

me ʒuɪʊɪr ʃeɑrmanɑc̃

THE MAGUIRES OF FERMANAGH

me zuiðir fearmanach

THE MAGUIRES OF FERMANAGH

.1.

maġnus aġur ġiolla ġosa

“ó á mac Duinn mhóir mic Raġnail”

iair n-a éur i n-eaġair

maile le

Díonbhollač, ġluair, airtmuġað, flaitfeančur,
Dinnfeančur, 7c.

leir

An Ačair páðraiz Ua Duinnín

554903
11.12.52

baile áča cliač

m. h. ġill aġus a mac, teor.

oo

čumann buančoimeáča na ġaeðilġe

1917

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TÁ an leabhar ro dá cúir agam go
ceanaímaíl anuas ar uais na mátar
captaínnaişe cnearta d'éaluis uainn
agur na leatanais reo as dul
fa'n gcloó. 'Sna flaitir go raib
a leaba anocht.

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 (MACḠABRAN). 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 déin* are placed more than once in pleonastic juxtaposition; the promiscuous use of *for* and *air* (*ar*) *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 Ragnall, 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 Raghnaill, 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 Firis 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 *Duibneach*), Dond 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 Muircheartach, 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 Magnus 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, Magnus 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 Magnus 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 chiefs. 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 Maghnus 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 Maghnus, 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. Maghnus'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. Magnus 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 Magnus, who afterwards made Seanadh Mac Magh-nusa, now Belle Isle, their chief abode, and their position in the councils of the government of Fer-managh. It is significant that Magnus 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 Magnus to win back the heritage which their ancestor had willed away.

The continuous possession of the lordship of Fer-managh 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 (Oriell) 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. *Ṭír marb ṭír san tigearna*, "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 DAILÉ 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 fiapruigíteac buò fearac*, though the poem quoted was written long before the seventeenth century.

In the text, O'Raghallaigh, king of Bréifne, is the grandfather—*peanatair*, 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 Magnus. 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, Magnus and Giolla 'Iosa had different mothers. This solution seems in harmony with the general course of events. Magnus 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 Magnus, 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, *tír mairb tír san tigeanna*.

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 þearmanað

(beata me magnur þonn)

[Blað þo gáðaltar agur þo beata cloinne Þúinn mðir mic Ragnaili míc Zuiðir .i. Magnur agur Ziolla fopra annro ríor ar n-a tiorpcnam anioð an reirmeað lá fitceao þo mi Mártá 1716 agur ar n-a repioðað ar an reanleabbar Seancair þo Sean ma Sabban, mac Cobtaig 7c.]

1. Magnur agur Ziolla fopra vð mac Þúinn mðir mic Ragnaili mic Uirðir ó ráirðtear maca Me Zuiðir þearmanað mic Seapraig mic Oirgiallaig mic Uirðir mic Seapraig mic Oirgiallaig mic Uirðir mic Cearnaig mic Luðain mic Iorðalaig; agur ir é Náðale þo beannuig i gCill Náðale i þþearmanað þo þairt an Luðan rin mac Iorðalaig; mic Éignig mic Coptmaic mic þeargura mic Aoða mic Coptmaic mic Cairþre an vaim airgíð.

2. Agur ir i n-aimrip an Coptmaic rin þo þonn ré féin agur a þearþráðair oile .i. Náðfluaig críoc Oirgiall re apoile .i. ón þþionnglaip na n-ionnlað Earcup Eoðain i gceann Cluameoiri go leic na narm buð tuait, agur ó Capa leatna go þopur áta Seanaig þon tauð ríar v'Éirne. Agur ir eaoð áirpíro cáð oile agur arinne þurab þon þonn rin ó Inir Saméir go Þroðaoir ríar agur tarrna ó Scéitðig an

þrécáin go beal áta na méirleac riar agus go lior na dTorp 'na scaitiríir an diar dearbúrátar rin .i. Cormac agus Naðfluaig feartaða iomða; sonað ó lionmáirleac na dTorp do marbútarde ann adeirtear lior na dTorp mur, agus ón lior céadna rin go brágaro na Caoile.

3. Mað díl fíor d'fagáil créad fa ngoirtear brágaro na Caoile ví: péirt éasgramail ungránna dár ba hainm an Caol. Agus ír amlaíð caiteað an péirt rin a haimpír: do tiseað go fionnloc gac maidin agus do fanað ann gac laoi go torac oirðe agus do téigead dá hiomðaið féin go Gleann na Caoile ar a dtugaid cáe brágaro na Caoile ó rin anuar; agus adeirio cáe gur bánuið rí iolliomað do tíoréa 'na timceall fearó tréimrí fada d'aimpír nó go dtáinic an tailgeann pátraið go héirinn; agus iar scior ionpáir na péirte dó ro gluarí poime i n-actgoirio gacá conaire go ráinis fionnloc mar a raib an péirt. Agus ír amlaíð do ví an péirt agus í ar an oileán tall; tug aghair ar an loc agus a cpaorbeol orluigte agus do gab ag iobad an loca 'na tonntaib taorcaá; agus iar rin tug lúbad mócruid ar a corp agus do éirig i néallaib an airdéir agus i brraoigtið na fir-mameinte ionnar nár b'féidir d'aon [a faicrin] cár gab rí go ceann tréimre fada d'aimpír. Iar rin do connacadar í ag toiigeact 'na feitíde aduat-mair d'ionnruide an loca agus dá bualað féin ríor ór cómair a luét faicriona i n-aiséan an loca ionnar gur comgluarí ióctar an loca for a uactar; agus do ví ag ríobad ar an órtugad rin nó go ráinic i scomfosur tíre. Annroin do orcuil a cpaorbeol agus do rcéit a hupéroiðe fearó an loca mar éit

gairnnhíde [nó] cloicfneacta agus go formhórad fa
 fúilib an tairginn gona cléircib, ionnar sup maectnuig-
 eadur go móir an naoimcléirí pe huaman na hiofpéirte;
 agus ar n-a faicirín rin do pádruiḡ tug fíogair na croice
 'na timceall féin gona cléircib agus do átain an
 Coimhe cumactac pe n-a noidean ar neim na péirte;
 agus ar dteact i gcomfósur do tír di agus a cpaorbeol
 forcuilte ar tí pluigte na naoimcléirí do léig an
 tairgeann gona cléircib ar a nglúinib iad agus do
 gúirtheadar Dia go dútractac fa neim na péirte do
 dul tarrfa fon trát rin. agus a tug pádruiḡ roḡa
 an upéair dia bacail i gcompar a cléirib don naḡair
 neime; agus do míorbhuile Dé agus pádruiḡ tug an
 naḡair neime a cúl fúite agus do rin ar fead an loḡa
 ór a gcomair agus do bí a d'ioliomad a pola as tiact
 sup dearguiḡ an loḡ ón taob go apoile an trát rin
 amail ḡac pola eile. Iar rin adubairt pádruiḡ:
 "buḡ fíor, ar pé, go mad loḡ Dearg buḡ hainm
 don loḡro ó nuḡ go luan an bḡata. Gona de rin
 a goirtear loḡ Dearg d'fionnloḡ ó rin i leit do
 mhórad ainm Dé agus pádruiḡ tréar na míorbhuile rin.

4. Gonaḡ amlaib rin do poinn fearmanac agus
 condae mhuineacáin ioir an dá riḡdamna rin .i.
 Cormac ó bfuilid Siol Uirí agus naḡfluiḡ ó bfuilid
 Matḡamnaig agus na rinḡeada oile táinic uata for
 ḡac taob; agus do bí for an poinn rin ó poin i leit
 anuar go hainmíri māḡnuir me gúirí; go naḡ
 áirmitéar sup goirtead don riḡ for Oirḡiallaib ó
 ainmíri māḡnuir i leit act māḡ Uirí for fearmanac
 agus Mac Matḡamna for Oirḡiallaib; agus ba ní
 neamḡnactac rin i nḡirían fa'n trát rin, óir ir é fa
 ḡnár ann riḡ do ḡairm do ḡac fear forba nó fearuinn

nó do gac árdóeann cuntae i nÉirinn; agus do bíodir 'na n-oişreabá olirteanac ar n-a toşsa re deaşóaoine píreabá do tuait agus d'eaglaír ann gac cóişeab agus ann gac cuntae i nÉirinn; agus as rin an foirm óirnişte árdflata do bíod acu fo'n am rin so ruige an aimpír a rabadair an dá mac rin Duinn móir mic Raşnaill adubramair tuar .i. Maşnur agus Şiolla íora i şcoimflaitear na cuntae ro fearmanac.

5. On Şiolla íora ro atangadair Ríogşair fearmanac uile; agus ó Maşnur do şioladair Clann Maşnura an tSeanair ann gac áit a bfuilto; agus ó'r d'oişrişib nó do deaşóíuşşair na ríogşlata rin olirşinnri deaşeolair d'fášbáil ar péimear a rinnrişib, ní bainim le mórmaitear Clanna na şColla ná le mórron-naib ar bit dá şaib acu i n-aon tír oile ann a ndearşrat şabáltar i nÉirinn i n-aimpír na n-árdrişte, áet ar an mionşoinn biş ro fearmanac agus cuntae Muinea-cáin; agus ar comairream tearmannac na cuntae agus a taoirac tuaitéab feab na haimpíre ó Naóşluaiş anuar so haimpír na cloinne ro Duinn; ar beata agus ar báir Maşnuir mic Duinn móir, ar ruşluşab agus şollamnaet Şiolla íora re linn beo agus a d'éir báir a dearbşátar .i. an Maşnur céabna.

6. Ir iad fa taoiriş tuaité ir an cuntae şan am rin .i. Maolşuanair ó abáir Clanna Uí Maolşuanair şor uacatar an tíre; Mac Domnaill şor Clann Ceallaiş; agus Clann Meiş Uinnreannáin şor Tír Ceannabá agus şor fearann Oiraceta; O Maolabúin şor Lorş; agus O şlannaşáin şor tuait Ráta; agus Mac Şiolla feinnéin şor Muinntír fuabacáin; agus Şiolla Coimbe şor Baile mic Şiolla Coimbe.

7. Agus is iad na tearmannaí eagrairí ann .i. Muinntear Sabann for Opom uilce agus O Corragáin for Sépéal Mácaire mílioc a baineas rir an gcill rin; agus O Coigle for Cloinn Tibhunn; agus Mac Uí Maolcuill for Sabail luin agus O Dunagáin for agus muinntear Cairbre; agus Clann Míic Scolóige for Acaó Lurcair; Muinntear Olltadán for Acaó Beite; O Luinín, O Bpeirleín agus Muinntear Vanáin for Doire Maoláin; O Cianáin agus O Corcraín for Claoimínir; Muinntear Múrcada ar Sépéal fearuinn an Muilinn; O Taitlíg, O Miotáin agus O Cainteas for Daimínir; O Cairbre for Baile Uí Cairbre; Clann Míic an tSagairt i mBaile Míic an tSagairt; Muinntear Congaile i mBaile Uí Congaile; Muinntear Treasair i gCill Tigearnaí; Clann Míic Spait i nTearmann Míic Spait; Muinntear Leannáin for Inir Muige Sam; O Fialáin agus Clann Míic Spadáin for Doit Uí Fialáin; Clann Míic Siolla Lapaí, agus Muinntear Blaitmíic for Cill Lapaí agus for Teampull an Aipinn; Muinntear Opoma for Cill Nádaile i nDioceas Cille Móire; Muinntear Spormáin for Teampull Suirmin agus for Caladcoill; agus se bhoicairéat Cill Nádaile a baineas an dá Sépéal rin; Muinntear Dúndáin for Domnag agus for Tulag na gCaoréann; ní áiríod mar eagrair i áit an bhoicairé Mac Múrcúir dá cur suas le toil Míic Suirí ar comhar Clainne Congaile mar na pádadar uiréamnaí ag na teampullaí párráirte eile agus do coirreagad é se hearbogais cum adnaice do déanam ann; agus Sépéal Teampull Maoil an Gleanna baineas se Teampull párráirte Cluaineoirí. Ní oleat i nTearmaí Muinntear Coirigile .i. tear-

mannais Òoire b'pòrcaid. As rin an lion tear-
mannaca do fil i b'fearmanac pe linn na cloinne rin
Duinn m'óir mic Ragnail.

8. Dála na mac rin .i. Magnur agus Siolla Íora,
cuirream ríor annro blað dá n-áronórais agus an
moð ar a pais an còndae fa n-a gcíor agus fa n-a
scánaçar acu ar fear a pé agus a n-aimpire agus as
a n-oigheadais ó rin i leit. Dála Magnuir mic
Duinn m'óir an gcéin do mair pé do bí 'na rís fear-
manac; ir amlaid do tógad a cíor ríogda i gceann
saca bliadna; agus ir ann do coirgead pé ir an
gceann cíor don còndae as leic na n-ápm .i. ar Ráit
m'óir m'ioðluic; do cuirhead ríor uairde ar t-aoirheadais
an típe .i. ar O flannagáin t-uait Ráta agus ar
O maoladúin luirs; do cuirhead mar an gcéadna
teadta ar ceann a dearbprácar .i. O Domnail; óir
do b'ionann mátair d'óib; d'óis do b'i ingean Uí
Néill a mátair ar don; do bí rí pórtas as Donn m'óir
tar éir báir Uí Domnail.

9. Do bí teac doirhead coitceann aise Magnur for
Ráit m'óir m'ioðluic agus do caitead iliomad
pleada agus fearad ann rir na huairle do bíod
'na timdeall an fear do bíod as tógbáil an cíora
rin ann agus do b'ponnad iliomad ionmura ann do
t-uait agus d'eaglais, d'éisrib agus d'ollamnaib,
agus d'óglácaib a típe buð déin. Óir áirimid luét
ríopeolair nac pais i n'ulltaib 'na aimpir don tigeapna
amháin ba mó ionmar agus éadail 'na é: agus so
háiprde i mbuar i mbótdainte i n-eallacaib agus i
n-innilib i gcinéal saca maoine agus saca maiteara
'na é.

10. Do fanad fear m'íora i dtis na Ráta as glacad

a cíora ó na píogtaoiréada rin iocair fearmanac ;
 agus i gceann na pé rin iar nglacad a ceada as na
 huairle do gluairead go Dun Abann Tearmainn
 mar a mbíod Ma Spait áit a scaitead fleada ábhal-
 móra ; agus fa gnát dó comnuíte oíche do d'éanam
 ann ; sonad ann do glacad a ártiac nó a cablac agus
 an dara háit a ndéanad comranad nó ionad cuinne
 pe huairle uadair an tíre as glacad a cíora uada
 .i. i nGabadail Luim áit a mbíod teac doigead aise pé
 míora. Mar an gcéadna do tighoir uairle an tíre 'na
 timcheall ann mar a bí Mac Domhnaill Cloinne Ceallaigh,
 Mac Uí Mhaolruanair agus gac don oile dá oireadair.

II. Do bí d'iomad gnátaid as a tír go huilíde
 air, ionnar nac raib i nUlltaib don ruire ba tairire
 agus ba fearr clú as a muinntir agus as gac don 'ná
 é 'na péimear féin ; agus ir é ba píoghorc comnuíte
 dó .i. Port Dubháin i gCnoc Ninne, áit a mbíod
 Ninne mac Adhámain ó n-ainmnigtear an cnoc rin.
 Agus do bí ar an órduagad rin fead cúis mbliadán
 déas agus ríche as maígluagad agus as pollamnuagad
 na reacht dtuactann ro fearmanac mar ba dú do
 triat agus do tigherna, gan impearan ná earsona
 roir cúl ná tuait ann ruir an pé rin.

12. Agus mar ir gnát críoc ar gac flaitear, táinic
 iomad do tinnear éasraimail agus galair suaractad
 air dá ngoirtear galair na n-ait ; ionnar gur tuit i
 reing agus i ríorénaoi ar mod nac dtigead cum
 búirto ná cum leabta gan iomcar roir a deirbóilir
 féin ; agus do bí trí bliadna ar an órduagad rin
 as a énaoi ruir na galrairib éasraimla rin ; agus anuair
 do éor fa na tuataib ro fearmanac go dtuagadar a
 ollamain leisir cúl ruir agus gur bainead dúil

dá fhláinte d'airíoc cuise, agus go bpacadair nár
 tógadú don píghinn do éirí a dtigearna orra le
 haimpí imcéin poime rin, mar is gnát reallú ar gac
 ríoriaráct, do mheabairgeadair i n-a n-inntinnib meab-
 lacha míorúnaíoch go rabhadair an éilann fíil ag a dtigearna
 maot, ós, agus nac rabhadair ionfeadúma do látaí an
 tráta rin cum an tíre do cátaú nó do córnáim, do
 rinuainigeadair gan an éirí rin do tabairt d'áon
 neac eile nó go dtigeadú féin dá glacadú is an bpoirim
 gnátaí.

Is íar n-a éirí rin do bpuing éigin d'fíoróioigrair
 an tigearna do foillirigeadair d'ó é. íar rin do
 órduis a buannaíochá nó a máoir tabaí. do éirí do
 tógadúil an éirí ar cuairt i dtimcheall na cuntae;
 agus ann rin do gluaireadair na fearmantais gan
 móill d'ionnruide Uí Flannagáin ar dtúr. Agus do
 b'í fearna Uí Flannagáin orra nac dtiubrad an
 éirí rin uadú nó go bpaiceadú féin an tigearna dá
 dtiubrad é 'na fearna agus nac ba díre d'ó iadram
 dá taiceadú 'na é féin. Agus an tan do éaladair
 na máoir tabaí rin .i. an fearna earumal rin Uí
 Flannagáin, tugadair a n-aigte ar aighe agus ar
 éadála, ar buair agus ar bótaínte tuaithe Ráta do
 tiompuadú ar gac don áirí a rabhadair fearnóin an
 tíre, agus do leanadair muinntear Flannagáin iad
 go n-a luí leanamha tairna Síleibe dá Con nó go
 dtugadair irteac na fearmantais is an glaic mancaí.
 .i. is an áit dá ngorítear anis d'Clair an Cairn; agus
 do ionnruideadair na fearmantais agus muinntear
 Flannagáin a céile; agus do marbadú iliomad eadara
 ar gac taobú maille re hO Flannagáin féin mar don
 le mórdán dá muinntir agus cúis fíil d'éas do d'airí-

óilir an tigearna go n-iomao eile nac dírmhísteap; agus an fear do bí an impearan ar riubal do rugadar mná agus miondaoine tuaithe Ráta na ceatna tar a n-air.

14. Tugadar an lion a táinig ar an iomguin rin reála go nís fearmanac amail mar tarla ann ó túr go deiread, agus an lion do marbad ar gac taob ann. Do hainmnigead fós na cúis fir déas rin do marbad dá deirbhóilir féin agus ba hatcuirreac Mágaur Ma Gúir de rin; agus cuirear feara agus teaceta uada ar a príomhcomhairleada, mar do bí eaglais a tíre agus a talair féin, a ollamain feandair agus leisir, agus móroirreaceta na cuntae ó rin amac, an méio do bí 'na goipe díob; agus do-cuairt i scrut cearta agus comairle do déanam leo; agus iar bpoillriugad na hearumlaeta rin Uí Flannagáin dóib agus marbta a muinntire maille re gac díogbáil eile dá tcarlair ar a bitin, do fiarruis do na móruairle rin ior cill agus tuait cread an comairle do déndir um an dóbar rin?

15. Do freagair O Dheirleín do agus ir ead adubairt: “Adá agaidir, a tigearna, do látair annro furmór taoirac do tíre, an méio a mearmaoio do beit olirteanac díob i bfreagmair taoirac foctair na cuntae, agus ní dóirde O Flannagáin a dúl ann bar n-agaidre 'ná O Maoladúin agus na hoirreaceta eile fil i n-aon cinead leir; agus goirtear annro i bfeó fa leir a bfuil do látair dot uairlib, ior tuait agus eaglais, agus rannruigtear an t-dóbar acu agus féacaidir an éarac oligcír i mbár bar muinntire agus ir an earumlaet a fuair fa do élor olirteanac féin.

16. Do molaíod an comairle rin uí Dheirleín le cáic uile ašur do-éadad na huairle rin i bfuíod ro leit ašur ip i comairle ar ar cinnead acu san éarac ná ionaclann do beit ó éadctar díob go aróile, do bpiš sur marbad móran ar šac taob ann, ašur go háiríde sur tuit O flannagáin féin; áct šac don dá raib beo a beit beo; ašur šac don dá marbad ann a beit ramlaib; ašur do iaradad ar O Dheirleín an bpeiteamnar rin d'foillriugad. Ašur iar rin do gluaireadad do láctair piš fearmanac go colba na hiomda 'na raib.

17. "Iread, a mórmáite, ar fé, créad mar a fuaradad an t-adad rin?" Iread adubairt O Dheirleín: "A tišearna, ar fé, šibé do déanmaoirne ann šac míoctarad dá tcarlaib ann ní tiš dúinn dopta na folá ná éas na nadoine do máitead; áct má áitear díbre é, ip é ní ar ar fanad ašainn san éaracar ann bar muinntir ná ann rna cúis fearaib déas do marbad uad: ašur do bpiš sur leor uirearbad tuidite Ráta .1. O flannagáin do marbad uad, do faoramar iad orlaibí áct bar šcior piogda d'fašáil uad ó ro ruar."

18. "Ní deigbpeit rin foillrišear tú, a uí Dheirleín, áct leatdaib fil ašat fé hO flannagáin, do bpiš surab ar fánait doit féin, ašur doct rinnripiú romat; ašur dá bpiš rin cuireoda mri ort é i láctair go ndearnadad claoimbpeit; óir ip dearb go nolišeann šac óšlác upraim dá tišearna ašur a éarac dlipteannac do tadbairt dó; ašur mar rin nac dearnadad umla ná upraim dá ttišearna an uair nac ttiugadad mo éarac féin damra; ašur mar rin sur cóir doibriom éarac do tadbairt damra i mbár mo muinntire, mar bearaio go fóill."

19. Iar rin do d'áileadh fleadh agus fearcadh ar na hárthmaite rin i riochtóir Dóbráin go ceann trí lá gona n-oidce. Annrin do glacraí a sceadh as nís fearmanac agus do gluaispret dá dtíocht buídhéin. Iar n-imteacht do na huairle rin do cuir Maighnúr fíor uadh ór íreall ar O Luinín agus ar O Cairíde; agus ar dteacht dóib do rug ar cólba a leapa cuige iad agus do fíarpuis dóib créadh an bpeachtuagadh do bí acu ar gach raobhtasra dá ntearínrat na huairle rin ar leitrceál Uí Flannagáin.

20. "Iar é cuigimrí, a tigearna, ar O Luinín, go mothuigídh ríbh ar d'it bhárláinte agus i nglair doleigir, agus supab é rin tug meirneadh dóib gach ní dá ntearínradar do dhéanamh, mar iar iontuigídh duit féin agus do gach duine eile i n-a bhfuil cuigir; do bhuig nárlábhadar do láim éiríge oídhce ná lae do dhéanamh it dghádhóir a riamh roime an fear do bír ann do rláinte nó ó do gádhair inme."

21. "Tairé dughac, a Uí Luinín, ar Maighnúr, bíodh a fíor dghádhóir, gion go ríleann na huairle ro fearmanac é, go bhfuil oighe ionfearóma do láthair oramra as a bhárláinnuagadh do láthair na cunóse ro go ríge an fearcúmhádh glúin im dháid; agus dá mbeinn ar mo rláinte mar do bhíor teora bliadhain [ó rin] do dhéanraínn rampaládh roilléire dhóidh rú do buídhollur do na tíorá fíor coimneara dhóib; agus ó nac bhfuilim mar rin, glóir do dhá go bhfuil fear m'áite 'na oighe dhirteanac dgham re rmacúgadh na dtáoiréac ro fearmanac, agus nac gádhann breiteamhar Uí Dhreirleín gan éarac d'fádhail 'na muinntir uadh, mar atá mo dghádhóir. .i. Giolla Íora Ma Suir. Agus, a Uí Luinín, ríodh dháiré líteadha d'ionnruíde mo dgháir-

bhráctairí .i. Giolla Íora, ruar don mBhréirne; agus as ro mar reriobair tú iad .i. tigeaó ré cuigamra san móill go ruige an baile ro; agus cuir mo giolla tuair péin ar riubal go luath rir na litreaca rin, agus do tabairt rceál na hearumlaectara taoireac fearmanac dó."

22. Iar rin téir O Luinín agus O Cairíde ar fóo ro leir agus do reriobadar na litreaca rin mar a hórvuigeaó dóib; agus iar n-a reriobaó dóib tángadar ar a n-air mar a raib a ririgearna; agus do léis ré na litreaca agus do taitin leir mar do cuireaó ríor iad; agus do b'éigean a lám do congáil 'na comnuide an fear do bí ré as reriobaó a anma orra do bpió go raib cuir ar a lám.

23. Do goireaó iar rin ar diar dá giollaib tuair cuige agus a tug ór agus airgeaó dóib re huét imteaecta agus do gluaireadar pompa iar rin i n-atgoirio gada conaire ar bhrágbáil an rigeaéglais as caiteam fleada agus fearra, as uráirvuigaó meanman agus aigeanta i bpoair a céile; agus ní hairearta a beas dá rceálalib go rángadar na teaectaib rin go tig Uí Raéallais irin mBhréirne mar a raib Giolla Íora Ma Gúirín .i. áóbar ríó fearmanac; agus do toirbeardaó na litreaca rin a óearbhráctar dó agus iar n-a nglacaó do léis iad; agus ní luaithe do cuig bpió na litreaca ná do élaoclair a óealb agus a óéanam; agus do éiríó rcoir fa ruinn a ruir agus a raóaire ionnar go ro érioctnuigeadar teaélaó a fearaóar go huilíde le huamán an élaoclóir a táinic air do bitin na rceál do-cuair cuige; agus glaoóar ar a luét coiméada agus coimíteaecta dá ionnruidhe agus fógnar dóib na heic do gabáil agus

A tug lām ar aṛmaidh aṣur do ṣab uime ṣan fūiread. Aṣur iar rin tāmīc a fēanadair .i. Rīg bṛéirne, dā ionnṛuidē aṣur ro fīarṛuiṣ dē crēad dā tātāmic na rēāalta dā tatarlaidh an claoócló mór do tīadēt ar a ṣnūir nó ar a dēilb.

24. “A adair ionnmunn, ar ré, ní féadaim rin t’innrin, aṣur ó naē féadaim, léiṣ féin na litreāca ro aṣur doṣēādā riḃ ṣad rēāala dā bṛuil aṣampra ionnta.”

25. Iar rin do léiṣ riṣ bṛéirne na litreāca aṣur adubairt ṣur tṛuaṣ na reācta rin dār cūireadār a oireācta féin riṣ fēarmanad ar rēit a lūit aṣur a lāmāiṣ i ṣcṛócluiṣe leapa, “aṣur ir upar aītne ṣo bṛuil ramlaidh anuair do ṣluairēadār nó do tair-beānadār na tairiṣ rin fēarmanad a n-eaṛumlaēt ‘na aṣaidh; dōiṣ ní raib i nūllitaidh ré mo linnre don riṣ do lāimeodā a cēart féin do cōngbāil uadā, nó fōr dā mbeit cāil don éaṣcōir féin aīṣe, aēt ní aīrmim don ní dē rin; aēt ir ionṣantaē liom féin aṣur fōr ir ionṣnad mór ioir cād uile aṣur tīṣeapnaidē éireann a rádh ṣo bṛuapadār tairiṣ ar bit ionnta féin éirṣe amaē i n-aṣaidh a tōtīṣeapna fa n-a cíor féin t’iarraidh orra.”

26. Iar rin do dāilead fleadā aṣur fēarta ar an riṣteāṣlaē rin uile aṣur ṣo háiriṣe ar na ṣiollaidh tṛair, ionnar ṣur ba rṛudāc roimeanmnad cād uile. Iar rin do éiriṣ ṣiolla íora aṣur do léiṣ ar a ṣlūnaidh i bṛiadṛairi a fēanadair é aṣur do iarri a beannaēt, aṣur a tug ré rin dō maille le deāṣcōil; aṣur ṣluairēar roime i n-aēṣoiriḃ ṣadā conaire aṣur ní haiṛēartar a imteācta ṣo ráinic riōṣbṛuṣ cōmnuidē a deaṛbṛadār féin .i. Pōrt Dobṛáin aṣur do éirṣeadar an riōṣteāṣlaē rin uile ‘na cōinne aṣur ‘na cōmṛáil

asur do pógadar go díl díocra deaghtair é. Do-
cuair na siollaíora tuair mar a raib an tigearna asur
do innireadar do siolla íora do teacht. “Tugair
m’eadac eugam, ar ré, nó go ndéadainn amac i mearc
an teaghlais ‘na coinne.”

27. Do gab dír deaglaoc na timceall asur do
tógadar amac i mearc an teaghlais é; asur do
éirí siolla íora ‘na coinne, asur do pógadar go
díl díocra deaghtair a céile; asur do fúigeadar i
brocáir a céile; asur do dáilead flead asur féarta
romlre ro-óla forra gur ba rubac roimeanmnac
uairle asur írle na níosbhuighe rin. Do labair
Maghur iar rin asur ir ead adubairt: “Ir mór an
biread meirnis asur pláinte damra do teacht, a
dearbádtair, ar ré, asur meairim dá mbeir níor mó
le teacht eugam doot fórt go dtiubrad mo pláinte
uile eugam.”

28. Iar rin do folcad búirí ioladaca an níos-
teaghlais asur do dáilead toga gaca bíd asur gaca
dige forra; asur an uair a táinig am ruain dóib
do iarr Maghur iomda siolla íora do déanam i
n-aon reomra gur féin ionnar go ndéandí a gcomairle
re apoile. Do pinnead amlaib rin.

29. Mar rin dóib go maidin ar n-a márac asur
ann rin do labair Maghur asur ir ead adubairt:
“A dearbádtair, a siolla íora, ar ré, do-cuair
deana an mod ar ar éirigeadar na taoirig ro fearmanac
amac im asairí asur gac díogbail dá dtáinig de .i.
na cúis gur déas dom deaghdíogair do mairbad ran
impeairin leo asur mo díor do beir dom díe re
tréimrí d’aimrí; asur ir uime do cuirdear fíor
oraidrí, síd gur maic linn t’fáicrin, cum go ndéantá

“fóglaltar i mbár mo mhuintíre agus go bfaigeadh éiríocht ionnta; agus fós éum go dtugadh mo éiríocht éagam d’aimhdeoin na dtaoiseach rin.”

30. “I r fíor, a dhearbhráthair, ar Shíolla Íora, gach ní i r áil leat-ra do dhéanamh i r an ádhair rin go bfuilim i r péir ullamh do cum do tóla do dhéanamh.”

31. “Mareadh, ar Maighnúr, i r i mo comairleirí duit gan comhnuíde do dhéanamh ar maidin amárac nó go roighe tú Sliabh Ua Con .i. rliabh a ríl i gcomhpoisur teoranna na críche ro agus b’péirne uí Ruairc: agus, a dhearbhráthair, do ríghéara a leat a beir eolac neamhainbhríoch i dtéorainn na críche ro Manac ‘na huiriciméall gach don áirí, do b’pígh go bfuilim i dorta neamhábaltá cum féachain uirte dá follaínnuadh ar donóir, agus mar rin gur dóca tú féin do dhéanamh fearóma do gach ní dligheann i r’fagáil i r an cónaí ‘na mé féin; agus fós dlighe tú eolac d’iarraid go minic ar an tí sa mearraid tú a fagáil; agus fíor anmann na genoc d’fagáil agus gach tuairte tíre i r an cónaí; agus fós fíor na reananmann oirdeiric bíor ann, mar atá an Sliabh rin Ua Con; óir i r ó dá coin lé fíonn do cailleadh i r an rliabh rin le diabaltanac nó le hearuplaidéact adeirtear Sliabh Ua Con rir; agus ba Gleann Cacin ba hainm dó nó gur atbairt fíonn an t-ainm rin fair iar gcaillleadh a dá con ann le d’páirdeact Clainne lín; agus dá b’pígh rin gab túra teagairc an duine eagnairde adubairt an panna:

32. “ ‘ Maó ríapungteac buó fearac,
 Glac an éigre iléleac,
 Solur na ceapa ad éluirí,
 Dorur feara ríapungíó.’ ”

33. “Mar rin nac déanta duitri faillige nó dearmad san an comhairle rin do glacadh, agus ná déantar comnuide piot anoir nó go roice tú teag mo dearbhrátharra i mbéal áta Seanaig .i. teag Uí Dómnaill, agus innir do an earumlaet ro Uí Flannagáin; agus ní hé O Flannagáin amáin aec na taoirig eile do réir mar a tuigim ó na fearomantais atá ag iarraidh an cíora eatarra; agus aithir do mar an gcéadna bád na gcúig bfeap nDéas dom muinntirí do tuit re hO Flannagáin; agus innir a n-anmanna dó; óir do b’eolac dó féin iad a bfuil agus tíor; agus cuireadh ré fíor ar O Gallcathair agus ar O mbaoigill agus ar na trí Macaib Suíthe agus ar gac don corrful oile dá bfuil i dtuairparal aige ó rin amac; agus tabairfe líon rluais agus rocpaite leat díobh go gleann dá Con mar a bfuil na reacht n-aipíde agamra; agus tabair marb bainne nó ramhairc do gac don díobh rui iarrfar tú don lá reirbírí oppa; agus dá réir rin do gac corrful nó go rabaidh páirta; agus cuirtoir féin líon a tiomnána daoine leo go Tír Conaill; agus iad rin gluar leat an rluas rin agus ná pás taoiréac ná corrful i n-íoctar fearmanac nac dtiubraidh tú i nglair láime nó i ngeibeanann eugamra annro.”

34. Iad rin do gléaradh a n-eic dóbí .i. do Shiolla Íora agus don deagán buíthe do bí leir agus adubairt Maghur a éideadh féin do tabairt dó, agus do pinneadh amlaídh rin agus iad n-a gabáil uime, adubairt Maghur: “go meala tú an eulaídh rin agus go maó fop féan uaire agus aimpire duit dá gabáil umac”; agus annrim do fógair don marcfluas toga gaca biotáille do bpeit leo i n-oiréill na rlighe; agus an tan fa

féir innilte iad do éirgheadar amac agus do glacadar a scead agus ní haicpeartar a reála go pángadur áta Seanaig.

35. Agus an uair do éualair O Domhnail Siolla Íora Ma Suidir go n-a marcfuaig do tiact ar an braitce amuis a tainic amac 'na scoinne agus 'na scómaircír agus do pós go díl díocra Siolla Íora agus do rug leir irteac dá halla é, agus do dáilead fleada romlirí ro-óla forra; agus mar rin do cáiteadur a n-aimear go ruige am na gnátcómhanna, agus annsin cuireadur a bpoinn i n-ait ioncáitme agus do cáitead leo i go roilbir rospádaic i bfochair a céile go ham ruain; agus annsin do-éual O Domhnail féin le Siolla Íora Ma Suidir dá ionmáir codalta agus a tángadur na dáileamain 'na ndiair le cuirm romlirí ro-óla. A n-ionmáir go ruige rin.

36. Iar rin do labair Siolla Íora rir O nDomhnail agus do innir dó gac earumlaic dá ndearnadar taoirig fearmanac re n-a dearbáitair; agus mar do marbad cúig rir déag dá muinntir re hO Flannagáin. Do fiarruig O Domhnail: "cia haca do gnátmuinntir mo dearbáitair, ar fé, do marbad?"

37. Do innir Siolla Íora a n-anmanna uile dó. "Dar an gCatac ra n-iaðann Tír Conaill, ar O Domhnail, ní pacair an páruag rin mo dearbáitair le taoiréadair fearmanac ná marbad a muinntire; dóig ir ionmá oirde agus lá do cáitearra i mearc an teaglais rin agus na gcúig bfeair ndéag rin do marbad díoba; agus ir deimín liom ná raib tigeanna i nllitair nac raib a fáit do guailiúe nó d'ionnruideac ann gac don díoba ro leit; óir atáimr 'na

n-eolar ó aimir mo naoidean-da-da sur an aimir
deideanna do ”:

38. Agus annsin do innir Siolla fopa do gac
teachtair-a-ct dar cuir a deapbrádaí cuige. Annsin
do freasair O Domnaill do Siolla fopa ir in teac-
tair-a-ct rin, agus ir ead adubairt go raedó féin agus
an méid do-géadao rir do deanam díogaltaí ar na
taoir-a-ctáí rin fearmanac ir na míogníomáí do
róir-a-ct ir in n-eapmíla-ct a tugadair dá dtigearna;
agus tar éir na mbriataí rin do ráó do O Domnaill
cuirear feara agus teac-a ar O mbaoigill agus ar
O nGallcubair agus ar na trí Macaí Suidne dá
ionnruide go hÁta Seanaig go n-a muinntir uile do
beir leo.

39. Do éirinnigeadair na rochraíde rin san fuireac
go hÁta Seanaig agus do b'é a líon iar scrúinniugad
dóib .i. reat scéad fear n-arimta n-éirighe ion-
cómáinn; agus adubairt Siolla fopa “molaimir an
deagmúinneair Uí Domnaill, ar ré, agus ir ion-
mólta iad anoir ó tarla raectanar miú do látaí.”

40. Agus iar rin téid féin agus O Domnaill an
dara reat dá bfeadaí; agus adubairt Siolla fopa
i mearc na pluag rin do gac áir mór follur glan:
“tigrí liomra, a deagmúinn-tear, ar ré, anoir ar
féan uaire agus aimir, óir ní iarradara lá ná oirde
do dar reirbír nó go dtuga mé luac dar raotair díb
roime a dul cum reirbír díb.”

41. Iar rin adubairt O Domnaill, “gluair, a
deagmúinn-tear, ar ré, ar na coingíollaí úr mic
Rig fearmanac ar mo beanna-ctra agus bíod fíor
asáib gurab é mo teagarcra díb gac comairle dá
dtiubraí Siolla fopa Ma Suidir díb go fillead

arís do sábháil; aithil ír mar b'éanrao ríbh im taim-
ceallra do b'éanam uime dá b'rao ríbh dom ionarbaó
mé amac ar Tír Conaill."

42. Annpín adubradar na conrpuil nó na cinn
feadhna rin: "A mic ionmainn Duinn íle Suióir,
ná bíod uamán ná imeagla ort nac biaíbh rinne
fírinneac díleap duit; óir do-b'éapam mionna duit
go mbiam cóimdíleap duit agus do beitmír d'O
nDomnaill an gcéin a biam ar donrian leat fop an
rlíge ro."

43. 'Na díarb rin do gluaireadar d'aon-aitearc
agus a d'aon-aonta fop féan uaire agus aimrife go
leic na nárm agus níor hoirpreaó leo nó go pángadar
Sluaó dá Con airm a mbádar na ceatpa agus an
áirnéir rin Maígnuir as a dothairíde féin dá gcumhaó,
agus do fógair Siolla íora díob na ceatpa do
tadairt ar aon látar; agus do rinneadar aithlaíbh
rin.

44. Agus a tug Siolla íora marit i láim sác doin
aca do na feaó gcéad do bádar 'na fócáir ann;
agus cuireap na hárdmaite rin luó tuillme leo dá
ndútaig féin go Tír Conaill; agus 'na díarb rin
do gluaíbh féin agus a fluaíbhídean pompa feaó
tuaite Ráta ionnar náir págbáir ceann tíge ran
tuait típe rin náir cuip i nglaráib agus i ngréibeannaib
go Port Dobráin; agus adubairt nír an mbuíoin
do-cuairt nír a pábh pe n-a dearbhrátar sác éapac
do dírb díó féin do buain díoba rin i n-éapac a
deagmuintipe agus na hearumlaóta a tugadar dó
"agus innrb díó, ar pé, go ndeacarra go Tuait Luigs
mar a bfuilbh an cuir eile dá luó eapanta." Agus
mar rin do cuiread na bpaighe rin tuait Ráta ar

riubal agus luét coimheada leo agus gluairear féin agus a fluaḡbuidéan go ránkadar go Tuait Luirs agus do pinneadar forlongsport an oíche rin i mbarr Glinn Dorca ipin bfeapann dá ngoirtear Spat na oTarb aniuó ;

45. Agus ip uime goirtear Spat na oTarb de ó comrac an dá tarb do bí i nulloib, an Donn Cuailgne 'r an Finnbeannac ; an Donn Cuailgne ó n-a beit donn dia dat, agus a bpeit i gCuailgne : an Finnbeannac umorro .i. giligtear pe rneacta doinoiöce na beanna bádar fair, gonaó Finnbeannac thuige doí ; gona uada rin a goirtear an dá ainm rin döioöa .i. an Finnbeannac agus an Donn Cuailgne ; agus léigtear ipin rtair darab ainm Tain Dó Cuailgne supab ó comrac an dá tarb rin pe céile i Spat na oTarb aoirtear Spat na oTarb pír, agus gac ainm eile dá bfuil i nEipinn nac ploinnitear ar tarb ar doncor.

46. Gleann Dorca, fóir, ip uime aoirtear .i. lá d'airige dá ndeacair Fionn ann do feiltz agus móran eile don bfein mar don fpir ; agus airmíó go raib an Gleann com dorca agus rin nár léir döib enoc ná cabán dá foisri döib an fead do bádar ann ; gonaó ann do pinne Fionn an tarngaire darab torac an rann ro :

47. Gleann Dorca ció dorca, dub,
 doibne a tulca 'ná gac tpead ;
 Gleann garbóarac dá lean lon,
 fa tpeib rcol dealbanac glan.

48. Act ní náit ro don tarngaire rin, agus ní leanta döinn döi ní ip ria, act labram ar an áódar

nís rin fearmanac go n-a thuinntir. Iar scoinnuidé
 dóib ar an Spac fearmáite rin na dTarl do cuipeadar
 buidne amac ar an arm for gac taob 'na timceall
 agus a tugadar buar agus bódtánte leo ar feardaib
 agus ar fáraduib fearmanac agus ó gleanntaib fear
 luirs do cum an campá; agus do marbad iomao
 díoda agus do rónrat bota agus béircaáta ann agus
 do cáiteadar an oíche rin go roilbir roghádaí ann.

49. Agus ar n-a márac a táinig O Maoladúin,
 Ma Spait agus uairle an típe ar ceana cúca, agus
 ioliomao do gac róirt bíó agus biotáille dá raib
 gnátaí ran tír an tan rin leo; agus do fáiltiúgeadar
 na hártmáite rin timceall poime Siolla Iora Ma
 Suidir agus do fupáladar míoí agus cuirp air féin
 agus ar na huairle rin Típe Conaill; agus do cuipead
 'na ruige iad iad rin timceall dóib an nís rin fear-
 manac agus do dáilead biaída raora rocaítmé agus
 deoda míne meirceamla forpa.

50. Annrin do fiarruis Siolla Iora d'O Maoladúin
 cread do b'adúar dó cum na hearumlaéta do pinne
 ré i n-agaíó a tiúearna fa n-a cíor féin do tabairt
 dó. Annrin adubairt O Maoladúin nac d'earumlaéct
 do pinne ré féin don ní dá n'earna ann, áct do díct
 nac b'facaíó an tiúearna féin 'na fearam le n-a
 tabairt dó, "agus anoir atámaoio umal le bar gcíor
 do tabairt díbri i n-ionad bar n'earbáctar."

51. "Maread, a Uí Maoladúin, ní glacfaíó mair
 an cíor rin uairle an fearó máirpear mo d'earbáctar;
 díri do hinnread móráin d'earumlaéct agus d'aimpiagail
 opaidri an Tuait ro luirs, agus optra féin go ronn-
 rádaí; agus ir i mo comairle duitri cú féin d'im-
 cheact anoir go Port Dóbáin nír an cíor rin agus

tá féin do gádhail do leirceíl nír, óir ní ba féiré mírí nó go mbainiré mé bair n-eapumlaet arair; dóis do géal mé dom deapbáctair nac bfuigfinn ceann tige ná tuaithe im díair 1 bfeapmanac nac béapainn dá ionnruige maille re n-a díor d'fagáil uata do deoin nó d'aimdeoin. Agus dá b'is rín éirig tura, a úi maolaúin, d'ionnruide mo b'ráctar agus bíod ma f'raic leat, óir ir t'romcomairleac mór air é, agus innreac ré gaca rúige ann a bfuil an tírri."

52. Iar rín do cáiteadar real ar ól agus ar doib-near agus as urgháirduigad meanman agus aigeanta. Do fógair fíolla fóra do na conrpulair rín a n-airm do gádhail agus adubairt re hO Maolaúin a coingíoll do comall; agus gluairear féin agus a fluagbuidéan go tuait t'ipe ceannada, iar nglacat a gceada as uairlib luirg, mar a raib Clann Me Suinnrionnain an tan rín agus gac fine eile dá raib maille nír, mar do bí O Duibín, O Seagóannain, agus Clann fhic Anuirce agus iomad d'fingeadair uile nac áirmigtear runna. Agus do rinneadar comnuide ar an gcnoc darab ainm Craobh Uí f'uaodáin mar a mbíod muinntear f'uaodáin; agus cuirtear feara agus teacta uata ar maicib an t'ipe agus do órduig dóib teagbáil dó ar an gCraobh céadna agus a tug O Seagóannain agus O f'uaodáin cuirim na hoirde rín dó do bíadair raora agus do gac rórt biotáille.

53. Mar rín dóib go héirge gréine ar n-a márac; agus do cruinnigeadar árdmaic an t'ipe rín dá n-ionnruide agus do f'iaf'raig fíolla fóra díob an t'ugadar an díor do bí orra leo. Adubradarpan nac raib ré acu do láctair, gídeac nac lugaide do bádar umal cum a díola gan a beic acu an lá rín.

Do fósáir Siolla fóra Ma Guinnríonnáin do gabáil agus an méid do bí i látair dá cinead. Iar rin do gabad iad san fuiread. Annrin adubairt Siolla fóra Ma Gúíóir: "Múinfeadóra díbri san a beit earumal níor ría fa bair gcíor do díol gac uair bur cóir díb; agus do-círe rib féin gac áit agus gac ionad 'na ndearnabair éagcóir ar mo dearbhrátair fa n-a cíor dílteanaic féin; agus bíod fíor agaid go bpoill-reoicad díb fóir bair míogníoma go hiomlán."

54. Síodad ceana do nairc coingíoll oppa um teagbáil dó i bPort Dóbráin lá áiríge do hainmnígead eatorra ar an látair rin; agus a tug cead a rcaoilte nó a léigean amac. Cíod éráct, dála Siolla fóra féin, ní dearnad oirpead ná comnuide sup timcill ré na reáct otuata ro fearmanac don ruatar rin agus níor fágadad ceann tuaité tíre innte náir cúir i nglar láime nó coire nó go rángadad i briaónairí a dearbhrátair go Cnoc Nínne ar n-a gcuir fa guin gaoi agus éloirdeim díb.

55. Mar rin do lean féin agus na maoir tabaig rin do bí sup go n-a gconrpalaid go Port Dóbráin iad; agus do fuair na bpaigíob rin poime ann; agus do-cuaid mar a raib a dearbhrátair san fuiread agus do fáiltig Magnur poime agus adubairt Siolla fóra: "cread fa bpacar díb, a dearbhrátair, ar ré, na bpaigíob do cuirear cugaid do congbdail i ngeideann an fad ro san bair gcíor d'fágail uata nó gac ní dá ndéanraíoir fa deiread do déanam i n-am cum rárad do tabairt uata ann gac míogníom dá ndéanraic bair n-agaid?"

56. Do fneagair Magnur é agus ir ead adubairt: "A dearbhrátair, ar ré, ir iontuigte dúitir agus do

ḡad don eile naḡ rabarra ionḡeadoma rir an aimriri ro a bḡuilim aḡ coimḡeado na leapa ; aḡur dā bḡiḡ riri naḡ rabar ionaḡriri rir na taoirḡeadaib ro ḡearmanac, nior léiḡear im lāḡair iad nó ḡo ḡoḡḡḡeā fḡin cūca ; aḡur anoir ḡad ionaclann ir toil leat fḡin do buain dōib aḡaimri ullam fḡeō air.”

57. Iar rin téid ḡiolla íora i mearc an teaglaig aḡur ḡlaoḡar ar na dāileamain aḡur adubairc riú fḡearḡal aḡur fḡiteolam fḡioḡnamac do dḡanan ar na huairib rin ḡipe Conaill an fḡeā do beirḡir ran mbaile. Do innir na dāileamain ḡo raib a nḡḡḡain do ḡad rōrḡ biotāille aca re faḡail maille re ḡad rōrḡ corḡma eile ir mīaḡḡanar do lāḡair, “aḡur dā bḡiḡ riri curḡar na huairle rin ’na ruidḡe in bār ḡoimḡeall ran riḡhalla aḡur ḡoirḡear ar ḡad rōrḡ corḡma ir toca leat cūca aḡur do-ḡeābair é.”

58. Iar rin do éirig ḡiolla íora ’na fearam aḡur do ḡlaoir fḡin ar O mḡaoigill aḡur ar O nḡallcūbair aḡur ar na ḡrí Macaib Suibne aḡur ar ḡad corḡpul eile dā raib ’na farraḡ ar an rliḡe rin ; aḡur ’na dāir rin ar taoirḡeadaib ḡearmanac aḡur do cuirḡeā ’na ruidḡe iad uile aḡur do dāileā mior aḡur cuirḡm forra ḡur do mearcḡa meāḡarḡaoim uile iad .i. uairle aḡur ārḡmaite ḡipe Conaill aḡur ḡearmanac i bḡoḡair a céile.

59. Annriri do fīarraig ḡiolla íora do na taoirḡeadaib rin ḡearmanac an raib a ḡcior acu le tabairc dā ḡoḡḡearna. Adubraḡarḡan ḡo raib. “Mareāḡ ḡiḡiḡ, ar ḡiolla íora, ḡiḡiḡ liomra do lāḡair mo dḡearbḡāḡar nó ḡo nḡiola riḡ bār ḡcior riri. Aḡur iar rin do ḡad a cḡeā aḡ na huairle rin ḡipe Conaill aḡur fōḡrar ar na dāileamain mōrān do dḡanam

dóib go pilleadh dó féin do pírl; agus do ruig na daoirí sin leis mar a raib a dearbádaí agus do iarr oppa an cíor sin do cómaiream éuise.

60. Iar sin do éirí O Maoladúin .i. daoiread Luirí agus do tug an cíor sin dó; agus do rinne Ma Guinneannáin, Mac Domnáill, Mac Uí Mhaolruanaid, Mac Siolla féinnein agus na píogtdoirí uile an díolaidéact sin go ruige O Flannagáin. A dalarom ro éirí agus ro fupáil a cíor air ar ron tuate Ráta síd naé raib óirniúte 'na daoiread ran am rin aet 'na damna flata i n-ciréill inme Uí Flannagáin do gabáil éuise an uair do déanadh a cor nó a muinntearbair gur an tigeapna.

61. Adubairt Siolla íora annsin: "A daoine uairle, ar pé, ní glacfidéar bair gcíor féin uairí gan éapac ann ar mairbáir dáir muinntirne; agus ionaclann ioméuibí ann gac earumlaet dá ndearnabair; agus dá ndéanmaoir ceart d'imirt opairí ir díb do bainmaoir díolaidéact ann gac trioblóid dá dtáinic opáinn ar earumlaet daoiread fearmanac uile, do bús supab rib do coruig an trioblóid; agus do beirimir a deimín díbri naé rcarraib rib liomra nó go scuiprib mé rib go loc uacéar dit a mbiaib rib i ncairéib nó go maib lánfáirta mo dearbádaí ann gac mígníom dá ndearnabair air agus opamra. Aet ceana díolaid an cíor an uair atá pé do látar azaib." Agus do rinneadar amlaib sin; agus tar éir an cíor sin do glacadh uada do fógar don luét coiméada do bí oppa a mbreic leo gur an tíg coiméada a mbéadar poime rin agus aipe gpinngíolac do tabairt dóib go maidin, "dóig ní cuiprib ríad ní bur raide 'ná rin do trioblóid opairb."

62. Iar rin do cuir ar a fíadhnairí iad don tigh a rabhadar poime rin; agus 'na díad rin do góir ar na taoiréaduib eile rin dá ionnruide agus adubairt leo: "cuaidh ríbhí, na taoirigh atá do láchair, cor agus plána uaidh fa n-a beit umal do bair dtigearna buid dearta agus fa bair gcíor do díol go féileamail mar ip dū díb a déanam; agus mara ndéanam ríbh rin cuirfidh mír go loc uadair ríbh; agus mionnuighim díb fa na duibhmionnuid ip dual dam nac bfuighe ríbh an áit rin go brát nó go maib maib uib plánaib do glacadh uaidh agus a beit umal do bair dtigearna go brát dá éirí."

63. "Maread ar iadram do dearbhadh go bfuilmíone umal ponnmair ar a coil péin do tabairt dóram agus duictí, dochéaram na mionna rin díb pe gac deighmíen, agus gan ní ar bit do déanam ann bair n-aghaidh go brát." Agus iar rin cuaidh an Duibhinead dia n-ionnruide agus a cuaidh ar i bfiadhnairí éille agus tuaithe annrin pe gan éirge amac oirde ná laoi do déanam i n-aghaidh a dtigearna an gcéin do mairfidir.

64. Iar rin do éirigh Siolla Íora na fearam agus adubairt: "ip fada atáim i bfeagmair na ndaoine uairle ro tíne Conaill, agus fanaidir annrin i bfochair mo dearbhráchar nó go gcíochódca ríbh bair ngnóctaire, agus cuaidh plánaib doiníir ar a céile do le comall bair dtairíreacda agus bair ndíre le a acda feara."

65. Do pinneadar amlaib rin; agus do gluair Siolla Íora i gceann muinntíre Uí Domnail agus do fuaib iad go rubad poimeanmnac; agus ar ndul do Siolla Íora 'na mearc do fuib idir O Daoigill agus O Gallcathair agus do gab ag ol agus ag ionclár

mar don mú; agus do cuir d'fíacaib pláinte uí
Domnaill d'ól ior an gcomluadair ar ceana.

66. Mar rin dóib capa an éaoimlaoi rin nó go
dtáinic am bío do cáiteam; agus iar rin do folcath
búirto rímléachna an rísteaglais, agus do cuiréad
toísa gáca bío agus gáca biotáille oppa agus do
ruiḡeath gac don díobh ann a ionath cinnte comórtair
féin amail ba gnát do déanamh iur an rísteaglais
rin ariamh poime. Agus iar gcaiteam a bpoinne
agus a dcomáltais dóib do cáiteadair an oirdce rin
ne hól agus ne haoibnear go dtáinig am ruain
agus rátháile dóib; agus do arluigeadair na ríflata
rin típe Conaill ceath ruaimhí dóib féin; agus
adubháidair muna bfaḡadair rin nac beithí ionartair
nó ionimteaecta ar n-a márac; agus do gábadair uile
comairce aige um a léigean dóib cothlath; agus iar
rin do cóirigead iomthad agus ártleabtaca dóib
agus do-éadair doctum ruain agus rárcodalta, agus
do bíodair ar an órduḡad rin go ham éirḡe ar n-a
márac. Agus ar n-éirḡe dóib cuiréar Maḡnur ríor
ar O Gallcúidair agus ar O mbaogill agus ar na
tí Macaib Suibne agus ar gac don conrpuil eile,
agus a tánḡadair dá ionnruide agus do rinne iomath
lútgára rompa, agus do cuiréad 'na ruide iad 'na
timceall agus do dtáilead miot agus cuirim forpa
ann.

67. Annrin do labair Maḡnur ne Siolla íora agus
adubairt: “A dearbáidair, ar ré, éirḡir amac
agus cuir na buannaidhe rin do bí leat 'na ruide ran
teag mór rin amuic; agus tabair fa deara aipe
fírochnamác do tabairt dóib fa miot agus fa cuirim
dóib; dóig ní díleat liompa a dtadath ne tuine ar

bið áct leat féin ; agus déantar rór gléar bið agus biotáille do cup orainn féin annro, óir do-déanad a dtigearna rúo díctéall cum róláir do cup optra nó ar gac don do bainfead leat."

68. Iar rin do-cuairt Siolla Íora amac agus do fondaíl ar an luét friteolma san biað ná biotáille do rpáráil ar na buannaðaib rin típe Conaill nó ar taoireadaib fearmanac mar don piú ; agus do pinnead amlaib rin ; agus ir ann gcodalteac rin piú fearmanac mar an gcéadna do na huairle rin típe Conaill agus do cáiteadair féin agus piú fearmanac ppoinn agus tomaltar i bfochair a céile go roilbhir rólárac fead an éaoirtaol.

69. Agus annrin do labair O Baoigill agus na huairle rin eile típe Conaill d'aontoil agus adubradar : " A piú fearmanac, ar ríad, a tásamapne, an beagán buidne ro, re toil ar dtigearna féin agus re méaduagad maiteara duitir do déanam reirbiri díbri agus níor iarramar don atcuinge oraidri ó tásamap ; agus ir i atcuinge bur mian linn d'iarraid anoir .i. ribri do déanam réirctis re muinntir Uí Flannagáin amail do pinneadair re bar ttaoireadaib eile."

70. Annrin do freagair Maḡnur dóib agus adubairt náir b' ionann rliḡe réirctis do bí ag na ttaoireadaib rin eile agus ag muinntir Flannagáin ; óir do rinn-eadair rin gníom nac dtis le haon ttaoireac i bfoirmór éireann do freagra. " Sídead gac réirctead ir fearr féadfadra do déanam leo déanad é ar bar rontra " ; agus do zoiread ar Siolla Íora cugta agus do hinnread do gac ní dár labair O Baoigill um an adubair rin ; agus adubairt Siolla Íora go raib éarac

éúis b'fear n'óas ne n-a agra ar muinntir Uí Flannagáin "do marbhad leo do deirbhíleir mo dearbhrácatar ir an éuinrleao do rinneadur go mídlirteanac i n-a'gaid mo dearbhrácatar fa n-a cíor féin d'iarraidh orra."

71. Annrin adubairt O Daoigill nac docum dligid leo ar son muinntire Flannagáin do pacfaiuir féin acét do tabairt conganca cum réititig dóib; gíó nár b'aitne dó cionnar do féadfaiuir rárad do tabairt ir na neitib do rónrat go mídlirteanac acét muna b'féadaiuir féin ar ainbhíor an gníoma go rpeirialta i n-a'gaid a dtigearna.

72. Iar rin cuirtear fíor ar muinntir Flannagáin; agra ar dteacét do látair dóib do fíarraig Siolla Íora díob créad an leatrcéal do bí acu i n-a'gaid gac mígníom dá ndearnrat i n-a'gaid a dtigearna; nó créad an éarac do bí acu le tabairt i mbár a muinntire. "Óir ó earla na daoine uairle ro do látair ir ann ir maic liomra fíor bar leitrcéal d'fagáil, nó bar b'feara ann bar mígníomáib; óir do b'féitir mibí a ráó go ndearnad éagceart orraib." Do f'feara muinnteari Flannagáin rin agra adubradar dar leo féin go raib éarac nó ionaclann acu féin ne iarraidh, dá b'fagaiuir ceart, amail do iarraidh orra .i. Sur marbad O Flannagáin agra beirt ar fíctio dá muinntir maille fíir.

73. "Mo f'fearara air rin, ar Siolla Íora, nac cóir díbri éarac ná ionaclann a d'fagáil i n-aon duine dáir marbad uair ran imirearan úó, óir ir mídlirteanac do leanabairi mo muinnteari do ceann geallta an cíora dlirteanaig buó cóir díbri a díol san earaonta do cógáil orraib. Agra má'r éagcóir aon

ní dá n-abraimrí, atáir uairle tíre Conaill do láir annro agus ír tuigir dóib má táimrí as ráð éiscir ; agus mionnuigim fon Duibneac ír dual dam mar a mbeir go bfuil na daoine uairle rin do láir nac biaðmaoir as aighear pe aroile nó go mbeir ribrí ar Cloic Uactair mar a bfuigead rib bar ráit don oligeat ; aet nár b'áil liomra bar gcur ann nó go n-éirteat na daoine uairleri bar gcora.

74. " Sídeat ó glacadar na daoine uairle céadna oppa féin labairt ann bar gcar, do-géada ribrí a mbreiteamnar ír na neitib do cualladar ar gac taob eadpaimn ; agus má fásbair na daoine uairle folam mo deapbráctair gan éaraic i mbár na gcúis bfeap noéas rin dá muinntir, bíod rin fa n-a mbreiteamnar féin. agus dar na mionnaib peamráirte ní raat bpreiteamnar ná réirteac eadpaimne agus ribrí muna mbeir gur labradarram ann, agus gur maí linne gac asra dá bfuil asainn agus gac leirceal da bfuil asairí do cur i n-uail do rí g tíre Conaill, do bíg go gcluinimrí gur minic do ní ribrí tuaitleap rir féin agus pe gac taoirteac dia muinntir ; agus dá bíg rin, a lí baogill, éirigir amac agus déanair mar éirigear dóib ann gac ní dar éirteabar go ríge ro."

75. " Iar rin do éirig O baogill agus O Gallcubair agus na trí Mic Suibne agus do cuadar i bfo do leit o'féacain creat do-déanairí ír ran car rin. agus ír i breit do connactar dóib do tabairt .i. reat gcéat loiligeac do déanam ar muinntir lí flannagáin i n-éaraic na gcúis bfeap noéas rin do muinntir rí g fearmanac mar geall ar ríotcáin a otigearna o'fásbáil ; agus mar an gcéadna a gcur fa mionnaib gan éirge amac irin eaponta céadna an

gcéin do mairfidir; agus tar éir gac bpeiteamhair
 díob rin do-éuadair irteac ir in éodalteac 'na raið
 Magnur agus Siolla Íora i bprocair a céile.

76. Agus annsin do éirigh Magnur 'na fuidé ir an
 iomdha agus do fear fáilte riu; agus do ib fláinte
 a dtigearna forpa re luinne agus re lútgáire pompa;
 agus do gab ag innirín díob gac uirrcéal taitneamhac
 dá mbíod idir é féin agus O Domhnall ó doir a
 naoiðeandacta go rcaraimain díob re apoile; agus
 do iarri ar O mBaoigill a beannaect do cuimniugad
 dó "agus ir uirar dó fíor do beit aise nac bfuilimpr
 ionartair nó ionimteacta le macfainn dá féadainriom
 ní ir mionca 'ná tís reiríom dom féadainri, ór aise
 atá a fláinte."

77. Agus 'na díaró rin do labair O Baoigill:
 "A tigearna, ar ré, do pinneamar-ne bpeiteamhar
 annrúo idir ríðri agus muinntir flannagáin má'r é
 bar ocoilri a beit ramlaib." "Ní cuibíó gan a beit
 réið ar gac ní dá ndearnabair ran cáir rin ó do
 léigead dar bar n-ionnruidé é."

78. "Maread, ar O Baoigill, do pinneamarne react
 gcéad loiligeac ar muinntir flannagáin i n-éaraid
 na gcúig bfeair ndéag do mairbhadar go mídlirteanac
 do dar muinntirri." "A dearbhrácair, a Siolla Íora,
 cread adoir tú rir an mbreit úo?" "Adeirim, ar
 Siolla Íora, nac gcuirfead ruar go brát do bpeiteam-
 har na ríogtdoiréac úo tíne Conaill im tír féin;
 agus nac molfainn duirri cur ruar dó; agus fór,
 ar Siolla Íora, molaim díðri fíor do cur ar muinntir
 flannagáin agus a dtadairt do lácair runna agus a
 fíor o'fagáil an bfuilid féin réið ar an mbpeiteamhar
 úo."

79. Do rinneadh amhlaid rin ašur ar tteacht do látair dóib do fíapruis Šiolla ſora dóib an rabhadar réir ar ſac bpeiteamnar dá ntearhadar na huairle rin tſipe Conaill orra ann ſac iomſuin dá raib ioir iad réin ašur a dearbhrátair do bí i látair ann rin.

80. Do fpeašmadarraim ašur adubhadar ſo rabhadar. "Mareadh ar Šiolla ſora tadraib na mionna dúteair atá ašainn annro .i. an Duibheineac le cóimlionaó ſac neite dár hóruigeadh oraid ir an mbpeiteamnar úo i bſiaóndairi na nadoine uairle ro ašur bar dtigearna réin." Do rinneadh amhlaid rin mar adubhairt Šiolla ſora leo ; ašur iar rin do foillrigeadh an bpeiteamnar rin dóib amail adubhramar ašur ann rin do ceangladar a ſcor ašur a muinntearóar ie n-a dtigearna ašur do rinneadh ríotcáin carctannac caratdeamail ie apoile.

81. Iar rin do ruš Šiolla ſora ar corrflearc órda ašur do iarri ar a dearbhrátair deoc do ibe ar na huairle rin do óruim ríte ašur caradraib ; ašur ann rin do ruš ar an ſcorrflearc ar láim Šiolla ſora ašur do ól deoc ar mac oipeadta ſi flannagáin ašur ſoipear O flannagáin de ann rin. ašur ir é ba hainm bairte don tO flannagáin rin do ſoipeadh an lá rin .i. Diarmaid an fíona mac Aoða méit mic Dómnail an fíona mic Óriain na Muðan mic Šiolla pádrais mic Luſuine [.i. flannagáin] ó bfuil an rloinneadh mic Laoigris mic Arctioſail mic locluinn mic Máoilpeaclainn an fíadais mic Máolpuanaid na Cara .i. ir leir do rinneadh Cara Óruim an iolair ar dtúr, mic flainn mic Dómnail Duinn mic Cormaic Čaoic mic Čuadail Máoilſairb mic Čairbre mic Néill Naoiſiailais ó ráidtear Clanna Néill Éireann.

82. Sonad cöimceangal agus péirteac tdaoireac fearmanac pe n-a dtigearna go ruiße rin.

83. Iar rin do dailac fleada agus fearcda iomda ar uairle agus ar iple, ar tuait agus ar easlaip, agus ar d'raoitib agus ar ollaimnaib ipin rißteaßlac rin, agus go ronnradac ar muinntip tife Conaill. Annrin do Airiß O Daoißill agus O Gallcubair agus na tpi Mic Suibne do gabail a sceada rir na huairlib rin fearmanac; agus do gabad a rceda döib agus do ßlacadar a n-arma; agus ba rubac poimeanmnac an cöimtionöl rin as rearmain pe cöile; agus iar rin do gabadar na huairle rin tife Conaill a scead as an rißteaßlac rin ö beas go möp. Mar an scéadna do gab O Flannagáin, Ma Spait agus O Maolatuin a scead as an scloinn rin Duinn me Suiöir, agus do ßluairadar fein agus Siolla Iora go mbeagán dá luét coiméada mar don rir agus nior fuiridriod go ránkadar Sciad Baile mic Mupéada agus do pinneadar forlongßport an oirde rin ann. Agus do cuiréad rior po'n tpi riu d'iarraid marðaineacda an oirde rin agus ßac cinéal corpa eile do b'éirip d'fagail.

84. Do cuir Mac Siolla feinnéin agus maite an tife ar ceana a löpöccain dá n-ionnruidé do ßac cinéal corpa ba riactanar do látaip; agus ar n-a márac do fagbadar na huairle rin tife Conaill agus ioctair fearmanac iomairce beata agus pláinte as Siolla Iora agus do ßluairadar röpma ßac d'pong aca dá dtißtib buö döin.

85. Sonad é rin iomreapad Siolla Iora mic Suiöir agus na huairle rin tife Conaill agus ioctair fearmanac pe apoile ar ßcup react dtuata fearmanac fa

éíor agus fa umla dó féin agus dá dearbhrátaí .i. Maḡnur ma Suióir.

86. An lá céadna do fill Siolla Íora tar air sur an ríogbhoḡ rin ḡort Dobráin mar a raib a dearbhrátaí, agus ar noul irteac dó, ní comnuide do rinne go ráimic an coḡalteaḡ i n-a roib Maḡnur agus do fuid ar colba na miomḡa aise, agus ir ead adubairt, "dubruac, a dearbhrátaí," ar ré. "Ir cóir rin anoir, ar an tigearna, agus tabairre cuibiuḡaḡ cum rubáilce dúinn," ar ré. "Dén ceana," ar Siolla Íora. Agus iar rin do órduiḡ Siolla Íora an doir ealaḡna ar ceana do éruinniḡaḡ cuḡta irteaḡ don coḡalteaḡ. Annrin cáḡḡaḡar dḡaḡite agus deaḡḡaḡine ealaḡna, agus doir ḡaḡa dḡeacḡta, agus luḡt feanma an riḡteaḡḡaiḡ, agus do rinneḡar rḡeacḡa ríorḡinne taḡḡuire téad mbeanncḡot; agus do ḡaḡaḡar duanta agus dubcanna a fean agus a rinnfean dóib; agus do ḡaḡaḡar aḡ ól agus aḡ doibnean i bḡcáir a céile aḡ cuimniḡaḡ na deaḡ-muinnḡipe rin do imḡiḡ uadḡa an lá roime rin.

87. Trí lá agus teora hoibce dóib ar an órduiḡaḡ rin. Iar rin adubairt Siolla Íora ma Suióir: "A dearbhrátaí, ar ré, anoir atá do tír agus do talam fad éíor agus fad cánaḡar féin aḡaḡra umal upḡamaḡ dúit; dóiḡ ní mearaimri go láimeocáir ceann tuaithe nó típe i ḡcḡic ílanaḡ éirḡe amaḡ nó earumlaḡt ar bit do foillriuḡaḡ i n-aḡaíḡ do maḡla nó hóir-duiḡte fearta; agus bíḡḡ aḡaḡra feadmantaiḡ a bíaḡ láirir ceannaraḡ do ríorḡnaḡ aḡ tabairt cuarta timceall na cunḡae agus aḡ cóḡbáil do éíora eataḡa; agus ir miḡḡ liom féin cuairt do tabairt go tiḡ mo feanaḡar don bḡeifne, agus dá n-éirḡe eapḡonta

nó comhghleao idir don ceann tuaithe acu rin aghur do thuinnuipirí i r góirid uaidirí Cloé Uaéatir re rceálaid do éur éugamra aghur biad mpirí aghaid gan moill ó tarla duit féin a beir ar dít do neir re n-a bfeartal."

88. "Truaí rin, a dearbhráatir," ar Maígnur; "ir dearb gur tír mairb tír gan tigherna; aghur ní fada mairfeadur ar doncor; aghur ní fearr mo mairfion ran pioct ro, ó rcarar rem luadail. Aghur do éi tura aghur gac don aghaid nac bfuilid clann agham do rilfirde do teact cum feadma go gar i ndiad mo báir, act leandán ós éagciallaid inar beas ruim luét eapadonta; do bpií go mearaim gurab ag imearcar donláime atá na taoirí ro fearmanach i n-aghaid gac doin aghainn, gion nac admaid é. Aghur, a gíolla íora," ar ré, "ná rcar tura liomra mar rin nó go bfaí mé báir, aghur glac féin ceannar tar m'éirí eugac ór cionn na tíre dá gcatam aghur dá gcornam; aghur an t-atgiorra mairfeadur ná rcar ruom nó go bfaí mé báir aghur nó go gcuire ríagail órdmíste ar gac ní dá bfuil im diad aghur go nglaca tú m'inme aghur m'oisreacht eugac im diad."

89. Do ffeadair gíolla íora dó aghur ir ead adubairt: "A dearbhráatir, ar ré, do b'adubair imdearíga aghur ioménúit damra t'inmepi ná t'oir-dearcar do gabad eugam aghur oisre dlirteanac it diad féin; aghur fór ní mearaim go mbiad ré dlirteanac a déanam."

90. "Léig rin reacht," ar Maígnur, "ní mó ir cúram na hoisreada rin oimra 'ná tura aghur ir fearr liomra beata fútain ríoríatide do beir aca rin aghur agharra ind an cunoe uile do beir 'na bfeadmair do dít tura do beir dá cornam; aghur ainmneoatid

mé punna an cúio ionna buíó mian[liom] do beir
 as m'oisre féin agus na coingill ar a dtiubhad mo
 ceart ar an tír duitir; agus is iad ro na coingill rin:

91. "I^o má tigrí m'oisreáda cum éiréada .i. iad
 féin agus a n-oisreáda do beir 'na luét cogair agus
 comairle asat féin agus as hoisreáda ic d'iad. An
 dara huair, ruigeam agus maigluasá d'ac órdúigte
 agus d'ac connarta fútra do beir acu.

92. "Ni iarraim don dútáig ro fearmanac aet
 a bfuil ó Béal Áta na nGall anuar go Cunga Caoil
 Gabla; agus ó Capaid Míe Duinn asainn siar go
 hAdá na Sciath toir; agus ó Inir Cnoca ríor ar loc
 go Doire Inir, agus an líon oileán beas agus móir
 fil eatarra rin; agus Baile Míe Searraig toir a beir
 'na fearann búir asampa agus an fearann barrá
 bainear pe hInir Móir anoir .i. ceathra Baile an
 Míontig agus an Cam agus Doire Braidun don taob
 fuar don Abainn Duib; zona deic dtáite agus
 ceitre fíché an líon táitead fil ann.

93. "Agus fós dá marbead doinnead o'fearaib
 éireann do macra nó do bádair [a planad?] aet
 go roicreab leir dul irtead ar doncuir don dútáig
 rin; agus san do éirí nó do cánaear asaidir orra
 rin aet éirge amac donfear deas o'fearaib duit
 uada i n-am rluaidig; san cead do beir as doinnead
 uirí an coráin laoidhe do cuingbáil i n-don áit i
 ghríe Manac a mbiair m'oisreáda nó fear ionaid
 doin acu. Agus ar na coingilla rin do comall dom
 oisreádaib, a dearbádaib, a siolla fíora, ruigreab
 ra mo ceart agus mo cumada féin ar an cuntae ro
 fearmanac asat ó mo ló féin amac agus táitig
 féin na tuata pe spoile agus caic agus coráin iad."

94. "I r dearb, ar Siolla Íora, go n-oligfinnir do beit fonnmar ar do toilrí do d'éanam ann gac don pongs d'á gcuirfeá do cúram orm. Agus bíod a fíor agat, a d'earbádaí, ar ré, nac bfuil don airtiochal dár ainmnigir ann rin nac n'déanfaíora d'follamnuagad dot flioct do d'iaí, agus nac fúigfead mo d'iaí i b'fearmanac 'na maígal cinnte; sió nac bfuilim lánfárta nó fonnmar ar do ceart do gabáil éugam, d'eagla go rílfíde idir tígearnaíde eile i n'ulltaib gurab do ceann mo fírfírí duit ar na taoireadaió ro f'earmanac nó do ceann go bfuilir féin ar scaill do lúit agus do meirnió do glacfaínn ceannar do típe nó an oigheact ba d'ú dot mac féin d'fágáil."

95. "Ní rílfígtear i n-don áit i n'ulltaib, ar Maígnur; dóig ní tú atá d'á íarraió ormpa act mé féin do tuisear an díogbáil do tíocfaó gan ceannfórt ceannair do beit ar an gcunodae i ndiaí mo báir. Dá b'píó rin ír córa liom an fuidéam ro d'fágbáil im d'iaí re linn mo beo, ionnar go mbairfead m'oisíre féin agus tura b'ar roéar ar, 'ná a beit i muinígin lí d'omnaill nó don tígearna eile i n'ulltaib cum cearta do congbáil ann mo tír tar m'éir. Agus i b'fíadnairí na n-ollamán atá do látaí agus a bfuil d'eaglaí agus do éuaí annrin, atáim ag órduagad gac neite díobha ro agus ag fágbáil mo cearta féin agus an cunodae ro f'earmanac agat ar na coingíollaió rin adubramar fuar; agus a Siolla na Naom lí luinín, rírfíobtar leatra gac ní díob ro." "Maread, ar Siolla Íora, i n-ainm Dé do-déarra do toil féin duitrí, agus gabaim do láim gac coingíoll díob rin do cóimlíonad."

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

breiteam O bpeirleín, agus Siolla Ma Súda O Cairde
 ar fóto fo leit agus do reiríobadair gac coingíoll agus
 gac pongc díob rin mar do hórvuigeadó dób; agus
 do dearbado ar na coingíollaió rin do rinne Siolla
 na Naom na riannto ríor :

97. Buannuige teanna ó Tír Conaill
 Tus Siolla fóra rus gac huaid,
 Ir iad cáinte Magnur marclais
 Tus ar otúr don garraid fluais;
 Ó Béal leice go bruaó bpeirne
 Sna tuata ar gac taob do tuinn,
 A mbraighóib ra ngéill i nglaraid
 Do bíodair as an macroin Duinn.
 Do bí Siolla fóra ós uaral,
 Ar na tuataib ir é ro bpir,
 Do bí Magnur mar blao brugaio,
 Náir féao Ulaio ríge rir;
 Do fuair Magnur ó Siolla fóra
 Gac roóar ón mbeas go móir,
 Go nuirio an cópáin laioíe,
 Se maó mian re gac doige ól.

98. Aót ceana do bádar ar an órvuigadó rin as
 cóimpragluigadó na reáót otuatainn ro féarmanac go
 ceann trí leitóbliaóan ón otprát rin. Annrin do fáir a
 tinnear agus do méaduis a anbrainne agus cáinis
 aitsiopia ar a laetib; agus rui do fuair báir do órvuig
 óir agus airtgead, ceatpa agus maoine, ionmar agus
 éadóla do poinn ioir órvuio eaglaire ar dílleactaib
 agus ar baintreabadaib an tíre, ar doctuib deirneile
 ann gac don ceapó 'na sóire. Agus ann rin do

ԲԱԻՐ ԵՃՐ ԱՆՏԱ ՏՏԱՐ ԱՇԽԱՏԵ ԳՐ ՄԵՐԵՇ ԵՎԱԻԹԵ Օ
ԾԵԱՌՈՒԹՅԱՆ ՏՏԱՐ Օ ԾՈՒՄԱՆ.

99. Sonað é rin an mod ar ar fásaið Magnur ma
Suidir a tigeannar dá éiri ag a dearbbráðair agur a
bár féin. Sonað annrin adubairt an file an maipðne
ðeirðeannað ro a báir agur to cuimniugað a maiteara
agur a deaggníom ; ut dixit :

100 Dúrran liomra fa lís luim
 Magnur mac Duinn adearum,
 Tréimfeap nacar b'fallra d'fior,
 M'annra, m'éimfeapc ip m'aignioð.

5

FADA BUR EARBAD OIRNE
A CONGNAM 'R A COMAIRLE—
Gnúr ógmála do b'úr breac,—
Sa nún tógbála tinnreac.

Faife ar cèstpa, comla ar tìg,
 Nì pìgte a leap re a linnpìn,
 Fearò an muige tìormgluip, te,
 Sa hoipe ionnmuir uirpe.

IO

Da minic as teact 'na teac
 Dream o Eirne 'r o Iirneac,
 Dronas o na Tuataib as toct,
 Sa dronas o Cruacain Connocet.

15

Tú do túir ran tír ro amáin
 Ar n-aor anbhann do tógáil,
 Re linn ar n-éigean 'r ar n-oic,
 Dá maó éigean rinn d'fuirtoct.

20

Ar fuilngir d'imnead ir d'ole,
 As biaad truaḡ ir cárnoct,
 It mûr rriobḡlan rliomclad gcuir,
 Ní mionḡnad iomcar ionnadb.

Do mad Dia duit it doir óis
 Mórán coirdeart ón Trionóro,
 Gnúir poiréir ḡan ḡruaim, ḡan ḡoim,
 ḡan coibéim, uail ná antoil.

25

ḡir poirb duitre dul ar neam,
 Iomda anoct cpoirde ad caoinead,
 Rorc úr i n-ionad eile,
 I mûr iodan lughaine.

30

Tá dírim ó bpuac boirne,
 I mbpuac bearbda ir Moḡairne,
 Le neart cráir claoirde mar rin,
 Sa ngáir caointe dá cloirtin.

35

Do b'iomda fór, mar tig ḡuairne,
 Fialbhean doibda donuairne,
 Anioḡ reacránac mar rin,
 Duḡ cpeatlámac óo cirtin.

40

ḡan do ḡrocairne ar duine,
 ḡan t'iomtnút re haonduine,
 A laoiḡ ba calma in ḡac cat,
 Ní paib det anam ionnat.

me SUIÖIR FEARMANAC 63

SAN IOMAD DONLÄ AR C'AIPE 45
AET RÜN ALMRA IP UPNAIÖE,
DUIT DOM ÖÖIG DO MÚIN MUIPE
SAN ÖÜIL ÖIL NÄ AONAIÖE.

MAP PIN BA ÖÜ ÖUIT AMÄIN, 50
CÄ ÖPUIÖEAD FÉIN FEAP ÖEAPÄIN,
Ä ÖPIAT FINNLEAPÖTAC NA ÖPÖNN,
NÄP Ö'IMÖEAPÖTAC PIAM PÖMANN.

AR NÖUL ÖUIT I NÖÄIL AN ÖPLÖIG, 55
LÄ CÚNÖAIR SLÉIÖE SIÖIN,
MAC ÖÉ DO ÖEAGLÖÖPA LIÖ
Ä ÖNÉ ÖEALAMPRA ÖILÖIÖ. ÖUPPÖAN.

GLUAIS

[Ór muo é go bfuil airtreiuḡaḡo dá cuip leir an tceardtar ran leabair ro le haḡaio luēt rtaire, táim aḡ cuip na ḡluairē reo im tōiaio leir le haḡaio na mac léiḡinn.]

3. ḡup bānuig .i. ḡup loit, ḡup mill. an tairḡeann, .i. ainm a tḡḡtaoi ar pátorais naomta -“asciciput” de réir leabair ártomača. cpaorbeol, .i. ‘gorge.’ reitioe, .i. ‘beast.’ ḡup mācnuigeadar .i. ḡup ḡab ionḡnaḡo iao. to aitin, .i. t’iarr t’atcuinḡe ar. i ḡcomḡosur, .i. i ḡcomḡar. roḡa an určair .i. an-určair. tōa bačail .i. dá bačail. a t’iolio-
 maḡ a rōla .i. mōrān dá cuip rōla. aḡ t aēt .i. aḡ tēaēt.

4. mḡḡōamna i. aḡḡar mḡḡ. ḡo ruiḡe .i. ḡo roice, ḡo nuigē.

7. ní tleāēt i nḡearmaḡo, .i. ní cóir tēarmaḡo to tēanāin ar.

8. dá n-ārtōnōraiḡ .i. dá nōraiḡ mḡḡōa. an ḡcēin to mair .i. an fāio to mair. tōiḡ .i. mar, ‘quia’ *passim*.

9. aigē māḡnur .i. aḡ māḡnur.

10. iar nḡlačaḡo a ē aḡa aḡ .i. iar bḡāḡaint rlan aḡ. rā ḡnāt tō .i. ba ḡnāt leir. comḡanaḡo, .i. ionaḡ cuinne, *proprie* ‘rtao,’ ‘halt,’ ‘rest.’ uāḡa .i. uāča.

11. to bī t’iomāḡo .i. to bī a lān; ḡo huilīōe .i. ḡo leir; ba tōu .i. ba cōir. ruir .i. leir.

12. rīorčnāoi .i. reirḡliḡe nō eitin. a tēirbōlir rēin .i. a tōlūtmuinnḡear. ḡo tēuḡaḡar . . . cúl ruir .i. ná raiḡ aon tḡuīl aca leir. ir ḡnāt reālḡ ar ḡač rīomaḡaēt .i. na rīāča ná tōlḡtar ḡo ceann a bḡaḡ mearḡar ḡan iao to tōl i n-aončor. ril .i. to bī; ionḡeātōma, i tēreḡo cūm oibḡe.

13. rīorčōiḡair an tḡearna .i. tōlūtčairḡe an tḡearna. buannaḡa .i. raiḡtōiuirīōe tuarḡartil, ‘bonnaghs,’ ‘fighting men.’ reātōmantaiḡ .i. maoir, oirḡiḡ. nāč tōiubḡaḡo .i. ná tōiubḡaḡo. uāḡa .i. uaiḡ. tḡaḡaḡar a n-aigḡe ar, .i. tōirḡeāḡar ar. reāčnōin na tīre .i. ar ruiāo na tīre. mnā aḡur mion-
 tōaine .i. tōaine ná tēineann tḡoio, ‘noncombatants.’

14. cuirḡar .i. to cuir. a čalaiḡo .i. a čailim. mōnḡoirēāča na cuirḡae .i. maiḡe na cunḡae. ar an aḡḡar rin .i. ar an ḡcūir rin.

15. ní tōiōče .i. ní tōiōḡe. ril .i. ačā. i bḡōn rā leiḡ .i. i n-ionāo rā leiḡ, ‘in a place apart’; rannruiḡḡear .i. rerūtōiḡḡear.

16. le các uile .i. le gac doinne. ó ceactar díob go apoile
.i. ó gac doinne aca go dtí an duine eile. colba na hiomda
.i. mar a déarfaióe 'cnairte na leaptan.'

17. míotapaió .i. oíochbearc. ir é ní ar ar fanad a gairn
.i. ir é ní ar ar focruiḡeamar. gan éaracar 7c .i. gan éaracar
do déanam nó do molaó 7c.

18. pil .i. atá. dóibrioim .i. dóibrean. go póill .i. ar ball.

19. do ḡlacrat a gceao ag .i. o'fásadar plán ag. do
ḡlacrat .i. do ḡlacadar. do ḡluairret .i. do ḡluairceadar.

20. ḡabadar do lám .i. cuḡadar fa. nó ó do ḡabair imio
.i. ó ḡabair t'oisḡreacṡ cuḡat.

21. tairc cuḡat .i. féac rómat, tabair airc; gion go ríleann
.i. cé ná ríleann; teorā bliatāin .i. trí bliatāna. nac ḡabann
.i. ná ḡlacann. litreacā .i. 'literae,' 'an epistle.'

22. a lám do cōngbail 'na cōnnuioe .i. a lám do cōimeáo
rocair.

23. ór agur airḡeao; ní dóca gur airḡeao buailte cuḡ
fé dóib mar bí a leicéio gann an trác roin. na teactaib rin
.i. na teactairioe rin (an tabairtāc i n-ionao an ainmnis). do
claoclaió .i. o'atarruiḡ. do éirḡ rcoit fa ruinn a ruirc .i.
táinis rceon 'na ríuilib. go huilíoe, go léir. ḡlaodar .i. do
ḡlaoió. rósar .i. o'fósair. creao dá tóáinic na rceálta
.i. cao ar na rceálta? do tīacṡ .i. do tēacṡ.

24. do-ḡeāba rió .i. do-ḡeoḡaió rió.

25. na reacta rin .i. an moct rin; moct, cruṡ, 'plight.'
ar rcit a lúit agur a lámairḡ .i. gan lúit ná lámāc aige
.i. tar éir rcaotā dóib: i ḡcrócluiḡe leapa .i. i ḡcrócluiḡe
leaptā. do ḡluairceadar .i. o'éirḡeadar amac. uāda .i.
uait.

26. các uile .i. gac doinne. a tug .i. tug; ran trácṡar
ro ir minic a cuirtear 'a' roim an mbriactar ran aimpir foirbṡeo
ar an gcuma roin. ḡluaircar .i. do ḡluair.

27. forra .i. orṡa.

28. re apoile .i. le céile.

29. mo éior do beit dom oit .i. mé beit gan mo éior.

30. ir an adbar rin, .i. ran éuir rin.

31. a pil .i. atá. do riḡreára a leap, buó ḡáḡadó uuit,
nfor mór uuit. earuirlaióeacṡ .i. raḡar oḡaoiúeacṡa; ón
bfoal 'astrologia.'

33. nac téanta; participium neccessitudinis; mot .i.
leat. a bpur agur éior, .i. i bpoirc doḡráin agur i náṡ
Seanaig. líon rluairḡ agur rocrāite díob .i. an meio díob ir
ríocṡtanac cum rluairḡ do cur le céile. rul iarḡar tú .i. rul
iarḡair. conrpul; foal ón bḡraingcīr, 'constable' .i.
oirḡeacṡ go mbíó cūram carleain agur rluairḡ raoi; líon
a tiomnána daoine .i. an oirḡeo daoine ir tiomáirḡeao 7c.
ḡluair leat an rluairḡ rin .i. ḡluair orṡ leir an rluairḡ rin.

34. go meala tú .i. go mairir. for réan uairc agur

Διμπίρ .i. i n-am τράταμáιλ, ρέανμáρ. i n-οιρícιλλ na ρλιζε .i. i ζκομáιρ an δόταίρ.

35. ζο ριζε (.i. ζο ροίε) am na ζνάτκομπáнна .i. ζο ζνάτáιρπiρ an δió.

37. ρa n-iaóann tíρ Conaill .i. ρa ζcuipio Cínéal Conaill ceangal oíτa ρéin. oóiz .i. μαρ, 'quia.' ατάίμπi 'na n-eolar .i. τά áιτne áζam oíτa.

38. oó ρónpατ .i. oó μιννεαοαρ, oó óeineαοαρ. cuipεαρ .i. oó cúip.

39. ip ionmólta íaó .i. ip cóip íaó oó móláó. μiú .i. leo.

42. an ζcén a bíam .i. an fáito ip βειóμió.

43. níor hoipíρεαó leo .i. níor pταοαοαρ. áipm a mbáοαρ .i. áit i n-a ράαοαρ.

44. cuipεαρ .i. oó cúip; ζluáipεαρ .i. oó ζluáip.

45. ζilízτεαρ με .i. cóm ζeal le.

46. μαρ áon pπip .i. 'na τεανnta, i n-áoinpεαóτ leip. oó báοαρ .i. oó bíοαρ.

48. ap an áipm, .i. ap an pluaζ. 'na tímceall .i. tímceall an τSpατ; oó ρónpατ .i. oó μιννεαοαρ, oó óeineαοαρ.

49. míoó, 'mead'; cuipm, 'ale'.

50. áóβαρ .i. pát; oó óiτ .i. oe óeapcaib.

51. ζο ponnpáóáτ, 'in particular.' ní ba péro mup .i. ní βεαοpα péro: ba .i. buó. maille με .i. i bpoáip.

52. ζluáipεαρ péin .i. oó ζluáip pé péin. pine .i. cine. maille μip .i. i n-a pócáip. punna .i. anpρo. cuipεαρ .i. oó cúip. biotáille .i. 'victualia,' 'victuals.' ip é bpiζ ατά leip an bpocal biotáille anoir 'spirituous liquor,' uipce beaτáó, áζup τά an bpiζ pin leip ran τpάóτ pο. áéτ ní oeallpámac ζο pαib áon τpáζap oíζε cóm láitip le huipce beaτáó ann ran τpíoμáó céao oéáζ; pεáτ Jessop, "England six centuries ago." Cuipm na hoitóce pin 7c. .i. lón na hoitóce pin, áóβαρ pεápτα na hoitóce pin pé μαρ a mίνiζεann an τ-uζοαρ péin an pocal "cuipm oó biaóáib pαopα áζup oó ζac pópt biotáille."

53. oó báοαρ .i. oó bíοαρ.

54. τεαζbáil oó, .i. buaáó uime. mnte .i. i bpεapmanaáτ. ap n-a ζcup. . . . oóib, .i. íap n-a pμαótuζáó le hapm pαoβáip.

55. na maοip éabáiz, .i. na maοip oó bí áζ bailuζáó an éiopa nó áζ tiompυζáó na mbó i n-ionao an éiopa. oó bí μip .i. oó bí 'na pócáip. cpéao pα bpacap óib, .i. cao cúize ζup b'áil leat:

56. náτ pαbappa ionpεaóτma μiú, .i. ná pαib ap mo cúmap oul cum pléioe leo. náτ pαbap ionáiznip μip na τaoipεaóáib, .i. ná pαib pé ap mo cúmap oul cum áizneapα leo.

57. ζλαoóαρ .i. oó ζλαoio: ip τοá leat, .i. ip pεapp leat. ζac pópt biotáille; ip oeallpámac ζup páζap oíζε 'biotáille' anpρo: oó-ζéabáip .i. oó-ζeoβáip:

58. míoó áζup cuipm, 'mead and ale.'

59. μαρεáó, .i. 'ρεáó, μαρ pin. pόζpαρ .i. oó pόζáip. mópán

DO DÉANAM ÓFÓB : .i. FUIIM DO ÉUR IONNÉA ; RÉ MAR ΔΟΞΑΡΡΑΙΘΕ I MBÉARLA 'to make much of them.'

60. Δ ΘÁΛΑΡΟΜ .i. ΜΑΙΟΥΡ ΛΕΙΡ ΡΙΝ. ΘΑΨΝΑ ΠΛΑΤΑ .i. ΔΘΨΑΡ ΠΛΑΤΑ. Δ ΕΟΡ .i. Δ ΥΡΡΑΘΑΡ.

61. ΙΟΜΕΨΙΒΙΘ, .i. ΟΙΡΕΑΨΝΑΔ. ΔΙΤ I ΜΒΙΑΙΘ ΡΙΒ .i. ΔΙΤ I Ν-Δ ΜΒΕΙΘ ΡΙΒ. Δ ΜΒΑΘΑΡ ΜΟΙΜΕ ΡΙΝ .i. I Ν-Δ ΜΑΒΑΘΑΡ ΜΟΙΜΕ ΡΙΝ. ΘÓΙΣ, .i. ΜΑΡ, 'quia.'

62. ΕΟΡ .i. ΥΡΡΑΘΑΡ. ΒΥΘ ΘΕΑΡΤΑ .i. ΦΕΑΡΤΑ, ΔΡ ΡΟ ΑΜΑΔ. ΣΟ ΦΕΙΛΕΑΨΑΙΛ .i. I Ν-ΔΣΑΙΘ ΝΑ ΦΕΙΛΕ, ΜΑΡ ΒΑ ΞΝΑΤ ΛΕΟ : ΝΑ ΟΥΙΒΙΟΝΝΑ ΙΡ ΟΥΑΛ ΘΑΨΝ : ΑΝ ΟΥΙΒΙΝΕΑΔ, ΣΑΝ ΑΨΗΑΡ. ΝΑΔ ΒΡΨΨΕ ΡΙΒ .i. ΝΑ ΡΑΣΨΑΙΘ ΡΙΒ. ΘÁ ΕΙΡ I .i. 'ΝΑ ΟΨΑΙΘ ΡΑΝ.

63. I ΒΡΙΑΘΝΑΙΡΕ ΕΨΙΛΕ .i. I ΛΑΤΑΙΡ ΝΑ ΕΨΙΡΕ.

64. I ΒΡΕΑΣΨΑΙΡ ΝΑ ΝΘΑΟΙΝΕ ΟΑΙΡΕ ΡΟ, .i. ΣΑΝ ΒΕΙΤ 'ΝΑ ΒΡΟΨΑΙΡ. ΤΥΣΑΙΘ ΡΛΑΝΑΘ ΔΟΙΝΨΙΡ ΔΡ Δ ΕΨΙΛΕ .i. ΒΙΟΘ ΣΑΔ ΟΥΙΝΕ ΔΣΑΙΒ 'ΝΑ ΥΡΡΑΘΑΡ ΔΡ ΟΥΙΝΕ ΕΙΛΕ.

65. ΜΑΡ ΔΟΝ ΜΨ .i. 'ΝΑ ΒΡΟΨΑΙΡ. ΔΡ ΕΕΑΝΑ .i. I ΣΟΙΤΕΨΙΝΝΕ.

66. ΕΑΡΑ ΑΝ ΕΑΟΙΜΛΑΟΙ .i. I ΜΨ ΑΝ ΛΑΕ ΑΛΑΙΝΝ ; ΕΑΡΑ .i. ΕΟΡ. ΙΟΝΑΘ ΕΙΝΝΤΕ ΕΟΜΟΡΤΑΙΡ .i. ΑΝ Τ-ΙΟΝΑΘ ΒΑ ΕΕΑΡΤ ΘΟ ΣΑΔ Ν-ΔΟΝ ΘΕ ΡΕΨΙΡ Δ ΕΨΙΜΕ ΔΣΥΡ Δ ΟΑΙΡΕΑΔΤΑ. ΑΜ ΡΥΑΙΝ ΔΣΥΡ ΡΑΘΑΙΛΕ .i. ΑΜ ΡΥΑΙΝ ΔΣΥΡ ΡΑΡΕΟΤΑΛΤΑ ; ΡΕ ΜΑΡ Δ ΘΕΑΡΡΑΙΘΕ I ΜΒΕΑΡΛΑ "time of repose and rest," 7C. ΘΟ ΔΡΛΥΙΣΕΑΘΑΡ .i. Θ'ΑΡΡΑΘΑΡ ΜΑΡ ΑΤΕΨΙΝΣΕ ΔΡ. ΙΟΝΝΑΡΤΑΙΡ .i. ΟΙΡΕΑΨΝΑΔ ΕΨΜ ΤΥΡΥΡ ΘΟ ΕΑΒΑΙΡΤ.

67. ΝÍ ΘΨΕΑΡ ΛΙΟΜΡΑ .i. ΝÍ ΗÁΙΛ ΛΙΟΜΡΑ : ΣΨΕΑΡ ΒΙΘ ΔΣΥΡ ΒΙΟΤΑΨΙΛΛΕ, ΤΡΕΟ ΒΙΘ 7C. ΕÓΙΡ ΒΙΘ 7C.

70. I ΒΡΟΡΜΘΟΡ ΕΨΙΡΕΑΝΝ ; ΙΡ ΘÓΔΑ ΣΟ ΜΑΨ ΑΝ ΕΑΙΝΝΤΕΟΙΡ ΔΣ ΕΨΙΜΝΕΑΨ ΔΡ ΑΝ ΜΒΛΨΙΡΕ ΜΒΕΑΣ ΘΕΝ ΤΨΡ ΡΕΟ ΘΟ ΒΨ ΡΑ ΡΜΑΔΤ ΣΑΛΛ ΑΝ ΤΡΑΤ ΡΟΙΝ. ΘΟ ΜΑΡΒΑΘ ΛΕΟ .i. I ΘΕΑΘΨ ΣΥΡ ΜΑΡΒΟΨΣΕΑΘΑΡ.

71. ΘΟ ΜÓΝΡΑΤ .i. ΘΟ ΜΙΝΝΕΑΘΑΡ, ΘΟ ΘΕΙΝΕΑΘΑΡ.

72. ΘÁ ΝΘΕΑΡΝΡΑΤ .i. ΘÁ ΝΘΕΑΡΝΑΘΑΡ. ΛΕΑΤΡΕΑΛ, 'pleading.' ΜΑΨΙΛΛΕ ΡΨΥΡ .i. 'Ν-Δ ΦΟΨΑΙΡ.

73. ΔΣ ΔΨΣΝΕΑΡ ΡΕ ΔΡΟΙΛΕ .i. ΔΣ ΕΨΙ ΑΝ ΟΨΨΨΘ ΔΡ Δ ΕΨΙΛΕ.

74. ΘΟ-ΣΕΑΒΑ ΡΙΒΡΙ .i. ΘΟ ΣΕΟΒΑΙΘ ΡΙΒΡΙ. ΣΑΔ ΔΣΡΑ ΝÓ 'charge' ΘÁ ΒΡΨΙΛ ΔΣΑΙΝΝ .i. ΣΑΔ ΛΕΑΤΡΕΑΛ, ΝΟ 'pleading' ΘÁ ΒΡΨΙΛ ΔΣΑΙΒΡΙ. ΘΟ ΝÍ ΡΙΒΡΙ, ΘΟ ΘΕΙΝΕΑΒΑΡΡΕ.

75. ΘΟ ΘΕΑΝΑΨ ΔΡ .i. ΘΟ ΕΨΙ ΜΑΡ ΘΨΒΕΑΨ ΔΡ.

76. Θ'ΦΕΑΡ ΡΑΨΙΛΤΕ ΡΨΨ .i. ΘΟ ΕΨΙΡ ΡΑΨΙΛΤΕ ΡÓΜΡΑ. ΡΕ ΔΡΟΙΛΕ .i. ΛΕ ΕΨΙΛΕ.

77. "ΝÍ ΕΨΙΒΙΘ 7C." : ΙΡ Ε ΜΑΣΝΥΡ Δ ΕΑΨΤΕΑΝΝ ΑΝ ΕΑΙΝΝΤ ΡΙΝ. Ó ΛΕΨΣΕΑΘ ΘΑΡ ΒΑΡ Ν-ΙΟΝΝΡΨΙΘΕ Ε .i. Ó Θ'ΡΑΣΑΘ ΡΨΨ Ε.

78. ΕΨΙΡΡΕΑΘ ΡΥΑΡ ΘΟ .i. ΔΘΞΑΡΡΑΘ I ΣΟΙΝΝΙΒ. ΡΥΝΝΑ .i. ΑΝΝΡΟ. ΡΕΨΘ ΔΡ ΑΝ ΜΒΡΕΨΤΕΑΨΝΑΡ .i. ΟΥΛΛΑΨ ΕΨΜ ΣΛΑΤΑ ΛΕΙΡ ΑΝ ΜΒΡΕΨΤΕΑΨΝΑΡ.

81. ΘΟ ΨΕ .i. Θ'ÓΛ. ΜΑΕ ΟΙΡΕΑΔΤΑ .i. ΘΑΨΝΑ ΠΛΑΤΑ. ΘΙΑΡ-ΜΑΙΘ ΑΝ ΦΨΟΝΑ ; ΘΙΑΡΜΑΙΘ ΑΝ ΕΨΨΨ ΑΤÁ ΔΣ ΜΑΕ ΡΨΡΒΨΨΨ, ΔΣΥΡ ΙΡ ΘÓΔΑ ΣΥΡ ΔΨΘ ΑΤÁ ΑΝ ΕΕΑΡΤ ΜΑΡ ΤÁ ΘΟΜΝΑΛΛ ΑΝ ΦΨΟΝΑ ΡΑΝ ΣΕΙΝΕΑΛΑΨ ΕΕΑΘΝΑ.

83. *ῥεάδα* .i. *eid*, 'steeds.' *níor fúimúroio* .i. *níor ῥεάδαοar, níor daineadaoar moill.*

86. *duḃruac*: *ir deallraimac supab ionann an focal roin asur débroth atá rna reanrceáltaib, " 'ῥeáto, a dearb-rátair, tá an méio rin déanta go maic; maioiúim topaó na hoibne rin oir, 7c." óén éana, .i. déanpaó go deimhin: duḃéana .i. duanta srinn, 'comic songs.'*

87. *ceannaraó* .i. *uḡḡarḡáraó, cumáctaó.*

88. *tír marb tír san tigearna*: *rin bríḡ an trácta ar paó. mo máiríon .i. mo máirḡeáctaint. as imearcar donláime .i. as imirḡ a láim a céile.*

89. *oirdearcar* .i. *céim áro, móróact.*

90. *léis rin reácto* .i. *ná bac leir rin. an cuntao do beic 'na bréagmar, .i. iao do beic i n-éagmar na cuntao.*

93. *asur fóo dá marbaó . . . don tútais rin; ir dóca go bfuil abairt éisin ar lár i n-iaio na bocal 'do brátair' asur má tá ir deacair a ráto cairé an abairt buo cóir a beic ann. táim as cur 'a plánaó' ann mar éuairim. an éopáin laoióe: ní éuigim bríḡ an focal 'laoióe.' b'féioir sup 'doióe' an focal ceart; 'copán doióe,' 'guest-cup' cf. 'teac doióe' i topaó an tráctair asur fóo cf. uimhir a 97. go roicḡeáto leir .i. go n-éireoáto leir.*

94. *do óiaio .i. ic óiaio. mo óiaio .i. im óiaio. ar scail do lúit .i. i n-éagmar do lúit. ceannpoir ceannair .i. tigearna inḡeáto ma.*

97. *béal leice* .i. *leac na n-áim, Belleek: blaó bhuḡaio: ir dóca sup áim duine blaó annro asur má'r eao ní heol daí cía hé féin. se maó mian .i. cé sup mian.*

AN LÁIMHSCRÍBINN H 2 6 T.C.D.

ní dóis liom go bfuil áct don cóir amáin den tráctar atá i gclóto ran leabhar ro le raḡáil anoir, .i. an cóir atá ran láimhscríbin H 2 6. T.C.D. asur ir é Seán Mac Gabrian do reḡoib an cóir rin i mbliátoain a 1716 do hman Ma Fuirir. Tá an cóir rin i brioḡtopaó H 2 6, áct go bfuil an reamráto ro im óiaio mar brollac leir an gcuaaraó:

"as ro leabhar hman iḡe Fuirir mic Concubair mtoaraḡa mic hman mic Seáin mic feiúlime Duib mic Siolla páopaiz mic éamuinn na Cúile .i. Ma Fuirir, mic Comáir óis mic Comáir míoir .i. doncéann cotuigḡe asur congḡála pḡeácta Siolla páopaiz, mic éamuinn na Cúile, biaḡtoac iomlán congḡur teac doióeao pḡinripálta le haḡaio uaral asur íreal, éigre, ollumán, aor ciuil asur oirḡe, oirḡe oileáimna asur alḡuim na n-óro gcraibḡeac i n-áimḡir perrecution, déirḡeac asur tioḡlaiceac do boctaib, do baintḡeabaiḡ asur do úileactaib asur do deibleimniḡ deaḡóile Dé: duine do

éaill móran aigis le haénuasúgá, le ríobad, agus fuarclaíomad leabhar ó Gallais agus ó Saédealaib éum maiteara na condae, do méasúgá anma agus onóra an éiníó dá bfuil, do méasúgá glóire agus onóra Dé, agus doéum a dúl i leabhar agus i roéar dá anam; agus so noeacáir.

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

Tá láimrcribinn eile ó láim Sean Míic Sábhan i leabharlainn an Vatican san Róim; agus tá reamhráó gur deallnamac leir an reamhráó ro éuar mar brollac léi agus ir i mbliadain a 1708 do cuiread le céile í. Scéal piannairdeacta darrab ainm Tóraigeadt Taire Taobhíle atá san láimrcribinn rin. Tá cóir shiangharfa de láimrcribinn na Róma as baintreabais Nutton.

'Sé cuirear noimam as aitércriobad an tráctair dáim loig na láimrcribne do leannamaint com rada agus do b'féioir é, agus téicr roéuigte poléigte do cur ór comair an míc léiginn agus ór comair luét raire; mar cuirir an dá éad ruim san tráctar.

1 n-ionad 'éu' no 'é' rcriobar éa; i n-ionad a (prep.) rcriobar í; i n-ionad r5 rcriobar re.; tá 'oíob', 'oáib', 'oáir', 'oíob' n-a céile san láimrcribinn, do rcriobar 'oíob' i gcomnuíde; ar an gcuma scéadna do rcriobar 'oíob' agus 'oíob', cé so bfuil 'oíob' 'oíob' so minic san láimrcribinn. i gcúpla áit san láimrcribinn rásar 'a' ar lár i n-abairt mar 'a uí bheirléin'; cuirear an 'a' i gcló: ir minic san láimrcribinn 'a' agus 'u' i n-ionad a céile; agus 'o' agus 's'; 'éurac' atá san láimrcribinn aet i bro-áit mar a bfuil 'éurac'; do rcriobar-ra 'éurac' i gcomnuíde san tuireal ainmneac.

níor bainear le reanpocláib ná le reanfuimeacáib do leitéio 'ríl', 'gíligtear', 'for', 'forra', 're.; rcriobar 'fearmanac' san téicr san aetarruagá ré mar deintear san láimrcribinn. O'rágar an ro i n-ainmneacáib daoine san rínead rada agus i mbéarla leir rcriobar O'Domhnaill i n-ionad O'Domhnaill nó O'Donnell. San láimrcribinn ir minic a rcriobtar 'nó' i n-ionad 'ná' agus do éapar gur foiléire 'ná' do rcriobad san éar roim. Scriobar 'sc' i n-ionad 'cc' 'ce' i n-ionad 'ce' 're. Tá 'roib' so minic san láimrcribinn i n-ionad 'raib.' Ir minic san láimrcribinn a rásar an rínead rada an lár. agus an darrá 'n' i brocláib mar O'flannagáin (rcriobtar O'flannagáin).

Cuirear an no Saédealac i bpeíom so fairring san láimrcribinn agus ir minic a rcriobtar s. nó Sioll. i n-ionad "Siolla íora." Ir mé réin do roinn an tráctar i scéad cuio. Do éréigear an láimrcribinn i mionpudáib eile mar atá:

(S .i. An Láimscríbhinn H 2 6 T.C.D.)

2. béul áca na meirneac S ; gonač (i n-ionao gonač) S ;
3. oilén S i n-ionao " oiléán " ; do eirgíó S *passim* ; na firmameint, S ; anaisén an loča, S ; an bráca ar ré, S ;
4. do poinn fearmanač, S *ut in textu* ; ir pa gnár, S ; na noišneada olirionač S *ut in textu* ;
6. ua plangain S ; foadačain, S ;
7. Gabailiun S ; áca beit S ; Sepél S *passim* ;
8. ríoga S ; ar o maoile Dúin S ; ar cceann S ; ree S ;
9. teac uíde S ; asur o'ollamnaib asur gacatipe buó déin S ; go háirige S ; gona ann, S.
10. arépac, S ; teac oiróce, S ; purt Dubráin, S ; glacab arépac, S ;
12. do látair an trác rin S ;
13. go otogadar, S ; iona asur miondaoine, S ;
14. oíobail, S ;
15. O breirlén, S ;
16. épac ionaclann, S ;
17. ccíor ríoga, S ; a fuaradair, S ;
18. tú uí breirlén, S ;
19. Dobran, S ; réin buó déin, S ;
21. éatipe cugac, S ; teopa bliadain do déunfainn 7c. S ; asur uí luinín, S ;
23. haircartar, S ;
25. meacra rin ar cuirneadar, S ; airim (i n-ionao 'áirimim'), S ;
26. haircartar, S ;
28. ioladač, S ; rinne (i n-ionao 'rinnead'), S ;
31. tú pašáil (i n-ionao 'tú a pašáil'), S ;
32. na cearda cuirpe, S ; a fiarpuige, S ; tá an mann rin i brioctorač dáin i n-a bfuil caogao mann ar pač, asur i n-a bfuil trácč ar ceirteannaib gramadaige. Ir amlaio a cuirneann an t-ušdar ceirteanna air réin asur réiróigeann annoin iao. Tá cóip den dán poin i 23 D 14 R.I.A., asur aoirtear gur b'é gortfaió pionn O Dála do ceap é. Do ceartuigeat an mann ran téicr de réir an dáin rin ;
33. éríor, S ; ramarš do go gac 7c, S ;
42. nac bíad rinne, S ;
43. došairuš, S ;
45. muiše lte, S ;
47. lean lonn, S ; dealbanač, S ; níor b'féidir liom cóip den tarngaire rin finn o'pašáil ;
52. O Seagšóannán, S ;
57. toča (i n-ionao 'toča'), S ;
58. cuirim, S *passim* ; O m'buigill, S *ut saepe* ;
62. plána i n-ionao 'plánač,' S ; nóilre le áca, S ; oib déunam, S ;

65. uí doḃnall, S; cf. Duibneac .i. Doḃnac.
 66. ann ionadò, S;
 73. ccorrta, S; mar mbeir, S;
 74. rin uí buigill, S;
 78. loilsiúeac, S;
 82. gona (i n-ionad ' gonaò '), *ut saepe*.
 87. mite (i n-ionad ' mitiò .i. mitio), S;
 88. asur a ta giorra mairpiora, S;
 90. riar so haḃa na rḡaḃa tior, S; don taob ruar, S;
 100. (1) duirlan, S; (2) Duinn mór aoirim, S; (7) uiralla, S; (10) a linriom, S; (11) tirmḡlainta, S; (13) na tigr, S; (20) ofurtaḃt, S; (23) aomair i n-ionad "ic múr," S; (26) mór ttoirbeart, S; (28) gan toibéim gan uail gan antoil, S; (32) um múr, S; (34) um bhuac, S; (38) doḃḡa, S; (40) cióirtin, S; (43) calma accaḃt, S; (49) mar rin tuit amáin, S; (56) aigne gileamra tóill ÷ S.

THE MAGUIRES OF FERMANAGH

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

(Life of the Sons of Magnus here.)

[A fragment of the conquest and of the life of the children of Donn Mór son of Ragnall Ma Guidhir, namely, Magnus 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. Magnus 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 Searrach, son of Oirghiallach, son of Odhar, son of Searrach, 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 Finnghlas, in which the bishop of Eoghan was bathed, at the extremity of Cluaineois, 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 Raghnaill 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 Mhílioc 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 Luinín, O Breisléin and Muinntear Bhanáin over Doire Mhaoláin; O Cianáin and O Corcráin over Claoíninis; 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 Bhlaithmhic 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 Caladh-choill ; 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 'Iosa, 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 handigrips ; 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 Bréinne 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 Chonaill ; 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 Guinnsiannáin 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 Tír Chonaill, 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 Dombnaill'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 Dombnaill'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, Magnus 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 Magnus 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 Magnus 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 Domhnaill 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 Tír 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 Tír 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 'Tosa, 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 'Tosa 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 'Tosa 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 'Tosa 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 Flannagán], 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 Maoladáin took their leave of the descendants of Donn Ma Guidhir, and they themselves set out with Giolla 'Tosa, 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 Chonaill
 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 (5)
His help and his advice—
That young fair face of noble aspect—
And his catching and ardent disposition.

A watch over cattle, a door to a house (10)
Were not required in his time,
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.

THE MAGUIRES OF FERMANAGH 97

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.

PLAITSÉANCAS, 7c.

Δὸναιμᾶν, f. of Ninne.

Δοϋθ, s. of Cormac, anc. of Maguire.

Δοὸ μέιτ, s. of Domhnall an fhíona.

Δρτιοῖαλ, s. of Lochlann.

Ὀριᾶν na muḃan, s. of Giolla Pádraig.

Ḃairbre, f. of Cormac, anc. of Maguire.

Ḃairbre, s. of Niall Naoighiallach.

Ḃaol, an Ḃ., the name of the serpent slain by St. Patrick at Lough Derg.

Ḃearnac, s. of Luaghan, anc. of Maguire.

Clann mhe ḂaraḂáin, Mac Garachan, secondary erenagh of Bobo; see O fialáin; "Siomon Mag Garachain, a canon of the family of Lisgool, died," Fm. an. 1431.

Clann mhe Ḃraic, 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 Ḃearmonn mic Ḃraic.

Clann mhe an ḂḂaḂairc, Mac Intagart, termoner of Baile mhe an ḂḂaḂairc, which see.

Clann mhe Anuirce, now, perhaps, Waters.

Clann mhe Ḃiolla Lasaic, This family, together with Muinntear Ḃlaicmic, are given in text as the termoners of Cill Lasaic (Killasery) and Ḃeampull an Ḃirinn, (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.

Clann mhe Scolóige, 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 Chríoch, the three sons of Eochaidh Doimhléan, the Maguires being the descendants of Colla dá Chríoch.

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 TUAÉTAL MAOILSHARB.

DIARMAID AN FÍONA, s. of Aodh Méith.

DOMHNALL AN FÍONA, s. of Brian na Mudhan.

DOMHNALL 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 Raghnaill, etc., and f. of Maghnus and of Giolla 'Iosa.

EIGNEAC, s. of Cormac, anc. of Maguire.

FEARSHUR, s. of Aodh, anc. of Maguire.

FINNBEANNAÇ MUIGE 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.

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

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

IUGAINE, ardri of Ireland.

LAOIREAC, s. of Artiogal.

LOCLANN, s. of Maoilseachlainn.

LUAGAN, s. of Iorghalach, anc. of Maguire.

LUGUINNE, put for Flannagán.

MAC DOMHNALL, Mac Donnell, chief of Clankelly; in 1297 we find "Echait Mac Domhnail dux de Cloinn Ceallais" affixed to an ecclesiastical document (see Ouirbeineac) 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 COIMBÉ (*recte* Coimbé), chief of Baile mhic Giolla Coimbé, this chief's name does not occur in Fm. or Au. See Baile mhic Giolla Coimbé.

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 MAGNUSA, 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 MACÉSAMHNA, MacMahon, king of Oirghialla (Oriell).

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

MAC SUIBNE, 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 gallowglasses 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 MĀOILĀUILL, herenagh of the part of parish of ΣΑΒΑΛ LIUIN (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 SUÍOIR, s. of Donn MÓR.

MAŠ UINNREANNÁIN, or MA SUINNREANNÁIN, 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.

MAOILPEACLAINN, s. of Maolruanaidh.

MAOILPUANARÓ, s. of Flann.

MAOILPUANARÓ, ancestor of the O Mulrooneys, later Mac Karooneys. In 1297 we have " MAC MAOILPUANARÓ dux pro parte sua de CLAINN CEALLAIS " affixed to an ecclesiastical document (See DUÍBEINEAC). Our tract merely states that this lord ruled FOR UACETAR AN TÍPE, " 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.

ματξαιηναίξ, the Mac Mahons.

muinntear Banáin, the O Banans, herenaghs of a part of Doire Mhaoláin (Derryvullen) connected with Carribanan (Carrá Uí Banáin) now tl. of Carry on north east of Innismore. There was a bishop of Clogher 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.).

muinntear Blaitmuc, one of the termoners of Cill Iarair and Teampull an Aifrinn; according to Inquisition of 1609 and Survey of 1603 they are the sole herenaghs of Killesser or Cill Iarair. The Inquis. however, corrupts the name to Munterbleake and the Survey to Munter Vlaryk.

muinntear Cairbre, O Carbry; O Carberie in Inquis. 1609, as in text, herenagh or termoner of Sabal Luin (Galloon).

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

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

muinntear Coirgile (al. Coirgile and Coirgle) 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.

muinntear Droma, 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 nádaile (Kinawley) in the diocese of Cill mhór (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.

muinntear Únán, written O Doonan in Survey, 1603, and O Downan in Inquisition, 1609; termoners of Doimnac

(Donoghmoyle, Inquis. & Survey), and of *Tulach na gCaotmann*, which see.

Muinntear Fhuadacháin, the tribe inhabiting the place so called, now in the bar. of Clanawley. In text *Craobh Uí Fhuadacháin* 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."

Muinntear Gabhann, O Gowan and later generally Smith; in text herenaghs 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.

Muinntear Gormáin, O Gorman (Mac Gorman being more a Leinster and Munster name), termoner of *Teampull Suirmin* and of *Cathócoil*, which belonged to the vicarage of *Cill Nádháile* (Kinawley).

Muinntear Leannáin, O Leannáin, termoners of *Inir Maíse Sain* (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.

Muinntear Mhorrough, Mac Morrough, termoner of *Fearmann an Mhuilinn*. See *Fearmann an Mhuilinn*.

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

Muinntear Trearais, O Tracy, termoners of *Cill Tigearnach*, which see. Munter Slevine (O Steibne) were herenaghs of Magheri Kilterny in 1609 (Inquis.) they were a family of poets appearing as such in Fm. under the years 1022, 1031, 1168.

Muirpe, the Blessed Virgin Mary.

Nádhaile, *Nádhaile* or *Náile*, "of Inbher Náaile in Tir Baghuin in Cinel Conaill and afterwards abbot of Cill Nádhaile and Daimhinis in Fearsa 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 Crimthann 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 náile*, "its waters cured the jaundice after the handle of Náile's bell had been immersed in it."—Letters, p. 81.

ναδρίλναις, brother of Cormac.

νιαιλ ναοιξιαιλναις, 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 Féilire 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 βοαις, O Boyle, chiefly in Tyrconnell and often found as in text as constable of gallowglasses to O Donnell.

"Caenchomhrac 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 βρεντρίν, 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. Maghnus 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 (*μουντεαρ λυνίν*).

Davies in his letter to Salisbury says that Maguire's mensal lands did not exceed four ballibetags, "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 CAISIDE, O Cassidy, hereditary physician to Maguire. "Finghin O Caiside, chief physician of Fermanagh died" Fm. an. 1322.

"Gilla na nAingeal 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.

○ CAITEAPAIŠ, 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.

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

○ COIGLE, O Quigley, in text herenagh of CLANN TIBHINN, "of which land (Clontiverin) O Quigley is duaghasa." Inquis. 1609.

○ CONĠAILE, O Connelly (or more properly O Conneeley), termoner of BAILLE UÍ CONĠAILE (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

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

○ CORPAGÁIN, O Corrigan, herenagh of Sepéal MACHAIRE MÍTIOC (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.

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

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

○ DOMNAILL, O Donnell, prince of Tir Chonaill (Tyrconnell).

○ OUIBÍN al. O DÁIBHÍN, 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.

- O **Ṫunagáin**, O'Donegan, the name is given as Mac Donoghán in Survey of 1603 and in Inquis. of 1609; termoner of **Ṣabal Luim** (Galloon).

- O **ṫuadacháin**. 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 Fhuadacháin used to be."

- O **ṫialáin**, O Fialáin, anglicised O Phelan but to be distinguished from O **ṫaoláin**; termoner of **Ṫoṫ Uí ṫialáin**, 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.

- O **ṫlannagáin**, O Flannagan. "Aodh Ua Flannagain, lord of Lurg and Ui 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 Muintir 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.

O Gallcóbaí al. O Gallcóbaí, O Gallagher; the family are sprung from Galcóbaí, sixth in descent from Maolcóba, ardrí 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.

Oíghiallaí, s. of Odhar, anc. of Maguire.

O Luínín (sometimes anglicised Linnegar and Looney), chief chronicler, ollamh re Seanéar, to Maguire. "Tadhg Fionn Ua Luínín, 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 Luínín 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. "Munter-loonyne" was one of the "corbes" of Derryvullen in 1603.

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

In 1638 we find Giolla Pádraig Ua Luínín, 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 Giolla na Naomh O Luínín, 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 Luínín or another from written materials and from the O Luínín oral tradition. See Introduction and separate note at end of this volume.

O Maoldubáin al. O Maoldubáin, 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 Choimdeghe O Maeladuinn, 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.

O Míotáin, 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.

O Néill, O Neill, prince of Tir Eoghain.

O Raḡallaiḡ, O'Reilly, king of Brefney.

O Seagḡannáin (al. Ó Seagannáin), 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 Maeileduinn were slain by Cathal O Ruairc at Beal Atha Conaill (Ballyconnell, Co. Cavan)." Fm. an. 1323.

O Taithliḡ, 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
Muinntear 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.

ḡáoraiḡ, St. Patrick. He is called here An taithgeann, which some take to mean "the adzehead," referring to his tonsure. See ḡluair, No. 3.

Raḡnall, s. of Odhar, anc. of Maguire.

Searraḡ, s. of Oirghiallach, anc. of Maguire.

Síol uiríor, the descendants of Odhar, son of Searrach, the MacAwleys, MacCaffreys, Maguires and their branches such as the MacManuses, etc.

Tuatal maolḡarḡ, s. of Cairbre

DINNSEANÁS, 7c.

- Δβα Ὑουβ, 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.
- Δέσθ βετ(ε), Aghiveghie in Inquisition of 1609, "whereof Munter-ultaghane is ye herenagh" now Aghavea in bar. of Magherastephana.
- Δέσθ λυρέαιρ (al. Δέσθ υρέαιρ), Aghalurcher par.
- Δέσθ na Sciat, 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.
- Δέτα Σεαναις, properly Δέ Σεαναις, Ballyshannon.
- Ὑαίτε αν ἡμόντις, 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.
- Ὑαίτε ἡνις αν τσαγαιρ, "Chap. of Bally mc Sagort in barony of Lurgue hath $\frac{1}{2}$ quarter possess 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.
- Ὑαίτε ἡνις ḡiolla Coimhe, 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.
- Ὑαίτε ἡνις Σεαρραις, 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.
- Ὑαίτε υἱ ḡαιρθε, Ballycassidy, tl. in par. of Trory, three miles north of Enniskillen. In the tl. is St. Molaise's Well.

Baile uí Congaile, "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 Connolly is herenagh paying yearly to the said Bp. of Clogher for the time being 2s. & 8d. per annum." Inquis., 1609.

Béal 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 (Claoiniur, 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 **Béal Áta na nGall**.

Béal Áta na nGall, "the Mouth of the Ford of the Foreigners," probably the same as **Béal Áta na mBioras** and **Béal 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 **Béal Áta na Meirleac** vo **ronas**, but the last four words were cancelled and **rainneadai** substituted in Michael O Clery's handwriting so that text would read **as bél áta rainneadai**, "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."

Béal Áta Seannais, 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.

Béal 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 nArm**.

Bot uí Fialáin (Bota Muinntire Fialáin Fm. an. 1498). In Tax. 1291 Eccl. 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.

Ḃpáδaio na Caoile, '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 Gleann na Caoile, "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 Lior na rToirc (Lisnadurk) as a southern limit.

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

Ḃpéirne uí Ruairc, Brefney O Rourke, O'Rourke's country, corresponding roughly to the modern county of Leitrim.

Ḃun aḂann Tearmann, 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.

Caiaócoill, belonged to the vicarage of Cill náóaile 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.

Cam, an, 'The Bend' in the Mac Maghnus territory; not identified.

Capa Óruim an Iolair, the weir of Drom an Iolair, i.e. of the Eagle's Ridge, a weir built by Maolruanaidh na capa O Flanagan, whence his sobriquet.

Capa leatna. "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.

Capa rhuic Donn, "the weir of the son of Donn," probably on the river Erne to the west of Knockninny.

CaḂac, an, 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 Domhnail*, to give strength and vehemence to his assertions, asseverates by it thus: *Óar an gCathach fa n-iaðann Tír Chonaill, &c.*, "By the Cathach by which Tír 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 Lapaip. "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 *muinntear* *blaitéimic*.

Cill náóáile is diocese of *Cill mhóir*, 'Kilnallie,' where Munter gromagh (*muinntear* *óromas*) is herenagh, now Kinawley. See *náóáile*.

Cill Tigeapnach. "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 Cairn, 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 renowend for their pike, perch, and bream." Wakeman, *Guide to Lough Erne*, p. 129.

Clann Ceallaidh. 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 Domail, 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 Domnail, affixed his seal to an ecclesiastical document (See *Duibnead*) as a tributary to the king of Oirghialla, i.e. mac mac^gamha. To the same document O mac^gruanaid, O Mulroony, affixed his seal representing his part of Clann Ceallais. 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 Ceallais 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.

Clanninir. "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 Belaghinmerlagh 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.

Clóc uachtair, a castle in an island on Loch Uachtair in Brefney. It seems to have been used as a bastile 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 TÍBġINN (al. CLUAIN TÍBġINNE), 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 ĤINNE, 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.

CONNAE MUINEACÁIN, County Monaghan.

CONNAĊTA, nom.pl. (no singular), gen.pl. CONNAĊT, Connaught.

CRĤOĤ UÍ ĤUAĊACÁIN (al. CRĤOĤ UA ĤĤUAĊACÁIN), Creeve Hill, par. of Enniskillen, bar. of Tirkennedy.

CRĤOĊ MANAĊ, Fermanagh.

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

CUALĤNE, 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.

CUNĤA ĊAOIL ĤĤĤLA; 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 *Ṣābla* in *Cunga Ćaol Ṣābla*. The *Ćaol* 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: "*Ṣābla* or Gaula, whose monastery is mentioned by Burke, Hib. Dom., p. 331, now called *Gólā*, is situated six miles south-west of Enniskillen and about $1\frac{1}{2}$ miles south of Lisbellaw village. *Ṣābla* '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.

Ḍāminish, 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.

Doirne Bhrágun, above the Aba Dub, not identified.

Doirne Bhorcair (al. Aírto Bhorca), 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.

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

Doirnaç, 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 Donoghmoyle; it is also printed Donoghmoyle 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.

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

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

Doirne Aca (al. Doirne Aca), Drumully tl. and par. in bar. of Magherastephana.

Doirne Aca; 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, doirne Aca a deirne, to which the king replies, ir cóir rí, 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 deirne, 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 *Duibéineac*.

Duibéineac (or *Duibéineac*, the usual spelling is *Doimnac*) *an*, the *Domhnach 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 $7\frac{5}{8}$ 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 *Domhnach 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 *Dono meguirðein*, 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.

ΕΑΡΙΑC. 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 given) to them in return

Of cows for the hosting.

ΕΑΡCOP ΕΟΞΑΙΝ, bishop of Eoghan (*ΤΙΠ ΕΟΞΑΙΝ*) i.e. bishop of Derry. See *ΕΟΞΑΝ*.

ΕΙΡΗ, Ireland; the expression *πορμόρι ΕΙΡΕΑΝΝ*, '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.

ΕΙΡΗΝΕ, 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 $3\frac{1}{2}$ 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.

EOĠAIN, for Cínéál EOĠAIN, or Tír EOĠAIN. EAPCOP EOĠAIN, the bishop of Derry, but the allusion in text is obscure.

FÁNARO, Fanad in Co. Donegal.

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

FEARANN OIRIACHTA. 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.

FEARMANAC, so invariably and indeclinably in MS. and text, the older forms are **FIR MANAC** and **FEARA MANAC**, Fermanagh.

FIONNGLAR, 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 B'FIONNGLAIR NA N-IONNLAÓ EPCOP EOĞAÍN** i gceann Cluaineoiri, 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-indlat'; 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 **nionl** -

"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.

FIONNLOCH, 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 ΠΑΥΡΑΙΣ ΜΟΡΙ Δ ΜΙC CΑΠΡΗΜΝ.

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 (corr) 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 *measóg* 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 *Ḃríasair na Caoile* or *Gleann na Caoile* lay. See *loc. Deas*.

Sabal liuin, Galloon. "Par. ch. of Goloone hath 4 quarters of land possessed by McDonaghan, Clan I Molhoile (*mac uí rhaolcuill*) 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 (*Gaballienae 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.

Slac rhanás, 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 (*Δάσθ na Gláice*) now *Aghanaglach* in Boho. See *Clair an Cairn*.

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

Gleann Dorcha, 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 *Ḃuibhleann* 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 *Sraet na tTarb*, which see. *Gleann Dorcha* (*Gleann derchii vel rectius Gleann dorcha* ex vocis etymo idem est quod vallis tenebrosa sive umbrosa, (Colg. *Acta Sancti*. 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 Tirlough, Co. Donegal, between Eas Ruaidh and the sea, but that plain is too distant from Gleann Dorca.

1nīr Ċnoca, Knock Island in Upper Lough Erne, three or four miles from Enniskillen. Magnus marks off for his own portion of Fermanagh from 1nīr Ċnoca to Doīre 1nīr, down the lake (ríor an loč) and all the islands great and small that lie between.

1nīr mōr, Great Island, Inishmore, in Upper Lough Erne, not far from Seanaō Mac Maġnura or Belle Isle. See Seanaō.

"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 $\frac{1}{8}$ part of a quarter being by estimation 348a.; created the manor of Inishmore. Belleisle is in Cleenish." R. p. 125.

1nīr mūige Sam. "The par. ch. of Inismoysow hath two quarters of land and Ballvosey 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.

1nīr Saméir, in river Erne, under the falls of Assaroe, near Ballyshannon; now Fish Island.

leac na nApm, 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 (Dun Aðann Teapmuinn) 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 *Spáic na rTarb* 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 Leice*, 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 Leice go bpusc Bréifne*, "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 *Sliaö Óa Con*.

It should be noted that Philip O'Sullivan Beara in his Catholic History translates *béal 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. *Cloö 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 mhaoiltoiríaró*, 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 mhaoiltoiríaró* is the remarkable flat-surfaced rock called the *leac* under the cataract at Bellice 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 *Ráit mhóí mhioöluic*, '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, *Ráit mhóí*, Rathmore, though the denomination *mhioöluic* 'of Miodhloc' is lost. The rath gives its name to the townland of Rathmore par. of Belleek, bar. of Lurg.

Uioí na oötoírc, 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.

Loč Deap̃s, 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. loč Seip̃s, loč Seip̃s. See pionnloč.

Loč uac̃tar, Lough Uachtar in Brefney, which contains the island on which is Cloch Uachtair castle.

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

moðair̃, 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 Douglas Burn.

muineac̃án. See Coñdae muineac̃án.

Muinñteap̃ f̃uad̃ac̃án (al. f̃oðac̃án, f̃eoðac̃án, 7c.,) a district included in the bar. of Clanawley. It is "a narrow stripe lying between Lough McNeene (loč ṽá é̃n) 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 b̃él (faucis) mó̃r̃ muinñteap̃ f̃eoðac̃án. 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 Muinñteap̃ f̃uad̃ac̃án 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.

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

põr̃t̃ Dõb̃r̃áin (somet. in MS. põr̃t̃ Dũb̃r̃áin and so in Onom.), Maguire's residence at Cnoc Ninne.

Ráit̃ mó̃r̃ m̃iõú̃l̃uic, Rathmore at Belleek. For a description of this ráith see leac̃ na ñap̃m.

Scéiteos an ūméacáin. 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.

Sciath Baille mhic murchada. Now Skea hamlet in par. of Cleenish, bar. of Clanawley, $3\frac{1}{2}$ miles south-south-west of Enniskillen on the road to Swanlinbar. Near it is the demesne of Skea House.

Seanadh, 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 maghnusa.

Séipéal madaire mhíothuic. "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.

Sliabh Dá Chon. 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 Sliabh Dá Chon and both Irish and English speakers spoke of the district in which they stand as Sliabh Dá Chon. The local tradition as to the origin of the names agrees with our text. The names of Fionn's dogs being given as Sceolan and Ugan.

Sliabh Sion, Mount Sion.

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

Táite, tate, tath, tathe, a measure of land, containing sixty Irish acres. The baile bīatac, ballybetagh contained four quarters (ceathranna) 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.

Teampull an Aifrinn. "The chappell of Temple Ana aifrin hath 2 tathes of land. It is possessed by Clangilli laisir as Corbes." Survey, 1603. Now Temple-naifrin. It is given in the Inquis. 1609, as a chapel in the par. of Clenys (Cleenish).

Teampull Suirmin, belonged to the vicarage of Cill náóiste, or Kinawley.

Teampull Máoil an Gleanna. 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.

Tearmannais, '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 (coimarb) and herenagh (eircinneach). 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 (tearmannais) 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 (tearmann, 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, coimarb (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 coimarb pēadai, 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,

ḐANCOIMARĪA ḐRIGĖ meant abbess of Kildare. A founder of several abbeys 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 herenachs. 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 herenach 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, 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).

TERMONN MIC SHAIĈ. "The parishe of Termon McGragh 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 Μις Σπαιτ* was anciently called *Τερμονν Οαβεος*. The civil par. is now called Templecarne and is partly in bar. of Lurg, Co. Ferm., and partly in bar. of Tirlough, Co. Donegal. The village of Pettigo extends into both counties.

Τιρ Σεανναδα, al. *Τιρ Σεαννφοδα*, 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 Clecnish, 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 τιννρεανναιν* at the time of our tract.

Τιρ Οναϊλ, Tyrconnell.

Τυατ λυιγς al. *λογς*, *λυιγς*, al. *τιρ λυιγς* and *ρεαπα λυιγς*, bar. of Lurg, the patrimony of O Maoladuín 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 *ρεαπα λυιγς* 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 (*ρεαπα λυιγς*) 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 λυιγς*—it contains the whole

of the parishes of Belleek, Drumkeeran, Magheraculmoney 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 *tuat* *luirg* as it includes the territory of Coole macKernan.

Tuat Ráta, 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 *Tuat Ráta* 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.

Tulaic na gCaoirteann, 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.

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

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

Seinealač, 7c.

Seinealač Uí Flannagáin Tuaithe Ráta

(Slíocht leabair an fíribris lē. 168)

do
mac Siolla pátraig
mic mágura
mic Sillbeir
mic Cormaic
mic Siolla Iora ruaid
mic Muirceartaig
mic Cormaic Cúilfinn
mic Uíain
mic Uíaimada Uailb
mic do
mic Cormaic na n-eac
mic Uíaimada an einis
mic do

mic Domnaill an fíona
mic Uíain na muðan
mic Siolla pátraig
mic Flannagáin a quo
mic loingris
mic ardaig
mic loclainn
mic maoileaclainn an macaire
mic maoilruanair na cara
mic floinn
mic Domnaill Uíainn
mic Cairbre
mic néill naoigiallaig

Seinealač Me Suirib

(Slíocht leabair an fíribris lē 310)

Cúconnač
mac Uíain
mic Conconnač mór
mic do
mic Uíain
mic Conconnač
mic Conconnač
mic Conconnač
mic Uíain
mic Philip
mic Comair mór
mic Philip
mic do Ruaid

mic Flaitbeartaig
mic Uíain
mic Domnaill
mic Siolla Iora
mic Uíain
mic Domnaill
mic Siolla Iora
mic Uíain
mic Raighaill
mic Uirib
mic Seapraig
mic Uirib, 7c. an cúro eile ré
mar atá i leabair Uí Cléirig.

Seinealac me suirib

(Sliocht leadaib uí Cléiríú ló. 157)

Aeo
 mac Conconnaet .i. an con-
 arba
 mic Conconnaet
 mic Conconnaet
 mic Urian
 mic Philip
 mic Tomair
 mic Philip na tuaisi
 mic Aeo Ruair
 mic Flaitbeartaig
 mic Duinn Cearraig (1302)
 mic Doimnail
 mic Siolla Iora
 mic Duinn mhóir
 mic Raghnaill
 mic Uirib
 mic Searraig
 mic Oirgiallaig
 mic Uirib

mic Searraig
 mic Oirgiallaig
 mic Uirib a quo síol Uirib
 mic Cearraig
 mic Luóain
 mic Iorǵalaig
 mic Éiríú vel peirín
 mic Corpmair
 mic Feargus
 mic Aeo
 mic Corbmair
 mic Cairbre an daíú airgíú
 mic Eadac
 mic Émíntáinn;
 mic Feig
 mic Ueagha Duinn
 mic Roada
 mic Colla fo Éiríú
 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, "Cmállam, 7c." with a prose explanation at end by Giolla Pádraig ua Luinín. At the end of the poem we have :

Do ceapc dútcap zác éinénitò dá maibí ann ran aimpirí fa nveapna an tuzopar oirveapc ro O Dubháin an duainrí um úiaí.

"Cmállam tmcéall na fóula" ar na cúir i bhrór ar móð rseulúigeácta ar an duain le rruiréar meguibí .i. Úrian mac Cuconnaét mic Conçonnaét mic Conçonnaét oile mic Úrian mic Pílip mic Tomáir mic Pílip mic Aoða Ruatò mic Flaitheapcaí 7c.

Ar na inear don mhaibí réimríáite ar an rruiréirí rin zo maò invéanta míniúgáð ar an duain do concap dó a ollam réin (ne reancap) do éabairt cúige asur do éairbein ré an inntleáct rin dó ; do bhrí náç bracaíð asur náç ccualatò zo nveapna don duine maíh roime an míniúgáð rin asur do cuir d'fíacáib ar an ollam céatna rin .i. Giolla Pádraig O Luinín an duain do cúir a moð rseulúigeácta asur zác ceapcuígáð asur zác glanað do b'eirí do déanaí ar an duain asur ar an bhrór do réir Saltraç éairil i do tuz ré ro veapna an raotap rin do éríocnuígáð an a baile réin .i. a tulaí maoil i breapmanaç an 29 lá Ianuapí 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 Aoða 7c.

NOTE ON COOLE AND COOLMANY

" There were three Cooles in the county, namely, Cool-mcKernan, 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-oirer 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 m_{aine}), 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, B_{ailte} uí C_{ong}_{ailte} (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 nunes 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.

Deada Maogóige
 Bruiġean Éadairinn
 Eadtra an ġiolla Deadair
 Bruiġean Céiri Corairinn
 Doiréad ġir Diað mic Dairinn
 Eadtra Éloinne Riġ na hIorruide
 Eadtra an Macairinn mÓir
 Bruiġean Deas na hAluine
 Eadtra Riurhe na Leomán
 Eadtra an Amadair 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.

554903

Me Guidhir Fhearmanach, the Maguires of
Fermanagh. Ed. by P.S.Dinneen.

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