

# Συαίρε

an τ-ατ'air pead'ar ua laog'aire  
canónac, s.p.

oo r'gríob ó'n reana-r'géal  
"IMTHEACHT NA TROMDHÁIMHE."

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(conall ceardnac oo cúir i n-easgar.)

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## INTRODUCTION

GUAIRE is a modernization of the old tale, *Imtheacht na Trom-dháimhe*, which was edited with a translation by Professor Owen Connellan in 1860 for the Ossianic Society, and was published in volume V of the Society's Transactions. The story has also been designated as "The Introduction to *Táin Bó Cuailgne*" because it purports to account for the origin of that composition. It is a satire upon the satirists, and is severe enough to have produced the traditional "three blisters of reproach" on the faces of the entire Bardic Assembly. The present modernized version, owing to its judicious amplifications and its omission of scarcely intelligible poems, is a decided improvement on the old version which sorely needs revision. The notes are mainly aids to translation, but incidentally they touch upon etymology and historical grammar. The vocabulary has been made as comprehensive as was considered feasible.

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# ḡUAIRE.

CAIBRIDIOIL A H-AON.

AOÖ DUB AGUS AOÖ FIONN.

Bí Suibne Meann i n'árpóig ar Éirinn, agus bí  
Aoö mac Duac Dub 'n-a níg ar éiric Oirgialla, agus  
Aoö Fionn mac Feargna 'n-a níg ar an mBpéirne.  
Le linn an tóir rin ipeaö bí ḡuaire mac Colmáin 'n-a  
níg ar Connacraib. Do tugti ḡuaire aóne, leir, mar 5  
ainim air, agus ḡuaire an oimig, Iré cúir 'n-a otugti  
ḡuaire an oimig mar ainim air, mar bí ré amuic air  
náir eitig ré aon duine nam ar pé ruo a h-iarriti air.

Bí aicme daoine i n-Éirinn an uair rin agus bí  
raogal breáig acu. B'iaö ran na rili. B'ioir ag 10  
imteaöc ó tig nioig go tig nioig eile, agus an ní a cuir-  
eaö cóir maic oirca demioir dánta breáigta 'gá molaö.  
B'ioö na dánta cóim maic ran go leanairioir i mbéalaib  
na ndaoine, ní h-amáin an fáio a maireaö na daoine  
rin, ac ó rlioöc go rlioöc, ar feaö céaöta bliaðan 15  
go minic. An ní ná cuireaö an cóir oirca cóim maic  
agus a mearaioir ba ceapc cóir a cúir oirca, do  
cáimioir é; agus bioö an cáint ra cáineaö cóim líomta,  
cóim gunta, cóim níhneac ran, go bpanaö an cáineaö i  
mbéalaib na ndaoine cóim fada oíreac agus o'panaö 20  
an molaö, nó b'féioir níba fia. Ir minic gur fia  
an cuimne a cimeáötar ar an nroöc-focal 'ná ar an  
b'focal róganca.

B'íod a pí féin ar na filib, agus níg-ollam a tugtaí  
 25 air. Ní h-aoimne amáin, ná beirt, ná triúr, a beaó  
 as gluaireadct mar eualadct, i n-aoineadct leir an níg-  
 ollam ran, ó tús níos go tús níos eile; ac b'féidir  
 daóad duine, nó céad duine, nó deic nduine 7 daóad.  
 Tíocfadóir nuair ba máit leó féin é, agus d'fánfadóir  
 30 an fáid ba máit leó féin é, agus d'imcheóadóir nuair  
 ba máit leó féin é. An pí 'n-a dtíocfadóir as triall air,  
 dá dtairbeánaó ré go maib don doiceall aise níompa,  
 d'aoirfidir é nuair a beiridir as imcheadct uair; agus  
 níoir b'fada go mbeaó an aoir rin i mbéal an uile  
 35 duine, ós agus aorta, i nígeadct an níos rin féin; agus,  
 níobá feadct míle meara 'ná ran, i mbéal an uile duine  
 ós agus aorta i nígeadct a námaó. Níó náir b'iongnaó,  
 do deineadct gac pí a doiceall ar gan an aoir do tuit-  
 leam, agus ar an molaó do tuitleam dá mb'féidir i  
 40 n-aoineadct. Deiridir beir agus a ndoiceall. Deiridir  
 éasóidir tnom go minic oirca féin agus ar na daoine  
 a b'íod fúta, a d'iairaid na n-aoir do feadaint agus  
 a d'iairaid an molaó do tuitleam. Ir minic a b'íoir  
 beó boct, agus b'féidir múcta i briaóib, rár a  
 45 mbeaó an cuideadct imtígche uadta; agus sup mó lá  
 agus mí agus bliadain, b'féidir, a beaó le cur díob  
 acu rár a mbeiridir aír rár máire céadna 'n-a raóadair  
 rár a dtáinig an cuideadct as triall oirca.

Ac, donar an rgeil ar faó, b'féidir, tar éir iad  
 50 féin do cheadadct agus do maibúgáó le h-obair, as  
 b'raó ar go molpí iad, sup cáineadct agus aoiradct agus  
 rriúicán agus tarairne a tabairpí díob mar  
 díolúgeadct.

Uaireanta do tuiteadct ro amac. Beaó pí éigin 'n-a  
 55 mbeaó oíoc-aighe as na filib do. Ní leofidir oirca  
 ran a beir amlaó. Buairfidir cuige ar cuaird

ολλανηαατα. β'φείτοιν ζο mbeaò coinne aige leò, nò  
 β'φείτοιν nà beaò. Cuirpeaò ré na mílte fáilte pómpa.  
 Taðarraò ré dób "nua gaca bíò aður pean gaca  
 viže." Beað ré féin aður a teaqlaò ζο léir aζ polá- 60  
 taí cúa aður aζ pmočálam opča. Ar ball vo teaρ-  
 točaò può éigin uata náí β'φείτοιν a d'fáglail. Tair-  
 beañraioir an mifáram a beaò opča. Cuirpeaò ran,  
 β'φείτοιν, fearζ ar an píg cun a muintipe féin, toirζ  
 náí péaòað an può ran vo polátaí. Vo leozpaò na 65  
 filí opča ζup cúa féin a beaò an fearζ. Méaòóčaò  
 ran an fearζ. Annran d'éipeóčaò na filí aður  
 d'imteóčairoir ar an áit aζ aoiraò aður aζ cáineað an  
 píoζ, aður aζ ppióiučán aír, aður 'gá innrint ar fuo na  
 h-éipeann caò í an eaponoir aður an opoc-óoir aður 70  
 an tapcairne a tuz an pí rin dób. Annran beaò  
 díogaltaρ déanta acu aír, aður a nopoč-aigne féin  
 imearta acu aír, aður beaò bpón curča acu ar cáiruib  
 an píoζ rin, ar fuo na h-éipeann, aður átaρ curča  
 acu ar a námvaib.

75

Map adoubpaò, bí Δοò mac Duac Duib aður Δοò  
 Pionn í n-aonpeaòt 'n-a pígčib Oirgialla aður Bpéirne,  
 aður bí poρmaò móρ acu le n-a céile, í oρpeò,  
 aon gníom póganta a ðeineað pí acu náí β'foláir  
 leir an píg eile gníom ab fearí 'ná é vo déanam. Níor 80  
 map a céile, ámtaò, an cumap a bí acu mapon ar na  
 gníomapeaib maíte déanam; map íρ amlaio a bí  
 duine acu aður é lán ve paioðpeap, í oρpeò ζο paib  
 cumap aige ar a cuio paioðpuρ vo cuρ cun taipóte  
 vo gac aoinne beaò 'n-a gátaρ. B'píné pí Bpéirne. 85  
 Ní paib puinn paioðpuρ aζ an bpeap eile, aζ píg Oir-  
 gialla, ac bí ré cpóða gairgeamail, aður ðeineað  
 ré mópán taipóte d'á cáiruib le n-a cpóðaòt aður  
 le n-a gairgeamlaòt. Nuair a ðeineað an fear

90 raiðbþir tairbðte le n-a ðuio raiðbþir, bíoð an fear  
 cþóða a o'iaþmaio tairbðte éigin ba mó 'ná é rin do  
 oéanam le n-a cþóðaðt; aþur nuair a ðeineað an  
 fear cþóða tairbðte móþ éigin le n-a cþóðaðt, bíoð an  
 fear raiðbþir a o'iaþmaio buaðaðtaint ar an o'tairbðte  
 95 rin leir an úþáio a ðeineað pé o'á ðuio raiðbþir.  
 Oéarþað ouine nár b' þoláir nó so þaib þaoðal ráþ,  
 ar það taob, aþ na oaoime a bí þúta, að ní oeir an  
 rþéa so þaib.

Má bí búntáirte aþ oioþ þionn, toirþ an raið-  
 100 þþear so léir a þeit aige, bí búntáirte 'n-a ooinnib  
 rin aþ oioþ Oub; mar bí rþiað uaðbáþað aige, rþiað  
 a þeirþað buað oð i þcað pé neart a þeað 'n-a ooinnib.  
 Oubþioþla ab ainim o'o'n rþéit rin. Nuair a oioð  
 an náþaio an rþiað rin i látair caða ní þanað neart  
 105 ná meanma ionta. Nuair a oioþ i aþ oéanam oþta  
 o'iomþuigþoir aþur o o'eiðþoir. Ouirþað an rþiað  
 rin an teiteað oþta pé neart rþóþ a þeað acu, nó pé  
 luigþað nirt rþóþ a þeað 'n-a ooinnib.

Þi an rþiað rin aþ baio coþlað na h-oioðe o' oioþ  
 110 þionn. Nioþ b'þeioþ oð an lám uaðtair þáðail  
 oþeart ar oioþ Oub, inþ na oeað-þniomþaþaib, an  
 þaio a bí an rþiað rin aige. Oeannóað pé i, að o'á  
 méio raiðbþear a bí aige ní oeannóað an raiðbþear  
 an rþiað. Ní taðarþað oioþ Oub an rþiað rin uaio  
 115 ar þaiðbþear na h-éieann so léir, níþ nár b'ionþað.  
 Þi oioþ þionn aþ maðtnam aþur aþ maðtnam þeaðaint  
 conur þeaðað pé teað ar an rþéit, aþur iþ amlaio  
 a bíoð það maðtnam aþ oul þa muþeann air so oti  
 þur táþla níþ áirþte oð.

120 Oallán ab ainim o'o'n þið-ollaþ a bí an uaþ rin ar  
 þilib na h-éieann. Oo táþla so o'táimþ pé ar ouairþ  
 ollaþnaðta aþ tþiall ar oioþ þionn. Þi an raiðbþear



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 Τ'ΡΕΑΡ Ε, ΔΕΥΡ ΣΥΡ Β'ΡΕΑΡΡ ΔΕ ΡΙΣ Ε, 'ΝΑ ΔΟΥ ΜΑΕ 150  
 ΤΟΥΑΕ.



## CAIBRIDÍOL A DÓ.

## DALLÁN AGUS DOÓ FIONN.

Bí Dallán agus a mhór-éualacht tamall maith i bpochair  
 níos bpréirne. Bíodair go rochair agus go ráim agus  
 go rárta 'n-a n-aighe. Bí an dóir níos fearr agus níos  
 uairle, an deoch níos bpréirne, an bia níos deas-  
 5 bliarta, an t-ollmhuas níos eoláiríge, an fpuotálam  
 níos éiríamla agus níos éiríamla agus níos éiríamla  
 aige, 'nā mar a bíod ar don ócáir poimhir rin, cé gur  
 deachair don locht fáigil mar ar an gcuma 'n-a  
 ndeintí na gnócháir rin i níos-éiríamla níos bpréirne.

10 Mar gheall ar gach don ruo a beir cóm mór cun a  
 toile, bí Dallán go ruaimneara agus go rárta i  
 n'aighe agus níos deachair dól cun cainte leir. Bíod  
 ré féin agus an ní i halla an óil go minic, agus gan  
 ann ac an beir ac, agus iad ag ól fíona an níos agus  
 15 iad ag molaíocht a céile go h-áir, agus gan doinne ann  
 a deanaíocht don éir 'n-a gcóinnib. Dallán ag molaíocht  
 an níos mar gheall ar a féile agus ar a deasáiríocht  
 agus ar a fáiríocht, agus mar gheall ar na maitearaib  
 móra a bí aige 'á deanaíocht coitianta. An ní ag  
 20 molaíocht an mhór-eolair a bí ag Dallán, agus ag molaíocht  
 na h-íntleacta a bí aige, agus ag molaíocht na fíor-  
 eacta a deinaíocht ré, agus 'á fáir ná fáir mar i n-éiríamla,  
 agus ná beir go deo, níos-ollam ab uairle cáil léiginn  
 ná ba mó éiríamla aighe 'nā Dallán.

25 Ar ball, nuair a meir doó fionn go fáir an t-am  
 ann éiríamla, duairíocht ré mar réo.

“Tá onóir mhór ag dól duit, a níos-ollam,” ar reiríamla,  
 “agus i n-míre éiríamla duit an onóir acá ag dól duit.

Tugaim duit an onóir atá ag dul duit níor fearr  
 agus níor iomláine 'nár mar a tugann don pí ná don 30  
 ród-éilait eile duit í."

"Domuigim, a pí," arsa Dallán, "go dtugann  
 tú onóir mhór dom. Ní foláir ran d'admáil. Ac  
 ní h-don ionghnadh é. Tugtar onóir mhór dom-ra tál 1  
 n-Albain, agus tál 1 mBreatain, agus ra bFhainc. 35  
 Tá ollamh uasal ar gach ceile d'íob ran im' fódair agam,  
 agus muia mbeadh go dtuigtear go maith inr na  
 dútaigh iaraicta ran méir mo cumair ar an oileamaint  
 ceart do tabairt doir na h-uairleib rin ní tiorfadóir ag  
 triall oim, a pí. Nílim ag fágaíl locht ar an onóir a 40  
 tugann tuar dom. Nílim ac 'a ród go dtugtar  
 onóir mhór dom inr gach don ball, amuic agus i  
 mbaile."

"Ir fíor, a pí-g-ollamh," arsa Dob Fíonn, "go  
 dtugtar an onóir mhór ran duit, i n-Éirinn agus inr 45  
 na dútaigh iaraicta ran. Ir fíor, leir, gur b'é do  
 ceart an onóir rin d'fágaíl ór na pígtib agus ór na  
 ród-éilaitib rin go léir, amuic agus i mbaile. Ac  
 deirim gur mó an onóir a tugaim-re duit 'nár mar a  
 tugann don pí ná don ród-éilait d'íob duit, a pí, amuic 50  
 ná i mbaile. Tugaim-re duit an onóir ir ceart nuair  
 a bíonn tú annro ra baile. Annran, nuair a bíonn tú  
 amuic inr na dútaigh iaraicta ran, ar do cuairtáib  
 ollamhnaicta, agus tú ag fágaíl onóra ór na pígtib  
 iaraicta ran, leanaim-re ag tabairt na h-onóra duit 55  
 annro ra baile, cóm maith agus dá mbeideá féin  
 annro. Bíim ag tabairt aipeadair doo' cuir, agus nuair  
 a bíonn bó iméighe ar do cuir rúic cuirim féin bó 'n-a  
 h-inéad, agus nuair a bíonn pingin iméighe ar do cuir  
 aigir cuirim pingin i n-inéad na pingine rin, i dtreó 60  
 go bfaigfá do cuir rairéir agus ollamaitir iomlán

San earnamh nómáit ar do t'eact abairle do' cuair-  
daib.

"I r fíor gac níð o'á n'oeirir, a ní," arpa Dallán,  
65 "ac cao cuige go bfuilir as t'asairt anoir doir na  
neitib rin?"

"Sióe mo cúir leir," arpa Aoð Fionn. "Tá ní  
Oirgialla comhór liom-ra. Ní'l níð a o'iarppá-ra  
orm-ra ná beaó le faóáil asat láit'neac. Ba ceart do  
70 níð Oirgialla, mar an gcéadna, pé níð a o'iarppá  
air é t'adairt duit, a ní."

"Ní'l níð 'n-a feilb, iarmuic o'á f'laitear, ná tab-  
arfaó ní Oirgialla dóm-ra, a ní," arpa Dallán.

"Ambriatar go bfuil, a ní," arpa Aoð Fionn,  
75 "puo aige iarmuic o'á f'laitear ná tabarfaó pé  
duit-re.

"Cao é an puo é rin, a ní?" arpa Dallán.

"Tá," arpa Aoð Fionn, "r'iait aige asur Dub-  
giolla ir ainim oi, asur tá ní iarmuic o'á f'laitear  
80 aige, asur oá n-iarppá-ra air í ní t'adairt pé duit í."

"Tá an r'iait rin aige san amhar," arpa Dallán,  
"asur ir iongantac an t-reóio í."

"I r iongantac," arpa Aoð Fionn. "I r leir an  
r'iait rin a beiréann pé buaó inr gac cat, asur ir léi  
5 a corain pé a nígeact namh ar gac námair o'áir táinig  
as cur irteac air. Sa r'iait rin atá a neart go léir  
asur a cómáct go léir. Asur oá n-iarppá-ra air í, a  
níg-ollamh, ní t'adairt pé duit í. O'á méio uiraim  
atá duit i n-éirinn asur i n'óútaigib iaraéta, i n-Albain  
90 asur i m'beatain asur t'all ra b'fainc, ní t'adairt  
ní Oirgialla duit an r'iait rin, .i. Dubgiolla, oá  
n-iarppá air í t'adairt duit. T'adairt pé an t-eit-  
eacáir duit, a níg-ollamh, níba cúirge 'nám ar a t'ad-  
arfaó pé Dubgiolla duit."

“ Ní h-aécuiníge fíor-éigir, ná fíor-óuine an rígiat 95  
rin d’iarraidh ar ní Oirígiaila, a ní,” arsa Dallán, “ac  
mar rin féin tá ’fíor agam dá n-iarrainn i go  
bfaiginn i.”

“Agur tá ’fíor agam-ra dá n-iarrtá i ná faírfá i,”  
arsa Doó Fíonn. “Iarr í,” ar reirean, “agur annan iao  
beir ’fíor ag an ríogal ce’cu seóbdair i nó ná faigir.”

“Mar adubairt, a ní,” arsa Dallán, “ní ceart  
a leicéir rin de réir a d’ iarraidh ar don ní.”

Do rtao an caint ar fear tamail. Annan do  
labair Doó Fíonn arís.

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“Óiolrainn-re tú go maí, a níg-ollam,” ar reirean,  
“ar í d’iarraidh.”

Níor labair Dallán.

“Éabairrainn óioluigeaí duit ar í d’iarraidh,” arsa  
Doó, “éabairrainn duit ar í d’iarraidh, céad bó agur 110  
céad eac, céad caoir a agur céad muc.”

1 gcionn tamail eile do labair Dallán. “Tá go  
maí,” ar reirean, “maíad-ra a d’iarraidh na ríeíte.  
Déanfao duan molta do níg Oirígiaila, agur annan  
déanfao duan molta do’n ríeí, do Óuibíolla féin, 115  
agur iarrfao an rígiat mar óioluigeaí ar an dá  
duan. Annan muia dtuistair dom an rígiat doirfao  
níg Oirígiaila.”

Bí Doó Fíonn fáirta. Cuireadar oíob an oíóce  
rin; nó mar adair an reana leabair, “ruirao ar” 120  
an oíóce rin.

Níor éodail Dallán puinn i scaiteam na h-oíóce  
rin. Bí ’fíor aige go maí obair éontabairtác gabta  
ar láim aige. Bí ’fíor aige, mar adubairt ré féin  
nár b’aécuiníge fíor-éigir ná fíor-óuine an rígiat 125  
rin d’iarraidh ar níg Oirígiaila, agur b’ríne ag dul  
’á n-iarraidh é le dúil ra trairóir a gail Doó

Fionn dó ar í d'iarrair. B'i doo fionn rárta i n'aigne,  
 ac má b'i féin níor cōdail ré puínn de'n oirde. Níor  
 130 féad ré san beic ag cuimneam ar cao a tuitread amac  
 nuair iarrao Dallán an rgiat ar doo Dub. Dá  
 otugao doo Dub uair an rgiat, beao deireao le n-a  
 cōmāct agur le n-a cumar ar a tīr do cōraint ar  
 nāmōaib. Annpān beao deireao le n-a cumar ar beic  
 135 a d'iarrair an lām uāctair fāgail, inr na gníomārcāib  
 mōra maice, ar doo fionn. Dá n-eitigao ré Dallán  
 agur an rgiat do cimeāo, cimeāofo ré a cōmāct,  
 agur a buao inr na caāannaib; ac dēanfo Dallán  
 an doir dō, agur annpān beao ré san clú san cāil,  
 140 san mear air san uppaim dō, i lācāir fear ēireann, so  
 deo; agur níor bāoal, ar ran amac, so nōēanfi don  
 gníom a dēanfo ré do mōlao. Ní curfi i scompārao  
 é, a tuilleao, le h-doo fionn.

Táinig an mairiōn. D'éirig Dallán so moe. Do  
 145 gabao a cāpail agur a cārbao dō. D'éirig a cūalāct  
 ollamān. Trí naonbair acu a b'i aige. Do gabao  
 a sēcapail, agur a sēarbāo dōib. Sliareaoar so  
 léir cūn bōcāir, iao féin agur a ngiollaí agur a reirb-  
 irig, agur ba mōr agur doob' fāoa an maōarc ar bōcāir  
 150 iao, ag sliareaoct ré dēin dūna nioš Oirgiālla.  
 Níor b'fāoa sup h-innreao do'n nioš so maōoar ag  
 teaoct. Tuig ré i n' aigne lāitread, ó b' ag teaoct ó  
 teaglac nioš b'reipne a bíoōar, nār b'fōlāir dō féin  
 iao do glacao so fáilteao, agur an cōir ab fearr a  
 155 b'i ar a cumar do cur oirca, i otreo ná beao ré le  
 maō acu sup b'fearr an cōir a cuireao oirca i oteaglac  
 doōa fīnn 'nā mar a cuireao i oteaglac doōa Dūib.  
 Cāillreao ré an t-anam nō cābārfao ré féin a  
 mālāipt rin le maō dōib.

CAIBRIDÍOL A TRÍ.

ATCÚINÍGE DALLÁIN.

Táinig Dallán agus a cúalaect ar an bparc ar  
 aghaidh dúnna níos Oiríallla. Bí doth Dubh ann poimir  
 cun é glacaí mar ba dóir. Cuir ré na mílte fáilte  
 poimir. Tug ré trí pōga dō. Cuir ré míle fáilte  
 poimir an gcualaect ollamh a bí i n-donfeact le 5  
 Dallán.

“Téanam, a níg-ollamh,” arsa doth, “go mbéarfar  
 irteac im’ dún-ra tū féin agus do cúalaect, agus go  
 gcuirfar oraidh an dóir ir ceart do cuph oraidh.”

“Foirne, a níg onóraidh,” arsa Dallán. “Ragmí 10  
 irteac ió’ dún nuair a beir innirte agaimn doth onóir  
 cad a tug annro rinn anoir, agus nuair a beir ‘fior  
 agaimn an bparc am áir n-atcúiníge. Nuair a beir an  
 atcúiníge iarrta agaimn, agus nuair a beir innirte  
 agat-ra dūinn go bfuil an atcúiníge le fáil agaimn, 15  
 beir átar oraimn go léir agus fáil agaimn; agus  
 annran beir aimirir fuaire agaimn ió’ dún-ra, a níg,  
 mar a bí gac don uair fiamh d’ár tángamair cūgat.”

“Don atcúiníge ir toil leat-ra, a níg-ollamh, a d’iarr-  
 raidh oim-ra, larmuic de’n nígdaect ro Oiríallla, tá ré 20  
 le fáil agat. Iarr don níg ir maic leat a d’iarraidh.  
 Ní beir ré le fáil go deo i n-éirinn gur iarrair-re  
 atcúiníge ar níg Oiríallla agus nár tugad duit an  
 atcúiníge.”

“Tá go maic, a níg,” arsa Dallán. “Bí ré buailte 25  
 irteac im’ agaimn féin go bparcinn an atcúiníge uair,  
 agus d’á bparcinn rin do cumar dān molta duit, agus  
 má’r toil leat é déarfad an dān duit.”







“I r maič an dān é,” ar rān nī, “a sūr i r mōr an molač é. Nī cuīmin liom sūr aīrīgear mām molač cōm maič, i nōān cōm maič, a s nīg-ollam ’ā tādairc do nīg cūige. Tā cuilte a s an nōān rān dīol so 65 maič ar, a sūr dīolrao-ra tūra so maič a nīg-ollam. Nīor dēineāč mām fōr dān cōm maič leir do nīg, a sūr nīor dīol nī mām a’ dān nīor fearr nā mar a dīolrao-ra tūra ar an nōān rān, a nīg-ollam. Tādarao cpoč a sūr conāc a sūr aīrīgear a sūr ōr duit mar 70 cēannač ar an nōān rān.”

“Tādair ba a sūr eācrač a sūr ōr a sūr aīrīgear a sūr ollmāitear do’n t-é glacrač uait iao, a nī,” ar rā Dallān, “a sūr tādair dōm-ra an ruo a glacrao uait. An dān rān atā abairc a sām duit, do dēinear é ’at’ 75 molač fēin. Taitneann ré leat. Taitnīrō ré leir an uile dūine do cōirīrō é. Tā dān eile dēanta a sām, a nī, do’n r sēit uarail rin a sāt, do Dūb-šiolla, a sūr mā ’r maič an dān a dēinear duit fēin, a nī rō-uarail, tā an dān ro atā dēanta a sām do’n 80 r sēit, do Dūb-šiolla, cōm maič leir, a sūr dēarao an dān annro duit, a nī,” ar reirean, “i tpeō so bpeicīr fēin an dān a beic cōm h-uaral leir an r sēit,”

Annrān dūbairc ré an dān, ac bī an cāmt rō-ārā, 85 a sūr nīor fēao an nī nā doinne d’ā muintīr i tūir-šint. Nī dēir an leābar sūr mīnīg Dallān cāmt an dām rin do’n nīg, a sūr nī’l don mīnīgāč ra leābar uirēī. Ac do mōl an nī an dān cōm maič a sūr dā tcuīgearō ré an cāmt. 90

“A nīg-ollam,” ar reirean, “i r mōr a sām-ra Dūb-šiolla, a sūr i r maič an ceart dom rān. I r mōr a sām’ dāoine so lēir i, a sūr i r maič an ceart dōib rin. I r minic a tūš nī rāor ō’n sāt mīre a sūr iao rān.

95 1r minic a cúip rí rSannrao agus ciut-easla agus  
 deapspuacáir ar ár námair nuaí a bíod ár námair  
 láirí líonmair agus rinne ar beasán nirt ríó.

“Dá bpríú rin, a príú-ollam, táim buídeac díot-ra  
 mar gheall ar an nDán áluinn uapal ran atá déanta  
 100 agus as molaó na rgeíte reo, agus ceannócaó an  
 dán do péir uairleacáta agus tairbíte agus maiteara  
 na rgeíte. Seóbaí uaim, mar díoluigeacáit ar an  
 nDán áluinn rin, ór agus aipeasó agus rairbhear,  
 oipeasó agus náir tugao ar dán eile nam fóir.”

105 “Ní glacfao-ra uait-re, a prí,” arfa Dallán, “ór  
 ná aipeasó ná rairbhear ar an nDán ro do deinear  
 as molaó na rgeíte. 1r do’n rgeit féin a deinear  
 an dán, agus ní ceapit an rgiat do cúir i gcomparáio  
 le h-ór ná le h-aipseasó ná le rairbhear. Do deinear  
 110 dán eile, leir, as molaó na rgeíte agus deapfaó é.”

Annan Dubairt ré dán eile a bí cóim reanra cóim  
 h-arfa leir an méir a bí ráiríte aise.

“1r áluinn an dán é rin, leir,” ar ran prí, “an  
 t-é tuigfeao é. Tá an filideacáit go bínn agus go  
 115 ceólmair ann, péir domán é, agus 1r dóca go bfuil  
 an bpríú cóim maic leir an mbinnear agus leir an  
 gceól. Ceannócaó-ra é féin agus na dán eile. Tab-  
 arfaó duir oirca céao bó agus céao eac atá go maic  
 cun airtir, agus trí céao muc, agus trí céao caoirá,  
 120 agus móir-cúir óir agus aipeasó agus iolmaoine.”

“1r móir agus 1r maic agus 1r rairbhir an díolui-  
 geacáit é rin, a prí,” arfa Dallán, “ac dá mbeao ré  
 cóim móir, cóim maic, cóim rairbhir agus do labair  
 beal duine nam fóir ní glacfaí anoir é. 1r do’n rgeit  
 125 féin, do Dubgiolla, do deinear-ra mo dán agus ní  
 glacfaó mar díoluigeacáit ac an rgiat féin. Níl  
 níó ar bit cóim maic leir an nDán ac Dubgiolla féin,

asur ní'l níð ar bit éóm maic le Dubgiolla ac an  
dán. Tugaim-re duit-re, a ní, an dán ar Dubgiolla,  
asur tabair-re dóm-ra Dubgiolla ar mo dán. Beir 130  
buidéte, annran, asat-ra, i bfeile asur i bfođantaét  
asur i mbponnað féao, ar a bfuil de níđtib i n-éirinn,  
ní h-eað ac ar a faib de níđtib i n-éirinn maí; asur  
beir buidéte asam-ra, leir an ndán ro a deimear do  
Dubgiolla, ar a bfuil asur ar a faib maí fór i 135  
n-éirinn de níđtib filidéaceta asur ollamnácta."

Do dúbais asur do šormuis as doð Mac Duac  
nuair arius ré an éaint rin. Do rtað ré san labairt  
ar feað abpað. Tuig ré i n'aighe láicreac sur b'é  
doð fionn mac fearigna, ní bfeirne do éur ruar 140  
Dallán éun na rgeíte d'iarraioð. B'i fíor aige, leir,  
so n-aoirfað Dallán é mura d'tugað ré an rđiaé  
dó.

fé deircað do labair ré.

"A Dallán," ar reiréan, "tuigim tú so maic. 145  
Mura d'tuigim an éaint acá ro' dán tuigim an intinn  
acá ic' aighe. Ní h-uait féin a éainir annro as triall  
orm-ra éun na rgeíte d'iarraioð orm. Éur ní bfeirne  
ruar tú éurige. Tá fíor asam sur geall ní bfeirne  
mórán raioðbir duit ac teacét asur an atcuiníge rin 150  
a d'iarraioð. Ir maic ir eól duit náé atcuiníge fíor-  
éigir ná fíor-éuine an atcuiníge rin, asur ir maic  
ir eól dóm-ra ná h-iarrafa-ra an atcuiníge rin mura  
mbeað sur geall ní bfeirne tuarparcal maic duit  
ar i d'iarraioð. Do geallar-ra raioðbeir mór duit 155  
ar do dá dán, bíoð nári éurigar féin ná doinne acá  
annro láicreac focal díob. Éun na fírinne d'mnrint,  
ní h-iað na dán a meapap a ceannaé ac do deađ-  
méinn. Tá ácar anoir orm nári glacair an ceannaé.  
Ní fiú do dán é asur ní fiú do deađ-méinn é. Níor 160

glacair an raiðbhear a tairdisear-ra òuit. Nì b'raigir an raiðbhear a' d' gheallta a' s' nìs b'pèirne òuit, mar nì t'abarrar-ra an r'giat òuit, a' s'ur san an r'giat nì t'abarrar-ra a' d' fionn òuit an tuarparal a' gheall r'è 165 òuit. T'á a' t'cuinige iarrta a' s'at ná h-iarrar-ra f'ior-éisear ná f'ior-òuine a' s'ur nì'l p'roc d'á b'árr a' s'at, uaim-re ná ó nìs b'pèirne."

"Nì t'abarrar-ra dom an r'giat, a' nì," ar'ra Dallán,  
 "tar éir na n'óan a' d'eimear a' s' mo'la'ò na r'gèite?"  
 170 "Nì t'abarrar-ra, a' Dallán," ar'ra nì Oir'gialla.  
 "D'eimr d'án am' mo'la'ò f'èin a' s'ur d'ò p'èir mar a' m'ínigir an d'án d'ò b'p'èagnó'cainn é d'á d'cu'gáinn òuit an r'giat."

"Conur a' b'p'èagnó'fá é, a' nì?" ar'ra Dallán.  
 175 "Cu'gair o'rm 'ma'it mar m'uir m'ór ná cu'ir'fí ar' g'eúl.' D'á d'cu'gáinn òuit an r'giat d'ò cu'ir'fí mo' m'ait ar' g'eúl. I' r' f'ior an d'án. Nì cu'ir'fí mo' m'ait ar' g'eúl; a' s'ur c'uir m'ait leir rin, mar nì t'abarrar-ra òuit-re an r'giat."

180 "Doir'ar-ra t'ú d'á d'ear'gáib rin," ar'ra Dallán.

"Seacáin, a' Dallán," ar'ran nì.

"Má doir'ann t'ú m'ire b'f'èir'ir s'ur t'ú f'èin a' d'iol-  
 rar d'ar. T'á f'earra a' s'ur m'ior'b'uilc'í nìos neim'e a' s'ur  
 tal'man uaim-re it' a' s'ar'ò-re, c'ún me c'oraint o'it  
 185 f'èin a' s'ur ar' t'áoir'c'ib a' s'ur c'ún me t'abairt raor  
 uait. An am'la'ò ná'c cuim'in leat an r'ocap'úgá'ò a'  
 d'eim naom' éir'eann i'oir rinne, nìg'te éir'eann, a' s'ur  
 r'ib're, dor eala'òna éir'eann? S'ivé an r'ocap'úgá'ò.  
 P'è d'uine a' s'ar'ib-re d'ò d'èan'f'ar'ò doir' é'ag'c'ó'p'ta d'úinne  
 190 t'p'í bol'ga a'it'ire d'f'ár air; a' s'ur d'á m'ba rinne d'ò  
 t'uill'f'ar'ò é, a' s'ur r'ib're 'g'á d'èan'am o'rainn s'ò c'oir, an  
 oir'e'ar'ò c'è'ar'ona d'f'ár o'rainne. A' s'ur r'iv'ia'ò na naom' a'  
 d'eim an r'ocap'úgá'ò ran; .i. Colum Cille mac f'èir'òl'm'ò,

agus Ciarán Cluana, agus Sean-Ciarán Saiḡne, agus  
 Fingín Maḡe Bile, agus Seanaḡ mac Caitin, agus 195  
 Ruadhán Loḡra, agus Bhréanuinn Biorra, agus  
 Bhréanuinn Fionnloḡa, agus Moḡcolmḡ naomḡa, agus  
 Comḡall, agus Lúḡa Doirne, agus Caillin naomḡa.  
 Siniaḡ na naoimḡ a bheir an focarúḡaḡo ran eadurainn, a  
 Dhalláin. Anoir má doirann turra mire, mar ḡeall ar 200  
 ḡan an rḡiaḡ a ḡabairḡ duit, beirḡ doir agat 'a  
 bḡanamḡ dom ran éaḡcḡoir. Tá 'fior agat féin ḡo  
 maḡ ḡo mbeirḡ, agus ir ceairḡ duit féaḡaint noḡat  
 agus ḡan fearḡ Dḡ agus naomḡ Éiréann do ḡairrac  
 anuar ort féin leir an éaḡcḡoir rin atá ar aḡne 205  
 agat."

"Tá a lán maḡḡte agat, a mḡ" arra Dallán, "aḡ  
 ní bḡairḡaḡo an méirḡ rin, ná oiréaḡ eile, raor uaim  
 anoir tú. Doirḡaḡo tú má doirar doimne maḡ. Agus  
 meairaim náḡ fearr dom ruḡ a bḡairḡaḡo 'ná dḡirúḡaḡo 210  
 ort anoir ó táimḡo ardon anro ar aḡaḡo a éile."

## CAIBIDÍOL A CEATAIR.

### AOIR DALLÁIN AGUS A TUARASTAL.

Annan do ḡornuḡ Dallán ar an doir do maḡo or  
 cómair an mḡoḡ.

"A Doḡ mḡc Duaiḡ Duibḡ," ar reiréan, "A maḡaḡ air  
 náḡ maḡḡ." Nior tuiḡ doimne focal uairḡ, amḡaḡ, ar  
 ran amaḡ. Comáin fé leir ḡo dḡí ḡo maḡ a lán 5  
 maḡḡte aḡe. Da rḡaḡo fé. Do labair an mḡ.

“Dap fiað,” arpan ní, “ní feadaramaí an fear nó an meara an dán ran a dubháir anoir ’nā an céad dán adubháir nuair a táinir annpan. Dubháir féin 10 sup dán molta an céad dán. Dap leat ir dán cáinte an dán ran atá páirte anoir aḡat. Ca b’fíor dóm-ra nāc am’ cáinead a b’ir ra céad dán aḡur am’ mólad ra dán ro? Nō ca b’fíor dom an bfuil bríḡ ná bunúr i n-aon cor leð’ cáint?”

15 “Ní h-ionḡad fear t’ainbhíora ’ḡá páð ran,” arpa Dallán, “aḡur ó’r mire do d’eim na h-aoir ir mire míneócaíð duit iad. Ní dóic liom ḡo mbeíð aon fonn máḡaíð ort um an dtaca ’n-a mbeíð fiað míniḡte aḡam duit.”

20 “A doð mic Duaid Duib. A ruaid air nāc ruib,” adubairt leat. “Ir ionann ran aḡur locán uirḡe nuair a tḡann tiormaét an trámraíð air. Nuair a pataltar ra locán ran rḡeinneann an méíð uirḡe a bíonn ann amac ar, aḡur annpan ní bíonn aon 25 b’raon eile le feirḡint ann ḡo dtí ḡo dtḡann fearcainn t’rom éirín arí. Sin mar a beíð an rḡéal aḡat-ra anoir, a ní. Tar éir na n-aoir ro atá aḡam-ra ’á d’éanam duit, imt’eoócaíð do clú aḡur do cáil t’íreac mar a d’imt’íḡeann uirḡe an locáin rámraíð 30 nuair a pataltar ann, aḡur ní beíð cuimne aḡ doinne i n-éirínn ar aon níð f’oḡanta d’ár d’eimí. Beíð do clú aḡur do cáil i n’oirḡ, a ní. Molpar ḡníom-arca f’ioḡ b’péirne aḡur ní cuimneócaíð duine ar aon ḡníom d’ár d’eimí-re ruam, ná ar aon ḡníom d’á 35 n’oéanfaí ar ro amac. Beíð do clú cóim t’im, cóim feócta, cóim fearḡ, leir an locán rámraíð úo.

“Annpan, a ní, cuirpar i ḡcompaíð t’ú leir an éimín ar a dtuḡtar an cabcán. Tḡann an cuac aḡur f’áḡann ní a h-uð i n’o an cabcáin. Nuair a tḡann an







dearthaod ort. Tá doir éascóirte déanta astat  
 doim-ra. Tá an rocairúgadh a deim naomh éireann  
 75 bhirte astat. Ní tabairfadh doo fionn don tuairteal  
 duir. Iarraigim-re anoir ar Colum Cille an tuairteal  
 atá tuilte astat do tabairt duir."

"Imteodadh, a ní," arsa Dallán, "ac fanfadh na  
 h-doir astat-ra pé ruo a déanfadh Colum Cille  
 80 liom-ra," astat do'imtigh pé.

Do gluaif Dallán astat a éualaet amac ar an áit.  
 Níoréugadh astat tair n-air ar dún síos b'éirne. Ní  
 féadfaid astat a tabairt ar síg b'éirne mar ní raib  
 an rgiat acu. Bíodar go léir go duhad astat go  
 85 doobronac. Sar ar éirigh an coimrghar ran i rtaob  
 na rgeite bí dhá áit maite acu cun beir ag dul ó áit  
 go h-áit díob ar a scuairdaib, astat bí deimne acu ar  
 éoir ana maite inr dhá áit díob, toirg an dhá síg  
 beir ag formad le n-a céile féadaint cé b'feair a  
 90 cuirfeadh coir ort. Anoir bíodar rgharta leir an  
 dhá áit, astat ní raib rocair acu ar cá rtabairfaid  
 astat.

Nuair a bíodar tamall amac ó dún síos Oirghialla  
 do rtao Dallán. Glaoir pé cuige an éualaet.

95 "Féad," ar reiréan, "a ollamh, ir ionghadh liom  
 péin an nio úo adeirto luét na rgealaidéadta."

"Cad é an nio é, a síg-ollamh?" ar riao-ran.

"Deirto," ar reiréan, "an t-é a deimeann doir go  
 h-éascóirte gur do ir meara."

100 "Astat cad tá ionghantac ra méir rin, a síg-ollamh?"  
 ar riao-ran.

"Tá ro," ar reiréan. "Ir doic liom-ra nár deim  
 doinne riamh doir a bí nio éascóirte 'nā na h-doir a  
 deimear péin, astat i n-inead díogbála déanamh dom  
 105 ir ahlaid atá maitear móir déanta acu dom."

“Cao é an tairbhte atá déanta acu duit, a ní, má'r iad a deim é?” ar ríad.

“Tairbhte ana móir,” ar reirean. “Ag teacht irtead ra baile reo dom, ó éianib, bíor dall, san léar maóaire i n-aon tréil liom. Anoir tá dá fúil 110 maite agam agus maóaire breágh séar slan inr gac fúil acu.”

“I r maite agus i r dian maite an rgeal é rin, a níg-ollaín,” ar ríadran, “má'r fíor é.”

“I r fíor,” ar reirean.

115

“I r deacair a éiredeamaint so bfuil maite cóim móir ran tagaite éúgac.” ar ríad, “agus, a níg-ollaín, i ttreó so mbeaó deimín againn air, agus nác i n-air-tear a beaó ar n-ácar, innir dúinn cao é an t-eagar a bí orainn nuair a glaoóair orainn?”

120

“Bí dá naonóar aguib móimam,” ar reirean, “agus naonóar aguib im' óiaó.”

“I r fíor,” ar ríad. “Siné díreac an t-eagar a bí orainn, agus ní féadfa an méir rin a d'innrint dúinn mura mbeaó so bfuil maóaire do fúil agac 125 cóim maite díreac agus atá ag doinne againn féin! I r móir an míorbuilt ó Óia é!” Agus éromadóir ar éaint agus ar iongnaó déanam de'n níó uatbárad ran a bí tuicite amac 'na mearg. Bí curó acu ar a ngláimib ag breit buideacair le Óia, agus curó acu 130 'n-a fearam agus san aon focal acu 'á labhairt ac a fúile féin ar leatáó le rgaró, agus iad ag féacaint ar dá fúil Dálláin.

Connacadóir agair Dálláin ag bánaó. Do labair pé leó:—

135

“Ní féadóir an rgeal maite atá agam,” ar reirean. “Do nairgear mo comairce, tá tamall maite aimpire ó rin ann, ar Colum Cille mac Feidlimíó, 'gá iarraid

air cōmartha éigin éasgramlaó a tadbairt dom a cuir-  
 140 feadh i n-úil dom an báir a beir aš teacht oim nuair a  
 beadh ré aš teacht. Níó éasgramlaó, san amhar, ipeadh  
 mé beir san don léar maóaire im' fúilib nuair bíor  
 aš teacht ipthead ra baile reo, ašur maóaire mo dá  
 fúl a beir ašam anoir cōm maic ašur bí ré ašam na  
 145 lá ip fearr a bíor maí. Beirtear cun mo tige féin  
 mé!" ar reirean.

Do rugadar cun a tige féin é. Deallpóadh an  
 rgeal ná maóaire abrad ó n-a tige an uair céadna,  
 ac ní beirtear ran ra leabair.

150 Nuair a tángadar cun an tige, "Cuirtear ar mo  
 leabair mé," arpa Dallán. Do cuirtear. Do maí  
 ré, ar an leabair rin, trí lá ašur trí oirde. Annpán  
 do fuair ré báir. Do veineadh é cōrmaí, ašur do  
 cuirtear é, ašur annpan táinig an buirdean go léir  
 155 go h-aon meadh cun go ndéanpí níg-ollam do toghadh.  
 Do toghadh Seanaóán Seanpíle ašur do veineadh níg-  
 ollam de.

## CAIBIDÍOL A CÚIG.

### buime na cléire.

Cóm luath ašur bí Seanaóán Seanpíle ceapaithe,  
 órvuigthe, 'n-a níg-ollam, duhbairt Muirdean, Buime na  
 cléire, leir dul ór cionn cuirp Dallán ašur an  
 maíbhna do déanam, maí ba gnat. Cóm maic do  
 5 éuar. Dein ré an maíbhna cōm h-álunn rin go-  
 maíbh gac doinne ráirte ašur go nduhbairt gac duine

go raib a fáit féin de rígh-ollamh ra bfeair a deim an  
 marbha ran.

Muirlean ab ainim don mhaoi uapail a bí póirta as  
 Dallán, Muirlean ingean Cúain, agus bean-uapail ana 10  
 léigeannta ab eaó í. Ba cuma í nó banríogán ar na  
 h-ollamhnaib. An fáir a bí Dallán beó bí oipead  
 ughdair aici ór a gcionn agus bí as Dallán féin, ar  
 ríge, agus ba mhic gur b'é a toil a curti i bfeiróm  
 nuair a meartí gur b'é toil Dalláin a bíod 'a cur 15  
 i bfeiróm. Bí uirraim ana móir as na h-ollamhnaib go  
 léir di, agus "Buime na Cléire," an teiridol a tugai-  
 dír di. Bí uirraim ana móir as na h-ollamhnaib go léir  
 do Seanacán; ac má bí féin ní de a deanrí rígh-ollamh  
 ac de buime eile mura mbead Muirlean, Buime na 20  
 Cléire. Iri a d'oirbriú an cluice dó. Nuair a deim  
 ré an marbha, ámtac, or cionn cuirp Dalláin bí  
 átar ar an gcléir go léir é beir 'n-a rígh-ollamh ór a  
 gcionn.

Bí ingean as Seanacán, agus Méib ab ainim di, 25  
 agus bí caradair móir di i féin agus Buime na Cléire.  
 D'fanaodar na h-ollamhna i bfochair a céile, i rígh  
 Dalláin, ar fead roinnt aimpire tar éir báir  
 Dalláin. Do tárla, lá, an beirt, Buime na Cléire  
 agus Méib, i bfochair a céile agus san ann ac an 30  
 beirt.

"Ní h-é a leir, ná leir na cléire reo, a deim  
 Dallán, a méib," arsa Muirlean, "nuair a cuairt ré  
 ar loir na rígeite úr ar rígh Oirgialla."

"Ní h-é, a Buime," arsa Méib, "agus ir móir an 35  
 iongnad liom é 'gá deanamh." "Doó fionn a cuir  
 ruar é cuige," arsa Muirlean, "agus ir beas atá d'a  
 báir aige inoiu. Ir é ba trúis báir do Dallán.  
 Tuigfeair an níó rin láirhead ar fuir na h-Éireann,

40 ašur ní maic an suirde a sheóbaio doo fionn ó éisriú  
Éireann nuair a tuigfeair é."

"Ní fearadair an doimhan, a Buime," arsa méib, "cao  
fé nveáir do' doo fionn a leicéio a déanamh. Ba  
cóir go dtuigfeadh fé ná ršarfao doo Dub leir an  
45 ršéit fé molaó ná cáineao a déanfi air féin ná ar  
an ršéit."

"Ní h-é doo fionn fé nveáir an toirmeairš, ašur ní  
h-é doo Dub fé nveáir e."

"Ašur a Buime a' éirioe 'rtiš," arsa méib, "cé  
50 fé nveáir é?"

"'Neórfao-ra duit, a laos, cé fé nveáir é," arsa  
muiréan. "Suaire mac Colmáin fé nveáir é."

"Aililiú!" arsa méib. "Ir uatbárac an ršéal é  
rin. Ní féioir liom a tuiršint, a Buime, conur a bí  
55 don báint i n-don cóir aš Suaire leir an ršéal. Tá  
'fior aš an uile duine an t-éao ašur an foimao a  
beic aš doo Dub ašur aš doo fionn le n-a céile  
i rtaoó an oiniš, nác cuma leo ce'cu díob ir mó a  
sheóbaio clú an oiniš. Níor arišgear miam tnuic ná  
60 foimao a beic aš Suaire le h-doinne de'n beirt,  
ná le h-doinne eile i n-Éirinn. Ní gáó dó é. Tá clú an  
oiniš aise féin ar fuio na h-Éireann go léir, an fairo  
atá Suaire an oiniš mar ainim ceana aš Saeólaib air i  
n-Éirinn ašur larmuic do' oileán na h-Éireann."

65 "Ir fíor, a šamain, go bfuil an ainim ceana ran  
ar Suaire i mbéalaió Saeóeal, ac ní šan mórán dá  
duao fášail ašur é ceannaac go daor do fuair Suaire  
an ainim rin. Ní'l don teóia le n-a bfuil de córtar  
véanta aise aš cotúšao éisgear ašur ollamhan ašur  
70 dáim Éireann cun an teioil rin a ceannaac do féin. Dá  
leogaó fé le h-doo Dub ašur le h-doo fionn, ašur  
iao aš ráriúšao ar a céile mar a bíodair, ba gearr nác

ar Šuaire beaó doinne aš cuimneam i otaob oimš ac  
 ar an mbeirt úo. Ceap Šuaire so scuirfeao pé fein  
 veirfeao leir an rárušao ašur oó cuir. Ó vein 75  
 Oallán na h-aoir úo o'aoó Dub, tá veirfeao le clú  
 aoóa Ouib, ašur ó 'tá veirfeao le clú aoóa Ouib  
 tá veirfeao le tnuó aoóa finn. Cuirfeann ran oineac  
 Šuaire ó baogal a ráruisšte.

“Ir ionšantaó an ršéal é rin, a Oúime,” arpa 80  
 Méib. “An bfuil veimne ašat air?”

“Tá veimne ašam air, veimne mo oóitín. Tá aítne  
 maió ašam ar Šuaire le faoa. Ir 'mó feall atá  
 oéanta aise a šan fíor o'o'n tpaogal, ašur a šan  
 fíor o'o'n muinntir a bí tíor leir an bfeall a vein pé. 85  
 Ir mióo oiošaltar a oéanam air,” arpa Muiréan.

“Ašur, a Oúime,” arpa Méib, “cé 'tá cun an  
 oiošaltair a oéanam air? Ir eól ouit šur b'é a  
 maió veirfear mac ašur tpiúr oitár fularataš mic  
 eóšain, i Seiršín Uaróeóil, ašur féac ná veimeann 90  
 fularataó oiošaltar air.”

“Oéanpaó-ra oiošaltar air, a Méib, ar cuma ná  
 beiró don óoinne aise leir, ac ní mói oom oó  
 congnam-ra beir ašam cuise,” arpa Muiréan.

“Tá so maió, a Oúime,” arpa Méib. “O'féioir so 95  
 otoišpeá šur b'feaproe an congnam a taóarpann  
 ouit-re mo cúir fein a beir ašam-ra cun oiošaltair  
 a oéanam air. Ac ní cuisim conur ir féioir an  
 oiošaltar a oéanam.”

“Éirt liom so cruinn, a laogš,” arpa Muiréan, 100  
 “ašur 'neóppaó-ra ouit conur ir féioir an oiošaltar  
 a oéanam. Cuirfeao ruar an tpmóam cun oul aš  
 triall ar Šuaire ar cuairó ollamnácta.”

“Ac! a Oúime,” arpa Méib, “Ní oéanpaíó ran  
 blúire oiošaltair air. Ir amlaíó a cuirpíó ran átar 105



air. Tá a leitéir d'fuaic agam do níor maic liom  
dul 'n-a góirne!"

"Ná féadfaí foirne beic agat agus éirtead liom,  
a laos," arsa Muiréan.

110 "Gaió mo leatrgéal, a Buime," arsa Méib.  
"Comáin leat."

"Iy eól duit go bfuil ceangailte ar nís, nuair a  
bead an cléir aige, gan don níó i n-aon cor a beic  
i n-eapnam orca?" arsa Muiréan.

115 "Iy eól, a Buime," arsa Méib.

"Iy eól duit, dá dtagad mian d'aon duine acu,  
go bfuil ceangailte ar an nís rin an mian ran do  
ráram gan níghear?" arsa Muiréan.

"Iy eól go maic, a Buime," arsa Méib, "ac nac  
120 eol duit-re, a Buime," ar riri, "Sur b'é rin díreac  
an níó 'n-a mbíonn Suairé coitcianta ag maoidéam  
ar, .i. nár fás ré féin nam mian de'n tróiró ran gan  
ráram?"

"Iy eól go maic, a laos," arsa Muiréan, "agus  
125 iy eól dom, leir, dá dtagad mian do duine de'n  
cléir, agus go dteirpead ar Suairé an mian ran do  
ráram, go bfaígar ran marla ar clú Suairé agus ná  
tiocrao clú Suairé ó'n marla ran go deó."

"Ní feicim fóir, a Buime," arsa Méib, "conur atá  
130 beartuighe agat an díogaltar a déanam."

"Déanfad foiléir go leór duit é, a Méib." arsa  
Muiréan. "Ragmíó go léir ag tiall ar Suairé.  
Cuirpíó ran móran coróair air. Sin curó de'n  
díogaltar. Tá raibíhear móir aige nó creacraimíó é.  
135 Annpán tiocraio na mianta. Tiocraio mian dóm-ra,  
agus beir an éraob aige nó teirpíó air an puo a beir  
uaim do éabairt éúgam. Má éagann leir an beart ran  
a déanam, ní túirge beiró mo mian fágalta agam-ra



'nā mar á ċiocfaið mian òuit-pe a òeirò reaðt n-uaipe nīor òeacapa ò'fāšail. Mā ċašann leir òo mian-ṛa 140 ò'fāšail, nī tūirge òeirò ṛe fāšalta 'nā mar a ċiocfaið òo òuine éigín eile mian a òeirò nīor òeacapa ò'fāšail reaðt n-uaipe 'nā òo mian-ṛa. Anoir an òtuigeanntú conur a òéanṛaimíð an òiošaltar? Sar a mbeimíð ṛšarṛta leir, ṣeallaim òuit ṣo nòéarṛaið 145 ṛe i n' aighe ṛéin ṣur ṛruaš ċṛáirðte nār ṛšaoil ṛe ċairṛ an ṛá ðoð ašur òubšiolla."

"Ašur, a òuime," arṛa Méib, "òar nòó' nī òeirò 'ṛior aighe i n-aon ċor ṣur b'iað an ṛá ðoð ašur òubšiolla ṛe nòéar na mianta òeirð aš ṛeaðt òúinne." 150

"Nā bíðð eašal orṛ nā ṣo òtuigṛið ṛe an méirṛin ṣo h-áluinn ṛar a mbéirð òeirṛeað na mian ṛašaithe òúinn. Tuigṛið ṛe òo ċaoð-ṛa, leir, òe'n òiošaltar," arṛa Muirṛean.

"Ṭá ṣo maiṛ, a òuime," arṛa Méib, "òéanṛað-ṛa 155 ṣač nīð òirṛeac mar a òéarṛair-pe liom é."

"Ašur ṛeac, a ṣamain," arṛa Muirṛean, "nā h-innir òot'áair ṣur ċárla an méirṛeo cainte eaðṛainn."

"Ṭá ṣo maiṛ," arṛa Méib."

## CAIBIDÍOL A ŠÉ.

### AN CÚAIRD AR ŠUAIRE AN OINIŠ.

Òi an méirṛaimṛe ab ṛéirṛið òóib cairṛte aš an òṛomðáin i ṛciš òalláin. Nīor b'ṛoláir òóib, ṣan a ċuilleað ṛuṣnir ṛocairṛúšað ar áit éigín 'n-a ṛašóir ann ar ċuairð ollamṛnačta. Nī ṛaið aon bṛeirð acu

5 ar òul go òún níos Oirgialla. Bì an rìgia, Dub-  
 ùolla, tar èir doirair an òuna ran do òunaò 'n-a  
 scoinnib go daingean. Nìor b' fèidir doib òul as  
 truaill ar doò fionn tar èir Òallain 'a ùeallamaint  
 go òtaðarfaò fé an rìgia leir asur nàr eus. Bì 'ra  
 10 Triomòaim ollamain uairle ó Cùig' Ulaò. Dubarar  
 ran sur ó-èuaò ar Cùig' Ulaò ba èearc aùarò a  
 èabairc. Bì ollamain uairle ó'n Múmáin ann asur  
 dubarar sur ó-òear ar an Múmáin ba èearc aùarò  
 a èabairc. Bì ollamain uairle ó Cùige Laiùean ann  
 15 asur nì fàròèaò don tpeò bailliad ac roir. Do labair  
 Muirèan le Seanaèàn asur dubairc rì sur riar as  
 truaill ar Ùuairè ba màit léi féin òul mar sur b'è  
 Ùuairè doò' fèarri a èoèuigèaò an èléiriam. Tamall  
 'n-a òiaò ran èáinìg Méib, inùean Seanaèáin asur  
 20 dubairc sur riar as truaill ar Ùuairè ba màit léi féin  
 do màgí. Ar bail do labair Seanaèàn leir an òTriom-  
 òaim asur dubairc fé leò sur riar as truaill ar Ùuairè  
 ba màit leir féin a màgàò an Triomòaim ar an scèaò  
 èuaipò ollamnaèta a èabairfaòir faoi féin. Dubar-  
 25 òar go léir, ó ba màit le Seanaèàn é sur b'è ba màit  
 leò féin. Comáin Seanaèàn teaètaipè as truaill ar  
 Ùuairè 'gà innpint doò go raib an Triomòaim as òul  
 as truaill air.

Bì tig fé leir dèanta as Ùuairè doib, i lár mac-  
 30 aipè, tamall ó n-a òún-àrur féin. Tig breàg mòr  
 fairreang ab eaò é, 7 na èaòta reòmraí ann; reòmraí  
 bìò asur reòmraí ruibte, reòmraí doibnir, asur  
 reòmraí coòalta, asur hallaí mòra èun èpuinnigèe  
 asur èainte, asur reòmraí èun còcaipèaèta asur èun  
 35 bìò a ò'ollmùgàò. Nuair a fuair Ùuairè go màòar  
 as teaèc, èuir fé an tig breàg ran i n-òròùgàò asur  
 i n-easair doib. Èuir fé irteaèc ann, inr na reòmraib

go léir ašur inr na hallaib go léir, an uile fāšar  
 tmuoršáin 'n-a fāib šáð leir, ašur an uile fāšar éadaiš  
 leapan 'n-a fāib šáð leir, ašur flúirre šac bíð 'á 40  
 feabhar ašur flúirre de šac aðbair teine ašur foluir.  
 Bí mór-čimceall an tiše móir rin aige očt toibneaca  
 fíor-uirge dor na mnáib, ašur očt toibneaca fíor-  
 uirge dor na fearaib, i dteod nár šáð dóbí beic aš  
 tmuor ná aš acmann ná aš teacč ra tmlige ar a céile 45  
 mar šeall ar uirge.

Nuair a bí an tiš curca i dteod aš Suairn, cuir ré  
 teacčairneacč aš tmuall ar Šeanačán, 'šá iarraið air  
 féin ašur ar a céir teacč, mar go fāib šac don níð  
 ollam 'n-a šcór aige. 50

"Tá míle fáilte rómaib go léir, a níš-ollam," ar  
 reirean. "Dé búir mbeata go léir, búir n-olc ašur  
 búir maič, búir n-uairle ašur búir n-irle, búir bfiir  
 ašur búir mná, búir n-óš ašur búir n-aorca."

D'innir an teacčairn cao é an t-ollmúcan mór a 55  
 bí déanta dóbí, ašur cao é an flúirre bíð ašur  
 uirge a bí irtiš rómpa ra tiš mór.

"Tá šniom mór maič déanta aš Suairn," ar ra  
 Šeanačán, "mar ba šnáč leir. Ní mirtne Suairn an  
 oiniš a čabairt air, an t-don ní amáin de níščib 60  
 éireann nár h-aoraið ašur nár cáineað riam fór  
 mar šeall ar biað ná ar dš ná ar ór ná ar airšead."  
 "Ašur anoir," ar reirean, "ó tá an t-ollmúcan go  
 léir rin déanta aš Suairn mac Colmáin, le h-eagla  
 go mb'féidir go šcuirrimir cun tuilleač corčair é, ní 65  
 béarfao-ra liom ac dá dčrian na Tmuoráime reo, aš  
 tmuall air. Fāšfao annro an tmuoráim tmuor, aš čabairt  
 airneacčair do'n áit reo. Nuair a beid an cuairn reo  
 čabairca, béarfao an tmuoráim tmuor ro liom ar cuairn  
 go h-áit éigin eile, ašur tmuor de'n dá dčrian ro 70

1 n-donfeadct leó. Déanfaid na trí treana uanuis-  
eadct ar a céile ar an gcuma ran."

Mar rin níor ruḡ ré leir ḡo dtí Suiare ac trí  
éaoḡad éigear, 7 trí éaoḡad cú, aḡur trí éaoḡad bean.  
75 Trí éaoḡad bean muintire aḡur trí éaoḡad ḡiolla,  
aḡur trí éaoḡad ḡadbar, aḡur naonbar d'aoir ḡac don  
céirde.

Ḳáinis an méir rin ḡo Duplar Suiare, ḡo dtí an  
tis breáḡ mór a bí ollam aḡ Suiare d'óib. Bí Suiare  
80 ra n-áit rómpa. Cuir ré na mílte fáilte rómpa,  
íomne n-a n-uapal aḡur íomne na n-íreal, íomne n-a  
n-olc aḡur íomne n-a maít, íomne n-a n-ós aḡur  
íomne n-a n-aorta. Cus ré trí róḡa do Seanacán  
aḡur cus ré trí róḡa do ḡac uapal eile d'á raib ar an  
85 dTrómóaim. "Dé búir mbeata ḡo léir!" ar  
reirean leó, "íoir uapal aḡur íreal! Móir-fáilte  
uaim d'aoib uile, íoir ollam aḡur ánpad, íoir éigear  
aḡur adbar, íoir mnáib aḡur macaoim, íoir cóin aḡur  
ḡiolla. Fáilte uaim do ḡac duine aḡaib fé leit,  
90 aḡur fáilte uaim d'aoib ḡo léir i n-donfeadct!"

Ánnpán do cuiread irtead ra tis id, aḡur do  
rḡaoilead cúca ḡac biaḡ aḡur ḡac deoc d'á feabbar,  
aḡur dubairt Suiare leó don níḡ a bead i n-eapnam  
orta ḡan é ceilt aḡur ḡo n'óanpí an níḡ rin do  
95 íoláctar d'óib aḡur do tabairt cúca.

Cuir Suiare obair cnuaid air féin nuair adubairt  
ré an cáint rin leó, mar d'aoine ana d'eacair a fáram  
ab ead id. Deir an reana leabbar ḡo ḡcaítí biaḡ fé  
leit d'fáḡail do ḡac duine fé leit d'óib, aḡur leabaid  
100 fé leit, aḡur ná luiḡóir don oíde ḡan tormar orta,  
aḡur ná h-éirḡóir don maíḡion ḡan mian éigín éaḡ-  
ramlac do teadct do duine éigín acu, mian éigín náir  
d'féirir a d'fáḡail ḡan uacábair tñoblóirde; aḡur

annran, o'á mbeaó an mian ran puinn aimirie san  
fághail sur b'ionann ran agus san é fághail i n-aon cor. 105

Cuireadair poinnt aimirie díob ar an gcuma ran, as  
ite agus as ól agus as cormar agus as gluaireán  
agus as ceirneam. A ndóicín le n-ite agus le n-ól  
acu agus san iad fáirta. An puo ro agus an puo úo  
agus an puo eile úo acu o'á loig, agus annran, nuair 110  
a gheibíir é, tar éir daoine o'fághail trioblóide tar  
na beartaib, b'féidir, 'gá foláchar dóib, san aon mear  
acu air ná aon buideadair acu ar an t-é dein é foláchar.  
Cóir cómnuióite orca agus cóir léiginn agus cóir  
caiteam aimirie; cóir luigte agus éirigte orca agus 115  
cóir córlata go fáim, san buairt lae ná oibce: gac  
aon cóir orca doib' féidir do fáiróir agus do deas-  
méinn an ríog do cup orca, agus i n-aimeóin gac  
cóirac agus gac deasméinne iad go goirgeac agus go  
cealgac agus go do-fáirta 7 go do-tigearac agus 120  
go neam-fuaimnearac.

O'á olcar a caitead an cóir leó, agus o'á méio  
puruiol agus cormar agus ceirneam a deimíir,  
iread ba mó a geibí o'á noad a o'iarraio iad do  
fáram, agus o'á méio a geibí o'á noad a o'iarraio 125  
iad do fáram iread ba mó a cairbeáníir mí-fáram.

caibíol a seact.

na mianta éagsamla.

fé deiread, nuair a bí an rí agus a deaglac buailte  
amad acu, nác móir, a o'iarraio a mbuideadair do  
cuilleam deineadair an donur ar fad. Díodair go léir

'n-a scondlað go ráim oirðce áirigste. Ba dóic le duine  
 5 sur b'amlaib a bíodan corcá de'n ceirneam asur de'n  
 sluaireán, asur go raib a ruaimnear acu 'á slacað  
 asur codlað acu 'á déanam i ttreð go mbeoír mīr-  
 neamail neamtuirpeac i scóir an lae amáirig cun  
 tuilleað toirmiris a déanam. Níor leogað dóib an  
 10 codlað do éiríochúgað. I n-am mairb na h-oirðce cuir  
 duine der na mnáib liac airte.

Do h-airigsead an liac inr gac don cúinne de'n tig.  
 Do dúirigsead an uile duine d'á raib ra tig. Do  
 ppeað gac doinne 'n-a fuide. Érom na mná asur  
 15 na leanbái ar sol go h-árv. Bíodan as rsgreavais  
 asur as liúirig asur as béicig. Bí na rir as glaoðac  
 ar a céile 'gá fiafraithe cad fé nveár an gleó. Cear  
 a lán acu sur b'é an tig a bí tré teine asur do  
 mteavdar amac. Bí ba as búirigis, capail as reitrigis,  
 20 gaðair as amrtarais. Táinig Seanaacán as tmail ar  
 buime na cléire.

"Cé dein an liac uatbárac, a ríogan?" ar  
 reirean.

"Mire," ar riri.

25 "Asur, a ríogan a' éiríde'rtig," ar reirean, "Cad  
 a táinig ort?"

"Mian a táinig dom, a ríg-ollam, ar riri, "asur  
 mura bpaðad an mian gan rígnear seóba mé báp.

"Cad é an mian é, a banflait?" arpa Seanaacán.

30 "Mo dóicín le n-ól," ar rire, "de leamnact bpor,  
 asur mo dóicín le n-ite de rmiop múdopn muice  
 riadaine; asur mura dtugtar dom an mian ran  
 lairtig de ceitre h-uairé rícto ir mar a céile é  
 asur gan é tabairt dom i n-aon cor."

35 "Ní fuirirte an mian ran a d'fágaíl, a banflait,"  
 arpa Seanaacán.



“Caitfeadh é d’fáigil,” arsa Muiréan, “pé deacardéat atá ann.”

“Tá go maith, a banflait,” arsa Seanaacán. “Má caitfeadh é d’fáigil d’á luathadéat a mágfar ’á foláchar 40  
iréad ir túirge a geóbfar é. Cuirfeadh teachtairé as  
triall ar Suidhe ’gá innrint do cad é an mian é reo  
a táinig duit, agus nác foláir é tabairt cúgat san  
rígnear.”

Ní raib don gá le teachtairéad do cup as trial 45  
ar Suidhe. D’airis ré féin agus a teaglac an gleó  
i dtis na Trombáime agus táinig ré féin féadaint  
cad fé nveár an gleó. Do buail ré féin agus Seana-  
acán um á céile.

“Conur atáchar annro as an muintir móir maith ro, 50  
a ríge-ollam?” arsa Suidhe.

“Ní rabhtar riam ní ba méara asainn, a rí,” arsa  
Seanaacán.

“Cad tá imtighite oirib?” arsa Suidhe. “Nuair  
airigear an gleó,” ar reirean, “méarar sur b’é an 55  
tis a bí tré teine asuib, nó sur d’amhlaid a bí búir  
leat marb, nó go raib droc-níó éigin uatbárad eile  
tuicite amad doirib, agus tánas láiréad féadaint  
cad fé nveár an gleó. Cad fé nveár é, a ríge-ollam?”

“Mian a tárla do duine asainn, a rí,” arsa 60  
Seanaacán.

“Cé dó go dtáinig an mian, a ríge-ollam?” arsa  
Suidhe.

“Do Duine na Cléire, a rí,” arsa Seanaacán, “do  
Muiréan ingean Cúain, bean Dáiláin.” 65

“Agus cad é an mian a táinig di, a ríge-ollam?”  
ar sa Suidhe, “Pé mian é ní foláir é foláchar agus é  
tabairt di láiréad,” ar reirean. “Níor leogar-ra  
riam mian don duine uaim san páram, go móir móir

70 mian duine de Tríomóidín. Cad é an mian é seo atá le fáil anois agam? ” ar reirean.

“ I ré mian na síogha, a sí,” arsa Seanacán,” a dóicín le n-ól a d’fágail de leamnáct bhoic agus a dóicín le n-ite de rmiop múdórn muice fiaðaine.”

75 Tuic a lus ar a las ag Suairé nuair aigís ré an éaint rin, ac níop leos ré don ruo air le Seanacán.

“ Abair leir an Tríomóidín, a síg-ollam,” ar reirean le Seanacán, “ a ruaimnear do glacaó agus san a tuilleaó potraim a déanam, agus imteócaó-ra agus  
80 tabairfad an leamnáct ran ag triall ar Muiréan agus an rmiop ran. Seóbaíó sí a mian san iomarca sígnir.”

D’iméig Suairé agus cuir Seanacán an Tríomóidín cun ruaimnir.

Bí Suairé i gcruaó-cár. Ní feoir re an domán  
85 cá bfaigí na bhuic le crúó, ná an ’mó bhoic a caicí crúó ran a mbeaó dóicín Muiréan de’n leamnáct fágalta. Ná ní feoir ré cá bfaigí muca fiaðaine agus so mbeaó a dóicín de’n rmiop le fágail inr na h-altaib acu. Bí ’fior aige dá dteireaó air so  
90 n-doirí é, agus annran so mbeaó deireaó so deó le n-a clú; ná h-aireóí “ Suairé an omig ” a tabairt mar ainim air coiróce air. Ba túirge leir so mói báir d’fágail agus a clú beir ’na diaíó ’ná beir beo agus a clú iméigte. Nó, mar dteireaó ré féin: “ D’feair  
95 liom beir marb agus m’oineac tar m’éir ’ná mé beir beó tar éir m’omig.”

## CAIBÍOIOIOL A H-OCT.

## MARBÁN MUICIÓE.

Bí d'áirí a5 Suidre agus Marbán ab ainim dó. Bí ré n-a cómnuidé i n-áit ar a deugti Gleann an Sgáil. Marbán Muicióe a tugti mar leas-ainim ar Marbán, mar ír amlaíó a bí tréad muc aise ra gleann agus é 'gá n-aéóreáct. Sin mar a bí a fáogal aise 'á cáiteam. Agus bí a fáogal aise dá cáiteam cóm h-uaisneac ran sur ceap na daoine sur naom sur b'eao é. Bí urraim acu dó mar gheall air rin agus eagla acu roimir.

D'áirí5 Marbán i tsaob an gleo a bí i dti5 na Tromóáime. Táinig ré a5 triall ar Suidre. Fuair ré Suidre ar a meabair, gheall leir, le buaíóirt aigne.

"Cao é seo oíab, a ní," arsa Marbán.

"Tá mo dóitín móir oim, a íríom-fáíó, agus breir," arsa Suidre; agus d'innir ré dó conur mar a táinig an mian do Buime na Cléire, "Agus go deimín le fírinne duit, a íríom-fáíó," ar reirean, "b'féarr liom, dá mb'é toil Dé é, bár d'fágail anoir láit-peac 'ná maireáctaint a tuilleao ar an fáogal ro. Ní féidir an mian úd a d'fágail, agus nuair a teirpíó oim é d'fágail doirpíó an Tromóáim mé agus b'féarr liom beir marb 'ná beir beo agus beir a5 éirteáct leo a5 déanam na n-doir dom."

"Níor innir dom, a ní, cao é an mian é seo a táinig do Buime na Cléire. B'féidir ná fuil an mian cóm deacair a d'fágail agus ír dóic leat-ra. B'féidir ná fuil ré cóm maectanac duit bár a d'fágail agus meapann tú. Pe'cu 'tá nó ná fuil írí Buime na

Cléiríe ba máit liom-ra d'fásgail báir ar dtúir rár a  
30 b'faisgá-ra bár. Cad é an mian a táinigis tó, a ní?"  
arís Marbán.

"A dóitín le n-ól de leamnáct b'poc agus a dóitín  
le n-ite de rmiop mūdopn muice fiaðaine," arís  
Suaire.

35 "Cuir t'aigne cun ruaimnir a ní," arís Marbán.  
"Éuair ní fada go leor ó baile leir an mian, ac tá  
an dá níó rin le fásgail agam-ra i nSleann an Sgáil.  
Seóbfar leamnáct na mb'poc ann, cuir máit de pé'r  
domán é; agus bíod go mb'féidir ná féadfaimír  
40 a dóitín a d'fásgail de, féadfar leamnáct eile do  
meafgadh air, mar tá blar leamnácta an b'puc cóm  
láidir rin go gcuireann pé a blar féin ar an leamnáct a  
meafgatar air, i dtreo ná b'féidir d'aoinne a déanam  
amad ná gur leamnáct b'puc ar fad é. Seóbfar an  
45 rmiop, leir, agus fágatar fúm-ra é focarúgadh i dtreo  
ná beir don b'puc aici ar a déanam amad cad é an  
ragar muice ar ar bainead é."

Do fuaire an leamnáct b'puc agus an rmiop,  
agus do fuaire féin leir iad go dtí tús na  
50 Trómóáime. Do tugadh do Muipean iad le n-ól  
agus le n-ite. D'it ní agus d'ól ní a dóitín díob,  
agus d'á méir dúil a bí aici ionta, d'fág ní fuiblead  
díob gan ite agus gan ól.

Annran éuair gac don fud cun ruaimnir i dtús  
55 na Trómóáime. Ní b'fuar Suaire puinn ruaimnir,  
ámtad, ó mairim go h-oirde ná ó oirde go mairim,  
ac é ag déanam gac don tragar díoil ag polátar cun  
na Trómóáime, agus eagla a éirde air coitianta  
go mbeadh fud éigin i n-earnam oirde a gan fíor dó,  
60 nó go mbeadh cúir gearáin éigin acu larmuic d'á  
tuirgint. Tugadh pé féin cun an tús cúca gac don

mairion ar an lócaint, agus “Conur atátar as an  
muinntir mhóir maidt reo?” a deirtear ré, agus bíod  
átar an domáin air nuair a deirtear leir go maítear go  
maidt, agus ná maib don loct le fásgail ar don puo ná 65  
don gearán le déanamh ar doinne.

Ní ró-fada do lean an ruaimnear. Táinig mian  
eile do buime na Cléire. Cuir rí liac airte i lár  
na h-oirde. D'éirigh an gleo céadna. Ba meara  
é 'nā an céad gleo, mar do lean rí as ríneadais 70  
agus as liacarmais go dtí go maibtear go léir ar a  
meabair ná mór ó beir as éirteact léi. Táinig  
Seanaacán as triall uirte.

“Cad é reo oir, a banflait a' éirteact 'rtis!” arsa  
Seanaacán. 75

“Mian a táinig dom, a rí-ollamh,” ar rí.

“Ac, go bfuairt Dia oiminn! a banflait,” arsa  
Seanaacán, “an deo eile de bainne na mbroc atá  
uait!”

“Ní h-ea, a rí-ollamh,” ar rí, “ac puo ir deacra 80  
o'fásgail 'nā bainne na mbroc o'ā deacraact a  
o'fásgail é.”

“Ir trias gan, a banflait,” arsa Seanaacán. “Tá  
suairte go h-ana maidt dúinn go léir. Tá ár n-uaib  
aige o'ā fásgail go cuairt má ruairt uaid don daoine 85  
iam. Cearar féin go mbairinn ó'n oirteact atá  
asainn 'ā cur air le gan a tabairt liom annro ac o'ā  
oirian ar muinntire; ac ipé mo cuairt suir mó an  
oirteact do an o'ā oirian ro anoir 'nā ar cuir na  
trí treana i n-donfeact iam fóir de oirteact air 90  
féin ná ar don rí-éile.”

“Ní'l leigear air rin, a rí-ollamh,” arsa  
Muiréan.

“Ní'l, a banflait, arsa Seanaacán, “leigear anoir

95 aip, ašur ip móip an tpuas é. Tá dá piš maite iom-  
puighe i n-áip scoinnib le déirdeanaishe mar sheall ar  
puo a d'iaipiaid nár b'féirip a tabairt."

"Má tá, a piš-ollam," arsa Muiréan. "Tá doir  
véanta ar piš acu, ašur ní éiocfaid ré ó'n doir rin so  
100 deó."

"Tá, a bhanflait," arsa Seanaacán, "ašur ní meara  
dó-ran 'ná dúinne é."

"Conur ran anoir, a piš-ollam?" arsa Muiréan.

"Ní éiocfaid pí Oirgialla ó'n doir rin so deó.  
105 fásann ran rinne san ar áip scumar dui ar éuaird  
ollamnaéta as tuiall ar piš Oirgialla so deó aip.  
Do sheallad an rgiat do piš b'féirne. Ní b'puarad an  
rgiat. Ní féirip do'n Tpomdaim ašaid a tabairt ar  
piš b'féirne ašur san an rgiat acu le tabairt do, pé  
110 mar a sheallad do. Sin gearrta amac rinn ó'n dá áit  
maite ran, a bhanflait. Anoir má teirpeann ar Šuaire  
do mian-ra d'fásail duit doirpar Šuaire. Annpán  
beid an Tpomdaim gearrta amac ó'n dtrímad h-áit, ó'n  
áit ip fearr díob so léir, ó'n áit ip fearr i n-éirinn  
115 'n-a scurpar cōir ar don Tpomdaim. Ní fearar an  
doman cad a éuir i n-aighe do'da fínn an rgiat a  
d'iaipiaid i n-aon cōir. Ní h-aon níd róšanta do éur  
i n' aighe é. Tá díogbail móir véanta aighe, pé níd é,  
ašur ip easal liom-ra nád 'n-a déiréad dúinn,  
120 a bhanflait."

"Cad 'n-a táob sur b'easal leat nád 'n-a déiréad  
dúinn, a pí?" arsa Muiréan.

"D'aipigir, a bhanflait," arsa Seanaacán, "an  
focal adubairt an pí uaral, Dallán féim, rap a  
125 d'áinig an bár aip."

"Dubairt ré," arsa Muiréan, "nár éuis ré  
so maib bpiš ná bunúr leir an scaint adoir luét



ṛḡéalaivēacēta i vtaov̄ na n-aoir̄ éascóṛēta, mar̄ sup̄  
v̄ein ré f̄ein aoir̄ éascóṛēta aṡur nār̄ v̄eineav̄ar̄  
v̄ioḡv̄āil ar̄ v̄it̄ v̄ō.”

130

“Duv̄air̄t ré pur̄ eile l̄āit̄reac̄ 'n-a v̄iaiv̄ ran, a  
v̄anḡl̄ait̄,” ar̄ra Seanačān. “Duv̄air̄t ré sup̄ v̄'é  
Colum Cille v̄o t̄uḡ raṡar̄c a ṝl̄ v̄ō, mar̄ cōmar̄ēta  
ar̄ an mbār̄ a v̄eit̄ buail̄te leir̄.”

“Aṡur ar̄ n̄v̄ō, a ṝi,” ar̄ra Muir̄ean, “n̄ior̄ 135  
v̄ioḡv̄āil é ṝin ac̄ tair̄v̄t̄e. Nāc̄ cuim̄in leat̄ ḡo n̄dub-  
air̄t ré sup̄ v̄'é f̄ein a v̄'iar̄r̄ ar̄ Colum Cille an  
cōmar̄ēta ran a t̄av̄air̄t v̄ō?”

“Iṝ cuim̄in ḡo mait̄, a v̄anḡl̄ait̄,” ar̄ra Seanačān,  
“aṡur iṝ cuim̄in liom, 'n-a t̄eann̄ta ran, nuair̄ a v̄ein 140  
ré na n-aoir̄ éascóṛēta ar̄ Av̄ō v̄ov̄, sup̄ c̄uir̄ Av̄ō Duv̄  
v̄ia aṡur Colum 'n-a v̄iaiv̄ ḡo v̄ainḡean air̄. v̄'é  
toil̄ v̄é an bār̄ v̄o t̄eac̄t ar̄ v̄allān mar̄ ḡeall̄ ar̄ an  
aoir̄ éascóṛēta aṡur ann̄ran v̄o t̄uḡ Colum Cille an  
raṡar̄c v̄ō, mar̄ cōmar̄ēta, i v̄t̄reō ḡo n̄v̄éanṛav̄ó ré 145  
an aic̄ṝiḡe. Nuair̄ a t̄uḡav̄ó raṡar̄c na ṝl̄ v̄ō mar̄  
cōmar̄ēta ar̄ an mbār̄ a v̄eit̄ buail̄te leir̄, v̄o t̄uḡav̄ó  
raṡar̄c na n-aiḡne v̄ō t̄r̄é ḡṝar̄ta v̄é, c̄un é f̄ein v̄o  
c̄ur̄ i v̄t̄reō ḡ v̄'oll̄m̄ḡav̄ó i ḡcōir̄ an t̄raoḡail̄ eile.  
v̄eav̄ó ré beō ṝōr̄ aḡain̄n, a v̄anḡl̄ait̄, muṝa mbeav̄ó 150  
an ṝḡiač̄ v̄ō.”

“Nā biov̄ō aon c̄eir̄t oṝt, a ṝiḡ-oll̄am̄,” ar̄ra Muir̄ean.  
“N̄i' l̄ baoḡal ar̄ ḡuair̄e. N̄ior̄ t̄eir̄ ṝiam̄ ṝōr̄ ar̄  
ḡuair̄e ré mian a t̄iocṛav̄ó v̄o v̄uine v̄e'n T̄romv̄āim̄,  
an mian a v̄'ḡāḡail̄ v̄ō. An pur̄ nār̄ t̄eir̄ ṝiam̄ ṝōr̄ 155  
air̄ n̄i t̄eir̄ṝiv̄ó ré anoir̄ air̄. f̄éac̄ nār̄ t̄eir̄ leam̄n̄ac̄t  
na mb̄roc̄ air̄, nā an ṝm̄ior̄ v̄ō.”

“T̄ura 'ḡā ṝav̄ó aṡur v̄ia 'ā cōm̄lion̄av̄ó, a v̄anḡl̄ait̄!”  
ar̄ra Seanačān, “aṡur c̄av̄ó é an mian é ṝeo av̄ā aḡ:  
le ṝol̄āčar̄ anoir̄ v̄uit̄?”

160

“Tá,” ar riri, “peata cuaiçe do beic annro im’  
fíadónaire, ar éraoib eiríneáin, as ceileadbrað dom.”

“Ó! a Banflait,” arra Seanaacán,” ar ariúg domne  
riam cuac as ceileadbrað um an taca ro ’bliadain!”

165 “Ní foláir mo mian do folácar dóm-ra san rí-  
near,” arra Muiréan “nó geobao bár!”

Níor éim Seanaacán ac imteact an doirur amac.

## CAIBIDÍOL A NAOI.

### an peata cuaiçe.

Ní fada ó’n ndoirur a bí Seanaacán imtígte nuair  
a buail Suaire uime, agus é as teact cun tige na  
Trómóáime, ’sá fíarfaíge conur a bítear ann, nó cao  
fé nveár an gleó.

5 “Cao é reo anoir oraid, a rí-ollam?” ar reirean  
le Seanaacán.

“Ní rabtar riam níba meara asainn, a rí,” arra  
Seanaacán.

“Cao ’n-a taob a rí-ollam?” arra Suaire.

10 “Mian a táinig do duime asainn aréir, a rí,”  
arra Seanaacán.

“Ó, ní fiú biorán agus ran, á rí-ollam,” arra  
Suaire. “Ní’l le véanam ac an mian do folácar.  
Cé dó go dtáinig an mian?”

15 “Do duime na Cléire, a rí,” arra Seanaacán, “agus  
ir easal liom-ra,” ar reirean, “ná fuil an mian  
ró-fuirirte ó’fásail.”

“Cad é an mian é, a píḡ-ollam?” arsa Suidre.

“Mian spreannmar, a pí,” arsa Seanaacán, “.i. peata cuaiçe beic ar cḡaoib eirḡneáin ’n-a h-aice, 20 aḡ ceileabḡaḡ. Níor aipḡear píam cuac aḡ ceileabḡaḡ um an ’taca ro bḡiaḡam.”

Ní foláir an mian do folácar,” arsa Suidre, aḡur ’iompuiḡ ré ar a fáil san a cuilleaḡ do ráḡ.

Ní h-abáile cun a ciḡe féin a cuḡ Suidre aḡaḡ 25 nuair a ’iompuiḡ ré ar a fáil ó Seanaacán. Com luac aḡur ’aipḡ ré an focal “peata cuaiçe aḡ ceileabḡaḡ ar cḡaoib eirḡneáin,” cuḡ ré i n’ aḡne náir b’ féirḡir an mian ran a ’fáḡail. Cuḡ ré go ’teirpḡaḡ air an mian do folácar. Cuḡ ré go n-aḡirpḡaḡ an 30 Trḡomḡáim é, aḡur go bḡáḡaḡ ran san clú oimḡ é fearḡa, or cómarḡ fearḡ éirḡann. Ba roḡa leir báir ’fáḡail níba cúirḡe ’ná mar a cuirpḡaḡ ran amac do. Bí ré i ’teannta. Bí ré i ’teannta cḡuaḡ. Ní féirḡir ré an domán cad ba máic do ’éanam. 35

Bí áit beannuiḡḡe ra comḡaraacḡ, áit ’n-a ’tagaḡ doaoinecun turḡar a tabairḡ, aḡur cun úirḡuiḡḡe ’éanam cun ’Dé nuair a bíḡir i ḡcḡuaḡḡan, aḡur nuair ba mian leḡ a iarḡaḡ ar ’Dia fḡirḡicḡint orḡa aḡur iad ’fuarḡailḡ ar an nḡuair ’n-a mbíḡir. Cuḡ Suidre aḡaḡ 40 ar an áit rin. Fionnarḡaḡ na féile ainim na h-áite. Bí ré ann, ar a ḡlúimib, aḡur é aḡ ḡuirḡe go cḡuaḡ cun ’Dé, ’ḡá iarḡaḡ ar ’Dia, tré imḡirḡe na Maḡḡoine Muirḡe, aḡur tré imḡirḡe naomḡ éirḡann, aḡur tré imḡirḡe Colum Cille a cúir ceangal ’uḡe ar éirḡib 45 éirḡann é tabairḡ raor ar an nḡuair ’n-a raib ré an uair rin; é ’fuarḡailḡ ó’n nḡéibinn ’n-a raib ré, san a leḡaint do’n Trḡomḡáim é aḡirḡaḡ aḡur a clú do cúir ar neamḡib. Bí a cḡoirḡe aḡur a aḡne comḡ dian ran ra ḡuirḡe náir mo’cuḡ ré an 50

duine 'n-a fearaíh i n'fíadhnáire go dtí sup labair an duine.

“Móra duit, a mí!” arsan duine.

Níor tóg Suairé a ceann, ac d'aicín ré an glór,  
55 glór Mairbáin, mar ipé a bí ann.

“Mór agus Muiré duit, a b'rádair!” arsa Suairé  
'sá fíeasrao, agus níor labair ré ac go h-ana íreal  
bí a leicéirín rin de buairdirt agus de b'ón agus de  
éimoblóiró aigne air.

60 “Caoi an buairdirt reo anoir, ort a mí?” arsa  
Mairbáin.

“Táim léir anoir, a b'rádair, murab ionann a' r  
iamh,” arsa Suairé. “Ní raib Duime na Cléire  
ráirte le bainne na mbroc. Tá mian eile tagaite di.  
65 Ní'l don b'péiré agus ar an mian ro d' fásail di. Veiré  
ré san fásail agus doirpíró an t'iomdóim me. Cuir-  
fear mo clú ar neamníró or comair fear éireann.  
'Suairé an oinís' m'anim go dtí ro. Astarócar  
an anim rin anoir. Ní veiré fearra mar anim orm  
70 ac 'Suairé an doicill,' nó 'Suairé an ocar,' nó  
'Suairé an dealbair,' nó anim éigin a veiré níor tar-  
cuirniúge 'nā don anim acu ran dá oicar iad. Tānas  
annro cūn a iarrair ar Dia, má 'ré a toil naomta é,  
mé tógaint ar an raogal agus m'oinead im' diairé,  
75 nó me d'fuarfáilc ó'n gcruadotan ro 'n-a b'fuitim.”

“Níor innir dom fóir, a mí,” arsa Mairbáin, “cao  
é an mian uadhbairé é reo a táinís do Duime na Cléire  
agus do cuir ra teannta ro tú.”

“Ní folair léi peata cuairé veiré ar éiríob eirneam  
80 as ceileabairé 'n-a fíadhnáire,” arsa Suairé.

“Tá go maic,” arsa Mairbáin. “Tar-ra liom-ra  
anoir go Gleann an Sgáil agus tairbeáiré an peata  
cuairé rin duit.”

Comáineadar leo go Gleann an Sgáil. Gleann  
 fada doimhin ab ea é. Bí cnuic móra áirde ar 85  
 sac taobh de. Bí corán tré n-a lár irteac, agus bí  
 rructán uirge as iú amac ar, fan an coráin. Com-  
 áineadar leo go dtí sup cuadar irteac ar fad ra  
 ceann ba cumaingse agus ba doimhne agus doob' uais-  
 nige de'n Gleann. Bí coill móir irtis ra n-áit rin, 90  
 agus an t-admao as fár ana tius ra coill rin, agus  
 na cmainn ana móir ann, ana áirde, ana téagartha. Do  
 leanadar an corán irteac tríd an scoill, fan an  
 rructán, go dtí go raib móirán rligse curta díob  
 acu. Tánadar fé deiread cun na h-áite 'n-a raib an 95  
 rructán as éirge ar an dtalam; agus ní h-í bfuirm  
 tobair fíor-uirge a bí fé as éirge, ac ir amlaio a bí  
 an t-uirge as bpiú aníor tré pollaib agus tré  
 rsoiltib na cairraige, 'n-a cnarógaib, ba díe leat,  
 agus 'n-a cairib beaga, annro agus annró, agus annran 100  
 as iú le fánaio go dtí sup táinís na cairtí beaga  
 cun a céile agus sup deim rruct díob, as gluairead  
 tríd an ngleann roir ó tuar. Tamall i leir-taobh  
 ó'n áit 'n-a raib an t-uirge as éirge ar an scairraig ar  
 an scuma fan, bí tis cónnuioche mairbám. Tis ana 105  
 beag ab ea é. Ní raib ann ac an dá feómra, an  
 éirtin agus an feómra coilata.

Cuadar irteac. Connaic Guaire an cuac 'n-a  
 rearam ar éipín admaio a bí ráioche ra bfalla i n-aice  
 an tinteáin.

110

"Siní an cuac, a pí," arfa Mairbám.

"Cad é an mair i rin, a bpiúair?" arfa Guaire.

"Ní cuac beo an cuac fan," ar reirean.

"Fan leat go fóil, a pí," arfa Mairbám.

"Bliaðain na bealtaine reo a gaib toirainn, a pí," 115  
 arfa Mairbám, "i ndeiread na bealtaine, um tráchnóna

lae Domhnais, bíor ar mo glúimib annsan i leit-taoib  
 an doiruir agus mé as déanamh mo máctnamh.  
 O'airisgear an foctam as teacht cun an doiruir. Do  
 120 léim an cuac ran an doiruir irteac éúgam agus fiolar  
 'n-a diaib ar buile. Bí an bata ro im' láim agam.  
 Do tógas an bata i scoimhib an fiolar. Ba beas  
 ná sur buailear é ran ar iompuis ré uaim amac.  
 Nuair iompuisgear irteac cao a beaib ac an cuac boct  
 125 ar an úrlár agus i i ndeiread an anama. Tógas ruar  
 i. Má tógas ba gearr a cuaiib léi. Níor b'fada  
 go raib rí cóm marb agus o'féadofad an fiolar  
 i marbúgad.

"Ir dóca, a rí, sur minic, nuair a bír ós, a bainir  
 130 rsgread maiib láirib a' píopán gé máirb," arsa Marbán.

"Am briactar sur minic," arsa Suairé.

"Ní ró-éolmair an suib a baintear a' píopán an  
 gé, a rí," arsa Marbán, "ac do cuir ré mire as  
 máctnamh. Dubairt liom féin go mb'féirib go b'féad-  
 135 fainn suib na cuaiibe do baint a' píopán na cuaiibe rin  
 ac cur cuige ra ceart, agus go mb'féirib go mbeaib  
 ré níba éolmaire 'ná an suib a baintear a' píopán  
 an gé máirb. Tánaas ar an scuaiib agus baimear amac  
 airtia raib irtis mnti. Annsan o'fuaas ar an cpoiceann  
 140 go daingean i otreo na féadofad gaoit teacht amac ar.  
 Socairisgear an píopán annsan, i otreo, pé gaoit a  
 beaib irtis ra corpán, sur amac trío an nsoib a  
 caitead rí teacht. Annsan do socairisgear an luimite  
 beas ro i otreo go b'féadofainn an corpán do teannad  
 145 le gaoit, pé mar a deineann an píobaire a mála do  
 teannad. Féac."

Le n-a linn rin o'oiris ré an luimite agus teann  
 ré an corpán. Annsan do cuir re a méar ar énaire  
 beas a bí fé rsgómais an éin. Cóm luac agus do



bogad an enaibe do gluar an gaoč amad trío an 150  
ngob. Do leat an beal. Do corruis an corpan ar  
é fém do fuatad asur do luargad ar an scipín, i tpeó  
sur dódic leat sur b'éan beó é, asur i n-asaid gac  
luargad o'ar bain ré ar fém táinig na guctana  
bpeásta binne ceólmara, amad ar an ngob, "cuc 155  
—cuac! cuc—cuac! cuc—cuac!" ar reirean, cómh  
bpeas, cómh binn dípeac asur adéarfad cuac beó iad  
i lár an tramharó!

Bí iongnad ar gúaire.

"Tá a lán gléar rocair asam iriis ra corpan," 160  
arra Marbán, "ac ní gáó dom iad do minúgadó  
duic-re anoir, a pí. Ní gáó dom a minúgadó duic-re  
ac conur an ceileabrad do cup ar riubal."

Tairbeáin ré do'n píis conur an ceileabrad do  
cup ar riubal, asur do ruis an pí leir an cuac, asur 165  
cup ré ar an scraoib eirneáin i, i briaónaire buime  
na Cléire. Cup ré a méar ar an gcaibe, mar a  
deinead Marbán. Siúo as laóairt an cuac asur  
"cuc—cuac! cuc—cuac! cuc—cuac!" aici, cómh  
maic asur sur b'é lár an tramharó a bead ann i n-mead 170  
lár an geimrú.

Nuair a connaic buime na Cléire an cuac, asur nuair  
airis pí an "cuc—cuac! cuc—cuac! cuc—cuac!" bí  
iongnad asur alltaet uiréi má bí iongnad asur alltaet  
ar don mnaoi maí. Bí 'fíor aici láitpeac, níó nác 175  
iongnad, náí cuac beó an cuac a bí ar an scraoib as  
ceileabrad 'n-a fíaónaire; ac bí 'fíor aici, leir, náí  
cuac beó a o'iar pí; náíiar pí ac cuac, asur sur cuac  
so fíor an ruo ran a bí 'n-a fíaónaire ar an scraoib.  
Do méar pí, asur do méar gac doinne a bí láitpeac 180  
so maib an ceól níba binne asur níba mírle 'ná don  
guc cuaiçe o'ar n-airisead maí. Ní maib focal le

ráð aici. Dá b'faisgeadh sí don locht ar an éan ná ar an  
 sceól, is amhlaid a beadh sa ád doinne ar buile cúicí.  
 185 Bí a lán de'n Tprombáim a bí ana báirdeamail le Suairne  
 agus ba maíte an ceart dóib. Nuair ariug na daoine  
 rin na mianta deacara d'á n-áirdeam bí fearg agus  
 doimbáð ortá. Nuair a fuair an leamhnaect b'roc  
 agus an rmiort bí átar mórt ortá. Nuair ariugeadair an  
 190 cuac d'á h-iarraid um an otaca ran de'n bliadain  
 bíodair ar buile le fearg, mar, dar leo, níort b'féidir  
 an cuac ran d'fáigil agus do h-aoirfí Suairne. Nuair  
 a connacadair an cuac maib ag ceileabrad cóm b'eadg,  
 cóm binn ar an gcraob eirneáin, bíodair ar buile le  
 195 h-iongnadh agus le h-átar. Bí an mian fáigalta, dar  
 leo, agus bí ré fáigalta ar rliuge a cuirfeadh clú Suairne  
 agus clú na Tprombáime rin fuar go h-áir, i mbéal-  
 aib fear éirdeann, go deo deo.

Do tuig Muirnean an mért rin go maíte. Dá  
 200 b'faisgadh sí don locht ar an gcuma 'nar poláitruigeadh  
 an mian di, is amhlaid a d'iomrócad sí an Tprombáim  
 go léir 'n-a coinnib. Is amhlaid, b' féidir, a tuigfí  
 gur le miorghair cún Suairne do loirg sí an mian ran,  
 agus ná le dúil i gceileabrad na cuice. Dá  
 205 d'tuigfí gur le d'roc-aighe cún Suairne deánadh sí  
 a leiréir rin, beadh an rgeal go h-olt aici. Cuirfeadh  
 sí imteact ar an dTprombáim, agus do h-aoirfí i féin.  
 Níort deir sí ac a cairbeáint go maib átar an doimain  
 uircti agus buirdeadar an doimain aici ar Suairne, agus  
 210 ana rpeoir aici ra cuic agus ra ceileabrad. D'iar  
 sí ar Suairne a cairbeáint di conur an corpán do  
 teannadh agus an ceileabrad do cuir ar riubal. Deir  
 Suairne an nírt rin. Annran ba dóic le duine ar  
 Muirnean go maib sí cóm páirta ran 'n-a h-aighe nár  
 215 b'féir cairtín a tiocadh don mian eile di.

Um tsiúctnóna an lae rin bí rí féin ašur méib, inšean Seanacáin, i bfočairi a céile.

“Tá buairte aš ſuairie orainn, a ſuime,” arpa méib.

“Ní h-aige atá buairte orainn, a méib,” arpa 220 Muirlean, “ac aš an bfeair ran i nšleann an ſšáil. Siné an fear a tuš bainne na mbroc ašur an rmiop do ſuairie. Siné an fear do fochairiúš an éuac ro cóm h-ealađanta ašur cóm ceárhoamail. Mura mbeađ an fear ran bí an oiošaltar déanta fađo ašainn 225 ar níš Connacť, an doir déanta aš an oťromđáim do, ašur é oibearťa ar an níšeaťť ro Connacť. Ní raiđ don éoinne ašam ſo bfeárfí bainne na mbroc do fóláťar, ná an rmiop. Ní féirir liom a cuiršint conur a foláťuišeađ iao, ná cá bfuarađ iao. Ac 230 an éuac ro, ašur i aš ceileabarađ annro im’ fiađnaire, ioir óa Nođlaiš! cé mearfao ſo bfeicfí a leicťeo!”

“Ir uacđárac an meabair éinn ašur an intleaťť atá aš an bfeair a ceap ašur do fochairiúš i ašur do cuir aš ceileabarađ i! Ir ró-fuirširte a aicťint ná 235 raiđ puinn eile le déanam aige,” arpa méib.

“Caiťrimíđ fanmáint fochairi anoir ſo ceann tamail,” arpa Muirlean. “Tá ionšnađ curťa ar an oťromđáim ſo léir aš an ſcuairc reo. Ní’l’ fíor acu cé šléar i ná cá bfuarađ i. Má bí ré buailte irteať 240 ’n-a n-aighe roimir reo ná teirpfeađ ar ſuairie mian o’á deacaraťť do foláťar, ná r b’féirir é, tá a n-aighe fochairi anoir air níor daingne ’ná riam. Má bí don ršáťamlaťť ar cuir acu i oťaođ cao a beađ ar cumar ſuairie nó cao ná beađ, do bain an éuac ro an ceann 245 de’n ršéal ar fao doib.”

“Cé h-é an fear ro, a ſuime, do šléar ašur do fochairiúš an éuac marť ro?” arpa méib.

“Sáol éigin do’n rí gíread é. Déarfad daoine  
 250 gur naom é. “Príomháid” a tugann a lán daoine  
 air. Deir a lán ná fuil ann ac muicidhe i nSleann  
 an Sgáil. Sin a bfuil d’eóluir ná d’aicne dSam-rs  
 air,” arsa Muiréan.

## CAIBRIDOL A DEIC.

### mian na blonaise.

Do gluaisr roinnt aimirie. Bí an Tromdóim ar a  
 ruaimnear agus ar a pártact; a ndóicín le n-ite agus  
 le n-ól acu; gac cóir lae agus oirde oirde d’a feabair;  
 gac duine acu as tabairt aipeadair do’n ealaóaim  
 5 a bí tabairt do féin le cleactad agus le raotnúgadh,  
 agus gac duine as déanam a d’icill ar a céir do féin nó  
 ar a ealaóaim féin; i dtreó, dá ttagadh uairle móra  
 an treó agus go n-iairfaióir ar an dTromdóim ealaóda  
 nó cleairidheact nó don cáiteam aimirie déanam  
 10 dóib go ndéanfi dóib gan teip an ní do d’iairfaióir.

Do péir blige na h-aimirie rin, bí ceangailte ar  
 Suairie, nó ar pé rí gí ‘n-a mbead an Tromdóim aise ar  
 a scuairt ollamnadacta, gac don traigar córac a beic  
 aise oirde, agus gan don ní do d’air mair niam a beic  
 15 i n-earnam oirde aise. Ac má bí an ceangal ran ar  
 an rí gí, bí a cómērom de ceangal ar an dTromdóim.  
 Bí ceangailte oirde, don duine tiocfad, uairle nó íreal,  
 dá mb’é áirí Éireann é nó bacac an mála, agus

o'iairpao oirca caiteam aimpire deanam do le filio-  
 eact no le ceol no le rgealuideact, an nio a o'iairpao 20  
 re oirca e tabairt do go dti go mbeao re rarta. Da  
 otagao duine cuca arian gcuma ran, asur go n-iairpao  
 re oirca ealaoda deanam do, da oteipeao oirca an  
 ealaoda rin a deanam do'n duine rin, bi mi-clu fagalta  
 go deo acu. Mar geall air rin ni bioir diomaoim 25  
 coirde. Bioir an obair ab fearr a o'oirpennao e  
 ceapaithe do sac duine, asur bioir an duine rin coit-  
 cianta as deanam taicise de'n gno ran. An t-e 'n-a  
 mbioir feic na filioeacta ann, bioir re coitcianta  
 as ceapao dan, asur 'ga gcup i mbun a cele, asur as 30  
 piocao asur as beairpao asur as veiriuagao oirca, as  
 cup leo asur as baint uata, as cup ionta asur as  
 baint arca, go dti go mbioir ar ailleact an domain  
 aise, asur na feaofoao, dar leir, an briaburaide ba  
 geipe don lub ar lar a o'fagail i n-aon dan acu. An 35  
 t-e 'n-a mbioir feic an ceoil ann, asur mochuagao asur  
 tuigrint an ceoil 'n-a cluaraib, asur mipleact an ceoil  
 'n-a gut, asur binneap an ceoil 'n-a rgormaig asur 'n-a  
 ceann, asur uctac ceoil 'n-a cliaib, bioir re coit-  
 cianta as deanam cleactair ar na raigreanaib ceoil, 40  
 ar gutuigeact asur ar cliairaideact asur ar sac roro  
 cantainne; ar an gcruit asur ar an sclairrig asur ar  
 sac ceol uirlire. Asur an t-e bioir nib' fearr ar  
 na gutanaib 'na ar na h-uirlirib, do leanao re de  
 faotrugaio na ngutana; asur an t-e 'n-a mbioir na 45  
 meipeana nida clirtc aise 'na mar a bioir as cac, do  
 leanao re de'n cruit asur de'n clairrig asur der na  
 h-uirlirib eile.

Na daoine na bioir an feic cun na filioeacta ionta,  
 na an feic cun an ceoil, bioir, b'feoir, meabair cinn 50  
 tar na beairtib ionta cun na rgealuideacta. Do



luigheoir rin amac ar fad ar faotruigad na treite rin.  
 Bidir as fogluim na rgeal or na reana rgealaidtib  
 asur 'ga otogaint do glan meabair, asur 'ga bpo-  
 55 luim a' leabhair, asur 'ga sceapad ar a n-aighe fein  
 amac, so oti so mbior eact de rgealtair bpeagta  
 morra fada bailighe irtig 'n-a n-aighe asur n-a  
 scuimne acu, i tpeo so scimeadpad duine acu an  
 cuideacta dob' uairle asur ba leigheanta as eir-  
 60 teact leir o oirde so maidim, as innrint rgeil acu  
 ran, san corlad na ruan na miosarad do teact ar  
 doinne acu. Annran, an t-e na bior don ceann der na  
 treitib morra ealadanta ran ann, bior a lan mion-  
 cleapaidacta aighe, ar a mearanair asur ar a lamhair  
 65 asur ar a corair, ar liathoidib asur ar rianganair  
 asur ar rgeanair, fe mar a bionn anoir as luet  
 meapacan asur as a leitirib ar doncaigib nu ar  
 comtalanaib.

Nuair a bead cuideacta corra der na h-ealadair  
 70 morra, geiboir caiteam aimirre so minic ra mion-  
 cleapaidact. Bi fiacaint ar an ttromadaim gad  
 don trasar caiteam aimirre tabairt do gad don  
 trasar cuideactan. Da bpiis rin nior bpolair doib  
 beir i scomnuirde as deanam taitaighe der na h-ealad-  
 75 nair so leir, asur ni bidir diomaoim coirde.

Nuair a bi cupraide na cuairce 'n-a reana rgeal as  
 muintir na tromadaim asur as teaglac Suairre, do  
 ceap Muirgan gur mitor tuillead toirmirg do deanam.  
 Taimis oirde do deanpad, dar lei, an gnó. Bi an  
 80 tromadaim so leir 'n-a scoirle do ram. Bi niba mo  
 tuirre orra 'na mar ba gnac, mar biorar tar eir  
 moran oirre deanam, gad doinne acu ar a ceir no  
 ar a ealadain fein, i scaiteam an lae poimir rin.  
 I lar na h-oirde do cuir Muirgan liac air. "Cuir



rí maireas airtí " íreabó a d'fear an feara leabhar. Do 85  
léim saó doinne ar a córlaó. Do léim Seanaacán ar  
a córlaó.

" O ! " ar feara leir féin, " cuac eile atá uaití ! "  
Táinig ré cun na h-áite 'n-a maib rí.

" Cao é seo oir, a banflait ? " ar feara. 90

" Mian a táinig dom, a piú-ollamh, " ar rí, " asur  
muia b'fada mo mian san piúneaf ní beiré mé ab'fao  
beó."

" Cao é an mian é, a banflait ? " ar Seanaacán.

" So n'beanfí mo cuir bíó do beiríúfao dom asur 95  
o'ollmúfao dom i mblonais tuiric gléigil náir iusao  
muia asur na bearfai so beó, " ar rí.

" Océon, a banflait, " ar Seanaacán, " ní fearo-  
ar-ra an doman cá b'faisfai an mian ran."

" Cairfear é o'fáigil, " ar rí, " nó ní beao-ra io  
ab'fao im' muiúgín ar an o'omóamh."

O'iompuig Seanaacán amac. Cuairé pé cóm fada  
le teaglaó an piúg mar níor deimeab oirfao fo'faim  
an uair rin asur a deimeab an dá uair eile asur níor  
oúirígeab fuaire ná a teaglaó. Táinig Seanaacán 105  
so doirur piú-teaglaig fuaire. Do oúirígeab fuaire  
asur so h-innreab do so maib Seanaacán as teacó cun  
cainte déanam leir. Do iusao íreab Seanaacán  
i feómra córlata fuaire.

" Seab, a piú-ollamh, " ar fuaire, " míle fáilte 110  
rómat ! Conur atácar as an o'omóamh asur asat  
féin ? "

" Bí an r'geal oic so leóir asainn, a rí, " ar Seanaacán, " nuair a bí bainne na mbroc uainn. Bí  
an r'geal níba meara 'ná ran asainn nuair a bí an 115  
cuac uainn. Ac tá an donar ar fad anoir o'faimn, a  
rí."

“Ašur cao ’tá anoir oíuib, a ní,” arsa Suairé.

“Tá, a ní,” arsa Seanaacán, “mian a táinig do  
120 buime d’ár muinntir ó éianib, ašur meafaim sur mian  
é nác féidir a d’fásgail ar don tragar cuma ná le  
h-don tragar cuardais.”

“Cao é an mian é?” arsa Suairé. “Ba éoir,” ar  
reirean, “nár b’féidir dúil do cup i puo ná feacatar  
125 uair éigin, i n-ait éigin. Cao é an mian é, ašur cé  
dó go dtáinig ré?”

“Do buime na Cléire iread táinig an mian, a ní,”  
arsa Seanaacán, “ašur ipé mian a táinig d’i ná go  
nóeanfí a cur bíd do beirúgao ašur d’ollmúgao d’i  
130 i mbionais tuirc gléigil nár pušao puam ašur ná  
béarpar go deó.

“Sead!” arsa Suairé i n’aigne féin, “táim péir  
anoir murab ionann a’r puam!” ac níor leos ré air  
le Seanaacán go raib don corbuid i n-don cor air.

135 “Tá go maít, a níš-ollam,” ar reirean le Seanaacán.  
“Caitfean an mian do folácar. Imtiš-re car n-air  
7 abair le buime na Cléire go brafpar an mian d’i.”

D’imtiš Seanaacán car n-air cun na Tromdámme  
ašur iongnao a éiríde air cá brafpar an torc gléigeal  
140 nár pušao puam ašur ná raib le breit éiríde.

“D’imtiš Suairé go fionaršal na féile ašur  
érom ar šuirde cun Dé é breit ar an raogal, dá mb’ é  
toil Dé é, par a šcaillfead ré a élu oimš. Bí ré aš  
šuirde cóm cruaid rin go dtáinig meanma an šuirde  
145 cun aigne Mاربán ašur é i nšleann an Šgáil. Táinig  
Mاربán láitfead go fionaršal na féile. Connaic  
ré an cor a bí ar Šuairé.

“Cao é reo oíuib anoir, a ní?” arsa Mاربán.  
D’innir Šuairé dó an ršéal go léir.

150 “O! a énead láirí é!” arsa Mاربán.

“Ír truaḡ an rḡéal é!” ar reiréan. Ír aḡam-ra aḡá an torc ḡléiḡeal ran, a ní,” ar reiréan. “Ní éadódóáinn ar fáiríḡreap an domáin ḡo marbórfi é, aḡ ní foláir é marbúḡaḡ anoir. Aḡ deirim an méirí reo leat-ra, a ní,” ar reiréan. “Ní h-é a 155 leap a táinig cun Duime na Cléire nuair a táinig an mian ran oi.”

Cuadap araon abáile cun ríḡ-ḡeaḡlaḡ ḡuairé.

## CAIBIDÍOL A H-AON-DÉAḡ.

### AN TORC FIONN.

Aḡ teaḡt abáile dóirí bíodap aḡ riubal ḡo réirí.

“Ní féirí liom a ḡuirḡint, a bráḡair,” arpa ḡuairé, “conur a fuairí-re torc ḡléiḡeal náir ríḡaḡ aḡur ná béairíar a beirí aḡat.

“Ní deacair é ḡuirḡint, a ní,” arpa marbán. 5  
“Deaḡán bliadóanta ó rin,” ar reiréan, “do bí cráin bḡeaḡ muiḡe aḡam aḡur í ar bḡuaḡ beiríḡe. Muc bḡeaḡ mór, láirí ab eaḡ í, aḡur í cóm ḡeal leir an rneaḡta. Bí rí cóm láirí rin aḡur cóm colḡánta ran aḡur cóm h-ollam ran cun cómraic, ná leoḡaḡ 10 eaḡla o’aon oḡoc-beiríḡeaḡ teaḡt irḡeaḡ ra ḡleann, bí a leiríḡe de rḡannraḡ oḡra ríóimprí. Bí rí ana deabḡuirḡḡeaḡ, aḡur bí ríul aḡam le h-ál bḡeaḡ banḡ uairí. Táinig faolcú mór éraoraḡ irḡeaḡ ra ḡleann. ḡus ré aḡairí ar éeann der na mucairí. Má ḡus 15 ríúo cuḡe an éráin. ḡus an cú rnap ar an ḡcráin

1 'D'píeó sup orǵail pé a maotán, a sup le n-a linn rin  
 tús an éirí rnap ar an gcóim i 'D'píeó sup bain pí an  
 ceann de. Bí na muca go léir a g cneadóis a sup a g  
 20 r'píeadóis. 'Do pítear féin amac. Fuair an éirí  
 a sup an cú marb i n-aice a céile. Bí maotán na  
 c'pánac ar leatad a sup poiteac na n-oric tuitite  
 amac ar an 'D'alam. 'D'orǵalar an poiteac a sup  
 'do r'páilear amac iad. Oric r'píeanna ab ead iad  
 25 a sup ní raib don ceann bainneann orca. 'Do tógaad iad  
 a sup bí an raic orca. Bí don oric amáin orca a bí níba  
 mó a sup níba t'píe go mói 'nád don ceann eile acu.  
 Túsar aipeacar pé leic 'do ran, a sup pé mar a bí pé  
 a g r'páir bíor 'gá múinead. Tá pé ana mói ana láirir  
 30 anoir, a sup tá pé éom múinte rin a sam go n'óineann  
 pé gac níó a 'd'iarraim air éom maic éom cruinn éom  
 ciallmar, ba 'd'ic leat, a sup a 'd'eanfad buine. Má  
 bíonn oric dul ar baile ní gá 'do mac a r'páir leir aip-  
 eacar a t'páir 'do'n áit, 'do'n gleann a sup 'do na  
 35 mucaib; a sup ní baogal go mbeid don níó bun ór cionn  
 ná don muc i n-eapnam r'píam nuair a t'icfad a baile.  
 Ir buacail don é, mar nuair a bíonn t'píe oric féin  
 ní bíonn a sam ac a r'páir leir dul a sup na muca 'do  
 éruinnigad a sup 'do cup irteac i gcó na muc.  
 40 Imtígeann pé láit'píe ar fuair an gleanna a sup ní  
 r'píeann pé go 'd'ic go mbíonn an muc t'píeac acu  
 cup r'píe a gíe. Ir l'píe don é, mar nuair a bí  
 mó cora tinn, gearrca, an leat r'píeac ar a céile  
 orca ó r'píeac a sup ó t'píeac an gleanna, tagann pé  
 45 a sup cimileann pé a t'píe 'd'ic, a sup ir t'píe a  
 t'píeann an t'píe ran iad 'do cneapúgad 'nád mar a  
 t'píeac don 'd'ic t'píe iad 'do cneapúgad. Ir ceolurde  
 don é. Nuair a bíonn maip'icíge, nó míogapnac  
 corlata oric, ní bíonn le t'píeann a sam ac buile

dem' coir a bualað ra élaicán air ašur tugann ré a 50  
 órom faoi ašur a táir anáirde ašur deimeann ré  
 ciónán dom sur breásta liom beic aš éirteaict leir  
 'ná leir an sceól ir breásta o'ár baimeað miam a'  
 cruic ná a' cláirrig.

"Siné, a ní, an torc fionn nár iugað ašur ná béar- 55  
 far, ašur ir deacair oómra ršaraimaint leir. Ac  
 caicfeao ršaraimaint anoir leir mar šeall ar an mian  
 ro a táinig do ūime na Cléire. Caicfeair an torc  
 fionn ran do marbúgað ašur a curo blonaise do  
 tabairt do ūime na Cléire. Ní féaorainn-re féin 60  
 é marbúgað. Ní leogfað mo éroide oom é. Caicfir-  
 re doime uait féin do cur so šleann an šgáil cun  
 na h-oibre rin do oéanam."

"Cosar, a bráicair," aira šuaire. "Ir móir an  
 cruas an torc ran do marbúgað. Ná oéanfað ré an 65  
 šnó ceann éigin de'n curo eile de'n ál ran do  
 marbúgað?"

"Ní oéanfað, a ní," aira Marbán, "mar ní torc  
 šléigean don ceann eile acu. Tuigim-re im' aigne  
 so bfuil oioé-aigne aš ūime na Cléire oom, ašur 70  
 so bfuil 'fior aici an torc fionn ro beic ašam. Oá  
 marbuišci ceann eile oi, do beað 'fior aici nár b'é  
 an torc fionn do marbuišeað. Oéarfað ri láit-  
 feaé nár tugað a mian oi, ašur sur teip ar šuaire  
 a mian do šoláicair oi."

"Tuigim," aira šuaire. "Annran ir mire beað  
 tior leir." 75

"Ir tú," aira Marbán. "Caicfeair an torc fionn  
 do marbúgað. Ac, a ní," ar reirean, "cuimniš cá  
 bfuilim aš caint leat. Níor táinig miam fóir cun 80  
 ūime na Cléire mian ba meara oi 'teaict cúici 'ná  
 an mian ro."



Do marbhuigeadh an torc fionn agus do cuireadh  
 a blonag as triall ar buime na Cléire. Bí Marbán  
 85 go h-uaigneac, ac bí Buime na Cléire go rárta 'n-a  
 h-uaigne. Do gluair poinnit eile aimpire san don  
 mian do tacadh di féin ná d'aoinne eile de'n Triom-  
 dháim. Tar éir poinnit aimpire táinig mian eile di  
 agus cuir sí an liac airgid mar ba gnáth. Táinig  
 90 Seanaacán as triall uirthi 'sá fiafraithe di cao a bí  
 uirthi.

"Mian a táinig dom, a níg-ollam," ar ríre.

"Cao é an mian atá tagaithe anoir duit, a ban-  
 flait?" arsa Seanaacán.

95 "Táimís go léir annro, a níg-ollam," ar ríre, "le  
 tamall maith aimpire, agus ní'l don ratharic fásgalta  
 fós agus an níg-téaghlac Suiare. I ré mian atá tag-  
 aithe cúgam ná go bfuaginn eac ratharic agus muins  
 deaigh uirthi agus ceithe cora gléigeala fúiti; agus  
 100 annran go bfuaginn le cup umam bhat ioludatad de lion  
 an rúdhain ealla, agus go ruidhinn ar muin an eic rin,  
 agus go mbeinn as cionán rómam go Dúrlar Suiare."

D'imtigh Seanaacán as triall ar Suiare agus d'innir  
 ré a rgeal do'n níg, agus d'imtigh Suiare go Gleann  
 105 an Sgáil. Bí Marbán 'n-a cionnib amac ar an  
 n-Gleann.

"Móra duit, a ní!" arsa Marbán.

"Mór' a'r Muire duit, a bhrátair," arsa Suiare.

"Meaaim," ar reirean, "Sur dóbair dom mo  
 110 cuairt a beir i n-airtear. Dá mbeinn beagán níba  
 déirdeanaigh ní beirá rómam."

"I ré d' déin a bíor as dul, a ní," arsa Marbán.

Agus cao a bí 'sac' bheir fé m' déin, a bhrátair?"  
 arsa Suiare.

115 "Meanma do bhrátair a táinig cúgam, a ní," arsa



Marbán, “Ašur bíor aš dul aš tiall ort féadaint  
cao fe nbeár an buaidírt.”

“Ašur bíor-ra aš teac̃t aš tiall ort-ra a  
bráctair,” arfa Suidre, “cun cúire mo buadarta  
d’innrint duit. Tá mian eile tagait̃e do buime na 120  
Cléire.”

“Tar éir an tuirc fínn an ead̃!” arfa Marbán.

“’Sead̃ so deim̃in, a bráctair,” arfa Suidre.

“Ašur cao ’tá uait̃i anoir?” arfa Marbán.

“Teac̃t ar cuair̃o cun mo níš-теаглаіг-re,” arfa 125  
Suidre.

“Ní deacair an mian ran a tabairt di. Cao é an  
bac atá uirt̃i teac̃t cōm luac̃ ašur ir maĩt léi  
teac̃t?” arfa Marbán.

“Cait̃feair eac̃ do íoláctar di,” arfa Suidre. 130

“Ba cōir nár céim íó-čruaid̃ ort, a ní, an t-eac̃  
do íoláctar di,” arfa Marbán.

“Eac̃ maðac̃ atá uait̃i,” arfa Suidre, “ašur ní  
íoláir muing̃ deap̃s a beic̃ ar an eac̃, ašur čeit̃re  
cora gléigeala beic̃ fé’n eac̃. 135

“Tá an ígéal níor deacra ’ná mar a meap̃ar,”  
arfa Marbán. “Ba deacair eac̃ de’n tróir̃o ran  
do íoláctar mura mbead̃ a íor a beic̃ ašam-ra cá  
bhuil fé le fáğail.”

“Ašur cá bhuil fé le fáğail a bráctair?” arfa 140  
Suidre. “Ní feaca féin miam a leic̃eio.”

“Tá an t-eac̃ maðac̃ ran, ašur an muing̃ deap̃s  
air ašur na čeit̃re cora gléigeala faoĩ, aš lub̃oañ,  
ašat̃ cōmalta féin, teap̃ ar bhuac̃ na Sionainne.”

“Tá so maĩt,” arfa Suidre, “ac̃ d’iarr̃ í níò eile.” 145

“Ac̃air̃e!” arfa Marbán. “Cao é an níò eile a  
d’iarr̃ í?”

“Cait̃feair bpat̃ íolodac̃ a d’fáğail di, ašur é deanta

De líon an rúðáin ealla, i dtreó go bfeadfaidh sí an  
 150 bhrat ran a beir uimpe aici agus í ag teacht cun mo  
 rígh-*teaghlaiḡ*-re, ar muin an eic riabaiḡ, agus a port  
 cionáin aici,” arsa Suairé.

“Tá an bhrat ran,” arsa Marbáin, “ag inḡin an  
 lúbháin céadna úr. Bhrat áluinn uasal ipead é.  
 155 Ní déintear an t-éadac atá ann i nÉirinn. De líon  
 rúðáin ealla atá ra domhan toir a déintear an  
 t-éadac ran. Ní feadair conur a fuair Muiréan amac  
 a leitéir a beir ar bit.”

“Iy cuma conur a fuair sí amac é, ac ó ’tá an  
 60 bhrat ag inḡin lúbháin ḡeobad-ra é le tabairt do  
 mhuiréan,” arsa Suairé.

## CAIBIDÍOL A DÓ-*DÉAG*.

AN T-EAC RIABAC AGUS AN BRAT IOLDAČAC.

Do comáin Suairé teachtairé ó deir láitireac baili  
 go bpuac na Sionainne, cun na h-áite ’n-a raiḡ lúbhán  
 ’n-a cómnuiḡe, ’ḡá innrint do cad é an púnc ’n-a raiḡ  
 ré féin agus ’ḡá iarrfaidh air an t-eac riabac agus an  
 5 bhrat ioldačac do cur ag triall air. Ní raiḡ bliḡre  
 cur ’n-a cónniḡ ag lúbhán an t-eac do tabairt uaidh,  
 ac do mear an inḡean nár ius rḡeal dian iam uirči  
 féin ac an bhrat tabairt uaidh. Bhrat ana áluinn, ana  
 ḡreanta, dob ead é. Ní raiḡ a leitéir eile le feir-  
 10 ḡint i n-Éirinn an uair rin. Ó’n Spáinn a táinig ré  
 go n-Éirinn. B’i lúbhán lá ar a báid, čiar i n-aice

na ríóna ar a dtugtar léim cúcúlaimn. Bí rtoirim  
uabárac amuic ar an bparaisge an lá céadna. Do  
comáin an gaoth beál na Sionaimne irteac long móir  
agus i leat-báirde. Bí báo lúbhóin ar taob na 15  
roctana de ceann na léime. Bí craimn agus reóita  
na luinge iméighe. Do péirdear an long féin irteac  
i dtreo na h-áite 'n-a pais an báo. Ní pais an t-uirge  
doiminn a dóicín ra n-áit. Do buailear i scoinnib  
an ghin i agus do tuit sí ar a céile. Do bátar a 20  
pais de daoine uiréi ac doinne amáin. Bean uaral  
ab ear an t-doinne amáin rin. Do éir an t-uirge  
i i dtreo na h-áite 'n-a pais lúbhóin 'n-a báo. Do  
tós pé an bean irteac ra báo. Meas pé ar dtúir go  
pais sí marb. Táinig sí cúici féin. Tug pé leir 25  
abailé i. Tug an ingean aipe ói, agus ba gearr go  
pais sí com maié agus bí sí nam. Tar éir poinnit  
aimprie táinig long eile ó'n Spáinn cun na h-áite  
céadna. Fuair muinntir na luinge rin tuairis ar an  
luing a bátar agus ar an mnaoi uaral a cuair raor, 30  
agus do h-innreac dóib cá pais sí an uair rin. Do  
ráinig go pais aicne acu ar an luing agus ar an  
mnaoi uaral. Cuair an captaen agus cuir ó'a  
muinntir go tig lúbhóin. Do cuirear míle fáilte  
rómpa. Bí átar móir ar an mnaoi uaral. Do 35  
rocaruis sí ar óul leó abailé. Meas sí díol-  
uigeac do tabairt ó'lúbhóin agus ó'a ingin. Ní  
glac sí don díoluigeac uairéi. Bí an bhrat ioluatác  
úo uimpi nuair a tógar ar an uirge i. An fáir a  
bí sí i dtig lúbhóin tug pé pé nreara go mbíor 40  
an ingean ag déanam iongnad de'n bhrat agus go pais  
ana dúil aicé ann. Nuair ná glac sí don díoluigeac  
eile uairéi do bhonn sí an bhrat ar an ingin.

Bí átar an domáin ar an ingin. Cimear sí an bhrat

45 1 b'polać c6m maic' asur o'f6ađo rí 6. Ní 6abairfao  
 rí ar 6r ná ar airgeao 6. Ba 6ruair6 an 6ár 6 a ráo  
 so scaitfi 6 6abairt do 6uime na Cléire. Ní rai6  
 leigear air. Ní f6ađofi Suipe o'f6sáilt ra 6ruao6ár  
 'n-a rai6 fé.

50 Do cuirao an t-eac' riabac' asur an b'pat iolaoacac'  
 as triall ar Suipe. Cuir Suipe as triall ar 6uime  
 na Cléire iao. Do cuirao 6uime na Cléire ar mium  
 an eic' riabais' láit'neac' asur an b'pat iolaoacac' uimpi  
 aici. Siúo cun b6c'air i asur an 6r6nán aici o'á  
 55 6a'ao so b'eads' binn, asur i as' uol so 6uplar Suipe,  
 o'neac' fé mar a 6áinig an mian oi.

6i an t-eac' riabac' as Suipeaoct ar a f6o'ar, so  
 b'eads' anamamail, 6arf6a, asur a 6r6nán ar riubal  
 as Muirlean so n-á'ro asur so 6e6lmar. Ar leasao  
 60 na rúil do cuir an t-eac' riabac' cor torais' leir ar  
 6loic' géir, asur riúo i noiaio mullais' a 6inn amac' 6 ar  
 fleary a o'roma ar an mb6c'ar asur na 6eitre cora  
 gléiseala ra n-aer aige asur Muirlean féi 6ior!  
 O'6irys' an t-eac'. Níor 6irys' Muirlean. Nuair a  
 65 t6sao i do ruarao so rai6 rí mar6, sur b'uireao  
 6nám a lo'rsan asur 6nám a cuirlean asur 6nám a  
 miumil.

Do cuirao an b'pat iolaoacac' 6ar n-air as triall  
 ar ingin lúboán, asur an t-eac' riabac' 6ar n-air as  
 70 triall ar lúboán féin, asur do ruasao Muirlean 6ar  
 n-air cun teaglais' na Triomóaimhe cun so noéanfi  
 i 6órram asur o'ao'acao.

Ní mirt6 a ráo ná so rai6 iongnao asur allaoct  
 asur buairi'it asur b'6n i o'teaglac' na Triomóaimhe  
 75 nuair a tugao abaille an corp. Do r6ao sac' gnó o'á  
 rai6 ar riubal. Do cuirao gnó an 6órraim ar bun.  
 6áinig Suipe asur a teaglac' cun an 6órraim. 6áinig

ragairet ann agus dubhad aifinní le h-anam mhuiréan.  
 Táinig na cómharrain go lionmhar ann. Dein Seanaacán  
 marbha of cionn an cuirp. Dein gac file a bí abalta 80  
 air a d'an féin, as molað na mná a bí marb agus  
 molað a gaoilta agus a rinneair. Molaðair a tréite  
 maite féin, agus d'áirnígðair gac cairbhte d'áir dein pí  
 do'n Tpomódáin i gcaiteam na h-aimeirpe 'n-a maib pí  
 'n-a bpoðair, ó'n lá do pór Dallán i. Annpán do 85  
 molaðair Dallán agus d'áirnígðair a móir-tréite agus  
 a móir-eóluir agus an uirraim agus an onóir a bí as  
 doul do, agus a tugtí do, i n-éirinn agus i n-dútaíghib  
 iaraéta. Nuair a táinig lá na roðairde do táinig  
 an dútaigh go léir cun na roðairde. Bí na ragairet 90  
 ann ar torac. Bí an cómhra i n-oirair na ragairet. Bí  
 gairpe agus a teacla i n-oirair na cómhra. Bí an  
 Tpomódáin i n-oirair an ríog. Annpán bí uairle agus  
 daoine na tíre móir-timceall. Do gluar an troðair  
 i dtréð na h-áite 'n-a maib teacla na Tpomódáine 95  
 féin, mar ar fás Seanaacán an trian díob náir eug  
 ré leir as triall ar gairpe. Táinig an trian ran  
 i scoinnib na roðairde tamall maite de'n trlige. Do  
 rugad corp mhuiréan cun na h-áite 'n-a maib corp  
 Dallán cuirta, agus do cuirte an cómhra ríor ra 100  
 talam i n-áice cómhra Dallán.

Do críochnuigead gno na roðairde mar ba ceaire  
 agus táinig an pí agus na h-uairle agus na daoine  
 abailte cun a d-tighe féin, agus táinig Seanaacán agus  
 an Tpomódáin abailte cun an tige a bí tabairta as 105  
 gairpe díob. Do luis gac duine de'n Tpomódáin  
 aifir ar a cuir oibre féin do cleactad mar ba gnaé  
 leir. Bí uaignear oirta ar fead tamall, ac bí oirtear  
 ran acu le déanam nior b'fada gur cuirteair díob  
 an t-uaignear.

Bí ceirneamh ašur buađairt ar Šuaire mar ſeall ar an ſcuma 'n-a bfuair Buime na Cléire an bār do tēact uirēi, ac, nīō nār loct air, bī rūil aige ſo mb'féirir ſo raiō deiread leir na miantaib. Dá  
 115 mbead aige fíor na cainte úo a tārta ioir Buime na Cléire 7 Méib, inſean Šeanađáin, tar éir bāir do Dallán, nī cōrlócad ré ar an ſcluidir rin. Nī raiō don pīoc o'fíor na cainte rin aige ašur dā bpiš rin bī rūil aige le ruaimnear.

120 Nuair a tuit an tionóirš amad do Buime na Cléire bī Méib ar buile. Tuiš rī 'n-a h-aighe ſur o'don ſnó a tuiš Šuaire an t-eac ríabac leir aš tuiall ar Buime na Cléire, mar ſo raiō 'fíor aige na cora toraiš a beir ſo h-olc aige ašur ſo nōeapad ré an bapuirle.

125 Tuiš rī 'n-a h-aighe, bī rī deimništead de, ſur b'é Šuaire fé nōeār an bār a fuair Buime na Cléire. Bī rī ar buile, ac nī raiō don ruo le rād aici. Muir-ean féin a o'iarir an t-eac ríabac 'n-a raiō an muiſ deapš air ašur na cora ſeala féi. Fuair rī an ruo

130 a o'iarir rī ašur nī raiō don ruo le rād aš doinne. Tuiš Méib a h-aighe o'ā mātair, do ūpišio, bean Šeanađáin. O'dontuiš an mātair léi. Do pōcapuiš an beirt 'n-a h-aighe ſo nōeapairóir ar Šuaire olc ba mō naoi n-uair 'nā an t-olc a bī ceapaitē aš ūpišio  
 135 ašur aš Buime na Cléire a oéanamh air.

Nī raiō don pīoc o'ā fíor ran aš Šuaire, ašur o'ā bpiš rin bī ré aš bpať ar ſo mb'féirir ſo raiō poimnt ruaimnir aige le fášail.

Do fanad pōcair ar fead tamail, ſo o'í ſo raiō  
 140 cuimne na pōcpaide imēište, nō maoluište. Annran tādiniš ruo a bain an mīoſapnad de Šuaire.



caibíodól a trí-déag.

na sméara duba.

Bí Méib, inígean Seanaááin ag maéctnam ar eas é an mian ba máit ói éeáct ói, i ttríeó go gcuirfead pí gúaire i bpúnc. Cúimníg pí ar na miantaib a táinig do úuime na Cléire, agus ar conur mar fuaiaó iad go léir d'á deacapaéct iad. Do fuaiaó bainne na mbroc, puo ba dóic le h-aoinne náir b'féirí a d'fágaíl pé cuapóac a déanpí dó. Do fuaiaó an rmiór, agus gur dóic le uime náir b'foláir a raib de mucaib fiaóaine i n-éirinn do márbúgaó cun é fágaíl. Do fuaiaó blonag an tuirc fínn náir puagaó agus ná raib le bpeit. Do fuaiaó an éuac agus i ag ceileadpáó roir an dá Noúlaig. Ba dóic le h-aoinne náir b'féirí an éuac ran d'fágaíl ac do fuaiaó i. Do fuaiaó an t-eac maóac agus an bpat iolúacac, déanta de líon an púóáin ealla. Cé meapáó go b'féadpí an bpat ran d'fágaíl, ac do fuaiaó é. Níor máit an baíl ar Muiréan gur fuaiaó an t-eac maóac. Ní bfuair Muiréan "ácar ar muin an eic."

Bí Méib i gcuapó-cár a d'iarraiaó cúimneam ar puo éigin náir b'féirí a d'fágaíl. Pé deiréad do cúimníg pí air, dar léi. Táinig oiróce do meap pí a bí oiréamnac. I n-aimpír na h-Iníoe ab eas é. Bí ríoc agus rneacáta ann. Ní baogal go raib don córramíola ann, ná don rméara duba ar rgeacáib.

I láir na h-oiróce, agus an Tríómóáim go léir 'n-a gcoúlaó, cuir Méib liac airí, liac a bí níba éaoile agus níb' aoiríoe agus níb' fiaóaine 'ná don liac d'ár cuir Muiréan airí. Do léim gac aoimne ar a coúlaó.

Do lean an liac a5 éirge a5ur a5 capaò a5ur a5 dul  
 30 i bpiadaine, 5o roí 5ur mear 5ac doinne ná raib don  
 bean beo a o'féarfao a leitéio o'fuaim a cup ar a  
 h-uét ná ar a r5óimais. Bíodar deimništeac 5ur ó'n  
 rao5al eile do táinig an liac a5ur 5ur b'i Muiréan  
 a táinig cúca a5ur do cuir an liac ran airtí, a5ur 5ur  
 35 b'amhlao a bí rí cun oio5altair éigin a oéanam ar  
 5uairé mar 5eall ar an roionóir5, a5ur a fíor acu  
 5o léir náir b'é 5uairé fe noéar an tionóir5 ac i féin  
 nuair iarrí rí an t-eac riabac.

Bí 'fíor a5 Seanaacán náir b'aoimne ó'n rao5al eile  
 40 do oein an liac uaóbárac. Bí 'fíor aige 5ur b'i méib,  
 a ingean féin do cuir an liac airtí.

"Caó é rin oir, a 'ngin ó?" ar reirean léi.

"Mian a táinig dom, a aóair," ar ríri, "a5ur mura  
 bpa5ao mo mian 5eóbaó báir.

45 "Caó é an mian é?" ar reirean.

"5o roabairfí cú5am," ar ríri, "lán beinne mo  
 brait de rméaraió duba, a5ur iao 5o breá5 móir milir  
 aibis."

"A 5amain," arpa Seanaacán, "cá bpaigfí rméara  
 50 duba um an roaca ro 'bliadain!"

"Ní foláir iao o'fá5ail," ar ríri, "nó ní beao-ra  
 abpaó beo."

Bí an lá a5 teaót. O'imti5 Seanaacán amac cun  
 dul fé oein tige 5uairé. Buail 5uairé uime a5ur é  
 55 a5 teaót a5 riapraige na Tromóaimé. 5a5ao fé  
 5ac don maidion cun na riapraige rin do oéanam.  
 Bí ppea5ra pó5anta pá5alta aige 5ac maidion ó  
 lá na roóraioe. Bí fé deimništeac 5o raib an  
 ppea5ra pó5anta le pá5ail aige an maidion ran, leir.  
 60 Oeannuis fé do Seanaacán. Oeannuis Seanaacán  
 roó.

“Conur atátar iníu aš an muintir mór mair reo,  
a níg-ollam?” arsa Suair.

“Ní raibtar mair níba meara, a ní,” arsa Seanacán.

“Cao fé nbeár ran?” arsa Suair.

65

“Mian a táimis do buine ašann, a ní,” arsa  
Seanacán.

“Níl ac an mian do folátar, a níg-ollam,” arsa  
Suair. “Cao é an mian é ašur cé do go dtáimis  
fé?”

70

“Do m’ ingin féin, do méib, iread táimis fé, a  
ní,” arsa Seanacán, “ašur ir easal liom-ra, a ní,  
sur mian é nác féirir a o’fášail.”

“Cao ’tá uairi, a ní?” arsa Suair.

“Lán beinne a brait de rmearaib duba, a ní, ašur  
iao a beir breaš mór aibis mair,” arsa Seanacán.

“Níl ac iao do folátar, a níg-ollam,” arsa Suair,  
ašur o’iompuis fé abail.

Bí fé i scrud-cár. Ní féadfaó fé cuimneam ar  
aon áit ’n-a bfeadfi rmeara duba o’fášail um an  
otaca ran de bliadain. “Mearam go oteiprío an  
méir reo ar mairbán féin!” ar seiréan i n’aigne.

80

Tus Suair ašar ar Gleann an Sšail. Bí mairbán  
aš teact ’n-a doinnib amac ar an nGleann.

“Cao é reo oir anoir, a ní?” arsa mairbán.

85

“Mearam, a braitair, go mbead ruaimnear ašam  
ór na miantaib tar éir báir Buime na Cléir. Ní  
mar rin atá ac ar a mairir de cuma,” arsa Suair.

“Ašur cé ’tá aš déanam toirmirš anoir uir, a  
ní?” arsa mairbán.

90

“Tá,” arsa Suair, “Méib, ingean Seanacán.

“Cao ’tá aici ’á déanam?” arsa mairbán.

“Tá an Tromdaim go léir curca ar a meabair aici.  
Ir meara i ’ná Muiréan react n-uair. Táimis mian

95 "Dí ašur ír eadál liom ná fuil ar cúmar doimne an  
mian a foláctar dí. Lán beinne a brait de rméarab  
dubá atá uaití, 7 íad a beic go bpeáđ mór milir aibíđ.  
Bí an éuac deacair go leórí a d'fáđail. Cúipir-re an  
éuac máib ađ ceileabrád, 1 pioct cuaiće beó. Bá  
100 mór an obair duit é déanam, ac do deimí é. Ní  
feicim conur ír féirí duit don ruo do cúir 1 pioct  
na rméar, ašur íad bpeáđ moir milir aibíđ, um an  
otaca ro 'bliadain."

"An cuimín leat, a ní?" arsa Marbán, "an lá  
105 úo 1 otopac Meicim an fođmarí reo a šaib toirann  
'n-a iabair ađ fíadac 1 nšleann an šđail?"

"Ír cuimín go maic," arsa Suairé. "Bí mo cú  
ašam ar éil nuair éiríđ an fíad. Do ršaoilear an  
cú d'á h-éil, ašur do lean an cú an fíad amac ar an  
110 nšleann ašur máib rí an fíad."

"D'féirí nác cuimín leat, a ní," arsa Marbán,  
"an níó a duit amac nuair a léim an cú ašur a čar-  
ainš rí léi tú poinnt rúđe rar ar čáimíđ leat í do  
ršur d'á h-éil."

115 "Ír cuimín liom šur ruđ duine éigin mo bpat uaim,  
ac ír cuma ran," arsa Suairé.

"Ní duine do ruđ an bpat uait, a ní," arsa  
Marbán, "ac d'pireóđ a ruđ šreim ar an mbpat  
d'íreac le linn na con doo' čaríac 'n-a diaíó. Do  
120 ršaoilir an bpat leir an n'pireóis, fé mar ír šnác  
leat 1 šcómnuíóe šac don níó a h-iarícarí oir do  
leogaint leir an t-é a d'iaríann é. B'íor-ra ađ féac-  
aint ar an nšníom a deimí an uair rin, a ní, ašur bí  
'fíor ašam go mbead buad č'óimíđ-re ar an n'pir-  
125 eóis rin. Čánađ cun na d'pireóis. Fuair aš go  
íabí rméara ar an n'pireóis, cúo acu deairš ašur  
cúo acu ađ toirnúđad ar dubáčaint. Do leáčar do

bpat-ra oréa asur v'fágar ann é ó rin. Níor leos an bpat ran ploc ná rneácta ná rporé-áaoé éúca, tré bíctin é'oinig-re. Tré bíctin an oinig ééaona 130 tá an éuro ver na rméarab rin a bí veapz an uair rin aibig anoir, asur an éuro acu a bí duh an uair rin ip cuma nó mil iad anoir. Téanam so vtaipbeánad vuit iad, a pí."

O'iméigeadar asur fuaradap an vpireós asur bpat 135 an píos anuap uiréi. Do éós Mapán an bpat. Bí iongnad a époré ap Súaire nuair a éonnaic ré na rméara breácta móra ciaróuha, asur an vpireós as lúbad so talam fúta, bíodar éóm trom ran. Tus Mapán miar leir asur ploc ré na rméara asur éuir ré 140 ap an méir iad. Do pus Súaire leir iad asur ipé a bí so lán v'ácar. Níor rtao ré so vveagáid ré so teaglac na Tromóáime. Do tugad na rméara do m'éib asur v'it pí a vóictin vóib. Ní pó-mór vóib a v'féao pí a v'ite mar bíodar pó-vorib, pó-milir. Bí pí so 145 epáiréte asur so cancarac asur so mioráireac 'n-a époréte asur 'n-a h-aighe. Ní paib don éoinne aici so v'féapí na rméara ran do folácar. Bí pí veim-nigéac so vteirpéad ap an píg iad v'fágaib, asur annran so n-aoirpéad an Tromóáim é asur so mbead 150 an vóigaltar véanta aici air; so mbead veirpéad le "Súaire an oinig" mar ainim air, asur so mbead ré fé marla or éómair fear éireann so veó.

Do lean cogarac asur ceirtúcan ra Tromóáim asur i vteaglac Súaire féin i vtaob na rméar ran, 155 vaoime 'gá fiarraié v'á ééile cá v'fuarad iad, so vti sur éáinig an rgeal so léir amac. Annran ipéad bí an fearz ap fad ap m'éib, nuair a fuair pí sur v'amíar a bí tuillead oirveirpéir curéa aici ap élu Súaire i n-meao don vopéúgá v'eit véanta aici air. 160

Ûi an cancan c    na ar   uillea   de'n T  om    m, a    
 b  i    ar   ar b    r ar an   cui   ba m  o acu.   i r   annra    
 ar an   cui   rin d  i  b nuair ariu      ar ar d    ir i  
 d     b na r    ar, a   nuair a ruar    na r    ar  
 165 d    ra  ar n   raib   don n    le teip ar   uaire.

## CAIBID    L A CE      -D     .

### mian neant      .

  i ruair  ne  r ra T  om    m ar fea   tamail  .   i  
 m  ib   o r   m    ur   o   eal           le         oinne,  
 a   b  i an f  ear      ur an m  ior    ir    ur an cannc  ar  
 ir  i   'n-a c  o    ,    ur i   o loir         ur   o r         
 5 nuair n  r f      r  i don d  i      il a d       m d  o   uaire  
 leir an mian a         d  i. "N  i n-a    m," ar r  ir 'n-a  
 n-aig  ne f   m, "  ur   eip o  m don d  i       ar a d       m  
 a  r,   ar   ir a b  uil d        aig  e o  m    ur   ar   ir  
 an an    ir a   u   r    d  o m  u  rean b     , a   ir a         
 10 a    a         ur a     il c  r   a i m        ur i n-o  r       ar  
    am! Ir   rua   an r        !"

   r   ir   oinn                  mian eile d  i. C  ir  
 r  i an l       ir  i, mar ba   n    , i l  r na h-o      . Si     
      i a n-a    r.

15 "C       r  o o   , a 'n    n   ?" ar r  ir  an.

"Mian a            d  om, a     r," ar r  ir.

"C       an mian   , a 'n    n   ?" ar r  ir  an. "  o  
 raig    n ar           o D     ar   uaire, a     r." ar r  ir,  
 "   ur   ur 'n-a l    e i m            a          



Suaire nómam ašur an uile duine d'a bfuil 'n-a 20  
teagla.

"Ó!" arsa Seanaacán, "Cao cúige duit a leicéir  
rin do fáil, a 'ngin ó, 7 a bfuil de tairbte as Suaire  
'a déanam dúinn! Dá mbeadh ré ar an bfead ba  
meafa i n-Éirinn, ašur dá mba díoghbáil ašur toir- 25  
meafas a beadh aige 'a déanam dúinn coitianta, ní  
féadfa ní ba meafa 'ná ran do teacht it' ašne!  
Cao cúige duit cuimneam ar a leicéir?"

"An bfuil 'fíor ašat, a ádair," ar riri, "Sur cuma  
mire nó an neantóg?" 30

"Ní féadair, a 'ngin ó," ar reiréan, "ašur ní lúga  
'ná mar a tušim conur a baineann an neantóg leir  
an ršéal."

"Dá mbeifá-ra, a ádair," ar riri, "lá ó maidin  
šo h-oirde as déanam aipeadair ar tór neantóise, as 35  
cur uirge ar an neantóg rin ašur 'šá learfúgaš šo  
maid, do loiršfeadh an neantóg ran tura, a ádair, óm  
luat dípead ašur šo loiršfeadh rí duine nár dein don  
tairbte fiaš di. Ir mar a céile mire ašur an nean-  
tóg ran. Ní fearr liom duine a dífaš as fášail báir 40  
'ná an t-é ir mó dein de tairbte fiaš dom."

Ní deir an leabair sur imtís Seanaacán láitpead as  
triall ar Suaire. Ní deir an reana leabair ac, "Do  
rušadair ar an oirde rin šo dtáinig an maidion."

Táinig Suaire ar maidin, mar ba šnát leir. Táinig 45  
Seanaacán cúige.

"Conur atáir as an muinir mór maidt reo inoiu?"  
ar sa Suaire.

"Ní fiaš an donur i šceart fiaš ošainn šo dtí  
inoiu, a rí," arsa Seanaacán. 50

"Ir ólc é rin, a ríš-ollam," arsa Suaire. "Cao  
'tá tašaité ošail?" ar reiréan.

“ Mian eile a táinig do m'ingín-re aréir, a pí,”  
 arsa Seanacáin.

55 “ Cao é an mian a táinig do, a pí-g-ollam?” arsa  
 Suairé.

B'fada sup innir ré an mian do. B'i náiré air. Fé  
 deirleadh d'innir ré dó é.

D'iompuig Suairé uaird san labhairt. Táinig ré  
 60 as triall ar m'arbhán.

“ Cao é seo oir anoir, a pí?” arsa Marbhán.

“ Ní deirim, a b'rádair,” arsa Suairé “ ná go bfuil  
 méib, ingean Seanacáin, ar a meabhair.”

“ Cao é an cúir atá asat leir an méirí rín do ráb,  
 65 a pí?” arsa Marbhán.

D'innir ré an mian do m'arbhán.

Níor labhair Marbhán go ceann tamail.

“ Tuigim,” ar reirean, fé deirleadh. D'imtíis ré  
 asur eus ré leir d'a buiréal.

70 “ Féad, a pí,” ar reirean. “ Tiocfaid pí ríu  
 amáiréad as triall oir. Ní h-alaid d'inn don ríu do  
 tabhairt le ráb d'i. Bíod duine amuic asat as fairé.  
 Nuair a éirí as teacht i tabhairt b'raon ar an mbuiréal  
 ro do gac duine deo' muintir,— Ac r'ad! Ir  
 75 fearr dom féin dul leat anoir,” ar reirean. Táinig  
 an beirt go Duplar Suairé an oirde rín.

Cóm luat asur táinig breacadh an lae, amáiréad  
 a b'i cúgáinn, do cúir Marbhán duine amac as fairé  
 an b'óirí a b'i ó tíg na Triomdóime go Duplar Suairé;  
 80 “ asur,” ar reirean leir an n'duine, “ cóm luat asur  
 a éirí bea as teacht p'eadh irtead asur innir dom é.”

Annran d'imtíis ré féin asur duibairt ré le Suairé  
 ártad maí m'óir fíona tabhairt cúise, asur gloine  
 i n-asaidh gac duine d'a raib ra teaglac. Annran  
 85 d'órduig ré an uile duine d'a raib ra teaglac do

éabairt éirí, agus éirí ré 'n-a fuirde iad 'n-a  
timcheall ar fuirdeáin. Níor b'fada gur phead  
éirí irteac an fear a bhí ag déanamh na feara.

“Tá sí ag teac,” arís fear.

“Tá go maí,” arís Marbán, “Suir annan,” ar 90  
reiréan.

Do líon Marbán gloine fíona cun an uile duine  
o'á maí láiréac, agus gloine cun Suairé agus gloine  
o'ó féin.

“Ólaimir pláinte an ríog, a clann ó,” ar reiréan, 95  
“pláinte Suairé!”

Do d'ús gac doinne a gloine. “B'ur pláinte go  
léir!” arís Suairé, 'gá b'pheadra, agus do d'ús ré  
a gloine féin.

“Imtígró go léir a coislaí anoir go ceann tamail,” 100  
arís Marbán, “agus maíad-ra a coislaí leir. Tá an  
fíon ro láirí go maí. Coislaíaimís ghead agus  
cuirímis dinn é.”

Do imtígró gac doinne cun a leapan féin. Níor  
b'fada go maí an uile duine acu óm b'péite agus 105  
beaí ré o'á mba 'n-a luíge i n-éagruar a beaí ré, plán  
beo mar a n-inniréar é!

Táinig Máir. Bhí na d'oiré go léir ar o'gailt.  
Buail sí irteac. Ní maí doinne ag riubal an tige  
noimrí. Cuair sí irteac in na reomraí coislaí. 110  
Ní maí reomra acu gan duine b'péite ann! Connaic  
sí, oar léi, gur b'éagruar a bhí o'ra go léir. Táinig  
r'gannraí uiré. Do m' sí abailé. Ar éigin a r'póir  
sí an baile, bhí sí óm lag ran. Sí sí ar a leabair.  
Táinig an t-éagruar o'áiríu uiré féin, agus ar 115  
éigin báir a táinig sí uair!

An t'uiré 'n-a maí sí imtígré ó Duirar Suairé, o'ól  
Marbán gloine eile fíona agus tús ré gloine do

Shuaire agus gloine do'n uile duine de muintir an  
120 teaghlais, agus bí an bpreoiteacht iméighe glan cóm  
tapaid vóiread agus do táinig sí.

'Sa dá buiréal úd iread bí an bpreoiteacht agus an  
leigear. Cuir Marbán bhaon a' buiréal acu ra b'fion  
a cuir ré in na gloimib ar dtúir; agus annsan cuir  
125 ré bhaon ar an mbuiréal eile ra b'fion a cuir ré an  
tarina h-uair ionta. Níor tuis doinne acu, ac Shuaire  
féin agus Marbán, cad a bí déanta, ná cad fé n'edár  
é déanamh, go ceann ab'fao 'n-a diaid ran.

An fadó a bí Méib 'n-a luige, agus an t-éagruar  
130 uiré, bíod sí coitcianta 'sá maoidéam go raib vóig-  
altar déanta aici ar Shuaire agus ar a teaghlac fé  
deiread; go raib éagruar curta aici oirta go léir,  
agus nár baogal go dtiocfaid' uaid. Níor cuir  
doinne don truím 'n-a caint, ámtad; dar leó ní raib  
135 ra caint rin ac r'p'ead'raoí. Dá mb'é Seanacán  
féin é, níor tuis fé cad o'iméig uiré, ná cad a cuir  
an t-éagruar uiré. Táinig sí cúici féin. Annsan  
do h-innreab'oi ná raib Shuaire ná a muintir bpreite  
i n-aon cor i scaiteam na h-aimprie 'n-a raib riri 'n-a  
140 luige.

"Ná feadaid mo dá fúil iad go léir 'n-a luige le  
h-éagruar," ar riri, "an lá a cuadar go Durlar  
Shuaire! An é raod'ic mo fúil a bainfeá díom."

"Io' curd fola féin a bí fé," ar'ra duine, "Ir ar  
145 éigin a bír tagaite ab'ailé nuair a cuadar-ra go Durlar  
Shuaire, le teactaireacht ó Seanacán, agus ní raib  
doinne bpreite ann!"

"Io' curd fola féin a bí fé, a 'ngin ó," ar'ra  
Seanacán. Cuir an r'géal amúda i. Ní f'ed'ir sí an  
150 traogal cad é an b'ig a bí leir.

Nuair a táinig Méib cúici féin ó'n mbpreoiteacht,

ní féadad rí ḡan beic coitcianta aḡ maectnam ar an  
ḡcuma 'n-a bfeacaid rí muintir tēaḡlaig ḡuairē 'n-a  
luigē ra n-ēaḡcruar an mairdion a tūḡ rí an cūaird.  
D'á méir maectnam a dēin rí ar an raḡdarc a cōnnaic rí 153  
an mairdion ran, iread ba dāingine a cūaird 'n-a luigē  
uircti nār b'adon ppeadbradōidí a bī uircti, nā adon cōrr-  
uigē fola, ac an nīd a cōnnaic rí ḡo raib ré dīreac  
mar a cōnnaic rí é. Annran bī rí 'ḡá fīarfīaigē dī  
féin, má bī na dāoine rin ḡo léir 'n-a luigē ra n-ēaḡ- 160  
cruar ran, mar a cōnnaic rí iad le raḡdarc a rúl, conar  
a tārila nā feacaid adoinne eile iad? An tēaectairē  
a cūaird roir ann láitireac bailt tar éir í féin do  
tēact ó'n áit, conur nā fūair ré adoinne briedite ra  
tēaḡlac, ac iad ḡo léir 'n-a raogal aḡur 'n-a rláinte 165  
aḡur ḡan focat a' béal adoinne i dtaob ḡalaip nā  
briediteacta? Bī 'fīor aigē, ḡan amīar, ḡur tūḡad  
ḡloine fīona dō cōm luac aḡur cūaird ré irteac. Aḡur  
do h-innreac dō ḡo bfuair ḡac adoinne ra tēaḡlac  
cūpla ḡloine fīona an mairdion cēadna, aḡur ḡo raib 170  
an fīon ana láidip, i dtrēd ḡur cūip ré cuir acu ar  
meirḡe. Ac, níor cūip ré adon trūim ra caint rin,  
nīd nār b'ionḡad. Bī 'fīor aigē ḡo dian-mait nā  
raib ēaḡcruar, nā adon briediteact eile ar adoinne d'á  
raib ra n-áit dīob. Nuair adubairt ré le méir nā 175  
raib tinnear nā briediteact ar adon duine d'á raib  
i dteḡlac ḡuairē nuair a cōnnaic ré féin iad, d'innir  
ré an fīunne. Níor cūimnig ré i n-adon cōr ar an  
nḡloine fīona, nīd nār b'ionḡad. Nī lūḡa 'nā mar  
a cūimnig adoinne de muintir ḡuairē ar adon nīd 180  
i bfuirm briediteacta. Méar ḡac duine acu ḡur  
b'amīad a bī ré féin beaḡáinín ar meirḡe, bī an fīon  
cōm láidip rin. Bī ḡac adoinne acu, amīac, 'ḡá dēanam  
amad nā táimig adon meirḡe ar fein, bīd ḡo d'táimig

185 iarrfaíct meirge ar an gcuid eile. D'á méir maíctnam  
 a deim méib ar an rgeal, 7 ní féadad pí é cup ar  
 a h-aighe, ipead ba mó a cuaid pé ra muileann  
 uircti.

Ní faib pí abfad tagaíte ar an mbreóiteadct, agus  
 190 a neart as carad uircti, nuair a labair pí le n-a máctair  
 i tdaob an rgeil.

“ Ní h-aon maíct duir beic liom, a máctair,” ar ríre,  
 “ ná beic 'gá cup 'n-a luige oim sup im' cuir folá bí  
 pé. Bí mo cuir folá cóm rocair an maícton ran  
 195 díreac agus 'tá pí anoir. Ní faib aon coinne asam  
 go bpeicinn aon duine breóite i tdaiglaí an ríog  
 an lá ran. Bíor deimniúctad ná peicinn, agus  
 annran go mbead teipíte ar Suairé mo mian do tab-  
 airt dom, agus go scaitpead an Tromdám Suairé  
 200 d'aoirad, agus mar rin go mbead díogaltar déanta  
 asam air. Nuair a ríoirear an ríog-ctadlaí bí na  
 díoiré go léir ar dian-leadad ríomam, agus san duine  
 ná daonnairde le peirgint i n-aon bail ar fuir an  
 ríog-ctige. Cuadair irteac i reómra agus connac duine  
 205 ra leabair ann, 'n-a luige le h-éasruar, cóm roiléir  
 agus do connac éasruar ar aon duine riam. Cuadair  
 irteac i reómra eile. Connac duine eile ra treómra ran,  
 agus é ra cár céadna, agus na cómarctái céadna air.  
 Cuadair irteac ra trímáid reómra; agus ra ceatnamad  
 210 reómra. Bí an níó céadna le peirgint inr gac aon  
 treómra acu. Pé deirad do mócuigeir mo cuir  
 folá as corruige, agus táinig rannraí oim, agus do  
 rítear ar an áit. Ir ar éigin ir cuimín liom conur  
 a ríoirear an áit reo arír. Bíodar go léir 'n-a luige  
 215 i n-éasruar; plán mar a n-innrtear é! Ná bíod  
 aon díoc d'á meiradctal oirt, a máctair.”

“ Má'r fíor do cáint, a 'ngín ó,” ar ran máctair,



“ ní féidir an rḡéal do tuisḡint ac ar don cuma amáin.”

“ Aḡur cao é an t-aon cuma amáin é rin, a 220  
máḡair?” ar ran inḡean.

“ Oein Marbán miorbuit éigin ar muintir ḡuair,  
i tpeo ná beifea-ra ḡan do mian a o’fáḡail,”  
ar ran máḡair.

## CAIBIDÍOL A CÚIG-DÉAḡ.

### SAILL AN LUIN UISGE.

“ Cao i an miorbuit o’feaofoa ré a oéanam oḡta!”  
ar ran inḡean.

“ Ní feaoar, a ’nḡin o,” ar ran máḡair, “ oei a lán  
oaoine ḡur naom é aḡur ḡo nveineann ré miorbuití.  
O’airḡear-ra ḡo nveaḡair ḡuair ḡo Fionarḡal na 5  
féile nuair a h-innpeaḡ do an mian a táinig tuit-pe,  
aḡur ḡo raiḡ ré aḡ ḡuirḡe ḡo cruairḡ cun Oé é taḡairt  
raor ar an bpúnc ’n-a raiḡ ré curḡa aḡat, aḡur ra  
n-am ḡcéaḡna ḡo raiḡ Marbán i nḡleann an Sḡail aḡ  
ḡuirḡe ḡo cruairḡ cun Oé, leiḡ, ’ḡá iarraiḡ ar Oia muinte 10  
tear ḡuair beit ’n-a luige i nḡalar tḡrom éigin ríomac-  
ra, an maḡdion ran, aḡur iao a beit rlan aríḡ o’n  
nḡalar cóm luac aḡur taḡarraḡ do cúl leó. Annran  
beaḡ do mian fáḡalta aḡat-ra, aḡur ní h-aoirḡí  
ḡuair, aḡur ní beaḡ dooḡar oéanta o’aoinne.” 15

“ Seaḡ, a máḡair,” ar ran inḡean, “ aḡur taḡ-  
beánraḡ ran conur a tárla ḡo bḡeaca-ra iao ḡo léir ra

b'breoiteaéct, ašur ná feacaib' an teac'taire úto a éuaib' ann láit'reaéct im' óiaib' tinnear ná b'breoiteaéct o'p'ta!

20 "Cairbeánrao' go' o'íreac'," ar'ran má'tair.

"Muraib' óein an clea' ran' do'caib' o'áoinne eile, óein ré' do'caib' ašur o'iošbáil' o'óm-ra. Cuir' Maib'án g'alaib' ar' muintir' Šuaire ašur b'ain ré' o'ioš' a'p'ir é go' luaé. Cuir' an g'alaib' ran' g'alaib' o'p'm-ra, ašur ní go'  
25 luaé a' p'g'araib' leir' an' ng'alaib'," ar'ran ing'ean.

"I'p' f'io'p', a' laoš'," ar'ran má'tair, "ašur má' tá' o'iošgaltar' ašainn le' o'éanaib' ar' Šuaire maib' g'eall' ar' na' o'p'oé-b'ear'p'aib' atá' o'éanta' aige' o'p'ainn, tá' o'iošgaltar' éóm' o'ian' leir' ašainn le' o'éanaib' anoir' ar' Maib'án  
30 maib' g'eall' ar' an' mb'breoiteaéct' ran' a' éuir' ré' o'p't-ra. Do' éaill' buime' na' Cléire' a' h-anam' maib' g'eall' a'p'ir f'ein' ašur ar' Šuaire, ašur ba' p'ó-o'óbair' o'uit-re' t'anam' a' éaill'eamaint', leir', maib' g'eall' ar' an' mbeir't' g'eáona."

35 "Tá' eašla' aš' teac't' ašam-ra, a' má'tair, p'oim'ir an' mbeir't'," ar'ran ing'ean. "Ní' maib' liom' a' éuilleaó' cur' i'p'teaéct' a' o'éanaib' o'p'ta. Má' óein' Maib'án an' m'io'p'buit' p'in' a'oeir'p',—má' éuir' ré' an' b'breoiteaéct' ran' ar' muintir' Šuaire, ašur má' b'ain ré' o'ioš' a'p'ir i' éóm'  
40 tap'aib', ní' h-aon' o'óic'in' é; ašur ní' h-aon' iontaoib' é. Ní' o'éanrao'-ra' a' éuilleaó' cur' i'p'teaéct' a'p'ir. Má' tá' tašait'e' ašam' ó' n-a' éleap'aib' aon' uair' amáin', ca' b'f'io'p' o'om' a' o'tio'ep'ainn' uaé'ta' an' tap'na' h-uair'! Ní' pašao' ra' éonta'bair't', an' tap'na' h-uair'. I'p' f'ear'p' g'an' o'ul.  
45 'Ní' éašann' an' é'p'úir'g'in' p'lán' ó'n' o'tobaib' i' g'cómnuit'e.' Éušaó'ar' a' mian' do' buime' na' Cléire'. B'f'ear'p' o'í' ná' ta'bair'p'aioir'. Ní' ta'bair'p'aioir' mura' mbeaó' g'ur' h-ia'p'rao' o'p'ta' é' ta'bair't' o'í'. Tuig'o' p'iaó' go' maib' go' n-a'oi'p'p'ib' an' t'p'om'óaim' Šuaire má' t'eir'p'ann' a'p'ir  
50 mian' aon' buime' ašainn' do' p'olá'tair'. Caill'p'ib' Maib'án

an t-anam nó ní ceipfiró ran. Caillfiró ré an t-anam,  
 leir, nó déanfaíó ré díogaltaí ar gac doinne atá as  
 cupi gúaire i gcontabairt. Aírúgim go bfuil áro-  
 fearis air mar gheall ar an doicé fionn. I ródic liom,  
 a mátaí, gur fearr éirge ar mar gno. Níl aon 55  
 iarracht d'ár deineamair fóir ná fuil gabta i n-ár  
 scoinnib ar dá cuma. I n-inead díoghbála déanamh  
 do'n ríis i r amlaíó atá tairbhte déanta asainn do,  
 asur i n-inead tairbhte déanamh dúinn féin i r amlaíó  
 atá breiditeacht, asur contabairt anama, asur báir, 60  
 tabairta asainn orainn féin. I r fearr éirge ar."

"Éirig-re ar má'r maic leat é, a méib," ar an  
 mátaí, "Ní éireócaí-ra ar go ceann tamail eile.  
 Má'r maic leat-ra leogaint do marbán asur do  
 gúaire beic as magab fút níl bac ort ann. Ní 65  
 leogfaí-ra d'óib beic as magab fúm, má'r féoir  
 liom a mairt de cúram a cupi ort. I ríad ba bun  
 leir an mbáir a táinig ar Dállán uaral. I r eól duic  
 gur b'íad ba bun leir an ana-báir a táinig ar Duime na  
 Cléire. Ní dóca go ndéarfair ná íad ba bun leir 70  
 an éasruar a táinig ort féin. I r las an beairt  
 rgaíleat leó anoir tar éir a bfuil déanta acu."

"Soó, a mátaí," ar a méib, "b'féoir gur  
 tuilleat, a beaí níra méara, a déanfaíóir orainn.  
 Má tá ar cumair marbáin míorbuiltí déanamh, conur 75  
 i r féoir dúinne aon ceairt a baint de?"

"Níl ar a cumair aon míorbuiltí déanamh. Níl  
 ann ac cleairíde. Pé rgeal é ní éireócaí-ra ar go  
 mbaineat féin triail ar a cleairíó, nó ar a míor-  
 builtí," ar an mátaí.

80

Ní raib adfaí tar éir na cainte rin roir an mátaí  
 asur an ingean, go dtí gur baineat geit i lár na  
 h-oróce ar a raib i dtí na Tromdáime. Cuir búrú,

mácairí míleibe, liac uatbárac airtí. Siúo aς triall  
85 uirtí a fear, Seanaacán Seanfíle féin.

“Caó é rin ort, a banflait?” arfa Seanaacán.

“Mian atá tagaithe dom, a níg-ollamh,” ar riri,  
“aśur muia bfaśao mo mian ní beiré mé abrac beó.”

“Abair an mian, a banflait,” arfa Seanaacán.

90 “So otabairfí mo dóictin dom,” ar riri, “de faill  
luin uirge.”

“Ir deacair an mian ran o’fáśail, a banflait,”  
arfa Seanaacán.

“Pé deacraict atá ann, a níg-ollamh,” ar riri, “ní  
95 foláir é o’fáśail nó ní beao-ra beó.”

Cuireadair díob an oirde rin. Táinig Suairé ar  
maidin.

“Conur atácar aς an muintir móir maic reo  
inriu?” arfa Suairé.

100 “Ní faib an rśéal miam níba meara aśainn, a ní,  
,ná mar atá inriu,” arfa Seanaacán.

“Conur ran, a níg-ollamh?” arfa Suairé.

“Mian a táinig do duine aśainn,” arfa Seanaacán.

“Caó é an mian é?” arfa Suairé, “aśur cé do  
105 so o’táinig pé?”

“Do Bpígíó, ingean Oinictéirne, mo bean-ra féin,  
irao atá an mian tagaithe, aśur iré mian atá tagaithe  
óí ná so otabairfí óí a fáit de faill luin uirge.”

Ir deacair an mian ran o’fáśail, a níg-ollamh,” arfa  
110 Suairé, “ac śeóbtar é.”

Táinig Suairé ó’n áit, aśur iré a bí so trioma-  
cnoirdeac. Níor b’faoa śur carao Marbán air.  
Deannuisgeadair o’á céile.

“Caó é an bpíon ro anoir ort, a ní?” arfa Marbán.

115 “Mian atá tagaithe do duine ra Triomóamh,” arfa  
Suairé.

“Tar éir an tuisce fínn an esó?” arsa Marbán.

“Seadó go deimhin,” arsa Suidre, “asur ip eagal liom sur deacara é ó’fágaíl ’ná blonag an tuisce fínn a ó’fágaíl.”

120

“Cad ’tá uata anoir?” arsa Marbán.

“Briúro ingean Oimicéirne adeir ná beirí pí abrad beó mura bpaigirí pí a ráit de fáill luin uirge,” arsa Suidre.

“Siní an banflait, bean Seanaáin féin,” arsa 125 Marbán.

“Írí go díreac,” arsa Suidre.

“Tuisim,” arsa Marbán.

“Cad a tuiséann tú, a bpaídar?” arsa Suidre.

“Tuisim,” arsa Marbán, “sur doicé liom ná 130 beag leir an ingin der na miantaib. Bí dúil ra galair aici. Ba maic léi daoine eile ó’feirsint i ngalar. Fuair pí féin breir asur a ráit de. Ba ró-dóbdair ví é beirí ’n-a galair báir aici. Ní beag léi de. Tá an mádar ag tabairt fúinn anoir. Bain an cluar anuar 135 ó’n gceann doim-ra mura dtugad cuairt don lae orca rúo, tré n-a céile doib, asur mura mbaineat an móir-cúir asur an mianfuiaic i n-donpeact doib! Dóirfáir ríad ar an dtóir fionn fóir, seallaim duit é.”

140

“Ac conur a geóbdair a doicín de fáill an luin uirge do mnaoi Seanaáin, a bpaídar?” arsa Suidre.

“A rgeal féin rgeal gac doimne asur rgeal an caic a pírcín,” arsa Marbán. “Mo rgeal-ra an toir fionn,” ar reiréan, “asur do rgeal-ra fáill an 145 luin uirge, a pí, bíod sur ró-olc an díol ar Briúro é foládar ví. Bíod aici go fóil. Ná bíod ceir orc, a pí. Ír eól doim-ra ca bfuil an lon uirge rin. Tá teaglaic ban maíalta tíar i dtuam dá Sualann,

150 aḡur iṛ aḡ na mnáib̃ maḡalta ran aṭá an lon uirḡe  
 rin. Éan ionḡantaḡ iṛeaḡ an t-éan ran. Táir  
 naoi b̃ríḡir bean maḡalta ra teaḡlaḡ ran, aḡur nuair  
 a luiḡeann an bean veir̃eannaḡ oíob̃ ar a leabair̃ cun  
 coṡlata reinneann an lon ran ceól oíob̃, ḡur cuma  
 155 é nō ceólta na b̃rlaitear, le binnear aḡur le h-aoib̃-  
 near; i oṡreó ḡo oṡuiteann a ḡcoṡlaḡ láit̃reac̃ oṛṭa  
 ḡo léir, aḡur ḡo ñveiñir riao coṡlaḡ ruair̃c, rámh,  
 beannuiḡṭe, deaḡfláinteam̃ail. ḡeóḡair̃-re an lon  
 ran, aḡ ní foláir̃ ouit̃ naoi b̃ríḡir lon a ṭabair̃c oíob̃  
 160 air. Aḡur ḡo veim̃in iṛ fear̃ir̃ é 'ná an naoi b̃ríḡir  
 lon a ṭabair̃f̃air̃ oíob̃."

Do tuḡaḡ an naoi b̃ríḡir lon oṡ na mnáib̃ maḡ-  
 alta, aḡur do mar̃b̃uiḡeaḡ an lon uirḡe aḡur do  
 tuḡaḡ an traill̃ do b̃riḡir̃. Do h-air̃iḡeaḡ an rḡéal  
 165 ran ar fuir̃ na h-éir̃eann. B̃i fear̃r̃ ar an uile oúine  
 o'air̃iḡ an rḡéal, aḡur iṛé ruo aṡub̃air̃c f̃ir̃ éir̃eann  
 o'aoṡ ḡuṭ, náir̃ b̃ríú an Tr̃om̃oáim̃ ḡo léir, i oṡeanñta  
 a céile, an t-éan ran do mar̃b̃úḡaḡ mar̃ ḡeall̃ oṛṭa.

### CAIBIDÍOL A SÉ-OÉAḡ.

an b̃o cluas-dearḡ, aḡus 'feat̃naḡ  
 feaḡa fuinn.'

B̃i roinnt̃ ruam̃iñir i oṡiḡ na Tr̃om̃oáim̃e ar feaḡ  
 tamail̃ tar̃ éir̃ an luin uirḡe do mar̃b̃aḡ do m̃naoi  
 ḡeanaḡáin, aḡ b̃i mórá̃n cainte o'á o'éanaim̃ mar̃ ḡeall̃  
 ar an éan, aḡur mórá̃n maḡair̃ o'á o'éanaim̃ fé b̃riḡir̃  
 5 mar̃ ḡeall̃ ar an oṡriobl̃óir̃ móir̃ a b̃i i foláṭar̃ an



béite bíg. O'airis b'púgto an masao ašur an éaint.  
 Bí uaignear ar na mnáib' mašalta i ndiaib' an luin.  
 Dob' fíor an puo a duabairt marbán, .i. sup b' fearr  
 an t-don lon amáin rin a marbuisgead do b'púgto 'ná  
 an naoi b'púgto lon do cuir Šuairie riap, mar málairt 10  
 air, so tuaim dá Šualann. Bí iongnad ar na mnáib'  
 mašalta so léir, a ráo so sceadódad an t'p'omódáim  
 éan an ceoil so léir do marbuisgead mar geall ar an  
 méio raille a bí le fášail ar! Duabairt an uile duine  
 o'airis an ršéal sup b' uatbárad na daoine le dúir 15  
 Seanaacán ašur a éualact, ašur a ráo sup cuirpeadair ar  
 neamniob an ceoil b'péas so léir ar an ruaradair raille  
 rin! Bí o'p'oc-mear as teact ar an o't'p'omódáim.  
 Šuis b'púgto so raib' rí tar éir dearmáio a déanam.  
 Šáinis mian eile bí. Cuir rí an liad airi i lár na 20  
 h-oiróce, mar ba šnat. Do táinis Seanaacán as t'p'iall  
 uiréi.

"Cad tá ort a banflair?" ar reirean.

"Mian a táinis dom, a ríš-ollam," ar riri.

"Cad é an mian é?" ar reirean.

25

"So b'p'asainn mo fáit," ar riri, "de b'oin cluair-  
 veirš gléigil, ašur šan don ršeanaé ae innri, ac šeir  
 i n-inead a h-ae."

"Ir deacair an bó ran o'fášail, a banflair," arpa  
 Seanaacán; "ní feadair," ar reirean, "an b'p'uil a 30  
 leiréio ar bit."

"Cairdear i o'fášail, a ríš-ollam," arpa b'púgto,  
 "nó ní bea-ra beo ad'p'ad."

Cuirpeadair an oiróce rin díob. Ar maroin táinis  
 Šuairie. Deannuis ré ašur cuir ré tuairis na 35  
 t'p'omódáime mar ba šnat. Do h-innreao do, mar ba  
 šnat, an mian a táinis do b'púgto. O'iméis Šuairie  
 ašur o'innir ré an mian do m'arbán.

“'Seadó!” arsa Marbán, “ní féidir a ród leir an  
40 ráit reo sur b'é a loct a lúigeadó, murab ionann agus  
raill an luin.”

“I r eadál liom, a bhráthair,” arsa Suairse, “murab  
é a loct a lúigeadó surab é a loct a deacraíocht.”

“Ná bac ran, a rí,” arsa Marbán. “I r eól dóm-ra  
45 an áit 'n-a bfuil an bó ran. Tá rí ran áit céadna 'n-a  
raib an lon, i dTuaim dá Sualann, as na mnáib  
maíalta céadna. Ní'l asat le déanamh ac naoi bfuíro  
bó, agus a samain féin le coir sac bó acu, do cup  
riar as triall ar na mnáib maíalta, agus geóbdair an  
50 bó cluar-dearís gléigeal ran.”

“Nac móir an ceannac, a bhráthair, ar don boin amáin,  
naoi bfuíro bó?” arsa Suairse.

“Ní móir, a rí,” arsa Marbán, “mar i r mó an  
bainne a bíonn as an don boin amáin úr, 'ná as an  
55 naoi bfuíro bó a tabairfai-ré mar málairt uiréi.  
Irao na mná maíalta a beir cailte leir an  
maríadó.”

Do cuireadó riar an naoi bfuíro bó, agus do tugadó  
anriar an bó cluar-dearís gléigeal, agus do marb-  
60 uigeadó i, agus fuair bfuíro a ráit ói.

Ba gearr sur imtís an ríeal ó béal so béal, ar  
fuair na h-Éireann, sur marbuisgeadó an bó ran cun  
so bfuigeadó bfuíro a ráit ói, agus bí áro-fearís ar  
sac doinne, íreal agus uaral; agus dubairt rí  
65 Éireann náir b'fíú an Tromóáim, dá mbeadó oireadó  
eile acu ann, an lon uiríe rin agus an bó ran do  
marbúadó dób.

Do tuis bfuíro, agus do tuis Seanacán Seanríle,  
so raib fuac as teac as fearaib Éireann do'n  
70 Tromóáim marí geall ar marbúadó an luin agus ar  
marbúadó na bó.

Cearp bhuígeo go gcuirfeadh sí féin an t-á níð ar aighe na ndaoine le mian eile a bheath bun or cionn ar fad leir an t-á mian ran, agus go mb' fheoir n-á fheadró an mian eile rin do foláchar, agus annran go mbeadh buaidhte fé bheirfeadh aici ar Shuaire agus ar mharbán. 75

Níor b'foláir an mian eile do t-éacht di gan a tuit-leadh nígnir, mar níor móir coris do cupr cóim luath agus doob' fheoir é leir an gcaint a bí ar riubal i do t-éacht an luin agus i t-éacht na bó. 80

Bí an caint ar riubal, agus an masadh, agus an fearis. Daoine as gáiríde mar gheall ar an uachtár trioblóide do glacadh cun blúire beas raille tadbairt do bhuígeo. 85

"Ná an bheas an goile atá aici!" adairfeadh duine. "A ráit de raille luin uirge! Ar n-óin t'iorfadh cat an lon ar fad, ior raille agus feoil agus cnámha!"

"Éir do béal!" adairfeadh duine eile. "Ní'l annran go léir ac fofcamár. T'iorfadh bhuígeo, leir, an lon go léir, ior feoil agus raille, agus t'iorfadh sí mair móir leitean 'n-a baid. Ir móir an náire t-óid bheir 'gá leogaint orca ná h-icir ríad puinn agus an sí cheadta acu." 90

"Seachain!" adairfeadh duine eile. "Má airge-tear go ndubrair a leicéir rin, doirfar tú agus déanfar gabair díot!" 95

"Ir triuas ná h-doirann duine éigin an t-romdám," adairfeadh duine eile. "Tá an t-á feoir ir fearr a roo bí i n-éirinn cupra ar neamníd acu,—an lon uirge úo agus an bó cluar-dear is léigead. Náir cóir go ndéanfaid mairbán ruo éigin léo? Ní'l sí ná ríat ar an ndútaig ó t-angadair cúgáinn!"

105 Uí cogairnac de'n tróiró ran ar riubal go tiug,  
ac ní leogfað eagla d'aoinne labairt amac.

1 lár na cogairnaisge táinig rseal nua. Táinig mian  
eile do Uirgíro. Cuir sí an liac airte mar ba gnát.  
Siúo as triall uirte Seanacán.

110 "Cad é seo oir, a banflait?" ar reirean.

"Mian a táinig dom, a sí," ar riri, "asur ní beo  
abfao beo mura dtugtar mo mian dom."

"Cad é an mian é?" ar reirean.

115 "Mo fáit," ar riri, "de ruba péirde nó-deartha  
asur deoð feachtar feada fuinn."

"Ir deacair na neite rin a d'fágail ran áit seo, a  
banflait," ar ra Seanacán.

"Caitfeair iad do foláchar," ar riri, "nó ní fada  
a beo-ra beo."

120 Cuireadair an oirde rin díob, asur táinig Suaire ar  
maoion asur d'innir Seanacán a rseal do. Ní feoir  
Suaire cá bfaigfi na ruba péirde ná an deoð ran. Siúo  
as triall ar Mairbán é. D'innir ré a rseal do Mairbán.

"Seo!" ar ra Mairbán. "Tá eagla as teact

125 uirte. Ba maí léi anoir, dá mb'feoir é, an lon uirge  
asur an bó cluar-deartha gléigseal do cup ar aigne na  
n Daoine. Ní déanfaí na ruba péirde, ná an feachtar  
feada fuinn, an méir rin di cóim tapair asur ir dóic  
léi é. Ac ra n-am gcéadna ní mirt an mian ran do

130 foláchar di. Ir dóic léi ná fuil na ruba ran le fágail  
ra dúcais seo. Ac, táir ríad as fár asam-ra i  
n Gleann an Sgáil. Ir dóca gur dóic léi ná fuil 'fior  
as aoinne cad é an ragar díge feachtar feada fuinn.  
Tá 'fior asam-ra go maí cad é an ragar díge é. Níl

135 ann ac míl na féicleann. Téanam go dtugad duit  
poinnt de gac taob acu, asur go mbéarfaí as triall  
uirte iad."

Do tugadh na ruba agus an míl rin na féicleann do  
 Šuaire, agus do ruš pé leir iad go teaghlac na Tpom-  
 dáiine, agus do tugadh do Bpúgto iad, agus d'it pí 140  
 na ruba agus d'ól pí an míl, agus do cuipeadh ó baogal  
 báir an uair rin í, mar d'ead.

Nuair a tuisgeadh ar fuair na tíre ná raib fé'n ainim  
 uaebárac úd, .i. "feachtadh feada fuinn," ac míl na  
 féicleann, ir amhlaid a táinig reirbtean ar šac doinne. 145  
 Tuis na daoine sup b'amhlaid a bí ainimneaca cruada  
 as muintir na Tpomdáiine 'á tabairt ar ruadib coit-  
 cianna cun méid a n-eoluir féin do cup 'n-a luige ar  
 an bprobail, agus šan puinn de'n eolur acu, b'féidir.  
 Bí a lán cainte agus a lán cošarnaiše ar ruibal 150  
 ra céill rin. D'airiš Bpúgto, agus Seanacán, agus  
 tuilleadh acu, cuir mairt de'n caint rin 7 de'n coš-  
 arnaiš ran. Tuisgeadar 'n-a n-aighe go raib buairte  
 šlan as Marbán agus as Šuaire orša, agus bíodar ar  
 buile. Bí Seanacán féin ar dearg-buile. B'é an 155  
 ríš-ollam é i ndiaid Dallán. Ir air a bí clú na  
 Tpomdáiine do címeadh go h-árto agus go h-oirdeire,  
 pé mar a címeadh Dallán í, an fáir a mair pé. Bí ran  
 as teir air. Bí clú na Tpomdáiine as imteacht.  
 Connaic pé go raib. Bí pé ar buile. Bí milleán 160  
 aige ar Šuaire, agus bí milleán aige ar na miantaib  
 úd. Ní raib don mairt, dar leir, inr na mnáib cun  
 don mian a teacht dóib do teirpeadh ar Šuaire. Mura  
 mbeadh ran beadh buairte ar Šuaire fáid as an  
 oTpomdáiin.





## SYNOPSIS OF CHAPTERS

### I.

Explanatory introduction showing the tyranny of the bards, and the way in which they abused their powers and the rights of hospitality. The rivalry which existed between Aodh the Dark and Aodh the Fair. Aodh the Dark's superiority consists in the possession of a famous shield Dubhghiolla, which gives him the victory over all his enemies.

### II.

Dallán, the blind chief-poet of Ireland, is on a visitation with Aodh the Fair, and Aodh, by flattery and bribes, incites Dallán to go and ask Aodh the Dark for his treasured shield. This he consents to do against his better instincts, while protesting that the request is not that of a true sage.

### III.

Dallán comes to Aodh Dubh and recites a poem of praise in order to induce a generous mood. Then he recites an ode in praise of the shield Dubhghiolla, and asks as a reward the shield itself. Aodh Dubh refuses the request; whereupon Dallán threatens to satirize him. Aodh, in turn, warns Dallán that by so doing he would incur the wrath of the saints of Ireland, notably Columcille, who made a settlement between the kings and bards.

### IV.

Dallán satirizes Aodh Dubh, who prays that Columcille will give him the wages he deserves. As a result Dallán's sight is miraculously restored; but his joy soon gives place to gloomy forebodings, as he recognises in the miracle a harbinger of death. Three days afterwards Dallán dies.

### V.

Sets forth the great influence of Muirean, the "Mother of the Bards." The election of Shanachán as poet-king in place of Dallán, due to her influence. Muirean shows Méibh, the daughter of Shanachán, that Guaire, King of Connacht, is indirectly the cause of the death of Dallán; and without Shanachán's knowledge the two of them plot their revenge on Guaire.

## VI.

The College of Bards determine to go on a visitation, and on the suggestion of Muirean (who has an ulterior motive) they decide on going to Guaire, who has a special house prepared for their reception. Shanachán, touched by Guaire's generosity, proposes to divide the Bards into three companies, and take them in turn to visit Guaire. Although every comfort is provided for them the bards are constantly grumbling.

## VII.

To crown it all Muirean begins to develop her plot by pretending to be seized by sudden strange longings which must be satisfied, or—so she declares—she will not live long. Her longings are always for something which she thinks Guaire will not be able to procure, in which case he would be satirized by the bards and lose his reputation for generosity. Her first longing is for badgers' new milk and the marrow of the ankles of a wild pig.

## VIII.

Guaire, in desperation, applies for help to his brother Marbhán, the swine-herd, who is in reality a holy hermit. Marbhán finds the requisite materials in his home at Gleann an Sgáil. Muirean is seized with a longing for a pet cuckoo in the winter time.

## IX.

Guaire goes to pray at Fionnaragal na Féile, where he meets Marbhán, who fulfils the letter of Muirean's longing by an ingenious contrivance. The College of Bards is pleased and astonished at Guaire's resourcefulness; but Muirean is mortified, and she and Méibh put their heads together to devise more trouble.

## X.

An account is given of the way in which the bards occupied themselves, each man perfecting himself in his own particular art. Muirean bides her time until she thinks that the affair of the cuckoo is gone out of their minds; then she wishes for the lard of a white boar that has never been farrowed. Guaire betakes himself once more to Fionnaragal. Marbhán comes to him and admits sorrowfully that he has a pet boar which, by a curious coincidence, fulfils the requisite conditions.

## XI.

Marbhán tells how he came by the boar, which is killed, and the lard given to Muirean. She now longs for a wonderful

cloak to wear and a roan steed to carry her to visit Guaire's palace.

## XII.

The roan steed is provided by Iubhdán, and the cloak by his daughter. The story of how the daughter came by the many-coloured cloak at first. Muirean's last ride. Her funeral. Méibh carries on the vendetta.

## XIII.

At Shrovetide, with snow on the ground, Méibh longs for ripe blackberries. They are found in Gleann an Sgáil.

## XIV.

Méibh, in her vexation, gives vent to a spiteful wish. Shanachán remonstrates with her, but she attributes her conduct to her nettlesome disposition. Marbhán, as usual, comes to the rescue; he supplies a potion which induces a temporary indisposition, simulating fever; a symptom which disappears after a second dose of the same magic drug. The sight of the (apparently) fever-stricken household of Guaire reacts upon Méibh, who, on returning, contracts a sharp bout of the genuine article. On her recovery her mother, Brigid, declares that Marbhán is responsible for the mischief, and that she is determined to take vengeance on him for causing Méibh's illness. Méibh has had a lesson, and will indulge in no more longings, but Brigid decides to try her skill.

## XV.

Brigid is smitten with a longing for the fat of a rare bird—a water-ousel, or water-blackbird. Marbhán informs Guaire that the bird is to be found with the nuns of Tuam, and it is obtained in exchange for nine score of ordinary blackbirds.

## XVI.

Brigid has two more longings, one for a red-eared pure white cow without any liver, and another for mountain berries and a draught of some liquid with a high-sounding name. The cow is obtained from the nuns of Tuam, and the mysterious liquid turns out to be merely the honey of the woodbine. Guaire's fame for hospitality remains untarnished; he has supplied every want; people in general are growing disgusted with the bards, and Shanachán, the chief poet, is very angry at their failure to find a pretext for satirising Guaire.

## XVII.

Shanachán tries to break all previous records by the extravagance of his longing. He asks for the fat of a pig that

was never farrowed, and ale made from one grain of wheat. Marbhán is equal to the occasion again, and offers to give a feast to Shanachán and his retinue and the nobles of Connacht. Shanachán pretends to be insulted by an invitation to feast at Gleann an Sgáil, so the feast is held in his own house.

## XVIII.

The feast is given, but Shanachán sulks and will neither eat nor drink. Guaire sends special messengers to try and tempt his appetite, yet Shanachán only insults them. He refuses food from the hands of the cleanest girl in Ireland, on the grounds that her grandfather used to stretch his hands in the direction of lepers when preaching to them. Guaire is indignant at this and prays that Shanachán may never die until he kisses the mouth of a leper.

## XIX.

The bards fear that Shanachán may die of hunger if he persists in his absurd "hunger strike," and his wife, Brigid, offers to send him her leavings—a hen-egg. He consents to eat it, but it transpires that the mice have forestalled him, in a fit of anger he satirises the mice, who die rapidly. The sight of a mouse and her brood dead at his feet causes him to realize that his wrath should really be directed against the tribe of cats, whose business it was to check the mice. He thereupon satirizes the cats, especially Iorusán, the king of the cats, who lives in the cave of Knowth. The influence of the satire reaches Iorusán, and he sets out to revenge himself on Shanachán.

## XX.

Iorusán carries off Shanachán as easily as a fox would a gander. Shanachán tries to escape by flattering the cat. Failing this he calls upon God. As the cat is carrying him past the forge of St. Ciarán, the latter throws a red-hot iron bar at Iorusán and kills him. Shanachán, instead of thanking Ciarán, abuses him for interfering. He returns to the bards, and is welcomed by them and Guaire, but he turns away angrily and retires.

## XXI.

The bards quiet down, and no more longings come to them. Marbhán determines to have his revenge on them for the death of his pet boar. He comes in disguise, but his ready wit betrays his identity to Shanachán. On the strength of a very distant connexion with science he makes a request which the bards dare not refuse, viz., his choice of scientific entertainment. He chooses that the College of Bards should make "his fill of cronaun for him."

## XXII.

In order to punish the bards the more severely, Marbhán chooses the kind of "cronaun" that has a catch in it, and is harder on the throat of the performer. The "cronauners" soon get tired, and begin to cough and sneeze, but Marbhán says sarcastically that, although they bear the palm for the coughing and sneezing performance, it was for "cronauning" he asked.

## XXIII.

Shanachán brings in a fresh batch of "cronauners" to relieve the first. His remark that the "catchy cronaun" is difficult only elicits from Marbhán the retort that it is not so difficult as to produce a pet cuckoo in winter. Daol Duileadh, one of the bards, tries to get Marbhán away from the subject of the "cronaun" by offering to answer questions. Marbhán silences him by showing up his ignorance. Casmhaol, the harper, chimes in and is also silenced. Marbhán returns to the subject of the "cronaun," and says that the bards ought not to be outdone by a poor beetle.

## XXIV.

A timpanist and a poet try to distract Marbhán, but are disgraced and silenced. The story of how the first harp was made and the first *rann* composed.

## XXV.

Shanachán himself undertakes to do the "cronaun" and breaks down. A storyteller comes to the rescue. Marbhán asks him for Erin's chief story—"Táin Bó Cuailgne." The storyteller is obliged to confess that he has never heard it. Marbhán binds it on the College of Bards that they are not to stay two nights in the same townland until they find the story and tell it to him.

## XXVI.

The bards leave Guaire, and set out on their wanderings in search of the "Táin," the womenfolk and boys remaining behind. At Naas they meet a leper. They tell him that they are going to Connra, the blind King of Leinster, to ask for ships to bring them to Scotland. He reminds them that Marbhán has deprived them of the power of composing poems, and they must produce a poem of praise for Connra if they are to get ships. They find on experimenting that the leper is right; they have lost their art and do not know what to do.



## XXVII.

The leper offers to go with them and compose a poem for the King of Leinster on condition that Shanachán kisses him. Shanachán very reluctantly consents. The King of Leinster is pleased with the poem recited by the leper and gives the bards a ship and provisions. Shanachán refuses to allow the leper to accompany them. Near the Isle of Man they see a person standing on a rock; at the same time the leper, who was supposed to have stayed behind, appears on the prow of their ship. The person on the rock will not permit them to land until they complete some half verses; this the leper does correctly and they go ashore.

## XXVIII.

The person on the rock proves to be a lady-doctor, who entertains them hospitably, and gives them gold when they leave. The leper disappears. They go to Scotland to consult Maol Geidhic, the chief-poet of Alba. They fail to get tidings of the "Táin" in Scotland, and so return to Dublin. While they are wondering what to do, in the absence of the leper reciter, they meet St. Caillin, Shanachán's brother. Shanachán tells him about their adventures and about the leper.

## XXIX.

Caillin asks if he would recognise the leper if he saw him again. Shanachán declares that he can never forget him. It turns out that the leper was only Caillin in disguise. On condition that the bards will never again ask anyone for a thing they long for, Caillin offers to approach the only man living who knows how to get the "Táin," namely, Marbhán the swine-herd.

## XXX.

After a week Caillin returns and tells them that the "geasa" are removed, and they may return to the house provided for them by Guaire. Guaire welcomes them. Caillin goes to Gleann na Sgáil to Marbhán, and brings him to the College of Bards, who are afraid to meet him. Caillin persuades them to assemble in a large room, where Marbhán addresses them. Marbhán tells them that Caillin must get the "Táin" for them from Feargus mac Róigh. Shanachán is angry, and accuses him of mocking them, because Feargus has been dead five hundred years. Marbhán shows that he wished to make the punishment fit the crime by giving them a difficult and apparently impossible task. He concludes by threatening that unless Caillin gets the "Táin" for them he will bind them under the same "geasa" again. Caillin bids them fast and pray while he is away.



## XXXI.

The bards and their wives wrangle among themselves as to who is responsible for the trouble that has come upon them. Shanachán quiets them, and reminds them of Caillin's request. They fast and pray earnestly for a week. Marbhán and an unknown man arrive, and the bards are assembled to hear his message. The messenger tells that Caillin and some other saints have been gathered together for three days at the tomb of Feargus mac Róigh, listening to him relating the "Táin." The bards are to continue their praying and fasting more earnestly than ever. The bards can scarcely credit the news, and they suspect, at first, another trick of Marbhán's. Shanachán advises them to carry out Caillin's instructions. After three days Caillin, Marbhán and the strange man return. The bards are assembled, and Marbhán calls for the storyteller of the College, and directs the strange man to give him a book. The storyteller opens the book and reads it aloud from beginning to end. It is the long-lost "Táin." Marbhán tells them that he considers that they have fulfilled their task—the finding of the "Táin"—and leaves with the Parthian shot that he has only one word of advice for them, viz., that none of them ever again should be seized with a longing for the lard of a white boar. The bards are delighted to have the "Táin" in their possession. They bid farewell to Guaire, and set out on a visitation tour in Munster, thoroughly cured of longings.



# NOTES

## I.

### AODH THE DARK AND AODH THE FAIR.

4. *le linn an tríar riu*, 'Simultaneously with those three.'
6. *Guairne an oimigh*, 'Guairne the Generous' (lit. 'of the generosity').
- *dicme daoine*, 'a class of people.'
10. *raoḡal breáḡ*, 'a fine time' (implying a lazy time). The expression is usually sarcastic; e.g., *Ṫá raoḡal breáḡ aḡaṫ, a mhic ó, marab é an oéiric a oéircaḡ oúir*—'You have a fine time of it, my lad, if it does not bring you to beggary in the end' (said to a lazy fellow).
14. *ní h-amáin*: the *h*- prefixed by *ní* to words beginning with a vowel, in sentences where the copula is understood, represents the aspirated *f* of an *ir* which was slurred over and lost at an early period. It is not 'for euphony'; we do not say '*ní h-ólaim*.'
31. *An ní 'n-a oíocraoíḡ aḡ tṛaill oir*: the relative '*n-a*' has spread by analogy. It originated in phrases like '*an tcaḡ 'n-a raib ré ann*' (where the preposition is used redundantly). Similarly a relative '*ḡ-a*' (written *ḡo*) has been developed from phrases like '*reair ḡ-a (aḡ a) raib oíar mac aḡe*' (with the redundant use of *aḡ* . . . *aḡe*.)
37. *níḡ náir b'ionḡnaḡ* (lit. 'a thing which was not a wonder'), 'As might naturally be expected.'
38. *air ḡan ḡnḡ*: most learners come to grief in such constructions. In Irish thought there is a gap between the two phrases *oo oéircaḡ ḡaḡ ní a oícaill* and *ḡan an oíar oo tuilleam* which must be bridged by *air*. Under the influence of English syntax ('every king used to do his best not to earn the satire') the learner is apt to omit the *air* when writing composition.
40. *breir aḡur a noícaill*, 'more than their utmost.'
53. *uaireanta . . . amac*, 'Sometimes the following used to happen.'
78. *ní acu*, a king of them, i.e., 'one of them'; partitive use of *aḡ*: *ní oíob* might also be said.
79. *náir b'foláir . . . oéanam*, 'that the other king thought it necessary (for him) to do a better action than it.' *náir b'foláir oo* would mean that it really was necessary for him.



121.  $\zeta\alpha\beta\epsilon\alpha$   $\alpha\rho$   $\lambda\acute{\alpha}\mu$  'taken in hand,' i.e., undertaken.  
 127.  $\eta\iota\omicron\rho$   $\acute{\rho}\acute{\epsilon}\alpha\sigma$   $\acute{\rho}\acute{\epsilon}$   $\zeta\alpha\eta$   $\beta\epsilon\iota\tau$ , 'he was not able not to be,' i.e., 'could not help being.'  
 138.  $\mu\epsilon\alpha\rho$   $\alpha\rho$ — $\alpha\rho\eta\alpha\iota\mu$   $\tau\acute{o}$ ;  $\zeta\alpha\eta$   $\mu\epsilon\alpha\rho$ ,  $\zeta\alpha\eta$   $\alpha\rho\eta\alpha\iota\mu$  without the compound pronouns might mean that he had no respect or reverence for others.  
 144.  $\tau\rho\acute{\iota}$   $\eta\alpha\sigma\eta\beta\alpha\rho$ , three nines, i.e., 27 men. The series  $\alpha\sigma\eta\alpha\rho$ — $\beta\epsilon\iota\tau\eta\epsilon\alpha\beta\alpha\rho$  (with the exception of  $\tau\omicron\alpha\rho$  or  $\beta\epsilon\iota\tau$ ) are compounds of  $\acute{\rho}\epsilon\alpha\rho$ : thus,  $\eta\alpha\sigma\eta\beta\alpha\rho$  = 'a nine of men';  $\beta\epsilon\iota\tau\eta\epsilon\alpha\beta\alpha\rho$  (O. Ir.  $\beta\epsilon\iota\tau\eta\epsilon\eta\beta\alpha\rho$ ) = 'a ten of men.' (Owing to loss of strict etymological meaning, the series now refers to persons of both sexes, hence  $\tau\rho\acute{\iota}\mu\eta\beta\alpha\eta$ , etc.) This method of counting by nines was common in Irish long ago.  
 147.  $\alpha\rho$   $\beta\omicron\tau\alpha\rho$ , 'travelling, under way' (on land). O. Ir.,  $\alpha\rho$  (aspirating),  $\acute{\rho}\omicron\rho$  (not aspirating), and  $\iota\alpha\rho$  (eclipsing) have all become  $\alpha\rho$  in Mod. Irish; hence  $\alpha\rho$   $\epsilon\iota\sigma\iota\eta\eta$ ,  $\alpha\rho$   $\beta\omicron\tau\alpha\rho$ ,  $\alpha\rho$   $\mu\beta\epsilon\iota\tau$ .  
 156.  $\Delta$   $\mu\acute{\alpha}\lambda\alpha\iota\sigma\tau$   $\acute{\rho}\eta\eta$ , 'the opposite of that.'

## III.

## DALLÁN'S REQUEST.

17.  $\Delta\mu\eta\mu\eta\rho$   $\acute{\rho}\eta\alpha\iota\sigma\tau$ , 'an enjoyable time.'  
 24.  $\beta\acute{\iota}$  . . .  $\acute{\rho}\acute{\epsilon}\eta\eta$ , 'I myself felt convinced.'  
 26.  $\tau\acute{\alpha}\eta$   $\mu\eta\omicron\lambda\epsilon\tau\alpha$ , a poem of praise.  $\mu\eta\omicron\lambda\epsilon\tau\alpha$  is gen. case depending on  $\tau\acute{\alpha}\eta$ .  
 33.  $\alpha\eta$   $\tau\text{--}\acute{\epsilon}$   $\epsilon\iota\varsigma\eta\epsilon\alpha\delta\omicron$   $\acute{\epsilon}$ , 'if a person could only understand it.'  
 36.  $\acute{\rho}\omicron\tau\beta\epsilon\alpha\rho\tau\epsilon\omicron$   $\acute{\rho}\eta\iota\epsilon$ :  $\acute{\rho}\omicron\tau\beta$ , usually means 'reddening, wounding, shaming'; here it appears to mean 'the finishing touches of the poet's art.' Cf.  $\tau\beta\epsilon\alpha\rho\tau\epsilon\omicron\mu$ , I prepare; get ready.  
 43.  $\Delta$  . . .  $\omicron\rho\tau\alpha$ , 'in which he had defeated them.'  
 45.  $\tau\rho\acute{\epsilon}$   $\beta\epsilon\iota\tau\eta\eta$ :  $\tau\omicron$   $\beta$ . and  $\acute{\rho}\acute{\alpha}$   $\beta$ . = 'on account of';  $\tau\rho\acute{\epsilon}$   $\beta$ . = 'by means of,' 'through the instrumentality of.'  
 48.  $\epsilon\omicron\mu$  . . .  $\iota\epsilon$ , a Zeugma or combination of two constructions, i.e.,  $\epsilon\omicron\mu$   $\acute{\rho}\eta\alpha\lambda$   $\iota\epsilon$ ,  $\eta\acute{o}$   $\eta\iota\omicron\rho$   $\acute{\rho}\acute{\epsilon}\eta\iota\epsilon$  'n\acute{\alpha}.  
 51.  $\epsilon\omicron\mu\alpha$  . . .  $\eta\acute{o}$ , 'like,' the same as.  
 67.  $\Delta'$   $\tau\acute{\alpha}\eta$ ; in O. Ir.  $\alpha\rho$  was reduced to  $\Delta$  (i.e.,  $\Delta\acute{\rho}$ ) before a noun in the dative, and in Mid. Ir. this  $h$ -sound of the final  $\acute{\rho}$  was written  $h$ - before vowels, e.g.,  $\Delta$   $h$ - $\epsilon\mu\eta\eta\eta\eta$ . The  $\acute{\rho}$  was preserved by the  $\acute{\rho}$  of the article with which it coalesced ( $\alpha\rho$   $\alpha\eta$  =  $\Delta\rho$ - $\acute{\rho}\alpha\eta$ ); it was also retained before proclitic words such as the possessive pronouns, and  $\epsilon\alpha\chi$  =  $\zeta\alpha\epsilon$ . The use of the form  $\Delta'$  is now practically confined to Munster.  
 74. ' $\Delta\tau$ ' =  $\tau\omicron\tau$  =  $\tau\omicron$   $\tau\omicron$ .

- 79-80. *oo'n p̄séit, oo' ōub̄giolla*: the preposition must be repeated in Irish. Cf. *as an p̄is̄-ollam, as ōallán*.
92. *asam = as mo*.
96. *ap . . . pl̄óḡ*, 'few in military numbers.'
102. *oipeas asur n̄ap̄ t̄as̄as̄* as much as has not been given, i.e., 'more than has been given.'
134. *p̄iam*, 'ever.' Learners constantly confuse the various expressions for 'ever' and 'never.' A knowledge of their etymology should prevent this. *Riam* was originally a preposition meaning 'before,' then 'ever before,' and consequently can only be used of the past. *so b̄r̄at̄* (till Judgment), *so oēó* (till the end), and *ōor̄ōce* (= *so oir̄ōce*, originally meaning 'till night') can only refer to the future. If these meanings are borne in mind, the absurdity of such Irish as *n̄i p̄as̄as̄ ann p̄iam*, or *n̄i p̄as̄ap̄ ann ōor̄ōce* will be apparent. The phrase *p̄iam asur ōor̄ōce* = constantly in the past and up to end in view.
136. *oo . . . as as̄as̄*, 'A. turned black and blue,' grew purple.
145. *an int̄onn at̄a it' as̄ne*, 'the purpose that is in your mind': *int̄onn* and *as̄ne* both mean mind, but when thus contrasted *int̄onn* means 'purpose,' *as̄ne* the mind in which the purpose exists.
147. *ōur̄ . . . ōur̄ge*, 'instigated you,' or 'induced you to do it.'
165. *n̄il . . . as̄as̄*, 'you have gained nothing by it,' i.e., by the asking of the *at̄c̄uin̄ige*, not by the *at̄c̄uin̄ige* itself; hence *o'á b̄ápp̄* not *o'á b̄ápp̄*.
179. *o'á ōeap̄as̄ib̄ rin*, 'on that account,' as a result.
180. *Seas̄ain*, 'beware,' have a care.
182. *p̄eap̄ta* (the Latin 'virtus'), powers, hence 'wonder-working powers.' *at̄ . . . uaim-re it' as̄as̄as̄-re*, 'I invoke . . . against you.'
208. *n̄as̄ p̄eap̄r̄ . . . n̄á*, 'that I cannot do better than.' *ōip̄us̄as̄as̄ op̄t*, 'begin at you.'

## IV.

## DALLÁN'S SATIRE AND WHAT IT EARNED.

3. *Δ p̄uas̄ as̄ n̄as̄ p̄uib̄*: the poem was deliberately couched in a jargon which if unintelligible in Dallán's day is none the less so now.
12. *'am' = oom' = oo mo*.
15. *p̄eap̄ t'ain̄b̄p̄iop̄a*, 'a man of your ignorance,' as ignorant as you are.
23. *p̄at̄at̄ap̄* 'some one treads.'
32. *i n̄oi x̄*, 'dried up': *at̄ an t̄ob̄ap̄ i no*, 'the well has run dry.'



48. οἰτέειλλε = οἰτέειλλῃδε, senseless, foolish, infatuated. In the spoken language οἰ-είλλε is treated as two words, οἰτέειλλε, lack of sense.
- 54-5. Σὺν . . . ἀγατ-ρα, 'So it will be with you.'
59. εἴρτεδῶτ, 'to be silent.' Cf. εἴρτ! = 'Hush!'
86. ὅα ἀπὸ μαῖτε: the plural adjective is used with a noun in the dual. This was so even in O. Ir.
109. ἰ η-δον τρύβλι λιόν, 'in any of my eyes.'
131. ῥῆγάρω, 'blank amazement.'

## V.

## THE MOTHER OF THE BARDS.

4. ὅσῃ μαῖτε σο ἐυαῖο, 'and so he went.'
7. 50 παῖς . . . ῥαν, 'that he was perfectly satisfied with the man who composed the elegy as poet-king.' lit. 'that his own satisfaction of poet-king was in the man who,' etc.
11. βα ἐμα ἰ νό, 'she was the same as.'
17. βυμε = μυμε, 'nurse, foster-mother.'
31. Δ λεαρ ná λεαρ να κλέιρε, 'what was good for himself nor what was good for the College of Bards.'
42. ῥέ νοεάρ: ῥε νοεάρ, ῥά νοερα, ῥέ νοεαρα. are all by-forms of O. Ir. *fodera fo-d-fera* ('which causes it'); the *d*-being the infixed pronoun. It is now used as a past tense, e.g., *μίρε ῥέ νοεάρ*, 'I was the cause of.' It has further become confused with the expression ῥέ ν' αῖρε in phrases like *ἐγδαοαρ ῥέ ν' αῖρε* ('they brought under their notice, they noticed'), from which it has spread to other persons and number, e.g., *ἐγ ῥέ ῥέ νοεαρα*. In Connacht it is *ῥοι νοερα* without eclipsis, and this probably arose from the phrase *ταῖοι ῥά σ' αῖρε* which infected the other persons and number. Cf. *ἐαίνις ῥέ ἐαρ η-αῖρ* after the analogy of *ἐάνγδαοαρ ἐαρ η-αῖρ* (= *ἐαρ Δ η-αῖρ*, lit. 'over their track,' i.e., 'back again').
44. *μολαὸ ná cáinead*; not *νό*. The use of *νά* instead of *νό* depends on a subtle distinction in thought which is not easy to convey to learners. As a general rule it may be stated that *νά* is used when the alternative it suggests makes no difference to the result (as in the present case), or when the alternative is equally to be deprecated, e.g., *βυὸ ὀροεῖν μιντε ἀν βυαεαῖλλ Δ ἡαῖρλόεαὸ Δ αεαῖρ ná Δ ἡάεαῖρ*.
57. *νάε . . . ὀίοβ*, 'that they were anxious as to which of them.'
- 69-70. *Ὀά λεογὰὸ . . . ῥιονν*, 'if he were to permit A. D. and A. F. to go on,' etc.
- 77-8. *ὁ βαοεῖλ Δ ῥάῖρμυῖτε*, 'beyond the danger of being surpassed.'

80. *veimne mo óóitín*, 'certainty enough for me' (lit. 'certainty my enough'). Note, *mo óóitín* = 'enough for me'; *óóitín capall* = 'enough for a horse.'
94. *tá go maíe*, 'All right!' 'Very well'
101. *an tRomóáin*, 'the College of Bards,' *óáin* means a company, later a body of sages, and *trom-* expresses the idea of 'in force,' *'en bloc.'*
110. *Comáin leat*, 'Go on!'
115. *mian* = 'desire,' 'longing'; also the thing longed for.
- 126-7. *ná . . . deó*, 'that G's fame would never recover from that strain.'
- 128-9. *atá beartuité agat*, 'you have planned.'
135. *beiré an éiríob áige*, 'he will have the palm.'
155. *mar doéarfaíir-re líom é*: the *é* represents the phrase *gac níó do déanamh*.

## VI.

## THE VISIT TO GUAIRE THE GENEROUS.

3. *gan á tuilleadh níos*, 'without further delay.'
4. *ní . . . éul*, 'There was no possibility of their going.'
- 11, 13. *ó-éuaró, ó-dear*: the *ó* = O. Ir. *fa, sa*; Mid. Ir. *bho, bhu*.
15. *don tpeó baill*, 'any direction.'
39. *flúirre . . . feabhar*, 'plenty of every food of its best,' i.e., of the best of food.
46. *cupáa i tpeó*, 'prepared.'
70. *Deanfaio . . . céile*, 'The three thirds will take their turns.'
81. *poime n-a n-uairé ghl*, 'to their noble ones' (lit. 'before'). In parts of Munster *poime* is treated as a noun, e.g., *ór do poime amaé* = 'right in front of you'; hence, like *timéall*, it is followed by the genitive.
85. *Dé nbur mbeata*, 'You are welcome!'
87. *ollam, ánnad, éigeap, adbar*: these were different orders or grades.
- 93-4. *tuáirre leó . . . gan é céile*, 'told them not to conceal it.' Note the use of *gan* as a negative imperative in a dependent clause.
100. *tormar* means refusing to eat food or take drink through pettishness; it would make a good equivalent for 'hunger-strike.'
109. *Agur gan iad fáirta*, 'and still they were not satisfied.'
111. *éar na beartuib*, 'immense trouble.'
125. *ó'á méio . . . ipeáó ba níó*, 'the more . . . the more.' In Irish it is possible to express this still more emphatically by means of a double negative, viz., *níó ó'á méio . . . náé móioe* —

## VII.

## THE STRANGE LONGINGS.

2. *nád mór*, 'almost.'  
 10. 1 *n-am inaipb na h-oirde*, 'In the dead of the night.'  
 11. *liad*, 'a blood-curdling scream.'  
 18. *tré teine*, 'on fire': the force of the *tré* is 'all throughout.'  
 31. *múthorn*, 'ankle'; the etymological spelling would be *muθorn*.  
 (Cf. Welsh *migwrn*, Breton *migorn*, 'knuckle'.)  
 33-4. *ir . . . cor*, 'it is tantamount to not giving it to me at all.'  
 40-1. *o'á luistad* . . . *iread ir cúige*, 'the sooner . . . the sooner' Note the Irish ways of expressing 'the—the —'; the sooner the learner gets a grip of them the better.  
 49. *um á céile*; with *um á*; cf. also *as á, o'á*.  
 56. *búr leat*, 'half of you.'  
 57-8. *go raib . . . tuicte amad*, 'that . . . had happened': pluperfect tense.  
 75. *tuic . . . as S.*, 'G.'s spirits fell.'  
 84. *ní feroir: feroir* is the past tense of *feroar*, one of the few deponent verbs left in the modern language.  
 95. *m'oinéad tar m'éir, tar éir m'oiné*; *oinéad* in each case here means 'fame' (for generosity).

## VIII.

## MARVÁN THE SWINEHERD.

12. *geall leir*, 'nearly, almost.'  
 14. *asur breir*, 'and to spare.'  
 15. *conur mar* = 'how that': *conur* alone means 'in what way.'  
 20-1. *á o'fágail, é o'fágail*: in Munster, in such locutions, the verbal noun has *ó* (= *oo*) prefixed when it begins with a vowel, or (what is the same thing phonetically) an *f*.  
 28. *meapann tú*: the initial is aspirated because the verb is relative. In speaking English the people would say 'as what you think.'  
 38. *pé'n roman é*, 'at all events' (lit. 'whatever in the world it may be'). *pé* is a worn down form of *cibé*.  
 62. *ar an lócaint*, 'at the first dawn' (lit. 'at the daying').  
 117. *ir easal . . . óuin*, 'I fear that we are not at the end of it,' i.e., worse is still to come.  
 132. *buaile leir*, 'close to him.'  
 139-140. *éur . . . air*, 'invoked God and Columcille against him for it.'

150. *նձ ինչո՞ւ ձոն չեմք օրք*, 'Don't have any misgiving.'  
 160. *բեղեճերս*, 'warbling,' 'singing': the word was borrowed from the Latin, and originally meant 'Celebrating' (Mass); then from phrases like *գարգիռն ինչո՞ւ բեղեճերս* (the Mass is sung) it was extended by poetic simile to the singing of birds.  
 162. *'Եղեճին = (ոք) եղեճին*.

## IX.

## THE PET CUCKOO.

12. *նի . . . րան*, 'that is not worth a pin,' i.e., nothing to worry about.  
 34. *ի տեսնուեալ ճիւղս*, 'in a desperate strait.'  
 49. *ո՞ր ճիւղն ար նշանակեմք*, 'to reduce to naught.'  
 61. *Եղեմ . . . րիւսն*, 'I am ruined now, Brother, if I never was before.'  
 102. *ձեռք րիւսն ձեռք*, 'they became a stream.'  
 115. *եղեճին . . . թորանն*, 'a year ago last May' (lit. 'the year of this May past,' i.e., the year which this May has completed).  
 119. *ան բո՛ւրսն*, the force of the article amounts to 'an unusual noise': it directs special attention to the noise, and adds vividness to the narrative.  
 126. *եղ ճիւղն չեղաւ*, 'she did not last long.'  
 164-5. *գարգիռն . . . րիւսն*, 'how to set the singing going.'  
 186. *եղ . . . թե՛րսն*, 'a good right they had.'  
 211. *եղ ճիւղն թե՛րսն ցար*, 'to show her how,' etc. (lit. 'it's showing to her how —'): the *ե* is the proleptic pronoun drawing attention in advance to, and introducing the phrase *գարգիռն . . . րիւսն*.  
 232. *իսկ ճիւղն թե՛րսն*, from the 25th of December to the 6th of January following.  
 241. *եղ . . . ինչո՞ւ*, 'if they were firmly convinced.'  
 245. *ո՞ր . . . թե՛րսն*, 'this cuckoo has put the finishing touch to the whole business for them.'

## X.

## THE LONGING FOR THE LARD.

3. *ճիւղ . . . թե՛րսն*, 'all the best requirements for day and night.'  
 14. *ան ինչո՞ւ ճիւղն րիւսն*, 'anything whatsoever.'  
 16. *եղ ճիւղն թե՛րսն*, 'an obligation to balance it,'

26.  $\alpha\eta$   $\sigma\beta\alpha\iota\tau$  . . .  $\acute{\epsilon}$ , 'the work which used to suit him best.'  
 29.  $\rho\acute{\epsilon}\iota\tau$   $\eta\alpha$   $\rho\iota\lambda\iota\theta\epsilon\alpha\delta\tau\alpha$ , 'the natural gift of poetry' (lit. 'the vein of poetry').  
 33.  $\alpha\eta$   $\acute{\alpha}\iota\lambda\lambda\epsilon\alpha\delta\tau$   $\alpha\eta$   $\sigma\omicron\mu\acute{\alpha}\iota\iota\eta$ , 'perfect in every way.'  
 46.  $\kappa\acute{\alpha}\tau$  = 'people in general.'  
 52.  $\sigma\omicron$   $\lambda\upsilon\gamma\iota\sigma\iota\tau$  . . .  $\rho\iota\eta$ , 'They used to devote themselves altogether to the cultivation of that faculty.'  
 66-7.  $\lambda\upsilon\tau$   $\mu\acute{\epsilon}\alpha\rho\alpha\kappa\alpha\eta$ , 'thimble-riggers.'  
 71.  $\rho\iota\alpha\delta\alpha\iota\tau$  =  $\rho\iota\alpha\delta\alpha\iota\beta$  =  $\upsilon'$  $\rho\iota\alpha\delta\alpha\iota\beta$  = 'of obligation,' 'incumbent.'  
 76.  $\kappa\acute{\upsilon}\rho\tau\alpha\iota\sigma$   $\eta\alpha$   $\kappa\upsilon\alpha\iota\delta\epsilon$ , 'the affair of the cuckoo,' all the circumstances connected with the cuckoo.  
 85.  $\mu\alpha\iota\tau\varsigma$  (=  $\mu'$  $\alpha\iota\tau\varsigma$  = 'my strait,' 'my distress!') is really an interjection. Cf.  $\mu\omicron\nu\alpha\tau$  (=  $\mu\omicron$   $\nu\alpha\tau$ ),  $\mu\omicron$   $\beta\rho\acute{\omicron}\eta$ !  
 134.  $\kappa\omicron\rho\upsilon\beta\alpha\iota\tau$ , 'perturbation.'  
 147.  $\alpha\eta$   $\kappa\omicron\rho$   $\Delta$   $\beta\acute{\iota}$   $\alpha\eta$   $\zeta\upsilon\alpha\iota\tau\epsilon$ , 'the state in which G. was.'  
 150.  $\Delta$   $\epsilon\rho\epsilon\alpha\delta$   $\lambda\acute{\alpha}\sigma\iota\tau\iota$   $\acute{\epsilon}$ , 'What a dreadful loss it is!' (lit. 'it's strong loss it is').  
 155-6.  $\Delta$   $\lambda\epsilon\alpha\tau$  = 'what was for her good.'

## XI.

## THE WHITE BOAR.

7.  $\alpha\eta$   $\beta\rho\upsilon\sigma\delta$   $\beta\epsilon\iota\rho\tau\epsilon$ , 'on the point of bringing forth young.'  
 9.  $\kappa\omicron\lambda\zeta\alpha\eta\tau\alpha$ , 'fierce,' 'full of fight,' ready to put up its bristles ( $\kappa\upsilon\lambda\zeta$ ).  
 13.  $\sigma\epsilon\delta\beta\rho\upsilon\gamma\zeta\epsilon\alpha\delta$ , 'likely' (to bring forth): a term applied to an animal which is near its time for bringing forth its young.  
 26.  $\sigma\eta\tau$  = a young pig just farrowed.  
 68.  $\eta\acute{\iota}$   $\lambda\epsilon\omicron\sigma\tau\alpha\delta$   $\mu\omicron$   $\epsilon\rho\iota\sigma\tau\epsilon$   $\sigma\omicron\mu$   $\epsilon$ , 'I would not have the heart to do it.'  
 76.  $\eta\tau$   $\mu\eta$   $\beta\epsilon\alpha\delta$   $\epsilon\acute{\iota}\sigma\tau$   $\lambda\epsilon\iota\tau$ , 'it is I that should suffer,' I would be held responsible for it.  
 98.  $\mu\upsilon\iota\eta\varsigma$  is really the dative (and old accusative) case of  $\mu\omicron\eta\varsigma$ ; but, as frequently happens with feminine nouns, through constant use it has replaced the nominative. Cf.  $\alpha\iota\mu\iota\tau\iota$ ,  $\mu\upsilon\iota\tau\iota$ ,  $\sigma\epsilon\iota\beta$ , for  $\alpha\iota\mu\iota\tau\epsilon\alpha\tau$ ,  $\mu\upsilon\iota\tau\epsilon\alpha\tau$ ,  $\sigma\epsilon\alpha\beta$ .  
 99.  $\epsilon\tau\epsilon\tau\epsilon$ ; so, frequently,  $\epsilon\acute{\upsilon}\eta\varsigma$ ,  $\epsilon\acute{\upsilon}\rho\lambda\alpha$ : there is a tendency to reduce by aspiration the initial consonant of proclitic words (i.e., words which throw their own stress accent forward on to the next word in the sentence). Cf.  $\epsilon\sigma\tau$  from  $\tau\alpha\tau$ . In the older language the consonant was reduced by a process like nasalization, e.g.,  $\sigma\alpha\tau$  from  $\tau\alpha\tau$ ,  $\zeta\alpha\delta$  from  $\kappa\alpha\delta$ .

- 109-10.  $\zeta\upsilon\pi$  . . .  $\tau$   $n$ - $\alpha\iota\rho\tau\epsilon\alpha\tau$ , 'that I very nearly had my journey for nothing':  $\sigma\acute{o}\beta\alpha\iota\tau$  =  $\sigma'\acute{o}\beta\alpha\iota\tau$ , past tense of an old verb  $\rho\acute{o}\beta\rho\alpha\iota\mu$ , meaning 'I attack, endeavour, commence.' It is treated in Mod. Irish sometimes as a substantive.
115.  $\mu\epsilon\alpha\nu\mu\alpha$ , 'the presentiment,' a kind of telepathic message.
131.  $\beta\alpha$  . . .  $\sigma\iota\tau$ , 'I should think it would not be an exceedingly difficult thing for you —'
156.  $\mu\acute{\upsilon}\delta\alpha\nu$ ,  $\mu\iota\upsilon\beta\alpha\nu$  or  $\sigma\upsilon\beta\alpha\nu$   $\epsilon\alpha\lambda\alpha$  or  $\alpha\lambda\lambda\alpha$  are all variants of  $\sigma\alpha\mu\acute{\alpha}\nu$   $\alpha\lambda\lambda\alpha\iota\acute{o}$  (lit. 'little wild stag').

## XII.

## THE ROAN STEED AND THE CLOAK OF MANY COLOURS.

- 5-6.  $\eta\acute{\iota}$  . . .  $\iota\acute{\upsilon}\beta\sigma\acute{o}\alpha\eta$ , 'Iubhdan had not the slightest objection.'
- 7-8.  $\eta\acute{\alpha}\rho$  . . .  $\sigma\alpha\iota\tau\epsilon$ , 'that she never found herself in a greater difficulty than the giving up of the cloak.'
- 15-16.  $\Delta\tau$   $\epsilon\alpha\sigma\acute{\upsilon}\beta$   $\eta\alpha$   $\rho\acute{o}\epsilon\tau\alpha\eta\alpha$ , 'on the sheltered side.'
32.  $\sigma\circ$   $\rho\acute{\alpha}\iota\eta\iota\varsigma$ , 'It happened.'
57.  $\Delta\tau$   $\Delta$   $\rho\acute{o}\sigma\alpha\tau$ , on his trot, i.e., 'trotting along in his usual style.'
59.  $\Delta\tau$   $\lambda\epsilon\alpha\varsigma\alpha\delta$   $\eta\alpha$   $\rho\acute{\upsilon}\lambda$ , 'in the twinkling of an eye.'
60.  $\sigma\circ\tau$   $\tau\omicron\tau\alpha\iota\varsigma$   $\lambda\epsilon\iota\tau$ , 'one of his forefeet.'
66.  $\epsilon\kappa\alpha\iota\eta$  . . .  $\mu\iota\upsilon\eta\iota\lambda$ , 'the bone of her shin, arm and neck.'
73.  $\eta\acute{\iota}$   $\mu\iota\tau\tau\epsilon$   $\Delta$   $\rho\acute{\alpha}\delta$ , 'It may fairly be said' (lit. 'one is none the worse for its saying').
98.  $\iota\varsigma\sigma\omicron\iota\eta\eta\iota\tau\iota\beta$   $\eta\alpha$   $\rho\acute{o}\epsilon\tau\alpha\iota\sigma\epsilon$ , 'to meet the funeral,' this is the original meaning of  $\sigma\omicron\iota\eta\eta\iota$ .
- III-12.  $\mu\alpha\tau$   $\xi\epsilon\alpha\lambda\lambda$  . . .  $\sigma\iota\eta\epsilon\iota$ , 'on account of the manner in which the Mother of the Bards came by her death.'
- III-7.  $\eta\acute{\iota}$  . . .  $\rho\iota\eta$ , 'he would not consider that he had grounds enough in that for making his mind easy.'

## XIII.

## THE BLACKBERRIES.

5.  $\sigma'\acute{\alpha}$   $\delta\epsilon\alpha\sigma\alpha\rho\alpha\epsilon\tau$   $\iota\alpha\sigma$ , 'difficult as they were (to find).'
- 16-7.  $\eta\acute{\iota}\sigma\tau$   $\mu\alpha\iota\epsilon$   $\Delta\eta$   $\beta\alpha\iota\lambda$   $\Delta\tau$ , the nearest equivalent in English is the colloquial expression 'it was a bad job for.'
18.  $\eta\acute{\iota}$  . . .  $\epsilon\iota\delta$ , 'M. did not "enjoy her ride."'
22.  $\iota\eta\iota\sigma$ , 'Shrovetide,' is from the Latin *Initium* 'beginning' (of Lent).
30.  $\alpha\varsigma$   $\sigma\upsilon\lambda$   $\iota$   $\beta\epsilon\rho\alpha\delta\alpha\iota\eta\epsilon$ , 'growing wilder.'



42. Δ' ἡγῖν ὁ = Δ' ἡγῆαν ὁ, 'my dear child'; to a boy Δ' ἡνις ὁ is said.
55. ἀγ ριαρραῖγε να τριπομβῆμε, 'to inquire about the College of Bards.'
87. ἀρ ἃ ἡλαιορτ σε κύμα, 'in an entirely different way.'
132. κύμα νό μιλ, 'the same as honey,' 'like honey.'
141. ἡσεαξαιῶ: in Munster ἡσεαῖῶ (the form which σο-κύαιῶ = σε-κύαιῶ takes when accented on the first syllable) has become ἡσεαξαιῶ under the influence of ραξαιῶ; in Connacht, on the other hand, ραξαιῶ has become ραῖαιῶ from the influence of ἡσεαῖῶ.

## XIV

## A NETTLESOME LONGING.

- 13-14. Σιύο εἰνίεῖ ἃ ἡ-αῖαιρ, 'Her father ran to her.' The Irish is very vivid (lit. 'See towards her her father!') So and ριύο, in such phrases as ρεο κύατ, ρεο οὔτ, ριύο εἰνίεῖ, are worn down forms of Middle Irish *ac-so*, *ac-siūt*, where *ac* is not the preposition *ἀγ* but the verb 'to see' (cf. *ῥαα*). 'ρεο, ριύο, then, mean 'See here!' 'See there!' and correspond to the French *voici, voilà!*
22. Καο εἰνγε . . . ράο, 'Why do you say such a thing as that?'
- 23-4. ἀγυρ . . . οὔινν, 'considering all the good which G. is doing for us.'
- 24-5. ἀρ ἃν βρεαρ βα ἡεαρ, 'the worst man': ἀρ να ρεαρῖβ βα ἡεαρ would mean 'one of the worst men.'
- 40-1. ἡί ρεαρρ . . . οομ, 'I am just as well pleased to see the death of the person who did me most good (as that of anyone else).'
44. ρυγασαρ ἀρ ἃν οἰόε ριν, 'they managed to pass that night.'
46. Conyr αῖαῖαρ ἀγ (αῖαῖαρ is autonomous), 'How goes it with, fares it with?'
49. οοναρ ι γεαρτ, 'misfortune out and out.'
62. ἡί οειρμν νά ζο βρῖλ, 'I don't say but that she is,' i.e., 'I think that she is.'
70. Τιορραιῶ ρί ριύο, 'That damsel will come': ριύο is used here in a hostile sense, 'our mutual enemy.'
71. ἡί ἡ-αῖαιῶ οὔινν, 'it is not befitting for us,' 'it is not for us': αῖαιῶ is another spelling of εαῖαῖα 'art,' 'craft.'
- 77-8. ἀμαίρεαδ ἃ ἡί κύαῖινν, 'the following day' (lit. 'the morrow which was coming towards us').
81. ι η-αῖαιῶ γαδ οἰνε, 'for each person.'
103. κυρρῖμῖο οἰνν ἐ, 'we will get rid of it,' i.e., allow its effects to pass off.
106. εαγερμαρ, 'fever' (lit. infirmity). Σλᾶν βεο μαρ ἃ η-ἡννρ-

- τεαρ é! = 'May there be health and life where it is mentioned!'; an ejaculation always uttered when the name of fever or of some other terrible sickness is mentioned.
108. ἀρ οἰσθαίτε = 'lying open': οἰσθαίτε means 'open' as the result of having been opened; a thing is ἀρ οἰσθαίτε even though it has never been shut.
- 115-6. ἀρ εἰσιν βάρ . . . υαίθ, 'very hardly she recovered from it.'
117. ἂν τούρθε . . . ἡμέριστε, 'The moment she was gone' τούρθε = comparative of the O. Irish adj. τόρπεχ (ταοίρεαδ), 'to the fore,' used as a substantive.
120. ἡμέριστε γλῶν, 'completely gone.'
135. ῥπεαβήσοισί, 'imaginary phantoms, hallucinations, ravings.' Ὅα μβ'έ σ. ρεῖν, 'Even Shanachan.'
137. ἑαίμης ρί εἰσὶ ρεῖν, 'She came to herself, recovered': the emphasis falls on εἰσὶ in this expression, not on ρεῖν.
- 149-50. ἡί ρεῖοιρ . . . λειρ, 'She did not know at all what was the meaning of it.'
173. νίθ νάρβ' ιονγναθ = past of νίθ νάδ ιονγναθ.
179. ἡί λυγα . . . Συαίρε, 'Neither did any of G.'s people think': 'no more did,' etc., but the Irish idiom is 'no less.' The Irish way of looking at it is, 'The messenger did not think at all of the glass of wine, and his thought of it was "not less" than anyone else's thought of anything in the shape of sickness.'
185. ιαρραετ μείρθε, 'a touch of intoxication.'
191. βειε λιον, 'to be at me,' i.e., trying to convince me.
207. να κόμαρεαί εάσων, 'the same symptoms.'
- 214-15. νά βίοθ ριου ὁά μεαρεαλ οἶτ, 'Don't have the slightest doubt about it.'

## XV.

## THE FAT OF THE WATER-BLACKBIRD.

13. εαβάρρα ὅο εὐλ leo, 'you would turn your back on them': εὐλ, not ὅον, is the word to use in this expression.
32. βα ρό-ὀόβαρ ρουτ-ρε, 'you went very near,' etc.: ρό-ὀόβαρ is much stronger than ὀόβαρ.
- 36-7. α εὐλλεαθ κυρ ιρτεαδ, 'any more interference,' any further intrusion.
40. ἡί ἡ-αον ὀόειν é, 'he is not to be meddled with (with impunity),' ἡί ἡ αον ιονταοιβ é, 'he is not to be trusted.'
44. ιρ ρεαρρ ζαν ρουλ, sc., ι ζονταεβαίτε, 'it is better not to go (into danger).' Note the use of ζαν as a negative with the verbal noun.

55. *éirge ar* (lit. 'to rise out of it') i.e., 'to have done with it,' to drop it.
65. *níl bac ort ann* (lit. 'there is no hindrance on you in it'), 'you can if you like.'
67. *a málairt oe éuram a éur ortá*, 'give them something else to occupy their attention.'
- 71-2. *ir lag . . . leó*, 'it is an act of weakness to let them off.'
74. *cuilleas . . . meara*, 'more which would be worse.'
81. *ní raib abao*, or *níorb' fáda* = 'it was not long,' i.e., a long time; not *ní raib ré abao*, which means 'he was not long.'
90. *mo dóitín oe fáil lúin uirge*: the difficulty was not the amount of fat but the procuring of that particular bird which was chosen by Brigid on account of its rarity. At the time of the story the water-ousel was evidently a *rara avis* in Ireland.
- 130-1. *náe . . . miantaib* (the indirect of *ní beas le*), 'that the daughter has had enough of the longings.'
133. *bpeir agus a raic* 'more than enough.'
- 143-4. *a rgeal . . . pircin*, 'Each person's trouble is the matter in which he himself is interested, and the cat's trouble is its kitten'—a proverb in which the word *rgeal* is used in two different senses: the first *rgeal* is used as in the phrase *ir mór an rgeal é* = 'it is a great trouble or misfortune'; the second *rgeal* means the telling about the trouble which forms the staple subject of conversation of the person immediately interested.
149. *Tuam dá gualann*, Tuam in Co. Galway.

## XVI.

## THE RED-EARED COW AND "FEATHNAD FEADHA FUINN."

10. *an naoi bpiro lon*, *not na naoi bpiro*.
31. *ar bit*, 'in existence.'
- 39-43. *ní féidir . . . lúin*, 'it cannot be said of this sufficiency that its smallness is its fault, whatever may be said of the fat of the blackbird.'
57. *caillte leir an mairgeó*, 'at a loss by the bargain.'
- 66-7. *dá mbeáó oirgeo eile acu ann*, 'if there were as many more of them.'
- 74 5. *bun or cionn ar fao*, 'entirely different from.' *bun or cionn* = 'foot over head,' upside down, topsy-turvy: hence what would be upside down as compared with either of the two former wishes would have no point in common with them, would be different.
- 84-5. *uaébar troblóise*, 'the frightful amount of trouble.'

98. Δ λεϊτέρο γιν, 'such a thing as that.'
101. γεορο=a precious article; even a beautiful animal.
104. γί νά γατ, 'luck nor grace.'
114. γυβα πέροε, 'mountain berries': πέρο is a level stretch of moorland, or a mountain slope. The modern word for these berries is μόναροάιν.
115. γεατναρο γεαδα γυιν, a grandiloquent term concocted in true bardic fashion for the simpler μιλ πέτλεανν: as though one should call a spade an 'indispensable agricultural implement.' This ridiculous habit is not yet extinct. I have heard a γεαντναροε declare that τλύ (tongs) was a vulgar word, and that the correct name was τιμέτρε γεαλλαίξ! γ. γ. γ. may mean 'the treasure (?) of the wood of the land.'
137. τέανσμ 'Come,' let us come,' used like French *allons*!

## VOCABULARY

NOTE.—In a few cases alternate forms and spellings are added in round brackets.

- Δβαρεῖα, said; repeated.  
 Δέαιθε, *interj.*, expressing disgust.  
 Δέριαν, *m.*, entanglement.  
 Δόβαρ, *m.*, material, reason; Δ. εἰς, a student of poetry, a prospective sage.  
 Δόλακαθ, *m.*, burial.  
 Δόλακαίμ, I bury.  
 Δόμασ, *m.*, wood.  
 Δοῖμυῖμ, I confess; admit.  
 Δε, *m.* and *f.*, liver.  
 Δεόρεδετ, *f.*, herding.  
 Διβίξ, ripe.  
 Δίεμε, *f.*, class; tribe.  
 Δίρεαν, *m.*, the Mass.  
 Δίεμε, *m.*, mind.  
 Διῖθεοίμ, *f.*, unwillingness; 1 n-Δ., in spite of.  
 Διμυίμ, *f.*, time.  
 Διόνβριος, *m.*, ignorance.  
 Διόνιμ, *m.* and *f.*, a name.  
 Διρτεαρ, *m.*, journey. 1 n-Δ., in vain.  
 Διρεδάρ, *m.*, care; attention.  
 Διρεαῖ, *v.n.*, counting.  
 Διρῖμ (Διρῖμ), I reckon.  
 Διρῖμ, I hear; perceive.  
 Διρῖε, certain, particular.  
 Δίτ, *f.*, a place.  
 Διτίμ, *f.*, reproach; disgrace.  
 Διτίμ, I recognise.  
 Διτρεδάρ, *m.*, regret; compunction.  
 Διτίμ, *f.*, penitence.  
 Δί, *m.*, brood, the young of any animal.  
 Δίλεδετ, *f.*, amazement.  
 Δίτ, *m.*, joint.
- Διρταρε, *f.*, barking. Δ  
 Διρταρεῖ = barking.  
 Διρταρ, *m.*, doubt; suspicion.  
 Διῖε, *conj.*, however.  
 Δμυῖ (Δμυῖ), outside (lit. 'in the plain').  
 Δναμαῖαί, spirited; lively.  
 Δνβάρ, *m.*, a violent death.  
 Δνραθ, *m.*, the poet of the next grade to that of ολλαῖ.  
 Δοιῖνερ, *m.*, delight; enjoyment.  
 Δοιῖνερ (lit. one time), 1 n-Δ., at once; together; simultaneously.  
 Δοιῖνε, anyone. 5Δ Δ., everyone.  
 Δοιμ, *f.*, satire; lampoon.  
 Δορ, *m.*, people; folk. Δ. οἶνα, poets.  
 Δορτα, aged.  
 Δρα, *m.*, a charioteer.  
 Δραον, both.  
 Δρρα, ancient; archaic.  
 Δρεδ, *m.*, a vessel.  
 Δρ, Δ', from, out of. See note, Chapter III, 67.  
 Δεραῖμ (Δεραῖμ), I change.  
 Δεῖνιῖε (Δεῖνιῖε), *f.*, request.  
 Δεαρ, *m.*, gladness.
- βαε, *m.*, an impediment; hindrance.  
 βαε, *m.*, a beggar.  
 βάο, *m.*, a boat.  
 Βάιθεαῖαί, friendly; affectionate.  
 Βάιμ, collected.

βαίναο, *pres. subj.* 1 sg. of βαίνω.   
 βαίνω, I cut. b. λε, I touch.   
 βάινω, *m.*, milk.   
 βανβ, *m.*, a young pig.   
 βασιλεύς, *f.*, a princess.   
 βασίλειον, *m.*, danger.   
 βασιλεύς, *m.*, a stumble.   
 βάσιμος, I drown.   
 βάσις, *m.*, a stick.   
 βέας, *m.*, a mouth.   
 βεάνω, *f.*, edge; also heed, regard.   
 βεάνωμι, I bless. b. το, I greet; salute.   
 βεάνωμις, blessed.   
 βεάνωμις, *v.n.*, shaving; clipping; curtail.   
 βεάνω, *f.*, act; deed.   
 βεάνωμις, I meditate; propose to do.   
 βέας, *f.*, shouting. ες βέας, shouting.   
 βέας, *m.*, a meal.   
 βεάνω, *f.*, a couple; pair.   
 βεάνωμις (βεάνωμις), *v.n.*, boiling.   
 βεάνωμις, *m.*, an animal.   
 βίαιον, *m.*, food.   
 βίαιον, melodious.   
 βίαιον, *m.*, melody.   
 βίαιον; τρέβω, by means of.   
 βίαιον, *f.*, a year.   
 βίαιον, *f.*, lard.   
 βίαιον, *m.*, a bit; morsel.   
 βίαιον, I soften; loose.   
 βίαιον, *ds.* of βίαιον, a cow.   
 βίαιον (βίαιον), female.   
 βίαιον, *m.*, stomach; abdomen; also a blister, blotch.   
 βίαιον, rich; luscious (of food).   
 βίαιον, *m.*, a road.   
 βίαιον, *m.*, a critic; fault-finder.   
 βίαιον, *m.*, a drop.   
 βίαιον, *m.*, a cloak.   
 βίαιον (βίαιον), I depend on.   
 βίαιον, *m.*, b. an lae, dawning (lit. speckling of day).   
 βίαιον (= βίαιον) = Bregian, i.e., royal, splendid, fine.

βίαιον, *f.*, increase; addition. b.   
 ες = more than.   
 βίαιον, *f.*, (with βίαιον), power; opportunity.   
 βίαιον, I contradict; falsify.   
 βίαιον, *f.*, sickness.   
 βίαιον, *f.*, strength; efficacy; meaning.   
 βίαιον, powerful; vigorous.   
 βίαιον, *m.*, a badger.   
 βίαιον, *m.*, grief; sorrow.   
 βίαιον, *v.n.*, bestowing.   
 βίαιον, *v.n.*, pressing; crowding.   
 βίαιον, *v.n.*, winning.   
 βίαιον [βίαιον], I surpass; gain victory over.   
 βίαιον, *f.*, trouble; grief.   
 βίαιον, thankful.   
 βίαιον, *m.*, thankfulness.   
 βίαιον, *f.*, madness. βίαιον-βίαιον, "blazing mad."   
 βίαιον, *m.*, a bottle.   
 βίαιον, *f.*, a company; troop.   
 βίαιον (βίαιον), *f.*, nurse; foster-mother.   
 βίαιον, *v.n.*, roaring; bellowing. ες βίαιον, bellowing.   
 βίαιον, *m.*, foundation; b. βίαιον, the cause of it.   
 βίαιον, *f.*, advantage.   
 βίαιον (βίαιον), *m.*, origin; force; substance.   
 βίαιον, *m.*, a "cabhcaun," a kind of bird.   
 βίαιον, *f.*, fame; reputation.   
 βίαιον, I lose.   
 βίαιον, I disparage; censure.   
 βίαιον, *f.*, speech.   
 βίαιον, *f.*, a stream.   
 βίαιον, *v.n.*, consuming. c.   
 βίαιον, pastime; amusement. 1 ες, during.   
 βίαιον, I must: *fut. auton.*, βίαιον.   
 βίαιον (βίαιον), accented on second syllable, probably = *cachuin*. Cf. Mid. Ir. *cuin*, when.



cancan, *m.*, vexation.  
 cancanac, ill-tempered ; cantankerous.  
 cantain, *f.*, singing ; chanting.  
 caoiria (caoiria), *f.*, a sheep.  
 caol, narrow ; shrill (of sound).  
 cara, *pl.* cáirí, *m.*, a friend.  
 caras, *m.*, friendship ; amity.  
 carbas, *m.*, a chariot.  
 carad, *v.n.*, twisting ; singing or lilting (a song or tune).  
 caé, *m.*, a battle.  
 céad, *pl.* céadta, an hundred.  
 ceasuiḡim, I allow ; wish.  
 cealsac, deceitful.  
 ceana, *g. sg.* of cion, affection.  
 ceann, *m.*, a pet-name.  
 ceangal, *m.*, a band ; obligation.  
 ceangailte, bound.  
 ceannac, *v.n.*, buying : *m.*, price.  
 ceannuiḡim, I buy.  
 ceapuiḡte (ceapaité), intended.  
 céapo, *v.* céipo.  
 céapomáil, artistic ; cunningly designed.  
 ceap, right.  
 ceileabhrad, *v.n.*, warbling ; singing.  
 ceilt, *v.n.*, concealing.  
 céim, *m.*, a step.  
 céipo, *f.*, art ; trade.  
 ceirneam, *m.*, grumbling ; complaining.  
 ceirriúcan, *m.*, constant questioning.  
 ceol, *m.*, music.  
 ceolmar, musical.  
 ceoluir, *m.*, a musician.  
 éiamib, ó é., a while ago.  
 ciallmair, sensible.  
 ciar-óub, jet-black.  
 éim, I see.  
 cimeádam, I keep.  
 cimilim, I rub [with oe].  
 cipín, *dim.* of ceap, *m.*, a little stick ; peg.  
 cipín, *f.*, a kitchen.  
 clairéam, *m.*, a sword.  
 cláiríreac, *f.*, a harp.  
 clann, *f.*, children.

clár, *m.*, a board. *c.* pócille, a chess-board.  
 cleacat, *m.*, practice ; custom.  
 cleacair, *m.*, custom ; habit.  
 cleapairíe, *m.*, an artful person ; trickster.  
 cleapairíeac, *f.*, trickery ; play-acting.  
 cliab, *m.*, chest.  
 cliar, *f.*, *coll. n.* bards.  
 cliapairíeac, *f.*, minstrelsy ; singing.  
 cliatán, *m.*, side (of chest).  
 clirte, skilful ; clever.  
 clú, *m.* and *f.*, reputation.  
 cluar, *f.*, an ear.  
 cluar-oeap, red-eared.  
 cluice, *m.*, a game.  
 cnaipe, *m.*, button ; knob.  
 cnapóg, *f.*, a little lump.  
 cneasac, *v.n.*, grunting.  
 cneapugad, *v.n.*, healing.  
 cócaireac, *f.*, cooking ; cookery.  
 coislaó (*gen.* coislaí), *m.*, sleep.  
 coḡar, *m.*, whisper.  
 coḡarnac, *v.n.*, whispering. *as* coḡarnais, whispering.  
 coróce, *adv.*, with neg., never.  
 comhrar (comhearrar), *m.*, conflict ; quarrel.  
 comhne, *m.*, "coigny" ; billetting ; supporting.  
 coimne, *f.*, meeting ; appointment. *is* gc., against.  
 cóip, *f.*, provision ; entertainment.  
 coitianta (coitceannta), *adj.* and *adv.*, customary ; generally.  
 colgánta, fierce ; pugnacious.  
 cómaic, *f.*, power.  
 comáinim liom, I go on ; proceed.  
 cómhailta (cómhálta), *m.*, foster-brother ; comrade.  
 cómapta, *m.*, sign ; mark.  
 cómtalán, colloquial form of cómtionól, *m.*, a gathering ; assemblage.

κόμαιρ, *f.*, presence. ὅρ c., in the presence of.  
 κομαίρce, *f.*, protection.  
 κόμγαρὰc, *f.*, vicinity.  
 κόμνυρθε, *v.n.*, living; dwelling.  
 ι γc., constantly; always.  
 κόμπα, *f.*, chest; coffin.  
 κόμπαc, *m.*, contest; fight.  
 κόμνός, co-equal.  
 κομπαρίο, *f.*, comparison.  
 κονὰc, *m.*, prosperity.  
 κογναή (pron. cúnaē), *m.*, help.  
 κονταβαίρc, *f.*, danger; risk.  
 κονταβαίρcαc, risky.  
 κορμήιολ (κορρ-μήιολ), *m.*, a midge.  
 κορβυαίρ, *f.*, trouble; annoyance.  
 κορρ, *m.*, a body; corpse.  
 κορρὰν, *m.*, a small body.  
 κορρυίγε, *v.n.*, stirring.  
 κορτα, tired.  
 κορὰν (κορὰν), *m.*, a path.  
 κορναίμ (κορναίμ), I defend.  
 κορμὰλ, like.  
 κορταρ, *m.*, expense.  
 κορταρμὰλ, expensive.  
 κορζ, *m.*, a stop; check.  
 κοτγὰδ, *v.n.*, feeding; supporting.  
 κράιν, *f.*, sow; female animal.  
 κρᾶνν, *m.*, a mast (lit. tree).  
 κρᾶορὰc, greedy; gluttonous.  
 κρεοεαμᾶιντ, *f.*, credit.  
 κρῑοcνυίγim, I finish.  
 κρῑc-εαγλα, *f.*, intense fear.  
 κρό, *m.*, a sty.  
 κρόθ, *m.*, cattle, possessions.  
 κρόθα, valorous.  
 κρόθαc, *f.*, valour.  
 κροίceανν, *m.*, a skin.  
 κρομαίμ, I stoop. c. αρ, I begin.  
 κρῑνὰν, *m.*, humming; crooning; liltling.  
 κρῑνὰννυρθε, *m.*, a hummer; lilter.  
 κρυσθῑcάρ, *m.*, difficulty; hard plight.  
 κρυσθῑcαν, *m.*, distress; hardship.

κρύθ, *v.n.*, milking.  
 κρυμν, exact.  
 κρύργim, *m.*, a pitcher.  
 κρυτ, *f.*, a harp.  
 cú (gen. con, dat. coin), *f.*, hound.  
 κυὰc, *f.*, a cuckoo.  
 κυαρῑαc, *v.n.*, searching.  
 κυαίρ, *f.*, visit; tour.  
 κυλὰc, *f.*, a company; band of followers.  
 κυρῑεαcτα, *f.*, a company.  
 cúγε, *f.*, a province (lit. a fifth).  
 κυμῑνε, *f.*, memory.  
 cúinne, *f.*, a corner.  
 κυρμ, I put.  
 cúρ, *f.*, a cause.  
 cúλ, *m.*, back. κυρ αρ γc., abolish.  
 cuma, *f.*, way; fashion.  
 κυμᾶγ, narrow.  
 κυμαρ, *m.*, power.  
 cun, to (govs. gen.: in phrases takes either gen. of object or gen. of whole phrase; e.g., cun-αν-κυρc το μάρβυγὰδ, or cun-αν-τορc-το-μάρβυγὰδ).  
 κυρ ιρταc, interference.

ὐλcαο (= ὐλ φῑceαο = φῑcῑο), forty.  
 ὐαίγγεαν, firm.  
 ὐαίρῑρῑb, in earnest.  
 ὐαλλ, blind.  
 ὐάν, *m.*, art; profession; poem.  
 ὐοννᾶρθε, human: as noun, a human being.  
 ὐοαρ, dear; expensive.  
 ὐεαβρυίγim (ὐεαλλρυίγim), I shine; appear. ὐεαβρυίγεανν αν ργῑál, it appears from the account.  
 ὐεαβρυίγεαc, likely; to all appearances. See note, Chap. XI, 13.  
 ὐεαcαίρ, difficult.  
 ὐεαcαρὰc, *f.*, difficulty.  
 ὐεαγὰθ, 3rd. sg. past dep. of τείγim, I go.

οεαῖβλαρτα, well-flavoured; savoury.

οεαῖμενν, *f.*, good will.

οεαῖλάντεσμαιλ, in good health; hale.

οεαλβαρ, *m.*, poverty; distress.

οεαναιμ (οεινιμ), I make; do.

οεαρ, πέ νο., *defect. verb.*, caused.

See note, Chap. V, 42.

οεαρ, ευγαίμ πέ νο., I notice.  
*v.* note Chap. V, 42.

οεαρς-γυαταρ, *m.*, utter rout.

οεαρμασ (οεαρμασ), *m.*, forgetfulness; mistake.

οεαργαίβ, οε ό., in consequence of (generally of bad results).

οείθεανδ, late; last.

οειννε, *f.*, certainty.

οειννιγεαδ, certain; convinced.

οείν, πέ ό., towards.

οειρεανναδ, late; last.

οειριμ, I say: *past*, ουβαρτ.

οειριυγαδ, *v.n.*, improving; ornamenting.

οεο, *f.*, an end. γο ο., for ever; *with neg.*, never.

οεοδ, *f.*, *gs.* οίγε, a drink.

οιαν, vehement; earnest.

οιαν-λεαδαδ, αρ ο., wide open.

οιβαρτα, *past part.* of οίβριμ, I banish; exile.

οίεαλλ, *m.*, utmost endeavour.

οίογαλταρ, *m.*, vengeance; revenge.

οίογβαίλ, *f.*, harm; injury.

οίολαιμ, I pay; requite. (αρ, for.)

οίολυγεαδτ, *f.*, pay; recompense.

οίομμοιν, idle.

οιομβάιθ, *f.*, sorrow; disappointment.

οίρεαδ, exact; exactly.

οίριυγαδ, *v.n.*, attacking; beginning.

οίργ, *f.*, sterility. ι νο., exhausted; run dry.

οιύγαίμ, I drink off; drain.

οίλγε, *f.*, a law.

οόβαιρ. See note, Chap. XI, 109.

οοβρόναδ (οοβρόναδ) = οοβ-  
βρόναδ, sorrowful.

οοδαρ, *m.*, harm; injury.

οοιεαλλ (οοδαλλ), *m.*, churlishness.

οοίγ, *f.*, hope; conjecture. οαρ  
νο. (αρ νοό), of course; no  
doubt.

οοιμιν, deep.

οοίτιν, *m.*, sufficiency; enough.

οοίτιν (οοίτιν), from οοίγτιν,  
someone or something to be  
trusted or made free with:  
usually found only in the  
phrase, ní h-aon ο. έ, "he is  
no joke."

οομαν, *m.*, world. ο. τοιρ, the  
Eastern World.

οοναρ, *m.*, mischief.

οορδα, dark; obscure.

οορδαυγαδ, *v.n.*, obscuring; ec'ip-  
sing.

οο-φάρτα, hard to satisfy.

οοιγίγεαρταδ, churlish; inhospit-  
able.

ορεαρ (1), *m.*, a brier; bramble.

ορεαρ (2), *m.*, a bout; a turn.

οριρεός, *f.*, a brier.

οριτάιρ (οεαρβράταιρ), *m.*, a  
brother.

οροδ-, *adj. pref.*, bad.

ουαδ, *m.*, toil; trouble. α λάν  
ο'ά ουαδ, a lot of trouble from  
him.

ουαν, *f.*, a poem; song.

ουβαδ, sad.

ουβαδαίμτ, *v.n.*, blackening.

ούιλ, *f.*, a liking.

ουινε, *m.*, a person.

ούιρε, *f.*, dullness; stupidity.

ούιριγίμ, I awake; waken.

ούν-άμυρ, *m.*, fortified dwelling;  
castle.

ουνλαρ, *m.*, a strong fort;  
stronghold.

ούταίγ, *f.*, a district; native  
place.

εαδ, *m.*, a steed.

εαδραδ, *collect.*, steeds.

έαετ, *m.*, an exploit; a great number.

εαο, *m.*, jealousy.

εαο, in origin *neut. pron.* O. Ir. *ed.* corr. to Lat. *id.*, it. *ir e.*, it is it; yes. *ní h-e.*, it is not it; no. *μαρ ό'ε.* = *μαρ buό* εαο, as though it were it; "by the way" (ironically).

εααλ, timid. *ir eααλ liom*, I am afraid.

εααρ, *m.*, order; arrangement.

εααοόρ, *f.*, injustice.

εααοόρεα, unjust.

εααοοαα, *m.* malady; fever.

εααλ, *m.*, fear.

εαααααα, various; strange.

εαααααα, strange; extraordinary.

εααααα. *f.*, *gen.* -αα, art; profession.

εααααααα, ingenious.

εααααα, *f.*, collect., birds.

εααα (εααααα), quick; swift. (lit. unwearied, ε-ααα).

εαααα, *m.*, lack. *ir e.*, lack-ing.

εααααα, *f.*, disrespect.

εαα, *g. sg. and n. and a. pl.* of εαα, a steed.

εαααα, *m.*, ivy.

εααα, *m.*, a poet; sage.

εααα, *f.*, collect., poets.

εαα (εααα), *dat.* of ααα (αααα), a thong; leash.

εααα, *v.n.*, rising.

εαααα, I rise. *εαααα αα*, I give up; cease doing.

εααα, *f.*, ability; capacity.

εααααα, *v.n.*, listening; becoming silent.

εααααα, *m.*, refusal.

εαααα, I refuse.

εαα, *m.*, knowledge. *ir eαα* room, I know.

εααα, *m.*, knowledge; skill.

εααααααα, learned; skilful.

εααααα, *v.n.*, leaving.

εααααα (εααααα), I get.

εααα, length. *αα α.*, whilst.

εαααα, *f.*, welcome.

εααααα, hospitable.

εααα, *v.n.*, watching.

εααααα (εααααααα), wide; spacious.

εαααα (εααα), *f.*, a green; lawn.

εααα, *m.*, a wall.

εαα, *prep. gov. gen.*, about; around.

εαααα, I wait; remain.

εααααααα, *v.n.*, remaining.

εαααα, *f.*, a wolf.

εααααα (εαααα), *f.*, sea.

εαααα, *m.*, excellence.

εααααα, I look; appear.

εααααα, *v.n.*, looking; seeming.

εαααααα (εααααα), *past auton.* of εααα.

εααα, *m.*, a whistle; a shrill noise.

εααααα, *past auton.* of εαααααα, I am able.

εααααα, *deponent verb*, I know (only used with a negative or interrogative).

εααα, *m.*, treachery; fraud.

εααα, *m.*, virtue; power.

εαααααα, *f.*, rain.

εαααα, *past* of εαααααα, knew.

εααααα, possible: in origin *pres. auton.* of εαααααα, I can.

εαααα, *f.*, force; effort. *ir e.*, in force.

εααα, *f.*, generosity; liberality: also comparative of εααα.

εαααααα (by metathesis for εααααααα), *v.n.*, seeing.

εααα, *f.*, a vein.

εαααα, *f.*, woodbine.

εααααα, withered.

εααα, *m.*, a debt.

εαααααα. See note, Chap. X, 71.

εααα, *m.*, a hart. *εααα* in *ααα* *εααα* is an euphemism for *ααα*, influenced by the archaic *εααα*, Lord.

εααααα, wild; savage.

πίσωναίρε, *f.*, witness; presence.

1 βρ., in presence of, before.

πίαλ, generous; liberal.

πίσθεαλλ, *f.*, *gen.* -έιλλε, chess.

πίε, *m.*, a poet.

πίσιρθεαέτ, *f.*, poetry.

πίολαρ (ιολαρ), *m.*, an eagle.

πίον, *m.*, wine.

πίονν, fair.

πίορ, true: as prefix in πίορ-έιγεαρ.

πίρεανν (πίριονν), male.

πίριννε, *f.*, truth.

πίύ, worth; even.

πλαίτ, *m.*, a chief; prince.

πλαίτεαρ, *m.*, principedom; kingdom.

πλεαργ, *m.*, a rod. π. αν ορμα, the "flat" of the back.

πλύιρρε, *f.*, abundance; plenty.

ποάιρ, *f.*, proximity; presence.

1 βρ., along with.

ποαλ, *m.*, a word.

πογαντα, useful; good.

πογανταέτ, *f.*, goodness.

πούρνε, *f.*, patience.

πόιλ (πόίλλ), 50 π., gently; awhile; yet.

πόιριμ, I help.

πόιριέιντ, *v.n.*, helping (lit. "running under," πό-ριέ; cf.

Latin *succurro*).

πολα, *g. sg.* of पूल, *f.*, blood.

πολάιρ, *f.*, abundance; excess.

ní π., it is necessary; it must be (lit. 'it is not excessive').

πονν, *m.*, desire.

πορкамάρ, *m.*, affectation; airs.

पोरुथेअरग्द, *m.*, preparation; dressing.

पोरमाव, *m.*, envy.

पोतान, *f.*, shelter.

पोत्राम, *m.*, a noise.

प्रेअग्ना, *m.*, an answer.

प्रीओडालाम, *m.*, attendance.

पूअगाम, I sew.

पूाव, अर प., all over; throughout.

पूािम, *m.*, a sound.

पूअराव, *past auton.* of गेिबिम.

पूअरगाल्ट, *f.*, deliverance; relief.

पूात, *m.*, hatred; aversion.

पूाव = पूावो.

पूावलेअट, *m.*, a remainder; leavings.

पूािपिरे, easy.

गबडाम, I take.

गबडार, *m.*, a goat.

गबेडा, taken.

गड, *m.*, need.

गडडार, *m.*, a dog.

गडले, *f.*, prowess.

गडिग्गे, *f.*, valour.

गडिग्गेअमाल, valiant; valorous.

गडलार, *m.*, a disease.

गडमान, *m.*, a calf: like लोअग् used as a term of endearment.

गडतार, *m.*, need; want.

गडे, *m.*, a goose.

गडलगडिपिरेअट, smiling; well pleased.

गडल्ल, *m.*, a promise; pledge.

गडल्ल ले = as good as, practically. गडल्ल लेिप = almost;

मअर ग. अर = on account of.

गडल्लाम, I promise.

गडरान, *m.*, a complaint.

गडिबिम, I get; find.

गडिबेअन्न, *m.*, a fetter; a hobble; trouble.

गेिप, *f.*, tallow; fat.

गेिट, *f.*, a start.

गेओडारि, 2 *sg. fut.* of गेिबिम.

गोल्ला, *m.*, a boy; servant.

गलाद, *v.n.*, taking.

गलािने (गलोिने), *f.*, glass.

गलाओडाम, I call.

गलेार, *m.*, a contrivance.

गलेाराम, I prepare; arrange.

गलेगेअल, shining white.

गलेो, *m.*, commotion.

गलुअिपेअन, *m.*, grumbling.

गलुअिपिम, I move; proceed.

गलून, *f.*, a knee.

गनीम, *m.*, deed; performance.

गन, *m.*, work; business. वेअन-

पावड रिन अर ग., that will do; serve the purpose.



γνώρις, *f.*, face.  
 γόβ, *m.*, a bill; beak.  
 γοίλε, *m.* and *f.*, appetite.  
 γοιργεᾶς, surly; peevish.  
 γρεᾶνν, *m.*, fun.  
 γρεᾶννιμαρ, comical; extraordinary.  
 γρεᾶντα, carved; polished; neat.  
 γρεᾶρ, *v.* ὀρεᾶρ (2).  
 γριαν, *f.*, sun.  
 γριν, *g.* sg. of γρεᾶν, *m.*, gravel; coarse sand.  
 γυᾶρ, *f.*, danger.  
 γυῖθιμ, I pray.  
 γυντα (γοντα), pungent; caustic (of a saying).  
 γυττιγεᾶς, *f.*, vocalization.

ἡἰλλα, *m.*, a hall.

ἰᾶλ (ἰᾶλλ), *f.*, a thong; leash.  
 ἰᾶρᾶς, *f.*, an attempt; a slight degree.  
 ἰᾶρᾶθ, *v.n.*, asking; attempting.  
 ἰᾶρᾶς, *f.*, a loan; gen. used as *adj.*, strange; foreign.  
 ἰμεᾶρᾶ, *past part.* of ἰμῖμ, played.  
 ἰμῖθ, *f.*, supplication; entreaty.  
 ἰμῖεᾶς, *f.*, departing; departure.  
 ἰμῖθιμ, I go; depart.  
 ἰμῖθῆ, gone.  
 ἰμεᾶθ (ἰμεᾶθ), *m.*, place.  
 ἰμῖθ, *f.*, Shrovetide.  
 ἰμῖθιμ, I tell.  
 ἰντιν, *f.*, mind; intention.  
 ἰντεᾶς, *f.*, intellect; ingenuity.  
 ἰλ (ἰλ), *prefix*, cognate with Greek *poly-*, meaning many, various.  
 ἰλῶταᾶς, many-coloured.  
 ἰλῶθιμ, *f.*, varied wealth; many treasures.  
 ἰομαρᾶ, excess; too much: usually with *def. art.*

ἰομῶν, *adj.* and *noun m.*, all; whole; the whole.  
 ἰομῖθιμ, I turn.  
 ἰομᾶν, equivalent; the same.  
 ἰομῖθιμ, *m.*, wonder; surprise.  
 ἰομῖθ, *m.* and *f.*, a wonder.  
 ἰομῖθιμ, *f.*, trust (ᾶρ, in).  
 ἰρεᾶ, low. ὅρ ἰρεᾶ, secretly; privately.

ἰᾶς, *f.*, a duck.  
 ἰᾶς, weak.  
 ἰᾶρᾶς, present; at once.  
 ἰᾶν ὑᾶς, the upper hand.  
 ἰᾶς, *m.*, a calf; fawn: also used as a term of endearment.  
 ἰᾶρᾶς = ἰᾶς-ἰᾶρᾶς, outside.  
 ἰᾶς, *f.*, bed.  
 ἰᾶρᾶς, *m.*, new milk.  
 ἰᾶρᾶς, I follow; continue: with ὅ, stick to.  
 ἰᾶρᾶς, *v.n.*, following.  
 ἰᾶρ, *m.*, welfare; good.  
 ἰᾶρ, *m.*, a ray; glimpse (of sight or reason).  
 ἰᾶρ-ἰᾶρᾶς, *m.*, a nickname.  
 ἰᾶρᾶς, *v.n.*, manuring.  
 ἰᾶς, *v.n.*, widening; opening out. ᾶρ ἰᾶ, wide open.  
 ἰᾶς, *m.*, leather; skin.  
 ἰᾶς-ἰᾶρᾶς, half-drowned; sunk.  
 ἰᾶς, *m.*, learning.  
 ἰᾶς, learned.  
 ἰᾶς, *m.*, healing; cure. *νίλ* ἰᾶ, it cannot be helped.  
 ἰᾶς, *f.*, porridge; stirabout.  
 ἰᾶς, *f.*, something similar.  
 ᾶ ἰᾶς —, such a —.  
 ἰᾶς (ἰᾶς), I let; allow.  
 ἰᾶς, I pretend.  
 ἰᾶς, a scream.  
 ἰᾶς, *ds.* of ἰᾶς, screaming.  
 ἰᾶς, *m.*, a physician.  
 ἰᾶς (ἰᾶς), *f.*, a ball; knob.  
 ἰᾶς, polished.  
 ἰᾶς, plentiful; numerous.



λίυρηγ, *ds.* of λίυρηεε, shouting.

λόεαυτ, *v.n.*, dawning.

λοέαν, *m.*, a pool.

λοετ, *m.*, fault.

λοηγεε (λοηγεε). burnt.

λον, *m.*, a blackbird. λ. υηγε, a water ousel.

long, *f.*, a ship.

lorγ, *m.*, a track; searching for.

ο'ά λ., searching for it.

lorγa, *g.* lorγan, *f.*, a shin; leg.

lorγam, I seek.

luarγaο, *v.n.*, swaying; rocking.

luas, swif; soon.

luasεετ, *f.*, swiftness; speediness.

λύb, *f.*, a loop; stitch. λ. ap

λάp, a dropped stitch; a gap.

λύbaim, I bend.

λυετ, *m.*, people.

λυγ, in phrase ευτ a λυγ ap a

λαγ. See note, Chap. VII, 75.

λυγε, cup 'n-a λυγε ap, to impress upon.

λυγεaο, *m.*, smallness; fewness.

λυμτε, *m.*, a churn-dash; piston.

μαεaοm, *m.*, a lad; youth.

μαετmaм, *m.*, thinking; meditation.

maγaο, *v.n.*, mocking; jeering (fé, at).

μαρηbυτε, *f.*, depression.

μαρηεεταυτ, *v.n.* of μαρηm.

μαρηm, I live. an ο'ά λά'p 'n faro a μαρηεaο, till the day of my death; as long as I live.

μαρη, *f.*, elegance; behaviour.

ba ματε (οob' olc) an m. ουετ é, it was well (ill) done of you.

ματεap, *m.* and *f.*, goodness; benefit.

μάλα, *m.*, a bag.

malapτ, *f.*, a change. a

malapτ oe éuram, a change of care, i.e., something else to attend to.

μαοιθεam, *v.n.* of μαοιό'm.

μαοιόm (ap). I boast (of).

μαολυγεε, blunted; worn off.

μαοέαν, *m.*, the flank (of an animal).

map a ééle, identical.

map an γεέaοna, in like manner; as well.

mapbna, *m.*, an elegy.

mapbug ο, *v.n.*, killing.

mapla, *m.*, insult.

meabap, *f.*, mind; memory. m.

éinn, brain-power; intellect.

meaουιγim, I increase.

meanma, *f.*, thought; spirit.

meap, *m.*, a finger.

meapacán, *m.*, a thimble. λυετ m., thimble-riggers.

meapεal, *m.*, confusion; distraction.

meap, *m.*, esteem.

meapam, I suppose; estimate.

meapγam, I mix; mingle (ap, with).

méro, *m.*, amount.

meirge, *f.*, intoxication.

meiteam, *m.*, June.

mian, *m.*, wish; desire.

mianpuiaε, longing.

miar, *ds.* méip, *f.*, a dish.

mil, *f.*, honey.

milleán, *m.*, blame.

minic, often.

minuγaο, *v.n.*, explaining; explanation.

mioγapnaε, *f.*, dozing; drowsiness.

mion-éleap, *m.*, a minor trick or feat.

mioρbυετ, *m.*, a miracle.

mioγγap, *f.*, hatred; resentment.

mioγγapεaε, spiteful.

mí-γapam, *m.*, dissatisfaction.

mipneamail, courage us.

mipτe (mipoe) = meap-a-oe, the worse of it. ní m., it is no harm.

míto, *f.*, urgency; high time.

'mó (móó) = iomóa, many.

mópa ουετ, Hail!

molaim, I praise.  
 móp-cúir, *f.*, haughtiness; conceit.  
 moctúigim, I perceive; feel.  
 muc, *f.*, a pig.  
 múcta, quenched; stifled.  
 muðorín, *m.*, the ankle-bone.  
 muicròe, *m.*, a swineherd.  
 muileann, *m.*, a mill. *as* out-  
 ran *m.* oim, puzzling me;  
 getting "beyond" me.  
 muin, *f.*, back. *ar* *m.* eic, on  
 horseback  
 muing, *f.*, a mane.  
 múinim, I teach.  
 muinntir (-tear), *f.*, collect. house-  
 hold; followers. *muintear*,  
 from Latin *monasterium*, origi-  
 nally meant a religious com-  
 munity.  
 muir, *f.*, the sea.  
 muirgin (muirgin), *f.*, a burden;  
 family.

'ná, (older ioná), than.  
 náire, *f.*, shame.  
 nairgim, I bind; enjoin (*ar*, on).  
 náma (námaro), *m.* and *f.*, an  
 enemy.  
 naoim, *m.*, a saint.  
 naoimta, holy; saintly.—*n.*, St.—  
 naoimbar, *m.*, nine persons.  
 neam-fuaimneasac, uneasy.  
 neam-tuipreasac, fresh; un-  
 wearied.  
 neantóg, *f.*, a nettle.  
 neart, *g.* nirt, *m.*, strength.  
 'neorpar = inneorpar, I *sg.* of  
 innirim.  
 nio, *d. sg.* of nes, *f.*, a nest.  
 níò, *m.*, a thing. Historically  
 there is no justification for the  
 final ò, but it is usually so  
 written, and it helps to dis-  
 tinguish it from the neg. ní.  
 ním, *f.*, poison.  
 nímneac, poisonous.  
 nóin, *ar* *n.*, a form of oar noóig,  
 sure; why.

Obair, *f.*, work.  
 ócáio, *f.*, an occasion.  
 ocpar, *m.*, hunger.  
 ó-óear, southward.  
 oibruigim, I work.  
 oròce, *f.*, night.  
 oileamaint, *f.*, nourishing; bring-  
 ing up.  
 oileán, *m.*, an island.  
 oimeac, *m.*, generosity; hospi-  
 tality.  
 oirdearpar, *m.*, excellency; no-  
 bility.  
 oipeao, *m.*, an amount. *an* o.  
 le, as much as.  
 oipeamnam (-nuigim), I fit; suit.  
 ól, *v.n.*, drinking.  
 ollam, *m.*, a professor; bard.  
 ríó-o, head professor; chief  
 bard.  
 ollam (ullam), ready.  
 ollamnasac, *f.*, professorship;  
 bardic profession.  
 ollmaitear, *m.*, wealth. The  
 prefix oll- is from the same  
 root as ollam (professor), and  
 means "powerful," "great."  
 ollmúcan, *m.*, preparation. The  
 termination -cán, acán, de-  
 notes continuous or protracted  
 action; *cf.* ceirtúcan.  
 ollmuigim, I prepare.  
 onóir, *f.*, honour.  
 onórac, honourable.  
 orc, *m.*, a young pig.  
 oruigíte, ordered; arranged.  
 ó-éuio, northward.  
 peata, *m.*, a pet. *p. cuaióe*, a  
 pet cuckoo.  
 pingin, *f.*, a penny.  
 pioc, *m.*, a bit.  
 piocac, *m.*, picking; selecting.  
 píopán, *m.*, a small pipe; the  
 windpipe.  
 pírcín, *m.*, a kitten.  
 preabaim, I spring; rush.  
 príom-fáio, *m.*, a chief pro-  
 phet.

puinn, an amount: used with negatives like the French *point* from which it is borrowed.  
 punc, *m.*, a point; moment of danger; jeopardy.  
 puruiol (puršail), *f.*, pouting; sulking.

Rabtar, *past auton. indirect* of taim.

ráð, *v.n.*, saying.  
 raðar, *m.*, a sight; spectacle.  
 rašao, *fut. 1 sg.* of tēiřim.  
 rač, *m.*, good luck; prosperity.  
 rí, *g. ríog, d. and acc. ríř, m.*, a king.  
 riabac, roan.  
 riactanac, necessary.  
 rišalat, regular; under rule.  
 bean n., a nun.  
 riřeac, *f.*, a kingdom.  
 riřnear, *m.*, delay.  
 riř-čeařlac, *m.*, royal household.  
 riočt, *m.*, shape; form. 1 r., in the form of; on the point of.  
 ríogan, *f.*, a queen.  
 ričim, I run.  
 ró-flait, *m.*, a great prince.  
 roime (roim), before.  
 roimnt, *v.n.*, sharing; dividing: *f.*, a share; portion.  
 rúðan ealla, *m.*, a spider. See note, Chap. XI, 156.

sařar, *m.*, a kind; sort.  
 raiðbrear, *m.*, wealth.  
 ráiote, stuck.  
 raiřreana, *pl.* of rařar.  
 rail, *f.*, fat.  
 ráim, quiet; tranquil.  
 ramrað, *m.*, summer.  
 raogal, *m.*, life; life-time.  
 raor, free; safe; cheap.  
 raotruřað, *v.n.*, labouring; toiling; earning.  
 rap a (rapa), before: a worn down form of O. Ir. *resiu ro > suro > sul* and *sar*.  
 ráruřim [ar], I surpass [for].  
 ráram, *v.n.*, satisfying.

rářta, satisfied.  
 rářtačt, *f.*, ease; contentment.  
 racalam, I tread on; trample on.  
 reačain, *imperat. 2 sg.*, beware!  
 reačaint, *v.n.*, avoiding.  
 reanra, ancient.  
 rearř, withered; dry.  
 rérim, I blow.  
 reilb, *f.*, possession.  
 réim, agreeable; civil.  
 reinnim, I play (music).  
 reirbireac, *m.*, a servant.  
 reirbčean, disgust.  
 reitruř, *d.* of reitresč, *f.*, neighing.  
 reoro, *f.*, a jewel; treasure; article of value.  
 reol, *m.*, a sail.  
 reomra, *m.*, a room.  
 řamall, *m.*, a cloud.  
 řannurað, *m.*, terror.  
 řaoilim čarim, I let pass; do not meddle with.  
 řaraim, I separate. r. le, I part with.  
 řářro. *m.*, a frightened look.  
 řáčaimlac, *f.*, shyness.  
 řeac, *f.*, a brush; bramble.  
 řeal, *m.*, a story; affair.  
 řealaitčeačt, *f.*, storytelling.  
 řeanaib, *d.pl.* of řřian, a knife.  
 řeanač, *m.*, a membrane; shred.  
 řeinnim, I start; fly.  
 řřian, *f.*, a knife.  
 řřiač, *f.*, a shield.  
 řřoil, *v.n.*, splitting; a cleft; fissure.  
 řřolta, scalded; smarting.  
 řřornac, *f.*, throat.  
 řřreao, *m.*, a cry; scream.  
 řřur, *v.n.*, stopping; desisting.  
 řinřear, *m.*, ancestry; ancestors.  
 řioc, *m.*, frost.  
 řliočt, *m.*, race; family; result.  
 čá a ř. air, "sign is on him," he is suffering from its consequences.  
 řlōř, *g.pl.* of řluasř, *m.*, an army; host.

ῥμέαρ, *m.* and *f.*, a berry. ῥ  
 ούβ, a blackberry.  
 ῥμιορ, *m.*, marrow.  
 ῥναρ, *m.*, a snatch; snap.  
 ῥνεαέτ, *m.*, snow.  
 ῥοαίρ, settled; quiet.  
 ῥοαίρῡσθ, *v.n.*, settling.  
 ῥοέριαι, *f.*, a funeral.  
 ῥοταρ, *m.*, a trot; trotting.  
 ῥοιλέρ, clear; evident.  
 ῥοίτεαέ, *m.*, a vessel; matrix.  
 ῥολαρ, *m.*, light.  
 ῥολαίρῡσθ, luminous; bright.  
 ῥολάετ, *v.n.*, providing; supply-  
 ing.  
 ῥρεαβίραιοί, ravings.  
 ῥρεόρ, *f.*, regard; liking.  
 ῥρίοιούεάν [αρ], *v.n.*, abusing.  
 ῥρανγάν, *m.*, a string.  
 ῥροίρῡμ, I reach.  
 ῥρόν, *f.*, nose; promontory.  
 ῥρυεάν, *m.*, a stream.  
 ῥταοαίμ, I stop; cease.  
 ῥτορ, *m.*, stock; cattle.  
 ῥτρααίτε, torn.  
 ῥυαίρῡνεαρ, *m.*, ease; quietness.  
 ῥυαίρῡνεαρεά, peaceful.  
 ῥυαίρ, pleasant.  
 ῥυαν, *m.*, sleep; rest.  
 ῥυαίρεαέτ, *m.*, insignificance;  
 small amount.  
 ῥυαέτ, *m.*, a shaking; jolt: also  
*v.n.*, swaying.  
 ῥυβ, *m.*, a berry. ῥ. ῥείρε, moun-  
 tain berry.  
 ῥυίρεαέτ, *m.*, a seat.  
 ῥυμ, *f.*, regard; heed. κυίρῡμ  
 ῥυμ ἰ, I pay heed to.  
 Ταδάρρι (-ῥαίρε), *condit. auton.*  
 of βείρῡμ, I give.  
 ταεα, ὑμ ἄν ὅτ., by the time.  
 ταεαίρ [το], *v.n.*, referring or  
 alluding [to].  
 ταεαίτε, come.  
 ταίτῡε, *f.*, practice; experience.  
 ταίτῡμ [τε], I please.  
 ταίρῡτε, *m.*, usefulness.  
 ταίρῡεάναιμ, I show.  
 ταλαίμ, *m.* and *f.*, earth; ground.

ταμάλ, *m.*, a while.  
 τάνας, *past 1 sg.* of τίζῡμ, I  
 come. In Munster the ζ is  
 silent in 2 *sg.* τάνζαίρ (τάναίρ),  
 and all through *pl.* τάνζαμαίρ,  
 τάνζαβαίρ, τάνζαοαίρ.  
 ταραιο, quick.  
 τάρ, lower part. ἄρ Δ ε. ἄναιρρε  
 =lying on his back.  
 ταραιοίμ (ταίρζῡμ), I offer.  
 ταραιοίρνε, *f.*, contempt; inso-  
 lence.  
 ταραιοίρνεαέ, insolent.  
 τάρλα, *defect. verb. past 3 sg.*, it  
 happened; there chanced.  
 ταρνα, second. The classical ἄν  
 οαίρ represents O. Ir. *ind ala*  
 (the other). The Munster form  
 ταρνα and Connacht οαίρνα  
 represent O. Ir., *ind ala n-ai*  
 (the other one of them).  
 ταίρῡαε, *v.n.*, drawing.  
 τεαέτ, *v.n.*, coming. τ. ό, escape  
 from.  
 τεαεαίρνε, *m.*, a messenger.  
 τεαεαίρνεαέτ, *f.*, a message.  
 τεεζαίρτε, stout.  
 τεεζλαέ ( = τεαέ-ῥίλόζ ), *m.*, a  
 household.  
 τεανναέ, *v.n.*, tightening; dis-  
 tending, filling (with air, as a  
 piper's bag).  
 τεανντα, ἰ ὅτ., together. ἰ ὅτ.  
 Δ εείρε, all together. 'ν-Δ ε.  
 ῥῡν, in addition to that.  
 τεαρτῡζῡμ, I am lacking. τεαρ-  
 τῡζῡεάν — ὑαίμ, I want  
 —.  
 τεοιοί, *m.*, a title.  
 τείρε, *f.*, a fire.  
 τείρ [αρ], *v.n.*, failing.  
 τείτῡμ, I flee.  
 τίζῡμ, I come.  
 τίντεάν, *m.*, a hearth.  
 τιορ-, *fut. stem* of τίζῡμ.  
 τιορῡίρζ, *f.*, an accident; mis-  
 hap.  
 τιορῡμαέτ, *f.*, dryness.  
 εἰορ λείρ, blamed for it; at a  
 loss by it.

τήρ, *pl.* τήρεα, *f.*, a country.  
 τισυ, thick; dense.  
 τινύτ, *m.*, envy; jealousy.  
 τοβάρ, *m.*, a well.  
 τοξάιμ, I choose; elect.  
 τόξαιντ = τόξάιλ (τόξβαίλ), *v.n.*,  
 lifting; taking.  
 τοιβρεαδα, *pl.* of τοβάρ.  
 τοίλ, *f.*, will; consent.  
 τοιρμεαργ, *m.*, obstruction; mis-  
 chief.  
 τοιργ, *conj.*, because of; on  
 account of.  
 तोर, *m.*, a bush; clump.  
 तोर, *m.*, a boar.  
 तौराह, *m.*, a "wake."  
 तोरमार, *m.*, grumbling at one's  
 food. See note, Chap. VI,  
 100.  
 तोरनुगिम, I begin.  
 त्राटमाहिल, timely.  
 त्रेओ, *m.*, a flock; herd.  
 त्रेआ, thirds.  
 त्रेते, *pl.* only, qualities; facul-  
 ties.  
 त्रेओ, *m.*, direction. १०८. ३०,  
 so that.  
 त्रिाल, *v.n.*, travelling; ap-  
 proaching. ५३ त. अर, towards;  
 to.  
 त्रिान, *m.*, one third; in O. Ir.  
 a neuter noun, hence ०५ ०८.  
 with eclipsis.  
 त्रिओबलो, *f.*, trouble.  
 त्रिओरगान, *m.*, furniture.  
 त्रिपूर, *g.*, त्रिपूर, three persons.  
 त्रिपूर is really the *dat.* which  
 has replaced the old *nom.* त्रिपार.  
 The use of the *dat.* has spread  
 from phrases like ६५००००० ५  
 ०८००००० (they went in their  
 three-men), the three of them  
 went. त्रिपार = त्रि-फेअर, त्रिपूर

= त्रि-फेअर, त्रिपूर = त्रि-फेअर  
 (फेअर = old *dat.* of फेअर).  
 त्रिम-६०००००००, heavy-hearted.  
 त्रिमोदाम, *f.*, assembly of bards.  
 त्रिग, cause.  
 त्रिपार, *m.*, wages.  
 त्रिग, *past auton.* of बेरिम.  
 त्रिगिम, I understand.  
 त्रिलेअह, *v.n.*, earning.  
 त्रिलेअड, *m.*, increase; addition.  
 ५६, any more. त. अरिगिओ,  
 more money.  
 त्रिपरे, *f.*, depression; weariness.  
 त्रिगरे, अ० त्रिगरे, immediately.  
 See note, Chap. XIV, 117.  
 त्रिगिन्त (by metathesis for त्रिग-  
 रिन्त), *v.n.* of त्रिगिम, I under-  
 stand.  
 त्रिगिओनड, intelligent.  
 त्रिगिओन अमाड, happens.  
 त्रिपार, *m.*, journey; occasion.  
 त्रिपार, *f.*, time; occasion. त्रिप-  
 एअनटा, sometimes.  
 त्रिगिनेअड, lonely; lonesome.  
 त्रिगिनेअर, *m.*, loneliness.  
 त्रिगिनेअर, *f.*, taking turns.  
 त्रिपार, noble.  
 त्रिगिनेअर, wonderful; horrible.  
 त्रि, *m.* and *f.*, an egg.  
 त्रि, *m.*, bosom; chest.  
 त्रिगिनेअर, *m.*, chest register (in  
 music); chest-note.  
 त्रिगिनेअर, *m.*, authority; per-  
 mission of superiors.  
 त्रि or त्रि: त्रिगिम १ न-५. ००, I  
 make known to.  
 त्रिगिनेअर, instrument; tool.  
 त्रिगिनेअर, *m.*, utterance; faculty  
 of speech.  
 त्रिगिनेअर, *f.*, respect; honour.  
 त्रिगिनेअर, *f.*, use; utility.





## PERSONAL NAMES

- Δοὸ μακ Οὐαδὲ Οὐιῖ, I, king of Oriel.
- Δοὸ Φιονν μακ Φεαρῖνα, I, king of Brefney.
- Βρέανυιρνν Ὀιορρα, III, St. Brendan of Birr : died A.D. 571.
- Βρέανυιρνν μακ Φιοννλοῖδα, III, St. Brendan of Clonfert, the navigator : died A.D. 577.
- Βριῖτιο ινῖεαν Οινιτῆειρνε, XII, Brigid, wife of Shanachán.
- Caillín naomhḁa, III, St. Caillin of Fenagh, brother of Shanachán.
- Clairán Cluana, III, St. Kieran of Clonmacnoise : died A.D. 549.
- Clairán Saḁirne, III, St. Kieran of Seir ; also called Sean-Clairán, or Kieran the Elder.
- Comḁall, III, St. Comgall of Bangor, Co. Down : died A.D. 617.
- Colum Cille μακ Φειὸλμυιὸ, III, St. Columcille of Derry : died A.D. 597.
- Ḃallán, I, *pass.* Dallán Forgaill, chief poet of Ireland ; also known as Eochaidh Fḁigeas.
- Φινḁín μαḁḁe Ὀιλε, III, St. Finnian of Moville, Co. Down : died A.D. 579.
- Φυλαρταδὲ μακ Εοῖḁιν, V.
- Ḃuarpe μακ Colmáin, *pass.* king of Connacht ; also called Ḃuarpe Διὸne.
- τορυράν, XIX, king of the Tribe of Cats.
- ιυḂḁán, XI, *pass.* a friend of Ḃuarpe.
- Luḁa Ḃoirne, III, St. Lua or Dalua of Derry.
- μαρḂán, *pass.* a hermit, brother of Ḃuarpe ; *v.* Meyer's *King and Hermit*.
- meíḂ, *pass.* daughter of Shanachán.
- moḁolmḁḁ, III, St. Mocholmḁḁ, of Dromore, Co. Down.
- muḁrean ινῖεαν Cúáin, *pass.* wife of Dallán ; called buime na Cléirne, or Mother of the Bards.
- Ruadán loḁra, III, St. Ruadhan of Lorrah, Co. Tipperary ; the saint who cursed Tara.
- Seanad μακ Caḁtín, III, St. Seanach of Clonard : died A.D. 587.
- Seanadán, *pass.* chief poet of Ireland, successor of Dallán ; also called Seanachán Torpéist.
- Suibhne meann, I, Suibhne the Stammerer ; monarch of Ireland in the sixth century.

## NAMES OF PLACES

Διόνε, I, in Co. Galway, the territory of the O'Heynes.

Βρέιρνε, I, the ancient kingdom of Brefney, comprising the present counties of Cavan and Leitrim and portions of Meath and Sligo.

Κνοῦβα, Knowth, in Co. Meath.

Κονναχτά, I, Connacht. A plural noun, the form Connacht being the gen. pl.

Δυνλαρ Γουαίρε, *pass.* probably the same as Dun Guaire, near Kinvarra.

Ῥιονναραγαλ na Féile, *pass.* the Fair Oratory of Hospitality, a retired spot where Guaire used to pray.

Γλεανν αν Σγάιλ, *pass.* Glenn-a-sgaul, near Kinvarra, Co. Galway.

Λαιγίν, *pl.* Leinster, *gen. pl.* Λαιγεαν.

Λέιμ Ὀῦλῦλαινν, Cuchulainn's Leap, Loop Head, Co. Clare  
Μουνία, *gen. -αν*, Munster.

Οιργιάλλ (in reality *gen. pl* like Λαιγεαν), I, the ancient kingdom of Oriel, comprising the counties of Louth, Monaghan, Armagh, and portions of Fermanagh, Tyrone, Derry, and South Antrim.

Σεργίν Ὑστ-βεοίλ, V, somewhere in Leinster.

Σιονάινν, XI, the Shannon.

Τουαμ τὰ Γουάλανν, XV, Tuam, Co. Galway.

Ὑλὰρ, *pl.* Ulster, Ὑλὰρ being a *gen. pl.*

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