
 dá taircead 'ná é féin. Agus an tan do cualadair
 na máoir tabaiC rin .i. an ffeasra earumal rin Uí
 flannagáin, tugadair a n-aicte ar airgne agus ar
 éadála, ar buair agus ar bóCáinte tuaithe RáCá do
 tiomruCáO ar zac don áirC a raabair feacnóin an
 tíre, agus do leanadair muinntear flannagáin iad
 go n-a luCt leanaimna tairna Síeibe dá Con nó go
 dtugadair irteac na feadmantaiC ip an glaic manCaiC
 .i. ip an áit dá ngorítear anioC Clair an Cairn; agus
 do ionnruideadair na feadmantaiC agus muinntear
 flannagáin a céile; agus do marbad iliomad eadara
 ar zac taob maille re hO flannagáin féin mar don
 le móran dá muinntir agus cúis fir déas do deirb-

öilir an tigearna so n-iomad eile nac dirmigtear; agus an fear do bi an implearan ar riubal do tugadar mná agus miondaoine tuaithe Ráta na ceatna tar a n-air.

14. Tugadar an lion a táinig ar an iomguin rin rceála so rís fearmanac amail mar tarla ann ó túr so deiread, agus an lion do marbad ar zac, taob ann. Do hainmnigead fóir na cúis rir déas rin do marbad dá deirbóilir féin agus ba hatcuirpead Maghur Ma Suidir de rin; agus cuirear feara agus teadta uada ar a phiomcomairleada, mar do bi eaglaír a tíre agus a talair féin, a ollamain feandair agus leisir, agus móroipeadta na cunuae ó rin amac, an méid do bi 'na soire díob; agus do-cuaid i scrud cearta agus comairle do déanam leo; agus iar bfoillriugad na hearumlaadta rin lí flannagáin dóib agus marbta a muinntire maille re zac díogbáil eile dá dtarlair ar a bitin, do fiarruis do na móruairle rin idir cill agus tuait cread an comairle do dénoir um an adbar rin?

15. Do freagar O Dheirleín do agus ir ead adubairt: "Adá agaidri, a tigearna, do ládair anro furmóir taoipead do tíre, an méid a mearmaoir do beir dlirteanac díob i bfeaghair taoipead foctair na cunuae, agus ní doirdce O flannagáin a dul ann dar n-agaidre 'ná O Maoladúin agus na hoipeadta eile fil i n-aon éinead leir; agus soirtear anro i bfo do fa leir a bfuil do ládair doo uairlid, idir tuait agus eaglaír, agus rannruigtear an t-adbar acu agus féadair an éarac dligtíri i mbár dar muinntire agus ir an earumlaad a fuair fa do díor dlirteanac féin.

16. Do molað an comairle rin ui ðreirléin le cáe uile ašur do-éuadar na huairle rin i ðpóð fo leit ašur ip i comairle ar ar cinneað acu šan éarac ná ionaclann do beit ó ceactar ðíob šo apoile, do bpiš žur marðað mópán ar šac taob ann, ašur šo náiríde žur tuit O flannagáin féin; aét šac don dá raib beo a beit beo; ašur šac don dár marðað ann a beit ramlaib; ašur do iarpatar ar O ðreirléin an bpeiteamnar rin d'foillriugað. Ašur iar rin do žluairéadar do látar piš fearmanac šo colða na niomða 'na raib.

17. "Iread, a mópáite, ar fé, céad mar a fuarabdar an t-áðdar rin?" Ip ead adubairt O ðreirléin: "A tišearna, ar fé, žibé do d'éanmaoirne ann šac miotapaid dá otarlaid ann ní tis dúinn dorpad na folá ná éas na ndaoine do máitead; aét má cítear d'ibpe é, ip é ní ar ar fanad ašainn šan éaracar ann dar muinntir ná ann rna cúis fearraib déas do marðað uaid: ašur do bpiš žur leor uiréarðað tuiate Ráta .1. O flannagáin do marðað uada, do šaoramar iad oraidri aét dar žcior piogða d'fašáil uada ó ro ruar."

18. "Ní deišbpeit rin foillrišear tū, a ui ðreirléin, aét leatbáid fil ašac fé nO flannagáin, do bpiš žurad ar fánaid duit féin, ašur dot finnririb noimat; ašur dá bpiš rin cuireoða miri ort é i látar šo ndearnadar claoindpeit; óir ip dearb šo noligeann šac óšlác uirraim dá tišearna ašur a ceart d'lipteanac do tabairt dó; ašur mar rin nac dearnadar uihla ná uirraim dá otišearna an uair nac otugaðar mo ceart féin damra; ašur mar rin žur cóir d'óibriom éarac do tabairt damra i mbár mo muinntire, mar béaraid šo foill."

19. Iar rin do dÁilead fleada agus fearcáda ar na hárdmaite rin i míogpórt Dóbráin go ceann trí lá zona n-oidce. Annrin do glacrao a sceao as nís fearmanac agus do gluairret dá ucigtib buo déin. Iar n-imteact do na huairlib rin do cuip Mašnup fíor uada ór íreal ar O Luinín agus ar O Cairíoe; agus ar teact doib do rug ar colba a leapa cuise iad agus do fiarpuis doib creao an breactnužad do bí acu ar zac raobctasra dá n-dearínrat na huairle rin ar leitrceal Uí Flannagáin.

20. "Ie é tuigimri, a tigearna, ar O Luinín, go motuigro rib ar dít dar pláinte agus i ngalap doleigir, agus supab é rin tug meirneac doib zac ní dá n-dearínradar do déanam, mar ie iontuigte duit féin agus do zac duine eile i n-a bfuil tuigri; do bpiš nár gabadar do láim éirge oidce ná lae do déanam ic ašaidri a riam roime an fead do bír ann do pláinte nó ó do gabair inme."

21. "Taire eugac, a Uí Luinín, ar Mašnup, bíod a fíor ašaidri, sion go ríleann na huairle ro fearmanac é, go bfuil oigre ionfeadma do látar orampra as a bpar follamnužad do látar na cunoe ro go ruiše an feactmad glún im diaid; agus dá mbeinn ar mo pláinte mar do bíor teora bliadain [ó rin] do déanrainn ramplada roilleire doiba rúo do buo follur do na tíorpa ps coimneara doib; agus ó nac bfuilim mar rin, glóir do Dia go bfuil fear m'áite 'na oigre úlirteanac ašam pe rmacužad na teaoireac ro fearmanac, agus nac gabann breitelinnar Uí Úreirleín san éarac d'fašáil 'na muinntir uada, mar acá mo deapbrádar .i. Siolla Íora Ma Suidir. Agus, a Uí Luinín, rcpíob dámpa licreaca d'ionnríoe mo deap-

briátaí .i. Siolla Íora, ruar don mBriéirne; agus as ro mar reíobad tú iad .i. tigeaó ré cúgampa san móill go ruige an baile ro; agus cuir mo siolla tuair féin ar riubal go luat nír na litreaca rin, agus do tabairt réal na hearumlaactara taoiread fearmanaí óó."

22. Iar rin téio O Luinín agus O Cairíoe ar fóo ro leit agus do reíobadar na litreaca rin mar a hóirduigeaó dóib; agus iar n-a reíobad dóib tángadar ar a n-air mar a maib a tigeairna; agus do léig ré na litreaca agus do taitin leir mar do cuiread ríor iad; agus do b'éigean a lám do congáil 'na comnuide an feaó do bí ré as reíobad a anma orra do bpió go maib criú ar a lám.

23. Do goiread iar rin ar diar dá siollaib tuair cuige agus a tug ór agus airgead dóib re hué imteadta agus do gluaireadar pompa iar rin i n-actóirio gada conaire ar b'ágbáil an iugteaglais as caiteam fleada agus féarta, as uráirduigad meanman agus aigeanta i brocáir a céile; agus ní haitreartar a beas dá réalaib go rángadar na teadtaib rin go tig Uí Raíallais irin mBriéirne mar a maib Siolla Íora Ma Suíoir .i. áóbar níó fearmanaí; agus do tóirbeairadar na litreaca rin a óearbriátaí óó agus iar n-a nglacaó do léig iad; agus ní luaithe do cuig bpió na litreaca ná do ólaócláir a óealb agus a óéanam; agus do éirig reoit fa ruinn a ruire agus a maóairc ionnar go mo ómótnuigeadar teaglac a feanactar go huilíde le huamán an ólaócláir a táinic air do bitin na réal do-óuair cuige; agus glaoóar ar a lué coméada agus comíódeadta dá ionnruide agus fógrar dóib na heic do gabáil agus

a tug lám ar armaidh agus do gab uime san fúiread. Agus iar rin cáinic a feanatair .i. Rígh Úrfeirne, dá ionnruide agus ro fiarfuisg de creadó dá dtáinic na rceálta dá dtarlair an claoclóth móir do tiact ar a ghnúir nó ar a deilb.

24. “A dtair ionnuinn, ar ré, ní féadaim rin d’innrin, agus ó nac féadaim, léig féin na litreaca ro agus do ghaba ribh gac rceála dá bfuil agampa ionnta.”

25. Iar rin do léig rígh Úrfeirne na litreaca agus adubairt gur éruas na reácta rin dári cuireadar a oireácta féin rígh fearmanac ar rcié a lúit agus a lámair 1 scriótluige leapa, “agus ip uirar aicne so bfuil ramair anuair do gluaradar nó do tair-beánadar na taoirig rin fearmanac a n-eapumlaect na dghair; dóig ní raib 1 nllitair mé mo linnre don rígh do lámheoat a ceart féin do congáil uatá, nó fóir dá mbeir cáil don éagóir féin aige, aect ní dirnium don ní de rin; aect ip iongantac liom féin agus fóir ip iongnat móir idir cáic uile agus tigeapnairde éireann a ráit so bfuadarar taoirig ar bit ionnta féin éirge amac 1 n-dghair a dtigeapna fa n-a cíor féin d’iarrair opra.”

26. Iar rin do dáileat fleatá agus féarta ar an ríghceaglac rin uile agus so háiruge ar na giollairidh turair, ionnar gur ba rubac roimeanmnae cáic uile. Iar rin do éirig giolla íora agus do léig ar a glúnaib 1 bfiadnairi a feanatar é agus do iarr a beannaect, agus a tug ré rin do maille le deagtoil; agus gluarpear roime 1 n-dghoiridh gaca conaire agus ní haitreartar a imteácta so ráinic ríogbriug comnuide a deapbráctar féin .i. Popt Dobráin agus do éirgeadar an ríogceaglac rin uile na coinne agus na cóimáil

asur do rósdar go uil diócra deaghtair é. Do-
 éuaió na siolla da turair mar a raib an tigeirna asur
 do innireadar do siolla íora do teact. “Tugair
 m’eadac éugam, ar ré, nó go ndeacainn amac i mearc
 an teaglais ‘na éoinne.”

27. Do sab oir deaglaoc na timceall asur do
 tógadair amac i mearc an teaglais é; asur do
 éirig siolla íora ‘na éoinne, asur do rósdar go
 uil diócra deaghtair a céile; asur do fuisgeadar i
 bfochar a céile; asur do dáilead flead asur féarta
 romlre ro-óla forra gur ba rubac roimeanmnae
 uairle asur írle na ríogbhruighe rin. Do labair
 Maenur iar rin asur ir ead adubairt: “Ir móir an
 bipeac meirig asur pláinte dáimra do teact, a
 dearbhráchar, ar ré, asur mearaim dá mbeir níor mó
 le teact éugam dot fóirt go dtiubrad mo pláinte
 uile éugam.”

28. Iar rin do folcad búir ioldataca an ríog-
 teaglais asur do dáilead toga saca bíó asur saca
 díge forra; asur an uair a táinic am ruain doib
 do iarri Maenur iomda siolla íora do déanam i
 n-aon reomra rir féin ionnar go ndéandóir a scomairle
 re apoile. Do rinnead amlair rin.

29. Mar rin doib go maidin ar n-a márac asur
 ann rin do labair Maenur asur ir ead adubairt:
 “A dearbhráchar, a siolla íora, ar ré, do-éualair
 éana an mod ar ar éirigeadar na taoirig ro fearmanac
 amac im asairí asur sac díoghdál dá dtáinic de .i.
 na cúig rir déas dom deaghdóirí do marbad ran
 imearain leo asur mo éior do beir dom díe re
 tréimrí d’airir; asur ir uime do éuirear ríor
 oraidrí, síó gur máit linn t’fairin, cum go ndéantá

oioḡaltar i mbár mo mhuintiḡe aḡur ḡo bḡaḡtá éarac ionnta; aḡur fór éum ḡo dḡuḡtá mo éioḡ éuḡam d'aimḡeoim na dḡaoiḡeac rin."

30. "Iḡ fíor, a ḡearbḡáḡair, ar ḡiolla íora, ḡac ní iḡ áil leat-ra do ḡéanam iḡ an áḡḡar rin ḡo bḡuilimḡi méiḡ ullam dḡocum do tola do ḡéanam."

31. "Maḡeacḡ, ar Maḡnur, iḡ i mo éomairleḡi dḡuit ḡan comnuide do ḡéanam ar maioim amárac nó ḡo roisḡte tú Sliab Óá Con .i. rliab a ril i ḡcomḡoḡur ceoranna na críce ro aḡur bḡréiḡne Ul Ruairc: aḡur, a ḡearbḡáḡair, do ríḡḡeára a leat a beit eolac neamainḡḡioḡac i dḡeorainn na críce ro ílmanac 'na huirḡiméall ḡac don áirḡ, do bḡrís ḡo bḡuilimḡi aorḡa neamábalta éum féacain uirḡe dá follamnuḡad ar donéor, aḡur maḡ rin ḡur dḡca tú féin do ḡéanam feadma do ḡac ní dḡiḡḡinnḡi d'faḡáil iḡ an éonḡae 'ná mé féin; aḡur fór dḡiḡe tú eolar d'iarḡairḡ ḡo minic ar an tí ḡa mearḡairḡ tú a faḡáil; aḡur fíor anmann na ḡenoc d'faḡáil aḡur ḡac tuairḡe tíḡe iḡ an éonḡae; aḡur fór fíor na feananmann oirḡeirḡe bíor ann, maḡ acá an Sliab rin Óá Con; óir iḡ ó dá éoin lé fíonn do cailleaḡ iḡ an rliab rin le diabal-tanaḡe nó le hearḡplairḡeacḡ adḡeirḡear Sliab Óá Con rir; aḡur ba ḡleann Caoin ba hainm dḡo nó ḡur acḡairḡe fíonn an t-ainm rin fair iar ḡcailleaḡ a dá éon ann le dḡaoiḡeacḡ élainne lir; aḡur dá bḡrís rin ḡab túra teḡaḡarḡ an tuine eaḡnairḡe adḡubairḡe an rannra:

32. " 'Maḡ ríarḡuirḡeacḡ buḡ fearac,
 ḡlic an éiḡre iléleapac,
 Solur na ceara ad éluimḡ,
 Dḡorur feara ríarḡuirḡiḡ.' "

33. "Mar rin nac déanta duitri faillige nó dearmad san an comairle rin do glacath, agus ná déantar comnuide muot anoir nó so roice tú teag mo deardbrátaíra i m'Éal Áta Seanais .i. teag Uí Dóinnail, agus innir do an earumlaét ro Uí Flannasáin; agus ní hé O Flannasáin amáin déc na taoiriú eile do réir mar a tuigim ó na feadmantais atá as iarraid an éora eatarra; agus aítur do mar an scéadna bár na scúis úreap n'óas dom muinntirí do tuic pe nO Flannasáin; agus innir a n-anmanna do; óir do b'eolac do féin iad a úrur agus éior; agus cuirtear ré rior ar O Gallcábair agus ar O m'Daoigill agus ar na trí Macaib Suibne agus ar sac don conrpuil oile dá úruil i dtuarparcal aise ó rin amac; agus tabairpe lion rluais agus rochaite leat díob so Gleann Óa Con mar a úruil na feac n-airide asampa; agus tabair marc bainne nó raimairc do sac don díob pul iarrpar tú don lá reirbíri orra; agus dá réir rin do sac conrpuil nó so rabaid pára; agus cuiróir féin lion a tiomhána daoine leo so Tir Conail; agus iar rin gluar leat an rluas rin agus ná pás taoireac ná conrpuil i n-íoctar fearmanac nac dtiubraid tú i nglair láime nó i ngréibeann cúsamra annro."

34. Iar rin do gléarath a n-eic doib .i. do Siolla Íora agus don beasán buíone do bí leir agus adubairc Maígnur a éideat féin do tabairc do, agus do rinneat amlaíth rin agus iar n-a gabáil uime, adubairc Maígnur: "so meala tú an éulaíth rin agus so maíth for féan uaire agus aimpeire duit dá gabáil umac"; agus annrin do fózar don marcrluas toga saca biotáille do bpeit leo i n-oiréill na rluise; agus an tan pa

féiré innilte iad do éirígeadair amac agus do glacadair
 a sceaó agus ní haiéhearatar a rceála go rángadair
 áta Seanais.

35. Agus an uair do éualairé O Domhnall Siolla
 íora Ma Suiöir go n-a márcfluas do tíacé ar an
 bpsaitce amuis a táinic amac 'na scoinne agus 'na
 scómairéir agus do pós go díl díocra Siolla íora
 agus do rug leir irteac dá halla é, agus do dáilead
 fleada romilri fo-óla forra; agus mar rin do
 cáiteadair a n-aimreap go ruisge am na snátcómhanna,
 agus annrin cúireadair a bpsoinn i n-ait ioncáitme
 agus do cáitead leo í go roilbir rosnádas i bpsóair
 a céile go ham ruain; agus annrin do-éualé O Dom-
 nall féin le Siolla íora Ma Suiöir dá íomdairé
 codalta agus a rángadair na dáileamain 'na ndairé
 le cuirim romilri fo-óla. A n-íomtúr go ruisge
 rin.

36. Iar rin do labair Siolla íora rir O n'Domhnall
 agus do innir dó sac earumláct dá ndearnadair
 taoirís fearmanac re n-a dearbbrácar; agus mar do
 marbad cúis rir déas dá múinntir re hO Flannasáin.
 Do fiarpuis O Domhnall: "cia haca do snátmúinntir
 mo dearbbrácar, ar ré, do marbad?"

37. Do innir Siolla íora a n-anmanna uile dó.
 "Dar an scatac fa n-íadann Tír Conaill, ar O Dom-
 nall, ní racairé an íarugasó rin mo dearbbrácarra le
 taoireacáiré fearmanac ná marbad a múinntire;
 dóis ír íomda oirce agus lá do cáitearra i mearc
 an teaglais rin agus na scúis bpsair ndéas rin do
 marbad díoba; agus ír deimín liom ná raib tígearra
 i nllitairé nac raib a fáit do suaillice nó d'ionn-
 puidéac ann sac don díoba fo leit; óir atáimrí 'na

n-eolar ó ainriú mo nsoibeanoáca sup an ainriú
 "deideannaó ro":

38. Agus ainriú do innir Siolla Íora óó sac
 teáctaireáct dáí cuíú a deapóráctair cuíúe. Ainriú
 do fneasair O Domnaill do Siolla Íora íú in teáct-
 aireáct rin, agus íú eáó adubairt so raáóó féin agus
 an méio do-geáóó níú do deanaíú oíogálcair ar na
 taoireácaíú rin fearmanac íú na míogníomáíú do
 rónraó íú in n-eapumláct a tuáóóar dá oíúgearna;
 agus tar éíú na mbriáctair rin do ráó do O Domnaill
 cuíúear feara agus teácta ar O mbaoigíúú agus ar
 O nShallcúbair agus ar na trí Macaíú Suibne dá
 ionnruíde so náca Seanaíú so n-a muinntíú uile do
 deit leo.

39. Do éruinniúgear na roóóairé rin gan fuíreáó
 so náca Seanaíú agus do b'é a líon íar sruinniúáó
 oíú .i. reáct scéáó fear n-arimta n-éioíúte ion-
 cómlainn; agus adubairt Siolla Íora "molaimíú an
 deáúmuinntearí Uí Domnaill, ar ré, agus íú ion-
 móla íáó anoir ó tarla riáctanar níú do láctair."

40. Agus íar rin téio féin agus O Domnaill an
 dara reáct dá bfeácaíú; agus adubairt Siolla Íora
 i mearc na rluáú rin do súct áró móíú fóllur glan:
 "cúíúóíú líomra, a deáúmuinntear, ar ré, anoir ar
 féan uaire agus ainriúe, oíú ní íaríraóóra lá ná oíúóe
 do báí reíúóíú nó so oíúúá mé luac báí raóctair oíú
 roíúe a oúú cam reíúóíú oíú."

41. Íar rin adubairt O Domnaill, "gluairé, a
 deáúmuinntear, ar ré, ar na coingíollaíú úó míú
 Ríú fearmanac ar mo beannaóctra agus bíóó fíor
 áúáíú supab é mo teáóóóra oíú sac comáíúle dá
 oíúúóíúó Siolla Íora Ma Suidíú oíú so fíúleáó

arís do sháil; amlail is mar déanfaó ríó im éim-
ceallra do déanaí uime dá bfaíó ríó dom ionarfaó
mé amaó ar Tír Conaill."

42. Annpin adubraóar na conrpuil nó na cinn
feóna rin: "A míc ionmáinn Óuinn íle Suióir,
ná bíóó uamán ná imeagla ort nac bíaió rinne
fírinneac óilear óuit; óir do-béarann mionna óuit
go mbiam cóimóilear óuit agus do beicmír ó'Ó
nDomnaill an scéin a biam ar donnan leat for an
ruige ro."

43. 'Na óiaió rin do gluaireóar ó'áon-aitearc
agus a ó'áon-aonta for féan uaire agus aimpire go
leic na nárm agus níor hoipireacó leo nó go rángadóar
Sliab Óá Con airm a mbáóar na ceatra agus an
áirnéir rin Mágnuir as a doóairíóe féin dá gcuimóac,
agus do fóóair Siolla Íora óóib na ceatra do
éabairt ar don láóair; agus do rinneóar amlaió
rin.

44. Agus a tug Siolla Íora marí i láim gac doin
aca do na feacó gceáo do báóar 'na fóóair ann;
agus cuirear na hárómaíte rin luéc tuillme leo dá
ndóóais féin go Tír Conaill; agus 'na óiaió rin
do gluar féin agus a fluaóbuíóean rompa feacó
Tuait Ráca ionnar náir fáóóaió ceann tige ran
tuait típe rin náir óuir i nglaraib agus i ngréibeannaib
go Rort Dobráin; agus adubairt mír an mbuíóin
do-óuaió míú a ráó ne n-a óearóráóair gac éarac
do óíró óó féin do buain óíóba rin i n-éarac a
óeagmúinntipe agus na hearumláca a tugadóar óó
"agus innró óó, ar fé, go ndeacarra go Tuait Luirg
mar a bfuilíó an óuir eile dá luéc earaonta." Agus
mar rin do cuireacó na bpaigóe rin Tuait Ráca ar

riubal agus luét coiméada leo agus gluairear féin agus a fluaibuirdean go rianádas go Tuait Luirs agus do rinneadar forlongsóir an oirdce rin i mbarr Slinn Dorca irin bfeapann dá ngorítear Spat na oTarb amuð ;

45. Agus ir uime góirítear Spat na oTarb de ó comhac an dá tarb do bí i nUlltaib, an Donn Cuaighe 'r an Finnbeannaç ; an Donn Cuaighe ó n-a beit Donn dia dáç, agus a bpeit i sCuaighe : an Finnbeannaç umorro .i. Siligítear pe rneacta doinoirdce na beanna bádar fair, sonað Finnbeannaç Muiçe Doi ; sona uada rin a góirítear an dá ainm rin díoba .i. an Finnbeannaç agus an Donn Cuaighe ; agus léigítear irin rtair darab ainm Tain Uó Cuaighe supab ó comhac an dá tarb rin pe céile i Spat na oTarb adeirítear Spat na oTarb iur, agus sac ainm eile da bfuil i nÉirinn naç rloinntear ar tarb ar donçor.

46. Gleann Dorca, fóir, ir uime adeirítear .i. lá d'áirighe dá nveacaid fionn ann do feils agus móran eile don bfein mar don ruir ; agus áiríúto go raib an Gleann com dorca agus rin nár léir dóib enoc ná cabán dá foisri dóib an feað do bádar ann ; sonað ann do rinne fionn an tarngaire darab topac an rann ro :

47. Gleann Dorca cið dorca, dub,
Doibne a tulca 'ná sac tpeab ;
Gleann garbðarac dá lean lon,
fa tpeib rcol dealðanac slan.

48. Acç ní háit ro don tarngaire rin, agus ní leanta dhinn dí ní ir ria, acç labram ar an dábar

níg rin fearmanac go n-a thuinntir. Iar scoinnuidé
 dóib ar an Spac fearmáite rin na dTairb do cuirleadar
 buidne amac ar an arm for gac taob 'na timceall
 agus a tugadair buair agus bóctáinte leo ar feadaib
 agus ar fáraicib fearmanac agus ó gleanntaib fear
 luirs do cum an campá; agus do marbad iomad
 díoba agus do rónrat bocta agus béircaeta ann agus
 do cáiteadair an oirdé rin go foilbir rognádaic ann.

49. Agus ar n-a márac a táinic O Maoladúin,
 Ma Spait agus uairle an tíre ar céana cúca, agus
 ioliomad do gac fóirt bíó agus biotáille dá maib
 gnátaic ran tír an tan rin leo; agus do fáiltigeadair
 na hárdmáite rin timceall poime Siolla Íora Ma
 Suidir agus do fupáladair miob agus cuirim air féin
 agus ar na huairle rin tíre Conaill; agus do cuirlead
 'na ruiqe iad iar rin timceall ádbair an níg rin fear-
 manac agus do dáilead biaða raora rocaicme agus
 deoda míne meirceaíla forra.

50. Annrin do fiarruig Siolla Íora d'O Maoladúin
 créad do b'ádbair dó cum na hearumlácta do rinne
 ré i n-ágar a tigearna ra n-a cíor féin do tabairt
 dó. Annrin adubairt O Maoladúin nac d'earumláct
 do rinne ré féin don ní dá ndearna ann, acé do díe
 nac b'facaib an tigearna féin 'na fearaim le n-a
 tabairt dó, " agus anoir atámaoio umal le báir gcior
 do tabairt díbri i n-ionad báir ndearbáctar."

51. " Maread, a Uí Maoladúin, ní glacfaib míri
 an cíor rin uairri an fead máirfeaf mo dearbáctair;
 óir do hinnfead móran d'earumláct agus d'aimriagail
 oraidbri an Tuait ro luirs, agus orera féin go ronn-
 nádaic; agus ir i mo comairle duitri tú féin d'im-
 teacé anoir go porc do b'áin nír an cíor rin agus

tú féin do sháil do leitrceíl rir, óir ní ba féid mírí nó go mbainid mé bar n-eapumlaet araid ; dóis do g'eall mé dom dearbádtair nac b'fúisfinn ceann tige ná tuaithe im 'daió i b'fearmanac nac béarainn dá ionnruige maille re n-a cíor d'fagáil uata do 'deoin nó d'aim'deoin. Agus dá b'ris rín éirig tura, a Uí Maoladúin, d'ionnruide mo b'rátar agus bíod Ma Spait leat, óir ir tromcómairleac mór air é, agus innread ré gada rlige ann a b'fuil an tírri."

52. Iar rín do cáiteadar real ar ól agus ar doibnear agus as urgáirduigad meanman agus aigeanta. Do fógair Siolla Íora do na conrpalaid rín a n-airm do sháil agus adubairt re hO Maoladúin a coingíoll do comall ; agus gluairear féin agus a fluaqbuidean go tuait tíre Ceannada, iar nglacad a sceada as uairlib Luirs, mar a raib Clann Míe Suinnrionnán an tan rín agus gac fine eile dá raib maille rir, mar do bí O Duibín, O Seag'dannán, agus Clann Míe Anuirce agus iomad d'fínigeadaib uile nac áirmig'tear runna. Agus do rinneadar comnuide ar an gcnoc darab ainm Craob Uí Fuaadacáin mar a mbíod muinntear fuaadacáin ; agus cuirtear feara agus teacta uada ar maicib an tíre agus do órdúig dóib teagbáil 'dó ar an gcraoib céadna agus a tug O Seag'dannán agus O Fuaadacáin cuirim na hoirdce rín dó do bia'daib raora agus do gac fórt biotáille.

53. Mar rín dóib go héirige gréine ar n-a márac ; agus do éruinnigeadar árdmaicte an tíre rín dá n-ionnruide agus do fiarpais Siolla Íora dóib an otugadar an cíor do bí orra leo. Adubradarran nac raib ré acu do látar, gídead nac luigide do bádar umal cum a díola gan a beic acu an lá rín.

Do fógair Siolla Íora Ma Suinnríonnáin do gabáil agus an méid do bí i láthair dá cinead. Iar rin do gabad íad san fúinead. Annrin adubairt Siolla Íora Ma Suidir: “Múinfeadóra díbri san a beit earumal níor ría fa bap scíor do díol zac uair bur cóir díb; agus do-éife ríð féin zac áit agus zac ionad 'na ndearnabap éagsóir ar mo dearbhráthair fa n-a cíor dlirteanac féin; agus bíod fíor agaid go bfoill-reocad díb fóir bap míogníoma go hiomlán.”

54. Sídéad ceana do nairc coiníoll opra um teagbáil dó i bPort Dóbráin lá áirige do hainmnigead eatorra ar an láthair rin; agus a tug cead a rcaoilte nó a léigean amac. Cíod éráct, dála Siolla Íora féin, ní dearnaid oirpéad ná comnuide sup tíméill fé na reáct tuata ro féarmanac don ruatar rin agus níor fágbaid ceann tuaité tíre innce náir cúir i nglar láime nó coipe nó go rángadap i briaðnairi a dearbhráthair go Cnoc Ninne ar n-a scur fa suin gaoi agus éloirdeim dóib.

55. Mar rin do lean féin agus na maoir tabaig rin do bí rir go n-a sconrpulaib go Port Dóbráin íad; agus do fuair na briaigtoib rin roime ann; agus do-cuidé mar a raib a dearbhráthair san fúinead agus do fáiltig Maghur roime agus adubairt Siolla Íora: “céad fa bfacar díb, a dearbhráthair, ar fé, na briaigtoe do cúinear cúgaid do congbdáil i ngréibeann an fad ro san bap scíor d'fagáil uata nó zac ní dá ndéanraioir fa deiréad do déanam i n-am cum rárad do tabairt uata ann zac míogníom dá ndearnrat bap n-agaid?”

56. Do fneagair Maghur é agus ir ead adubairt: “A dearbhráthair, ar fé, ir ioncuigte duicri agus do

ḡac don eile nac pabarra ionfeadma nír an ainmír ro a bfuilim as comhéad na leapa; asur dá bhríḡ rin nac pabap ionaighnir nír na taoireadcaib ro fearmanac, níor léigear im látaim iad nó ḡo dtigteá féin éuca; asur anoir ḡac ionaclann ir toil leat féin do buain díob atáimrí ullam péiró air."

57. Iar rin téiró ḡiolla Íora i mearc an teaglaig asur ḡlaodap ar na dáileamain asur adubairc níú ppearcal asur píteolam pmochnamác do déanan ar na huairleib rin típe Conaill an fearó do beiróir ran mbaile. Do innir na dáileamain ḡo raib a ndóctain do ḡac róirt biotáille aca ne pasáil maille ne ḡac róirt corpa eile ir maectanar do látaim, "asur dá bhríḡ rin curtar na huairle rin 'na ruidé in bap dtimceall ran níḡhalla asur ḡoirtear ar ḡac róirt corpa ir toca leat éuca asur do-ḡeádaim é."

58. Iar rin do éirig ḡiolla Íora 'na fearam asur do ḡlaoiró féin ar O mbaoirgill asur ar O nḡallcubair asur ar na trí Macaib Suibne asur ar ḡac corpuil eile dá raib 'na fearad ar an rligé rin; asur 'na díaró rin ar taoireadcaib fearmanac asur do cuirteó 'na ruidé iad uile asur do dáilead míod asur cuirim forpa ḡur do mearcá meadarcáoin uile iad .i. uairle asur árdmáite típe Conaill asur fearmanac i bpoctair a céile.

59. Annpin do fiarpraig ḡiolla Íora do na taoireadcaib rin fearmanac an raib a ḡcior acu le tabairc dá dtigearna. Adubriadairan ḡo raib. "Maread tigró, ar ḡiolla Íora, tigró liompa do látaim mo dearbriáctar nó ḡo ndíola rib bap ḡcior nír. Asur iar rin do ḡab a céad as na huairle rin típe Conaill asur fóspar ar na dáileamain móran do déanam

óid go filleadh dó féin do nír; agus do ruig na taoiriúg rin leir mar a raib a dearbhrátair agus do iarr orra an cíor rin do cómaidream éuige.

60. Iar rin do éirig O Maoladúin .i. taoiread Luig agus do tug an cíor rin dó; agus do rinne Ma Suinnfeannáin, Mac Dómnaill, Mac Uí Mhaolruanaid, Mac Siolla Feinnéin agus na ríogtaoirig uile an díolairdeact rin go ruige O Flannagáin. A dálaroim ro éirig agus ro fupáil a cíor air ar ron tuisce Ráta Sió nac raib óirniúte 'na taoiread ran am rin act 'na dáma flata i n-oiréill inme Uí Flannagáin do gabáil éuige an uair do déanadh a cóir nó a muinntearthar nír an tigeirna.

61. Adubairt Siolla Íora annsin: "A dáoine uairle, ar fé, ní glacfidear bar gcíor féin uairle gan éraic ann ar marbhadar dáir muinntirne; agus ionaclann iomcuibid ann gac earumlaet dá ndearnabadar; agus dá ndéanmaoir ceart d'imirt orairle ir díb do bainmaoir díolairdeact ann gac trioblóid dá dtáinic orainn ar earumlaet taoiread fearmanac uile, do bpiúg supab ríob do toruig an trioblóid; agus do beirimír a deimín díbri nac rearfair ríob liomra nó go gcuirfid mé ríob go loc uactair áit a mbair ríob i ntairid nó go maó lánfárta mo dearbhrátair ann gac mígníom dá ndearnabadar air agus oramra. Act ceana díolair an cíor an uair adá fé do látair gsaib." Agus do rinneadh amlaid rin; agus tar éir an cíor rin do glacad uada do fóghair don luét coiméada do bí orra a mbreit leo gur an tig coiméada a mbéadh roime rin agus airé ginnngiolad do tabairt dóib go maidin, "dóig ní cuirfid ríad ní bur fairde 'ná rin do trioblóid orair."

62. Iar rin do cuir ar a fíadhnairi iad don tigh a riabhadar roime rin; agus 'na diaid rin do soir ar na taoipeadaið eile rin dá ionnruide agus adubairt leo: "tugaid ribri, na taoirið atá do ládair, cor agus plána uaid fa n-a beit umal do bar otigearna buð dearta agus fa bar scior do díol so féileamail mar ip dú díb a déanam; agus mara ndéanam rib rin cuirid miri so loc uadair rib; agus mionnuigim díb fa na duibhionnairi ip dual dam nac bfuigfe rib an dit rin so brát nó so mað maít lib plánað do glacað uaid agus a beit umal do bar otigearna so brát dá éiri."

63. "Maread ar iadram do dearbhad so bfuilmidne umal fonnmar ar a toil féin do tabairt dórarm agus duitri, dobéaram na mionna rin díb fe zac deigméin, agus san ní ar bit do déanam ann bar n-agaíð so brát." Agus iar rin tugad an Duibinead dia n-ionnruide agus a tugadar i i bfiadhnairi eile agus tuaithe annrin fe san éirge smac oirdce ná laoi do déanam i n-agaíð a otigearna an scéin do mairfidir.

64. Iar rin do éirið Siolla Íora na fearam agus adubairt: "ip fada atáim i bfeasmar na ndaoine uairle ro tpe Conail, agus fanaidri annrin i bfochar mo dearbhadar nó so scríonóca rib bar ngnótarde, agus tugaid plánað doimfir ar a céile do le comail bar dtairpeadta agus bar ndiule le a adta fearta."

65. Do rinneadar amlaid rin; agus do gluair Siolla Íora i sceann muinntipe Uí Dómnaill agus do fuair iad so rubac roimeannnac, agus ar ndul do Siolla Íora 'na mearc do fuir idir O Daoigill agus O Gallcathair agus do gab as ól agus as iontlár

mar don miú; agus do cuir d'fíadaib fíáinte Uí
Domhnaill d'ól iodi an gcomhlúadair ar céana.

66. Mar rin dóib cara an éaoimhlaoi rin nó so
utáinic am bíó do cáiteam; agus iar rin do folcaó
búirto flimleatna an nígteaglais, agus do cuiread
toza gaca bíó agus gaca biotáille orra agus do
ruigead gac don dóib ann a ionad cinnte comórtair
féin amail ba gnát do déanam nír an nígteaglac
rin ariam noiúe. Agus iar gcaiteam a bpoinne
agus a dcomáltair dóib do cáiteadair an oíóce rin
ne hól agus ne haoibnear so utáinis am ruain
agus rádaile dóib; agus do arluigeadair na níflata
rin tíre Conaill cead ruaimnir dóib féin; agus
adubradair muna bfaigadair rin nac beitoir ionartair
nó ionimteacta ar n-a mhárac; agus do gabadair uile
comairce aise um a léigean dóib coólaó; agus iar
rin do cóirigead iomdada agus árúleabtaca dóib
agus do-éadair do cum ruain agus rárcódaicta, agus
do bíodair ar an órduzad rin so ham éirge ar n-a
mhárac. Agus ar n-éirge dóib cuirear Magnur rior
ar O Gallcúdair agus ar O mBaoisgill agus ar na
trí Macaib Suibne agus ar gac don conrpuil eile,
agus a tánzadair dá ionnruide agus do rinne iomad
lúctára rompa, agus do cuiread 'na ruide iad 'na
timdeall agus do dáilead mióó agus cuirim forra
ann.

67. Annrin do labair Magnur ne Siolla fopa agus
adubairt: "A dearbúrátair, ar fé, éirigri amac
agus cuir na buannaide rin do bí leat 'na ruide ran
teas móir rin amuic; agus tabair fa deara aine
fíiochnamác do tabairt dóib fa mióó agus fa cuirim
dóib; dóig ní díleat liomra a dtaobad ne duine ar

bíť áct leat féin ; ásur d'éantar fód gléar bíť ásur biotáille do éur orainn féin annro, óir do-déanať a dtigearna rúť dtíceall cum róláir do éur orra nó ar sác don do dainfead leat."

68. Iar rin do-éuaíť sIolla Íora amac ásur do fónáit ar an luct friteolma san biať ná biotáille do rparáil ar na buannađaib rin típe Conaill nó ar taoireadcaib fEarmanať mar don miú ; ásur do minnead amlaíť rin ; ásur ir ann sCODALTEAC rin níš fEarmanať mar an sCÉADNA do na huairle rin típe Conaill ásur do cáiteadar féin ásur níš fEarmanať ppoinn ásur tomaltar i bpođair a céile so roilbir rólárac fead an éaoinlaoi.

69. Ásur annrin do labair O Daoisill ásur na huairle rin eile típe Conaill d'aontoil ásur adubradar : " A níš fEarmanať, ar riad, a tánšamarne, an beasán buíťne ro, fe toil ar dtigearna féin ásur fe méadugať maiteara duitri do d'éanaím reirbíri díbri ásur níor iarpmar don atcuinge oraidbri ó tánšamar ; ásur ir i atcuinge d'ur mian linn d'iarraíť anoir .i. ríbri do d'éanaím réiđtíš fe muinntir Uí fLannasáin amail do minneadar fe dar dtaoireadcaib eile."

70. Annrin do fneasair Mašnur d'óib ásur adubairt nári b' ionann rliše réiđtíš do bí áš na taoireadcaib rin eile ásur áš muinntir fLannasáin ; óir do minneadar rin sniom nac dtis le haon taoireac i bpořmór éireann do fneasra. " Sídcať sác réiđteac ir fearr fEadpára do d'éanaím leo d'éanať é ar dar ronna " ; ásur do soiread ar sIolla Íora cúšca ásur do hinnfead d'ó sác ní dár labair O Daoisill um an adđar rin ; ásur adubairt sIolla Íora so raib éarac

cóig b'fear n'óas re n-a asra ar muinntir Uí Flannasáin "do marbhad leo do deirbhóilir mo dearbhrádar ir an cuinrleao do rinneadar go mídlirteanaic i n-aghaid mo dearbhrádar fa n-a cíor féin d'iarraio orra."

71. Annrin adubhairt O Daoisill nac docum dlisid leo ar ron muinntire Flannasáin do macraioir féin acit do tabhairt consanta cum réidicis dóib; sid nar b'aitne do cionnar do fearraioir rárad do tabhairt ir na neitib do rónrat go mídlirteanaic acit muna b'féadair féin ar ainbhíor an gníoma go rpeirialta i n-aghaid a dtigearna.

72. Iar rin cuirtear fíor ar muinntir Flannasáin; asur ar dteacit do látar dóib do fiarraig Siolla Íora díob créad an leatrcéal do bí acu i n-aghaid zac mígníom dá ndearhrat i n-aghaid a dtigearna; nó créad an éarac do bí acu le tabhairt i mbár a muinntire. "Óir ó tarla na daoine uairle ro do látar ir ann ir maic liomra fíor bar leitrcéal d'fásáil, nó bar b'fearna ann bar mígníomáib; óir do b'féidir mibri a ráid go ndearhad éasceart orraib." Do f'fearna muinntear Flannasáin rin asur adubhradar bar leo féin go raib éarac nó ionaclann acu féin re iarraio, dá b'fásair ceart, amail do iarraio orra .i. Sur marbad O Flannasáin asur beirt ar fiteit do muinntir maille fíor.

73. "Mo f'fearna ar rin, ar Siolla Íora, nac cóir díbri éarac ná ionaclann a d'fásáil i n-don duine dár marbad uaid ran imirearan úo, óir ir mídlirteanaic do leanadarri mo muinntearri do ceann zeallta an cíora dlirteanaig buo cóir díbri a díol zan earaonta do tógáil orraib. Asur má' éascoir don

ní dá n-abrainn, atáir uairle tíre Conaill do lácair annro agus ír tuigri dóib má cáimri as máó éiscirt ; agus mionnuigim fon Duibeineac ír dual dáim mar a mbeir go bfuilid na daoine uairle rin do lácair nac biaðmaoir as aigneaf je apoile nó go mbeir ribri ar Cloic Uactair mar a bfuigeaó rib dári ráit don oligeaó ; acé nári b'áil liomra dári scur ann nó go n-éirteaó na daoine uairleri dári scorta.

74. " Sídeaó ó glacaóari na daoine uairle céaona orra féin labairt ann dári scár, do-geada ribri a mbreiteamnar ír na neitib do cualaóari ar scáe taob eadrainn ; agus má fásgáir na daoine uairle folam mo deari-brácair san éraic i mbár na scúis bfeaf nóeas rin dá muinntir, bíod rin fa n-a mbreiteamnar féin. agus dári na mionnaib reamráidte ní raacaó breiteamnar ná réidteaó eadrainne agus ribri muna mbeir sur labraóarrafam ann, agus sur maic linne scáe asra dá bfuil asainn agus scáe leirceal dá bfuil asairi do cur i n-uimail do níg tíre Conaill, do bnis go scluinimri sur minic do ní ribri tuaitleaf rir féin agus je scáe taoireac dia muinntir ; agus dá bnis rin, a líi báoisill, éirigri amac agus déanaid mar éirigteaf díb ann scáe ní dári éirteaóari go ruige ro."

75. " Iar rin do éirig O báoisill agus O Gallcubair agus na trí Mic Suidne agus do cuada i bpoó ro leit o'féacain cread do-déanaidí ír ran cári rin. agus ír i breit do éonactaf dóib do tabairt .i. react scéad loiligeac do déanam ar muinntir líi flannasáin i n-éraic na scúis bfeaf nóeas rin do muinntir níg fearmanac mar geall ar ríotcáin a otigeafna o'fásgáil ; agus mar an scéaona a scur fa mionnaib san éirige amac írin eafanta céaona an

scéin do máirfidir; agus tar éir saó bpeiteamhair
 díob rin do-éadar irteac ir in éodalteac 'na raib
 Maġnup agus Siolla Íora i bpoáir a céile.

76. Agus annsin do éirís Maġnup 'na fuidé ir an
 iomóa agus do fear fáilte fhuú; agus do id pláinte
 a dtigearna forra ne luinne agus ne lútgáire pompa;
 agus do saó as innirín díob saó uirceal taitneamhac
 dá mbíod ioir é féin agus O Domhnall ó doir a
 naoibeanóacáta so rcaráinain díob ne apoile; agus
 do iair ar O m'baoigill a beannaóct do cuimniugad
 dó " agus ir uirar dó fíor do beit aise nac bfuilimri
 ionartair nó ionimteacáta le rascáin d'á féacáinriom
 ní ir mionca 'ná tís reiríom dom féacáinri, ór aise
 atá a pláinte."

77. Agus 'na díaró rin do labair O Baoigill:
 " A tigearna, ar fé, do rinneamar-ne bpeiteamhar
 annrúo ioir ríobri agus muinntir flannagáin má' r é
 dar dooilri a beit ramlair." " Ní cuibíó san a beit
 réiú ar saó ní dá n-dearnadar ran éar rin ó do
 léigead dar dar n-ionnruidé é."

78. " Maread, ar O Baoigill, do rinneamar-ne reáct
 scéad loiligeac ar muinntir flannagáin i n-éaraic
 na scúis bfeair n'éas do márbadar so mídlirteanac
 do dar muinntirri." " A dearbáctair, a Siolla Íora,
 céad adoir tú rir an mbreit úo?" " Adeirim, ar
 Siolla Íora, nac scuirfead ruar so brát do bpeiteam-
 nar na ríogédoiréac úo tíre Conaill im tír féin;
 agus nac molrann díoiri cur ruar dó; agus fór,
 ar Siolla Íora, molaim díobri fíor do éur ar muinntir
 flannagáin agus a dtadairt do láctair runna agus a
 fíor d'fagáil an bfuilid féin réiú ar an mbpeiteamhar
 úo."

79. Do pinnead amlaid rin asur ar deacht do látair dóib do fiarpuis Ziolla Íora díob an rabadar féir do as zac bpeiteamnar dá ndearnadar na huairle rin típe Conaili orra ann zac iomgum dá raib idir iad féin asur a dearbhrátair do bí i látair ann rin.

80. Do fpeasriadarraim asur adubhradar so rabadar. "Maread ar Ziolla Íora tabrair na mionna dútcáir atá asainn annro .i. an Duibeineac le cóimlionad zac neite dá hórduigead oraid ip an mbpeiteamnar úo i briaðnairi na ndaoine uairle ro asur bari dtigearna féin." Do pinneadar amlaid rin mar adubhairt Ziolla Íora leo; asur iar rin do foillrigead an bpeiteamnar rin dóib amlail adubhramar asur ann rin do ceangladar a scoir asur a muinntearðar ne n-a dtigearna asur do pinneadar ríotcáin carcannac caraidemáil ne apoile.

81. Iar rin do rug Ziolla Íora ar córnflearc órda asur do iarri ar a dearbhrátair deoc do ibe ar na huairle rin do óruim ríte asur caradrair; asur ann rin do rug ar an scornflearc ar lámh Ziolla Íora asur do ól deoc ar mac oipeacta Uí Flannagáin asur soipear O Flannagáin de ann rin. Asur ip é ba hainm bairte don tO Flannagáin rin do soipead an lá rin .i. Diarmaid an fíona mac Aoða Méit mic Domnáil an fíona mic Briaín na Múdan mic Ziolla Ráoraig mic Luaine [.i. Flannagáin] ó bfuil an fíoinnead mic Laoigrig mic Artioigail mic Loeluin mic Maoilreáclainn an fíadaig mic Maoilruanaid na Cara .i. ip leir do pinnead Cara Óruim an lolair ar dtúr, mic Flainn mic Domnáil Duinn mic Cormaic Caoic mic Tuatáil Maoilgairb mic Cairbre mic Néill Naogiallaig ó páirtear Clanna Néill Éireann.

82. Sonad cóiméanḡal aḡur féirdteac tḡoirac fḡearmanac pe n-a dtiḡearna ḡo ruiḡe rin.

83. Iar rin do dḡileac fleacḡa aḡur féarḡacḡa iomḡa ar uairle aḡur ar irle, ar tuait aḡur ar easlair, aḡur ar ḡraoiḡib aḡur ar ollaimḡaib ipin ruiḡteaḡlac rin, aḡur ḡo ronnḡadac ar muinntir típe Cḡnail. Annrin do éirig O Dḡaigill aḡur O ḡallcudair aḡur na trí Mic Suibne do ḡabáil a ḡceacḡa rir na huairlib rin fḡearmanac; aḡur do ḡabacḡa a rḡeacḡa dḡoib aḡur do ḡlacacḡar a n-arma; aḡur ba rudaḡ rḡiméanḡnac an cóimḡionól rin aḡ rcarḡmain pe écile; aḡur iar rin do ḡabacḡar na huairle rin típe Cḡnail a ḡceacḡ aḡ an ruiḡteaḡlac rin ó beaḡ ḡo iḡóir. Mar an ḡcḡeacḡna do ḡab O Flannagáin, Ma ḡraic aḡur O Maoladúin a ḡceacḡ aḡ an ḡcḡloinn rin Duinn Me Suióir, aḡur do ḡluairacḡar féin aḡur ḡiolla íora ḡo mbeaḡán dḡ luḡt cóiméacḡa mar aon rir aḡur níor fḡuirḡóiríod ḡo rḡnḡacḡar Sciac Dḡaile Mhic Muiḡeacḡa aḡur do rinnacḡar forlongḡporc an oirḡe rin ann. Aḡur do cuiracḡar ríor fo'n tír ríú d'iarraicḡ marḡaineacḡa an oirḡe rin aḡur ḡac cinéal corḡma eile do d'éirir d'fḡaḡáil.

84. Do cuir Mac ḡiolla féinnéin aḡur maite an típe ar ceana a lóirḡóḡcain dḡ n-ionnruidḡe do ḡac cinéal corḡma ba riacḡanar do láḡair; aḡur ar n-a máracḡ do fḡaḡbacḡar na huairle rin típe Cḡnail aḡur íocḡair fḡearmanac iomairce beacḡa aḡur rláinte aḡ ḡiolla íora aḡur do ḡluairacḡar rḡmpa ḡac ḡronḡ aca dḡ dtiḡḡib buḡ dḡéin.

85. Sonad é rin iomrḡacacḡ ḡiolla íora Mhic Suióir aḡur na huairle rin típe Cḡnail aḡur íocḡair fḡearmanac pe aḡoile ar ḡcur rḡacḡ dtuacḡa fḡearmanac rḡ

óiof áður þá umla þó þéin áður þá þearþráðair .i. Magnur Ma Súiðir.

86. An lá céanna þo fill Siolla Íora tar air sur an míoðþroð þin Þort Þobráin mar a þaið a þearþráðair, áður ar þoul irteac þó, ní comnuide þo þinne so þáimic an coðalteað i n-a þoið Magnur áður þo þuið ar colða na hiomða aige, áður ir eað aþuðairt, "þuðruac, a þearþráðair," ar þé. "Ir cöir þin anoir, ar an tiðearna, áður taðairre cuiþiuðað cum þubáilce úúinn," ar þé. "Úén ceana," ar Siolla Íora. Áður iar þin þo órþuið Siolla Íora an aoir ealaðna ar ceana þo óruinuiðað cugta irteac þon coðalteað. Anþrin tánðaðar þraoite áður þeaððaoine ealaðna, áður aoir þaca þréacta, áður luçt þeanma an þiðteaðslaið, áður þo þinneaðar þreaða þiorþinne taiðiuire téað mbeanncrot; áður þo þaðaðar þuanca áður þuðcanna a þean áður a þinnþear þóúð; áður þo þaðaðar áð ól áður áð aoibnear i þroðair a céile áð cuiðniuiðað na þeaðmuintiþe þin þo imtið uaða an lá þoiþe þin.

87. Þri lá áður teora hoitöce þóúð ar an órþuðað þin. Iar þin aþuðairt Siolla Íora Ma Súiðir: "A þearþráðair, ar þé, anoir aða þo tíþ áður þo talam það óiof áður það cánaðar þéin áðatþa umal upþamac þuit; þóúð ní mearþaimþi so láimeoðair ceann tuaite nó tíþe i þcrið Manac éirge amac nó earumlaçt ar bit þo þoillþiuðað i n-aðair þo þiaðla nó hóþuiðge þearþa; áður þioð áðatþa þeaðmantaið a þiar láioþ ceannarac þo þiorþnát áð taðairt cuarþa timceall na cunðae áður áð tóðþáil þo óioþ eatarþa; áður ir miðio liom þéin cuiþit þo taðairt so tið mo þeanatþar þon Þréirþe, áður þá n-éirge earaonta

nó coinrleao roir don ceann tuaithe acu rin agus do muinntirirí ir soiriú uaidirí Cloé Uaédarí re rcealaid do cúir cúgamra agus biaid míri asaid san moill ó tarla duit féin a beir ar oic do neirt re n-a b'ppearal."

88. "Triasg rin, a dearbádarí," ar Magnur; "ir dearb zup tír mairb tír san tigearna; agus ní fada máirpearra ar doncor; agus ní fearr mo máirfion ran riuóct ro, ó rcarar nem luadail. agus do cí cura agus zac don asaid nac b'fuilid clann asam do rilfirde do teacé cum fearoma zo zar i ndiaid mo dáir, acé leanbdán óz éasciallaidhe inar beaz ruim luéct earaonta; do bríz zo mearam zupab as imeartar donldime adá na taoiríg ro fearmanac i n-asaid zac don asainn, zion nac admaid é. agus, a ziolla íora," ar ré, "ná rcarí cura liomra mar rin nó zo b'faza mé bár, agus zlac féin ceannar tar m'éiri cúgat ór cionn na tíre dá zcatam agus dá zcornam; agus an t-atzíorra máirpearra ná rcarí ruom nó zo b'faza mé bár agus nó zo zcuire mašail órdúigthe ar zac ní dá b'fuil im diaid agus zo nglaca tú m'inme agus m'oišreacé cúgat im diaid."

89. Do ppeararí ziolla íora dó agus ir ead adubairt: "a dearbádarí, ar ré, do b'adbar imdearista agus ioménuic damra t'inméri ná t'oir-dearcar do zabadil cúgam agus oišre ulirteanac ic diaid féin; agus rór ní mearam zo mbiaid ré ulirteanac a déanam."

90. "Leis rin rcaad," ar Magnur, "ní mó ir cúram na hoisreada rin orimra 'ná cura agus ir fearr liomra beata futain riorrtaidhe do beir aca rin agus asatra iná an cundae uile do beir 'na b'féazmair do oic cura do beir dá cornam; agus ainmneoáiú

mé runna an cúio rionna buð mian[liom] do beit
 as m'oisne féin asur na coingill ar a dtiubrad mo
 ceart ar an tír duitir; asur ir iad ro na coingill rin:

91. "I^o má tigró m'oisneada cum éireadta .i. iad
 féin asur a n-oisneada do beit 'na luét cogair asur
 comairle asat féin asur as hoisneada it diaid. An
 dara huair, ruisgeam asur riaslužad zac órduigte
 asur zac connarta fútra do beit acu.

92. "Ní iarraim don dútair go fearmanac acé
 a bfuil ó Úeal áta na nšall anuar go Cunga Caoil
 Šabla; asur ó Čaraid míc Duinn asainn riar go
 hácad na Sciad toir; asur ó Inir Čnoca ríor ar loč
 go Doire Inir, asur an líon oileán beas asur móir
 fil eatara rin; asur Baile míc Šearraig toir a beit
 'na fearann búiró asampa asur an fearann barra
 bainear pe hInir Móir anoir .i. ceatrama Baile an
 mÓintig asur an Cam asur Doire Úrašun don taob
 ruar don Abainn Duib; šona deic dtáite asur
 ceitre fitéid an líon táitead fil ann.

93. "Asur fóir dá marbead doinneac ó'fearaid
 éireann do macra nó do bndair [a rlanad?] acé
 go roicfead leir dul irteac ar doncuio don dútair
 rin; asur šan do éior nó do cánacar asairi orra
 rin acé éirge amac donfear déas ó'fearaid duit
 uada i n-am rluaidigíó; šan cead do beit as doinneac
 uirio an čopáin laoirde do cuingbáil i n-aon áit i
 šeríc mnanac a mbiaid m'oisneada nó fear ionaid
 doin acu. Asur ar na coingiolra rin do čomall dom
 oisneadaidri, a dearbndair, a šiolra šora, ruisnead-
 ra mo ceart asur mo cumadta féin ar an cunuae ro
 fearmanac asat ó mo ló féin amac asur táitig
 féin na tuadta pe aróile asur caic asur copain iad."

94. " I r deapö, ar Siolla Iora, so nölizfinneri do beic fonnmar ar do toilri do deanam ann zac don ponzo da zcuirped do curam oim. Azur bioö a fior azat, a deapbrácair, ar ré, nac bfuil don airtiozal dar ainmnizir ann rin nac noeanpaoira d'follamnuzaö doo flioct do diaio, azur nac fuisgead mo diaio i bfearmanac 'na maazail cinnte; ziö nac bfuilim lanpárta nó fonnmar ar do ceart do zabail euzam, d'eazla zo rilfioe ioir tizearnaiöe eile i nulltaib zupab do ceann mo feirbiri öuit ar na taoircaöaib ro fearmanac nó do ceann zo bfuilir fein ar zcail do luit azur do meirniö do glacpaim ceannar do tíre nó an oizneact ba öú doo mac fein d'fazail."

95. " Ni rilfiztear i n-don ait i nulltaib, ar Magnur; döiz ni tú atá dá iarpaio oimra act mé fein do tuizear an döiozbail do tiocpaö zan ceannpoit ceannair do beic ar an zcunöae i noiaio mo báir. Dá bpiö rin ir córa liom an puideam ro d'fazbail im diaio re linn mo deo, ionnar zo mbainpead m'oisne fein azur tupa bar roöar ar, 'ná a beic i muinigin Uí Dóinnail nó don tizearna eile i nulltaib cum cearta do conzbail ann mo tír tar m'éir. Azur i bfiadnairi na n-ollaman atá do lácair azur a bfuil d'eazlair azur do tuait annrin, atáim az öriuzaö zac neite döioöa ro azur az fazbail mo cearta fein azur an conöae ro fearmanac azatra ar na coinziollaib rin adubramar fuar; azur a Siolla na Naom Uí Luinín, reriöctar leatra zac ni döio ro." " Maread, ar Siolla Iora, i n-ainm Dé do-déarra do toil fein öuitri, azur zabaim do láim zac coinzioll döio rin do cóimlionad."

96. Iar rin do-öuaio Siolla na Naom, an raor-

breiteam O Breislein, agus Siolla Ma Súda O Cairde
 ar fóo ro leic agus do reirbadaoan zac coingiolli agus
 zac ponge díob rin mar do hóirduigeaó d'óib; agus
 do dearbadaó ar na coingiolliab rin do minne Siolla
 na Naomh na rianno ríor:

97. Duannuige teanna ó tír Conaill
 Tus Siolla Íora rus zac huaid,
 Ir iad cáinte Magnuir marclais
 Tus ar dtúr don garraid fluais;
 Ó béal leice so bruaó Breifne
 Sna tuata ar zac taob do tuinn,
 A mbraighuib ra ngéill i nglaraid
 Do díodaí ag an macroin Duinn.
 Do bí Siolla Íora ós uaral,
 Ar na tuataib ir é ro bpir,
 Do bí Magnur mar blaoó brusaíó,
 Náir féad Ulaid rige rir;
 Do fuair Magnur ó Siolla Íora
 Zac rocaí ón mbeas so móir,
 So huirio an cópáin laoióe,
 Se maó mian fe zac doige ól.

98. Act ceana do bádaí ar an óirdugeaó rin ag
 cóimriagaígeaó na react dtuataann ro fearmanac so
 ceann trí leicbliadaí ón dtíat rin. Annrin do fáir a
 tinnear agus do méaduis a anbfainne agus cáimis
 aicéioirra ar a laeicib; agus pul do fuair báir do óirduis
 ór agus airtgeaó, ceatra agus maoine, ionmar agus
 éadála do roinn roir óirdaib eadlaire ar dílleactaib
 agus ar baintreabadaíab an tíre, ar doctaid deirneóile
 ann zac don ceapó 'na sóine. Agus ann rin do

fuair bär unga asur aicriße an mbreit buaide ó
deamnaib asur ó domhan.

99. Sonad é rin an moð an an fásaid Magnus Ma
Suidir a tigeannar dá éiri as a dearbriácair asur a
bär féin. Sonad annrin adubairc an file an máirðne
deirdeannað ro a báir asur do cuimniusað a maiteara
asur a deaggnioin ; ut dixit :

100 Durran liomra fa líg luim
Magnus mac Duinn adearuim,
Tréinfeair nacar b'fallra o'fior,
M'annra, m'éinfeairc ir m'aiguiod.

Fada bur earðað oirne
A congnaim 'r a comairle—
Snuir ógmála do b'úr oread,—
Sa rún tógbála tinnread.

5

Faire an ceatra, comla an tíg,
Ní ríste a lear re a linnrin,
Feað an múise tíormgluir, te,
Sa hoire ionnmuir uirre.

10

Da mimic as teact 'na teac
Oream ó Éirne 'r ó Uirneac,
Orong ó na Tuataib as toct,
Sa orong ó Cmuacain Connoct.

15

Tú do túir ran tír ro amáin
An n-aor andfann do tógbáil,
Re linn an n-éigean 'r an n-ole,
Dá mað éigean rinn o'furoct.

20

Ar fuitngir d'imnead ir d'olc,
 As biaad truaas ir carnoct,
 Ic múr rriobglan rliomclad scuir,
 Ní hiongnad iomcar ionnaib.

Do rad Dia duit ic doir óis 25
 Mórán coirdeart ón Tríonóir,
 Snúir roiréid san sruaim, san soim,
 San coibéim, uail ná antoil.

Síó roiré duitre dul ar neamh,
 Iomda anoct croide ad caoinead, 30
 Rorc úr i n-ionad eile,
 I múr iodan luaine.

Tá dírim ó bhuac Doirne,
 I mbhuac Dearba ir Mozarne,
 Le neart cráid claoirte mar rin, 35
 Sa nglar caointe dá cloirtin.

Do b'iomda fóir, mar eis Suidne,
 Fialdean doibda donuairne,
 Aniod reacránac mar rin,
 Duó creatlámac óo éirtin. 40

San do órocaitne ar duine,
 San t'iomténút re haonduine,
 A laois ba calma in sac cat,
 Ní raib det anam ionnat.

me ʒUIÓIR ʒEARMANAC 63

ʒan iomas donlá ar t'aire 45
Aét ʒún almpa ir upnaide,
Duit dom úóig do múin Muire
ʒan úúil óil ná donaiʒe.

Mar ʒin ba úú duit amáin,
Cá úʒuiʒeas ʒéin ʒear ʒearáin, 50
A tʒiaé ʒinnleapʒtaé na úʒonn,
Nár ú'imúeapʒtaé ʒiam ʒomann.

Ar noul duit i nDáil an tʒlóig,
Lá cúnDair Sléibe Síóin,
Mac Dé do úeaʒlabra lib 55
A ʒné ʒealampa úilʒiú. Úurpan.

ἸΛΙΑΙΣ

[Ὅρ μυσ ἐ σο βφυιλ διρτμυζαδὸ τὰ ἐμν λειρ ἀν τεράεταρ γαν
λεαδαρ πο λε ηαζαῖτὸ λυέτ ραίμε, τάιμ ας κυρ να Ἰλυαίρε
ρεο im τὸιατὸ λειρ λε ηαζαῖτὸ να μακ λέιζιμν.]

3. ἑμν βάνυῖζ .ι. ἑμν λοιτ, ἑμν μῖλλ. ἀν ταιλζεανν, .ι.
ἀιμν Δ τυστᾶοι ἀρ ῥάορμυζ νλομῖτα -"asciciput" τε ρέιρ
λεαδαρ ἀρτομαδα. κηλορβεολ, .ι. 'gorge.' ρεῖτιοε, .ι. 'beast.'
ἑμν μάεβνυῖζεαδαρ .ι. ἑμν ζαβ ιονηναδὸ ιαδ. το ἀιτῖν, .ι.
τ'ιαρρ τ'ατ'ευνῖζε ἀρ. ι ζκομῖροζυρ, .ι. ι ζκομῖζαρ. μοζα
ἀρ υρῖαίρ .ι. ἀν-υρῖαίρ. τῖα βαδαίλλ .ι. τὰ βαδαίλλ. Δ τ'ιολι-
ματ Δ ρελα .ι. μόρᾶν τὰ κυρ πολα. ας τ αέτ .ι. ας τεαέτ.

4. μῖζτὸαῖμνα ι. ἀτὸβαρ μῖοζ. ἑο ρυῖζε .ι. ἑο ροῖε, ἑο
νυῖζε.

7. νί ολεαέτ ι πωδαρματ, .ι. νί κόιρ πωδαρματ το οέαναῖν
ἀρ.

8. τὰ η-ἀρτοηόρμυζ .ι. τὰ ηόρμυζ μῖοζτὸ. ἀν ζεῖν το ἡαίρ
.ι. ἀν ῥαῖτ το ἡαίρ. τὸῖζ .ι. μαρ, 'quia' *passim*.

9. αῖζε Μαζηνυρ .ι. ας Μαζηνυρ.

10. ιαρ ηζλαατὸ Δ ἐ ἀσα ας .ι. ιαρ βράζαῖντε ρλάν ας. ρα
ζηάτ τὸ .ι. βα ζηάτ λειρ. κομῖρανατ, .ι. ιονατ κυννε, *proprie*
'ρτατ,' 'halt,' 'rest.' υατὸ .ι. υαέτ.

11. το βί τ'ιωματ .ι. το βί Δ λάν; ἑο ηυιλιτὸ .ι. ἑο λειρ;
βα τὸυ .ι. βα κόιρ. ρμυρ .ι. λειρ.

12. ρίορῖεναοι .ι. ρεῖρζλιζε νό ειτῖν. Δ οειρβὸνίρ ρέιρ .ι. Δ
τὸ.ύτέμυνντεαρ. ἑο οτυζαδαρ . . . κύλ ρμυρ .ι. νά μαιβ ἀον
τῖνίλ ἀσα λειρ. ιρ ζράτ ρεαλβ ἀρ ζαέ ρίορμυρααέτ .ι. να ριαδα
νά τὸιολταρ ἑο σεανν Δ βρατ μεαρταρ ζαν ιαδ το ὄσολ ι η-ἀονκόρ.
ρῖλ .ι. το βί; ιονῖρατὸμα, ι οτρεο ἐμν οίβρε.

13. ρίορτὸῖοζμυρ ἀν τῖζεαρνα .ι. ολύτέκλιρτε ἀν τῖζεαρνα.
βυαννατὸ .ι. ραιζοιυιρῖτὸε τυαμαρταίλ, 'bonnaghs,' 'fighting
men.' ρεατὸμανταῖζ .ι. μαοιρ, οἰρῖζιζ. ναέ οτιυβηατὸ .ι. νά
τιυβηατὸ. υατὸ .ι. υαῖτ. τυζαδαρ Δ η-αῖζτε ἀρ, .ι. ὀρμυζεαδαρ
ἀρ. ρεαέβηοῖν να τῖρε .ι. ἀρ ρυαῖτ να τῖρε. μῖνὰ αςυρ ηιον-
οαοινη .ι. οαοινη νά οεινεανν τρῖοτ, 'noncombatants.'

14. κυρρεαρ .ι. το κύρ. Δ ἐαλαῖτὸ .ι. Δ ἐαίλιμ. μόρῖορμααέτα
να κυρταε .ι. μαῖτε να κυρταε. ἀρ ἀν ἀτὸβαρ ρῖν .ι. ἀρ ἀν
ζκούρ ρῖν.

15. νί τὸῖτὸε .ι. νί τὸῖτῖζε. ρῖλ .ι. ατά. ι βρὸτ ρα λειέ
.ι. ι η-ιονατ ρα λειέ, 'in a place apart'; ρανηρμυζεαρ .ι.
ρερῖτὸυῖζεαρ.

16. le c ac uile .i. le  ac  oinne.    eac tar uio   o  moile .i.    ac  oinne  ca  o u i an uaine uile. colba na hiom a .i. ma    u e raio e 'cnairte na leap an.'

17. mio tarai  .i. o ioic eairt. ir   n   r  r  ana   gaine .i. ir   n   r  r  oc uigeama .  an  araca  7c .i.  an  araca  uo u ana n n  uo mola  7c.

18.  il .i.  a . u ib ioim .i. u ib ean.  o  oill .i.  r ball.

19. uo  lacra     ceao  g .i. u' ag ada   lan  g. uo  lacra  .i. uo  lacada . uo  luairret .i. uo  luair ada .

20.  abada  uo lam  .i.  g ada   a. n    uo  abair inno .i.    abair t'ois eac   g a .

21.  aire  g a  .i.  eac   om a , ta air  ire;  ion  o  ileann .i. c  n   ileann; teora bli a ain .i. t i bli na. nac  abann .i. n   lacann. lit eac  .i. 'literae,' 'an epistle.'

22.   lam  uo congb il. 'na comnuio e .i.   lam  uo coimeao  ocair.

23.  r  g r  irgeao; n  u ca  ur  irgeao buailte  g  e u ib ma  b    leic eo  ann  n t ac   oin. na teac aib  in .i. na teac airio e  in ( n ta air eac    n-ionao  n  innm g). uo  lao lao  .i. u' a r uig. uo  ir g  coit  a  uinn    uirc .i.  aim g  ceon 'na  uilib.  o huil e,  o leir.  lao ar .i. uo  laoit.  og ar .i. u' ogair. c eao u  u ainic na  eal a .i. cao  r na  eal a? uo  iac  .i. uo teac .

24. uo- eaba  ib .i. uo- eobaio  ib.

25. na  eac a  in .i.  n  oet  in;  oet, c u , 'plight.'  r  eit   l it  g r   lam g .i.  an l it n  lam c  ige .i. ta   ir  a o a u ib:    r o l uige leapa .i.    r o l uige leap a. uo  luair ada  .i. u' ir igeada  amac. uo a .i. uai .

26. c c uile .i.  ac  oinne.   tu  .i. tu ;  an t ac ar  o ir minic   cuirtear ' '  oin   n mbriac ar  an  im ir  oir be  r  n  cuma  oin.  luair ar .i. uo  luair.

27.  orra .i. o a.

28.  e  moile .i. le c ile.

29. mo c or uo beit uom oit .i. m  beit  an mo c or.

30. ir  n  o ar  in, .i.  an c ir  in.

31.    il .i.  a . uo  ig e ra   leap, bu   aba  uuit, n or m r uuit.  ar l aio eac  .i.  ag ar o aoio eac a;  n b ocal 'astrologia.'

33. nac u anta; participium necessitudinis;  io  .i. leac.   b ur  g r c or, .i.   b or  uo r ain  g r   n c  eanaig. l on  luairg  g r  oc raite oio  .i.  n m ro oio  ir  ioctana  cum  luag  uo  ur le c ile.  ul iar ar t  .i.  ul iar air. con pul;  ocal  n b raing ir, 'constable' .i. oirigeac   o mbio  c ram cairleain  g r  luairg  aoi; l on   tiomn na uoaine .i.  n oir eao uoaine ir  iom in eao 7c.  luair leac  n  luag   in .i.  luair o t leir  n  luag   in.

34.  o meala t  .i.  o ma ir.  or  ean uaire  g r

Διμπίρη .i. i n-ann trócaimail, réanmair. i n-oiréill na rúige
.i. i gcóimair an bócair.

35. go rúige (.i. go roice) ann na gnátcóimhanna .i. go
gnátcóimhir an bócair.

37. fa n-iaðann tír Conaill .i. fa gcóimhóir Cínéal Conaill
ceangal oréa féin. dóig .i. mar, 'quia.' atáimhir 'na n-eolar
.i. tá díne dgam oréa.

38. do mhórat .i. do mhineadar, do úeineadar. cuirear
.i. do éuir.

39. ir ionmólta iad .i. ir cóir iad do mhólaó. rú .i. leo.

42. an gcéin a diam .i. an fáit ir beiróimí.

43. níoir hoimreadó leo .i. níoir rtaoadaoir. airm a mbáoir
.i. áit i n-a mbáoir.

44. cuirear .i. do éuir; sluirear .i. do sluir.

45. slúigítear me .i. com gear le.

46. mar don rúir .i. 'na teannta, i n-doiréad leir. do
báoir .i. do bócair.

48. ar an airm, .i. ar an rúad. 'na timceall .i. timceall
an tsnáca; do mhórat .i. do mhineadar, do úeineadar.

49. mios, 'mead'; cuim, 'ale'.

50. ábair .i. fá; do díe .i. de dearaib.

51. go ronnháda, 'in particular.' ní ba féid mair .i. ní
beoira féid: ba .i. buó. maille me .i. i bpoair.

52. sluirear féin .i. do sluir fé féin. fine .i. cine.
maille mair .i. i n-a focair. runna .i. annro. cuirear .i. do
éuir. biotáille .i. 'victualia,' 'victuals.' ir é brú atá leir
an bpoal biotáille annro 'spirituous liquor,' uirce beadaó,
dgar tá an brú rín leir ran tráct ro. áct ní veallraimac
go maib don trágar úige com láoir le huirce beadaó ann
ran tríomáó céad véas; féad Jessop, "England six centuries
ago." Cuim na hoiré rín gc. .i. lón na hoiré rín, ábair
féar na hoiré rín fé mar a míuigeann an t-údair féin
an focal "cuim do diaóib raora dgar do zác rórt biotáille."

53. do báoir .i. do bócair.

54. teabáil dó, .i. buadaó uime. innre .i. i bfearmannac.
ar n-a gcuir . . . dóib, .i. iad n-a rmacuigaó le harm raobair.

55. na maoir éabáig, .i. na maoir do bí d bairuigaó an
éora nó d tiomruigaó na mbó i n-ionad an éora. do bí
mair .i. do bí 'na focair. créad fa bfacar díb, .i. cad éuirge
zur báil leat:

56. nac maarra ionféadma rú, .i. ná maib ar mo éumar
dul cum pléide leo. nac maibar ionaiguir mair na taoireadáb,
.i. ná maib fé ar mo éumar dul cum aigeara leo.

57. glaoir .i. do glaoib: ir toca leat, .i. ir fearr leat.
zác rórt biotáille; ir veallraimac zur raigar úige 'biotáille'
annro: do-geabair .i. do-geobair:

58. mios dgar cuim, 'mead and ale.'

59. maradó, .i. 'raó, mar rín. rósmar .i. do rósmair. móimán

do déanam ósób : .i. ruim do cúir ionnta ; fé mar doéarrfaióe i mbéarla 'to make much of them.'

60. a óálaroim .i. maidir leir rin. daíma flata .i. doéarr flata. a cori .i. a uiradarr.

61. iomcúibidó, .i. oirneamnac. áit i mbuidó rib .i. áit i n-a mbuidó rib. a mbáodar roime rin .i. i n-a rabadarr roime rin. doísz, .i. mar, 'quia.'

62. cori .i. uiradarr. buó doarrta .i. fearra, ar ro amac. so féileamail .i. i n-aáidó na féile, mar ba gnát leo : na duibhionna ir dual dam : an Duibhineac, san amarr. nac brúisre rib .i. ná rásraib rib. dá éiri .i. 'na óidó ran.

63. i brúidnair eille .i. i ládar na cléire.

64. i bréasmaidir na nooime uairle ro, .i. san beit 'na brocarr. tugaidó plánadó doirfir ar a céile .i. bíodó zac tuine asaid 'na uiradarr ar tuine eile.

65. mar don miú .i. 'na brocarr. ar ceana .i. i scoitcinne.

66. cara an caoimlaoi .i. i mict an lae álainn ; cara .i. cori. ionad cinnre comórtair .i. an t-ionad ba ceart do zac n-don de réir a céime asur a uairleacra. am ruain asur ráóaire .i. am ruain asur rárcóadala ; fé mar a doéarrfaióe i mbéarla "time of repose and rest," 7c. do arluigeadarr .i. o'arradarr mar atcúinze ar. ionnarrair .i. oirneamnac cum turur do adairt.

67. ní oilear liomra .i. ní háil liomra : gléar bíó asur bioáille, treo bíó 7c. cóir bíó 7c.

70. i broimóir éireann ; ir doéa so maib an cainnteoir as cuimneam ar an mblúire mbeas den tír reo do bí ra rmacé Gall an trát roin. do marbadó leo .i. i staob sur marbuid-eoarr.

71. do rónarr .i. do minneeoarr, do oineeoarr.

72. dá noearrarr .i. dá noearrnoarr. learrcéal, 'pleading.' maille rruir .i. 'n-a rocarr.

73. as aighear re aróile .i. as cur an oirizó ar a céile.

74. do-geada ribri .i. do geobaidó ribri. zac asra nó 'charge' dá bruil asainn .i. zac learrcéal, no 'pleading' dá bruil asairri. do ní ribri, do oineeoarrre.

75. do déanam ar .i. do cúir mar oibcáin ar.

76. o'fear fáilte rruú .i. do cúir fáilte rómpa. re aróile .i. le céile.

77. "ní cuibidó 7c." : ir é Mašnur a caiteann an cainnt rin. ó léigeadó dar dar n-ionnruidé é .i. ó o'rázadó rúib é.

78. cuirreao ruar do .i. doéarrfad i scoimib. runna .i. annro. réid ar an mbreiteamnar .i. ullam cum glacra leir an mbreiteamnar.

81. do ibe .i. o'ól. mac oirneacra .i. daíma flata. Diarrmaid an fíona ; Diarrmaid an einis atá as Mac Firbiris, asur ir doéa sur aise atá an ceart mar tá Donnall an fíona ran geinealais céadna.

83. **ῥεάδα** .i. eic, 'steeds.' níor fúiríóiríod .i. níor ῥεάδαδair, níor úeineádaí moill.

86. **ṽubruac**: ir ṽeallmaíac ṽurab ionann an focal roin aṽur débroth atá rna reanrcéaltaiṽ, "ῥeáto, a úeairṽ- mátaí, tá an méio rin úeanta ṽo maí; maioíom toṽaṽ na hoibie rin oṽe, ṽc." úen ceana, .i. úeairṽaṽ ṽo úeimín: ṽubcána .i. ṽuanta ṽrinn, 'comic songs.'

87. **ceannarac** .i. uṽṽarṽarac, cumáctac.

88. **tír mairṽ** tír ṽan tigeirna: rin bṽiṽ an tṽáctá ar rāo. mo mairṽion .i. mo mairṽeáctait. aṽ imearṽar donláimṽ .i. aṽ imirṽ a láim a céile.

89. **oirṽeaircar** .i. céim áir, mórtáct.

90. **léis** rin rēacāo .i. ná bac leir rin. an cunṽae ṽo úeic 'na bṽeáṽmair, .i. iāo ṽo úeic i n-éaṽmair na cunṽae.

93. **aṽur fóṽ** dá marṽaṽ . . . ṽon úétaíṽ rin; ir ṽóca ṽo bṽuil abairt éisín ar lár i nṽiaíto na bṽocal 'ṽo bṽáctair' aṽur má tá ir ṽeacair a máto caíto an abairt buṽo éoir a úeic ann. táim aṽ cur 'a ṽlánaṽ' ann mar tṽairim. an coráin laoiṽe: ní tṽisim bṽiṽ an focail 'laoiṽe.' bṽéioir ṽur 'doiṽe' an focail ceair; 'corán doiṽe,' 'guest-cup' cf. 'teac doiṽe' i ṽtorac an tṽáctair aṽur fóṽ cf. uimír a 97. ṽo moicṽeáto leir .i. ṽo n-éirēoáto leir.

94. **ṽo úiaíto** .i. ic úiaíto. mo úiaíto .i. im úiaíto. ar ṽcail ṽo lúic .i. i n-éaṽmair ṽo lúic. ceannṽorṽ ceannair .i. tigeirna inṽeátoṽa.

97. **úeal leice** .i. leac na nár, Belleek: úlaṽo bṽuṽaíto: ir ṽóca ṽur ainm úuine úlaṽo annṽo aṽur má'r eáto ní heol ṽam cia hé féin. ṽe maṽo mian .i. cé ṽur mian.

AN LÁIMSCRÍBINN H 2 6 T.C.D.

Ní ṽoiṽ liom ṽo bṽuil acṽ don éoir amáin ṽen tṽáctar atá i ṽclóto ran leabair ṽo le rāṽáil anoir, .i. an éoir atá ran láimscríbin H 2 6. T.C.D. aṽur ir é Seán Mac ṽabrian ṽo rēriṽo an éoir rin i mbliátoin a 1716 ṽo úrian ma ṽuirí. Tá an éoir rin i bṽríorṽorac H 2 6, acṽ ṽo bṽuil an reamṽráto ṽo im úiaíto mar bṽollac leir an ṽenuarac:

"aṽ ṽo leabair úrian mṽe ṽuirí mic Concṽbair mṽodarṽa mic úrian mic Seán mic feiṽlime úuib mic ṽiolla páorais mic éamuinn na Cúile .i. ma ṽuirí, mic ṽomáir óis mic ṽomáir móir .i. donceann coṽuigṽe aṽur congṽála ṽleácta ṽiolla páorais, mic éamuinn na Cúile, biaṽtoac iomlán congṽur teac doiṽeáto ṽrinṽipálta le haṽaíto uaral aṽur íreál, éisre, olluimán, aor ciuil aṽur oirṽe, oise oileáimna aṽur alṽuim na n-óir ṽrámṽeac i n-airṽir ṽersecution, úeirceac aṽur cióṽlaiceac ṽo boṽtaíṽ, ṽo úairṽeabair aṽur ṽo úleáctaiṽ aṽur ṽo úeibṽeinnib ṽeáóile Dé: úuine ṽo

éaill móran aigis le haetnaoúgaó, le rchíobao, agus fuarclao iomao leabhar ó Gallaió agus ó Saedéalaió cum maiteara na condae, do méaougaó anma agus onóma an éiníó dá bfuil, do méaougaó glóire agus onóma Dé, agus do cum a óul i lear agus i rochar dá anam; agus so noeadaíó.

"Jany. ye VII. 1716(17)."

Tá láimrcríbinn eile ó láim Sean míic Saibhan i leabharlainn an Vatican ran Róim; agus tá meamráó gur veallmáac leir an meamráó ro éuar mar brollac léi agus i r mbliadóin a 1708 do cuiread le céile í. Scéal riannaideacta darab ainm Tómaigeact Taire Taobhíle atá ran láimrcríbinn rin. Tá cóir srianaíarctá de láimrcríbinn na Róma as baitearadais Hutton.

'Sé cuirear nomam as aiterchíobao an tráctair óam loig na láimrcríbne do leanamaint com rada agus do b'féioir é, agus téicr rocuigte poléigte do cum ór comair an míc léiginn. agus ór comair luét raihe; mar cuireó an dá éadó fuim ran tráctar.

1 n-ionao 'éu' no 'é' rchíobar éa; i n-ionao a (prep.) rchíobar i; i n-ionao rí rchíobar rc.; tá 'óib,' 'daib' 'daif' tré n-a céile ran láimrcríbinn, do rchíobar 'óib' i scoinnuioe; ar an scuma scéatna do rchíobar 'óib' agus 'óib,' cé so bfuil 'óif' 'óir' so minic ran láimrcríbinn. i scúpla áit ran láimrcríbinn rástar 'a' ar lár i n-abairt mar 'a úi bheirleín'; cuirear an 'a' i scló: i r minic ran láimrcríbinn 'a' agus 'u' i n-ionao a céile; agus 'ó' agus 's'; 'éuar' atá ran láimrcríbinn aet i bro-áit mar a bfuil 'éuar' ; do rchíobar-ra 'éuar' i scoinnuioe ran tuireal ainmneac.

Míor báinear le reanfoclaió ná le reanfuimeadaíó de leitíó 'fil,' 'siligtear,' 'for,' 'forma,' etc.; rchíobar 'fearmanac' ran téicr san aarraigao pé mar deintear ran láimrcríbinn. O'rágar an eo i n-ainmneadaíó doine san rínead rada agus i mbéarla leir rchíobar O'Domhnaill i n-ionao O'Domhnaill nó O'Donnell. San láimrcríbinn i r minic a rchíobtar 'nó' i n-ionao 'ná' agus do ceapar gur foiléire 'ná' do rchíobao ran cár roin. Scríobar 'sc' i n-ionao 'cc' 'cc' i n-ionao 'cc' etc. Tá 'roib' so minic ran láimrcríbinn i n-ionao 'raib.' i r minic ran láimrcríbinn a rástar an rínead rada an lár. agus an dará 'n' i broclaió mar o flannagáin (rchíobtar o flannagáin).

Cuiretar an noo Saedéalac i bpeiom so fairing ran láimrcríbinn agus i r minic a rchíobtar s. nó sioll. i n-ionao "Siolla íora." i r mé péin do roinn an tráctar i scéad cuio. Do tréigear an láimrcríbinn i mionmuoaidó eile mar atá:

(S .i. an Láimscríbhinn H 2 6 T.C.D.)

2. béul áta na meirneac S ; zonac (i n-ionad zonac) S ;
3. oilen S i n-ionad "oilean" ; do eirgic S *passim* ; na firmameint, S ; anzigén an loca, S ; an bráca ar ré, S ;
4. do moinn fearmnac, S *ut in textu* ; ir fa gnár, S ; na noigreaca olirtionac S *ut in textu* ;
6. na flangain S ; fodaclin, S ;
7. Zabailiun S ; áca beic S ; Sepél S *passim* ;
8. ríoga S ; ar o maoile dúin S ; ar cceann S ; nee S ;
9. teac uíde S ; asur o'llainnais asur zacatire buó óein S ; so háimige S ; zona ann, S.
10. arémac, S ; teac oíóce, S ; puic Dubráin, S ; glacaó arémac, S ;
12. do lácaim an trác rin S ;
13. so ocozadur, S ; iona asur mionodaine, S ;
14. oíobail, S ;
15. O Dheilén, S ;
16. émac ionaclann, S ;
17. ccíor ríoga, S ; a fudmadaim, S ;
18. tú uí bheilén, S ;
19. Oobran, S ; réin buó óein, S ;
21. éatire cúgat, S ; teora bliadain do óeunraim gc. S ; asur uí luimín, S ;
23. haimeartar, S ;
25. macca rin ar éimeadur, S ; airm (i n-ionad 'áirmim'), S ;
26. haimeartar, S ;
28. ioladac, S ; minne (i n-ionad 'minnac'), S ;
31. tú fásáil (i n-ionad 'tú a fásáil'), S ;
32. na cearda cuimre, S ; a fíarhuige, S ; tá an mann rin i brioracac dain i n-a bhuil caozad mann ar fao, asur i n-a bhuil trác ar éirteannaib zramadaize. Ir ámlaic a éimeann an t-uzur ceirteanna airm réin asur méiticeann annroin id. Tá cóir den dain roin i 23 D 14 R.I.A., asur doirtear gur b'é zotfaió pionn O Dála do ceap é. Do ceartuigeat an mann ran téicr de réim an dain rin ;
33. tríor, S ; ramar do so zac gc, S ;
42. nac bíad rinne, S ;
43. doúaimz, S ;
45. mhuige íte, S ;
47. lean lonn, S ; óalbanac, S ; níor b'éiríim liom cóir den tarngaimre rin fínn o'fásáil ;
52. O Seazóannán, S ;
57. toca (i n-ionad 'toca'), S ;
58. cuim, S *passim* ; O mbuigill, S *ut saepe* ;
62. plána i n-ionad 'planaó,' S ; noilre le áca, S ; oib óeunaim, S ;

65. υί ὀοῦναλλ, S ; cf. Ουιθειμεαδ .i. Οοῖναδ.
 66. ἀnn ιοναδ, S ;
 73. ccορητα, S ; μαr mbeiτ, S ;
 74. ρin υί θυιζιλλ, S ;
 78, λοιζιῶεαδ, S ;
 82. ζονα (ι n-ιοναο ' ζοναδ'), *ut saepe*.
 87. μιτε (ι n-ιοναο ' μιτιῶ .i. μιτιο), S ;
 88. αζυr α τα ζιορηα ἡαιρηιοσρα, S ;
 90. ριαr ζο hacα na ρζιαδ τοιr, S ; οon ταοῦ ρυαρ, S ;
 100. (I) ουrλαν, S ; (2) Ουιnn ἡόιr αδειμm, S ; (7) υρηάλλα, S ; (10) α λιρηοῖ, S ; (11) τιρηζλαιητε, S ; (13) na τιζ, S ; (20) σφρηταδτ, S ; (23) αομαr ι n-ιοναο " ιτ ἡύr," S ; (26) μόr τοιρηθεαρτ, S ; (28) ζαν τοιῶειm ζαν υαιλλ ζαν αητοιλ, S ; (32) um ἡύr, S ; (34) um ἕρηαδ, S ; (38) αοῦζα, S ; (40) ciῶιρτιn, S ; (43) calma αccaτ, S ; (49) μαr ρin ουιτ αἡάιn, S ; (56) αιζηne ζειλεαῖρηα ὀιλλ - S.

THE MAGUIRES OF FERMANAGH

(Namely, Maghnus and Giolla 'Iosa, "two sons of Donn Mór son of Ragnall")

(Life of the Sons of Maghnus here.)

[A fragment of the conquest and of the life of the children of Donn Mór son of Ragnall Ma Guidhir, namely, Maghnus and Giolla 'Iosa is here set down, begun this day, the twenty-sixth of the month of March, 1716 and written out of the old historical book by John Ma Gabhran son of Cobhthach, 7c.]

1. Maghnus and Giolla 'Iosa, two sons of Donn Mór son of Ragnall son of Odhar, from whom are named the Ma Guidhir clan of Fearmanach, son of Serrach, son of Oirghiallach, son of Odhar, son of Serrach, son of Oirghiallach, son of Odhar, son of Cearnach, son of Luaghan, son of Iorghalach; and it was Nádhaile who lived and blessed at Cill Nádhaile in Fearmanach who baptised this Luaghan, son of Iorghalach; son of 'Eigneach, son of Cormac, son of Fearghus, son of Aodh, son of Cormac, son of Cairbre of the silver ox.

2. And it was in the time of this Cormac that himself and his brother namely Nadhshluaigh divided between them the territory of Oirghialla, that is, from the Finnglas, in which the bishop of Eoghan was bathed, at the extremity of Cluáineois, to Leac na nArm in the north, and from Cara Leathna to the gate of 'Ath Seanaigh to the west of 'Eirne; and everyone as well as ourselves reckons that to this division belongs from Inis Saimhéir westwards to Drobhaois, and crosswise from Scéitheog an Phréacháin to Béal 'Atha na Méirleach to the west and to Lios na dTorc, where those two brothers Cormac and Nadhshluaigh used to enjoy numerous feasts; so that it is from the large number of swine that used to be slain there it was called Lios na dTorc; and from that same Lios to Brághaid na Caoile.

3. If it be desired to know why it was called Brághaid na Caoile: There was a strange, hideous serpent named The Caol; and thus did that serpent pass its time: It came every

morning to Fionnloch and remained there until nightfall and (then) went to its own couch to Gleann na Caoile which everyone calls Brághaid na Caoile since that time; and all say that it wasted much territory around it for a long period of time, until Patrick the Tailgeann came to Ireland; and when he heard the story of the serpent he went onwards by every nearest route till he reached Fionnloch where the serpent was. And thus was the serpent situated, as it lay on the island beyond: it looked towards the lake, having its gorge wide open and it proceeded to drink up the lake in exhausting waves and then it coiled its body very stiffly up and rose in the clouds of the air and in the regions of the firmament so that no one could see whither it had gone for a long space of time. After that they saw it coming as a horrible monster to the lake and planting itself down before the beholders in the depths of the lake so that the lower part of the lake flowed over the upper; and it proceeded in this manner until it came near the land, then it opened wide its gorge and vomited forth its entrails like a shower of sand or hail upon the lake and in particular under the eyes of the Tailgeann and of his clerics so that the holy clerics wondered greatly in terror of the serpent. And when Patrick saw this he made the sign of the Cross around himself and his clerics and called upon the Lord of Might to shield them from the serpent's venom; and as it came close to land, having its gorge wide open on the point of swallowing the holy clerics, the Tailgeann and his clerics fell on their knees, and earnestly besought God to let the venom of the serpent pass from them on that occasion. And Patrick dealt a mighty blow of his crozier upon the breast of the serpent; and through the miracle of God and of Patrick the serpent turned face upwards and stretched along the lake in their presence and its blood was flowing so copiously that it reddened the lake from side to side at that time like any other blood. And then Patrick said: "It shall come to pass, said he, that Loch Dearg (Red Lake) will be the name of the lake from this day till the Monday of Doom." And hence Fionnloch is called Loch Dearg ever since that time, to magnify the name of God and Patrick for that wonder.

4. And thus was Fearmanach and county Muineachán divided between these two heirs apparent, namely, Cormac from whom are the Siol Uidhir and Nadhshluaigh from whom are the Mathghamhnaigh and the other tribes that sprang from them on either side, and that division continued ever since that time down to the time of Maghnus Ma Guidhir; so that it is not recorded that any king of Oirghialla was named from the time of Maghnus onwards but Mag Uidhir over Fearmanach and Mac Mathghamhna over Oirghialla; and this was an unusual thing in Ireland at that time; since it was customary

there to appoint as king every man of means or estate or every head of a county in Ireland and they were lawful heirs on being elected by good righteous people, both lay and clerical, in every province and in every county in Ireland; and such was the method of appointing a chief lord they practised at that period up to the time in which those two sons of Donn Mór son of Ragnall above referred to, namely Maghnus and Giolla 'Iosa were joint rulers over this county of Fearmanach.

5. From this Giolla 'Iosa sprang all the kings of Fearmanach; and from Maghnus sprang the Clann Maghnusa of Seanadh in every place in which they are found. And since it is for the heirs or the near relatives of these kingly chiefs that I ought to procure true knowledge of the rule of their ancestors I do not treat of the great families of the descendants of the Collas or of any of their great divisions in any other region in which they obtained territory in Ireland in the time of the over-kings, but only of this little division of Fearmanach and county Muineachán and of the list of termoners of the county and its tribal chiefs from the time of Nadhshluaigh down to the time of these children of Donn; of the life and death of Maghnus son of Donn Mór; of the rule and government of Giolla 'Iosa in the lifetime and after the death of his brother, namely, the same Maghnus.

6. The chiefs of a tuath in the county at that time were Maolruanaidh, from whom are Clann Ui Mhaolruanaidh, over the upper part of the country; Mac Domhnaill over Clann Cheallaigh; and Clann Meig Uinnseannáin over Tír Cheannada and over Fearann Oireachta; O Maoladúin over Lurg; and O Flannagáin over Tuath Rátha; and Mac Giolla Fheinnéin over Muinntear Fhuadacháin; and Giolla Coimhdhe over Baile Mhic Ghiolla Coimhdhe.

7. And these were the church termoners there, namely, Muinntear Ghabhan over Drom Uilche; and O Corragáin over the chapel of Machaire Mhíloc which belongs to that church; and O Coigle over Clann Tibhrinn; and O Maolchuill over Gabhal Liuin, and O Dunagáin also and Muinntear Chairbre; and Clann Mhic Scolóige over Achadh Lurchair; Muinntear Olltacháin over Achadh Beithe; O Luínín, O Breisléin and Muinntear Bhanáin over Doire Mhaoláin; O Cianáin and O Corcráin over Claoininis; Muinntear Mhurchadha over the chapel of Fearann an Mhuilinn; O Taithligh, O Miotháin and O Caitheasaigh over Daimhinis; O Caiside over Baile Uí Chaiside; Clann Mhic an tSagairt in Baile Mhic an tSagairt; Muinntear Chonghaile in Baile Uí Chonghaile; Muinntear Threasaigh in Cill Tighearnach; Clann Mhe Graith in Tearmonn Mhe Graith; Muinntear Leannáin over Inis Mhuighe Samh; O Fialáin and Clann Mhe Garacháin over Both Uí Fhialáin; Clann Mhic Ghiolla Lasair and Muinntear Bhlaitmhic over

Cill Mhic Ghiolla Lasair and over Teampull an Aifrinn ; Muinntear Dhroma over Cill Nádhaile in the diocese of Cill Mhór ; Muinntear Ghormáin over Teampull Ghuirmín and over Caladhchoill ; and it is to the Vicarage of Cill Nádhaile that both these chapels belong ; Muinntear Dhúnáin over Domhnach and over Tulach na gCaorthann ; it is not counted as a church, but the Vicar, Mac Murchadha, built it with the consent of Ma Guidhir for the convenience of Clann Chonghaile as they were not conveniently situated as regards the other parish churches ; and it received bishops' consecration for burial purposes ; and the chapel of Teampull Mhaoil an Ghleanna which belongs to the Parish church of Cluaineois. We must not forget Muinntear Choisigile, the termoners of Doire Bhroscaidh. Such is the list of termoners in Fearmanach in the time of the sons of Donn Mór son of Ragnall.

8. As regards these sons, namely, Maghnus and Giolla 'Tosa, we shall set down here a fragment of their princely customs and the manner in which they held the county subject to their tribute and taxation during their life and their time ; and the same of their heirs from that time forward. As regards Maghnus son of Donn Mór, while he lived he was king of Fearmanach ; his custom was to collect his regal tribute once every year ; and where he used to begin was at the lower end of the county at Leac na nArm, that is, on Ráith Mhór Mhíodhluic ; he used to summon to him the chiefs of the district, namely, O Flannagáin of Tuath Rátha and O Maoladúin of Lurg ; he used similarly to send a message of invitation to his brother, that is, O Domhnaill, for they had a common mother ; for a daughter of O Néill was the mother of both ; she became the wife of Donn Mór after O Domhnaill's death.

9. Maghnus had a permanent guesthouse on Ráith Mhór Mhíodhluic and he enjoyed numerous banquets and feasts there together with the nobles who surrounded him, while he was collecting his tribute there ; and there he was wont to bestow many gifts on the laity and on the clergy, on men of learning and on ollamhs and the warriors of his own country. For the well-informed reckon that there was not in Ulaidh in his day a single lord who had more wealth and means than he ; and especially as regards kine and herds of cattle, flocks and wares, and every species of wealth and article of value.

10. He used to abide for the space of a month in the house of the Ráith, collecting his tribute from the regal chiefs of Lower Fearmanach ; and at the end of that time taking his leave of the nobles, he used to proceed to Bun Abhann Tearmainn, where Ma Graith resided ; at which place he held high festivals ; and it was his custom to tarry there a night ; and it was there he embarked in his vessel or his fleet ; and the second place in which he held trysting or meeting with the

nobles of the upper part of the country to collect his tribute from them, was at Gabhal Liuin where he kept a guest house for the space of a month ; similarly the nobles of the country used to gather round him there, namely, Mac Domhnaill of Clann Cheallaigh, Mac Uí Mhaolruanaidh and all the rest of his vassal chiefs.

11. His whole country was so very intimate with him, that there was not in Ulaidh any ruler who was more beloved and respected by his people, and by everybody, than he in his own reign ; and his royal residence was Port Dobhráin at Cnoc Ninne, where Ninne son of Adhnamhan lived, from whom that hill is named. And he continued in this manner for the space of thirty-five years, directing and ruling those seven tuaths of Fearmanach as became a ruler and a lord, without strife or discord amongst the laity or the clergy there during that time.

12. And as every reign must come to an end, various heavy pains came upon him and a troublesome disease which is called "the disease of the joints," so that he fell into decline and constant wasting, and went to table and to bed only borne by his own intimate attendants ; and three years did he pine in this condition, wasting from these various ills ; and when the story ran throughout those tuaths of Fearmanach that his physicians had given him over, and when the hope of restoring his health to him was eliminated, and when they saw that there was not a penny of their lord's tribute collected from them for a long time back, as what one has long borrowed is usually regarded as one's own, they conceived in their deceitful wayward minds that the children the lord had were young and tender, and that they were not able at that time to enjoy or to defend the country, and resolved not to pay the tribute to anyone else till himself should come to take it in the customary manner.

13. When a certain party of the lord's intimate friends heard this they made it known to him. Thereupon he gave orders that his bonnaghs or his collecting stewards be sent on circuit round the county to take his tribute ; and then the officials without delay went to O Flannagáin in the first place ; and O Flannagáin's reply to them was that he would not give the tribute till he saw the lord, to whom he was to give it, on his feet ; and that they would not store it more faithfully for him than himself. And when the collecting stewards heard this, that is, the rebellious reply of O Flannagáin, they proceeded to collect the preys and herds of cattle and kine of Tuath Rátha from every quarter in which they were throughout the country ; and O Flannagáin's party followed them across Sliabh Dhá Chon until they brought the officials into Glac Mhanchach, that is, into the place which is to-day called Clais an Chairn ; and the officials and O Flannagáin's party came

to handgrips ; and many were killed amongst them on either side as well as O Flannagáin himself and several of his people and fifteen of the lord's own trusty followers and many others that are not mentioned ; and while the conflict was taking place the women and youngsters of Tuath Rátha took back the cattle.

14. Those who survived that slaughter brought word to the king of Fearmanach of what took place there from beginning to end, and the number of those who were slain there on either side. Moreover the fifteen of his own trusty followers who fell there were named, and Maghnus Ma Guidhir was grieved thereat ; and he summoned to him by word and message his chief advisers, namely, the clergy of his county and of his own territory, his doctors of history and medicine, and the magnates of the county beginning from these, as many of them as were near him ; and he proceeded to question them and seek their advice ; and having made known to them O Flannagáin's disobedience and the killing of his people as well as every other mischief which came of it, he inquired of these magnates, both lay and clerical, what they advised in the case.

15. O Breisléin replied and thus spoke. " You have present here, my liege, the majority of the chiefs of your country, as many of them as we deem rightful, with the exception of the chiefs of the lower side of the county ; and O Flannagáin is not more likely to oppose you than O Maoladúin and the other chiefs who are of his tribe ; and let there be assembled here in a place apart as many as are present of your nobles, lay and clerical, and let them investigate the case and let them estimate what eric is due to you for the death of your people and for the refusal to you of your lawful tribute."

16. Everybody else approved of that counsel of O Breisléin, and the nobles went to a place apart and the decision they came to was that neither party should get an eric or an honour-price from the other, since many were slain there from both parties and especially since O Flannagáin himself had fallen ; but to let all that were living live and all that were killed to let them be so ; and they requested O Breisléin to report this judgment, and thereupon they went into the presence of the king of Fearmanach, to the outer post of the couch in which he lay.

17. " Well, magnates, said he, how have you solved that question ? " O Breisléin's reply was : " My lord, said he, whatever we may resolve concerning every untoward event that has taken place, it behoves us not to leave unrequited the spilling of blood or the death of the people ; but, if you be content, what we have determined on is not to award an eric for your people or for those fifteen men of yours who

were slain ; and since the loss to Tuath Rátha is sufficiently great, namely, O Flannagáin's having fallen, we have saved them from your impost, provided they pay you your regal tribute henceforwards."

18. " This is not a fair judgment which you report, O Breisléin, but a partiality you have shown towards O Flannagáin, because you yourself and your ancestors before you come from Fánad ; and therefore I will arraign you publicly for that you have given a perverse judgment ; for it is certain that each vassal is bound to do homage to his liege and to give him what he is lawfully entitled to ; and that therefore they neither obeyed nor did homage to their liege seeing that they denied me my own right, and that thus they are bound to give me an eric for the death of my people, as they shall do later."

19. After this, the magnates were treated to banquets and feasts in the regal residence of Dobhrán for the space of three days and three nights. Then they took their leave of the king of Fearmanach and they proceeded to their own dwellings. When these nobles had departed Maghnus sent privately for O Luinín and O Caiside ; and when they arrived he made them come to his bed-post and inquired of them what they thought of all the perverse pleading of the nobles on behalf of O Flannagáin.

20. " What I think, my liege, said O Luinín, is that they perceive that you are in ill-health and suffering from an incurable disease, and that it was that circumstance which gave them courage to do all they have done, as you yourself and everyone else who has understanding may see ; for they never before undertook to rebel night or day against you as long as you were in health even from the time when you acquired your patrimony."

21. " Beware, O Luinín, said Maghnus, you must know that though these nobles of Fearmanach do not think it, I have a capable heir at the present time who will have the governing of this county to the seventh generation after me ; and if I were in health, as I was three years ago, I would make plain examples of them that would be apparent to the countries in their neighbourhood ; and as I am not, glory to God that I have in my substitute a lawful heir to control these chiefs of Fearmanach and one who will not accept O Breisléin's judgment but will get an eric for the slaying of his people from them, namely, my brother Giolla 'Iosa Ma Guidhir ; and, O Luinín, write for me letters to my brother Giolla 'Iosa to Bréifne ; and in this way shall you write them, namely, let him come to me without delay to this residence ; and despatch my own messenger quickly with these letters and with tidings for him of this disobedience of the chiefs of Fearmanach."

22. Thereupon O Luinín and O Caiside went into a place apart and they wrote these letters as they had been directed; and when they had written them they came back to where their liege was; and he read the letters and he was pleased with the way in which they were indited; and his hand had to be held steady while he was signing his name to them, for his hand was in a state of tremor.

23. After that two of his messengers were summoned to him and he gave them gold and silver with a view to their setting out; and then they proceeded by every nearest route, having left the regal household in the enjoyment of banquet and feast and rejoicing in spirit and mind in each other's society; and no tidings of these messengers are recorded until they reached the house of O Raghallaigh in Bréifne where Giolla 'Iosa Ma Guidhir, that is, the heir apparent of Fearmanach was; and they presented these letters of his brother to him; and when he had received them he read them; and no sooner had he grasped the purport of the letters than his appearance and form underwent a change, and a piercing look came into his eyes and vision so that his grandfather's whole household trembled through terror at the change that had come upon him by reason of the tidings that had reached him; and he summoned to him his retainers and his escort and directed them to get ready the steeds, and laid his hands on his weapons and put them on without delay. And thereupon his grandfather, that is, the king of Bréifne, came to him and inquired of him whence was the news on account of which such a great change had come in his countenance or in his appearance.

24. "Beloved father, said he, I am unable to tell that, and since I am unable, do you yourself read these letters and you will find in them all the news that I have."

25. Thereupon the king of Bréifne read the letters and said that pitiable was the plight in which his own vassals had put the king of Fearmanach, deprived of his vigour and of his agility and in a bed-ridden state, "and it is easy to see that such is his condition since those chiefs of Fearmanach rose up and showed their disobedience to him, for there was not in my time in Ulaidh any king who would permit what was justly due to him to be kept from him, even though he may have been somewhat in the wrong; but I pass that over. But it surprises myself and it is a matter of great surprise to all and to the lords of Ireland to say that any chiefs dared to rebel against their liege because of his demanding his own tribute of them."

26. Thereafter banquets and feasts were given to all that regal household and in particular to the messengers, so that every one was jovial and in high spirits. And then Giolla 'Iosa

arose and knelt before his grandfather and asked his blessing and he gave it to him with good will ; and he fared forth by every shortest route, and his doings are not recorded until he reached the regal residence of his own brother, that is Port Dobhráin, and all that royal household rose to meet and greet him ; and they kissed him fondly, earnestly and with true affection. The messengers went where the lord was and announced to him that Giolla 'Iosa had arrived. "Bring ye my garments to me said he, so that I may go out amidst the household to meet him."

27. Two stalwart warriors came about him and carried him out into the midst of the household ; and Giolla 'Iosa rose to meet him and they kissed one another fondly, earnestly and with true affection ; and feasts and banquets were given them so that all in that royal mansion, of high and low degree, were jovial and in high spirits. Then Maghnus spoke and said : "O brother, said he, thy coming is a great increase of strength and health to me ; and I imagine that if more were to come like you it would completely restore my health to me."

28. Thereupon the variegated tables of the kingly household were cleansed, and the choicest meat and drink dispensed to them ; and when the time came for them to sleep Maghnus requested that Giolla 'Iosa's bed be prepared in the same room in which himself was so that they might have a consultation together. This was accordingly done.

29. They continued in this manner till the next morning and then Maghnus spoke and what he said was : "O brother, O Giolla 'Iosa, said he, you have already heard the way in which those chiefs of Fearmanach have revolted against me and all the ills that sprang from their revolt, namely, the slaying by them in the conflict of the fifteen men of my personal retainers and my being without my tribute for a considerable time ; and the reason why I sent for you, though I liked to see you, is that you might avenge the death of my people and obtain an eric for them, and moreover that you might bring me my tribute in spite of these chiefs."

30. "It is true, O brother, said Giolla 'Iosa, that I am ready and prepared to do your will in whatever way you please in this matter."

31. "In that case, said Maghnus, I should advise you not to rest to-morrow morning until you reach Sliabh Dhá Chon, that is, a mountainous tract which is in the neighbourhood of the boundaries of this country and Bréine Uí Ruairc, and O brother it would be necessary for you to be well-informed and not ignorant as to the boundary of this country of the Manaigh in every direction all round ; for I am old and wholly unable to look after it and govern it, and hence it is more likely that you will enjoy everything that I ought to get out of the county

than myself; and moreover you ought to seek information often from the person from whom you may expect to obtain it, and to get a knowledge of the names of the hills and of every local tuath in the county; and, besides, a knowledge of the old famous names that are current such as that of Sliabh Dhá Chon; for it is called Sliabh Dhá Chon from two dogs belonging to Fionn which were lost in that mountainous region through devilry or magic; and it was called Gleann Caoin until Fionn gave it that second name after his two dogs had perished there through the magic of the Children of Lir; and therefore do you learn the lesson of the wise man who composed this quatrain:

32. "He who is inquisitive will have knowledge;
Clever the learned of many devices,
They perceive light in obscurity;
Inquiry is the door of knowledge."

33. "Hence you must not neglect or forget to follow that advice; and do not rest on this occasion until you reach the house of my brother at Béal 'Atha Seanaigh, that is the house of O Domhnaill, and inform him of this disobedience of O Flannagáin; and not of O Flannagáin alone, but of the other chiefs, as I understand from the officials who are demanding my tribute amongst them; and inform him in like manner of the death of the fifteen men of my people who fell by O Flannagáin; and tell him their names; for he himself knew them here and beyond; and let him send for O Gallchubhair and O Baoighill and the three Mac Suibhnes and for every other constable whom he has in pay from these on, and do you bring a full army and hosting of them with you to Gleann Dhá Chon where I have the seven herds; and give a milch cow or a full grown heifer to each of them before you require any day's service of them; and give in proportion to each constable until they are satisfied; and let themselves send with them to Tir Chonaill as many persons as will drive them there; and after that proceed with that host and do not leave a chief or constable in Lower Fearmanach that you will not bring here to me with hands bound or in fetters."

34. After this the horses were got ready for them, that is, for Giolla 'Iosa, and for the small party who accompanied him; and Maghnus directed that his own armour be given to him; and it was done accordingly; and when he had put it on, Maghnus said "May you wear that suit and may it turn out favourable and opportune for you to put it on"; and then he gave directions to the party of riders to take with them the choicest of strong drink for the journey, and when they were ready and accoutred they rose out and took their leave and no tidings is recorded of them until they reached 'Ath Seanaigh.

35. And when O Domhnaill heard that Giolla 'Iosa, with his party of riders had arrived on the lawn outside, he went out to meet and greet them ; and he kissed Giolla 'Iosa fondly and earnestly and took him with him into his dining-hall and a banquet of delicacies and pleasant drinks was given them ; and thus did they pass their time until the hour of the usual meal and then their repast was put in the place where it is taken and they continued to partake of it agreeably, lovingly in each other's company till bed time ; and then O Domhnaill himself went with Giolla 'Iosa Ma Guidhir to his sleeping couch and the attendants followed them with sweet appetising ale. So they behaved thus far.

36. After this Giolla 'Iosa addressed O Domhnaill and informed him of every act of revolt that the chiefs of Fearmanach had committed against his brother ; and how O Flannagáin had slain fifteen of his people. O Domhnaill inquired : " which of the intimate followers of my brother, said he, were slain ? "

37. Giolla 'Iosa told him all their names. " By the Cathach by which Tir Chonaill swears, said O Domhnaill, neither that violence offered to my brother, nor the slaying of his people on the part of the chiefs of Fearmanach will go unpunished ; for many a day and night did I spend amidst that household, and those fifteen men of them who were slain ; and I am certain that there was not a lord in Ulaidh for whom each of them separately would not have made a competent footman or bodyguard ; for I am acquainted with them from the time of my infancy to this late period."

38. And then Giolla 'Iosa communicated to him every message which his brother had sent him. Thereupon O Domhnaill replied to Giolla 'Iosa as regards that communication and what he said was that he would go himself and as many as would go with him to wreak vengeance on those chiefs of Fearmanach for the evil deeds they had done by their disobedience to their liege ; and when O Domhnaill had said these words he sent word and messengers summoning O Baoighill, O Gallchubhair and the three Mac Suibhnes to him to 'Ath Seanaigh, who were to bring all their people with them.

39. These hosts assembled without delay at 'Ath Seanaigh and when they had come together their number was seven hundred armed, armoured men fit for battle ; and Giolla 'Iosa said " I congratulate this good host of O Domhnaill, said he, and they are worthy of congratulation now that they are needed at the present time."

40. And after this himself and O Domhnaill went a second time to review them and Giolla 'Iosa said in the midst of these hosts in loud, full, clear, distinct tones, " Come ye with me, good people, said he, now on this propitious occasion and time, for

I will not demand a day or a night of your service until I give you your reward before you engage in service."

41. And then O Domhnaill said, "Do you, my good friends set out on these conditions of the son of the king of Fearmanach and with my blessing; and know you that it is my instruction to you to follow every direction that Giolla 'Iosa Ma Guidhir will give you until you return; to behave towards him as you would behave towards me, if you found that I was being expelled from Tir Chonaill."

42. Then their constables or leaders said: "Beloved son of Donn Ma Guidhir, be not anxious or afraid that we shall not be true and faithful to you, for we will swear to you that we will be as faithful to you as we would be to O Domhnaill as long as we shall be with you in this way."

43. After that they proceeded with one accord and one mind, the time and occasion being favourable, to Leac na nArm; and they halted not till they reached Sliabh Dhá Chon where the herds and cattle of Maghnus were, having their own herdsmen guarding them; and Giolla 'Iosa ordered them to bring the cattle together and they did so.

44. And Giolla 'Iosa handed over a milch cow to each of the seven hundred who were with him there and the nobles sent wage-earners with them to their own country to Tir Chonaill, and after that he himself and his army marched throughout Tuath Rátha, so that he did not leave a head of a house in that tuath whom he did not send bound and fettered to Port Dobhráin; and he told the party who escorted them to tell his brother to exact from them whatever eric he saw fit as compensation for his faithful people and for their insubordination towards him, "and tell him, said he, that I have gone to Tuath Luirg where the rest of his recalcitrants abide." And they encamped that night at the top of Gleann Dorcha in the plain which is called Srath na dTarbh to-day.

45. And it is called Srath na dTarbh from the fight of the two bulls which were in Ulaidh, the Donn Cuailgne and the Finnbheannach; the Donn Cuailgne, named from his being of a brown colour and his having been born in Cuailgne; and the Finnbheannach or white-horned, for the horns he wore were as white as an over-night's snow; whence Finnbheannach of Magh nAoi. Now it was for these reasons they were called these names, that is, the Finnbheannach and the Donn Cuailgne; and we read in the tale which is named "The Cattle Spoil of Cuailgne" that it was from the contest of these two bulls with one another on Srath na dTarbh that it was called Srath na dTarbh, and [a meaning attaches to] every other name in Ireland that is not named from a bull at all.

46. Gleann Dorcha, moreover, is so called for this reason. On a certain day Fionn went there on a hunting expedition

and many of the Fianna with him and they recount that the glen was so dark that they could distinguish neither hill nor tent however near them, as long as they were there. It was then that Fionn uttered the prophecy which begins with this quatrain :

47. " Gleann Dorcha though dark, black,
Fairer its hillocks than every dwelling ;
A glen of strong oaks haunted by the blackbird,
In possession of a tribe with pure and shapely herds(?)

48. However, this is not the place for that prophecy and we must not pursue it further ; but let us speak of the heir apparent of Fearmanach and his people. When they had settled down on the forementioned Srath na dTarbh they sent parties out from their host on all sides around it and they brought back with them to the camp from the woods and wildernesses of Fearmanach and from the glens of Feara Luirg herds and cattle ; and many of these were slaughtered and they erected tents and open shelters there and they passed that night there pleasantly and in a friendly manner.

49. And on the morrow, O Maoladúin, Ma Graith and the nobles of the country in general came to them bringing with them plenty of all kinds of food and strong beverage such as were common in the country at that period, and these magnates all round bade Giolla 'Iosa Ma Guidhir welcome, and they supplied with mead and ale both himself and the nobles of Tir Chonail ; and after this they were seated round the heir apparent of Fearmanach and were treated to choice appetising meats and to mild intoxicating beverages.

50. Then Giolla 'Iosa inquired of O Maoladúin the reason why he revolted against his liege in the matter of paying him his tribute, and then O Maoladúin replied that it was not in revolt he did any thing that he had done in the case but because he did not himself see the lord on his feet to whom he would give it " and now we are willing to give you the tribute in place of your brother."

51. " But then, O Maoladúin, I will not accept that tribute from you as long as my brother lives ; for much disobedience and sedition have been reported of you, people of Tuath Luirg, and of yourself in particular, and it is my advice to you to go yourself now to Port Dobhráin with that tribute and to tender to him your apology, for I will not desist until I break you off from your disobedience ; for I promised my brother that I would not leave the head of a house or of a tuath behind me in Fearmanach whom I would not bring to him, as well as to obtain his tribute from them with or without their consent. And, therefore, O Maoladúin, go you to my brother and let Ma Graith be with you for he is a chief adviser to him and let him report the state in which this country stands."

52. After that they spent some time in drinking and merry-making and in uplifting their spirits and their minds. Giolla 'Iosa ordered the constables to put on their weapons and told O Maoladúin to perform what he had stipulated, and he himself and his force proceeded to the tuath of Tir Cheannada, after they had taken their leave of the nobles of Lurg, where Clann Mhe Guinnseannáin were at that time and every other tribe which were with them, namely O Duibhin, O Seaghdhannáin, and Clann Mhic Anuisce, and many other tribes that are not enumerated here. And they abode on the hill which is called Craobh Uí Fhuadacháin, where Muinntear Fhuadacháin used to be; and he summoned by word and messenger the nobles of the country; and he ordered them to meet him at the Craobh mentioned; and O Seaghdhanáin and O Fuadacháin gave him entertainment for that night of choice meats and of every sort of strong beverage.

53. They continued thus till sunrise on the next day, and the magnates of that country assembled to meet him. Giolla 'Iosa inquired of them if they had brought with them the tribute which was due of them. They said they had it not with them, but were not the less willing to pay it from their not having it that day. Giolla 'Iosa ordered the arrest of Ma Guinnsionnáin and of all of his tribe who were present. Thereupon they were taken into custody without delay. Then Giolla 'Iosa Ma Guidhir said, "I will teach you not to be disobedient in future in the matter of paying your tribute every time you ought to pay it; and you will see yourselves every place and locality in which you have done wrong to my brother in the matter of his lawful tribute; and know that I will later on make known to you your misdoings in full."

54. However, he imposed an obligation on them to meet him at Port Dobhráin on a certain day that was named between them there and then, and he gave permission to unloose them or set them free. But as regards Giolla 'Iosa himself, he neither rested nor tarried till he had gone round the seven tuaths of Fearmanach on that onset and he did not leave a head of a tuath in it whom he did not bind, hands or feet, until they came into the presence of his brother at Cnoc Ninne, after they had been reduced at the point of shaft and sword.

55. Accordingly he himself and the collecting stewards who were with him as well as the constables followed them to Port Dobhráin; and there he found these captives before him; and without delay he went to where his brother was and Maghnus bade him welcome and Giolla 'Iosa said, "Brother, said he, why did it seem right to you to keep the captives I sent you so long in chains without getting your tribute from them or having them do in time whatever they would do in

the end to make amends for every misdeed which they have committed against you."

56. Maghnus answered him and what he said was " Brother said he, you and everybody else must understand that I was incapable of business at this time when I am confined to bed and therefore that I was not in a fit state to hold a conference with those chiefs of Fearmanach. I did not let them come before me until you yourself should come to them and now I am willing and ready to consent to whatever honour-price it pleases you to exact from them."

57. After that Giolla 'Iosa went amongst the household and called the attendants and told them to wait and attend diligently on the nobles of Tir Chonaill as long as they would be in the house. The attendants replied that they had plenty of every sort of strong beverage to get as well as of every kind of ale besides which may be needed at present. " And therefore make these nobles be seated around you in the regal chamber and let whatever sort of beverage you prefer be demanded for them and you will get it."

58. Thereupon Giolla 'Iosa stood up and he himself called in O Baoighill, O Gallchubhair, and the three Mac Suibhnes and every other constable who was with him on that route and after that the chiefs of Fearmanach, and they were all seated, and mead and ale were served out to them so that they were all jovial and merry in one another's company namely the magnates of Tir Chonaill and of Fearmanach.

59. Then Giolla 'Iosa asked those chiefs of Fearmanach if they had their tribute to give to their liege. They replied that they had. " In that case come ye, said Giolla 'Iosa, come with me into my brother's presence so that you may pay him your tribute "; and then he took his leave of the nobles of Tir Chonaill and instructed the waiters to make much of them until he himself should return; and he took the chiefs with him to where his brother was and asked them to count out their tribute to him.

60. Thereupon O Maoladúin, that is, the chief of Lurg, rose and gave him the tribute, and Ma Guinnseannáin, Mac Domhnaill, Mac Uí Mhaolruanaidh, Mac Giolla Fheinnéin, and the other regal chiefs made payment until O Flannagáin's turn came. As to him, he rose and offered him his tribute for Tuath Rátha, although he had not been inaugurated as chief at that time but merely as heir apparent to the chieftaincy waiting to come into the possession of the O Flannagáin patrimony when he made his agreement and reconciliation with his liege lord.

61. Then Giolla 'Iosa said, " Nobles, said he, your own tribute will not be accepted from you without an eric for all that you have slain of our people, and an honour-price for all

the insubordination of which you are guilty, and were we to do justice in your regard we should exact from you satisfaction for all the trouble to which we have been put owing to the insubordination of all the chiefs of Fearmanach; since it was you who began the trouble; and I solemnly assure you that you will not be rid of me until I send you to Loch Uachtair where you will be confined until my brother has got full satisfaction for every misdeed you have done against himself and against me. However, pay ye the tribute as you have it with you." They did so; and when the tribute had been accepted from them he ordered the guard that had been set over them to take them back to the house of confinement in which they had been before and to keep a strict watch over them till morning "because they will not trouble you longer than that."

62. Then he sent them from his presence to the house in which they had been previously, and afterwards he summoned the other chiefs before him and said to them, "Do you, the chiefs who are present, give bail and security for being obedient to your liege lord henceforward, and for paying your tribute at the appointed festival as you are bound to do; and unless you do this I will send you to Loch Uachtair; and I swear to you the solemn oaths that have come down to me that you will never leave that place until you will be glad that security would be accepted from you and to be obedient to your liege ever after."

63. "Very well, said they, as a proof that we are ready and willing to let him have his will and you also, we will take these oaths for you with good will and bind ourselves not to do anything in opposition to you for ever." Thereupon the Duibhineach was brought into their presence and they swore by it there in the presence of the clergy and laity that they would not revolt night or day against their liege lord as long as they lived.

64. After that Giolla 'Iosa stood up and said, "I am a long time absent from those nobles of Tir Chonail, and do you stay there with my brother until you finish your business and let each of you singly pledge the other as sureties for your loyalty and fidelity to his injunctions in the future."

65. They acted accordingly, and Giolla 'Iosa went to join O Domhnaill's people and he found them jovial and in good spirits; and when Giolla 'Iosa had come amongst them he sat down between O Baoigbill and O Gallchubhair and he set to drinking and merrymaking with them and he caused O Domhnaill's health to be drunk amidst that company all round.

66. Thus did they continue during that pleasant day until meal time came, and then the wide smooth tables of the royal household were cleansed and on them were placed the choicest

meats and strong beverages, and they were seated each in his own place according to his rank as was always up to that time customary in that regal household; and when they had partaken of their meal and viands they passed that night in drinking and in enjoyment until the time came for them to sleep and repose, and the magnates of Tir Chonaill requested permission to retire to rest saying that unless that were granted them, they would not be able to take their departure or make their journey on the morrow; and they all besought him to let them sleep; and then couches and raised beds were dressed for them and they retired for repose and deep sleep and they continued in this condition till the time of rising on the morrow. And when they had risen, Maghnus sent for O Gallchubhair and for O Baoighill and for the three Mac Suibhnes and for all the other constables; and they came into his presence and he manifested his great pleasure at their visit, and they were seated around him, and mead and ale were served out to them there.

67. Then Maghnus spoke to Giolla 'Iosa and said "Brother, said he, go out and cause those fighting men who accompanied you to be seated in that large house outside and give orders that diligent care be taken to supply them with mead and ale; for I do not think it proper that they should be entrusted to any one but yourself; and moreover let food and viands be furnished to us here, for their lord would do his utmost to make you comfortable or any one of your friends.

68. Thereupon Giolla 'Iosa went out and directed the attendants not to spare food or strong beverage from the fighting men from Tir Chonaill or from the chiefs of Fearmanach either. This direction was attended to and similarly with regard to the nobles of Tir Chonaill in the sleeping chamber of the king of Fearmanach, and these latter and the king of Fearmanach partook of a repast and dainties in each other's company agreeably and contentedly throughout the pleasant day.

69. And then O Baoighill and the other nobles of Tir Chonaill unitedly spoke and said "O king of Fearmanach, said they, we came with this small force with the consent of our own liege lord and for your greater good, to do duty for you and we have not asked any request of you since we came, and the request we wish to ask now is this: that you come to terms with O Flannagáin's party as you have done with the other chiefs."

70. Then Maghnus made them answer and said that the other chiefs were on a different footing, as regards coming to terms, from O Flannagáin's party, for these latter did a deed which no chief throughout the greater part of Ireland could defend. "Still the best settlement I can make with them I will make it on your account;" and Giolla 'Iosa was summoned

to them and was informed of all that O Baoighill had said on that question : and Giolla 'Iosa said that an eric was chargeable on O Flannagáin's party for fifteen men "of my brother's personal retainers whom they killed in the conflict in which they unlawfully engaged in opposition to my brother because he demanded his tribute of them."

71. Then O Baoighill said that themselves did not wish to raise a point of law with them on behalf of O Flannagáin's party but only to help them to come to a settlement ; however, he did not understand how they could make amends for the deeds they had done unlawfully unless they themselves regarded the ignorance of the deed they had done especially against their liege lord.

72. Thereupon O Flannagáin's party were sent for and when they had arrived Giolla 'Iosa asked them what defence they had to offer for all the misdeeds they had done against their liege or what eric had they to give for the death of his people. "For as these nobles happen to be present, I should like to learn here your plea or your defence of your misdeeds ; for you might say that you had been treated unjustly." O Flannagáin's party replied to that and said that in their opinion if justice were done them they should demand an eric or an honour-price, as was demanded of them, for this, namely, that O Flannagáin was slain and twenty-two of his people along with him.

73. "My reply to that, said Giolla 'Iosa, is that you have no right to get an eric or an honour-price for any one of your people who was killed in that conflict ; for you unlawfully pursued my people for their carrying off pledges for the rightful tribute which it behoved you to pay without involving yourselves in revolt ; and if anything I am saying is unjust, the Tir Chonaill nobles are here present and they know if I am speaking unjustly ; I swear by the Duibheineach, my traditional oath, were it not that these nobles are present we should not be arguing with one another until you should be in Cloch Uachtair where you would get plenty of the law ; but I did not wish to send you there until these nobles should hear the story of your misdeeds.

74. "Nevertheless since these same nobles took upon them to speak in your case you will get the benefit of their decision in all that they have listened to between us on either side ; and if these nobles leave my brother empty-handed, without an eric for those fifteen men of his people, let that rest with their judgment ; and by the oaths already referred to, there would be neither judgment nor agreement between you and us, were it not that they spoke in the matter and that it is our wish to make known every charge that we are making, and every pleading that you offer, to the king of Tir Chonaill ; because I

hear that you have often played a deceitful part against himself and against every chief of his people; and therefore, O Baoighill, withdraw ye and come to a decision as you see fit on all that you have listened to up to this."

75. Then O Baoighill and O Gallchubhair and the three Mac Suibhnes arose and went to a place apart to see what decision they could come to in the case. And the judgment they saw fit to give was to impose an eric of seven hundred milch cows on the O Flannagáin party for the fifteen men of the king of Fearmanach's people, as a penalty for forsaking the state of peace with their lord, and also to bind them by oath not to rise in the same state of revolt as long as they lived; and after they had come to these decisions they went into the sleeping chamber in which were Maghnus and Giolla 'Iosa together.

76. And then Maghnus sat up in his couch and bade them welcome; and he drank the health of their liege lord before them with joy and rapture at their coming and he proceeded to relate every pleasant incident that took place between himself and O Dombnaill from the time of their infancy till they separated from one another; and he requested O Baoighill to convey to him his blessing "and he may easily know that I am not fit for journeying or travel, else I should go to visit him oftener than he comes to visit me, although he is in good health."

77. And after that O Baoighill spoke; "My liege, said he, we have come to a decision in that matter which was between you and O Flannagáin's party, if it please you to approve of it." "It would not be right not to approve of everything you have decided on in that affair since it was left to your decision."

78. "Well then, said O Baoighill, we have decided on an impost of seven hundred milch cows on O Flannagáin's party as an eric for the fifteen men of your side whom they unlawfully slew." "Brother, Giolla 'Iosa, what do you say to that judgment?" "I say, said Giolla 'Iosa, that I will never object to the decision of these kingly chiefs of Tir Chonaill in my own country; and that I would not advise you to object to it; and moreover, added Giolla 'Iosa, I advise you to send for O Flannagáin's party and to bring them here into the presence and to find out whether they are themselves satisfied with that judgment."

79. This was done; and when they had arrived Giolla 'Iosa asked them whether they were prepared to accept every judgment which the nobles of Tir Chonaill had made in their case concerning every conflict that had taken place between themselves and his brother who was there present.

80. They replied and said that they were. "Well then, said

Giolla 'Iosa, take ye the traditional oaths that we have here, namely the Duibheineach, binding yourselves to fulfil every thing that has been decreed in your regard in that judgment, in the presence of these nobles and of your own liege lord." They did as Giolla 'Iosa had told them; and thereupon that judgment was made known to them as we have said; and then they bound themselves in surety and friendship to their liege and they made friendly, affectionate peace with one another.

81. Then Giolla 'Iosa seized a golden, decorated goblet and he asked his brother to drink to these nobles in consideration of peace and friendship, who thereupon took the goblet from the hand of Giolla 'Iosa and drank to O Flannagáin's heir in the chieftaincy and dubbed him O Flannagáin on the spot; and the baptismal name of the O Flannagáin who was inaugurated on that day was Diarmaid an Fhíona, son of Aodh Méith, son of Domhnall an Fhíona, son of Brian na Mudhan, son of Giolla Padraig, son of Lughaine [*id est* of Flannagáin], from whom the tribe is named, son of Laoighseach, son of Artiogal, son of Lochlann, son of Maoilseachlainn an Fhiadhaigh, son of Maolruanaidh na Cara, as it was he first constructed the Weir (Cara) of Drom an Iolair, son of Flann, son of Domhnall Donn, son of Cormac Caoch, son of Tuathal Maolgharbh, son of Cairbre, son of Niall Naoighiallach, from whom are named the Clanna Néill of Ireland.

82. Thus far the mutual compact and settlement of the chiefs of Fearmanach with their liege lord.

83. After this numerous banquets and feasts were given to the high and to the lowly, to the laity and clergy, to druids and ollamhs, in that royal household; and in particular to the Tir Chonaill party. Then O Baoighill and O Gallchubhar and the three Mac Suibhnes, arose to take leave of the nobles of Fearmanach; and their steeds were got ready for them and they took their weapons; and that party were jovial and in high spirits in separating from one another; and then the nobles of Tir Chonaill took their leave of that royal household from the least to the greatest. Similarly O Flannagáin, Ma Graith, and O Maoladúin took their leave of the descendants of Donn Ma Guidhir, and they themselves set out with Giolla 'Iosa, accompanied by a few of his retainers; and they did not halt till they reached Sciath Bhaile Mhic Mhurchadha; and they encamped there that night. And they sent round the country that night for refection and every kind of ale besides which could be provided.

84. Mac Giolla Fheinnéin and the nobles of the district in general brought them plenty of every kind of ale which was necessary at the time; and on the morrow the nobles of Tir Chonaill and of Lower Fearmanach took their leave, with many

expressions of good will, of Giolla 'Iosa and they proceeded every party to their own homes.

85. Thus far the separation of Giolla 'Iosa Ma Guidhir from the nobles of Tir Chonaill and of Lower Fearmanach after he had put the seven tuaths of Fearmanach under tribute and obedience to himself and to his brother, namely Maghnus Ma Guidhir.

86. The same day Giolla 'Iosa returned to the royal mansion of Port Dobhráin where his brother was, and having entered he did not rest till he came to the sleeping chamber in which Maghnus was; and he sat down on his bed post and what he said was "dubhruach, brother," said he. "That is right now, said the lord, and do you give help to make merry." "I certainly will," said Giolla 'Iosa. And then Giolla 'Iosa ordered the players in general to be assembled in their presence in the sleeping chamber. Thereupon there came druids and good players and those skilled in every composition and the musicians of the royal household and they played bouts highly melodious and harmonious on the strings of peaked harps, and they recited the poems and comic songs of their elders and their ancestors for them; and they set to drinking and enjoyment in each other's company in remembrance of those good friends who had left them the day before.

87. They spent three days and three nights in this manner. After that Giolla 'Iosa Ma Guidhir said, "Brother, said he now you have your land and your estate subject to tribute and taxation in obedience and subjection to you; for I do not imagine that any head of a tuath or district in the land of Manaigh will dare to show revolt or disobedience against your rule or decree in future; and keep officials who shall be strong and authoritative constantly going round the county and collecting your tribute amongst them; and it is high time for me to pay a visit to the house of my grandfather at Bréifne and if discord or conflict should arise between any chief of a tuath among them and your people, Cloch Uachtair is not far from you, so that you may send me word and I will be with you without delay since you yourself happen to be wanting in bodily strength to deal with them."

88. "That is a pity, brother, said Maghnus; it is certain that a country without a chief is dead; and not long shall I live in any case; and life is not a boon to me in this my present plight, since I lost the use of my limbs. And you and all see that I have no children who would be expected to come to maturity soon after my death, but only a young weak child not come to the use of reason to whom the party of discord would pay but little heed; for I think that these chiefs of Fearmanach are playing into one another's hands against each of us though they do not acknowledge it, and O Giolla

'Iosa, added he, do not part from me in that way until I die and do you assume after me the headship of the country, enjoying and defending it. and do not go away from me for the short time I have to live until I die and until you regulate everything that is left by me and until you assume my patrimony and my inheritance when I am gone."

89. Giolla 'Iosa answered him and said: "Brother, said he, it would be a cause of reproach and envy for me to take over your patrimony and your eminent position, while you leave a lawful heir behind you, and moreover I do not think it would be lawful to do so."

90. "Do not mind that, said Maghnus; these heirs are not more my care than you are; and I prefer that they as well as you should enjoy a long-extended life rather than that they should lose the entire county from your not defending it; and I will mention here the portion of territory I should like my heir to possess and the conditions on which I will cede to you my right to the country. And these are the conditions:

91. "1^o If my heirs come to maturity that they and their heirs should be sharers in the secrets and counsels both of yourself and of your heirs after you. Secondly, that they should, under you, have the forming and regulating of every decree and every compact.

92. "I do not ask of this country of Fearmanach, but from Béal 'Atha na nGall to Conga Chaoil Ghabhla and from Cara Mhic Duinn close to us in the west to Achadh na Sciath in the east; and from Inis Chnoca down the lake to Doire Inis and the number of islands great and little that lie between these; and Baile Mhic Shearraigh to the east to be mine as mensal land and the produce farm that now belongs to Inis Mhór, namely, the quarter of Baile an Mhóintigh; and the Cam and Doire Braghun above the Abha Dhubh; making 90 tates in all.

93. "And moreover if anyone of the men of Ireland should slay your son or your brother [let him escape?] provided he succeeds in encroaching on any part of that territory; and that you have no tribute or tax on them but the rising out of eleven of their men on your side in time of hosting; that no one have permission to keep as much as a guest-cup(?) in any place in the country of Manaigh in which my heirs or a substitute for any one of them shall be. And on fulfilling these conditions for my heirs O Brother, O Giolla 'Iosa, I will give my right and sway over this county of Fearmanach to you from my own day onwards and do you weld together these tuaths and enjoy and defend them."

94. "Indeed, said Giolla 'Iosa, I ought to be willing to carry out your behests as regards every matter which you might commit to my care; and know, O brother, added he,

that there is not a single article that you have stated here that I will not execute for your descendants after you and that I will not leave as a rule of law in Fearmanach behind me, although I am not well pleased or desirous to take over your rights, lest it may be thought amongst other lords in Ulaidh that it was in consideration of my service to you as regards these tuaths of Fearmanach, or because you yourself are losing your vigour of limb and your strength, that I took over the headship of your country or the inheritance which is the right of your own son."

95. "It will not be so considered in any part of Ulaidh, said Maghnus; for it is not you who are asking it of me, but it is I who understand the harm that would come of there not being a leading ruler over the county after my death. For this reason I deem it more just to leave this settlement behind me while I am alive so that my own heir and you may reap the advantage of it rather than to depend on O Domhnaill or on any other lord in Ulaidh to uphold justice in my country after me. And in the presence of the ollamhs who are here and of as many of the clergy and the laity as are on the spot I am ordaining all these things and leaving my own rights and this county of Fearmanach to you on the conditions mentioned above. And do you, Giolla na Naomh O Luinin, commit to writing all these things."

"Well then, said Giolla 'Iosa, in God's name I will let you have your way and I undertake to fulfil every one of these conditions."

96. Then Giolla na Naomh, the brehon O Breisléin and Giolla Ma Ghúda O Caiside went to a place apart and they put in writing every condition and all these points as they were directed; and as a verification of these conditions Giolla na Naomh composed the following quatrains:

97. It was the stout bonnaghs which from Tir Chonail

Giolla 'Iosa brought who won every victory;

It was the herds of the manly Maghnus

That he gave at the beginning to the force.

From Béal Leice to the borders of Bréifne

And the tuaths on either side of the lake,

Their captives and their hostages in chains

Were held by that son of Donn.

Giolla 'Iosa was young, noble,

It was he who defeated the tuaths;

Maghnus was as Bladh the Farmer

That the Ulaidh could not succeed with.

Maghnus got from Giolla 'Iosa

Every produce from the small to the great,

Even to the guest-cup(?),

Though every guest would like to drink.

98. Now they continued in this manner to rule together the seven tuaths of Fearmanach for the space of three half-years from that time. Then his (Maghnus's) pains grew and his weakness became greater and his days were shortened; and before he died he directed that gold and silver, cattle and wealth, treasures and stores be shared among the ecclesiastical orders, orphans and widows of the country and on the miserable poor of every walk of life in his vicinity. And then he died after anointment and penance, having won a victory over demons and over the world.

99. Such was the way in which Maghnus Ma Guidhir left his lordship after him to his brother and such was his own death. And then the poet composed this last elegy on his death and to commemorate his goodness and his noble deeds; *ut dixit*:

100. Lamentable to me, that, beneath a bare stone,
Is Maghnus, I mean the son of Donn;
A brave man who was not false to any man,
My affection, my only love, and my soul.

Long shall we be in need of
His help and his advice—
That young fair face of noble aspect—
And his catching and ardent disposition. (5)

A watch over cattle, a door to a house
Were not required in his time, (10)
Throughout the dry verdant warm plain
Charged with its burthen of riches.

Oft came there to his house
A party from 'Eirne and from Uisneach,
A party hailing from the tuaths, (15)
And its party from Cruacha of Connaught.

It was you alone in this land who sought
To lift up our weak people,
In the time of our difficulty and our evils,
Were it necessary to relieve us. (20)

From all that you suffered of care and ill
In feeding the wretched poor and the naked,
In your round smooth-walled cleanly dwelling
No wonder that you learned forbearance.

God gave you in your youth (25)
Many gifts from the Trinity,
A countenance open without frown or stain.
Without fault, vanity or inordinate passion.

Though it be agreeable for you to go to heaven,
Many a heart to-night laments you, (30)
Moist eye in another place,
In the pure mansion of Iughaine.

There is a company from the borders of Boireann,
On the borders of Bearbha and Moghairn,
Overpowered in this way by force of grief, (35)
While their cry of lament may be heard.

Many also, as the house of Guaire,
Generous women, whilom cheerful,
To-day wandering, like it,
Who will be palsied away from your kitchen. (40)

You knew ill of no one,
You bore a grudge against none,
O hero who wert brave in every battle,
You had only one life.

Little daily claimed your attention (45)
But love of almsdeeds and prayer ;
To you I imagine did Mary teach
Not to desire drinking or public crowds.

This was your peculiar privilege ;
Where shall I find a man to hear my plaint, (50)
O ruler of the fair-sloping lands,
Who wert never reproachful to me approaching thee.

When you go amongst the host
On the accounting day of Mount Sion,
May the Son of God speak favourably to you (55)
With a bright noble faithful countenance. Lamentable.

ῤΑΙΤΣΕΑΝCΑS, 7C.

ΔΟΝΑΜΑΝ, f. of Ninne.

ΔΟΟΥ, s. of Cormac, anc. of Maguire.

ΔΟΟ ΜΕΙΤ, s. of Domhnall an fhóna.

ΔΡΥΤΙΟΖΑΙ, s. of Lochlann.

ΔΡΙΑΝ ΝΑ ΜΥΘΑΝ, s. of Giolla Pádraig.

CΑΙΡΒΡΕ, f. of Cormac, anc. of Maguire.

CΑΙΡΒΡΕ, s. of Niall Naoighiallach.

CΑΟΙ, an Ó., the name of the serpent slain by St. Patrick at Lough Derg.

CΕΑΡΝΑC, s. of Luaghan, anc. of Maguire.

CΛΑΝΝ ΜΕ ΓΑΡΑCΑΙΝ, Mac Garachan, secondary erenagh of Boho; see Ο ΡΙΑΛΑΙΝ; "Siomon Mag Garachain, a canon of the family of Lisgool, died," Fm, an. 1431.

CΛΑΝΝ ΜΕ ΓΡΑΙΤ, Mac Grath, Magrath, termoners of Termonn Mic Grath. In text the termoner of these lands is an important personage. Maghnus Maguire pays him an annual visit and regards him as one of his chief advisers. Still the family were not chiefs, never rising above the rank of termoners. See ΤΕΑΡΜΟΝΝ ΜΙC ΓΡΑΙΤ.

CΛΑΝΝ ΜΙC ΑΝ ΤΣΑΖΑΙΡΤ, Mac Intagart, termoner of ΒΑΙΤΕ ΜΙC ΑΝ ΤΣΑΖΑΙΡΤ, which see.

CΛΑΝΝ ΜΙC ΔΗΥΙΡCΕ, now, perhaps, Waters.

CΛΑΝΝ ΜΙC ΞΙΟΛΛΑ ΛΑΡΑΙΡ, This family, together with ΜΥΝΝ-ΤΕΑΡ ΒΛΑΙΤΙΝΙC, are given in text as the termoners of CILL ΛΑΡΑΙΡ (Killasery) and ΤΕΑΜΠΥΛΛ ΑΝ ΔΙΡΡΥΝΝ, (Templenafrin). In the Survey of 1603 Clangillilaisir are corbes of Temple Anaiffrin and also in Inquis. of 1609, where, however, the name is corrupted to Clann McGlassat. In the same Inquisition the same family are nominal herenaghs of the "Chapple of Templemoyle."

"Matha Mac Gilla Lasair i. the red cleric died," Au. an. 1444.

CΛΑΝΝ ΜΙC SCOTÓIGE, now anglicised Farmer, and common in Fermanagh, termoners of Achadh Lurchair. In the Inquis. of 1609 the herenagh was "Slut McEnaspick Mc Guire"; "Sleught an Especk Maguire," Survey of 1603.

"Lucas Mac Sgoloige, vicar of Achadh Urchair died," Fm. an. 1394.

"Johannes Mac Sgoloige erenagh of his own lands at Ros-airthir (Rossory) died." Fm. an. 1411.

CLANN NA SCOLLA. In text the reference is to the various descendants of the three Collas: Colla Uais, Colla Meann and Colla dá Chrioch, the three sons of Eochaidh Doimhléan, the Maguires being the descendants of Colla dá Chrioch.

CLANNA NÉILL, the O'Neills of Tir Eoghain.

CORMAC, s. of Cairbre, anc. of Maguire.

CORMAC, s. of Fearghus, anc. of Maguire.

CORMAC CAOCH, s. of TUADAL MAOILGARB.

DIARMAID AN FÍONA, s. of Aodh Méith.

DOMNALL AN FÍONA, s. of Brian na Mudhan.

DOMNALL DONN, s. of Cormac Caoch.

DONN CUAILGNE, the Brown (bull) of Cuailgne, the Ulster bull in the tale called "Táin Bo Cuailgne." See Windisch's "Táin Bo Cualnge," p. 891 et. sq.

DONN MÓR MA SUÍOIR, s. of Ragnall, etc., and f. of Maghnus and of Giolla 'Iosa.

ÉISNEAC, s. of Cormac, anc. of Maguire.

FEARFUR, s. of Aodh, anc. of Maguire.

FINNBEANNAIC NÍUIGE AOI, the white-horned (bull) of Magh nAoi, Meadhbh's bull in the tale called "Táin Bo Cuailgne." See Windisch's "Táin Bo Cualnge," p. 891 et sq.

FLANN, s. of Domhnall Donn.

FLANNAGÁN, s. of Laoiseach.

GIOLLA ÍORA MA SUÍOIR, s. of Donn Mór.

GIOLLA RÁTORAIS, s. of Luaghan.

SUAIRNE, a king of Connaught celebrated for his generosity, hence the name of SUAIRNE is often used to denote a very generous man. See Keating, Foras Feasa, Index, for an interesting account of Guaire.

IORGHALACH, s. of 'Eigneach, anc. of Maguire.

IUGAINE, ardrí of Ireland.

LAOIRIAC, s. of Artiogal.

LOCLANN, s. of Maoilseachlainn.

LUAGÁN, s. of Iorghalach, anc. of Maguire.

LUGUINNE, put for Flannagán.

MAC DOMHNALL, Mac Donnell, chief of Clankelly; in 1297 we find "Echaidh Mc Domnail dux de Cloinn Ceallais" affixed to an ecclesiastical document (see DUIBEINEAC) as represent-

ing a portion only of Cluain Cheallaigh and as apparently a vassal of MacMahon, k. of Oirghialla. In 1441 Mac Domhnaill, chief of Clankelly, was slain by Cuconnacht Maguire. In 1466 a Mac Domhnaill of Cluain Cheallaigh was made a prisoner, and there are many other references to this chief in the Annals.

MAC GIOLLA COIMHÉ (*recte* COIMHÉ), chief of Baille mhic GIOLLA COIMHÉ, this chief's name does not occur in Fm. or Au. See Baille mhic GIOLLA COIMHÉ.

MAC GIOLLA FEINNÉIN, chief of Muinntear Fhuadacháin; a member of this family was lord of Lough Erne, that is of Fermanagh in 1231, 1234, and the family are mentioned in Fm. as chiefs of Muinntear Fhuadhacháin in 1281 and frequently in the course of the fourteenth and fifteenth centuries. The name was first anglicised Mac Ellinnion and later Mac Lennon and Leonard. It was common in Fermanagh in 1834 and is still under one disguise or another. See MUINNTEAR FHUADACHÁIN.

MAC MAGHNUSA, Mac Manus of Seanadh Mac Manus (an island in Upper Lough Erne, now called Belle Isle). This family sprang from Maghnus Maguire of our text, and are, therefore, a branch of the Maguires. They have a distinguished record in the Annals. The compiler of the greater part of the Annals of Ulster was Cathal óg, son of Cathal, son of Giolla Pádraig, son of Matha Mac Maghnusa, born in 1438, made Mac Maghnusa (MacManus) in 1488; he was Brughaidh of Seanadh, Canon choral of 'Ard Macha and Clochar, (rural) dean of Lough Erne, parson of Iniskeen, etc. He died of small pox, anno 1498.

MAC MAĪĪĪĪĪ, MacMahon, king of Oirghialla (Oriel).

MAC MURCUIRĪ, Mac Morrough, the name of a vicar.

MAC SUIBHNE, Mac Sweeney, In text three Mac Sweeneys are mentioned as officials (constables, etc.) to O'Donnell. "The three Mac Suibhnes" with their followers are sent by O'Donnell to help Maguire. Cf. the following:

O'Domhnaill is marching against O'Neill. "As to O'Donnell and the nobles of Cineal Conaill as they marched they marshalled themselves and went into battle array, namely O Domhnaill and Maghnus O Domhnaill, his son, royal heir of the territory and the others of his sons that were serviceable and the three Mac Suibhnes and O Baighill and the Muinntear Dochartaigh and a few of Lower Connaught." Au. 1522.

"The sons of Ua Domhnaill, namely Donchadh Cairbreach and Eigneachan and John of Magh Luirg went against the Ua Domhnaill at the request of the Calbhach (he was third brother of the Ua Domhnaill). And the three Mac Suibhnes and the two Ua Frighils and Ua Domhnaill

took them and hung the said John namely son of Brian son of Aodh Ballach." Au. 1540.

According to the Will of Donnell O Gallagher, who had been steward to Aodh Ruadh O Donnell, an. 1626, Mac Suibhne of Fanad was bound to send O'Donnell 120 gallow-glasses with armour, and should any of them want armour he was to give a beef in lieu of it.

Mac Suibhne na dTuath ('na Doe') sent the same number.

Mac Suibhne Baghuineach sent 60 gallowglasses with armour besides a person to carry the armour and stone of St. Columcille. See O.S. Letters, Donegal, Appendix, p. 15.

The three Mac Suibhnes mentioned are those referred to in the text.

"O'Donnell assembled his own small but truly faithful forces in Cineal Conaill, namely, O'Boyle, O'Doherty, the three Mac Sweeneys and O'Gallagher with his son Manus at Port na dtri namhad." Fm. an. 1522. See also Fm. an. 1527.

MAC UÍ MAOLÉURTL, herenagh of the part of parish of $\Sigma\delta\beta\alpha\lambda$ LUIN (Galloon) situated in Fermanagh; "Par. ch. of Goloon hath four quarters of land possessed by McDonoghan, Clan I Mulhoile and Muntery Carbry of inheritance as corbes." Survey of 1603. In Inquisition of 1609 the name is written McGillachoyle.

MAŠNUP MA SUÍOR, s. of DONN MÓR.

MAŠ UINNREANNÁIN, or MA ŠUINNREANNÁIN, is given as chief of TÍR CEANNFODA (al. TÍR CEANNFODA), Tirkennedy in our text. His name does not occur in Fm. or Au. "Brian O Daimhin, chief of Tir Ceannfoda died." Fm. an. 1427.

"Donchadh, son of Thomas Maguire made an incursion against Philip the son of Cuconnacht Maguire into Tir Ceannfoda and carried off a great prey." Fm. an. 1468.

"An incursion was made by Philip, son of Edmond Maguire into Tir Ceannfoda against Henry Balbh O'Neill, etc." Fm. an. 1518. Now Gilsenan or Gilshenan and Mac Gulshenan.

MAOLÍREACLAINN, s. of Maolruanaidh.

MAOLÍRUANAIÓ, s. of Flann.

MAOLÍRUANAIÓ, ancestor of the O Mulrooneys, later Mac Karooneys. In 1297 we have "MAC MAOLÍRUANAIÓ dux pro parte sua de CLAINN CEALLAIS" affixed to an ecclesiastical document (See ŠUIBNEAC). Our tract merely states that this lord ruled FOR UACŌTAR AN TÍRE, "over the upper end of the country (Fermanagh)." The portion of the bar. of Clankelly occupied by the sept was called Sleught (or Slut) Mulrooney and under that name was assigned to Trinity College at the time of the Plantations. It amounted to 10,583 ac. 2 r. 15 p. See Hill, "Plantation of Ulster," p. 445.

ματξαμναιξ, the Mac Mahons.

Μυινητεαρ Οβαναιν, the O Banans, herenaghs of a part of Doire Mhaoláin (Derryvullen) connected with Carribanan (CARRA UÍ BHANÁIN) now tl. of Carry on north east of Innismore. There was a bishop of Cløgher of this name an. 1319 (Au., Fm.) Ware calls him Gelasius O Banan. One of the name, herenagh of Derryvullen, died an. 1420, and another, vicar of Derryvullen and herenagh of the third part of it, died an. 1500 (Au.).

Μυινητεαρ Οβλιτιμικ, one of the termoners of CILL ΛΑΡΑΙΗ and Τεαμπυλλ αν Διρρυνη; according to Inquisition of 1609 and Survey of 1603 they are the sole herenaghs of Killesser or CILL ΛΑΡΑΙΗ. The Inquis. however, corrupts the name to Munterbleake and the Survey to Munter Vlaryk.

Μυινητεαρ Οαιρβρε, O Carbry; O Carberie in Inquis. 1609, as in text, herenagh or termoner of Ξαβαλ Λυιν (Galloon).

"Eoin Ua Cairbre, Coarb of Tighearnach of Cluain eois (Clones) died, Fm. an. 1353. The name of this coarb is inscribed on the cumhdach or case of the Domhnach Airgid. See Ουιβεινεαδ.

"Tomas Dubh Ua Cairbre, vicar of Achadh Urchair died." Fm. an. 1478.

Μυινητεαρ Οοιρξιτε (al. Οοιρξιτε and Οοιρξτε) termoners of Derrybrusk.

"Master John Mac Gillie Coisgli herenach and parson of Airech Brosga an approved lecturer of each law (i.e. both laws Canon and Civil) and especially of the Canon Law, died." Au. an. 1384.

"Denis Mac Gilla Coisgle, herenagh and vicar of Derrybrusk ob." Au. an. 1487.

There are other similar references to this family in the Annals (Fm. and Au.) and they appear to have been eminent as ecclesiastics in the fourteenth and fifteenth centuries.

The name was represented in Clones and its vicinity in O'Donovan's time by Cosgrove, and MacCosker.

Μυινητεαρ Οδρομα, O Droma, Drum, corrupted or rather written phonetically in Inquisition of 1609 as Muntergromagh, but written Munter Droma in Survey of 1603; termoners of CILL ΝΑΒΑΙΛΕ (Kinawley) in the diocese of CILL ΜΟΡΗ (Kilmore).

"Andreas son of Giollacriost O Droma, a wise and pious man died after his return from Rome." Fm. an. 1450.

The name (O Donovan, Fm. an. 1450) is still extant in the County of Fermanagh, particularly in the parish of Kinawley, where it is anglicised Drum and Drummond.

Μυινητεαρ Οουναιν, written O Doonan in Survey, 1603, and O Downan in Inquisition, 1609; termoners of Οοιμναδ

(Donoghmoyle, Inquis. & Survey), and of *Ṭulac na Ṣcaotmann*, which see.

Ṣuinnṭear Ṣuaṣacáin, the tribe inhabiting the place so called, now in the bar. of Clanawley. In text *Craobh Uí Fhuada-cháin* is mentioned as a place "where they used to be." O'Donovan says the name still survived in 1834 but was being changed into "Swift."

Ṣuinnṭear Ṣabann, O Gowan and later generally Smith; in text herenags of Drom Uilche, Drumulchy, in Inquisition of 1609 "whereof Muntergone is the herenagh." O Gobhan (O Gowan) is mentioned in Fm. in the years 1489, 1492, as settled in Cavan. See O'Donovan's interesting note on the family, Fm. an. 1492. There was also Mac Gabhan, or Mac Gowan.

Ṣuinnṭear Ṣormáin, O Gorman (Mac Gorman being more a Leinster and Munster name), termoner of *Ṭeampull Ṣuirmin* and of *Caladócoil*, which belonged to the vicarage of *Cill Náóáite* (Kinawley).

Ṣuinnṭear Leannáin, O Leannáin, termoners of *Ṣuir Ṣáin* (now Innishmacsaint). O Flannagan was 'corbe' in 1603 and 1609.

"Domhnall Ua Leannáin prior of Lios Gobhail (Lisgool) died." Fm. an. 1380.

"Giolla na Naomh Ua Leannáin, canon and sacristan of Lisgool, died." Fm. an. 1430.

"Lucas Ua Leannain, Prior of Lisgool, died." Fm. an. 1434.

"Eoin Ua Leannain, prior of the monastery of Lisgool died." Fm. an. 1446.

There are similar entries for the years 1445, 1466. See also Au.

Ṣuinnṭear Ṣuiréada, Mac Morrrough, termoner of *Ṣearmann an Ṣuilinn*. See *Ṣearmann an Ṣuilinn*.

Ṣuinnṭear Olltaacán, herenagh of Achadh Bheithe. Munter Ultaghane were also herenags in 1609 (Inquis.) and the same family held that post in 1515 and 1532.

Ṣuinnṭear Ṣreardais, O Tracy, termoners of *Cill Ṣiṣearnac*, which see. Munter Slevine (O Sleibne) were herenags of Magheri Kilterny in 1609 (Inquis.) they were a family of poets appearing as such in Fm. under the years 1022, 1031, 1168.

Ṣuirpe, the Blessed Virgin Mary.

Náóáite, Nádhaile or Náile, "of Inbher Náaile in Tir Baghuien in Cinel Conaill and afterwards abbot of Cill Nádhaile and Daimhinis in Feara Manach"—Martyrology of Donegal, under Jan. 27th, p. 29.

"He was s. of Aenghus (s. of Nadfraech, s. of Corc,

s. of Lughaidh) who was king of Munster, and Eithne, dau. of Crimhthann Cosgrach was his mother."—Ibid.

He once "made a distant cast of his crozier at the hard stony rock so that a stream of pure spring water gushed therefrom; just as this spring is now to be seen at Cill Náile according to Náile's own life, chap. 10"—Ibid.

This is the holy well to which O'Donovan refers in O.S. Letters (Ferm.). It was called ΤΟΒΑΡ ΝÁILE, "its waters cured the jaundice after the handle of Náile's bell had been immersed in it."—Letters, p. 81.

ΝΑΘΌΓΛΥΑΙΣ, brother of Cormac.

ΝΙΑΛΛ ΝΑΟΙΣΙΑΛΛΑC, Niall of the Nine Hostages, f. of Cairbre, etc.

ΝΙΝΝΕ, s. of Adhnamhan; from him Cnoc Ninne (Knockninny) is named. St. Ninne or Ninnid of Inis Mhuighe Samh is commemorated on the 18th of Jan. with St. Peter and the B.V. Mary, according to the Commentary on the Félire of Oengus (See p. 47). In the Martyrology of Donegal Ninnidh is said to have been of the race of Enda, s. of Niall and to have been s. of Eochaidh (Book of Hymns). He is given as bishop of Innis Mhuighe Samh, in Loch Erne. It is probable, therefore, that our text speaks of a different Ninne.

Ο ΒΑΟΙΣΙΛΛ, O Boyle, chiefly in Tyrconnell and often found as in text as constable of gallowglasses to O'Donnell.

"Caencomhrac Ua Baeighill assumed the bishopric of Ard Macha on Whitsunday." Fm. an. 1099; his death is recorded an. 1106.

From the beginning of the 12th century onwards the family is referred to frequently in the Annals.

Ο ΒΡΕΙΡΛΕΙΝ, O Breslin, hereditary brehon to Maguire. "Petrus O Breslen, chief brehon of Fermanagh died" Fm. an. 1322.

"Eoghan O Breslen, son of Petrus, chief brehon of Fermanagh, etc. died." Fm. an. 1447. There are several other references to O Breslin in the Annals. In text he is one of three herenaghs of Doire Mhaoláin or Derryvullen, and no doubt it is the same official who is chief brehon to Maguire. Magnus taunts him with being partial to O Flannagan because he is sprung from a Fanad stock. In Fm. an. 1186 and an. 1261 O Breslin is referred to as chief of Fanad. In Inquis. of 1609 he is the chief herenagh of Derryvullen, the other two being O Connan (possibly for O Banáin) and Munter Loonyne (ΜΟΥΝΤΕΔΑΡ ΛΟΥΝΙΝ).

Davies in his letter to Salisbury says that Maguire's mensal lands did not exceed four ballibetaghs, "the greatest of these being in the possession of one Mac Manus and his sept." "Yet touching the certainties of the duties or provisions yielded unto McGuire out of these mensal lands

they (the jury) referred themselves to an old parchment roll which they called an indenture remaining in the hands of one O Breislan a chronicler and principal brehon of that country; whereupon O Brislan was sent for who lived not far from the camp, who was so aged and decrepid as he was scarce able to repair unto us; when he was come we demanded of him a sight of that ancient roll wherein as we were informed not only the certainty of McGuire's mensal duties did appear but also the particular rents and other services which were answered to McGuire out of every part of the country. The old man seeming to be much troubled with this demand made answer that he had such a roll in his keeping before the wars but that in the late rebellion it was burned among others of his papers by certain English soldiers. We were told by some that were present that this was not true for they affirmed that they had seen the roll in his hands since the wars. Thereupon my lord chancellor . . . did minister an oath unto him and gave him a very serious charge to inform us truly what was become of the roll. The poor old man fetching a deep sigh confessed that he knew where the roll was, but it was dearer to him than his life and therefore he would never deliver it out of his hands unless my lord chancellor would take the like oath that the roll should be restored to him again; my lord chancellor, smiling, gave him his hand and his word that he should have the roll re-delivered unto him if he would suffer us to take a view and a copy thereof. And thereupon the old brehon drew the roll out of his bosom where he did continually bear it about him. It was not very large but it was written on both sides in a fair Irish character; howbeit some part of the writing was worn and defaced with time and ill-keeping. We caused it forthwith to be translated into English and then we perceived how many vessels of butter and how many measures of meal and how many porks and other such gross duties did arise unto McGuire out of his mensal lands."—*Collectanea de Rebus Hibernicis*, Vol. I. pp. 163-165.

O CAIRÍOE; O Cassidy, hereditary physician to Maguire. "Finghin O Caiside, chief physician of Fermanagh died" Fm. an. 1322.

"Gilla na nAingéal O Caiside, chief physician of Fermanagh died." Fm. an. 1335.

There are numerous other references to the O Cassidys down along the annals and the name appears among the Fermanagh jurors in 1603 and 1609.

In our text O Cassidy is given as the herenagh of Baile Ui Chaiside, or Ballycassidy which is a tl. 3 miles north of Enniskillen. In the *Inquis.* of 1609 O Cassidy is returned

as subordinate herenagh for the lands belonging to the church of Devenish.

Ruaidhri O Caiside, archdeacon of Clogher, writer of greater part of a copy of the Annals of Ulster (called Codex B in MacCarthy's edition) died in 1541 according to Au. and his son wrote a little of the end of the same copy.

○ ΟΑΙΤΕΔΡΑΙΣ, O Casey, named 3rd termoner of Daimhinis in text. The same family were herenaghs of the lands of Muinntear Chaitheasaigh in Devenish an. 1411 (Fm.). The name occurs frequently in the Annals.

○ ΟΙΑΝΑΙΝ, O Keenan, herenagh of Cloininis (Cleenish). "John Ua Cianain, herenagh of the land of Muintir Chianain in Clain-inis of Lough Erne and an honourable historian died," Au. an. 1400. Other similar references in Au.

○ ΟΟΙΓΛΕ, O Quigley, in text herenagh of ΟΙΑΝΝ ΤΙΒΗΡΗΝ, "of which land (Clontiverin) O Quigley is duaghasa." Inquis. 1609.

○ ΟΟΝΣΑΙΛΕ, O Connelly (or more properly O Conneeley), termoner of ΒΑΙΛΕ ΥΪ ΟΝΣΑΙΛΕ (which see).

"Foghartach O Conghaile, abbot of Daimhinis died." Fm. an. 984. "Cormac O Conghaile, abbot of Daimhinis, died." Fm. an. 995.

"Colman Caech O Conghaile, successor of Molaisi (i.e. abbot of Devenish) died." Fm. an. 1038.

In the years 1365 and 1434 herenaghs of Ross-airthir (Rossory), of the same name died. See Fm. for these years.

"Parthalón O Conghaile, Canon and Sacristan of Lisgool died." Fm. an. 1390

○ ΟΟΙΚΡΑΙΝ, O Corcran, herenagh of Claoininis (Cleenish). "The vicar of Claien-inis, Brian, died." Au. an. 1487." There are other references to the family in Au.

○ ΟΟΙΡΡΑΖΑΙΝ, O Corrigan, herenagh of Σεπέλ ΗΔΑΙΡΗ ΗΪΛΙΟC (written Magheriveleke in Inquis. 1609). "O Corrigan is the duoghasa of the said land." Inquis. 1609. The name is mentioned in subsequent Inquisitions, annis, 1631, 1642.

○ ΟΪΑΡ, s. of Cearnagh, anc. of Maguire

○ ΟΪΑΡ, s. of Searrach, anc. of Maguire.

○ ΟΔΟΝΝΑΙΛ, O Donnell, prince of Tir Chonail (Tyrconnell).

○ ΟΔΑΙΒΗΝ al. Ο ΔΑΙΒΗΝ, O Devine and Devin. In text the representative of this family is found in the company of Mag Uinnseannáin, chief of Tirkennedy, and this is in harmony with the annals. Thus "Brian Ua Daimhin, chief of Tir Ceannfhoda, died." Fm. 1427. The O Daibhins come into the annals early and fill distinguished positions there.

"Flaithbheartach Ua Daimhin, lord of Fermanagh, died." Fm. an. 1278.

"Dunchadh Ua Daimhene comhorba of Doire died." Fm. an. 1066,

The name (anglicised Devine) is common in Derry and Tyrone. See Fm. an. 1066, note.

- **Ḑunḏáin**, O'Donegan, the name is given as Mac Donoghan in Survey of 1603 and in Inquis. of 1609; termoner of Ḑadal Luim (Galloon).
- **Ḑuadacháin**. In text it is Mac Giolla Fheinnéin and not O Fuadacháin who is chief of Muinntear Fhuadacháin. But O Fuadacháin is also in evidence and supplies Giolla 'Iosa's host with provisions when they encamp on Craobh Uí Fhuadacháin, "where Muinntear Fhuadachain used to be."
- **Ḑialáin**, O Fialáin, anglicised O Phelan but to be distinguished from O Ḑoláin; termoner of Ḑot uí Ḑialáin, now Boho parish

"O Fellan and his sept are herenaghs of the said land under whom there is another sept in the nature of an herenagh called Clan McGarraghan who inherit a fourth part of the said two quarters and that ye sd. herenagh O Felan and his sept enjoy ye rest of the said 2 quarters and that the herenagh O Felan hath one of the said free tates called Karne to himself, etc." Inquis. 1609.

"John O Fialain ollamh in poetry to the sons of Philip Mag Uidhir and herenagh of Botha died this year." Au. 1483.

"Eoghan O Fialain poet died," 1431. Other obits of members of same family occur in the years 1378, 1478, 1489, 1510, 1377, 1527, etc.

- **Ḑlannaḏáin**, O Flannagan. "Aodh Ua Flannagain, lord of Lurg and Uí Fiachrach (a territory in Co. Tyrone adjoining Lurg) was slain." Fm. an. 1039.

"Dairmait O Flanagan, chief of Tuathratha his two sons and many others along with them were slain at Bun Duibhe by a party of the household of Domhnall, son of Tadhg O Conchubhair, to deprive them of a prey which they were carrying off from Magh gCedne." Fm. 1303. The event recorded here bears some resemblance to the story of the slaying of O Flanagan in our text. Bun Duibhe is now Bunduff in bar. of Carbery, Co. Sligo.

"Cormac O Flanagan, chief of Tuath Ratha was slain by Henry Mac Gilla Finnen, chief of Muintear Feodachain." Fm. 1310.

The Annals of the 13th, 14th, and 15th and 16th centuries have frequent references to the exploits and demises of the chiefs of Tuath Rátha. The name is also prominent in ecclesiastical records; thus in 1419 an O Flanagan was prior of Lisgoole; in 1450 Nicholas O Flanagan, parson of Devenish, died in Rome. In 1462 Barthol O Flanagan, prior of Devenish, died. An inscription still extant in the

Abbey at Devenish reads: "Matheus O Dubagain hoc opus fecit. Bartholomeo O Flanigan Priori de Damyonis A.D. 1449." Au. tells us that Diarmait Ua Flannagain was slain by the Muinnter Raghallaigh, an. 1256.

- Γαλλέοβαη al. O Γαλλέοβαη, O Gallagher; the family are sprung from Γαλκόβαη, sixth in descent from μαελκόβα, ardri of Ireland from 612 to 615 A.D. They are mentioned very frequently in the annals from the year 1022 onwards and are found filling especially in the fifteenth and sixteenth centuries important posts as bishops, deans, abbots, etc. They as well as the O Boyles and MacSweeneys are often found, as in our text, as constables of gallowglasses to O Donnell.

○ Οηξιάλλαδ, s. of Odhar, anc. of Maguire.

- Ο Luinín (sometimes anglicised Linnegar and Looney), chief chronicler, ollamh ne Seancur, to Maguire. "Tadhg Fionn Ua Luinin, a learned physician and historian, O Breslin, i.e. Tadhg son of Eoghan, ollamh to Maguire in judicature, died." Fm. an. 1478. "Piarus Cam O Luinin a learned historian and poet and herenagh of Ard (now Arda) and of the 3rd part of Aireach Moelain (Derryvullen) a man greatly revered and honoured died." Fm. an. 1441. "Munterloonyne" was one of the "corbes" of Derryvullen in 1603.

Ruaidhri O Luinin who died in 1528 made a copy of the greater part of the Annals of Ulster.

In 1638 we find Giolla Pádraig Ua Luinín, Maguire's ollamh, engaged in transcribing important Irish works and given by Maguire himself the task of commenting on in prose and putting into prose narrative form and collating with the Psalter of Cashel O Dugan's Topographical Poem. See 23 M 42 R.I.A. and Note at end of this volume.

The member of the family who figures in our text was called Ξιόλλα να ηαοίη O Luinín, but that name is not mentioned in the Annals. From the style and tenor of the extract quoted from the chronicler who wrote in 1638 which was a year of great literary activity in Fermanagh under Maguire's direction, our tract could have been written, allowing for certain modifications by copyists, about that time by O Luinín or another from written materials and from the O Luinín oral tradition. See Introduction and separate note at end of this volume.

- Ο μαοιδούηη al. O μαοιδούηη, O Muldoon (sometimes Meldon) The O Muldoons were chiefs of Lurg long before the Maguires came to Fermanagh.

"Muinntear Maolduin of Lurg who are not weak. Deep their swords in battle." O Dugan, Top. Poem.

"Fearghus son of Duiligen lord of Lurg was slain by the men of Brefnie." Fm. an. 924.

"Dubhdara Ua Maelduin, lord of Feara Luirg, was slain." Fm. an. 1000.

"Curian Ua Maelduin lord of Feara Luirg was treacherously killed by Mac-na-haidche Ua Ruairc at his own meeting."—Fm. an. 1053.

"Gilla in Choimdegh O Maeladuín, king of Lurg died." Au. an. 1281.

"Domhnall O Maelduin lord of Tuath Luirg was slain by the sons of Niall O Domhnaill." Fm. an. 1369. On this occasion Philip Maguire took vengeance on O Donnell for the slaying of his vassal. The O Muldoons continue to be referred to in Fm. down to 1503, 1505.

○ ΜΙΟΤΑΙΝ, O Meehan, now usually Meehan; named second of the three termoners of Daimhínis (Devenish) in text. Name does not occur in the annals nor is it in the Inquis. of 1609. O'Donovan found the name Meehan fairly well known round Enniskillen in 1834.

○ ΝΕΙΛΛ, O Neill, prince of Tir Eoghain.

○ ΡΑΪΑΛΛΑΙΪ, O'Reilly, king of Brefney.

○ ΣΕΑΪΘΑΝΝΑΙΝ (al. Ó ΣΕΑΪΘΑΝΝΑΙΝ), O Seagannain. In text the representative of this name is found with Mag Uinnseannáin and O Duibhin of Tirkennedy.

"Ruaidhri Mac Mahon, son of the lord of Oirghialla and Maolseachlainn O Seagannain and Mac Maeileduin were slain by Cathal O Ruairc at Beal Atha Conaill (Ballyconnell, Co. Cavan)." Fm. an. 1323.

○ ΤΑΙΧΛΙΪ, in modern times Tully and Tilly, called O'Tullie in Inquis. of 1609, in which he is given as chief herenagh of Devenish.

"Over Ui Loghaire of Loch Lir
Muintear Taichligh are chieftains."

—O Dugan's Top. Poem.

In the years 1049 and 1390 this family were comharbs of Devenish; in 1329 one of the family was archinneach of the same; see Fm. In our tract O Taithligh is chief termoner of Devenish. The name is written O Taichligh in Fm. and in O Dugan.

ΡΑΪΟΡΑΙΪΣ, St. Patrick. He is called here ΔΗ ΤΑΙΪΘΕΑΝΝ, which some take to mean "the adzehead," referring to his tonsure. See ΪΛΑΔΙΡ, No. 3.

ΡΑΪΝΑΛΛ, s. of Odhar, anc. of Maguire.

ΣΕΑΡΡΑĆ, s. of Oirghiallach, anc. of Maguire.

ΣΙΟΛ ΟΥΪΟΡ, the descendants of Odhar, son of Serrach, the MacAwleys, MacCaffreys, Maguires and their branches such as the MacManuses, etc.

ΤΥΑĆΑΙ ΜΑΟΙΪΪΑΡΒ, s. of Cairbre

DINNSEANÁS, 7c.

Δβα Όυβ, the 'Black Water,' probably the river Colebrooke which joins the Erne a mile and a half from Belle Isle and also washes Maguire's Bridge.

Δάαó βεϊτ(e), Aghiveghie in Inquisition of 1609, "whereof Munter-ultaghane is ye herenagh" now Aghavea in bar. of Magherastephana.

Δάαó λυρῆαιη (al. Δάαó υρῆαιη), Aghalurcher par.

Δάαó να Σκιατ, probably the locality in which Lisnaskea is situated which is in bar. of Magherastephana about 9 miles south east of Enniskillen; near are Aghamore N. and Aghamore, S. tls.

Δάα Σεαναιῖς, properly Δτ Σεαναιῖς, Ballyshannon.

Βαίτε αν ἠθόντις, Moyntagh in bar. of Clanawley. In 1658, Apr. 2. Sir John Cole of Newland purchased from Penelope, widow of Col. Robert Baily and Dr. Wm. Baily (Henry Baily being dead), for £400 the lands of Moyntagh, 300 (acres) etc. the lands having been devised to the vendors by a will dated 19 Febr., 1650, viz. the lands of Moyntagh, two great tates containing 300 acres of profitable land.—Archdall's Lodge, Vol. VI. p. 47.

Βαίτε ἠῖε αν τσαζαιητ, "Chap. of Bally mc Sagort in barony of Lurgue hath $\frac{1}{2}$ quarter possest by Munter Araine as corbes." Bally mac taggart is a townland of North Derryvullen. It is marked green on the map of 1609 with a church in Roskrine. Adjoining it in the north-east is another church now called Aghontbowy.

Βαίτε ἠῖε ῖιολλα Κοιμῆε, the patrimony of Mac Giolla Coimhdhe. "Half barony of Knocknyny within the greater proportion of Bally McGillichony containing 2,000 acres the proportion of James Lord Balfoure Baron of Clanawley." There are 74 Irish tenants given in the state paper of this property, only the few concluding ones being given in the Calendar. Cal. S. P. I. 1615-1625, p. 466.

Βαίτε ἠῖε Σεαρραιῖς, to the east of Knockninny. Magnus retains it as part of his mensal land; later called in English Bally mac Sherry; according to a MS. lent to O'Donovan by a Mr. O'Reilly, the principal family living there was called MacBrien.

Βαίτε υί Ḅαιηῖε, Ballycassidy, tl. in par. of Trory, three miles north of Enniskillen. In the tl. is St. Molaisse's Well.

Ḃáile uí Congáile, "The parish church of Bally Congaile hath half a quarter of land; it is possessed by Munter Conyly as corbes," Survey, 1603. "In the said parish (Maghericoolemanny) is a chapple called Ballioconnell with one tate of herenagh land of ye new measure thereunto belonging whereof O Connelly is herenagh paying yearly to the said Bp. of Clogher for the time being 2s. & 8d. per annum." Inquis., 1609.

Ḃéal áta na méirleac (béul áta na meirleac in MS. but the spelling in text is the correct form). "Fermanagh touches west upon O Rourke's country and joineth same at ford of Bealaghanemierlagh." Survey, 1603.

The parish of Clenys (Claoimhir, Cleenish) touches "upon the S. upon the river of Bealaghinnmerlagh within the said barony of Clonawlie." Inquis. 1609. It is identical with the Arney River. See Ḃéal áta na nḂall.

Ḃéal áta na nḂall, "the Mouth of the Ford of the Foreigners," probably the same as Ḃéal áta na mbuioḂad and Ḃéal áta na méirleac, the Mouth of the Ford of the Biscuits, and the Mouth of the Ford of the Robbers, etc. The ford is that at which the English were defeated by Maguire, an. 1594, and a great quantity of biscuits and other provisions which they had to victual Enniskillen taken from them. Hence the name "of the Biscuits." Fm. an. 1594. In the record of the same year Fm. MS. had the entry Ḃéal áta na meirleac ro Ḃonrad, but the last four words were cancelled and raimeadaiḂ substituted in Michael O Clery's handwriting so that text would read as béi áta raimeadaiḂ, "at a certain ford." Philip O Sullivan Beare translates it "Os vadi biscocorum panum" in his *Historia Catholica*, fol. 135. O Donovan says (Fm. an. 1594). "The site of the battle is still traditionally remembered, but the name is obsolete. The ford is on the river Arney in the barony of Clanawley under Drumane Bridge, about five miles to the south of Enniskillen."

Ḃéal áta SeandaiḂ, Ballyshannon on River Erne, Co. Donegal. O'Donnell had his castle there. Its place is now taken by a bank, but a portion of the wall can still be seen.

Ḃéal leice, Belleek, 'the Fordmouth of the Flagstone,' a ford and village on the river Erne, four miles east by south of Ballyshannon. The flagstone "runs as level as a floor almost across the river. It is dry and much exposed in summer but now (Oct. 30th, 1834) entirely covered with water." O.S.L. Ferm. p. 41. See leac na nḂam.

Ḃot uí fialáin (Ḃota muintire fialáin Fm. an. 1498). In Tax. 1291 *Ecca. de Delbota*—[Del] Bota; in 1602 Boagh par. and now civil par. of Boho or Bohoe, five and a half miles west of Enniskillen.

" And also out of the herenagh land of Boghae containing 2 quarters and 2 tates of the new measure (whereof the two tates are free) one mark per annum . . . and that O Fellan and his sept are the herenaghs of the said land under whom there is another sept in the nature of an herenagh called Clan McGarraghan who inherit a fourth part of the said 2 quarters." Inquisition, 1609.

ΥΡΑΪΣΑΙΟ ΝΑ ΣΑΟΙΤΕ, 'The Caol's Gorge,' a glen on the confines of Fermanagh and Donegal at a point near Lough Derg and forming a limit of ancient Feara Manach. It was according to our tract originally called Στεανν να Σαοιτε, "the Glen of the Caol"; the Caol being the name of the monster slain by St. Patrick. It has not been further identified. It is the northern limit of Fermanagh (as in ancient times) corresponding to ΛΙΟΡ ΝΑ ΟΤΟΡΙΣ (Lisnadurk) as a southern limit.

ΥΡΕΪΡΝΕ, Brefney, O Reilly's country, corresponding roughly to the modern county of Cavan.

ΥΡΕΪΡΝΕ ΟΪ ΡΟΥΡΙΣ, Brefney O'Rourke, O'Rourke's country, corresponding roughly to the modern county of Leitrim.

ΔΥΝ ΔΒΑΝΝ ΤΕΔΡΜΑΙΝΝ, the mouth of the river Tamon, which forms a part of the boundary between Fermanagh and Donegal and flows into Lower Lough Erne, a little beyond Pettigo. The old castle or fortalice of Termonn Mac Grath is not far from its mouth.

ΚΑΛΑΘΩΟΙΛΛ, belonged to the vicarage of ΟΙΛΛ ΝΑΪΩΑΙΛΛΕ or Kinawley; Callaghill al. Markethill.

"Recommend a weekly market on Tuesday at Callaghill al. Markethill and 3 fairs St. Andrew's day, St. Patrick's day and S. Mary Magln's. day. All other towns where fairs etc. are held being 8 miles distant from Callaghill."—Cal. Pat. p. 314.

ΣΑΜ, ΔΗ, 'The Bend' in the Mac Magnus territory; not identified.

ΣΑΡΑ ΟΪΡΟΥΜ ΔΗ ΙΟΛΑΗ, the weir of Drom an Iolair, i.e. of the Eagle's Ridge, a weir built by Maolruanaidh να ΣΑΡΑ Ο Φλαναγαν, whence his sobriquet.

ΣΑΡΑ ΛΕΑΤΝΑ. "Fermanagh neareth upon O Reilie's countrie in the Breyney on another way at a weare called Carra-leannagh on one part and in another part at the hill of Druim buffonagh." Survey, 1603.

ΣΑΡΑ ΜΗΙΣ ΟΥΙΝΝ, "the weir of the son of Donn," probably on the river Erne to the west of Knockninny.

ΣΑΤΑΔ, ΔΗ, the Cathach or Battle Book. It is a copy of the Psalms now in the Library of the R.I.A., and supposed to have been made by St. Columcille. Lindsay who has made a study of Latin palaeography so far as contractions are concerned assigns it to a date not inconsistent with the

Columcille theory. It is a small quarto consisting now of only fifty-eight leaves of fine vellum written on both sides, and still containing that portion of the Psalter which lies between the 29th and 106th Psalm. This venerable relic was the heirloom of the O'Donnells and is enshrined in a rich case which has been decorated at various times, the last occasion being in the year 1723. In our tract O Domhnaill, to give strength and vehemence to his assertions, asseverates by it thus: "DAR AN SCATAIC FA N-IAOANN TIR CHONAILL, &c., "By the Cathach by which Tir Chonaill binds or swears." An interesting paper on the Cathach, giving the text in full, as well as a commentary, has been contributed to the Proceedings of the Royal Irish Academy, 1916, by Lawlor.

CILL LARAIR. "In the said barony (Clonawley) is also the parish of Killesser and the parsonage of the said parish extendeth only unto so much of the parish of Killnally as lieth in the said barony of Clanawlie." Inquis. 1609. "Whereof Munter bleake is the herenagh." Ibid. "The parish church of Lassassaire hath one tath of land it is possessed by Munter Vlaryk as corbes." Survey, 1603. Munter bleake and Munter Vlaryk are attempts at Munn-tear Ulaicimic.

CILL NÁÓDAILLE is diocese of CILL MÓH, 'Kilnallie,' where Munter gromagh (Munn-tear Óromagh) is herenagh, now Kinawley. See NÁÓDAILLE.

CILL TIGEARNAC. "The chappelle of Killtyernan hath one quarter of land; it is possessed by Munter Slevine as Corbes." Survey, 1603. "The graunge of Magherikilterny containing half a quarter of land of the new measure within the said half-barony of Lurge is parcell of the late dissolved abbey of Asherowe," Inquis. 1609; now Kiltierney, bar. of Lurg.

CLAIR AN ÓAIRN, the townland of Carn is in the parish of Boho, bar. of Clanawley. "In front (of the gentle height on which the ancient graveyard of Boho stands) are Ross Lough and Carran Lake, two picturesque sheets of water renowed for their pike, perch, and bream." Wakeman, Guide to Lough Erne, p. 129.

CLANN CÉALLAIS. The present county of Fermanagh is made up of "Maguire's Countrie" and "Clancallie" of the baronial maps of 1609, now represented by the bar. of Clankelly in the extreme east of the county bordering on Monaghan. The area of Clankelly is only some 37,000 acres, of which about 500 are water. "Its outline is very nearly that of an equilateral triangle of five miles on each side."—P.G. It consists of only part of the parishes of Clones and Galloon. †

It was the territory of MAC DOMNAILL, Mac Donnell, according to our text, who was under the rule of Maguire. But in the year 1297, as appears from a fragment of the Clogher Register, its chief, Echaid Mc Donnail, affixed his seal to an ecclesiastical document (See *Doibéineac*) as a tributary to the king of Oirghialla, i.e. MAC MACEÁINNA. To the same document O MULOIRIUANAID, O Mulroony, affixed his seal representing his part of CLANN CEALLAIG. Our text does not give O Mulrooney's Tuath, but simply states that it was *Uachtar na tíre*, the upper part of the country.

In the Survey of 1603 we find the bar. of Clankelly in three divisions. Sleught Donogh I Callagh Maguire, Sleught Mac Donell, Sleught Mulrooney. The Sleught Mulrooney was granted en masse to Trinity College, Dublin. It is to be observed that CLANN CEALLAIG or 'Clancallie,' even as shown in the baronial map of 1609 is larger than the present barony. It is made to extend to Lough Erne, near, but north west of Lisnaskea and to include part of the present bar. of Magherastephana." See Belmore, "The Irish Historical Atlas," p. 15.

CLAOININIR. "In ye sd. baronie of Clanawlie is ye parish of Clenys the parish church whereof standeth in ye island of Clenys in which parish there is both a parson and a vicar collective . . . and the bounds of the said parish are as followeth, vizt. it extendeth into the $\frac{1}{2}$ barony of Tircannada and boundeth upon Lough mcKealie; on the N and N.E. upon ye bog of Eskenanaiode in ye barony of Magheristeffanagh and upon the S. upon the river of Belaghinnerlagh within the said barony of Clonawlie and on ye W. to ye hill of Dromboy in the same barony." Inquis. 1609. Cleenish Island, 565 acres in extent is in bar. of Clonawley. The old graveyard is on the N.W. corner of the island. See also Wakeman, Lough Erne, p. 60.

In the same document (Inquis. 1609) the following herenaghs are given for Clenys or Cleenish: Slutlaughlin, MunterCorkeran and Munterkeran. In our text O Cianáin and O Corcráin are the herenaghs; the former family are often mentioned in connection with the place. Perhaps Munterkeran should be Munterkianan.

CLOC UACHTAIR, a castle in an island on Loch Uachtair in Brefney. It seems to have been used as a bastille for recalcitrant chiefs. It was there Bishop Bedell was confined in 1641, and Eoghan Ruadh O'Neill died in 1649.

CLUAINEOIR, Clones, Co. Monaghan. St. Tighearnach was founder of the abbacy; his Feast day is April 4th. "Cluain-eois in Feramanach; or it is between Feramanach and Oirghialla Cluain Eois is." Calendar of Oengus. The church is in Monaghan, and a large portion of the parish.

But more than two thirds of the barony of Clankelly (27,508 acres) are in the parish.

CLUAIN TIBHINN (al. CLUAIN TIBHINNE), Clontivrin, tl. a mile west of Clones on the low road a little beyond the verge of Co. Monaghan. It is in the bar. of Clankelly.

Cnoc nínne, Knockninny, a beautiful hill in the bar. of the same name. "From Innisleague a delightful view is had of Knockninny Hill rising sheer and steep almost from the water's edge to a height of 628 feet. The view from the summit on a clear day is one of extraordinary range and surpassing beauty taking in no fewer than seven counties." Wakeman, Lough Erne, p. 72. On the hill is a natural cavern, and a cairn. Knockninny and Craobh are mentioned as the "two notable hills for beauty, pleasure and stately situation" in the county in an old History of Fermanagh. See O.S.L. Fermanagh, p. 115.

CONDAE MUINEACÁIN, County Monaghan.

CONNACTA, nom.pl. (no singular), gen.pl. CONNACT, Connaught.

CRABH UÍ FUAODACÁIN (al. CRABH UA FUAODACÁIN), Creeve Hill, par. of Enniskillen, bar. of Tirkennedy.

CRÍOCH MANACH, Fermanagh.

CRUACÁIN CONNACT, Rathcroghan in par. of Elphin, Co. Roscommon, where there was an ancient royal fortress and a cemetery for kings.

CUALTĠNE, Cooley, a celebrated district in Co. Louth; the name survives in the Catholic parish of Cooley and in Cooley Point in the peninsula between Dundalk Bay and Carlingford Lough.

CUNGA CAOIL ĠABLA; Gola is a townland in Derrybrusk, bar. of Magherastephana (there is also a Gola in Aghavea par. same barony).

According to De Burgo (*Hibernia Dominicana*, p. 331, 332 (wrong ref. in Index) and Archdall's *Monast.*, new ed., p. 157, there was a Dominican Monastery founded at Gola by MacManus, lord of the place, at the instance of his son John, a Dominican priest who had taken the habit at the Dominican friary at Athenry, Maguire, overlord of the country, contributing largely to the foundation. Archdall (p. 158) adds that some remains of the monastery are yet to be seen and particularly where formerly stood the village of Gola. Archdall describes the site as five miles south-east of Enniskillen and within three miles of Maguire's Bridge. De Burgo estimates it at seven miles from Enniskillen, sixty-six from Dublin and fourteen from Clogher. Wakeman ("Guide," p. 65) speaks of Gola the site of the monastery, as in the neighbourhood of Belleisle. Writing in 1876 he says there was then not one stone of it above ground, though the site was still reverently pointed out.

From the circumstance that Gola was part of MacManus's territory and in the neighbourhood of Belleisle or Seanadh, it is reasonable to conclude that it is identical with the $\xi\alpha\beta\lambda\alpha$ in $CUNGA \dot{C}AOIL \xi\alpha\beta\lambda\alpha$. The $\dot{C}AOIL$ is no doubt the very narrow channel that washes the townland of Gola and separates it and its barony from the barony of Tirkennedy.

O'Donovan (O.S. Letters, p. 73) says: " $\xi\alpha\beta\lambda\alpha$ or Gaula, whose monastery is mentioned by Burke, Hib. Dom., p. 331, now called Gólá, is situated six miles south-west of Enniskillen and about $1\frac{1}{2}$ miles south of Lisbellaw village. $\xi\alpha\beta\lambda\alpha$ 'Forks' from the points of land running into the loughs forming forks." A dispute between the Franciscans and Dominicans concerning the possession of this monastery and other points was settled by Ven. Dr. Oliver Plunkett, Archbishop of Armagh, in favour of the Dominicans, the settlement being approved in Rome, an. 1678. See Archdall's *Monasticon*, new ed., p. 958. The Dominicans claimed that the foundation of the Convent of Gaula was recorded in Irish annals of Enniskillen, which, however, had been lost. Coleman (O'Heyne's "Irish Dominicans," Appendix, p. 13) says the site was obtained shortly before the War of the Confederation, but the building was not commenced till after 1660. O'Heyne and De Burgo differ somewhat in their account of this Foundation.

$\Delta\alpha\mu\acute{\iota}\nu\eta\tau$, Devenish. In bar. of Magheraboy is "the par. church of Devenish whereunto belongeth 2 quarters of land. It is possessed by Hugh mcHugh Maguire as corbes." Survey, 1603. "The monastery or abbaye of Channons in Devenish whereunto belongeth in the same barony 8 tathes of land, and ye tithes of Ballyosey and ye tithes of three half tathes of land belonging to the chappell of Collydea. The prior O Flanagan possesseth this entirely by authority from Roome and hath held it this three yeres." Survey, 1603.

The island is situated in Lower Lough Erne, about two and a half miles from Enniskillen and is celebrated as the seat of ruins of high antiquity, the principal ancient buildings being: 1 The foundations and a portion of the walls of the Oratory of St. Molasi, who founded a monastery there in the sixth century. 2 The Round Tower. 3 The Great Church. 4 The Priory. 5 The Aherla or burial-place of the saint. Of these 1 is the oldest but only a few feet of it remain (A.D. 1877). 2 The Round Tower is considered to be the finest of the existing Round Towers. Though not the largest it is large and its masonry is of a finished character while the ornamentation of its cornice is unique. 3 Is a ruin of considerable antiquity, probably not much later than the Round Tower. 4 Was built in

1449. See O Flannagáin. 5 St. Molaise's bed lies a little to the north of the Oratory, "it is a small quadrangular work of earth, enclosing a stone coffin now greatly broken and measuring 5 feet 6 inches in length, by 1 foot 10 inches at its greatest breadth." Wakeman, *oper. cit.* There is a monumental stone lying in the cemetery, decorated with a double cross of early form, which is believed to have been the covering stone of the coffin, and which seems as old as the seventh century. Beside the five ruins we have enumerated, there are numerous others, crosses, monumental stones, etc.

Ṫoirne Ṫraḡun, above the Δβα Ṫub, not identified.

Ṫoirne Ṫhorcaio (al. Διησο Ṫhorca), Derrybrusk. "The par. ch. of Derevoske hath 3 quarters of land it is possessed by McGillohooskelegh. Munter Araghan and Munter Eadagh as corbes." Survey, 1603.

Ṫoirne Inir. Dernish island is in par. of Galloon, bar. of Coole; written Dirrinish in map of 1609.

Ṫoinnac, written Donoghmoyle, Inquis. 1609, and Doawny, Survey, 1603. "The chappell of Doawny hath one tathe of land; it is possessed by O Doonan as corbe." Survey, 1603. It is represented as a "chapple of ease," in the parish of Drumulchy in Inquis. 1609; O.S. 34 in S.E. angle of sheet. In map of 1609 it is marked green with a church and written Donoghmoyclinne; it is also printed Donoghmoycline in Cal. Pat. Jac. I. p. 384 b.

Donogh tl., which has the old churchyard and church in ruins is in the Clankelly portion of Galloon par. "In the said parish of Drumulchy is a chapple of ease called Donoghmoyle with a half tate of land belonging to the same whereof O Downan is the duoghasa." Inquis. 1609.

Ṫoirne Δβα Seanaigh, lit. "the gate of Ath Seanaigh" (Ballyshannon); it is uncertain whether Ṫoirne is intended as a part of the placename.

Ṫrobdair, Drowes, river, which flows from L. Melvin, west-north-west into Donegal Bay.

Ṫruim Mille (al. Ṫruim Mille), Drumully tl. and par. in bar. of Magherastephana.

Ṫubruac; Giolla 'Iosa, after the trouble with the chiefs had been settled and he had returned from convoying them, salutes his brother with this word saying, Ṫubruac Δ Ṫeard-rácair, to which the king replies, ir cóir rin, that is right, and proceeds to ask him to help in organizing an entertainment of jubilation, as if Giolla 'Iosa had said, "Bravo, brother," or, "Success, brother," as a prelude to merry-making. The word which is obscure reminds one of the phrase, mo Ṫebróth, in old tales, which seems to have been an exclamation of surprise, with which it may possibly

be identical only differing in precise application. See *Ṭuibneac*.

Ṭuibneac (or *Ṭuibneac*, the usual spelling is *Ṭomnac*) an, the *Domnach Airgid*, a silver reliquary so named. It consists of a yew case; covered with bronze and plated; while about the year 1350 a further case of silver, plated with gold, was put on it; the two inner cases being much older. In 1832 the shrine was purchased from a member of the Maguire clan between Enniskillen and Clones and on being opened was found to contain an ancient but imperfect copy of the Four Gospels. The MS. is said to measure 9 by $6\frac{1}{4}$ inches (Proceedings R.I.A., XXX. p. 303) while externally the shrine or *cumhdach* measures 9 by 7 by 6 inches and internally $7\frac{1}{8}$ by $5\frac{3}{8}$ by $2\frac{3}{4}$ inches, from which it would appear that the case was not constructed with a view to the MS. actually found in it. Petrie, however, justly says, "In its present state this ancient remain appears to have been equally designed as a shrine for the preservation of relics and of a book," and adds, "As the form of the *cumhdach* indicates that it was intended to receive a book and as the relics are all attached to the outer and least ancient cover, it is manifest that the use of the box as a reliquary was not its original intention" (Proc. R. I. A. XVIII. p. 20.)

The *cumhdach* belonged to the diocese of Clogher or the Abbacy of Clones and has been ever held in the highest veneration, tradition asserting that it was a gift bestowed by St. Patrick on St. Maccarthan when the latter was made first bishop of Clogher. This view is as old at least as the eleventh century, as may be seen from the following passage from the Tripartite Life of St. Patrick :

"Once as Patrick was coming from Clochar from the north, his champion, to wit, bishop Mac Cairthinn, lifted him over a difficult place. This is what he said after lifting Patrick, 'Uch, Uch.' 'My goodness' (*Mo debróth*) saith Patrick, 'it was not usual for thee to utter that word.' 'I am now an old man and I am infirm,' saith bishop Mac Cairthinn, 'and thou hast left my comrades in churches and I am still on the road.' 'I will leave thee in a church saith Patrick, that shall not be very near lest there be familiarity and shall not be very far so that mutual visiting between us be continued.' And Patrick then left bishop Mac Cairthinn in Clochar and with him he placed the *Domnach Airgid* which had been sent to Patrick from heaven while he was at sea, coming towards Ireland," p. 177.

In a fragment of an ancient life of St. Mac Cairthinn given by Colgan, Patrick is represented as addressing that saint on making him bishop of Clogher in these words :

"Accipe inquit (Patricius) baculum itineris mei quo ego membra mea sustineo et scrinium in quo de Sanctorum Apostolorum reliquiis et de Sanctae Mariae capillis et sancta cruce Domini et sepulchro ejus et aliis reliquiis sanctis continentur." Acta. Sanct. I. p. 738.

That the veneration in which the 'Donagh' as it is popularly called, was held never waned, even when it passed out of ecclesiastical possession, is evident from popular tradition as well as from Carleton's story, "The Donagh" (Traits and Stories of the Irish Peasantry, Vol. III.). The MS. is probably not older than the eighth or ninth century; and probably the original MS. for which the shrine was constructed is lost. As regards the relics it seems probable that some of those named above were introduced at the first construction and others added afterwards, some perhaps on the occasion of the new casing in the middle of the fourteenth century. There can be little doubt that the belief that the shrine contained rare and precious relics was the foundation of the popular veneration. Nor in the face of that veneration and of the statement in the Tripartite Life (a document in its present form not later than the eleventh century) should the theory of a gift from St. Patrick to St. Macarthan be lightly rejected. It should be noted that the appellation 'Ἀργύριον' 'of silver,' probably belonged to it in consequence of the second case, and before it was re-decorated by Johannes O Barrdan, by the permission of Johannes O Karbri, abbot of Clones, who died an. 1353.

Swearing on holy relics was certainly practised in Ireland as elsewhere on solemn occasions in the middle ages, and there is one instance of it recorded in the State Papers as late as March 19th, 1529, thus: "Examination of Sir Gerald Mac Shane right solemnly upon the holy mass-book and the great relic of Ireland called Baculum Christi in presence of the king's deputy, chancellor, treasurer, and justice."

The 'Donagh' was so commonly used on such occasions that an extra solemn oath was locally called a 'Donagh.'

In a fragment of the Clogher Register (MS. E 3 20 T.C.D.) it is stated that the Archbishop of Armagh, bringing with him the relics of the saints (cum reliquis (.i. reliquiis) sanctorum) and accompanied by the Bishop of Clogher and many other clerics went to the residence (castrum) of the king of Oriel to administer an oath to that king and his subject chiefs the occasion being a solemn one. In the actual wording of the oath, however, the relics, though hinted at, are not expressly mentioned.

"... Nos supradicti Domini atque magnates. . . in

honore Domini omnipotentis et Beatae Mariae Virginis matris ejus ac beatorum Patricii Mackartini Tigernaci atque Lasriani patronorum nostrorum omniumque sanctorum necnon et ob reverentiam Dominorum Archiepiscopi et Episcopi supradictorum et ob salutem animarum nostrarum tactis sacrosanctis evangeliiis firmiter promittimus, etc."

As the figure of St. Catharine is to be seen on the fourteenth century or outer case of the Domhnach, it is interesting to find the solemn document from which I have just quoted dated with reference to her festival, "die mercurii proxima post festum beatae Katrinae virginis anno Domini 1297." This document has the seal affixed also of $\Theta\omicron\upsilon\theta\ \mu\epsilon\varsigma\upsilon\iota\theta\epsilon\iota\eta$, king of Lough Erne, and of his subordinate chiefs (unnamed).

It is probable that the Gospels sworn upon on this occasion were those found in the Domhnach in 1832. The Cumhdach is at present in the R.I.A. section of the National Museum, Kildare Street and the MS. of the Gospels in the R.I.A. Library, Dublin.

$\acute{\epsilon}\alpha\mu\alpha\varsigma$. There is a certain appropriateness in equating the eric or fine to the payment made to the hired army. As regards the extent of the hired army and their reward, cf. what the Book of Rights says of the Oirghialla :

Seven hundred is their rising out

On going forth from their territories

Seven hundred (are give.) to them in return

Of cows for the hosting.

$\acute{\epsilon}\alpha\rho\sigma\omicron\theta\ \epsilon\omicron\zeta\alpha\iota\eta$, bishop of Eoghan ($\tau\acute{\epsilon}\eta\ \epsilon\omicron\zeta\alpha\iota\eta$) .i.e. bishop of Derry. See $\epsilon\omicron\zeta\alpha\eta$.

$\acute{\epsilon}\eta\mu\epsilon$, Ireland; the expression $\rho\omicron\mu\acute{\iota}\mu\omicron\rho\ \acute{\epsilon}\eta\mu\epsilon\alpha\eta\eta$, 'the greater part of Ireland,' common in Irish records dealing with the pre-Norman period implies the territory of an ardri to whom the greater part of, but not all, Ireland were subject. In text it may perhaps be taken to mean Ireland outside the English settlement of the Pale. Certainly there is no other reference direct or indirect to the English or the Pale in the text.

$\acute{\epsilon}\eta\mu\eta$, Erne, lake and river. The lake was the main highway through Fermanagh in ancient times; it lies almost wholly in Co. Fermanagh; the river for the greater part of its course runs in the same county. The river issues from Lough Ganny (Loch Gawna) on the confines of Longford and Cavan, and passing through a part of Cavan it expands into Upper Lough Erne, and thence to the north-western border of Fermanagh, it continues in its expanded form, except for a distance of some ten miles of its course, including

the sweep round Enniskillen. From the foot of Lower Lough Erne the river winds in westerly course for $2\frac{1}{2}$ miles in Co. Fermanagh and $5\frac{1}{2}$ miles through the extreme southern part of Donegal into Donegal Bay. It makes a beautiful rapid at Belleek and a glorious cataract at Assaroe near Ballyshannon and between these two falls there are two or three accelerations of current. There are upwards of 300 islands in the two branches of the lake, many of which are of extreme fertility and beauty, and some such as Devenish containing celebrated ruins of high antiquity. The Upper Lake measures $8\frac{1}{2}$ miles in extreme length by $3\frac{3}{4}$ in extreme breadth and the Lower Lake $12\frac{1}{2}$ by $5\frac{1}{2}$.

"Lough Erne," says Inglis, "round its whole circumference does not offer one tame and uninteresting view; everywhere there is beauty and beauty of a very high order. In some places the banks are thickly wooded to the water's edge; in other places the fairest and smoothest slopes rise from the margin shaping themselves into knolls and green velvety lawns; here and there finely wooded promontories extend far into the lake forming calm, sequestered inlets and bays; and sometimes a bold foreground not perhaps of mountains but of lofty hills juts forward and contrasts finely with the richness and cultivation on either side. And what shall I say of the numerous islands, far more numerous than those on Windermere and as beautiful as the most beautiful of them; some of them densely covered with wood, some green and swelling and some large enough to exhibit the richest union of wood and lawn, some laid out as pleasure-grounds with pleasure-houses for those to whom they pertain; and some containing the picturesque ruins of ancient and beautiful edifices . . . It was a day of uncommon beauty; the islands seemed to be floating on a crystal sea; the wooded promontories threw their broad shadows half across the still bays, the fair slopes and lawny knolls stood greenly out from among the dark sylvan scenery that intervened; here and there a little boat rested on the bosom of some quiet cove; and in some of the shallow bays or below the slopes of the green islands cattle stood single or in groups in the water."—"Ireland in 1834," vol. II. p. 160.

"Nothing in Great Britain, perhaps nothing in Europe, can surpass in beauty the view along the whole of the road that leads into the town of Enniskillen along the banks of the Upper Lough Erne." Mr. and Mrs. Hall, "Ireland," Vol. III. p. 181.

EOĠAN, for CINEÁL EOĠAÍN, or TÍŃ EOĠAÍN. EAPCOP EOĠAÍN, the bishop of Derry, but the allusion in text is obscure.

FÁNAO, Fanad in Co. Donegal.

FEARANN AN MĪULLINN, Farnamullan, which in map of 1609 is written Farranouollan, in the par. of Cleenish.

FEARANN OIMEACĀ. Farrenarioght, stated in Inquis. 1610, to be within the half bar. of Cuyle, seems to coincide almost with the region in the par. of Derryvullen, which was served by the chapel of Macheracross up to 1609. Clan McRowarie were herenaghs in 1609.

FEARMANACĀ, so invariably and indeclinably in MS. and text, the older forms are FĪR MANACĀ and FEARA MANACĀ, Fermanagh.

FĪONNĠLAR, the river Finn which for a couple of miles of its course separates the counties of Fermanagh and Monaghan not far from Clones. Thus it is a limit of the present as well as of the ancient territory of Fermanagh. The phrase in which it occurs in text, ón bĪfionnġlar na n-ionnlaó Ercop eoġain i ġceann ĀluaineoirĪ, literally rendered, is from the Finnglas (or Finn) in which the bishop of Eoghan (that is the bishop of Derry) was immersed or washed (used to immerse or wash is, grammatically possible but not idiomatic). This reference to the bishop of Derry is obscure. In Onom. "we have 'finnglas na n-inclat'; seems near Clones, C. Mon.," but no reference is given. Obviously the same river is referred to in both cases. In H. 2 6 the word n-ionnlaó is written monl -

"The uppermost part of this county is divided from the County of Monaghan and part of the County of Cavan by a stately river beautifying the borders with stately meadows and sweet pasturage, called river of Finne." Old History of Fermanagh. See O.S.L. Fermanagh, p. 115.

FĪONNLOĀ, ancient name of Lough Derg, in bar. of Tirhugh, Co. Donegal. The legend given in text according to which St. Patrick slays the serpent whose blood dyed Fionnloch red whence it is ever since called Loch Dearg, is given a totally different setting in the Ossianic poem beginning :

Δ ΠΆΘΜΑΙΣ ἠόρι Δ ἠὶς Καλῆρῆνν.

published in Trans. Oss. Soc. VI. p. 154 et sq.

In the poem Oisín relates to Patrick how a destructive serpent haunted Lough Derg and did two thousand of the Fianna to death in one day. The serpent grew hungry and "before it reached midday our dead were more than our living. More numerous than the host of a churchyard was the loss of our fine heroes." But it swallowed some of the heroes alive, such as Oisín, Conan Maol, Goll, etc. Now Fionn sprang forward, seized the serpent by the neck and twisted it violently till it turned its breast upwards. Then Daire, son of Fionn, sprang into the serpent's mouth and with his scian carved a way out through its body and thus liberated the heroes. Oisín continues, "Fionnlocha Deirg was the name of this lake at first, O just cleric, but

Lough Dearg remained since that time from the slaughter of the Fianna on that day."

It will be seen on comparing the two versions of the legend how much cruder and more repulsive is the version in the poem. There can be little doubt that the version in our text is the older, as it is certainly the nobler and more natural setting of the tale; though but prose it is far more poetical than that related by Oisín.

The local oral tradition as O'Donovan found it in 1835 is different from both the above versions. According to the local legend Fionn and the Fianna were one day passing along the margin of Lough Finn (or Fionn) as the lake was then called, when Fionn observed a large bone (it turned out to be a horse bone) out of which a white little maggot was peeping. Thereupon Fionn put his thumb of knowledge in his mouth and squeezed it, and stood over the bone in an attitude of wonderment. Conan asked him why he looked so serious. Finn replied that if that bone were thrown into the lake the little maggot would grow to the size of a monster and do much injury. But Conan addressing the maggot said: "Methinks that thou hast not got the germs of a big beast, pity that thou shouldst not get enough to drink." With that he flung the bone up into the air with all his might and it fell in its return course into the middle of the lake. Fionn foretold retribution on Conan. A year later as the Fianna were passing by the same place, they beheld "a multiform monster with three humps on its back resembling three round (corn) hills rising above the water making towards them with amazing rapidity and roaring most hideously." The Fianna took to flight but Conan was overtaken by the monster and swallowed alive. In the depths of the monster's stomach he bethinks him of his *μαστός* or side knife and seizing it pierced through the stomach and side of the monster causing him to make for the shore and vomit forth his live provender. In passing through the lake the monster bled so profusely that the water seemed all blood and continued so for a long time so that Fionn changed its name from Lough Fionn to Lough Derg. O'Donovan thinks the true name is Loch Deirc or the Lough of the Cave. See O.S. Letters, Donegal, p. 248 et. sq.

O'Donovan says that no salmon come into the lake and that the traditional explanation of that fact is that a salmon having one day splashed the water on the book which St. Patrick was reading he prayed to God that no salmon would be allowed to come into the lake for the future and since that day not a single salmon has been suffered "to come further than the *throat* of the river." This local allusion

to the *throat* of the river makes it possible that it was at this throat that *ὑπάγειο να ἑαοίτε* or *ḡleann na ḡaοίτε* lay. See *Loé Deap̄s*.

ḡabal liuin, Galloon. "Par. ch. of Goloone hath 4 quarters of land possessed by McDonaghan, Clan I Molhoile (*mac uí mholcúill*) and Muntery Carbry of inheritance as corbes." Survey, 1603.

"Comhghall of Gabhal-liuin in Dartroighe Coininnsi and it is at the head of Loch Eirne." (*Fél. of Oengus*, p. 205). The old churchyard is in the townland of Galloon. Galloon was once a vast plebania comprehending almost the entire barony of Dartry. Dartraighe was an alias for Galloon in old ecclesiastical records. *cf.* "Plebs Dartraighe." This Comhghall is not the same person as the founder of Bangor. See in Plummer's *Lives*, the Life of St. Tighearnach. Tighearnach is in this Life said to have founded a monastery in Galloon (Gaballiense monasterium) distinct from that at Clones (Cluanense monasterium).

"The church which the map (of 1609) places at Killraghe is the old church of Galloon and its island Golae is Galloon, but neither is really insulated, for Galloon tl. is a peninsula." R. p. 79.

ḡlac m̄an̄c̄ac̄, an, prob. Glack, in the bar. of Clanawley. In Inquis. 1613 list of Jurors we have Hugo O Flanagan de la Glacke, Murtagh O Flanagan de la Glack.

Glac was the name of what roughly corresponds to the Boho portion of Clanawley bar. *cf.* Aghonaglacky of the St. Papers (*ἀγάθὸ να ḡλαίτε*) now Aghanaglach in Boho See *Clair an Cairn*.

ḡleann caoin, Gleann Caoin, former name of Sliabh Dhá Chon. *ḡleann ṽá Con*, where Maghnus the king had his seven herds is, from the text, in or identical with *Sliaḡ ṽá Con*; probably the valley between the two hills. *Cf.* *ḡleann caoin*.

ḡleann dor̄c̄a, the Dark Glen. According to Colgan it is on the borders of Tyrone and Fermanagh. It lies about 6 miles north of Enniskillen and even at the present day deserves its name, from the dark heather-clad overhanging mountains (See Archdall, *Monasticon*, Edition of 1876, vol. II. p. 162). It is also called *ṽuib̄ḡleann* in a MS. of the fifteenth century. H. 2 7 T.C.D. p. 367. Not far from its northern extremity is the plain called *ḡrac̄ na ṽTar̄b̄*, which see. Gleann Dorcha (Gleannderchii vel rectius Gleanndorcha ex vocis etymo idem est quod vallis tenebrosa sive umbrosa, (Colg. Acta Sanct. I. p. 50) was close to the solitude of Sira to which St. Foilan retired for meditation and prayer (Colg. op. cit. p. 49). This plain of Sira is evidently *Srath na dTarbh*, and Sira (Sira, or it may be an error for Stra which would

correspond with the modern form of the word) is an attempted phonetic rendering of Srath. The identification shows how names in the lives of the saints that seem cast in a very unIrish mould may be made to suggest their true Irish originals. In Cal. Pat. 1636 (see Hill, "Plantation of Ulster," p. 277) the form of the name is Shranadaroe and in the map of 1609 Shannadareowe. There is Mag Sered, Campus Sered, in barony of Tirhugh, Co. Donegal, between Eas Ruaidh and the sea, but that plain is too distant from ΣΙΕΔΗΝ ΤΟΥΡΕΔ.

1117 ἸΝΟΚΑ, Knock Island in Upper Lough Erne, three or four miles from Enniskillen. Maghnus marks off for his own portion of Fermanagh from 1117 ἸΝΟΚΑ to ΤΟΥΡΕ 1117, down the lake (ῥΙΟΥ ΔΗ ΛΟΪ) and all the islands great and small that lie between.

1117 ἸΝΟΡ, Great Island, Inishmore, in Upper Lough Erne, not far from ΣΕΑΝΑΘ ΜΑC ΜΑΓΝΟΥΡΑ or Belle Isle. See ΣΕΑΝΑΘ.

"The Eastern and larger portion was called Inishmore, while the western portion, now sometimes called West Island was called McManus. See Map of 1609.

"The whole island called McManus' island and Inishmore in Lougherne cont. 5 tates and $\frac{1}{2}$ part of a quarter being by estimation 348a.; created the manor of Inishmore. Belleisle is in Cleenish." R. p. 125.

1117 ἸΝΙΣΜΟΥΣΑΩ. "The par. ch. of Inismoysow hath two quarters of land and Ballyosey contains 4 quarters and a half; it is possessed by Patrick O Flannagan as corbes." Survey, 1603. Now Inishmacsaint. Inysmagusam in Tax. 1291. The island of Inishmacsaint which gave its name to the parish is in Lower Lough Erne, about half a mile from the shore and three miles east-south-east of Churchill. It is famous for its abbey, etc.

1117 ΣΑΙΜΕΡ, in river Erne, under the falls of Assaroe, near Ballyshannon; now Fish Island.

ΛΕΔΟC ΝΑ ΝΑΡΗΜ, the Flagstone of the Arms. This place is mentioned in our text as the limit of the ancient division of Oirghialla, remote from the Finnglas r. near Clones, and as the place to which Maghnus Maguire repaired for a month each year to collect his rent-tribute from the Chiefs of Lurg and Tuath Ratha. There he kept a guest house on the great Rath of Miodhloc, to which he invited his vassal chiefs, O Muldoon and O Flannagan and to which also he invited O Donnell from Ballyshannon. From thence, too, at the end of the month he proceeded, presumably by an easy journey, to the mouth of the river Tarmon (ἸΟΥΝ ΔΕΔΑΝΝ ΤΕΔΡΜΟΥΝ) where Magrath the termoner lived,

that is in the neighbourhood of Pettigo at the foot of Lower Lough Erne. There he used to pass a night and thence set sail next day for Galloon, the other extremity of the Lower Lake. When Giolla 'Iosa Maguire is returning from Ballyshannon at the head of 700 armed men he passes through Leac na nArm on his way to Sliabh Dhá Chon, which is in the parish of Devenish. Leac na nArm is the only place mentioned in their route. When the soldiers get their pay (a milch cow each) the cattle being conducted by specially hired men to Tyrconnell, and by the nearest route it may be assumed, he proceeds with his army to go through Tuath Rátha, sending the captives to Knockninny. After having finished his circuit of Tuath Rátha he proceeds to Tuath Luirg and encamps the first night at Σηᾶτ na ὐτᾶρῖ which is only a short distance from Gleann Dorcha, the latter place being some five or six miles north of Enniskillen. It is necessary to keep these points in mind in order to arrive at an identification of Leac na nArm. It is quite clear that in spite of a certain similarity of name it cannot be the modern Lack village and townland in the par. of Magheraculmoney and bar. of Lurg, five miles east-north-east of Kesh. For why should Maghnus set up house there for a month each year? Why summon O'Donnell to so remote a place? Why should a large army of 700 men on their way to Sliabh Dhá Chon from Ballyshannon go so far out of their course?

It is clear from what has been said, also, that the place is likely to have been well known and conspicuous and on or near the main highway across the county and not far from Ballyshannon, and lying on the route from that fortress to Sliabh Dhá Chon and to Cnoc Ninne. It must have been a place of easy access, and must also have been regarded as a natural territorial limit. Bearing all this in mind it is quite certain that Leac na nArm is Belleek, Beal Uisce, the Ford-mouth of the Flagstone. The flagstone at Belleek stretches "as level as a floor" almost the whole way across the river, and is a very conspicuous object, especially in the dry season; it is only four miles from Ballyshannon, and lies on the main route from thence into Sliabh Dhá Chon, etc. Moreover it is within a convenient distance of Termonn Magrath (near Pettigo) and from its attractiveness and its convenience of position it was a likely place for Maguire to dwell for a month in his circuit through his territory. Besides, it is often mentioned as a limit of Maguire's dominions. Even in this tract in the few verses composed to commemorate the subjugation of the chiefs, the territory of Fermanagh is described as ó Béal Uisce go bhuac Bhréifne, "from Belleek to the borders of Bréifne."

It may be further urged that so striking an object as the *leac* at Belleek must in all probability have once had a name independently of its position in the river, and of which the word *leac* was the principal part. It may be noted also that Giolla 'Iosa's army would naturally come to Belleek before making for *Stiabh Óa Con*.

It should be noted that Philip O'Sullivan Beara in his Catholic History translates *Déal Leice* by *Rupes*. Why was the flagstone at Belleek called *leac na n-arm*, "the Flagstone of the Arms"? It is possible that the name is derived from the *Fianna* being supposed to whet their weapons thereat, cf. *Cloic na n-arm*, the stone at which yearly at Samhain-tide the *Fianna* used to grind their arms." *Journal of R. Soc. of Antiq.* XXVI. p. 160. See also *Silva Gadelica*, p. 209.

In *Fm. an. 1200*, is recorded a battle between O Domhnaill on the one side and the O Ruaircs on the other at *leac uí mhaoil-thoraid*, O Muldory's Flagstone. The O Ruaircs were defeated "and their men dreadfully cut off by drowning and killing" And so the site of the battle must have been in the vicinity of a deep or rapid stream. O'Donovan, "after a minute examination of the topographical names in O Muldory's country" came to the conclusion that the *leac uí mhaoil-thoraid* is the remarkable flat-surfaced rock called the *leac* under the cataract at Belleek now Belleek on the river Erne, about two miles to the east of Ballyshannon." Note, *Fm. an. 1200*.

Here we have the *leac* or flagstone of Belleek called by still another name, and O'Donovan's identification is a strong confirmation of the theory advanced here. The identity of Belleek with *leac na n-arm* leads to the identification of *Ráic mhór mhíodhloc*, 'the great Fort of Miodhloc' with the rath now called Rathmore at the upper end of the village of Belleek, a few hundred yards from the street leading from the bridge which separates the county of Donegal from Fermanagh. This rath is on the summit of a high hill, the highest elevation about Belleek, and is about three hundred feet in circumference; from it there is a fine view of Lough Erne, the Leitrim and Fermanagh range of mountains and of a very extensive tract of country around. There is no cave in the rath, which was clearly the most important rath in the neighbourhood from its size and position. It has preserved its name locally, *Ráic mhór*, Rathmore, though the denomination *míodhloc* 'of Miodhloc' is lost. The rath gives its name to the townland of Rathmore par. of Belleek, bar. of Lurg.

Lior na t-óir, Lisnadurk. Fermanagh touches "upon the Dartry (in Monaghan) at a little mount called Lysshna-

doorque." Survey, 1603. It is in par. of Currin, bar. of Clankelly. It is usually given as a boundary of Oirghialla.

ΛΟΪ ΘΕΑΡΗΣ, Lough Derg in bar. of Tirhugh, Co. Donegal. At the eastern extremity of the lake is St. Patrick's Purgatory and the island of Dabheog. al. ΛΟΪ ΞΕΡΗΣ, ΛΟΪ ΞΕΙΡΗΣ. See ΠΙΟΝΝΛΟΪ.

ΛΟΪ ΥΑΪΤΑΙΩ, Lough Uachtar in Brefney, which contains the island on which is Cloch Uachtair castle.

ΜΑΪ ΝΑΙ, or Mag nai, a name for Machaire Chonnacht, a plain in Co. Roscommon; cf. In Findbennach Ai., Táin Bó Cualnge. Windisch, 6125, 6152, etc.

ΜΟΪΑΙΩ, formerly the name of the river Foyle, between Tyrone and Donegal, but now a tributary of that river which flows through Strabane (being formed from the confluence of the Derg and Strule) and after a mile, strengthened by the Dóuglas Burn.

ΜΙΝΕΔΑΪΩ. See ΚΟΝΘΕ ΜΙΝΕΔΑΪΩ.

ΜΙΝΝΤΕΑΡ ΞΥΔΑΪΩ (al. ΞΥΔΑΪΩ, ΞΕΟΥΔΑΪΩ, γκ.,) a district included in the bar. of Clanawley. It is "a narrow stripe lying between Lough McNeene (ΛΟΪ ΝΑΪ ΪΝ) and heavy mountains" (R. p. 105), and "is represented by a large portion of parish of Cleenish" (R. p. 104). The remarkable mountain of Belmore was called by Irish speakers in O'Donovan's time ΒΕΛ (fauces) ΜΟΪ ΜΙΝΝΤΕΑΡ ΞΕΟΥΔΑΪΩ. O.S.L. Ferm, p. 78. In the Survey of 1603 the barony of Clynawley contained Clynawley, Half Lurge, Munterfiodoghan, Maghvayere, Clonconchidi, Clonaghawla, Crewagh. Clanleanan in Munterfiodaghan are among the chief freeholders in bar. of Clynawley in Survey, 1603. Mac Giolla Fheinnéin was chief in the time our text describes, and such (according to Au.) is the name of the chief, annis 1281, 1322, 1385, 1404, 1439, 1445, 1451, 1452; while Maguires are chiefs in 1310, 1351, 1354, 1389, 1400; O'Donnell is given as chief in 1303 (Au.) The clan ΜΙΝΝΤΕΑΡ ΞΥΔΑΪΩ were fast changing their name to 'Swift' when O'Donovan visited the county in 1834. "Toe Moynter Feodeghane" was returned in 1585 as containing 30 quarters of land. O Flaherty Iar-Connaught, p. 349.

ΟΙΡΪΑΪΩ, Oriel, for extent see Index to Keating's History.

ΡΟΡΕ ΟΥΒΡΑΪΩ (somet. in MS. ΡΟΡΕ ΟΥΒΡΑΪΩ and so in Onom.), Maguire's residence at Cnoc Ninne.

ΡΑΪΕ ΘΗΡ ΘΗΪΟΥΪΩ, Rathmore at Belleek. For a description of this ráith see ΛΕΑΪ ΝΑ ΝΑΪΩ.

Scéiteos an p̄méacáin. Fermanagh on the north "neareth upon Tirconnell another way joining with the same in one part at the hill of Skeaghaufreghan, in another part at the ford of Ebborroegh Tarmonmagrath, in another part at the river Carrabandergue and in another part at the wood of Barraghdalmoine." Survey, 1603.

Sciaċ Baité mhic muraċáda. Now Skea hamlet in par. of Cleenish, bar. of Clanawley, 3½ miles south-south-west of Enniskillen on the road to Swanlinbar. Near it is the demesne of Skea House.

Seanadó, now called Belleisle, or Belle Isle. one of the largest islands of Upper Lough Erne. It is situated near the east shore of the foot of the lake and is connected by a bridge with the mainland. It has an area of 112 acres. Adjacent to it is another island nearly of the same extent, called West Island. Sometimes the two islands are marked together as Belleisle. Belleisle was also called MacManus's Island and Ballymacmanus and Seanadh MacMaghnusa and is believed to have been the chief residence of MacManus. See mac maġnusa.

Séipéal mácaithe mhíóulic. "The chappell of Maghery Meelech hath 1 tathe and is possessed by O Corrigan as corbes." Survey, 1603. The large much-used, well enclosed graveyard is in the small townland of Ultony, near the hamlet of Magheraveely. It is on the east of the territory of Slut Mulroony in bar. of Clankelly and par. of Clones.

Sliaċ Óá Ćon. The region in which lie two hills about a mile apart in the parish of Devenish, bar. of Magheraboy, called in English the 'Big Dog' and the "Little Dog. In 1834 Irish speakers called them Sliaċ Óá Ćon and both Irish and English speakers spoke of the district in which they stand as Sliaċ Óá Ćon. The local tradition as to the origin of the names agrees with our text. The names of Fionn's dogs being given as Sceolan amd Órián.

Sliaċ Síon, Mount Sion.

Smaċ na ōCarb, name is preserved in tl. of Strannadariff, which contains 450 ac. 2 rds. 3 per. and lies in par. of Magheraculmonee, bar. of Lurg. It is a plain, said in our text to lie at the upper extremity of Sleann ōoraċa, and which was chosen as a place of encampment for his host of 700 men by Giolla 'Iosa Maguire. See Sleann ōoraċa.

Táite, tate, tath, tathe, a measure of land, containing sixty Irish acres. The baité biaċáċ, ballybetagh contained four quarters (ceáċraċáda) and each quarter four tates (táite). Probably of Norse origin. Cf. Icelandic taeta, a shred, a particle of anything. The use of the word in Ireland seems to have been confined to Fermanagh and Monaghan.

Τεαμπυλλ αν Διφρυνη. "The chappell of Temple Ana aiffrin hath 2 tathes of land. It is possessed by Clangilli laisir as Corbes." Survey, 1603. Now Temple-naffrin. It is given in the Inquis. 1609, as a chapel in the par. of Clenys (Cleenish).

Τεαμπυλλ Συιρμιν, belonged to the vicarage of Cill na'odaile, or Kinawley.

Τεαμπυλλ ιθαοιλ αν Στεαννα. Templemoyle. This chapel is put in the par. of Clones by our text. There is a Templemoyle in the civil par. of Cleenish and also one in the parish of Derryvullen.

Τεαμμαναιξ, 'termoners.' This is the only word used in the text to designate the lay hereditary farmers of church lands. In the Inquisitions of James I's reign two terms are chiefly used, corbe (κομάρβα) and herenagh (ειρεκιννεαδ). In the Inquisitions the term corbe is often used loosely, but in strictness a corbe may be over several herenaghs, and the title seems to be peculiar to the larger churches which had chapels of ease, whose smaller allotments of land were in the care of herenaghs. In our text the term termoners (τεαμμαναιξ) is used to represent the entire class of hereditary church-land farmers, that is, corbes, termoners and herenaghs, but in the list of farmers for the larger churches where there are several families named, they appear to be given in order of dignity, the corbe coming first and the herenaghs following, probably also in order of dignity or importance. Primarily and strictly the 'termoner' farmed termon lands (τεαμμαν, from Lat. terminus, limit, sanctuary, protection), that is, lands not only farmed for the benefit of the church, but also having the privilege of sanctuary. For not all church lands had the privilege of sanctuary and not all churches had that privilege as their right. Hence though every termoner had power to discharge the essential duties of an herenagh (or corbe) not every herenagh was a termoner. but only such herenachs as farmed church lands which were also termon or sanctuary lands. But in the course of time the privilege of sanctuary waned and the terms termoner and herenagh came to be used indiscriminately, and termon lands came to mean simply church-lands. Coarb, κομάρβα (a successor to a title or property) was a term used mainly of the successor to an abbacy or ecclesiastical benefice, and by extension to the lay hereditary farmer of the property assigned to the foundation, and further to any successor even of a civil personage. The Pope was called κομάρβα πεδουρη, Peter's coarb; the Archbishop of Armagh, Patrick's coarb; the abbot of Clones, Tighearnach's coarb. The title was even applied to females, thus,

ḂANCOMAIBĎA ḂMĠŃOE meant abess of Kildare. A founder of several abbacies or seas may thus have several coarbs.

Some of the termoners or coarbs were well-to-do and important personages. Thus Magrath, the termoner of Termon Mac Grath, was a chief adviser of Maguire in our text and the family holds a conspicuous position in the Annals. The territory farmed by Magrath in the time of Elizabeth amounted to some four thousand acres, of which that queen gave a patent to Miler Magrath whom she made Archbishop of Cashel. His father had been termoner of the extensive territory of Termon Magrath, the boundaries of which are given in full and elaborate detail in the Patents of Elizabeth.

The custom was that each new bishop or abbot on his appointment elected or re-elected the termoners or herenaghs. The outgoing officers were re-elected as a matter of course, unless the circumstances were extraordinary. And so it came to pass that the tenancy of these lands remained in the same family for generations, even for centuries. The duties of the termoner or herenagh seem to have been well defined. He was to keep the church clean and in repair, dispense hospitality and alms and pay a fixed amount in kind or money to the bishop, the parson, and vicar, in the case of secular churches. The distribution was something like this: One half of the annual rent went to the parson, one quarter to the vicar and one quarter to the bishop. But the entire cost of repairs did not fall upon the termoner. The bishop, parson and vicar contributed. It should be observed that termon lands had in the course of time become freeholds so far as civil imposts were concerned.

Under the first Stuart king the question was debated whether these lands belonged to the church or to the territorial lords, the church merely receiving the fruits. But the matter was argued merely as a point of English law and it was decided in favour of the church.

The word erenach or herenach is from the Irish, eirċinneach, eirchinneach, chief man, etc. "There are few parishes of any compass in extent where there is not an herenach. The founder gave the land to some clerk not being in orders and to his heirs for ever with this intent: that he should keep the church clean and well repaired, keep hospitality and give alms to the poor for the soul's health of the founder. This man and his heirs had the name of erenach." Davies, Letter to Salisbury. Tracts (1787).

TEARMONN MIC ĠRAICĎ. "The parishe of Termon McGrath doth in part extend into the said Coñ. of Fermannagh but

in what coun. the herenagh land lieth . . . the jurors know not." Inquis. 1609.

"The parish church of Termonmagrath hath 8 quarters of land. It is possessed by Magrath as corbes." Survey, 1603.

Now Templecarne parish. In 1792 the principal part of this parish which lies in the Co. of Fermanagh was severed and made into the parish of Belleek. See Fm. an. 1196 note. Magrath's castle called also Termonmagrath "stands in the vicinity of Pettigo and commands an extensive and beautiful view of Lough Erne." P. G. Τερμονν της Στρατ was anciently called Τερμονν Οαβοος. The civil par. is now called Templecarne and is partly in bar. of Lurg, Co. Ferm., and partly in bar. of Tirhugh, Co. Donegal. The village of Pettigo extends into both counties.

Τημ Σεαννοα, al. Τημ Σεανφοα, corresponds roughly to the present bar. of Tirkennedy in the eastern part of the county. It contains part of town of Enniskillen. It also contains Lisbellaw and Tempo. It includes part of the pars. of Cleenish, Derrybrusk, Derryvullen, Enniskillen, Magheracross, and Trory. It includes some 3,000 acres of water and is rich in scenic beauty.

It was the patrimony of Μας Υινηρεαννδιν at the time of our tract.

Τημ Κοναλλ, Tyrconnell.

Τυατ Λυρησ al. Λορησ, Λυρησ, al. Ρημ Λυρησ and Ρεαρα Λυρησ, bar. of Lurg, the patrimony of O Maoladuinn or O Muldoon. Writing above eighty years ago, O'Donovan says, "the Muldoons are numerous in the county yet." He also says that locally the people of Lurg are "looked upon as a people in themselves, differing from the rest in customs and manners and in a great degree in dialect; 'the men of Lurg' is as common an expression now as Ρεαρα Λυρησ was six hundred years ago." "The Muldoons are no longer chiefs nor higher than the rank of farmers but they are said to be very decent respectable men, fond of justice and able to fight. A dozen of the warlike men of Lurg (Ρεαρα Λυρησ) would beat a funeral of the men of any other barony in the county. They are tall and stout with large heads and round faces." O. S. L. Ferm. p. 29.

The barony includes all the portion of the county lying north of the river Erne and Lower Lough Erne eastward from a few yards below Belleek. It extends up the east side of Lough Erne to within four miles of Enniskillen, and it comprehends the whole of Boa Island and at least two-thirds of all the insulated ground in Lower Lough Erne. As at present constituted, it differs a little in configuration from the old Τυατ Λυρησ—it contains the whole

of the parishes of Belleek, Drumkeeran, Magheraculmonee and part of the parishes of Derryvullen, Magheracross, Templecarne and Trory. It includes 17,641 ac. 3 rd. 9 per. of water. The present bar. is larger than the old *Ṫuaċ Luings* as it includes the territory of Coole macKernan.

Ṫuaċ Ráċa, Toora, in the bar. of Magheraboy, was O Flanagan's patrimony. It lies between Lough Melvin and the Great or Lower Lough Erne. It is a wild and mountainous country. It is of frequent mention in the Annals. O'Donovan says in 1834, "the O Flanagans are numerous there still, all now petty farmers, cottiers and public-house keepers." On that occasion he met with a Mr. Hugh O Flanagan, who having lost the makings of a pair of shoes of leather said he felt the loss of it more than his ancestors' loss of Toora. Though *Ṫuaċ Ráċa* is now included in bar. of Magheraboy it was more extensive and important than the latter which indeed is not mentioned in Fm. In 1585 Toe Rahe was returned as containing 30 quarters while Magheraboy had but 15 quarters. See O Flaherty, *Iar Connaught*, pp. 347-350.

Ṫulaċ na ġCaorċann, Tulnagoran old graveyard in par. of Aghalurcher and townland of Tattynuckle. O.S. sheet 24. In map of 1609, No. 28, it is written Tullonagerhon.

uipneáċ, Usnagh, a celebrated hill in par. of Conry, Co. Westmeath.

uilaíó, Ultonians, Ulster. See Index to Keating's "Foras Feasa."

Σεινεαλας, 7c.

Σεινεαλας υι φλανναζαίν τυαιτε Ρατα

(Sliocht Leabair an Fihberis ló. 168)

Δου
mac Σιολλα páσραις
mic Mágnaíra
mic Sillbeire
mic Órmaic
mic Σιολλα Íora μαιό
mic Muihéarraig
mic Órmaic Cúilfínn
mic Úriain
mic Úiarmaða Úailb
mic Δουδα
mic Órmaic na n-eac
mic Úiarmaða an einis
mic Δουδα

mic Úomnaill an fíona
mic Úriain na muðan
mic Σιολλα páσραις
mic φλανναζαίν a quo
mic loingris
mic Δροζail
mic loélaínn
mic Máoileacélaínn an macáire
mic Máoilruanaíó na cara
mic floínn
mic Úomnaill Úuinn
mic Úairebre
mic Néill naoisíallais

Σεινεαλας Me Συοίη

(Sliocht Leabair an Fihberis ló 310)

Cúconnaéτ
mac Úriain
mic Conconnaéτ Míóíη
mic Δουδα
mic Úriain
mic Conconnaéτ
mic Conconnaéτ
mic Conconnaéτ
mic Úriain
mic Pílip
mic Tomáir Míóíη
mic Pílip
mic Δουδα Ruaió

mic Pílaíébeairraig
mic Úuinn
mic Úomnaill
mic Σιολλα Íora
mic Úuinn
mic Úomnaill
mic Σιολλα Íora
mic Úuinn
mic Ražnaill
mic υιοίη
mic Seairraig
mic υιοίη, 7c. an cúro eile fé
mar a tá i leabair υi Cléirig.

ʒeinealac the ʒuioir

(Sliocht leabair uí Cléiríʒ l. 157)

aeó
 mac Conchonnacét .i. an coin-
 arba
 mic Conchonnacét
 mic Conchonnacét
 mic Urian
 mic Philip
 mic Tomáir
 mic Philip na tuaisí
 mic aeóda Ruaidó
 mic Flaitébeartaíʒ (1302)
 mic Doimnail
 mic ʒiolla Iopa
 mic Uíinn mhóir
 mic Raʒnail
 mic Uioir
 mic Searmaiʒ
 mic Oirʒiallaiʒ
 mic Uioir

mic Searmaiʒ
 mic Oirʒiallaiʒ
 mic Uioir a quo stol Uioir
 mic Searmaiʒ
 mic Luóain
 mic Iorʒalaiʒ
 mic éirniʒ vel feicín
 mic Corpmaic
 mic fearʒura
 mic aeóda
 mic Corpmaic
 mic Cairbre an tOaim airtio
 mic eadac
 mic Cmoiméainn;
 mic feis
 mic Ueasda Uuirn
 mic Roéada
 mic Colla fo Cmoé
 mic eadac Doimléin 7c.

THE AUTHORSHIP OF THE TRACT

I give here a passage relating to Giolla Padraig O Luinín's work on the Topographical Poem of O Dugan, referred to in *Introduction*.

23 M. 42 R.I.A. (See Introduction) gives a portion of the Topog. Poem, "Cmiallam, 7c." with a prose explanation at end by Giolla pádraig ua Luinín. At the end of the poem we have :

Do ceart dúctair zac éincniú dá maibí ann ran aimpri fá nvearna an tugadair oirvearic ro O Dubháin an tuairi um óidí.

"Cmiallam tmceall na fódla" ar na cúir i bhrór ar móð rseuluisgeadta ar an tuain le ruidéar Mezuibir .i. Driam mac Cuconnaét mic Conconnaét mic Conconnaét oile mic Driam mic Pílip mic Tomáir mic Pílip mic Doða Ruaid mic Flaitbearraig 7c.

Ar na mear don mazuibir méimháioite ar an ruidéir rin zo mað inóanta míniúad ar an tuain do concar dó a ollam féin (ne reanár) do éadairt cúise asur do éirbein fé an inntleact rin dó ; do bhuí nac bfacaid asur nac ccualaid zo nvearna don tuine maíh moime an míniúad rin asur do cuir ó'fíadaid ar an ollam céadna rin .i. Giolla pádraig O Luinín an tuain do cúir a móð rseluisgeadta asur zac ceartuúad asur zac slanad do b'eirir do óéanaim ar an tuain asur ar an bhrór do méir saltmac éairil i do éus fé ro vearna an raotar rin do érioónuúad an a baile féin .i. a tuilais máoil i b'earmanad an 29 lá Ianuairi anno domini 1638. See also 23 K. 45 R.I.A. p. 344.

This O Luinín appears to be the author of the Genealogy of Maguire given in 23 K 45 p. 317, which seems to have been intended as his contribution to O'Clery's "Leabhar Gabhála," to which he gave his "approbation." The Genealogy agrees with that by O Clery given above and with the Genealogy in the Book of Lecan (fol. 87 a 3) which begins Tomáir mac Pílip mic Deóda 7c.

NOTE ON COOLE AND COOLMANY

" There were three Cooles in the county, namely, CoolmcKernan, now included in Lurg and represented exactly by North Derryvullan and Killadeas.

" 2 Coole, near Enniskillen, represented in part by Castlecoole demesne. Whenever the name occurs absolutely in the Annals, etc. it has reference to this tract.

" 3 Cúl na n-oírer in the extreme S.E. corner of the county. This was the only Coole which O'Donovan regarded and, therefore, he frequently errs in assigning to this barony occurrences which were referable to Coole proper." R. p. 40.

" The half-barony of Coole consisted of Coole proper and Ferneraght or Farrenrioght." Ibid.

Note that the par. of Magheracoolemany (Coolmany, Cúl maíne), which was a large mountainous par. in the north of the county, comprising some 38,400 acres (as it stood in 1609) is not given in the list in text. In 1770 the more mountainous portion of it was formed into the par. of Druimkeeran. A chapel of the parish, however, Buite uí Conáite (Ballyconnell) is given in our text apparently as an independent parish.

CONTENTS OF THE MS. H 2 6 T.C.D.

In his unfinished catalogue of the Irish MSS. in Trinity College Library, O'Donovan thus describes the MS. H 2 6, of which the tract printed in this volume is the first item :

"A quarto book written on paper by John Magauran (or Magovern) between the years 1715 and 1720. The handwriting and ink are both good, but the letters want that beauty and regularity which distinguish the earlier professional scribes. Several contractions are used throughout which do not occur in Irish MSS. of authority, and which seem ingenious little inventions of the scribe himself. These render the reading of the MS. difficult. The volume is not regularly paged, but each tract has a separate series of numbers of pages or folios of its own."

The preface to the volume, which is devoted to the praises of Brian Maguire "who was then only a respectable farmer" (O'Donovan) and which I have given on p. 69 in the original, is in a different hand from the body of the book.

The tract on the Maguires which is the first item in the MS., O'Donovan describes thus:—

"A historical tract, entitled the Life of Manus and Giolla Iosa the sons of Donn More Maguire, transcribed from the old historical Book by John Magauran. The tract is exceedingly curious and valuable as illustrating the history of Fermanagh and throwing light upon Irish manners and clanship in the fourteenth [O'Donovan first wrote thirteenth, which he afterwards changed to fourteenth] century. It is the best authority hitherto discovered for the ancient topography of Fermanagh, and without it no ancient map of the territory of Fermanagh could now be formed. It gives the names of all the territories and parishes into which Fermanagh was divided in the fourteenth century and the names of the erenachs and termoners of the church lands. I traversed every parish in this county in the year 1834 for the purpose of ascertaining the correct names of its baronies, parishes and townlands, and also to discover, if possible, the original Irish names as well as the extent of the territories possessed by the different petty chiefs who were tributary to Maguire. In this I succeeded to a great extent, but many points remained doubtful which will be easily cleared up by comparing this tract with my letters from Fermanagh and with the Ordnance map of that county."

It should be observed that in writing the above description, O'Donovan may be presumed to have made no deeper study of the tract than was required for the purposes of the catalogue. The Letters from Fermanagh to which he refers are highly interesting, although that county was one of the very earliest he studied on his Ordnance Survey tour.

The following are the other items in the MS. H 2 6, omitting short pieces, stanzas, etc.

DEATA MAOÍÓIGE
 DRIUIGEAN ÉADÓIANN
 EADÉNA AN SÍOLLA DEACAIH
 DRIUIGEAN CEIRI CORAIH
 DOIDÉADÓ FRI DÍADÓ MIC DAIH
 EADÉNA ÉLOINNE RÍG NA HÍORUIÓE
 EADÉNA AN MÍACAOIM MÓIR
 DRIUIGEAN DEAG NA HALMUIH
 EADÉNA RÍOIRH NA LEÓIHAN
 EADÉNA AN AMADÁIN MÓIR

Of these tracts, the life of St. Maoghóg or Mogue is the most valuable. Of it O'Donovan says in his catalogue:—

“This life of St. Mogue is, like all the lives of our early saints, full of the miraculous, but it is, nevertheless, truly valuable to the topographer and the historian. . . . This life of the first bishop of Ferns does not materially differ from the Life published by Colgan in Acta SS. p. 208, but it is much more copious and speaks of places, families and relics which Colgan has, perhaps intentionally, omitted. The body of the narrative is prose, but several poems and extracts from poems are occasionally introduced in proof of the prose narrative. Some of these, which are evidently modern, are in the forms of prophecies, and said to have been composed by the saint himself, but upon examination they will not be capable of standing the test of the crucible.”

At the end of the Life of St. Maoghóg, the scribe writes his name in English thus, John Ma Gauran, July the 20th, 1716.

