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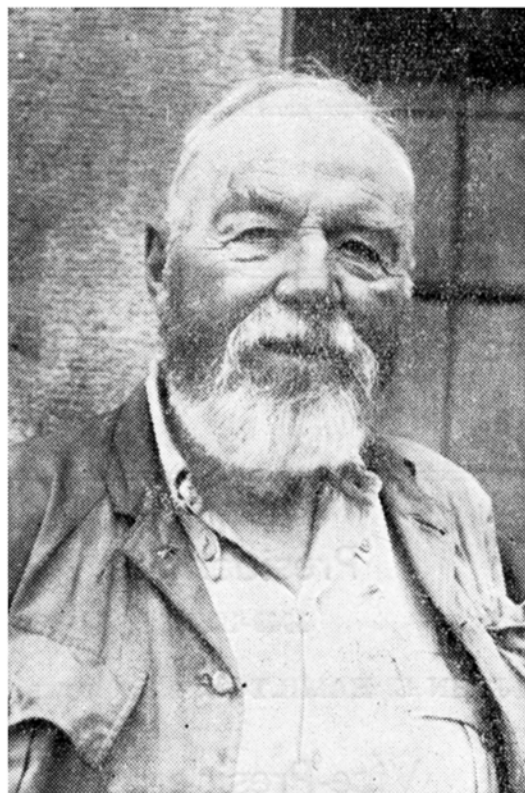
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THE IRISH WOOLLEN INDUSTRY

from Earliest
Times to Donegal
Homespun

by P. J. MCGILL

(PART I.)

BRONZE AGE WOOLLENS.

SPINNING and weaving are coeval with civilisation. At what period our remote ancestors reached this stage is not known, but it is certain that the ancient Irish possessed an advanced knowledge of these arts. We have reliable proof of this from a find made at Airthear Maige, County Antrim, some years ago. This was a hoard of bronze objects of the fifth period of the bronze age, wrapped in a woollen cloak which had been preserved from total destruction by the antiseptic action of the bog. The design was herring-bone, the warp white and the weft dark-coloured, and the whole presenting an appearance hardly different from the herring-bones of the present day. The elaborate workmanship of the horse-hair fringe which bordered it was in itself a work of art, and would repay the closest scrutiny. "It gives us a very high opinion of the ingenuity of the artificers in textiles of the fifth period of the bronze age."* 1

DYEING IN ANCIENT TIMES

Not only were the Ancient Irish spinners and weavers, but they possessed a deep knowledge of dyeing and the mixing of dyes to produce different shades. They were also acquainted with the use of mordants (such as alum) for making the dyes fixed and permanent. **BLACK** was got from a sediment of intense blackness found at the bottom of certain bogs, chips of oak were added to

produce a glossy black. This sediment was known as "doo-ach,"* and it was so important that it has given its name to townlands and districts all over the country. We have many such names as Pulladoey, Sradoey and Meenadoey. **CRIMSON** was produced by a plant called "roid" which required careful attention in a garden. **BLUE** was got from "woad," called in Irish "glasheen," and, like "roid," required careful cultivation. It was later supplanted by indigo.

In one of the papers of an Irish manuscript now in Turin is a passage written by an Irish hand in the beginning of the ninth century which proves that at that early time the Irish were acquainted with the art of dyeing **PURPLE** by means of a lichen. A beautiful purple was also obtained from shell-fish. This was the dog-whelk to which I referred in my paper at Dooy in August, 1947. This dye was produced in very small quantities, and for that reason was very expensive. In olden times on the Continent it was worth thirty or forty times its weight in gold. Partly for this reason and partly for its beauty it has been designated a royal or imperial colour. This art of dyeing was continued from generation to generation, and even in the thirteenth, fourteenth and fifteenth centuries "Catalonian manufacturers who rivalled the skill of the Florentines, sought the secret of Irish colours as well as of their fabrics."

* Not connected with the Gaelic word "dumhach," which means sand dune.

REFERENCES FROM ANCIENT IRISH LITERATURE

Our Ancient Irish literature contains many references to fancy cloaks and coloured garments. In the Ulster army as described in the *Tain Bo Cuallgne* there were "some red cloaks; others with light blue cloaks; others with deep blue cloaks; others with green or blay or white, or yellow cloaks, bright and fluttering about them; and there is a young, red, freckled lad with a crimson cloak in their midst." King Tigermus ruled many centuries before the Christian era, and we are told that he made exact regulations for the wearing of colours by the different ranks of his subjects. A slave was to be dressed in clothes of one colour, a peasant in two and so on up to a king or an ollave, all of whom were privileged to wear six. Again, we are told that in the seventh century King Domnall sent a many-coloured tunic to his foster son, Prince Congal, "like Joseph's coat of many colours."²

TRADE WITH FOREIGN LANDS

For centuries before the Norman invasion (1169) Irish traders were to be found in the marts and markets of English cities. They sold "friezes and serges, cloth white and red and russet and green." Their cloaks and mantles were of such superior quality that they were regarded as worthy gifts from one English nobleman to another. And a certain Sir T. Heneage when building a new house wrote for a dozen of the lightest Irish rugs that can be got "to lay upon beds."³ The finest Spanish wool was imported for the making of the best fabrics.

It was not in England alone that our textiles were famous, but throughout the greater part of Europe. Fine Irish "saia" or serge was used in Naples in the thirteenth century as trimming for the robes of the king and queen. "Saia d'Irlanda" clothed the nobles of Bologna, of Genoa, of Como and of Florence. It was famous in Southern Spain, and found a ready market in France and along the towns of the Rhine. At Bruges and Antwerp and in the Brabant

fairs the Irish sold both a low-priced cloth and the famous serges, Irish cloaks and linen sheets.³

ANCIENT TWEED MARKS

In 1282 a law was enforced in the markets of Flanders whereby the cloth of each country had to bear a distinguishing mark on the first fold. The English had three crosses, the Scotch two, the Irish one, and the Flemish half-a-cross. It may be that the Harris trade mark which is a cross mounted on an orb had its origin in this ancient enactment.³

JEALOUSY OF ENGLISH MANUFACTURERS

The popularity of Irish cloth on the Continent caused no small amount of uneasiness to the woollen trade in England. By selling at lower prices cloth of a superior quality the Irish had already completely captured the markets of Bruges and other towns. The English were not prepared to give up without a struggle and a long and bitter conflict ensued. An improvement in quality accompanied by a reduction in price would seem well-nigh impossible under present conditions, but in these dark and evil days, when the worker, more often than not, received less consideration than a beast of burden, it was not so difficult to accomplish. And English manufacturers in the violence of the struggle were not above resorting to kidnappings and slavery to gain their ends.

BRISTOL SLAVE TRADE, 1439

The town of Bristol is deserving of special mention for its prominence in this terrible race. The story of its slave markets of 1439 is vividly told in the "Red Book of Bristol." The greedy manufacturers of the town cast jealous eyes across the Channel to the trained workers of Ireland, "rivals of Catalonians and Florentines," and for "profit provoked and stirred up divers merchants and others to bring into the town strangers and aliens not born under the king's obeisance, but rebellious, which has been sold to them, as it were, a heathen people, who were received

and put in occupation of the craft of weavers: And these strangers and aliens were so greatly multiplied and increased within the town of Bristol that the king's liege people within the town and in other parts were vagrant and unoccupied, and may not have their labour for their living."* 3

THE STRUGGLE CONTINUES, 1563

The struggle between the manufacturers of both countries continued during the reigns of Henry VII and Henry VIII and reached its height under Elizabeth, when the Spanish Governor forbade English cloth to come into the Flanders market. The English were determined that the Irish should not be allowed to take advantage of this opportunity so they resolved to seize Irish wool, suppress Irish shipping, and confiscate the whole woollen trade of Munster.

In 1571 "Elizabeth ordered that no one should export cloth or stuff made in Ireland except a merchant living in a staple town, with, however, a special exception in favour of English merchants or strangers who might receive cloth in exchange for their own wares, and take it away with them. Meanwhile great quantities of yarn were carried to England. . . ." The Irish Parliament made a feeble protest against the export of yarns, and the consequent enforced idleness of Irish weavers, but all to no purpose. A special licence was granted to English dealers to transport wool and yarns for the English manufacturers. Some of the highest officers of the English Court were engaged in the traffic: amongst these were Lord Chancellor Gerard, his brother-in-law, the Master of the Rolls, Walsingham, Christopher Hatton, Lord Deputy Fitzwilliam and many others. 3

After ten years the licence was withdrawn owing to the abuses of the dealers, many of whom made immense fortunes, often by fraud and deceit, of which even the queen was a victim. But it had done its work in so far as the industry in Ireland was concerned. This country was drained of its yarns, which helped to employ thousands of weavers in Manchester and else-

where while Irish craftsmen went idle and in poverty.3

Of the reign of Elizabeth Professor George O'Brien says: "... Whatever may have been the economic conditions of Ireland in the sixteenth century the whole economic structure of society was broken down by the disastrous Elizabethan wars. During the last quarter of the sixteenth century the country was deliberately and systematically devastated, and farms were wasted and farm houses razed to the ground, and trade was completely paralysed. When peace was at last declared on the accession of James I a fresh start had to be made in Ireland. 7

PART II

The period of the reigns of the first two Stuarts in the seventeenth century was a time of orderly and rapid economic progress in Ireland. These sovereigns with their representatives here worked strenuously to increase the wealth of Ireland as a preliminary to the augmentation of the royal revenue. Their motives were purely selfish, and they gave little or no thought to the interests of this country or its people.

The vice-royalty of Wentworth in the reign of Charles I may be taken as an example: Irish industries were vigorously pushed ahead. The linen industry especially was extended and improved, and the foreign trade of the country was helped by the measures adopted to clear the sea of pirates. But all this had one object, the advancement of the pecuniary interests of the king. Previous to this England had been obliged to purchase linen from her enemies, Holland, Spain, and France. By having a plentiful supply at a cheap rate in Ireland she could save considerably, and at the same time strike a blow at the industries of her enemies. .

The Irish woollen industry was suppressed with the same vigour as the others were pushed ahead. Irish manufacturers were excluded from foreign markets, and in a short time our woollen trade was confined to the supply of rough

materials for the home market. The half-hearted petitions of the Anglo-Irish Parliament were of no avail. Later, however, when England saw that she had got the upper hand, and need have no fear of further competition from Ireland, she allowed the erection of staples at Dublin, Cork, Drogheda, Galway, Limerick, Carrickfergus, and Derry. The object of this was to prevent Irish wool being sent to her rivals—France and Spain. 7

REBELLION OF 1641

The Rebellion of 1641, followed as it was by twenty years of war, famine and plague, destroyed not only our struggling woollen industry but "the whole economic fabric of the country was practically annihilated." 7

THE RESTORATION

The reign of Charles II was no improvement on that of the previous Stuarts. As before, Irish trade was fostered with a view to increasing the royal revenue. Heavy Customs duties were imposed on Irish woollens. This had the desired effect of keeping them out of the English market until the Irish were no longer able to compete with any hope of success. 7

NAVIGATION ACT, 1660

What was still left of our export of woollens was further hindered by the Navigation Acts which provided that the colonial carrying trade should be confined to English ships, that the master and three-fourths of the crew should be English; and that their return cargoes should be unladen in England. In 1673 "Sir William Temple in a true English sense of humour advised the Irish to give up the manufacture of wool altogether, even for their own needs, because 'it tends to interfere prejudicially with the English woollen trade.'"* 5

REVOLUTION OF 1689

The woollen industry was so firmly rooted in the soil of Ireland that it was almost impossible to eradicate it. Restrictions, no matter how severe, only curtailed it for a time, but it sprang into vigorous growth with every little

breathing space. It was again progressing steadily after the war of the 'forties when it was once more disrupted by the Revolution of 1689—the War of King William and King James. This campaign was not so disastrous in itself as that of 1641, and the country might soon have recovered were it not for the "war after war" which followed. 7 For over three-quarters of a century Ireland groaned under the weight of laws as severe "as ever proceeded from the perverted ingenuity of men."

The king was no longer an absolute ruler. His power had been definitely limited, and Parliament was now the determining voice, and Parliament did not forget the part played by Ireland on behalf of King James. Consequently this country felt the full force of its hostility. Irish exports continued to raise the ire of English woollen manufacturers who were firm believers in the theory that Ireland's wealth meant England's poverty. 7 A campaign for the destruction of the Irish woollen trade was set on foot. Various petitions towards this end were presented to the Lords and Commons who were only too ready to subscribe to the jealousies and illiberal views of the petitioners. In response to this campaign the Lords sent the following petition to the king, which, even if he so desired, he could not afford to reject. 8

LORDS' PETITION TO THE KING

"We, the Lords, spiritual and temporal, in Parliament assembled, Do represent unto your Majesty, that the growing manufacture of cloth in Ireland, both by the cheapness of all sorts of necessaries of Life, and goodness of materials for making all manner of cloth, doth invite your subjects of England, with their families and servants, to leave their habitations to settle there, to the increase of the woollen manufacture in Ireland, which makes your loyal subjects in this kingdom very apprehensive that the further growth of it may greatly prejudice the said manufacture here; by which the trade of this nation and the value of lands will very much decrease, and the numbers of your people be much lessened here; Wherefore we do most humbly beseech your most sacred

Majesty that your Majesty would be pleased, in the most publick and effectual way, that may be, to declare to all your subjects of Ireland, that the growth and increase of the woollen manufacture there, hath long, and will ever be looked upon with great jealousy, by all your subjects of this kingdom: And if not timely remedied, may occasion very strict laws, totally to prohibit and suppress the same, and on the other hand if they turn their industry and skill, to the settling and improving the linen manufacture, for which generally the lands of that kingdom are very proper, they shall receive all countenance, favour, and protection from your royal influence for the encouragement and promoting of the said linen manufacture to all the advantage and profit that Kingdom can be capable of."

The Lord Steward reported that the King had answered in the following terms:

"That his Majesty will take care to do what their Lordships have desired.

ASHLEY COWPER,
Clerk Parliamentor."

In answer to a similar address from the Commons the king replied:

"I shall do all that in me lies to discourage the woollen manufacture in Ireland, and to encourage the linen manufacture there; and to promote the trade of England."

THE FINAL ONSLAUGHT, 1698

By the Act of 1698 the English woollen manufacturers had their wishes fully realised. It forbade the Irish to send out any woollen goods to any place except England (from which they were virtually excluded by prohibitive tariffs) under penalty of forfeiture of the goods, and of the ship that carried them, and £500 fine.

This enactment brought disaster to the country and starvation to 42,000 families, nearly all of whom were Protestants, for the industry had passed from the Catholics

years before. In reference to the situation thus created Professor George O'Brien writes: "The suppression of the woollen industry was the most important landmark in the whole economic history of Ireland; it did more to shape the course of Irish economic life in succeeding years than any single event, and was the most fruitful source of the dreadful distress that characterised the eighteenth century." 7

DEPARTURE OF WEAVERS

England had won a pyrrhic victory. The single competitor had been removed from the field only to be replaced by competition from France, Holland and almost every country in Europe. Much to England's regret thousands of Irish weavers received a hearty welcome from those countries working up their woollen trade, and England's continental market declined from that hour.

SMUGGLING—WOOL AND WINE

Sheep-rearing was then one of the chief agricultural pursuits. In 1672 it was estimated that there were 4,000,000 sheep in Ireland. Since export was prohibited the disposal of a large quantity of surplus wool presented a difficulty. France and other countries required large quantities of our wool for admixture with their own. The result was that the smuggling of Irish wool to the Continent became rife. "In one year no less than forty ships left Ireland with wool ostensibly bound for England, but actually bound for France." Many other contraband-laden vessels of which there was no record glided in and out of secluded creeks between Donegal and Kerry. All classes of people, merchants, gentry and peasants, took part in the work. The country was soon flooded with French wine in payment for the wool, and "the system worked the extremity of mischief commercially, socially and politically." 6

Its one great advantage was that it kept the woollen industry alive, for without it, the Irish farmer would have turned from sheep-rearing, and the whole industry

would have died a certain death. But the smuggler preserved its existence for almost one hundred years, and when Free Trade permitted a resumption of work there was a plentiful supply of wool in the country. 6

PERIOD OF GRATTAN'S PARLIAMENT, 1779-1800

While Irish trade and industry generally made extraordinary strides during the period of Grattan's Parliament the woollen industry made little progress. There were too many obstacles in the way of a large scale revival. Ireland had lost the art of making the finer materials and had forgotten the method of dyeing. England with her modern machinery could sell woollens in Ireland at a price too low for the Irish to compete. The Irish woollen industry struggled on, but its hey-day had passed, and it existed only as the ghost of its former greatness.

THE UNION, 1801

The Commercial clauses of the Union provided that on and after 1st January, 1801, all articles produced or manufactured in either country should be imported from each to the other, free of duty, but the existing duties on woollen goods imported into Ireland were to be retained for a period of twenty-one years. This respite was of little advantage to the Irish woollen trade competing as it was against mass production from across the Channel.

In 1810 Wakefield found that it existed principally as a domestic industry carried on to provide the immediate wants of the peasantry, and that it did not exist on any large scale. "In the manufacturing of their cloth and stuffs," he continues, "these poor people display great ingenuity: instead of using oil in the weaving, they extract in the summer time the juice of the fern root which they find to answer the purpose, and for dyeing they employ the indigenous vegetable productions of the country, such as twigs of the alder, walnut or oak trees, alderberries and so on."

In 1823 the protective tariffs were removed and on the heels of

this came a terrible slump in the woollen industry in England. Accumulated stocks were thrown on the market at ruinous prices. It flooded the Irish market and there was no power to keep it out. The result was unemployment and starvation for those dependent on it for a livelihood.

Dr. Kane in "Industrial Resources of Ireland" (1845) estimates the sheep population of Ireland at that period as about two million, and states that great quantities of wool were exported particularly, to France, and that several French houses had established agencies for the more direct purchase of the wool. With reference to manufacturing, he says: "At present the woollen trade does not form an exception to the general stagnation of industry, which is so unfortunately characteristic of this country."

PART III

DONEGAL HOMESPUN

"THE hand-spinning and weaving of home-grown wool have survived from earliest times in certain parts of the Gaeltacht, chiefly West and South Donegal, Connemara, and isolated parts of Kerry and West Cork. Except in Donegal the existence of this industry in recent times in all these districts have been mainly to supply the local demand for homespun. In Donegal an important industry existed for many years and gave employment to a great many spinners, weavers, etc." 12 (From Report of Gaeltacht Commission, 1925).

The location of the industry on the isolated headlands of the west coast gives further proof of the effect of smuggling which according to tradition persisted long after the advent of Free Trade. The older generation had many tales of adventures associated with the traffic. A small creek called Pollaniska on the west coast of Slieveatooey figures prominently in these stories. The nooks in which kegs of wine were placed and the flags on which rolls of tobacco were laid are still known to residents of the district. Men carried these goods in creels

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on their backs to Killybegs, and Ardara, and even as far as Donegal town.

When the outlet through smuggling channels ceased homespun was sold at fairs throughout Donegal and the adjoining counties. About thirty years ago old men in Ballina told me that they remembered in their youth a Donegal man, with a white horse, who sold homespuns, white and gray, at the fairs of North Connaught. Occasionally dealers came to the district to buy small lots. Amongst these was the ready-tongued Peggy an Asail* from the Gortahork district whose witticisms were the delight of the country-side back in the 'sixties.

In 1870 the late Neil McNelis, founder of Neil McNelis & Co., started business in Ardara as a grocer and hotel-keeper. Forseeing the possibilities of the homespun industry he set out to secure markets and met with a fair amount of success. Institutions were the biggest purchasers. His principal difficulty was the lack of variety in the materials he had to offer. The bulk of the production was white with an occasional silver grey (made by mixing black sheep's wool with white). With the exception of indigo, used solely for home wear, it would seem that the art of dyeing had been completely lost. And the fact that "bawneen" (from ban, meaning white) is the only Gaelic word used in Donegal to designate homespun would indicate that our cloth for centuries back had been made from virgin wool.

Then about 1884 Dr. Ernest Hart of London (Editor and owner of the British Medical Journal) and Mrs. Hart came to Donegal to investigate conditions in the poverty-stricken congested areas. The potentialities of spinning and weaving as a means of livelihood for these poor people attracted their attention. They came to the conclusion that if Donegal homespun had the colouring of Harris tweed it would readily become a marketable commodity. They selected the late Daniel Tighe from The Glen, Glenties, to go to Harris to study the methods of dyeing in use there. On his return he was sent to Gweedore, but on the ad-

vice of Mr. McNelis and others he was soon transferred to South Donegal which was a more fertile field for his labours. Dr. Hart died about this time, but the work was continued by his wife who sacrificed most of her large personal fortune to the enterprise. In 1887 she prevailed on the British Government to take an interest in the project. They gave her a grant of £1,000 with which she established a warehouse—Donegal House—in Wigmore Street, London, W.1. It became a centre of attraction for home and foreign visitors, and the contacts made proved very useful in later years.

WORK OF THE C.D.B.

In the month of July, 1893, Lady Aberdeen, President of the Irish Industries Association, suggested that the Congested Districts Board and the Association should unite in an effort to improve the manufacture of homespun in the Ardara district of County Donegal. This was agreed to by the Board and the improvement scheme provided for the inspection of the cloth, the stamping of superior pieces, the payment of a bonus to the owner and to the weaver of such stamped pieces, and the erection of a mart for the storage and sale of the tweed. 10

Mr. W. J. D. Walker, Glenbanna Mills, Laurencetown, County Down, inventor of the modern hand-loom, was put in complete charge of the development of the scheme. A man of sound commercial knowledge and training, he gave of his best to the enterprise, and in a few years Donegal homespun was attracting attention at international exhibitions, and finding a market in many parts of the world. In 1908 the amount earned by homespun workers in South Donegal alone was well over £11,000. 10

In those days homespun was sold from boxes or bebnches on the public street at the local monthly fairs of Ardara and Carrick. The disadvantages of this system in inclement weather can be easily imagined, so the Congested Districts Board set out to remedy the situation, and a market-house known as "The Mart" was erected at Ardara, the principal centre. It was offi-

cially opened by the late Cardinal O'Donnell in 1912. This building fulfilled all the requirements of that visualised by the C.D.B. as far back as 1893; it was used for measuring and inspecting, for storing and selling.

MACHINE-SPUN YARN

But a decline had already set in through no fault of the small cottage worker or the material he produced, but through the greed and short-sightedness of certain merchants and others who imported from English mills large quantities of machine-spun yarns (often mixed with shoddy) which they got woven into imitation Donegal Homespun. Outside the area of manufacture few knew the difference, and the market was glutted with this inferior material, and prices fell. The late Canon McDyer, P.P., Gortahork, then curate at Ardara, consulted the Irish Industries Association with the object of having legal proceedings instituted against those marketing an article which was ruining the industry. Enquiries elicited the fact that the new fabric was being marketed not as "Donegal Homespun," but as "Donegal Hand-woven Tweed." Consequently no action lay against the manufacturers. The distinction meant much at home, but little abroad where all such tweeds are known as "Donegals."

WAR OF 1914-18

Gradually the cottage producers started using machine-spun warp which they crossed with homespun weft. Owing to lack of demand prices and production fell in 1912, '13, '14. But the following year the Great War began to have its effect and a temporary demand was created which gradually increased until it ended in a crash in the early days of June, 1920. In that year approximately £70,000 were paid to cottage producers for tweed sold in the Ardara Mart alone.

AFTERMATH OF THE WAR

The hum of the spinning wheel and the steady throb of the loom no longer enlivened the hill-side cottage. All had been brought

to a sudden stop, and thousands of people thrown idle. During the boom years money was earned quickly and spent readily and, when the slump came, not a few had all their savings invested in rolls of tweed and bales of wool, which were now practically unsaleable at any price. The result was that many families found themselves worse off at the end than they were at the beginning. Five years later the Gaeltacht Commission reported as follows:—

"Evidence put before the Commission goes to show that, for some years past, very few hand-loom have been worked in Donegal, and that the industry is now approaching extinction. There are upwards of 600 looms and 1,500 spinning wheels in the South Donegal area alone, and almost all of them are at present idle."

"ROUND TOWER" TWEED

As a result of the Commission's recommendations and local appeals a fresh start was made in the autumn of 1928 under the direction of a sub-department of Lands and Fisheries, later known as Gaeltarra Éireann. Gaeltarra took up its local headquarters in the Ardara Mart. Specialised instruction was given in designing and weaving, and within a few months "Round Tower" tweed was born. Owing to the fact that it was made from mill-spun yarns it was never quite popular with many of the old producers who would like to see the spinning-wheels at work as well as the looms. A few families here and there still made home-spun but only in small quantities.

WORLD WAR II

This situation remained unchanged until the second year of World War II, when the scarcity of clothing materials brought about a resumption of work on an unprecedented scale. All the available spinning-wheels were re-harnessed and wheel-wrights worked night and day trying to keep pace with the demand for new ones. Home-spun fetched prices treble that of the previous boom period, and South-West Donegal became a veritable El Dorado with its 2,000 families employed in the industry.

Then in the middle of 1943 homespun came under the Textile Rationing Scheme and prices eased considerably. Later in the same year representatives of the producers met officials from Gaeltarra and Industry and Commerce. As a result of the Agreement arrived at the Government promulgated the Homespun Emergency Order (1943) according to which all homespun had to be sold to Gaeltarra Eireann for re-sale to the trade. In addition Gaeltarra undertook to put into effect elaborate schemes for the improvement and extension of the industry. It was felt by many in South-West Donegal that homespun was at last established on a firm and enduring basis. But "the best laid schemes of mice and men gang aft agley." The aftermath of war has again made itself felt. Homespun has fallen on lean times, and its future lies in the lap of the gods.

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NOTES ON HAND MANUFACTURING EQUIPMENT

ANCIENT AND MODERN

DISTAFF AND SPINDLE

The most primitive apparatus is the distaff and spindle, representations of which are to be seen on the earliest Egyptian monuments. The distaff was a stick or staff upon which a bundle of prepared wool was loosely bound for feeding to the spindle, and which was attached to the waist-belt at the left-hand side. The spindle was a smaller piece of wood tapering at one end, at the extremity of which was a notch through which the yarn passed to prevent that on the spindle from un-winding while a fresh piece was being spun. The other end was provided with a disc of slate or stone to give it weight and assist it in rotating. By a dexterous twirl of the hand the spindle was made to spin round while the weight of the spindle-whorl made it recede downwards. During this time the spinster fed to it a thin sliver of wool which was being converted into yarn while the twisting lasted. When a new length had been spun the thread was removed from the notch, wound on the spindle and the process repeated.

THE SPINNING WHEEL

An improvement on the foregoing method was to set the spindle in a frame and make it revolve by a band passing over a wheel driven either by occasional impetus from the hand or by a treadle—this constitute the spinning-wheel, which is said to have been invented in Nuremberg as recently as 1530.* The most improved form of spinning-wheel is that known as the small or "Saxon" wheel which was formerly used exclusively for the spinning of flax, but later became very popular for wool-spinning. With a few exceptions it is the only wheel used for wool-spinning in South Donegal to-day. It has a bobbin or "pirn" with separate motion placed on the spindle, which has bent arms called a "heck" for winding the yarn on the bobbin. The spindle and bobbin revolve at different rates, the revolutions of the spindle giving the twist, and the difference of the rate causing the winding on. Later a wheel was invented that could spin two threads, and then in 1764 came the spinning-jenny invented by James Hargreaves of Blackburn; and time marched on from the spinning-wheel.

THE HAND LOOM

The loom may be reckoned as amongst the earliest of man's inventions. Yet, notwithstanding its vast age, very little improvement was effected in it in this country down to the advent of the late Congested Districts Board in 1893. The shuttle was thrown from one hand to the other through the warp-shed. There was no motion or other device for drawing away the woven cloth. It had to be rolled by hand on to the cloth-beam while a similar length of warp was unrolled from the warp beam.

When the Congested Districts Board undertook the improvement of homespun it called to its assistance the late Mr. W. J. D. Walker, Glenbanna Mills, County Down. Within a short time Mr. Walker produced an improved hand-loom for wool-weaving and he, without taking out any patent rights, placed the invention at the disposal of the Board for weavers in congested districts. 10. These looms were supplied to local weavers on the

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loan system, and are the type in use to-day.

For about twenty years some of the older models continued side by side with their more modern counterparts. Very few of these old-timers are in existence to-day. I know of just one. It is owned and operated by Peter Cannon of Croveban (about six miles from Ardara on the Glengesh road to Carrick. With all his ancient equipment this man can manufacture a cloth able to compete in quality and price with that produced on the newest looms in the district.

The power-loom which was invented in England by Dr. Cartwright in 1787 did not find its way to Ireland for a long time after. Otway's report on hand-loom weavers discloses that there were no power-looms employed on woollen-weaving in this country as late as 1840.

WOOL CARDING

Ancient M.S.S. contain many references to spinning, and weaving, but carding is seldom mentioned. A reference which I believe to be largely traditional connects the name of St. Blaise with this branch of the work. St. Blaise was Bishop of Sebastia, in Armenia, about 316. He fell foul of the Governor of Cappadocia, at

whose hands he suffered persecution and martyrdom. Before his death his flesh was systematically torn by iron combs used by Wool-Combers, for which reason he became the Patron of Wool-Manufacturers.

The very earliest cards were made by mounting flower heads of the Teasel Plant on a frame provided with a handle. In much more recent times this type of card was used for raising the nap on woven cloth. Teasel is a plant somewhat like thistle, and the head is furnished with a large number of stout recurved hooks which grip the wool. There is no record of any of these cards having been preserved in Ireland, but the National Museum in Wales has a specimen, so has Sweden and other Continental countries.

A fourteenth century manuscript in the British Museum shows the sketch of a card almost similar in shape to those of the present day, and a sketch in a fifteenth century manuscript also looks quite modern. It is likely that these early cards were made by driving spikes or small nails in rows into a wooden base. A. K. Longfield (Mrs. Leask) author of "Anglo-Irish Trade in the 16th Century," has stated that hand cards were improved in the 18th century. In all probability that was the beginning of the wire cards as we know them to-day.



FOOT NOTES.

I beg to acknowledge the use of the following works as the foundation for my paper:—

1. "Ireland in Pre-Celtic Times" (MacAllister).
2. "Smaller Social History of Ireland" (P. W. Joyce).
3. "The Making of Ireland and its Undoing" (Greene).
4. "Social History of Ireland" (O'Kelly).
5. "Short Story of the Irish Race" (MacManus).

6. "Economic History of 18th and 19th Centuries" (O'Brien).

7. Historical Introduction to "Modern Irish Trade and Industry" (O'Brien).

8. "A Tour in Ireland, 1776-79" (Arthur Young).

9. "Industrial Resources of Ireland" (Dr. Kane).

10. "History of the Congested Districts Board" (Micks).

11. "Modern Irish Trade and Industry" (Riordan).

12. "Report of Gaeltacht Commission" (1925).

Cointeann

na mbairt

niall o domhail

1.—TIOMNA MAC MILEADH

CIANAOIS ó foin éamais oéar mac do míl Earpáine go héirinn lena luét leanúna agus poimn beirt acu an t-oileán ina dá leit eataréu. Fuair Éibear Fionn, an rinreap, an leat éap, agus Éireamón, an róireap, an leat éuair; agus tugad gabáltair do na mic eile éall agus i bfor. Fuair Amhargin ollúnaét an oileáin. Is é rin an rceal a cum a rluéct oréu ar rcor ar bit, agus ní éireveann Tomár Ó Raíte é!

I gceann amhipe marb Éireamón Éibear agus fuair ré féin ceannar an oileáin uilig. Ac ní pápta a bí ríol Éibear den dáil. Aniar ra traol poimnead an t-oileán ina dá leit arir eadar Conn Céatocatac agus Eogan Mór (a raib Moš Nuadac mar aéamh air), agus mar leat Cuinn agus leat Moša mar ainmneaca ar an dá poimn ariam ina dáiró rin. I otír ré na rcaire tugad iarrair na ranna a déimniú ar an nuair eadar Niall Naogiallac, ní Teamrac, agus Cope Mac Lušac, ní Munan; agus ar rin a éamais leirceal na cointinne.

Cuiread ar na rin rin uilig gur fás ríad tiomnai as a rleacra ar ceannar na tíre. Dá réir rin cumad cearta agus craoba ríneal-ais do éarmai na nŠael, riar go

héireamón agus go héibear (agus go Mac Ír in Ultaib), agus cóiríod go beac i noán víreac iad le beir mar tiomnai ríadamaea as a n-iauaib ar flaitear Éireann go brac. Šeillead do na tiomnai rin, eadar éata, aniar go bpread Ceann rŠaile . . .

Bí Niall Naogiallac agus Cope Mac Lušac real ar donrcail, ina noaltaí as Torra Éigear, ar-ollam Éireann. Ní fáca ré vír ab fearr ná iad 'i otír de éioréaib Éireann'. (Ní éugad na bairt tír ar éirinn, ac éioréa). Dá bñ rin cuilead an tuine boct i ríruacár nriar a éis ríad ašair éroda ar a éile, anonn ra traol. Rinnead 'dál éata' eadar Cope ir Niall, agus éamais ar Torra eadpánaét a véanam. O'fíarraiš Niall na Naol nŠiall:

'An ríor go noúire Cope éiar—?'
Agus, ar noúis, níor dúire ar éor ar bit.

'Ní éuala-ra rin ó Cope,'
Adušair Torra náre doct.
'Adušuro Munmíš amuis
Ní nac leanaro a laocéra.'

Is móir an ruo a éis le ríle a véanam ar rin na córac, mar éadail i. Dúire Niall go mbíod Cope or ceann cláir nuair a bíod ré féin or ceann leabair, agus gur tallann meirce fá veapa do beir as oréim le Teamair Cuinn. Dúire

*Iomarbás na bñilead, ead. L. Mac Cionnaic, S.J.,
Scríbeann Šaeóilge, XXI.

*Diošluim Dána, 314-16, ead. L. Mac Cionnaic, S.J.

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Torna naé faib ré ac as iarratú a cúro de Éirinn, go bfuair Éibear Fionn na bpleadó-ól leac Éireann ó Éireamhón. Dúirt Niall sup dó féin ab aitéadé rin, sup márb Éireamhón i scaé Séirille é. Dúirt Torna go bfuair Eoghan Mór ina diairé rin ceartleac na hÉireann ó Conn Céatódacé. Dúirt Niall arís sup aitéadé do Eoghan rin, sup márb Conn ar Maig Léana é. Cúg riav an reanear com fáda b'éigean do Torna na bonnai a baint ar. Ba i an éomairle a rinnead fá deiread Corc a éeacé so teac Néill agus an ceannar a lizean leir. Cúg Corc na sialla agus cúg Niall na tuarpartail, agus bí an raol ar noái arís acu.

Cibé éifead meadai Néill.
 Agus Corc Cairil dá réir,
 Muirín a marclua, a bfeair 'r a
 mban,
 Ní éirfead reatú ra raogal.

2—DAMHNA NA COINTINNE

Sa bliam 1599 cúg Doó Rua Ó Domhnaill puatari geimhíró ar Clár na Mumán. Éreac pé Inir Cuinn agus Corca Mo Úrua, agus éiomáin leir an realbán bó a bí as Maoilín ós Mac Úruaídeada, o l l a m tuamhain. Lean Maoilín an táin go dtáinig pé go longspoiré Doóa Ruatú. Lion pé na cluapa aige le capingaire Colum Cille:

Diofólarú m'Oileac ós
 An tDoó spoiréac den garbhíró.

Agus lig Doó leir a cúro eallais
 agus tuillead lena scoir.

Sa bliam 1600 cúg Doó puatari raithatú ar Clár na Mumán, agus ní mar éirdeacta ná mar éaiteamh aimpire rin. Bí na Sall as daingníú Doire ari agus, do péir mar éuala pé, ba é Donnacó Ó Úruaí a éuir ann iad. Dóis pé go Sionainn riari. Ar fead éirí lá de laete fáda tiomána na féile Eoin bí pé as tógáil eallais ar Tuamhain; agus éreac pé i mearc éaic an file raobrac ar Cluain Rámará, Taós Mac Dáire Mic Úruaídeada, ua Maoilín óis. An aipeas a

fuair Maoilín le blantap, ril Taós go bfuigeadó pé féin le bagar i.

'Creacáó,* cé nár éeat lib, rinn le tream de buir noaome. Ac munar éeatais rib mo éuró a glacaó ní bacann rin daois á gcur ar air éugam. Ir leiré liom uairle Sacl glan a imdearíad nó a doiaó, agus ir leiré liom mo marla a maiteam nó go n-aifeartar m'ádar. Veró cuimne ar a scanfaió mé lib fao ir maifear Saclis in Éirinn:

'Ní báirfead Dúill mear ná
 Muatú,
 Ná Éirne an oiréir fionnfuair,
 Níin ár raigheán ir ria somh
 go ma deagféimh Dálais.
 Már o'iarratú clú do éirfead
 an éuair na éuair tuaríbeas,
 Ir 'na mionclú maifear rin
 ar fionnéirú glancar Saoréal.'

Níl an dapa hiompá ar eallac Tarós Mic Dáire Mic Úruaídeada. Ac táinig an t-aor ina am féin, agus ba nimneac. Sa bliam 1616 fuair Doó Ó Néill báp ra Róm. D'éas dócar na nSacl leir. Ní faib fágta in uirnam de na Dálais i oTíri Conaill ac Doó Mac Doóa Duib i Ráé Mealltain, fearí gaircú i noirfead a doire. Bí na Úruaíais i péim i oTuamhain go fóill, ma otiaríai ar an nua-nór. Táinig uairé Tarós leir an éointinn a éumad.

Níor labair pé ar a cúro eallais.
 Níor labair pé ar éeann tSáile.
 Níor labair pé ar imeacé na n-arlai. O'ionraig pé Torna Éigear i mod agallma na mbap.

Dáiceat glún daome a bí eadap Torna ir Taós. Ar fead an dá éeat deas bliam rin bí Clanna Milead ina péim in Éirinn, real go capcannaé, real go cointinneac; real as cornam a noúcair agus a noaome ar loclannais agus ar Normannais agus ar Nua-Sall. Bí a n-oigreacé as brac ar a péim ríorai, ar a gclaoða sinealais, ar a scearta sabála a tiomnatú dóib i porca fileata riari go hÉireamhón agus go hÉibear Fionn. Marlais Tarós tiomna Siol Éireamhón ar Éirinn, in uair a mbairte ar a

D'innir fear léinn dóran gur ar a fuáct a tugad **Hibernia** ar Éirinn, mar gur **hiberus** lairín an ghéirí. Bí ré acu ina leabha féin go dtáinig mic Míleat ar coir **Hiber** ra Spáin. Agus bí tream eile dá dearbhad gur focal Spéigire **Ibernia** agus gur tír luíge gréme ir ciall dó.

Dúirt Taús mar fheadra air náir éain reirean Clann Cumn, ac naé raib acmáinn acu teirt a éirteact ar Clann Éibir. Ní deaca ré céim ear an cóir ina dán, agus ní raib luğaró ac as iarraró bine a déanam ar file. Dá mbíod Síol Cumn ina neart ní cuirfead ríad or a éinne ac file a deat ionnúl dó; ac b' iad féin a loit a céile, agus níor uaró tob fearr Éire:

'Leigean rin éarain ir éart,
Ac do dearbhad a noubart.'

An leabhar rin a raib míbreit ámhíngin inti, bí tuillead inti náir géill luét reancair do agus níor cóir airt a éabairt uirtí. Na ríorbheaca a tug ámhíngin bí ríad uilg i porca filead, agus bí ríad de glanmeabair as iarrarí! Da leor leirean an leat ab fearr a beir as Éibear:

'Mó ir mearráite d'fuaét, de
tear;
Líonmáire de míl, de mear;
Foisre do gac maic ear mair;
Lia a caénaé, a comarrain.
Mó de comar tmoéat céat,
Darr fór ar a maic a méat;
Ní ar an airt i bfuil rin
Labharo go tmo na húdair.'

D'fearr na poirt oirdeair Corcaig, Port Láirge ir lúimneac ná Teamair, Cruacain ir Oileac. Má bí cupla mí ra breir as Síol Éireamóm, ní raib ríad incúpta le ríte Síol Éibir; agus b'ait an dóig le comar móra a déanam oirt beirt nó tríúir a éur i gcomhéim. Da dóib d'fura beir líonmair agus Teamair ra leat éuairó acu. Nuair naé otigeat mí Mumán go Teamair ní raib as fear ven tream eile ac ríul irteac ann agus mí Éireann a gairm air féin.

Níor fíapraig luğaró dá fear léinn ciacu dá éir cialla le **Hibernia** a bí ceart; má bí cairde ar bit iontu, da maic ait Éibir eataru. Már ábar maite mur-brúet, ir corúil go mbeat brúo ar luğaró 'dā mbáití uile ar noubairg.' Na loéa ir aibneaca rin a maoiró ré, da mó an t-olc ná an maic iad, as báatá an talamh ar na daoine (agus na daoine féin agus a sceápaéa). Maic nó olc iad, níor iarr Rí Níme curúir ar mí Éireamóm nuair a bí Sé a núbann. Maéairí a baint ar coill, bí roéar airt; ac da mó airt de roéar baint na maéairí rin de coill-fleag donnhua Danar:

'Níor doirteat ac allar ball
as Síol Cumn as tearcat
crann;
D'fuil Síol gCair do doirteat
ciot
as leató rleag luét na
lúimeac.'

Cápraig Drian Dórama le luét léinn, tug reoil do gac tmoing dar mím, cortar léinn agus luac leabhar ('Déine!' appa luğaró). D'uarlig ré an eaglaí airt. Tug ré a scealla do na cléing agus a raoire do na plaéa fearann. Tug ré na maoir fá breit a otola as luét na mbaitte agus na buannaí fá umlaet do luét na otite. Tug ré a éir féin do gac plaic agus éur na Sall ar fortó acu, go dtí naé raib ar don mnaoi uarail ná ar don mac óglair daorobair a déanam. Tug ré plomnte, roéar eile, le a otuigtear i ngairm gac rir cé a éreir de Macair Míleat:

'Rí da neartmáire ná Drian
No-éar geineat mair ó Mall;
Ar éiomna Néill dá mbeir cion
Níor le Drian plaítear Saol-
deat.'

Tug luğaró fheadra léannta ar an dán rin, 274 ceátrúna de oiréar na reol-ac, amac ó corripplanc, ní raib tine ná tear ann. 'Le fírinne birtéar caé,' dúirt ré; ac éaing ar Ríobairó Mac Artúir, doctúir diaéaca, a múineat do

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b'fearainn gabála agus ar a dtír.
 Agus rin mar euir ré an soim ran
 aor.

Tarraing ré ar an dán eadpána
 a fásad ar Torna—Dáil Caca roir
 Core ir Niall—agus dúirt sup
 feall Torna ar leat moza.

Ní den Mumain do maicne,
 Níor úligir eadonna a scairte;
 Ón leir aduaird táinig rib,
 De flioct Ir móir mic Míleat.

Dúirt ré sup é Éibear an
 rinreap ar mic Míleat, sup é
 marb Mac Cuill a bí ina ní ar
 Éirinn as teact doib, sup uaird a
 bairteat Nibernia ar Éirinn, nár
 lis a fíol a sceart ar Teamair a
 rúradat amam, agus nár óleact
 don trinneap fearann a fáil ón
 tróireap. Níor maoid Torna a
 n-éacta ar na react sceatpail
 airtir a táinig ó Éibear. D'iat a
 euir pladpail óir ar b'airde agus
 fáinní óir ar glaca fear, a cum
 reicta airtir agus euir potai i
 scairteat agus eus tuarptat do
 luert sairerid ar túr.

'Níor reiridat oirtu fiongal;
 féactat cáe cé air a reiridat.
 Dúirt tú agus níor ceart an glór,
 as tráct duit ar Eogan mór, so
 b'fuar an treagan donn datat
 ceartleat ó Conn Céatcatat. Tí
 cúisid agus cuir de cúiseat níorb
 é ceartleat cúis scúiseat. Níor
 maoidte titim Eogan le Conn, agus
 so dtáinig ré in arm sairerid air
 agus é ina lúise ar a leabaid.

'File as sac d'poinis dá dtreid
 féin
 as comhéat reanair dá
 b'féin,
 Mar euirim anoir ar Core,
 Do réir m'airne ir mó ir
 neamole.'

3—MANADH THAIDHG

An tiomna rtairé rin a loctais
 Taos bí ré ó maic ar reor ar bié,
 cé nár airtir na reoltat rtairé
 rin. Tá fíor as an traol anoir
 sup fár ré ar cumraioct; ac ní
 baimeann rin lena baileact fad ir

bí ré i b'fíom. Aiteactat a bí
 i b'pobleat Éireann pul ar cumat
 é, agus nuair a h'airtoir ar éadba
 coibneap Clainne Míleat iad
 fuair ríat a scuit de corat an
 éirinn. Ní leor react san údarar
 a beir leir.

Dá réanad Taos an tiomna
 rtairé ar fad; dá n-abrad ré nac
 raib Éireamón ná Éibear amam
 ann; nár é Torna Éigear a cum
 na dánta ar Core ir Niall ac sup
 fásad air iad le h'udarar a tabairt
 don treanreact; nac raib mar
 uact bunair as tairnai na n'Sael
 lena sceannar ac na cearta a cum
 ríat ar cóir a sclairéam—bead
 nim ar a dán as luert a comairpíre,
 ac bead léard ar an fírinne ann.
 Tuillreac ré cliú rtairé dá bair.
 Ac ní raib Taos Mac Dáire ar loir
 rtairé; bí ré ar loir cointinne.
 Síu ré so dtiocfat leir tearptair
 rtairíula leat Cuinn a loctú agus
 tearptair leat moza a eadmnú an
 tráct céanna, ar an tréala so raib
 tairnai Ulat reirorta ar an tír
 agus sup corúil so raib éireact ra
 nua-react as tearptair dúcarat na
 m'prianat ar Tuamamam.

Ní raib lá amair ar Dor Ós Ó
 Domnaill fán triocair as a bí as
 Taos lena dán; bí Dor ra ruais
 nuair a tósat an t-eallat uair:

'Do bí le ré bliana déas
 Do dán ro ceann dá comhéat,
 Níor leis eagla Síol sCuinn
 cáir
 Duitre d'aoinneat a domail;
 Nó sup díreac tar fáil roir
 Slíoct Uaine ir Tuatail glom,
 Ir sup éas ríat coir ima reat,
 Do dán níor domair d'aoim-
 neac.'

Ar an céat bliain reo cuaird
 tarpt tugat dá b'fíer nac b'fíul bun
 ar bié leo fán iomairdáis a táinig
 ar an dán:

(1) Sup cuiread ar bun i in
 uair na m'cinníuna le r'piorat na
 n'Sael a m'pírat;

(2) Sup cluice comórtair
 eadair filí an Tuairpíre agus filí an
 Teirpíre a bí iní.

Ní raib a leitéir de ceol ann. Níor cumadó don rann amáin, ó toirlead go deirlead na hiomarbáige, a rpreasraó intinn na ndaoine nó meabrocaó ríad nó raicéad i mbéaloidéar an pobail. Agus níor triallad comórtar dá laḡad eadar na rcoltaḡa fileata ra dá ceann den tír. Ac himplead cluice coitinnne eadar Taḡs Mac Dáire ar Tuamham agus duine ar bít, éuair nó éar, ar mian leir a claiseann a éadairt eun donais. Níor éadairt don file le Taḡs ac a beirt daltai féin, Fearfeara Ón Cainte agus Eoḡan Mac Craic, agus baḡair Clann Aḡáin an Deircirt air géillead do éadairt na rcol nó ionann ip comnealbáicad a éeanam air. Scall ré le gréir na scoinneal iad.

Níor ligead an cúir iomarbáige amair ní ba ḡaire don traol a bí ann ná an tréimre eadar imead na loclannaḡ agus tead na Norman-naḡ, agus ní éiofraó rí éar Drian Dóramha ac sup reioir focal ar luḡair Ó Cléiríḡ fá ríte so bprearúra. Ní raib de cúrpóir aḡ Taḡs ac an t-uadair a daint ar uairle leat Cuinn fána otionnai ríogúla; agus ní raib luēt a aḡallma ac aḡ cornam reanḡairt a éuair ar éifead otíe Ceann tSáile.

4—TADHG IS LUGHADH

Táinig ar a érann aḡ luḡair Ó Cléiríḡ preasra a éadairt ar dān éarḡs. Da leir leir é, oir bí ḡaol ip cleamnar ip comaltar eataréu. Anear a táinig máḡair luḡair; bí beirt deirbriúir éarḡs pórtā ar fíir ar Tíir Conaill, bean acu aḡ fear de Muintir Cléiríḡ agus an bean eile aḡ fear de Clainn Mic an Dairt; agus éait luḡair real ar rcoil aḡ Taḡs i tTuamham. Ac ba móir an uirram a bí aḡ luḡair don treanléann, do na tiomnai rḡairiúla, do na ḡéaḡa ḡinealairt agus don réim ríorai. Ní raib ré le fáil i leat Cuinn don fear ba mó reanḡar agus ba lú máit i scoitinn ná é.

Sa bliain 1595 rinnead Ollamh Uí Domnail de, i noirad a áara, Mac Con Ó Cléiríḡ. In uair na túb-éadairt air rḡiríob ré Deata Aotā Ruair Uí Domnail, an leadair ip meara ó éaob rḡile, creioim, dar cumad i nḡaerlḡ. Dā ḡlūn ríome rin eun Mánuir Ó Domnail leadair ar Colum Cille i nḡaerlḡ a bfuil cruē náóiréa so fóill uiréi. Scriob luḡair a leadair ar ua Mánuir i nḡaerlḡ bpreasra a bfuil an Táin Dó Cuailḡne rimpli lena éaob.

D'preasair ré Taḡs Mac Dáire i moḡ aḡallma na mbairt, pointe ar pointe in oir eadairt a dāin. Ar éadē do Clainn Mílead so héirinn, dúirt ré, bí rí rí uiréi de Clāin n Ceapmāda. Mā rí éireamón fear acu, agus éidear fear eile; agus cuiread éireamón or ceann éidir, ar bpreit Amhirsin, cé sup ríreair é. Ac bí éidear ar fear bliana ina leatir ar éirinn leir:

'Mā r leor leatra mā r leat do Ó Dóinn toir go Toinn Cliona.'

Da éorúil naḡ raib Taḡs ábalta na cúis cúiré a éuntar, ó t'fás ré an Míre ar an áiream. Da móir na rḡair analló a fuair éire ó Síol éireamón. D'iaḡ a ḡlan na maḡair ar coilte. Dáicead ádāinn ip ríe loē a ling tóir so haimrir Cuinn éeacāairt, agus éuair an mupbriēt com fáda le Connaēta. D'iaḡ a beairt or agus éus iolḡata ar éeacē. T'fás Cormac teadair na rí aḡāinn, agus fuair Conn na cúis ríomrío so Teamair. Tiomnaiḡ Uḡaine dá ríol flaitéar éireann tré bít ríor, agus táinig iob aiporí de Síol éireamón. Da leo poirt oiréadair Inre fáil, uirig ac Cairéal Muman. Da laḡ an leirécal i marbāó Eoḡain a rá so tḡáinig Conn air ina éolāó. D'éiríḡ Conn so trācúil ar maidin, 'a éolāó níor éolāó tḡoc,' agus cuir ré an cat leir an lá ḡlan:

'A Mic Dáire, ip daor an bpreit, mā r real do námar ar neac Dūl ra lá t'ionraige air Cé beit 'na luige ar a leadair.'

sur maic an t-arm an masao le
sur a baint ar fear comtinne.

Tug ré aemarán do t-aos ar
leabair Sabála a bneágnú; ac
oúirt nárb ionaó rin, so scuirtear
'raobéiall ra Scrioptúir.'

'Creitiró tú do na leabhair
Már ní caitnear leo meannmair;
Már faible ir milir a mbair,
Már le Siol Éibhir beanar.'

O'adontaig ré sur maic Urian, ac
so ndearn t-aos éasóir ar mór-
rite Éireann as iarrairó mó-molaó
a cabaire do:

'Ní mór so dcaitneann le a lán
Mar adreici, a t-aos, io dán
Nár oúirt riao fuil mar Dál
SCair
Siol SCuinn ear ceann a
nouéair.'

Éamig Urian ear oúioó irceac,
asur ní raib ré ac tpi bliana ina pi
san fhearúra: ó fuair ré bnaigoe
Conaill ir Eošan so oúir sur maib
na Sall é i mbaile áta Cliaé.
Éamig na ploimnte ear mair anoir,
mar éamig sac uile eolar úr so
héirinn. O'oil Maoileaclainn zoo
dalta don Easlaip, asur o'fuaasair
ré raoirre a rean do éac nuair a
coirc ré Sall áta Cliaé. Tós
daiceao pi de rliocó tucail Teacé-
mair an bórama ó na laigis, ruo
nac deairn Urian ariam. Tug Niall
Naoigiallac bnaigoe ar cioréa ear
leair, asur bnaicéad reacé scaéa
mair a coirp ó mair loct so
héirinn. Sab Daci neair so
Sliab Ealpa.

'Ná bí leo cátraeair oúinn;
Níl iontu ac oil in úir
Do cuimne Sabálar Sall—
Soéair o'Éibear ní déanann.'

Tá daoine i oúir Conaill a
creitdear rin fá na cátraeá so
fóill!

5.—TADHG IS AODH

Di Aoó Ós Mac Aoóa Duib Uí
Domnaill corraó le ceitpe fíeró
blan de aoir nuair a éamig an
iomarbaig. Le linn na plantála
fuair ré reilb ar a rean-oúice i

SCoir Leanninne, mar 'fearann
beas', faoi lán an pi. Da deair-
éair do Manur Ó Domnaill é, asur
bí ré réin as oúrim le triannar tpi
Conaill ar reao tpi nglún. Tpoir
ré ar Sualainn Aoóa Ruair so
deireao. Marcaé ar fónam a bí
ann. Oúirt Luair Ó Cléirig náir
éair ré 'upéair iompaill' ariam, asur
tug Air Ós Ó Caoim 'Cúculainn
bair oúire éair' air (ac so mbair-
reao Toirdealbac Ó Urian na
putóga ar). 'Lá i nDoine in ar
deair a lán,' buail ré rmitin ar
Henry Docwra a bair macalla ar
na hannala. I ndeireao a aoire
tugao 'glún deireannac saircio
Sael' air. Asur fuair ré clú
rile fá deoir, as tafann ar t-aos
Mac Dáire.

'Caitreao réin mo sa leat, so
scaeo do bair léann,' ar reirean.
'Má céir ré ar lán níor snac rin,
treapraim laoc i nsaé ioragail. Cé
so bfuil mé i ndeireao m'aimpe,
ir tria nac ar an sa a cleacé mé
a earla ar n-iomarbaig. Do roga
Muimneac ón Máig asur deao a
ceann liom in mo lán, asur fuil a
éroi ar mo sa glar, rui a bneafai
ceacé eadramn. Deairfaim an
oúil air a tug Conn ar Eošan Mór,
nó Éireamón aró ar Éibear.

'Ní raib don pi ar Éirinn ó éamig
an Creitdeair náir pi de Clanna
Néill é, ac do Urian-ra le mó-
cumacé. Cá bfuil do Conaire
Mór, do Conn Céadacac, do
Cormac Mac Air, do Niall
Naoigiallac? Cá bfuil do Saire
an Éimig, do Conall Mac Néill, do
tpi Colla; do Niall Faraé,
o'adongur Mac an Cappaig, do
Maoileaclainn, nó o'Éigneacán
Mac Dálaig? Nac uata soirtdear
Éirinn!

'Luair aduair, Toirna anear, ir
iao ir laige a labair do leat Cuinn
arcoig; asur ní oúobail eolar a bí
ar Luair, ac báir le leat Moa
amuis. Dean den Muimain a
máear.

'Sió i máear m'atar réin
Ingean Uí Urian da maic méin,
Sa éuir náir tagnao mar móir
Uair ní éirtfinn an éasóir.'

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* Uí buairt amáin as dán dotha:
bí sairdeú meanman ann i n-íor
reaptraic luath. Dúirt pé ruo
a raib ciall leir, nárb fíú a scuit
de éirinn anoir Maicne Míleat a
éir in éadan a céile; sur córta
dóib ríocáin a fnaomá. Cuir
taos dá ffreagra éise, ceann
sairt asur ceann fada, asur ní
raib pé mí-urramaic ina aighear
leir; ac énas pé le hóglaic
deibí é.

'Ní suair liom o'urcar, a doth,
bíot so mbíor o'ronz deas-
laic

Scáitmar leo airm sur anoir;
O'airm féin ní hiaot do glacair.

'Síl mé, a míc Uí Domnaill, sur
gnát lib ceart comlainn,' ar
reirean; 'an té a mbeo fear asur
a luét air naic leir a éaicféa
o'urcar. Ir leir liom, mar onóir
do fíú, a ná leat sur bfeasac
tú, ac ir leir liom a fásáil ra
bfeis o'rm féin sur cuir mé
claonao ríolla i reanar.'

sa dapa dán eus pé ffreagra
iomlán air i moth asallma, so
fuirneamác:

'Már áil leat mo éir in éort
Ir é deantar ríú, do core
de mórbriaicraib ar beas bfeir
as tagra in asair o'iric.
Luath, torra, ar domne a
bfeir,

Da learc leo buain ac so réim
rur;

Sibre an taob tana den tpuic,
Uaib do éumtear buri oteann-
súc.'

Ir iomaí ainm a tusaó ar éirinn,
ó Vanda Uirain so hliur air; ní
raib anrim ac ainmneaca a cum na
ríli 'mar fairsinge dá ríli:

Do nóir an dain, a doth,
Or dor dāna rinn apoon,
Do fēatpāinn, dā maō āil
liom,

Tír dotha do sairm o'Éirinn.'

Níor mear doth ar ní mar naic ac
buar, tosaíl, tosaíl tpuca, puasao
asur puasair sac re lá:

'Fíorflaic ní deantar de dois,
Ní doisíó rin neac ear cóir.'

Asur mura raib ceilz ra
DOISÍÓ rin, bíot aise.

Tus Toirdealbac ó Uirain ar
Corca Mo Uirua ffreagra ar basar
dotha, ar nóir flata asur so borb:

'A doth ós na n-eac luac, ní
glóir laic ríú a oteró pé i otrear
a ná so leasraó pé fear ar sac ac,
asur ní abrim sur maic an ciall
duic, nuair a éaic tú dá otrear do
raoíl, a ná so muirféa an fear acá
ar an taob ear den shéin:

'Teannao le eir na scann
do cleac ríú, Clann Éirir
fínn;

Uirar neaméruinn uaib i bpaó
Da cleacra leat i leat
Cum . . .

Ní tura amáin den taob éuar
ac cibé naic uaib 'na réilb,
An sa ar a bfuil do dois,
Do seobao pé cóir io ffeis.'

Asur beao rin so maic, dá
bfasac as rin é. Ac bí Uirain
ós Mac Diarmada i n-íor a
teac in air fíu asur éaicféaó pé
ceatru óglaic ar a cumao:

'Do bearmair dá n-ainveom
féin,
So sceat don ní ir dá réim,
a scinn le coir a scána
ó leat Moza mórbála.'

Fuar pé an ffreagra a bí tuilte
aise. Dúirt ar ós ó Caoim dá
mbeo deim in aise so bfuiseao
pé an ceat ón ní naic labarraó pé
ar éinn ná ar cána a bfeic leir.

Rí Séamur a bí i réim, ar n-óis;
asur ó earla sur tusaó ran
iomarbaic é tá pé com maic asainn
bfeic dotha óis asur tairis míc
Dáire a fáil air.

'De Síol Uíaine ir buan blac
ríorai uairle na hAlban,' arpa
doth. 'Le Séamur innu ma le
Sakra, Alba asur Éire.'

'An ní adeir tú, Dia dá óion,'
arpa taos. 'Ir fada so ligrinn
uaim tuic é, fuil oirdearc Maic
leanna míc Coir.'

6.—TADHG IS MAC ARTUIR

Rug Tadhg Tuamhan an báire coimhinne ó na Conallais, ac éail pé an cluiche cnaoibhe le hOro Promeir. Riobart Mac Artuir Chambeirlain, de Sall-Saen ioc'tair Laiſean, an t-aon fear den dáin iomarbáige a bí inaſallma agus inealaion leir. Bí 'intinn úr' as Mac Artuir, mar ba éirbe o'fear a bí trád ar éaſlae do'á Uí Néill —an té a bí in innin nua-ſeact a cumad in Éirinn go dácarac. Ní raib a dán domain, ac bain pé buair ar an deirí reaoilte náir féao na filí reanaimpearta a tabairt leo. Léim pé ear minn agus airtorinn agus lig reolaó p'póir lena éirio cainte, go raib rí as ſluairseact ó hann go hann go rítimeac mar nae mbeao rrian ar bíe uiréi. Cum pé a dá dán éall ra lobán, mar a raib pé as múineao diaſaecta do na mcléinn ar Éirinn. Ní raib ra éao dán ac comairle do Tadhg, ac noet pé arim maſaró a raib faobar air ra dán eile.

Da mba éar ſup ó oirſeact aar a fuair na Saen reilb ar Éirinn, dúirt pé, beao pé inruime an rim-rear fearann a fáil ón tróirear. Ac ní le ceart a fuair riao í ac le neart. Soeair Vanba ó ſuil Éirib, beao pé céillí a n-áirear dá noeantái é ſan coimear. 'Ac ip ole liom, fá éir ſan tairbe, ó fear o'ealaion ip o'anne, a beir as murelaó ſaltanar eadar dáoine as maoréam éact Mac Míleao. Síol an dá mac rin Míleao, éuair lá a n-eareairtair ear:

'Seilb na hÉireann ar ſac taob
Deairb ſar rear leoran araon;
Ip beas atá eataréu anoir,
Maing murelar a bſaltanar.'

'So ſceao doo ſaim, a b'ráir,' arra Tadhg, 'b'fear o'aire ar do tráca. Má ſil rí nae noeantaim mo éar a éaſra le raſair, ní aicneann rí com nín-neac leir an náúir dáonna. An éeact ar éir tú do lám air minne tú treabaró trarna leir, agus ip

iontae liom fear do ſaimme beir as cornaí ſir náir Éiríortái. Ip córta doir ná do Torna an ſirinne a labairt; tá creiréam asam nae raib aigerean. Ip mó ip córta doo oro péim a beir uimóac díotra ar bainc le éir nae mbaineann leat, agus buir raic de ualaé oraib. Ac amáin ſlaicirí Ó Maoléonaire (Oro - Earrag Tuama) ba deacaire liom luſaró Ó Cléirig im aſaró ná o'oro uile go hiomlán. Teir tura poim an traol, agus ip baol ſup éir an raol do loig irteac ar fuo an ſlanoir. Ip iontae nae deair tú mar níor éir máit den éleir, náir éoinnig tú do b'reitúnar go deiréao na raoririne. Cuimnig *qui se exaltat*. Ní raib mire as cóſail coimhinne; ip é murelar ſaltanar í ſcém oiréao ruime beir as fear ina máit péim ip nae léir leir máit éaic, mar ip ſnác as luét an díomair.'

'Bí tú bealéiréac ſán aibí a cóig mé, a Míle Dáire,' arra Mac Artuir, 'agus anrim dúirt tú liom a o'áimig éim an beir éuſat. Ac ní mé an t-oiream a treabar trarna agus ní deair mé aon ní in aſaró mala. Ip é an té náir amare ina díaró nuair a éir pé a lám ar an éeact atá as caiteam na ſeolé liom. Tug tú ceao uirt péim Coir agus Éiréar nae 'raib í ſcreiréam Éiríort a cornaí in iomarbáig, agus dámnais tú mire fá Torna a cornaí, ar an tréala nae raib pé ina Éiríortái máir ſior uirtre. Ac tá tú com baot rin fá Síol Éirib ip go mb'féoir go raib riao ina ſcreiréarite asat pul ar ruſaró Éiríort. Tá mé in amir, ní nae ionaó, cé air a o'abarrá Éiríortái nuair ná r áicim tú creiréam Torna ra hann deiró dá dán.* Má díultann tú anoir ſup é Torna a cum an hann rin, beir ſir ip mná as inaſaró rí nae éimnig a réanar in am ſup é cum an éirio eile de.'

Anrim minne pé eadara maſaró raor mórtar Míle Dáire:

'Oir ip ea aicirreair uairó,
Inr an b'forſar lám le Cluam

So bfuair reirean go nua anoir
Curo de énuar na scrann
n-iomair,

Dar éirigh buinne an bóilg fir
A fuarán eagna, sup fié
Ó toircear éigre ar tuile,
As reoltaí a urbhruinne . . .
Ar noul dó ar a élaicib fir
Ní eus do flua Sléibe Mí
D'íul ac a pá naé raibe
Torna i sgeirdeamh Chríortaire,
'S mar rin sup iongnat d'aimra
Dul ar ron a macramla,
'S dom éur i scomair le daim
I r díomaim toirce ran eadrad.

Cuir ré naáan breá ar, dá céad
ceatrá reatódíreacá fá éráifeacá
Tarós, *qui se exaltat*, an neam-
aíreacá ran fáoiríre, cooltaí

'Dála fear an domáin fá deoró,
So mullaí Sléibe Síom
Do éabairt éir do Chríort cáir
Déarfair míre ra mórdáil.

Eogán Mór, reacrán Torna, luc
féir Sléibe Calláin:

'Féac féin, a leac móga móir,
An bfeice ar Tarós bearrad
Seom
Tar éir ró-dócar Clann sCair
Ar a fuaránaib eolair;
Nó an bfuil bearrta ó éluair
go éluair
Ó doí brácair den taob éuaró
San céad dá éraob 'r dá
eagna.'

Ní eus Tarós freasra ar bié ar
an dán rin. Agus dá bfuad ré
an éur mar rin níorb inráite leir
sup bualead é. Ac o'imir ré
clear deirí an coimtinneora a
éirtear ina éort. Cuir ré amac
a dailtín a batalaig leir an
brácair, mar dea nárb fiú dó féin
a beir ag aigneir leir. Éirí an
iomlán, ní raib ac beirte ran
iomarbháig a labair go díomúinte:
Fearfeara Ón Cáinte agus Eogán
Mac Craic. Eus an beirte acu
aige a mbéir ar lugaíó Ó Cléirig,
cé go raib Tarós uppmac go leor
leir. Anoir o'fórcail Fearfeara
a éraor le Mac Arctúir.

'Scaon do bóilg fir; réir fá na

héigre. Ní fear comraic do
Tarós tú, a óimíro; tabair freasra
ormra. As iarrad ainme a
deanam tuit féin sluar tú i
meare oirí ealaíon. Níor éor a
éogaí le Tarós ac fear a fúair grá
ró-ard; seofar anreo i meare na
bfealmar ógánaig a éporofear
tura. Níl ionnat ac fáir donlae;
ní fáca don tuine agaimn ciall in
o'obair. Tá cat ina ruidé anreo
naé sclaíreacá céadta; rui a
mbaimir fuit ar do ceann ir móir
an gar tuitre go bfuil tú amuis ar
éiminn. Ná féac le freasra a
tabairt orm; tá o'eagna neam-
fóirte.'

Ní ligfead Mac Ón Cáinte
cearca na scaileac ina éort!

7.—GAIRM NA SCOL

Épordead na caá coimtinne in
óglacáir daim dírig. Cuirfead an
saim i ndeibí éruar na reol.
Lugaíó Ó Cléirig an céad tuine
o'iar ar Tarós géillead; basair
ré filí Connaét air a bí le haimir
cian in ollúnaét Éireann. Bí
luet réirte Tarós ag deanam nár
baol dó mar go raib a dán
ealaíonta, dúirte ré; ac ní dán
óir a éorónat an éur ac leabair
dorta Éireann. 'Ná gab éugat
m'éagnaí, a éara. Má fuair mé
trom in laoi ort ní raib mé ac dá
naad tuit:

'Mo éeagarc ní éubramn tuit,
'S ní éurpinn ac mar éarato
loet io leir dá maí náma,
Ac beir ort go héadána.'

'A lugaíó, labramir go réim,'
arra Tarós, 'agus ná bímir go
érean ag tafann a céile. Caré
rinne Clann Táil ort? Míre a
bí ag tagra Torna, agus míra raib
an ceairt agam breasraig mé. Níor
éur mé trom orad in mo céad
dán; ní raib mé ac ag cornam fia
taoibe i épor. Táim naabarta
feirte ort liom faoi rin agus
o'freasra tú rudaí nár dúirte mé
ar éor ar bié. Daintear tinte ar
taoba cloé, agus ir fearir tuit san
beir ag bualaí ormra. Ní ar
reacé réimne mo daim a raéar míre

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o'iarrairí eadhrána. Ná cumthaí
túra ac an ceap; déan aithirí ra
méirí rin ar m'oidéact-ra.

'Suirim Cúirt nár éana mé,
Ar fáil éadé reat a céile,
Sloir lem linn ba díomuaí
dam,
Díomuan rinn ar an raogal.'

Cuarí luíarí ar reat a reite
asur lis orna éascomlainn ar,
mar rinne nion 'Diamada i scom-
pac fínn. 'Can as iarrairí mo
clú a cur or do éann a bí mé, a
tairí,' ar reirean; 'Ac labair mé
mar nár freasair don duine eile
tú, cé gurí údar eagla o'ealaín
liom. Cibé nár labair liom ní
lisirí ríad mo buairí 'fáil má tí
ríad i mbaol mé:

'Dá n-iarrairí ar fáil doimfeap
Díol éap éann a éomaoineat,
Ní cuir éascomí damra a n'íol:
Anra ip éadail na n-aioríog.'

Tús rin Daoctalaé Rua Mac
Dogáin éun an éata. Ba íad na
reoltaéa reaire ba mó clú in
éirinn ran aoir, reoil élainne
Dogáin in Urmumáin, reoil élainne
míe Druaíreata i o'Cuamumáin,
reoil Uí Maoléonairí i sConnacta,
asur reoil Muiríre éleirí i o'Uí
Conaill. Labair Daoctalaé so
ceap-údaríre le tairí ar a
éataoir ollún, ac rinne ré re-
mao a ainm a cur lena óán! Dúirí
ré so reus tairí an seall do leat
míoga éap leat éunn le reanear
loctac asur gur freasair luíarí
so beapac é, ac nár féat ré a raib
inraite a rá leir mar so raib saol
eataréu.

'Mo nuair, trá, nac tarla rir
Neac nac biat i mbun bráirí,
le ba oil oíe an ollamán—
as rin críoc ar éanamap.'

'A duine labrar an laoi,' arpa
Mac Dáire, 'ip mé an tairí acá
tú a éataoir. Mo saim ní céilim
rá éom, beirim m'ainm le a
n-abram. Beirim raobí ríim ar
éan mé asur connigí nó uplaigí é.
Ná bí túra as tairí luíarí fá

saol, ac breasnaig féin mé:

Tairpeáin o'ainm asur o'asairí,
Corain o'asneap, o'ealaíain;
Ná bí so haónár umal
Fáil éamóán san éotusaó.'

'O'iarra tú orim m'asairí a tair-
peáin, a tairí,' arpa Daoctalaé.
'Ip fearraí duit san ainne anoir
uirí; fúireac léi ní rún o'éisríd.
Ip corúil túra leir an trionnac a
mbíonn na saoirí as gloimnig leir
nó so breasann cú a éroite fáil
air. Míre an cú móir ar do éoir;
ná tuis so raib leat éunn aríam
taob le heolar luíarí Uí éleirí.
Tá leat éunn aríam ina ceapcail
reile, asur ní gurí rin ar leat
míoga.

'M'ainbrior duitre, fá o'ám
rir,
A fíre éleirí, cia do innir;
So lá an luam ná luairíre
m'eol,
Do éuarí uairíre san atceat.'

'Ní céilim le tairí baot,' arpa
tairí, 'le basair saireac asur le
molaí íomareac orí féin. Smaí
ar bair ip oál domáin, fá o'ám
RIS, ní ráiní túra é. Ip tú an
cú a éroiteat liom, so follar
o'éisríd éireann. Ip fearraí a
labair mac míe Con, rá breasat
an éurí a éornáin, ná a solumin
ón íomlán eile asairí. An orean
rin, munab raobí tú, ní molaí duit
vul rá n'írean; ip corúil ónar
éan túra ar a ron nac breasair tú
fáil coolaí ar do ceapcail.'

'Ip aic an obairí reo ar tairí,'
arpa Anluam Mac Dogáin, 'as
iarrairí beirí as aigneap le Daoct-
alaé Rua r'asainne: reasbun
eolair ar n-ainne, ádarí ceoil ar
scomlabra, lán rúl ip éroiteat. Ó
sCúinn, an slún fáir hoileat an
foílaim!

'Nac spreanníarí saíarí do
lám
le raoinne tróma reangbail,
'S san ac réan i sCúirí rá
céirí,
le lán a sairí re sairííí!'

8.—GABH DO RANN ANOIS, 'FHIR BHIG

Labair an tUcaine ultaé:

'Ná fopclatú Mumhng a mbéal,
Ná hadratú mé ná tú,
Ná labratú i gcár anbaíú,
Bí mipe amuis ag faipe orcu.'

Labair an tUcaine Mumhneac:
níl fíor agam cairé bí pé a má, ac
go raib reamproga glara i leat
Eogam.

Labair an file san iompá:

'Lugairú, Taús agus Topna,
Ollamh oirdearca ár dtalamh;
Com iao go n-iomao bfeapa
Ag gleic fán earair folamh.'

Labair Seán Ó Cléirig ar fon na
Craobhuairde, ac ní eus don tuine
airé air:

'... Níor dúltatú miam in
Eamham
Domneac fá duair ná deabairú,
Ir níor hiarraatú troir ar fear
Leo miam ar cuairt ná ar
cuireatú ...'

Labair Taús Mac Uáire ar a
fon féin:

'Fašaim ceart, a Clann Éibir,
munne mé de mún croí ferúim daoid.
Má éitear daoid sup onóir mo
laoi, ní beaú pé iontaé duair a
éabairt dom. Níor tuill Mac
Uias féin oiréat tuarpartail liom
agus nil áipeam ar leat a bfuair
pé. Deapairú mé cuairt oruib le
beagán bhoratú, agus ní cuairt
folamh ar ceann mo tuarpartail, ar

Siol Eogam agus ar Uál gCair
agus ar na pleacta de Rí-Salluib.

Teac Nime go panna linn,
Ór tuarpartail naé tuillim,
Ór é ár nsaol saol san bátaú,
A Dé, saol do glanmácar.'

Níl fíor agam naé raib tuarpartail
tuillte aige. Da móir a éirim,
mar Taús, dá mbíotú saim ab
uairle aige ná beir ag cumatú
comtinné. Ac cuairt pé i tpeirar
ar na reoltaéa agus o'íoc pé an
cáin, agus réan Donncaú Ó Urian
é. Tá an cuir eile dá réat i
scinnlíné a dán féin: Mall an
deirir-re ar Donncaú; A macaomh
féanar mo fearc; Uairneac rin, a
Cinn Coratú; Tairgíú mo fearcaú,
a Siol mUrian; Roša na beata
beir boct.

Corratú le leicéatú bliam i
nriatú na hiomarbáige reiríú a
fear muntearíca, an tAdair
Antoine Mac Uruarícaú, O.S.F.,
cupla focal de tuarpartail air:

'Conaic mé le mo fáile cinn
Taús Mac Uáire míc Uruarícaú,
ceann urraíú teaglais, ag riú na
tíre san éapall san éapán, san
luac deic bfeoirín de éatú air,
agus éonaicéar dom supú oic an
maire ar Ó Urian é.'

Deirtear sup rugatú Taús i
tpeiréa 1570. Tá réat air sup
marb raigóir ar arm Cromail é
i 1652; sup éat ré amac le bhuac
binne é.

'Šab do pann anoir, 'fir bis,' ar
reiréan.

Naé ceart a eus an Cromataé
reacé riollat an dain úirig leir!

The Atlantic and the North Irish Emigrant of the Eighteenth Century

by

R. J. DICKSON, Ph.D.

THE Irish emigrant knew that before him lay "all the Tryals, Hardships, and Dangers of the Seas, by Storms, Shipwrecks, Turks and Pyrates, or to be cast away by the Villany of Ship Masters." ¹ The sensational is more striking than the commonplace and usually outlives it, but the realities of the average emigrant voyage in the eighteenth century need no embellishments to make it surprising that about 110,000 people sailed from the five north Irish emigration ports ² to North America between 1715 and 1775.

The trials of the emigrant often began before he set foot on the vessel that was to carry him to America. It was unusual for an emigrant vessel to sail on the advertised sailing date. For example, only two of the eleven vessels, that were advertised to leave Belfast with emigrants in 1774, did not publish notices of postponement. The average period of delay, in 1773 and 1774, was three and a half weeks. The consequences of such delays were often serious. The paying passenger—as opposed to the indentured servant—had to support himself till the vessel sailed and in so doing he used part or all of the money with which he had intended to pay his passage or had hoped would enable him to secure a footing in America. The disillusioned had either to become indentured servants or return home, forfeiting the guinea "earnest money" already paid to the shipping agent.

A speedy passage was ardently hoped for by all emigrants and was as ardently promised by the agents of all vessels. The average duration of the Transatlantic voyage remained fairly constant in the eighteenth century, as, indeed, it did till the advent of steam power. Given favourable conditions, the voyage lasted from eight to ten weeks in 1729, and from

six to eight weeks in 1847. The duration of thirty-eight emigrant voyages between 1771 and 1775 from the North of Ireland to the Continental colonies in America has been recorded in Irish newspapers. The average duration of these voyages was seven weeks and four days; the shortest being twenty-seven days, and the longest seventeen weeks; both voyages being from Derry to Philadelphia.

All vessels that advertised passages stressed the abundance of provisions that would be supplied to emigrants, but only one vessel detailed the provisions that its passengers were to expect. The *Britannia*, about to sail from Newry to Philadelphia in 1775, advertised:

"These are to certify to all people that choose to take their passage on board the *Britannia* . . . that the following allowance of provisions and water will be, per week, faithfully given to each passenger, viz., six pounds of good beef (which was put on board said ship at Cork), six pounds of good ship bread (brought from Philadelphia in said ship), or six pounds of good oatmeal, as the passengers may choose to take; one pound of butter, or a pint of treacle or molasses, and fourteen quarts of water." ³

Provisions other than those named in the *Britannia* advertisement were carried by some vessels, and among those mentioned in advertisements and in letters from emigrants were potatoes—"large, not washed, but dried in the sun and not cut in the digging"—and rum, which was sold on board most emigrant vessels in the Seventies at 3s. 9½d. per gallon. Emigrants were never fed on a princely scale, but starvation was the fate of few Irish emigrants, and on those occasions was due to inordinately lengthy voyages. Five voyages from

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the North of Ireland to America prior to 1775 were made tragic by starvation. In 1729, 175 people died on two vessels during the crossing. Six of the forty-six people who died on the *Seaflower* (Belfast to Philadelphia, 1741) were consumed by the sixty survivors. Sixty-four deaths took place on board the *Sally* (Belfast to Philadelphia, 1762), and, of the three hundred emigrants who set out from Derry to Hampton Roads in the *General Wolfe* in 1772, eighty died and the remainder landed "mere skeletons, so weak they could hardly walk or stand." But the troubles of the emigrants on board the *Seaflower* did not start till the vessel had sprung her mast and lay becalmed, and the other voyages were spread over twenty, twenty-two, fifteen, and seventeen weeks respectively.

The first restriction on the number of passengers, allowed to be carried, on emigrant vessels was not imposed till 1803. Before that date, especially in years of heavy emigration, ships were grossly overcrowded. The *Belfast News-Letter* referred, without apparent surprise and certainly without reproach, to an emigrant vessel in which an average of eleven people occupied every seven berths, each of which measured five feet ten inches long, and eighteen inches of broad.⁴ No vessel that was advertised before 1774 to sail from a north Irish port claimed a greater height between decks than five feet: the *William* claimed to be a "roomy" vessel as the height between decks was four feet nine inches.⁵ Inclement weather sometimes kept all emigrants below deck for days and weeks. There they slept and washed and ate; sang and wept; chafed under and obeyed the petty tyrants in their midst, and rejoiced for the newly-born or mourned for the dead. It was most unusual for any means of ventilation to exist in this tower of Babel. Six emigrant vessels boasted of port-holes in 1774 and 1775, stressing their hygienic value so naively that it is obvious that port-holes were, at that time, an innovation in the emigration trade.

A high mortality rate was inevitable on the Transatlantic voyage, but the harrowing scenes on contemporary German vessels had their counterparts on few vessels that left the North Irish ports. Fever, however, is no respecter of race, and typhus, the *Palatine* fever, and other dread visitants swept through many a North Irish vessel. Smallpox broke out on, at least, two of the four vessels that sailed from Larne with emigrants in 1772⁶ and "a very considerable number" of the Newry emigrants of 1774 died before the vessels reached America.⁷ Naturally, children were the easiest prey of disease. Of the fifty children under four years who sailed on a vessel from Sutherland to America in 1774, only one survived, and of the seven women who were delivered during the voyage, six died, together with

all seven children.⁸ It has been asserted that, in German vessels, children under seven years rarely survived the Transatlantic voyage, and that mortality in childbirth was so high that the bodies of mother and child were generally thrown overboard together.⁹ Though there is evidence to suggest that there was a disproportionately high death rate among children on most North Irish vessels, there is none to suggest a death rate on the scale of the Sutherland and German vessels.

Storms and shipwreck, privateers and pirates claimed their toll among Irish emigrants as among all emigrant groups of the time. But in the face of these adversities, too, it would seem that the North Irish emigrants were singularly fortunate and it was generally on the eastern voyage that vessels concerned in the emigration trade met these dangers. Chance played its part in this comparative exemption from disaster, through the fact that the eastern voyage was usually made between December and February with flaxseed is a part explanation. Many vessels with emigrants on board met gales, of course, and some suffered damage. The *Earl of Donegal*, bound from Belfast to Philadelphia in 1768, was blown off her course to Antigua, arriving there in great distress.¹⁰ The *Glorious Memory*, sailing from Belfast to Philadelphia in 1774, was fortunate in being able to put into Plymouth with only four fatal casualties after she had sprung her mast and the cargo had shifted.¹¹ But only one report of the loss of a vessel involving the loss of life of North Irish Emigrants was printed in Irish newspapers between 1750 and 1775. The *Providence* ran into a heavy gale a fortnight after leaving Portrush for New York on 27th August, 1768. The ship sprang a leak and sank; and only thirteen of the thirty-six people on board were saved after spending a fortnight in the long boat, having employed the greater part of that time in prayer. The only alternative the passengers and crew of the *Providence* had to remaining on board the sinking vessel was to take to the yawl or the long boat which, together, could accommodate only seventeen people. A yawl and a long boat were carried by all ocean-going vessels so that no extra precautions were taken with regard to the vessel's passengers who were, indeed, merely regarded as a type of freight. When the *Providence* was doomed, it was the captain and crew who took to the boats despite the pleas of those who were abandoned, including a woman and her two children.¹²

More than four hundred voyages were made by vessels carrying North Irish emigrants between 1750 and 1775, but in only about twelve of these do we know anything of what happened between the departure of the vessels from the Irish ports and their arrival in America. The Irish news-

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papers of the day were united in their condemnation of emigration, so it is reasonable to assume that, where a disaster occurred, the newspapers would not have hesitated to publish the fact. Happy is the country with-

out a history: fortunate was the North Irish emigrant in that his greatest hardships were discomfort, buffetings, short rations, and the thought of four years of something approaching slavery in the land of promise.

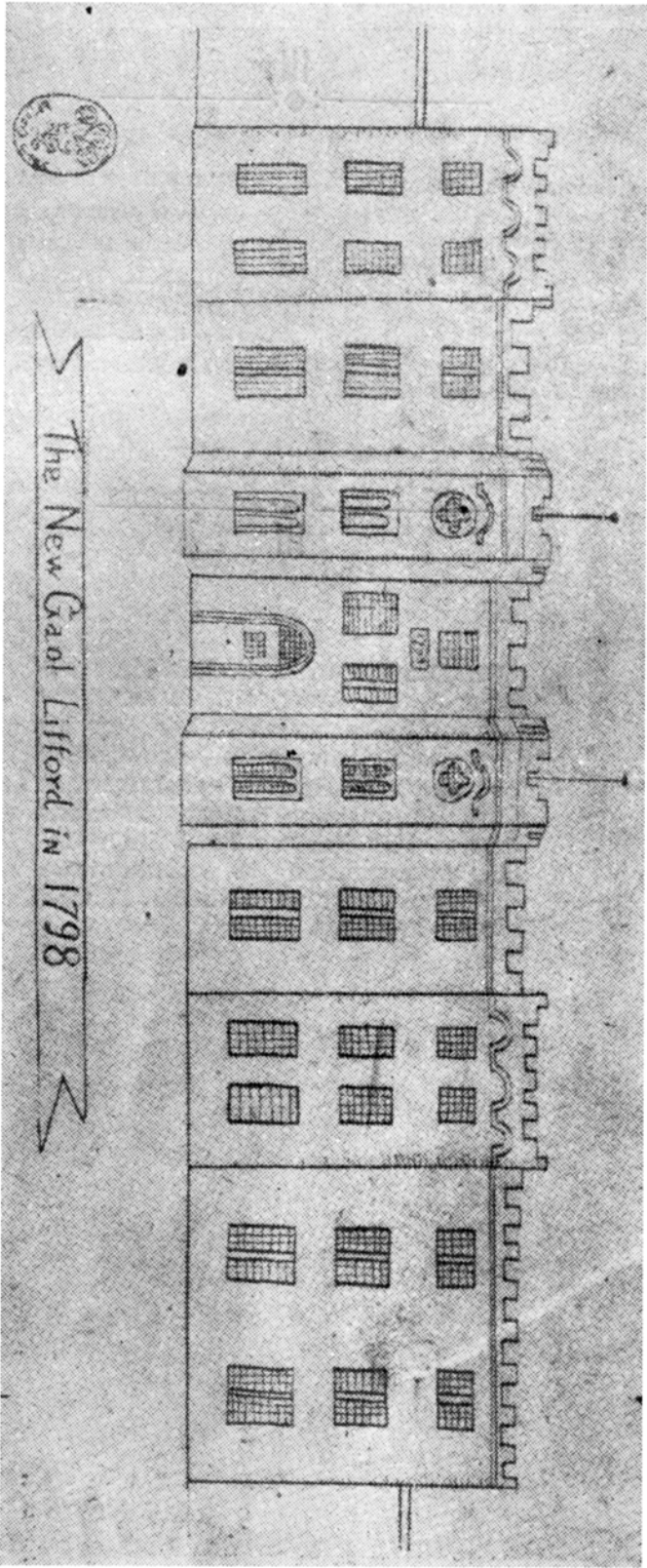


- (1) *Dublin Weekly Journal*, 7th June, 1729.
- (2) Belfast, Derry, Newry, Larne, and Portrush, in that order of importance.
- (3) *Belfast News Letter*, 2nd May, 1775.
- (4) *B.N.L.*, 20th Oct., 1769.
- (5) *Ibid*, 1st April, 1766.
- (6) Lord Dunluce, *B.N.L.*, 8th June, 1772.
James and Mary, *Journal of Alexander Chesney*, p. 3.

- (7) *B.N.L.*, 30th Sept., 1774.
- (8) *Scots Magazine*, xxxvi, 158-9.
- (9) Adams, *Provincial Society*, pp. 175-7.
- (10) *B.N.L.*, 10th Mar., 1769; C.O. 226-4, ff. 81-4.
- (11) *B.N.L.*, 14th Oct., 1774.
- (12) *B.N.L.*, 3rd Feb., 1769.



Dr. Dickson took "Emigration from Ulster to America during the eighteenth century as a thesis for his degree, and it has been recommended for publication by the examiners at Queen's University, Belfast. Persons interested in this aspect of Irish History are requested to communicate with the author: c/o Methodist College, Belfast. [Ed.]



CAPTAIN MANUS O'DONNELL

("MANUS a' PHICE")

*Lecture prepared for
delivery in St. Patrick's
Hall, Strabane, Co. Tyrone,
on Sunday, 20th March, '49*

a
Hero
of '98

By
Rupert S. O'Cochlain,
Member of the Council of the
Co. Donegal Historical Society.

THIS month we celebrate the anniversary of one of the most stirring events of '98 History that had its culmination in the Town of Lifford exactly 150 years ago. The central figure of the drama was Captain Manus O'Donnell, United Irishman and felon, who has passed into legend as "Manus 'a Phice." He is not to be confused with another Donegalman of the same name who was Sub-Constable of the Barony of Tirhugh and is mentioned a number of times in the Grand Jury Presentments of 1753-98. Captain O'Donnell was born at Goal, Kilmacrenan, in 1758. He was the son of Eamon, of Derryveigh, and his wife, Caitriona, who was also an O'Donnell.

A strong tradition is current, even to the present day, that Caitriona was one of the Inis Saille O'Donnells who are known as "Na Dailigh Cearta," i.e., the "True" or "Right" O'Donnells. They trace their direct descent from Manus, 21st Chieftain of Tirchonaill (d. 1563), through Sean MacManus Og, who took refuge on Inis Saille (off Dungloe) after the fall of his island fortress on Tory, following the unsuccessful Rising of Sir Cahir O'Doherty in 1608. They have the further distinction of christenting the eldest son in each generation "Sean" and they have thus perpetuated the memory of their illustrious ancestor in unbroken tradition. William Harkin

contends that Caitriona was of this stock and Sean Ban MacMeanman says that she came from The Rosses and was related to Bishop O'Donnell, who ruled the Diocese of Raphoe some years previously. I discussed the supposed Inis Saille relationship with a great-great-grandson of hers and this is what he says:—

"The mother of Manus 'a Phice, so called, was Caitriona O'Donnell, of Lower Goal, who was the wife of his father, Eamon. His grandmother, the wife of his paternal grandfather, Brian Dubh, was a Herron from Glenfinn. I have never heard of any of my ancestors marrying a Rosses woman—and more's the pity if they didn't! Eamon, according to the figures on his tomb in Garton, was born in 1694. Brian Dubh is still vividly remembered in family tradition. He came from Garton, where a branch of the O'Donnells had lived for a very considerable period. I have heard that we are of the Inis Saille Clan and, if that is so, it must be very far back as I never heard it traced."

My informant was present as a lad of twelve on the occasion when Harkin interviewed Manus's son, Manus Og, in the nineties of last century and obtained from him the material for the article he subsequently incorporated in his "Scenery and Antiquities of North-West Donegal." This is the oldest

written record of the link with the Inis Saille O'Donnells, but so old and consistent was tradition on the subject that it was carried by the women of the O'Donnells of Goal into the families of their husbands decades before Harkin was born and probably long before that too.

It has not been possible to determine when Cairtriona's family settled in Lower Goal, and it is unlikely that they were there before 1665, judging by the absence of **any** such name from the Hearth Money Rolls of that year. The success of the Hearth Money Tax depended, to a large extent, on the activity of the local Collector. When he was energetic he roped in all possible payors and, judging from the comprehensive Roll which he has left us for the Kilmacrenan area, he must have been most officious. We can, therefore, place great reliance on this record in so far as Lower Goal is concerned.

Eamon, the father of Manus, died at his home in Goal on 17th March, 1773, and his remains were taken to Garton to rest with his forbears. His name, age and date of his death are inscribed on one of the two slabs, lying side by side, that mark the family graves. Time is taking its toll of the lettering on the stones, which is now becoming difficult to decipher. These same graves are still used by the O'Donnells.

Bealach na mBrathar

The Franciscans were slow to give up their heritage and forsake their stricken friends in the time of disaster and so, for many years after the destruction of their Abbey in Donegal, they roamed over the county singly or in pairs and were heartily welcome in every homestead. From the north shore of Lough Eske a track leads over the mountains to Glenfinn. It is marked by white quartzite boulders to guide the traveller in darkness

and in fog. This was the route used by the Donegal Friars and is still known as "Bealach na mBrathar." One such "Brathair Siubhail" always stayed with the O'Donnells of Goal, and from him Manus received his early education. He also learned his classics and received the grinding in Latin that was to stand to him so well, as we shall see later, at the local school of Mr. McGranahan. It was hoped that he would go on for the Church, and with this in view, he graduated to the High School, Letterkenny, which was conducted by the Most Rev. Dr. Coyle, Bishop of Raphoe. Manus found, however, that he had no vocation and he returned home and settled down on his father's farm. He next contemplated joining the Irish Brigades in the Armies of France, but, before setting out on the venture, news of the Revolution reached him and he abandoned the idea.

Romance came to Manus when he was thirty. It was during the September turas to Garton, the birthplace of St. Columbkille, that he met Brigid, the daughter of Doiminic Ruadh O'Donnell, of the Glassagh, Glenfinn. He immediately fell in love with her. She liked him too and was willing to marry him. When upon returning home and informing her father of her intentions, he said that before giving his consent to such a marriage he would first like the opportunity of meeting and assessing the worth of the man of her choice. Manus was, therefore, invited to the Glassagh.

O'Donnells and O'Dohertys

Brigid's people, the Glassagh O'Donnells, occupied a very distinguished position right down to 1846, when the last of them died out. Their origin is obscure, but they claimed to be of princely stock and of the main line of the O'Don-

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nells of Donegal Castle, and were universally acknowledged as such.

It is said that at the time of the Confiscation of Ulster there lived at Ballinamore a great and wealthy landowner, a person of much influence, one, Gearailt O'Doherty. It is generally contended that he was a brother of Sir Cahir O'Doherty, of Inishowen, but investigation disproves this. Rev. Father Mehan has reproduced a very interesting Pedigree of the O'Dohertys in his "The Fate and Fortunes of Hugh O'Neill, Earl of Tyrone, and Rory O'Donnell, Earl of Tyrconnell." The document, which was found in the Genealogical Office archives, had been certified by the Ulster King of Arms, an Archbishop, two Bishops and Lord Fingall, in 1790. From it it appears that Sir Cahir left no son. He had, however, two brothers, Rory and John. The former took service with the Archdukes and died in Belgium. The latter, who was the elder, married the daughter of O'Cahan of Derry and died in 1638. There was no Gearailt, nor is the name to be found among any of the descendants. I have also consulted the O'Doherty Pedigree that forms part of the O'Donovan's Annexe to the Four Masters with similar results.

At the particular time that Gearailt O'Doherty flourished an O'Donnell returned to Donegal. There is much speculation as to where he came from, some say Scotland, others France, but the most popular and probably the most correct is Spain. His identity too is unknown. Several theories have been put forward. One suggestion is that he was Conn, the brother of Manus Ball Dearg O'Donnell. He would thus be a descendant of Aodh Ruadh's brother, Caffar, who had fled to the Continent. However, upon visiting Donegal he found the Castle in alien hands, the lands confiscated and his kinsfolk scattered. The only person of any importance left was Gearailt O'Doherty. He ac-

cordingly directed his steps towards Ballinamore.

Henry Morris says in his "Dha Chead de Ceoltaibh Ulaidh" that Gearailt must have lived three or four generations after Sir Cahir O'Doherty and estimates that he was in his prime around 1700. This agrees with certain local tradition that the coming of the stranger took place in the time of Searlas Og, who is more popularly known as "Bonny Prince Charlie." This claimant to the Throne of England made an abortive landing in Scotland in 1745, and finally escaped to France. There is strong evidence to show that after the defeat of Culloden Moor, the Young Pretender made his way to Ireland and hid for some time in the mountains west of Killybegs, eventually taking boat from there to the Continent. It is possible, therefore, that O'Donnell was a follower of his and reached this country by way of Scotland. This might account for the belief that he had come from there. At all events, he was made very welcome at Ballinamore, and in due course married his host's daughter. Much of the O'Doherty influence and prosperity that was to become a characteristic of this branch of the O'Donnells were thereby inherited by him. His wife was given the Glassagh as part of her marriage portion, and there the Teach Mor was built and occupied by their descendants right down to Famine times, when it became vacant, fell into decay and finally crumbled. I was told that one wall of it still remains. Their place of residence has given them the name of "The Glassagh O'Donnells." Three sons were born of the union—Padai na Glaisighe, Dominic Ruadh na Glaisighe, and a third whose name has not come down to us. Doiminic Ruadh appears to have been the most distinguished of the three. He is the subject of a poem by "Tiomanaidhe an Adha." He was father of Brighid that Manus met at Garton. His sons were

Brian and Rory, the latter, who died in 1846, being the last of the line. Brian died in 1823, and his memory is honoured in verse by an anonymous poet. It is a lament and contains a reference to a Sean Ban, who was either his brother or his son.

ALL the Glassagh O'Donnells were tall with fair or reddish hair. They were haughty and proud and, although extremely kind to the country folk, they considered themselves much above them. They had distinct British leanings which were apparently cultivated with a purpose for, in return, they received many privileges. Although Catholics, they were permitted to carry firearms. They were reputed to have been members of the Grand Jury, but this was not the case. They received, however, many of the pickings of which that august body had the giving. They lived in grand style which they kept up till the end. They were very conservative and would only marry an O'Donnell. This, I might add, is a distinctive feature of all the branches of the O'Donnell Clan. All their daughters were sent abroad to Spain to be educated, and Spanish wine was imported at Killybegs for the use of the household. They also maintained a constant correspondence with the Spanish O'Donnells. They were the only lay people in those parts that spoke Latin. Rory O'Donnell, on account of his knowledge of Latin, was elected secretary at the Emancipation Meeting that was held in Stranorlar.

Rights They Claimed

The Glassagh O'Donnells claimed many rights upon which they always insisted. One of these was that the local priest could not begin Mass until they were present. It is told that on a certain occasion the Fintown priest commenced Mass before they had arrived. They later rode up on ten

horses. Rory immediately strode up the centre of the church and attacked the sagart on the altar before the whole congregation for not waiting for them. Not one of those present understood a word of what passed between the pair as the argument was conducted entirely in Latin! They always carried the "Slat Ban"—the hazel rod cut and pared on May morn. This was the symbol of authority and derived from the custom of bestowing such a rod on the newly-elected Chieftain when he was inaugurated as "O'Domhnall" at the Rock of Doon. There is no doubt that it had a great influence and they claimed the right to it as being the nearest to the main line of the O'Donnells. There was a time when one of the Glenfinn landlords had difficulties in getting in his rents until the Glassagh O'Donnells came to his aid and undertook to collect them for him. The people always recognised the right of an O'Donnell to take tribute and they accordingly paid without demur!

It was to Doiminic Ruadh that Manus came in response to the invitation to seek the hand of Brighid. He was elegantly arrayed for the visit. He wore a sword and rode a powerful steed — both of which he borrowed for the occasion! He was graciously received by the Lord of the Glassagh, who, anxious to find out the merits of his prospective son-in-law, told him that if he wanted to marry his daughter he should sit down and write him a letter in Latin asking for her. Much, I venture to say, to Dominic Ruadh's amazement, Manus, without hesitation, complied with his host's request, sat down and penned a flowing epistle in classical Latin! Doiminic Ruadh must have been well pleased, as the next we hear is that when Manus set out on the return journey to Goal Brighid na Glaisighe rode ar culaibh with him as his bride. According to the

Census of 1841 the wedding took place in 1788, Brighid being 23 years old at the time.

Captain in United Irishmen

The success of the French Revolution and the promise of foreign aid raised the hopes of all freedom-loving Irishmen. Manus had strong National sympathies. He joined the United Irishmen at their inception. His ability and powers were quickly recognised and in a very short time he was appointed Captain and Second-in-Command in his own area. Officers of the rank of Captain were elected by those they were to command. The delegate of five Societies to a lower baronial was usually the Captain. Thus, the duties of this officer comprised a considerable amount of organisation and supervision. With his education and his many contacts from Kilmacrennan to the Glassagh and from there to the Rosses, there was no United Irishman in Donegal more useful as an organiser than Manus, and it appears that he was engaged in organising activities over a wide area.

Lack of proper firearms severely handicapped the new organisation in the beginning. They accordingly armed themselves the best they could with long-handled pikes, secretly forged by willing blacksmiths throughout the land. Manus procured such a weapon for himself, and set about to master its use. He took his task seriously, practising long and hard, until he reached a very high degree of proficiency. In fact, he attained such a standard that he gained the reputation that there was not another who could equal him as a pikeman, and he thus became known as "Manus 'a Phice" or "Manus of the Pike."

Kilmacrennan Proclaimed

Captain O'Donnell certainly got things moving in his district, and his home area appears to have become a hot spot quite early. He and his men were able to procure some firearms and other equipment with the passage of time. On 1st October, 1796, Alexander McClintock, J.P., of Rathdonnell, reported to Dublin Castle that on the previous day military from Letterkenny, acting on information received, raided a dump in Kilmacrennan and seized six guns, some ammunition and hangers. The haul would have been greater but for the fact that the United Men got wind of the raid, and, consequently, had time to remove to safety part of their store. Four months later the Parish of Kilmacrennan was Proclaimed by the Lord Lieutenant and Council. The Proclamation is dated 13th February, 1797, and appeared in the "Dublin Gazette" of the following day. This was probably the result of an incident on the highway of Donnacadh's Brae, midway between Kilmacrennan and Goal, when a marching column of United Irishmen, carrying their pikes, met, in broad daylight, an armed column of Crown forces proceeding in the opposite direction. As they were about to meet each party kept to its own side of the road and the two columns passed each other without halting.

Visit to the Rosses

As organiser for the United Irishmen Manus did considerable travelling. About the time that Napper Tandy led the French raid on Inis Mhic a Duirn (Rutland Island) he visited the Rosses in an unsuccessful attempt to establish a Society there. This, presumably, would have been in the late summer of 1798. He stayed in Cruit Island on the occasion. He might

have remembered the exploits of his name-sake, Aodh Ban O'Donnell, and his companion, Seamus Crone Gallagher, who, on being declared outlaws, found asylum in Cruit more than a century before, and he, therefore, selected the island as a place of safety. I do not accept this as the chief reason for staying there as pretty well the entire Rosses, outside the immediate vicinity of Burtonport, was equally safe. The Inis Saille O'Donnells, his traditional maternal ancestors, were related to more than one family in that part, and it accordingly looks as if he was combining business with pleasure by including a visit to his mother's relatives. Perhaps in view of the subsequent events, it might have been expedient for him to drop out of the limelight in Kilmacrennan at the time, and this could have been primarily responsible for his visit to the Rosses, where he would escape the watchful eye of the authorities.

The Informer

HIS subversive activities did not pass unnoticed for long. He was informed upon by a neighbour named McGrath, who disclosed the prominent position he held in the United Irishmen. There was a family of that name living in the townland of Legnahorey at the time. Harkin states that the informer was one of Captain O'Donnell's own men. It is not improbable that he was none other than J. McGrath, the Sub-Constable for the Barony of Kilmacrenan, whose name appears in the Grand Jury Presentments. There would have been nothing unusual in this as Bagnel Harvey, the Wexford leader, was Barony Constable, and Miles Byrne, of Ballymanus, another Wexford principal, was in the yeomanry. Thousands of militia-men and others holding Government office were members of the United Irishmen.

Arrest and Torture

The news brought the Redcoats post haste to Goal, and there they took Manus in his bed. He was immediately removed under escort to Letterkenny for interrogation. While he admitted that he was a member of the United Irishmen Organisation, he refused to disclose any further information. His attitude and determination not to betray his comrades must have enraged his captors for he was fettered, neck and foot, and lodged in a damp and dismal cell. Here he was detained in solitary confinement for three weeks and five days. During that time neither his wife nor any member of his family was permitted to see him. He suffered greatly. He was only allowed one pint of water and a crust of bread each day. Several gangster methods were unsuccessfully tried to make him talk. Thumb screws were put on him which, besides causing much pain, resulted in the loss of great quantities of blood. He eventually lost the nails of both thumbs. A coffin was placed in his cell and famished rats that actually ate the thongs out of his boots were put in to keep him company. There were days when he could scarcely move with weakness and pain, but it was all in vain, Manus remained silent. When torture and cruelty failed more subtle methods were adopted. He was next offered a King's pardon and Government protection, as much gold as would cover a large table, a pension of £100 a year and the post of Tide Waiter (an office long since abolished but corresponding roughly to that of Preventive Officer in the modern Revenue Service). To all this Manus resolutely replied: "I have but one child, and I would not leave it in the mouth of any person to say to him when I am gone that he is the son of a traitor. I can only die once and I prefer death to disgrace and dishonour." The child referred to was his son Eamon, who died unmarried on the 1st October, 1813,

aged 21 years, and is interred at Garton. No further attempts were made to extract information from the prisoner, and shortly afterwards he was transferred to Lifford Jail.

The change brought little improvement in conditions. The food was bad and barely sufficient to keep body and soul together. The prisoners were permitted a quarter of an hour exercise in the yard each day and their hunger used to be so great that they pulled and greedily devoured any weeds or blades of grass they could find growing at the base of the wall.

The "Trial" and Sequel

Captain O'Donnell was eventually brought to trial before a military tribunal, under the presidency of a Captain Murray. It is asserted by some that McGrath, the informer, absconded and failed to put in an appearance at the court. My information is that he was the principal Crown witness, but, instead of pressing the charge against his neighbour, he did his best to back out of the statement he had previously made. Whatever occurred, the case fell through owing to lack of evidence and was the cause of much embarrassment to the authorities, who were most anxious to get rid of Manus. It fell to the President to find what appeared to be a satisfactory solution to the problem. The accused's fame as a pikeman was not unknown to him and he accordingly informed the prisoner that he would be given an opportunity of proving his ability in this respect. He offered him his liberty if he would undertake to fight a mounted dragoon armed only with his pike! The practice of matching a pikeman against a soldier on horseback does not appear to have been uncommon at the period. Richard Hayes in his "The Last Invasion of Ireland" recounts a similar in-

stance after the Battle of Ballinamuck when one of the fleeing rebels was captured and forced to fight a cavalryman. I have also heard of another case from Connaught.

The Day of the Fight

Manus, of course, had no alternative but to accept the challenge. He was restricted to defensive measures only, while the dragoon had orders to kill him. The venue selected for the great event was a large flat field at the confluence of the rivers Mourne and Finn, about mid-way between Lifford and Strabane. News of the coming combat spread like wildfire and aroused enthusiasm everywhere. Crowds converged on Lifford on the appointed day. The Planter stock of the Lagan were there with their wives. The villagers turned out and brakes were provided as grandstands for the officers and gaily dressed ladies and gentlemen of "the gentry" for miles around. The Red-coats, both horse and foot, looking very smart in their bright uniforms, were present in force. But Manus's supporters were not lacking. They came in their hundreds from the hills and the glens. They came on foot and by any means of conveyance they could procure. Many walked from moon-up the night before, bringing with them some oaten cake and a few roast potatoes to sustain them on their journey. Large numbers came out from the Rosses and even from the islands off the coast. This is interesting in view of Captain O'Donnell's reputed failure to found a branch of the United Irishmen in those parts and also of the reluctance of the Rosses-men to rally to the aid of Napper Tandy when he arrived with the French off Burtonport on the 16th September, 1798. Tradition affords the most probable explanation by asserting Cairtriona's relationship with the Inis Saille

O'Donnells, a sept largely connected and widely respected in those parts. His mother's kinsfolk would not have been slow to rally to the support of one of their own in his trouble.

GLENFINN, too, was well represented, but, strangely enough, the Glassagh O'Donnells did not put in an appearance.

Practically the entire Kilmacrenan countryside was there. Brighid na Glaisighe and the men and women of the area assembled on the top of Knocknabollan. There they knelt and recited a Rosary prior to setting out for Lifford before dawn. Brighid and the two companions with her carried their beads in their hands throughout the journey, and even during the fight, and muttered many a fervent Pater and Ave for Manus's deliverance.

The biggest crowd that was ever seen in the county is said to have assembled to see Manus match his skill with the dragoon on that memorable day in March, 1799. I was told that their numbers have been exceeded on only two occasions since. The first was the Garton Centenary Celebrations of 9th June, 1897, and the other was when 12,000 people gathered in Letterkenny to welcome our former Taoiseach, Mr. de Valera, in 1934.

The Arena

PART of the field had been railed off as an arena. The first to enter was the tall dragoon on his stately charger. He received the cheers and applause of his comrades and elite. When Manus, accompanied by his escort, appeared, he was greeted with the wild shouts of his mountain supporters. Feelings ran high and the position became so threatening that a hostile demonstration on the part of the troops was necessary

to restore order. A warning was issued and some horse took up a position near the demonstrators.

The large inducements held out to Manus to turn informer and the presence of such strong contingents from so many parts who marched to Lifford to cheer him are understandable only on the ground of his being known for his United Irishmen activities over a large part of Donegal.

The Combatants

MANUS was a man of powerful physique and was 40 years old at the time. He had been much weakened by his long confinement, lack of food and cruel treatment since his arrest many months before, but he was nevertheless undaunted and faced his opponent with confidence and courage. It was heartening for him to see such a large and lusty body of followers. These, despite the previous warning and the threatening presence of the military, could not be restrained and continued to cheer him to the echo. This was a source of great encouragement and Manus's heart leaped with joy when he spied his wife proudly to the fore. Their eyes met for an instant and flashed a message of love and hope. Captain O'Donnell's spirits were high and he waived his pike in acknowledgment to the crowd. Then, with a prayer on his lips, he turned to face his enemy.

Captain Murray, was, at this time, riding around the enclosure. He whispered a word of final instruction in the ear of the dragoon and immediately withdrew. At the sound of a trumpet the contest was on!

The Victory and after

MANUS took up his stance towards the centre of the field and awaited the onslaught of

his opponent. The dragoon tore down on him with lance levelled and his annihilation seemed inevitable. At that moment a cry of "O Domhnall, a buaidh!" went up from a thousand throats. This galvanised Manus into action. With the aid of his long ashen pike handle he lithely vaulted to one side and deftly slit the reins of the charger as it dashed by. The horseman, however, did not give up hope and manoeuvred his mount the best he could. The animal answered to the voice of its rider and once again came towards Manus, but this time being uncontrolled by rein swerved sharply. This was the pikeman's opportunity. He hooked the cleek of his weapon in the dragoon's collar, unhorsed him and pinned him safely but uninjured to the ground. Having thus vanquished his opponent Manus placed his foot upon the chest of his fallen foe and proudly held his pike on high in token of victory.

The cheering and exaltation that greeted such a speedy triumph knew no bounds. Unfortunately, the jubilation was short-lived. The Tribunal's plans had miscarried. Captain O'Donnell instead of being killed by the dragoon, as was hoped, had, in the minimum of time, unhorsed the King's representative in a most unceremonious manner, won popular favour, and was the hero of the hour. It was dangerous to make heroes out of rebels, especially when the fame was won by a feat of arms. Captain Murray was seriously perturbed. He is reputed to have said:—"If this man had the command of 1,000 others like himself he would pull down the British Throne." Swift and decisive action was necessary and, as might be expected, the gallant Captain rose to the occasion. Instead of giving Manus the freedom he had promised him he ordered that he be led back to prison and condemned him to 500 lashes on the triangle. Fortunately Lord Cavan, a just and

humane man, who had command of the Forces in the North, happened to be passing that way from Enniskillen to Letterkenny at the time. He enquired the reason for the tumult and excitement. Upon being informed of what had taken place he personally intervened before Captain Murray's cruel orders could be carried out and gave instructions that the prisoner was to be released. This was duly done but not before bail was entered into to keep the peace for seven years. Lord Cavan must have had great admiration for Manus as he remained to see that there would be no further hitch, and when he was released he conducted him in person to where Brighid na Glaisighe was waiting. Captain O'Donnell was entirely unaware up to this of his saviour's identity and he accordingly asked him his name and title. Upon learning that he was Lord Cavan he thanked him in suitable terms on behalf of himself and his wife.

Rosary of Thanksgiving

MANUS returned home in triumph. When he and his party reached Kilmacrenan the infamous McGrath came out from his home at the upper end of the village and tendered his hand to welcome the returning hero. Manus, instead of grasping the outstretched hand, grabbed its owner by the hair, which he wore long, and dragged him roaring down the steep street of the village towards the River Lurg. A lady of the family of Campbell who lived near the lower end of the village, seeing the position, rushed out from her house and with her scissors severed McGrath's hair from his assailant's grasp. That night McGrath and his family made a moonlight flitting and it is not known where the flight ended as they have never been heard of since. The only memento of him

in Kilmacrenan is a spring well known to this day as "McGrath's Well."

God's mercy was not forgotten. Before going to gaol Manus's friends stopped once again at Knocknabollan, this time with him in their midst, and all recited a Rosary of Thanksgiving.

Captain O'Donnell was not harassed after his release and was permitted to live in peace with his family. He and Brighid had four sons and four daughters. All these, with the exception of Eamon, the first born, to whom I have referred, married and had large families. Their descendants are to be found in many climes from the Seven Hills to the Snows of Alaska! Several great-great-great-grandchildren survive in this country, and, it is not unlikely that beyond the seas, there are others who are also their great-great-great-great-grandchildren. The compilation of an accurate and comprehensive chronological table of Manus's descendants would, therefore, be a difficult and formidable task.

THE GLASSAGH O'DONNELLS

MANUS died on the 5th August, 1844, at the ripe old age of eighty-six, and was laid to rest in the family plot at Garton. Brighid, who is recorded as seventy-six years in the 1841 Census, survived him by twenty years or more. A great-grandson of hers, who was born in 1848, remembered her quite well. Although her name is not inscribed on the tombs she was certainly buried with her husband.

The remarkable thing about Manus's arrest and imprisonment was that his wife's people, the Glassagh O'Donnells, who held such a high place in the county, do not appear to have intervened or used their influence on his behalf. None of them turned up at

the fight at Lifford. Their absence was noted and commented upon by all. It is believed that they were afraid to jeopardise their position with the Powers That Were by publicly identifying themselves with such a noted rebel, especially as Brighid's brother, Rory, was Sub-Constable of the Barony of Boyle at the time. I was told that a son of Manus, who was born in 1815, never mentioned his mother's people nor have they been discussed among the later generations. There is no doubt that there was an estrangement between the two families and it probably had its origin in the attitude that the Glassagh O'Donnells assumed towards Manus when he ran foul of the authorities.

The pikes and other arms of Captain O'Donnell's local Society of the United Irishmen were buried by night in the bog of Lag 'a Churraín; the body of the members pledging one another to secrecy as to their exact location. The secret has been well kept. About fifty years ago when the railway to Burtonport was being made through the middle of the bog there was much talk of the hidden pikes and many expected that they would be found during the course of the work, but they never came to light.

AN INTERESTING SEQUEL

AN interesting sequel to Manus's fight with the dragoon is the mark that it left on British military history. The vulnerability of leather where pike or sword was concerned was demonstrated by the slitting of the reins to deprive the rider of control of his mount. The authorities were quick to profit by the experience and thereafter provided their cavalry with chains for attaching to the lower part of the reins that hangs between the horse's neck and the bit.

I have been privileged to inspect the records in the State Paper Office, Dublin Castle. These are housed in the Birmingham Tower where Aodh Ruadh was imprisoned in the reign of Elizabeth. Great masses of '98 papers are preserved in the archives but I regret to say that practically nothing from Co. Donegal is among them. There are no courtmartial findings and neither Manus O'Donnell's nor McGrath's name appears in any of the indices to the Rebellion Papers for the period 1796-1808. I understand that the Donegal records were kept in Lifford Jail. Much of these perished at the hands of the soldiers stationed there during the last century who used them as fuel to keep themselves warm during cold weather. The jail finally closed its doors at the beginning of the present century and, in 1917, when there was a paper shortage and a cry-out for salvage, those responsible forwarded what records remained for pulping. This was a wanton act of vandalism and the damage done is irreparable. A single tome, the "Jailer's Entry and Sentence Book" escaped destruction and subsequently appeared in the catalogue of Messrs. Greer, Booksellers, Belfast. The County Library was immediately interested and wrote for it. A reply was received to the effect that the volume had been purchased by the University College, Cork, but when that body was communicated with they disclaimed all knowledge of the matter. It is to be hoped that this valuable record is still in existence and will come to light again. The reports of the United Irishmen to those in higher office were burned after they ceased to be useful and nothing is now known

of their contents. All this is very disappointing as we are now dependant on family history and tradition for an account of Captain O'Donnell and his activities in 1798. Everything considered, the wonder is not that we know so little of this eventful period but that we know so much.

IN SONG AND STORY

WILLIAM HARKIN gives us the earliest detailed account of the Manus 'a Phice fight in his book "The Scenery and Antiquities of North-West Donegal." It is worthy to note that the article is based on material obtained from Manus's own son, Manus Og. Special tribute is due to Sean Ban MacMeanman for preserving the vivid memories of Glenfinn—Brighid Na Glaisighe's own country—in his "O Chamhaoir go Clap Sholas." Manus is mentioned several times in O'Donovan's "Ordnance Survey Letters" and figures, too, in the Survey "Name Books" where he is described as "a fine old Milesian." Reference is made to him by W. J. O'Doherty in his "Inishowen and Tirconnell" (first series). He is the central figure of the play "Ta na Francaigh ar an Muir" and the hero of the exciting prize-winning story "The Logic of the Pike," by Seamus MacManus, which appeared in the '98 Centenary number of the "Weekly Freeman." In addition, he finds an illustrated chapter in the "Clonard" Junior School Reader. Tributes have been paid to him in verse such as in the very fine ballad, entitled "A Fight for Liberty," which was published in Alice Milligan's "Shan Van Bocht."

COUNTY DONEGAL IN THE CATHOLIC QUALIFICATION ROLLS 1778—1790

— BY —

Sean O Domhnaill, M.E.

AT a session of the Irish Parliament in the year 1778 an Act was passed entitled "An Act for the relief of his Majesty's subjects in this Kingdom professing the Popish religion." Under its principal clause Catholics were permitted to take leases for any term of years not exceeding nine hundred and ninety-nine or for any number of lives not exceeding five, provided that they had taken and subscribed the oath of allegiance prescribed in an Act passed in the Irish Parliament in 1774. The oath was to be taken in the Four Courts in Dublin or at the Quarter Sessions of the Peace for the County of Dublin or before the going Judges of Assize in open court. Leases made to Catholics under the provisions of the Act could be disposed of by will or otherwise as the leaseholder should think fit (1). Prior to 1778 leases to Catholics were only for bog not exceeding fifty acres for a term of sixty-one years (2). The Act of 1778 thus marked an advance and was welcomed by the Catholics of Ireland who had been suffering under the rigour of the Penal Laws from the beginning of the century.

The names of persons taking and subscribing the oath after the passage of the Act of 1778 were enrolled at the Rolls Office in Dublin. Those rolls perished in the fire of 1922 in the Four Courts, but, fortunately, the index to the

rolls survived, and from this document, now in the Public Record Office, the appended names with particulars have been extracted. The oath was taken and subscribed on the date mentioned at the Assizes at Lifford unless otherwise stated.

Names of residents in the county of Donegal as they appear in the index to the Catholic Qualification Rolls, 1778-1790:—

James Boyle, farmer, Ballyshannon 31-3-1779.
William Breslin, farmer, Mockbrack. 31-3-1779.
Phelim Boyle, cordwinder, Ballyshannon. 17-3-1780.
Thomas Boyle, carpenter, same. 14-4-1781.
Andrew Brison, shoemaker, Raphoe 31-10-1783.
John Brodly, farmer, Killeter. 10-9-1785.
Hugh Carlan, yarn merchant, Lifford. 31-3-1779.
William Cullen, farmer, Maughboy. 31-3-1779.
Charles Collin, farmer, Maughera-boy. 31-3-1779.
Owen Cassidy, farmer, Bondrows. 5-4-1779. At Assizes, Carrick, Co. Leitrim.
Dominick Davett, grazier, Meenaroy. 31-3-1779.
Neal Dougherty, farmer, Ruskey. 31-3-1779.
Anthony Davett, grazier, Larnalarkin. 31-3-1779.
Richard Dougherty, farmer, Ardahee. 31-3-1779.
Michael Dougherty, farmer, Muff. 5-8-1779.
Gilbert Davett, farmer, Menti-granah. 26-8-1782.

(1) Statutes at Large, Ire., XI. 298-301.

(2) Ibid., X., 262-3.

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- James Dougherty, farmer, Cashill. 26-8-1782.
- John Davett, farmer, Meeneroy. 26-8-1782.
- James Degermond, mason, Doughbaliagnin. 15-4-1784.
- James Dognerty, smith, Ballyshannon. 26-3-1785.
- Edward Dally, glazier, Ballyshannon. 13-4-1786.
- Cormack Dolan, mason, same. 13-4-1786.
- Patrick Flanagan, schoolmaster, Ballyshannon. 26-3-1785.
- Edmond Fenner, gentleman, Aghry 5-4-1779. At Assizes, Carrick, Co. Leitrim.
- Charles Gamagher, farmer, Citten. 31-3-1779.
- Francis Gallagher, merchant, Rosguil. 31-3-1779.
- Fardey Garvey, farmer, Glann. 31-3-1779.
- James Gillan, farmer, Aughlayard. 31-3-1779.
- Daniel Garven, farmer, Ballyshannon. 27-3-1780.
- John Gallagher, farmer, Drimnasallaugh. 26-8-1782.
- Charles Gallagher, farmer, Letterkenny. 26-8-1782.
- Hugh Gillon, farmer, Aughyard. 15-4-1784.
- James Gillon, farmer, same. 15-4-1784.
- James Gaullaugh, farmer, Killycreen. 15-4-1784.
- Hugh Gillon, farmer, Knockbrack. 15-4-1784.
- Patrick Green, publican, Rathmelon. 23-8-1784.
- Denis Gallagher, farmer, Breenagh 23-8-1784.
- John Gorman, mason, Drimnagreagh. 26-3-1785.
- Neal Gobbins, farmer, Killeter. 10-9-1785.
- Charles Haughey, innkeeper, Letterkenny. 31-3-1779.
- John Hughes, the younger, farmer, Killeter. 10-9-1785.
- John Hughes, farmer, Killeter. 10-9-1785.
- Edward Kelly, shopkeeper, Ballyshannon. 14-4-1781.
- Edward Kelly, farmer, Killpheke. 15-4-1784.
- Neale Kelly, farmer, same. 15-4-1784.
- Michael Kelly, flax dresser, Trakeen. 23-8-1784.
- Morris Kerrigan, farmer (Curromongan). Carrickomangan. 10-9-1785.
- Francis Kerigan, shoemaker, Ballyshannon. 5-4-1779. At Assizes, Carrick, Co. Leitrim.
- Joseph Lyster, carpenter, Ballyshannon. 26-3-1785.
- John Mulloy, farmer, Bareaugh. 31-3-1779.
- Hugh McLoon, merchant, Letterelly. 31-3-1779.
- Owen McCafferty, merchant, Ruskey. 31-3-1779.
- John McDavett, farmer, Curraghahone. 31-3-1779.
- John Mooney, merchant, Ballyshannon. 27-3-1780.
- Charles McCabe, mason, Ballyshannon. 9-3-1780.
- John McIntire, farmer, Ballyshannon. 14-4-1781.
- Daniel McNulty, blacksmith, Reilgahannan. 25-3-1782.
- Darby McLaughlin, farmer, Curragharne. 18-8-1782. At Assizes, Londonderry.
- Shane McAbrehan, farmer, Grovehall. 15-4-1784.
- Edmond McBride, mason, Doe. 23-8-1784.
- Matthew Mulheron, mason, Drimnagreagh. 26-3-1785.
- Patrick McGinlay, tailor, Killeter, 10-9-1785.
- Patrick McLaughlin, farmer, Inishonehead. 15-9-1785. At Assizes, Londonderry.
- Michael O'Shean, merchant, Im-lagh. 31-3-1779.
- Hugh O'Cannan, farmer, Duagh. 31-3-1779.
- Cormac O'Cannan, farmer, same. 31-3-1779.
- John O'Cannan, merchant, Ballywhorisky. 31-3-1779.
- Con O'Donnell, Russvill. —-8-1782. At Assizes, Londonderry.
- Eugene O'Callaghan, Greencastle. —-8-1782. At Assizes, Londonderry.
- Bryan O'Loage, farmer, Killeter. 10-9-1785.
- Charles O'Donnell, Popish priest, Cloncah. 15-9-1785. At Assizes, Londonderry.
- Phelemy Quinn, farmer, Golan. 13-4-1786.
- John Rogers, farmer, Lettermacward. —-4-1783.
- Patrick Sheskran, drover, Glansooly. 31-3-1779.
- William Sheil, farmer, Killeter. 10-9-1785.
- Patrick Sheals, farmer, same. 10-9-1785.

Tobar na nAingeal

(THE ANGELS' WELL)

Quoniam Angelis suis mandavit de te . . . (Ps. 90, verse 1)

"SIR, said the cripple (to a Man he did not know), I have no one to let me down into the pool when the water is stirred." Sitting on the brink of Jacob's Well, Christ taught the Samaritan woman the passing of the Old Covenant. From time immemorial, Jews and Gentiles, Popes and kings, saints and scholars, giants and dwarfs have, time and again, set their seals of approval on such shrines as those at Holywell in Flintshire, Karup at Viborg and, over and above all, Lourdes.

In Pagan Europe well-worship was common. St. Eunan tells us that St. Columba blessed and converted to Christian uses "a fountain, famous among this heathen people, which foolish men, blinded by the devil, worshipped as a divinity." St. Patrick blessed a well of this kind called Slan in Connaught; and very many holy wells throughout the land are associated with his name. St. Brigid's Well at Faughart, Ciaran's and Finian's wells at Clonmacnoise and Eunan's near Skreen are famous. To these and a thousand others cling names and traditions and a love far-brought from out the storied past. Let the world spin for ever down the ringing grooves of change, these holy wells, far off from the clamour of liars belied in a hubbub of lies, continue to tell their truthful tale with the soul's voice of holy Ireland—the treasure-house in which her heart is guarded from the pollution of the rotting world.

The late Henry Morris compiled a list of over a hundred holy wells of Donegal, and surmised that there were some twenty more. Turais are still made at forty-six of them. One of these is Tobar na nAingeal in the townland of Beannhubh in the parish of Cilltaobhog. That its turas occurs on

May Eve may, possibly, point to its venerable antiquity. For, the nearby brook, prattling the primrose fancies of the bog and chattering over its stony ways, would scarce have heard the busy click of the elfin hammer. Christians who do not scruple to use the name of a Roman goddess or that of an Irish idol-god to designate the first month of summer will hardly cast a stone at the people who congregate at the Angels' Well to begin the summer by worshipping the God Who created it and them. For, let no one forget that these people live in the supernatural, that they know that the Spirit of God lives within them, and that they are not surprised to find that God is wonderful in His works. That is why one looks with pride on the crystal waters of these holy wells and views with hope these sites of faith unchanged by storm, all unchanging in the calm. That was why the early English Christians honoured temples that once were pagan. That was why the early Scotch Christians venerated the white stone picked up by Columba from the River Ness. That is why present-day Irish Christians visit the Angels' Well—a relic of days when dogs were taught alike to run upon the scent of wolf and friar.

Close by a new road and not far from the old *casan na mbrathair*, in a hazel copse where the rose and woodbine twine, is the Angels' Well. There are, in fact, two wells—one, circular and about thirty inches in diameter and partly covered by a stone slab; the other, smaller, oval, and deep. Between them is a hollow, oval stone (1) which is used by pilgrims for ablution purposes. Above the wells there is a stone structure about six feet long and three feet high. On this stone table rests a well-preserved wooden cross which, it is said, was

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donated by a Connaught pilgrim over a hundred years ago. (2)

The prayers prescribed by tradition for the **turas** are the ordinary, simple, Catholic prayers; and they are recited at certain specified places or stations around the well. Loose stones and pebbles (3) on the site are applied to sores and seats of physical pain after the manner of the Columban white stone already referred to. The **turas** ends with the recitation of three Pater and Aves for the repose of the soul of An Brathair O Bui, who blessed the well.

This holy friar probably belonged to the Donegal Convent on the other side of **Cruach an Aifrinn**. Beannhubh was, no doubt, even then, within the **limites** and **districtus** of that convent; and, consequently, it was visited by friars "**qui semper sunt in terminis**" (which Father Jennings in his scholarly book (page 115) translates: "who are always away on the quest"). In addition to that quasi-spiritual mission, these friars attended to the spiritual needs of the people. The road to the convent over the Bluestack Mountains was and is called **Casan na mBrathair**; and **Min na mBrathair** lies to the east of Beannhubh.

Here, as elsewhere in the county, the memory of the Penal Days is, happily, veiled in twilight haze. But this tale of An Brathair O'Bui still lives. He was caught by priest-hunters in the vicinity; and he requested to be allowed to walk in front of his captors. His request was granted. He approached this Well and there knelt in prayer. When his pursuers came up they saw only a dense fog and the brilliant glare of tapers and torches held by angels invisible—angels invulnerable, impenetrably armed. It is not, perhaps, an undue stretch of imagination to suppose that the friar's prayer was that uttered by David of old in somewhat similar circumstances: "For Thou hast delivered me from all trouble and my eye has looked down upon my enemies."

SEOSAMH UA MAOLAIN.

Feast of St. Catharine of Siena,
1949.

- (1) A Saddle Quern.
- (2) Site of Mass Rock.
- (3) Seven Round Stones.

[Ed.]

NOTES & QUERIES

I. MEDIEVAL RESIDENCES OF THE O'DONNELLS

RAMBLES IN DRUMHOLM

(Hugh Deery, Vol. 1, No. 2,
p 99 et seq.)

IN his note on Murvagh, in Drumholm, Mr. Deery states that this seems to be the place referred to in the O'Donnell poems. The principal residence of the O'Donnell chieftains in the pre-Norman-castle era was the fort in the southern Murvagh at the mouth of the Erne. In the bardic poems on the O'Donnells the royal Murvagh is frequently mentioned in conjunction with the Erne, never with Donegal. Its precise location is described by Gofraidh Fionn O Dalaigh in his poem, *A Fhír Theid i dTír Chonaill* (*Dioghluinn Dana*, 66, L. Mac Cionnaith, S.J.) composed in the reign of Connor O'Donnell (1342).

The poet congratulates a friend who is going on a visit to beautiful *Tír Chonaill*. He describes the royal precincts for him: Magh n Ríne of the lovely slopes, the Erne with its flocks of birds, Assaroe with its trout and salmon, and *Síodh Aodha* above the warm strand:—

and then I see you coming to the smooth lawn of Murvagh. You view the Erne hither (i.e., inwards) and the round hills above the Erne, the peaceful green margin that the breezes wither not, and each slope of the flat

Murvagh. In this town (*baile*), as a rule, dwells my friend *Conor*; good drinkers there be in his round fort (*cathair chorr*) from the nobles of *Cineal Chonaill*.

The original home of the O'Donnells was on the Lennonside, around Ramelton. Almost as soon as they became rulers of *Tír Chonaill* their chieftains established themselves on the Erne, in order to follow up their expansion drive through Connacht. It was probably *Domhnall Mor* (+1241), the second chieftain, who made Murvagh the royal seat. The place seems to have remained the chief residence for two centuries, until *Niall Garb III* (+1439) built a Norman-type castle at Ballyshan-non. Towards the end of the round-fort era the chieftains had some connection with Reelin, but Donegal did not become the royal seat until *Red Hugh I* (+ 1505) built Donegal Castle (afterwards improved or rebuilt). From the time of *Manus O'Donnell* (1563) Lifford tended to become the chief seat. The earlier chieftains (with a few exceptions) were buried in Assaroe Abbey, the latter chieftains in the Monastery of Donegal.

In connection with the round-fort occupation of Murvagh it is interesting to note that the fort itself was the citadel of a *baile* (cluster of houses or town). In *Leabhar Chloinne Suibhne* it is recorded that when *Mac Sweeney Fanad* visited *Torlach an Fhiona* (*Torlogh of the Wine*) O'Donnell, then his enemy, at Murvagh he was

accommodated in the town, whilst O'Donnell parleyed with him by means of messengers going to and from between the **baile** (town) and the **dun** (fort). It may also be noted that in **Torlach an Fhiona's** day, as in O'Connor's, Murvagh, was a place for good drinking."

NIALL O DOMHNAILL.

Members who were the guests of the Misses Atkinson at Cavan-garden, Ballyshannon (Autumn, 1949) may remember that the **Two Mile Stone** antiquities have a marked similarity with the Murvagh site described above, i.e., the **baile** and the **dun** (See O. Davies, J.R.S.A.I., Vol. 72) and this site stands very prominently over the River Erne and Magh nRine (Editor).

Mr. O Domhnaill's reference to Reelin recalls the unsolved location of **Ballybeit**, the home of Sir Eoghan O'Gallagher (Maguire **History of the Diocese of Raphoe**), **Ballykit**, the home of Donnell O'Gallagher, O'Donnell's chief counsellor (U.J.A. version of a description of County Donegal, circa 1607—) and Ballykill in the Calendars of State Papers. The site was four miles, up the River Finn, from Drumbo Abbey (?) and four miles from Barnesmore. Ballykerrigan would fit this description and it is in the Reelin basin. Further information requested. (Editor).

II. THE O'CANNONS OF

CINEAL EOGHAIN

"It is known that a family of Acannane was in Scotland in the early 16th century. A Wigton parish record dated 19th March, 1723, refers to the giving of '3s to John Cannon from Ireland.'

"Until the Industrial Revolution the Cannans or Cannons owned much property in Kirkcudbrightshire, and there were also Cannons in the Isle of Man during these years, and I am anxious to find a link between these families and the old Irish family in Co. Donegal."—Donald V. Cannon, 3 Kenwood Gardens, Ilford, Essex.

III—Co. Donegal in the Days of Napper Tandy and Wolfe Tone:

**INFORMATION
WANTED**

(a) I have ascertained since the publication of my biographical sketch of 'Manus 'a Phice' that the name of the blacksmith who made the pikeheads for Captain O'Donnell's local Company of the United Irishmen was **Sean O'Friel**, of Goal, Kilmacrennan. He went "on the run" after the arrest of Manus and continued to elude the authorities for the best part of a year.

I would be grateful to any of your readers who can supply additional information concerning Manus, the Glassagh O'Donnells, and the '98 period generally.

RUPERT O COCHLAINN.

**An Casan Caol,
Min Beannaid,**

Co. Dhuin na nGall.

(b) Wolfe Tone's son married Catherine Sampson, daughter of Sampson, the United Irishman, and Miss Trench in her "Wrays of Donegal and other Families," hints that Sampson was related to the Vaughans, Brookes and Harts who owned Doe Castle. Miss R. Jacob, 17 Charleville Road, Rahmines, Dublin, is writing a biography of Tone's wife and would welcome information relative to her daughter-in-law's family.

It might be well to point out that the time has come to dispel the cloak of obscurity which surrounds the following Donegalmen who were actively associated with Tone and the Society of United Irishmen:—Edward Carey of Greencastle, Rev. Francis Dill of Manorcunningham, Oliver Bond of St. Johnston and the Pattersons of the Thorn, Letterkenny.

Bond's widow lived for a time at Buncrana and Dr. Mac Nevin, a Galway man, in exile, claimed that his nearest living relatives resided at Killybegs. Who were they? (Editor).

**THE MAKEY (Mackie, McKee)
FAMILY OF DONEGAL
AND DERRY**

William Macky (1769-1849), Merchant Banker, of Shipquay Street, Derry, was Agent for Messrs. Alexander & Co., Bankers, of Dublin. He was succeeded by his son, James Thompson Macky, who became the first Derry Agent of the Bank of Ireland when that firm absorbed the Macky business and took over their present premises from that family.

Mr. Ross Macky, of Belmont, King's Avenue, Parkstone, Dorset (a member of our Society) would be grateful for further information, by way of tradition or record, relative to the above family, in particular, and also in regard to the numerous families of the name who have old associations with County Donegal.

**THE MCCLURE FAMILY
OF THE BARONY OF
RAPHOE**

James McClure settled in Augusta County, Virginia, U.S.A., in 1738, and one of his descendants, Dr. Donnell M. Owings, Dept. of History, The University of Oklahoma, Norman, Oklahoma, U.S.A., is anxious to confirm that his ancestor emigrated from the Raphoe/Convoy district. We are pleased to place on record that Mrs. Hollenger and other members of the Society have sent extracts relating to the McClure family from the Hearth Money Rolls (1665), The Raphoe Vestry Books 1673-1800, and the Donegal Grand Jury Presentments 1753-1800. Dr. Owings has joined our Society and we should be very obliged if any members with further information will kindly pass it on to him.

**THE FRAME FAMILY
OF COUNTY DONEGAL**

Some time ago the Post Master at Donegal received a letter from an exile seeking information about this family. We now place on record that the family is well documented in the Church of Ireland records in Stranorlar and Raphoe. They are also mentioned in the Hearth Money Rolls (See Lecky "The Lagan and its Presbyterianism.")

**DR. WILLIAM MOORHEAD
OF STRANORLAR**

Mr. Edward Moorhead, Kingsway Hotel, Hove, Sussex, writes:—"The only information I have about the Dr. William Moorhead I am trying to trace—is from a copy of proceedings in the Probate Court of Dublin, in 1859 regarding the administration of the estate of John Moorhead of Kilroosket, within the counties of Monaghan and Cavan, who died in 1818. He was my great-great-grandfather. The summons referred to above cited, as interested parties, amongst others, 'William Moorhead, of Stranorlar, in the County of Donegal, Medical Doctor,' as well as my own grandfather, Rev. James Moorhead, of Donnacloy, in the County of Down, Clerk. I should be very pleased if you could assist me in my search."

A cursory examination of the Church of Ireland records at Stranorlar shows that Dr. Moorhead was married. His wife's Christian name is given as Letitia and we found the following baptisms registered:—Emily, born 1843; Frances, born 1845, and Louisa Isabella born 1861.



THE RAPHOE OBLISK

During the year 1949 one of the very few tangible links which Co. Donegal had with the 1798 period was wantonly destroyed by a person or persons unknown.* This was the Raphoe Obelisk, a prominent and graceful landmark which was erected to commemorate an attack made by United Irishmen in an effort to gain possession of arms and ammunition which were believed to be stored in the ancient Castle of Raphoe. The inscribed tablet set into one of the sides of the obelisk escaped serious damage and is now safely secured pending restoration of the damaged monument. The inscription reads:—

"In grateful memory of the loyalty, spirit and it is hoped the friendship of the Raphoe Corps by whom, under God the place was protected when surrounded by robbers, murderers and rebels in the year 1797."



This cryptic inscription is all the more remarkable if one turns to Lecky's "**History of Ireland in the Eighteenth Century**" and studies it against the background out of which the Raphoe Corps evolved. They were originally called **The Royal Raphoe Volunteers** and were brought into existence at battalion strength on the 1st July, 1778; with Lieut.-Colonel Charles Nesbitt as their Commanding Officer. A silver belt badge worn by one of its officers (Rev. Dr. John Lamy, Dean of Raphoe, and High Sheriff for County Donegal, 1785) was illustrated in the *Ulster Journal of Archaeology* of 1897, and according to McNevin's "**History of the Volunteers**" the uniform was scarlet-faced with blue. The Corps Commanding Officer was a county de-

legate to the famous **Dungannon Convention of 1782**. A correspondent from the newly-formed **Irish Military Historical Society** would welcome details relating to the various Donegal regiments of the past.

* The Donegal Historical Society deplotes this destruction—this obliteration of historical fact—this re-birth of vandalism which we now associate with modern totalitarianism.—(Ed.)

PROBLEMS FOR DONEGAL HISTORICAL SOCIETY

Perhaps the most interesting problem in Donegal ecclesiastical history concerns the government of the Diocese of Raphoe between the years, say, 1515-1550. No one has as yet satisfactorily explained the mystery of Cornelius O'Cahan, schismatic (?) Bishop of Raphoe, who was provided to the See c. 1514. The formation of the County Donegal Historical Society tempts one to hope that the problem may soon be considerably advanced.

The fullest discussion is to be found in "**The Medieval Province of Armagh**," by Rev. Aubrey Gwynn, S.J. Father Gwynn does not mention Dr. Maguire's argument that O'Cahan suffered imprisonment, probably about the year 1536 ("**History of Raphoe**," vol. i, pp. 96 ff.) Dr. Maguire rests his argument on an undated "edict of enlargement," which he discovered in the "**State Papers**" of Henry VIII. Now, we know that "Cornelius O Kann, Bp. of Raphoe," received his grant of English liberties in 1536 (Morrin, i, p. 23), and it is very likely that this is the enlargement to which Dr. Maguire refers. The latter, therefore, in this view, is mistaken in taking the grant of liberties to mean release from imprisonment.

However, it is just possible that Dr. Maguire, who had access to the Public Record Office before its destruction in 1922, may have discovered a real edict, all record of which has since perished, granting release from prison. If this is so, matters are complicated not a little. Perhaps some member of the **Historical Society** could provide the answer?

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On another aspect of the problem, Dr. Maguire can hardly be correct in inferring from the testimony of the jurors in the Lifford Inquisition of 1609 that Manus O'Donnell had imposed unlawful exactions on the "church lands" for the support of the schismatic Bishop. Would the true explanation be that O'Donnell exacted these rents to replenish the war-coffers of the Geraldine League,

just as Shane O'Neill later exacted cuttings "for the maintenance of his rebellion" (Bp. Montgomery, quoted in "Ordnance Memoir of Templemore")?

How, by the way, did Manus earn the appellation, "Rees Coytemore"? Was it because of the magnificent crimson velvet cloak which St. Leger (State Papers, Henry VIII, vol. III, pt. III, p. 318) describes?

HISTORIOUS.



STONE AXE-HEAD

with saucer-shaped depressions
found at Lisnamulligan, Castlefin,
March, 1949.

"Axeheads of this type, that is, ground and polished, were in use from Neolithic (New Stone Age) times onwards. In round figures the date would be any time from 2500 B.C. Even though from 1800 B.C. copper and (later) bronze were known and in use, stone still continued to be used for making axes and other weapons. How far this was due to economic reasons, or conservatism, cannot be shown, but that stone and flint continued in use side by side with metal is shown by the finding of stone axes and flint weapons in sites as late as Early Christian times.

The earliest type of stone axehead was chipped. Later on the edge portion was ground and perhaps polished, and eventually grinding and polishing over the whole surface was carried out. In the Museum we have numerous examples of all types, but only very few examples (and these not closely localised) of axeheads such as yours, i.e., with saucer-shaped depressions on opposite faces.

Stone axeheads were in ordinary domestic use, for wood-working. They were mounted on a wooden handle in the manner shown on accompanying sketch. A club-like stick was chosen, the broad end perforated or split, and the stone axehead was inserted therein and further secured by a binding of hide thongs or thin wedges. We have in the Museum a stone axehead with its original wooden handle, found in a bog at Maguire's Bridge, Co. Fermanagh. No doubt, the depressions in your example were intended to take packing wedges to assist in steadying the head in its handle."

—National Museum of Ireland Report, P. 9/49, to the finder

BOOK REVIEWS

IRISH HISTORICAL STUDIES

Vol. vi., Nos. 23, 24 (Hodges Figgis, Dublin). Price 5/6 per Number. Annual Subscription, 10/-, post free.

THIS excellent Journal is the joint organ of the **Irish Historical Society** and the **Ulster Society for Irish Historical Studies**. Its editorial and management committee are drawn from both sides of the **Border** and the history faculties of all the Irish Universities are well represented in each body. The Journal can, therefore, be regarded as the filter through which a pure strain of Irish history flows in, we hope, an ever-increasing stream. With the close of the year 1949 the Journal reached its sixth volume and each Society has a long list of very fine historical **Bulletins** to its credit. While some of the articles are localised or specialised, all are the products of up-to-date authorities on each subject.

We congratulate the editors on the care with which Irish historical writings are recorded and thus rescued from oblivion in the pages of ephemeral and varied publications which, so far, have been the main outlet for the productions of Irish historians. This section of

the Journal makes it a work of reference which merits a place in every Irish library—public or private. We also congratulate the Journal on its scholarly reviewers—reviewers such as Marcus Mac Enery, who display that meticulous care and wide knowledge which would have charmed Father Paul himself and make Mac Enery's review a very satisfactory supplement to Father Paul's **Irish Men of Learning**.

We commend the **Journal of Irish Historical Studies** to our members and our readers; and, in return, we respectfully suggest that the major Irish Historical Societies should take a more active interest in the struggling local historical societies. By doing so they will lay the foundation stone of a Clearing House for co-ordinating identical interests and activities. This unification would strengthen the power of the major bodies with consequent benefits to all Historical Societies—large and small.

J.C.T.M.D.



TWIXT FOYLE AND SWILLY. By

Harry P. Swan. (Hodges, Figgis & Co. Pp. 247. With map and 157 illustrations. Price, 10/6.)

We are beginning to realise that Inishowen has found a veritable Boswell in Harry P. Swan. No detail of the life or lore of his beloved barony, however insignificant, escapes his eagle editorial eye. The saga of our island-peninsula is now complete: his leisurely and delightful "Romantic Inishowen" has been supplemented by the scholar-

ship and technical detail of a handsome companion volume. "Twixt Foyle and Swilly" has unearthed a wealth of information, unsuspected, one imagines, even by the fortunate inhabitants of that storied land. One wishes that every corner of Ireland had such an anthologist: it would reduce the work of our I.T.A. scribes

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to that of quotation. Yet one should not conclude that this is a book for the tourist only, to be thumbed through for a few days, and then left behind in a railway carriage. Despite its formal dedication to the visitor, it is rather meant for the resident, a book to be treasured and kept at call, one indeed which no home in Inishowen should be without.

More than twenty writers have contributed to its making, and each of them goes to the box as an expert witness. With Mr. Swan as the skilful counsel for the defence, we soon find ourselves in possession of the whole truth about Inishowen. However the multiplicity of authorship has its drawbacks, too. The division of material among the experts is necessarily arbitrary, and there is, as a result, a definite lack of coherence and balance, with a certain amount of unnecessary repetition, particularly in the more technical chapters. There is, besides, a diversity of style which is rather distracting; after sailing across calm waters—like the majestic rolling prose of the late Captain Drought, say—we suddenly find ourselves stranded on the jagged and rocky facts and figures of some erudite writers who could surely have been more liberal in their use of “top-dressing.” The railway-timetable type of approach does not commend itself to the average reader, and while it is inevitable in the presentation of statistics, for example, it should be avoided as far as possible in a general work of this kind. However, we should not be over-critical, for topics ranging from geology to ceilidhthes do not easily lend themselves to a uniform treatment. And then this approach has its moments too, as when, for instance, we are solemnly assured that tides are caused by the attraction of the sun and moon (begorra, who would have thought it!), or that “a stout craft and stomach are both neces-

sary to round Malin Head”!

The chapter on the castles of Inishowen is by far the most valuable contribution in the book. With its careful diagrams and painstaking historical reconstructions, it represents quite a considerable amount of original research, and makes one more than ever regret the loss suffered by Ulster archaeology in the departure to Johannesburg University of its joint-author, Oliver Davies. In another interesting article J. J. Brady gives us the little-known history of Lough Swilly’s descriptively-named “Sloblands.” It is a pity that space did not permit a fuller treatment in some of the scientific articles—we could have done with a much longer note on Inishowen’s geology, for instance, with perhaps a few maps thrown in for good measure. The glossary of colloquial terms rather intrigued me, especially when I realised how many of them I might be liable to use myself. Chronologies are usually dull affairs, but my fancy was taken by one which begins with the building of Aileach 1000 B.C., and ends with the first double-decker buses on the Derry-Buncrana road 1948 A.D., taking in on the way events like the Night of the Big Wind, or the arrival (and sad fate) of the first sewing-machine in Buncrana. Richard Hayward gives us a delightful little sketch of a hilarious visit paid to a ceilidhe “somewhere in Inishowen.”

Perhaps the format of the book is its most outstanding feature. Printing a whole book on art paper is not usually to be commended, but the wealth of photographs it makes possible, here more than compensates us. Inishowen’s two hundred square miles come to life before our eyes as we read this grand book: and we make a mental resolve to get out th’ould car this summer, and see it for ourselves.

ERNAN McMULLIN.



GREENCASTLE INNISHOWEN.

pp. 22. Eileen M. Bennett. (Illustrated by G. Ridsdill Smith), at the Fort Hotel, Greencastle. (2/-).

This little book has been written to give visitors to Greencastle an account of the history of the village, fort and castle. In doing so Miss Bennett has produced one of the few satisfying guide-books ever

published in Ireland. The illustrations and format reflect the artistry which we have come to associate with everything bearing The Sign of the Three Candles.

J. M. D.

HEARTH MONEY ROLLS FOR COUNTY DONEGAL

1665

IN the last issue of our Journal we published the Hearth Money Rolls for the Parish of Drumholm. We now continue with the Rolls for the Parishes of Templecrone, Lettermacaward and Inniskeel.

For this we owe our deepest gratitude to Dr. R. J. Dickson, of Methodist College, Belfast (not R. J. Gailey as erroneously reported in Vol. I. No. 2., p. 147.—Ed.

PARISH OF TEMPLECARNE (TEMPLECRONE)

List of Householders who paid
Hearth Money Tax in the year
1665.

ROSSCATT:

Tegg Craig, Morice Craig.

MULLOUGH:

Torlagh McBrehound, Hugh
Grome McCawley, Owen
McLoughlin, Donnell Boy
McCafferty, Hugh McDaid.

DUNGLOE:

Tool McDavid, Bryan O'Con-
naghan.

MAGHRYTERMAN:

Hugh McGillespick.

TUBRIDKEIN:

Owen O'Donnell.

ARRANMORE:

Daniel Oige O'Donnell, Shan
O'Boyle, Shan O'Donnell, Ed-
mund McGroery, Daniel
McGroery, Redmond O'Galla-
gher.

17 Hearths—£1 14s 0d

PARISH OF LETTER M' AWARD

List of Householders who paid
Hearth Money Tax, year 1665

Owen McSwine, Hugh McWarde,
Cormick O'Dowey, Tegg O'Boye,
Conor O'Dougherty, Manus
McWarde, Rory O'Canaghan
(Cannan), Donnell O'Doughan,
Fargill O'Boyle, Owen Boy O'Con-
naghan, Hugh O'Twolan, Dounogh
O'Luchary, Edmund O'Boyle.

13 Hearths—£1 6s 0d

PARISH OF ENNISKEELE (INNISKEEL)

Year 1665

KINCERSIN:

Edmund O'Boyle, Edmund Oige
O'Mulluog, Donnell O'Mulluog.

MOLNAMYA:

Stephen O'Mulluog.

GORTNASILLAGH:

Donnell Welsh, Neale O'Galla-
gher.

LETTERILLY:

Bryan O'Conaghan, Donnell

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Ultagh Mast, Donnell Oige
McGillespick, Torogh O'Farl-
loune, Tirlagh O'Cassedy.

BALLCARISTEN:

William O'Breslan, Neale
O'Breslan, Owen Ballagh
McCarwell, Shan O'Boyle, Owen
McCarwell.

CASTLEGOLAN:

Gorry McWard, Edmund
O'Diverr, Conor McCallyn,
Shan McCowell, Donogh
O'Meally.

CLOGHER:

Patrick O'Given, Farrell O'Gal-
lagher.

ARREN (NAIRN?):

Edmund Smith, Owen O'Gal-
lagher.

LECKAGH:

Francis Ultagh, Owen O'Boyle,
Gorry McWard MacTeig, Paul
Ultagh.

DRUMBOGHILL:

Bryan O'Dunagan, Gorry Con-
ingham, Neal O'Kennedy,
Keodagh McConnigham.

DUNROSS:

Phelemy O'Boyle, Shan
O'Boyle, Patrick O'Kennedy,
Bryan Ballagh O'Boyle, Cor-
mick O'Gallagher, Owen
O'Boyle.

MULLAVEAGH:

Terlogh O'Donnell, Owen
O'Gossen, Manus O'Kearny,
Edmund McTempany, Shan
O'Deeconn.

MAGHYMORE:

James O'Sherrin, James
O'Kearny, Donnell O'Teig,
Shan O'Sherrin.

TULLAMORE:

Shan O'Gallagher, Shan
O'Cohuoy (mason).

TULLYARD:

Phelemy McGilgee.

STRANELOGH:

Donnell O'Cuin, Shan O'Cuin,
Owen O'Cuin, Bryan O'Dough-
erty, Edmund O'Branan.

MULLAN:

William McGettigan, Cahall
McGettigan, Hugh duff
O'Dougherty, Torlogh O'Heve-
ran, Owen O'Harkan.

STRANADORRAGH:

Cayher O'Dougherty, Donnell
McGranaghan, Neale Oige
O'Kelly, Teige Oige O'Dierma,
Owen McLaughlin, Owen more
O'Kelly, Owen McMongill.

STRAEASHELL:

Shan O'Dougherty, Hugh
carragh O'Mulluog, Manus
O'Mullogheny, Bryan duff
O'Doherty, Connor McDavett,
Donnell O'Mulloghery.

KNOCKLETTRA:

Dualtagh McHugh, Patrick
O'Dettan.

BELANAMORE:

Murragh McGehin, Edmund
O'Tay, Torlogh O'Devanny,
Torlagh McCormick, Rory duff
McClaon, James McCaughecky

LOCHRIS:

McTorlogh O'Boyle, Bryan
O'Collin, Manus McShean,
Donnogh McConigan, Donnell
Oige Magoyne, Cormick O'Con-
naghan, Donnell O'Breslan,
Hugh O'Boyle, Shan McGreerty
Farrell O'Gavaghan, Hugh
O'Boyle, Shan McGreerty, Far-
rell O'Gavaghan, Hugh O'Gal-
logher, Donnell McCreamer.

Leabraisneis

AR

Tir Chonaill

Foilsíodh an chead chuid den leabhráineis seo, na scríbhinní Bearla, ar na cead-uimhreacha den Iris (1947). Níl ceachtar de na liostaí fíor-iomlán, agus tá suil againn go mbéifear ag cur leo go dtí go raibh tuarascail bheacht le fáil ar gach uile scríbhinn a bhfuil baint aici le stair nó le litríocht Thir Chonaill. Is beag ceann de na scríbhinní atá ar an liosta seo nach bhfuil le fáil sa Leabharlann Náisiúnta i mBaile Átha Cliath. Nuair a bhí mé a chur i gceann a cheile fuair mé morán cabhrach as an **Bibliography of Irish Philology and Printed Irish Literature** (Best) agus as **Clar Litridheacht na Nua-Ghaedhilge** (Risteard de Haie agus Brigid Ní Dhonnchadha). Lena chois sin, rinne foireann na Leabharlainne Náisiúnta freastal go fonnmhar orm fad is bhí mé ag siortú an Chlair Leabhar. Bhí siad ag iompar leabhrach ina n-ultacha chugam gach aon oíche, nó go dtug mé in amháil fa dheifreadh focal a chur ar chliabh doibh aniar as Tir Chonaill!

NIAL O DOMHNAILL.

COMHGAIR

ACL, Archiv für celtische Lexikographie. AH, Archivium Hibernicum. AIM, Anecdota from Irish Manuscripts. AITF, Annals of Ireland, Three Fragments. B.A.C., Baile Átha Cliath. BCC, Beatha Cholúim Chille (O Domhnaill). CLE, Coimisiún Laimhscríbhinní na hÉireann. CSG, Cumann na Sgríbhéann Gaedhilge. DD, Danta De. FCIC, Faoi Chomhartha na dTri gCoinneal. GCE, Geaga Chrainn Eithne. IALE, Institiúid Ard-Leighinn na hÉireann. IAS, Irish Archaeological Society. IB, Iomramh Brain. IBL, Irish Book Lover. IER, Irish Ecclesiastical Record. IG, Irisleabhar na Gaedhilge. IHS, Irish Historical Studies. ILH, Irish Liber Hymnorum. IMN, Irisleabhar Mhuighe Nuadhad. IT, Irish Texts. JHAAI, Journal of the Historical and Archaeological Association of Ireland. JIS, Journal of Theological Studies. LCAB, Leabhar Cloinne Aodha Buidhe. LF, Leabhar Fíodhnach. LH, Leabhar na Huidhre. MD, Measgra Danta. MIAS, Miscellany of the Irish Archaeological Society. MKM, Miscellany Presented to Kuno Meyer. MMIS, Medieval and Modern Irish Series. O.S., Oifig an tSolathair. PDD, Preas Dhuin Dealgan. PRIA, Proceedings of the Royal Irish Academy. RC, Revue Celtique. RIA, Royal Irish Academy. SEIP, Selections from Early Irish Poetry. SG, Silra Gadelica. SMN, Seanmóirí Mhuighe Nuadhad. TCC, Tarn-gaire Cholúim Chille. TFG, Tobar Fíorghlan Gaedhilge. TGS, Transactions of the Gaelic Society. TOS, Transactions of the Ossianic Society. TPS, Transactions of the Philological Society. TRIA, Transactions of the Royal Irish Academy. UJA, Ulster Journal of Archaeology. VCA, Vitae Columbae, Adamnan (Reeves). ZOP, Zeitschrift für celtische Philologie.

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